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COMMISSION.

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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. Vol. XLIX. Dallas, Texas, Thursday, October 30, 1902 No. 10

Editorial.

LOOKING FOR A PREACHER.

The conference sessions are rapidly approaching, and while many preachers are thinking of their appointments, many appointments are thinking about their next preachers. This sort of quest on the part of both is right and proper to a given extent, but if carried too far becomes un-Methodistic. When a preacher enters the conference he agrees to abide by the rules of the Church and he surrenders his right to select his own field of labor. Yet he would be less than human were he to feel no sort of interest in his fate for another year. And, on the other hand, when a "society" is organized into a regular charge or into a part of a regular charge, it likewise surrenders its right to choose a preacher. Nevertheless the official members of the charge would prove untrue to the Church were they to manifest no interest in the man who is to serve them another year. There is an interest that is legitimate, and not to show it is to be recreant to duty. But the official board of the charge ought not to ignore the proper authority in making known their spiritual needs and the kind of preacher necessary to meet these needs. In the first place they ought to be frank and sincere with the man who is now serving them and not mislead him either by their silence or by their faint praise. In the next place they ought to make known their interest to the presiding elder who is to represent them in the Bishop's Cabinet. To go round him is to ignore and mistrust him and to minify his duty as an official and to humiliate him as a beloved spiritual adviser. Above all men he is the one best qualified to make provision for their congregational wants, and if he is treated right he will do this task well. But it is sometimes impossible to find just the man some people demand, and when the presiding elder fails he ought not to be censured. He is shut up in his recommendations to a given number of men, and often the best man for the place can not be gotten. There are many qualities that people want a preacher to possess, and it is hard to find them combined in one personality. We saw this illustrated the other day in a letter which was said to have been written by a committee of Church officials to their presiding elder, in which they were describing the sort of preacher they needed. While it is a trifling humorous, nevertheless it shows how unreasonable even good people sometimes are in their demands. We close this editorial by copying the letter, for it will prove interesting to both the people and the preachers at this season of the year:

"Dear Elder: As it is near the time for the session of our Annual Conference, we thought we would write and tell you what kind of a minister we want you to tell the Bishop to send us. Our present pastor, a very good man, by the way, does not quite fill the bill, has been with us one year, but we think it best to have a change. Send us a young man who can convert our Church members, revive our official members, save

the sinners, enthuse our young people and gather members into our Church, increase our finances, popularize our Sunday night service, spiritualize our mid-week prayer-meeting and draw men to our Church. We wish him to be a man of grace of person, sweetness of disposition, gentleness of speech, social ability, political inactivity, pastoral care and pre-eminent preaching ability. He should have a gentle, gracious, hard-working helpmeet, without children, who will assist but not run either the Church or the pastor. We can pay him \$175. We have no parsonage. We hope you can find just the kind of a man we want. COMMITTEE."

THE TEST OF FRIENDSHIP FOR CHRIST.

Not every one who professes friendship for Christ is his true friend, but only those can claim this distinction who comply with the test laid down in the fifteenth chapter of John: "Ye are my friends if ye do whatsoever I command you." Without sincere and persistent obedience to his words there can be no genuine friendship for him. Hence we must look at the life of a man in his relation to Christ in order to understand the true status of his relation to the Master. If he makes open pretensions of fidelity to the Savior and at the same time continuously neglects duty and ignores the plain teachings of the gospel, he is not a friend and co-worker with his Lord. Actions on this, as well on many other questions, speak louder than words. They prove the genuineness and validity of real discipleship. To love Christ truly is to obey him perfectly and keep the daily life in accord with his commandments. This is the only way to reveal the life of Christ to mankind; and when the life that we live is the unmistakable exponent of Christ's life, he recognizes in us a friendship for him that can not be gainsaid or called in question. This sort of life keeps us in fellowship with him and he communicates to us the secret of the Father's will concerning us. He makes us his confidential advisers. He does not treat us as servants, for servants know not what their Lord proposes to do; but he makes us his friends and opens up his heart to us. "For all things that I have heard of my Father I have made known unto you." He withholds none of his plans from us. The fact is we become the sole medium through which he carries on all his enterprises for converting and saving the world. Wondrous relation! Then it is our blessed privilege to live in closest friendship with Christ, because at the bottom of our friendship there is child-like obedience. In this obedience is our title to the privilege of being known as his friends. Thus it is that he dwells in us and we in him.

Two or three great thoughts brought out of the text and elaborated and illustrated so as to leave them in the minds and hearts of the people are far more helpful than a multitude of thoughts poorly arranged and flung before them in kaleidoscopic style. Tenseness and perspicuity are among the needs of the pulpit.

A PALATABLE SERMON.

A palatable meal is one whose articles of diet are so wisely selected and prepared as to stimulate the appetite to the highest relish and enjoyment. When you sit down in the possession of this sort of dinner you feel that the one who furnished it is a boon to humanity. But a poorly selected and slovenly prepared meal has nothing very tempting, even to a hungry appetite. It does not look inviting and its odors are repellant. An unskilled hand has gotten it up and the cooking is bad. Well the soul has a spiritual appetite and the sermon is the Sunday meal prepared for it. If the sermon is made up of good material and well prepared the soul relishes it and grows strong under its july pabulum. But a sermon made up of indifferent material, stale and commonplace, and prepared in a slipshod and sloppy manner, is not inviting and the soul turns away from it unsatisfied and often nauseated. The boardinghouse that becomes noted for bad cooking and poor meals never has a rush of patronage; and whenever a pulpit is recognized as furnishing a poor diet people do not flock around it for spiritual nourishment. Its Sunday repast grows irksome and unpalatable. But the hotel that is known far and wide for its good accommodations and its exceptional bill of fare is the one to which the traveling public repair. They know that they will be well provided for and that the table will be inviting and appetizing. So it is with the Church that furnishes pleasing accommodations and a really helpful sermon. People are looking for that sort of a Church. They know when they go there that the place will be clean and attractive, and that when the minister enters his pulpit he will give them a sermon rich in thought, pure in diction, evangelical in spirit and inspiring and uplifting in its effect. They relish that sort of service and grow strong and efficient under its wholesome tuition. Preachers who furnish this sort of spiritual diet never lack for interested and appreciative guests. The gospel thus prepared and served to the public will run and have free course and be glorified.

A REALLY LOVABLE RELIGION.

The underlying purpose of religion is to save the soul from sin, restore it to its normal relation with God and to develop the character into one of beauty and loveliness. But, strange to say, a great many people who are apparently religious, belong to the Church and are trying to serve God, are not attractive and lovable in their characters. They are austere and domineering and never lose an opportunity to be unpleasant and disagreeable. They have no patience with those who differ from them in matters of judgment and opinion, and they seem to make these honest disagreements a ground for personal dislike and prejudice. They often take a delight in being peculiar and eccentric, and it is difficult to approach them because of their angular points of life and character. Their manner is repellant and often very offensive. Now there is not much that is really lovable in the religion of such people. Their influence upon society is not

wholesome and salutary. For wherever there are those who do not like and admire you, then your opportunity for reaching them and winning them to your way of thinking is gone forever. The worst mode of religion. No other sort will ever control mankind. Christ had the truest type of religion. He threw good seed and sown into whatever field he entered. And such were the beauty and attractiveness of his manner that he could meet the sternest and most solemn traits to meet without offending and repelling them. We need to be more like him in these respects. Our faith ought to inspire a degree of cheerfulness, good fellowship and winsomeness in our hearts that will draw men to us and put them in love with our religion, rather than frighten them off with our hostilities and intolerant manner. God is love and if we love him then our religion ought to be the essence of loveliness. "Love sufficeth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things." Where these qualities obtain in the heart and character a lovable spirit will manifest itself to the world.

Moral disintegration is not the result of a day, a week, a month, or even a year; but it is the outcome of the occasional yieldings to petty temptations and apparently small and inoffensive inclinations to evil. In this way the conscience becomes asleep and the power to make clear-cut discriminations in moral questions is less acute and sensitive. And by and by the whole tone of character is lowered and then comes the crash. Hence the only safe rule is to refrain from the very appearance of evil and upon the least inducement to step aside to doubtful positions.

Purity in character is one of its most valuable accomplishments. It imparts reliability and renders one worthy of high trust and responsibility. The man who fears God and walks uprightly stands by truth and honesty. He fears to do wrong and delights to do right. Wherever you find him he represents honor, fidelity and rectitude. The great business world is on the alert for men of this type and the doors of opportunity are open to them.

"Blessed are the peace makers," for war is no part of God's nature, and strife has no place in the kingdom of heaven. When the angels announced the advent of Christ they sang, "Peace on earth and good will toward men." Since then he has been known as the Prince of Peace. And while wars have been carried on in his name, nevertheless he came into this world to establish peace and good will in the individual heart, in the home, in the community and in the world. They, therefore, who lend themselves to the work of peace-makers, "Are called the children of God." Humanity has had enough of blood and carnage and destruction, and in the name of Christ we want the peace that passes understanding.

Official Visit to the M. E. Church, South

The Rev. F. L. Wiseman was called upon to give an account of his visit to the Methodist Episcopal Church, South. Having explained that he was not appointed by the conference to pay this visit, but had taken the place of the Rev. James Chapman, who was unavoidably prevented from fulfilling his mission, Mr. Wiseman said he fancied when he got to the other side that the brethren there were somewhat alarmed at his juvenile appearance. (Hear, hear, and laughter.) They were gratified, however, that he did not drop his "h's." (Hear, hear.) He heard that the first question asked when an Englishman, not a Methodist merely, was expected, was whether he would drop his "h's." (Hear, hear, and laughter.) He began to understand a little better what they meant when he found that they realized he lived in the town of Birmingham. (Hear, hear, and laughter.) His delegation was to the Methodist Episcopal Church, South, and from all the brethren he received the very greatest courtesy and kindness. He had expected that such would be the case, but he was not prepared for the reception which they accorded to him. He knew, of course, that he occupied a certain official position, just for that period, but the attention that was given to him, the many courtesies that were shown, the uniform kindness of every member of the conference who spoke to him, and especially the way in which the Representatives of the conference, the Bishops and others, addressed themselves to him, was one that filled him with gratification, because it showed very clearly in what regard all sections of the Methodist Episcopal Church, South, held the British Conference. (Hear, hear.) They wanted to know a great many things. But what impressed him very much was their desire to hear of all new movements in Methodism. They were fairly well instructed in the usual course of their Church, but everywhere he was interrogated upon what they called—the presumed because they had frequently heard the matter referred to under that name—the Forward Movement. (Hear, hear.) They wanted to know all about their great missions, and in the one or two places in which he had to address the brethren he found he was specially desired to speak on the work of the Birmingham Mission. (Hear, hear.) That, of course, was a kindness to himself, and a courtesy, but at the same time it indicated an alertness of mind, and a desire to be up-to-date, which he found everywhere. Exactly the same thing transpired at some meetings of university students, which it was his honor to address, and on that same subject information was eagerly desired. (Hear, hear.) He was much impressed with the conference itself. He had already spoken of the kindness and courtesy which were shown to him as their representative. He would like to say something, if it were fitting for him to say it, concerning the great ability of the Episcopal bench of the Methodist Episcopal Church, South. Many of its occupants were known to brethren in that conference, and if he were simply to name the names of Bishop Wilson, Bishop Galloway, Bishop Hendrix, and Dr. Hoss, he would, of course, be speaking of gentlemen who were quite well known to a large number of those who were in that Conference. These brethren were held in the highest esteem there, and it was evident from all that was seen on the other side they were held in even higher esteem, if that were possible, in their own Church. He was greatly profited under a fine sermon which he heard from Bishop Wilson on the morning of one of the conference Sundays—impressed with its breadth of treatment, and its great spiritual force. He was impressed with the magnitude of the Church. They were meeting in a great State. It was a little bit far South for an Englishman, and there were some who apprehended that he would suffer from the extreme heat of Texas in May and June. The thermometer was 90 degrees day and night in his room, and one did find that a trifle warm, as one found July in England a trifle cold after it—at any rate as far as 1902 was concerned. The State had marvelous possibilities, and the South throughout seemed to be waking up commercially to some idea of the enormous extent of its own resources, and it was beginning to see and to declare that the future of the United States lay rather with the South than with the North. That was a matter upon which he was not competent to give an opinion, but it showed the feeling that was expressed there. Manufactures were increasing all through the South. New discoveries of coal fields and oil wells were being made. The land was rich, and the soil was almost prodigal in the way in which it could sustain the

work that they found it very hard to accomplish all the results they would. There was no doubt about the excellence of the education in connection with their Vanderbilt University. They had plainly determined that, so far as that University was concerned, there should be no cause for reproach, or even the slightest suspicion, concerning any man whose degree emanated from that institution. He (Mr. Wiseman) received much instruction in attending the sessions of the conference itself. It was his duty to learn, and he was glad of the opportunity afforded by that visit of enriching his own experience. He wished he had carried out the instructions he had received in a better manner, but if there had been no other good from his visit, there had certainly been great good to himself. He was greatly gratified to find what a sentiment of true affection seemed to exist in the minds of the people of the Southern United States towards the old country. (Hear, hear.) He knew there was a certain amount of feeling raised against our country because of certain events, but he was gratified to find that there was a deal of real sympathy with Englishmen throughout the whole of the Southern States. They had their own problems, causing them great anxiety—problems which he had been glad to see more nearly than at a distance of five thousand miles, and he felt that his own sympathy with that great Church was very greatly enhanced by a closer observation of its work and its people. He was glad to find that there was reciprocated on their part such cordial attachment to their own Church, and to their British Empire, and he came away feeling that Methodism was one everywhere, and that the great Anglo-Saxon peoples were, at any rate, one at heart. (Hear, hear.)

The President: I am sure that I may say to Mr. Wiseman the conference is more than satisfied with the way in which he has discharged the task suddenly laid upon him. We rejoice greatly at this full and cheering account of the influence which Methodism is exerting in that great world of America, and through America upon the life and history of the world. (Hear, hear.)

Dr. Waller formally proposed a vote of thanks to Mr. Wiseman. He said that he had many letters from America since Mr. Wiseman had returned, and he could tell the conference that Mr. Wiseman had captured the hearts of the American Methodists, and that they had the greatest admiration for him. If there were time, he would like to have read an appreciative letter from Bishop Hoss, but the mere mention of it must suffice. He heartily moved that the thanks of the conference be given to Mr. Wiseman. (Applause.)

The conference adopted the resolution heartily.

The Rev. F. L. Wiseman, acknowledging the vote, said: Mr. President, I am greatly obliged to you and the brethren for this mark of approval and satisfaction.—Methodist Recorder.

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THE CASE OF DR. BEET.

There are occasions when Church discipline as it affects ministerial character and belief must be unveiled before the eye of the public. In the case to which we are about to refer, the questions at issue were complex. Dr. Beet for many years has occupied the Chair of Theology in one of our colleges. The committee which controls the affairs of this and all the other theological colleges is partly ministerial and partly lay. Therefore those affairs, including all appointments, belong to the Representative Session. Laymen as well as ministers have to consider whether A, B, or C is a fit and proper person to instruct the students who are in training for the ministry. The most important element affecting the decision at which the Representative Session must arrive is personal character and belief. For this elementary factor the session is dependent on the judgment of legally constituted ecclesiastical courts—the synod and the conference. There is no dispute as to this. The laymen not only accept the situation, but would resent any attempt to disturb it. Nothing more acutely influenced the Representative Session when this matter was under discussion than the dictum of Dr. Huntington's grandson, that unless Dr. Beet's name was included in the list sent to the other session, the laymen would be deprived of that authoritative declaration by the disciplinary court of the Church which they had a right to expect. The Committee of the Theological Institution deliberately excluded Dr. Beet's name from its nomination. The Representative Session was free to accept or reject the list; to change the order in which the names appeared; or to substitute this or that name. After a long discussion it determined by a decisive vote to insert Dr. Beet's name. It did not place the name either first or last. By a majority of ten Mr. Lockyer's name was placed first; by a

majority of two hundred and fifteen Dr. Beet's name preceded Mr. Platt's. As a rule the Pastoral Session, which alone has the power of appointment, accepts and indorses the opinion of the Representative Session. But when, as in this case, the majority is slender, the Pastoral Session can not guarantee that its vote, which is by ballot, will follow suit. Besides, new light may come. A trial on charges may intervene. The suspicion of doctrinal unfitness may be removed or greatly modified. Personal character, around which also doubt has hovered, may be entirely vindicated or so far cleared as to leave no justification, on that score, for severe measures. In either of these cases the Representative Session would expect the vote to follow the verdict.

By direction of the conference we publish the charges against Dr. Beet, the views taken by the committee and adopted by the conference, and the final decisions. The discussion precedent to the result we are forbidden to publish. This is according to law and usage, and, at all events in this case, is not only just, but merciful. The reporters are not born who could have given anything like a faithful account of what passed. The conference knew what it meant to do, and was noisily intolerant of further discussion.

The question really at issue—the question unifying all others, supreme, vital, everlastingly important—was not the resignation of Dr. Beet, but some freedom of thought on the doctrine of eternal punishment. All without exception, believe in eternal punishment: all preach the awful truth as taught by our Lord and his apostles. But all do not interpret the truth in precisely the same way. Some perpetually refuse to interpret at all, holding that the words of our Lord and his inspired apostles on a subject so mysterious are the only safe words; and moreover, that they are by far the most soul-convincing and fear-creating words that can possibly be used. "Knowing the terror of the Lord"—and surely no terror can be more, or more usefully, appalling than the great truth, taught alike by Revelation and science, "Whosoever a man soweth that shall he also reap." "These shall go away into eternal punishment: but the righteous into eternal life"—"Knowing the terror of the Lord, we persuade men." By its decision on a Friday night—a decision given by a vote so large that a count was not challenged—the conference recognized "the dread solemnity and admitted mystery of the subject, and the necessity of allowing some freedom of opinion upon it." Nothing more than this is asked. It is now the inalienable right of every Wesleyan Methodist minister, God forbid that it should ever be perverted to evil uses. A great Church, in the Providence of God coming evermore into higher and more responsible prominence, needs a certain amount of latitude. It is like a cantilever bridge, the security of which lies not only in its mighty ribs and bolts and in the changeless form and proportion of the whole, but also in the absence of absolute rigidity. There is allowance for natural expansion and contraction. We must give and take, cheerfully cultivating toleration even whilst we most strenuously maintain the faith received of the Lord Jesus.

One word should be added in common justice to those who have had heavy burdens to bear. First and foremost, the conference will never forget its indebtedness to Dr. Davison. He was Chairman of the Committee, and throughout has been distinguished for calm self-control under intense strain, and for wisdom that men said was given from above. The President, though distressed beyond measure by the apparent inability of an immense conference to preserve its own judicial calmness, never once lost temper, and never once departed from that fairness which is one of his most conspicuous characteristics. Mr. Chapman as Convener of the Committee was simply perfect. Of those who took part in the discussion it is not allowable to write, but on both sides a select number of well-known men rendered essential service. The ship was steered to port in a tornado, through shoals and rocks; but it was steered; it never really escaped beyond control, and not a spar was lost.—London Methodist Recorder.

NEEDED LEGISLATION.

Our gambling laws should be amended. I do not object to these laws except their failure to include some things far more pernicious in results than dealing faro, shooting craps or playing cards. Raffleing as practiced here the past month has been, to my way of thinking, more demoralizing than all the gambling done in the entire country. Men and boys have been engaged, and articles ranging from a gun up have been raffled. One firm has even had an offer to raffle its stock of vehicles. Whether they have accepted

I cannot say. But this I can affirm, many small boys are engaged in the practice; and evil—only evil—can result. And the public sense of morality being too low in many places to correct the evil, it occurs to me we should either repeal our gambling laws or extend them so as to include the gambling practices which graduate gamblers. For how much difference is there in shaking dice, or turning a wheel, for a bet and a prize? The Attorney-General informs me that under our present law we cannot reach raffling unless the value exceeds \$500. Will such men as Col. Strother look after this matter in our next Legislature? For humanity's sake let us cease to educate criminals for the sake of punishing them for their crimes. D. F. FULLER.

SOME POINTS BEARING UPON THE SUBJECT OF SALVATION.

To treat the subject of salvation in full would be a large undertaking and might be made to cover a period of time, in the scope of its discussion, reaching from the dawn of creation on down through the ages. But, leaving out the early history leading up to the full consummation of it and omitting, for the sake of brevity, a discussion of the necessary preliminaries to the possession of it, the design of this article may be fully met by a brief exposition of the subject beginning at the stage of regeneration.

That regeneration is necessary to salvation is accepted, by Bible Christians, without controversy, because it is so put down in the Word of God. For the same reason it must be admitted that every regenerated person is a child of God, also that he is an heir; further, that he is joint-heir with Jesus Christ, whom he may call his elder brother.

Now that he enjoys, through the process of regeneration, the exalted privilege of claiming such high kinship with the Father and the Son and has become, through the same process, heir to "an inheritance incorruptible and that fadeth not away," shall he yet seek, through some unrecorded process which, for the lack of a better name, might be termed re-regeneration, to enter into closer relationship with the Father and the Son or enter upon a larger or a better inheritance than that which comes to a plain regenerate? Certainly not! On the other hand, shall he stand still? Most assuredly not, while he has the Scriptural injunction before him to grow in grace and in the knowledge of the truth as it is in Christ Jesus, and sees before his eyes every day the operation of the laws of nature—which are God's laws—emphasizing the principle of progress, growth and expansion in every department of His work.

As to the question of holiness it is not difficult at all to establish the contention that a simply regenerated person is holy in a Scriptural sense, when it is granted that he is a child of God, and entitled to salvation, by that Scripture which says: "Without holiness no man shall see the Lord."

And it is as easy to settle the question of Christian perfection when we take into consideration the fact that absolute perfection belongs alone to Deity and that the only perfection which is possible to finite beings is relative at best, and may be properly attributed to the individual who has reached the limit of his present capacity, whether that limit be set at one, five or ten talents.

According to this course of reasoning, the newly regenerated child of grace is both perfect and holy—which is true. Yet it must not be lost sight of that if he would preserve these characteristics he must, by constant use of the appliances of grace, keep up with the ever moving out lines of his increasing capacity. Thus he may be perfect each day, while at the same time progressing day by day in the divine life.

As to perfect love, that term means just what the expression indicates, nothing more, nothing less. As the new born soul, who has been driven by fear to repentance, realizes that he is now a child of God and recognizes in that fact the goodness of God, as manifested in his regeneration, he has a degree of love which is commensurate only with the degree of his faith, which faith is commensurate with his spiritual conception of the divine love and mercy.

Hence, as by reading and hearing and meditating and prayer his conception is enlarged and his faith is correspondingly increased; in like manner is the degree of his love augmented, until he shall have reached that state of fullness which is called perfect love. In this state Christians may properly be called full-grown men and women in Christ Jesus.

After all, it must be conceded that what we most need as Christians is to take a plain, commonsense view of the religion of the Bible and then to form our lives to its principles, feeling assured meantime that thereby shall come to us the perfect joys of a full salvation. J. I. CAMPBELL.

Georgetown, Texas.

Devotion

THE POWER

The following story of an English workman, "The Pottery," by A. J. Nett:

"In a pottery, there is a workman who has a valid child at his trade with being always in the opening of the day, however, to bear cold beside of his 'wee' him, a flower, a bit fragment of crimson anything that would white counterpane to the room. He is a sentimental man, I have home a night with that would make the up with joy at his resaid to a living son that boy so rich, so patiently loving him by he moved that positively real but a lowship with him, made curious little and painted dimming down their sides before them in the corner at burning time, some fruit in the apron and another crude scrap-book, N whispered a word, them in the old man found them; he understood it.

And believe it or not, nature you will, but the entire pottery for rather course fiber quiet as the months ing gentle and kind swearing; and the w patient follow-wor them beyond mistake able shadow was drawn every day some one did for him and put it back to dry, so that later and go earlier, well tolled, and the light of the lonely do the corner out of sight a hundred stalwart from the pottery work clothes on, most of a day's time for the ping part in the sim and following to t small burden of a chibly not one had ever

A SOUL TRANSFERRED.

The greatness of a measured in two ways to receive and its power. Too many men are like the dry brook—impetuous torrent—then bare, stony rip supply comes from spring or autumn rains, not spring. So having no give, their idle wish nothing. One must before he can give. Must receive constantly if he is to be ready for demands.

Yet to receive and only for himself—who are wealth or knowledge or winning a face the sad word faith. The means defeat the mind no outlet, less Mind and body may no wish ungranted, starves without its rig. It is only as the hat that it can receive more.

"What a discovery day," Emerson wrote "that the more I grew; that it was as a large place and do a small place and do the winter, in which cated all my results to full of new thoughts."

Inside the telephone

Secular News Items.

There is great economic depression in Australia, and a constitutional and political crisis is imminent.

There were said to have been 10,000 delegates and visitors at the National Convention of the Christian Church, held recently at Omaha, Neb.

In the circulation of daily newspapers per capita, Cincinnati is the first of the great cities of the country, Boston is third, New York eighth, Chicago seventeenth.

Rice in the Philippines is sixty cents a pound, butter \$1 and milk \$1.50 a gallon. The blessings brought by American occupation in this respect need revision.

There are six medical schools and one dental college in Louisville, enrolling each year 1500 to 1800 students, making it no doubt the medical center of the entire South.

The Old Fellows of Kentucky hold their Grand Lodge meeting at Hopkinsville last week, and during the session passed resolutions condemning paganism in Kentucky.

According to the Chicago Tribune, 829 of the 4548 murders committed in 1901 in this country were caused directly by drunkenness. No doubt many others indirectly.

The memorial fund being raised for the purpose of erecting a monument at Canton, Ohio, to the memory of President William McKinley, now amounts to over \$150,000.

Bishop Hall, of Vermont, has authorized a prayer for use in the Churches of the diocese in behalf of the State Legislature, as none is provided for that body in the Prayer Book.

The average length of life in the United States during the last decade has increased seven years. What would it be if the ravages of morphine, opium and whisky could be abated?

Miss Helen M. Goodrich has given \$15,000 to the War Department of the Young Men's Christian Association for the erection of a building for the use of soldiers stationed at Fortress Monroe.

Straw is reported from nearly all parts of the world, in almost every line of business. There is certainly great need of some manner of settling these disputes that will protect the public.

The Attorney-General of Wisconsin has decided that women are eligible to vote on the constitutional amendment relating to the extension of the term of the State Superintendent of Schools.

President Roosevelt appointed Judge Houston, a Democrat, to be District Attorney of Northern Arizona. Party lines to him are no barrier when he wants to do a thing that he thinks is right.

The largest Protestant congregation in Mississippi is that of the First Church of Jackson, of which Dr. W. C. Clark is pastor. The total number of members is now 745. There were 131 additions last year.

The Methodist Book Concern of London, England, not owning the property it occupies, has recently released it for 700 years. The present Agents, at least, are not looking for the end of the world very soon.

The announcement is made that the Provisional Government of Hayti has crushed the Minutist revolution and that the election of Seneca Pierre to the presidency is assured. Hundreds of refugees have fled to Jamaica.

King Edward of England, we are sorry to say, owns a racing establishment and recently attended the races at Newmarket, at which much money was lost and won. We can not indorse such action as that, even in a King.

France and Spain are contemplating, it is said, an alliance. It would be specially helpful to France in the settlement of her troubles in Morocco. Spain also would be benefited by the development of her internal resources.

According to recent statistics of fire losses in the United States for 1901, there was a loss of \$191,000,000 worth of property caused by defective flues alone. Let everybody take warning and see to their flues before it is too late.

Austria, it is said, is threatened with a most famine, similar to that from which Germany is suffering owing to the decrease in the number of live cattle arriving from abroad and the legislation against American imports, particularly pork and lard. Hungarian commitments have fallen off owing to the failure of last year's maize crop. A unique feature of the situation is

A CHANCE TO MAKE MONEY.

I have sixteen varieties of flavoring essences which I make myself. Last week I sold the jars at 25 cents a jar. They are used to flavor all kinds of cakes, candies, desserts, etc. One jar will do for 100 as a quart of the liquid extract. One to eight jars will do as most grocery houses. There is a phenomenal demand for them. One who has tried them will surely order more. I will make a 100 jars and 100 for mail for making them for in stock in stamps. I feel confident that any of your readers who make a few hundred dollars around home in a short time. Address: Mrs. MARTHA HAIKID, Dept. 21, 107 Beatty St., Pittsburg, Pa.

that the impending heavy advance of prices will fall most severely on the upper and middle classes, inasmuch as the shortage is wholly in the supply of the higher grades of meat.

Sir Michael Herbert, the new British Ambassador, has reached Washington and presented his credentials to President Roosevelt. The foreign embassies now rank in this order: Germany, Russia, Mexico, Italy, Great Britain, Austria-Hungary and France.

Prof. George Rawlinson, the great historian, is dead, in his ninetyeth year. He did good service to the cause of truth and righteousness in gathering and presenting many historical evidences of the truth of Scripture. His books are of permanent value.

King Edward sent a message to the General Assembly of the Church of Scotland, and also £2000 for promoting religion in the Highlands and Islands of Scotland, suggesting that a portion of his donation should be spent in encouraging young men to preach in Gaelic.

Eight hundred thousand dollars in rolls, bundles and bales was found in the safe of a gambling resort in New York, run by one Shang Draper. A number of other gambling resorts were raided at the same time by the police and over a million dollars found in their safes.

The Dead Letter Office at Washington City must be a busy place. The report for the last fiscal year just submitted shows total receipts of 9,309,351 pieces of dead mail matter received at that office, 50,869 of which were found to contain money to the amount of \$48,498.

Two gigantic new steamships, the largest ever built, were recently launched in Europe, one by an English company, the other by a German company. They are each about 700 feet long and 75 feet wide, and, counting passengers and crew, will carry about 2500 people each.

Cement is being used more and more in the United States, taking the place of brick and stone in almost every variety of work. The consumption has increased in the last ten years to almost three times its former amount, the number of barrels used last year being something over 20,000,000.

During their recent war with the mother country the Boers captured large numbers of mules shipped there by the British authorities for use in the army, and found them so superior to the horse that they are now buying them in large lots in the mule markets of the United States for use in the arts of peace.

The French coal strike is still in progress, but there have been no serious outbreaks of violence. The Confederation of Labor is considering the question of ordering a strike of all the trades unions in France in favor of eight hours a day, old age pensions, etc., as demanded by the striking miners.

One of the Armours of Chicago recently paid \$100,000 for a surgical operation on his little daughter, who had suffered from birth with dislocated hips. Prof. Lorenz, of Vienna, the greatest specialist in "bloodless surgery" living, came to Chicago and performed the operation to the satisfaction of all.

The Gates syndicate, it is said by a member of the firm, cleared \$18,000,000 in the deal during the summer on the L. & N. Railroad stock, and now they propose to build a railroad themselves. They have already incorporated the Oklahoma and St. Louis Railroad, 800 miles, and propose to begin construction as soon as they can get the right-of-way.

It is reported that the King of England has fully recovered from his physical troubles at the time of his coronation, and that his health is perhaps better than it has been for years. He is now spending a good deal of his time in deer stalking, grouse driving and yachting. We don't know much about such things, but suppose they are good for royalty.

It is reported from an authoritative source that Russia has proposed to Turkey a revival of the Unklar-Sheleski treaty of 1833, the terms of which require Turkey not to permit any foreign warship to enter the Black Sea in time of war under any pretense whatever. If this proves to be true, the proposed convention will be opposed by European powers.

Tariff revision is the supreme issue in Germany this week. The Chancellor has called a halt in the agrarian agitation for higher rates, explaining how far the Government is willing to go in offering additional protection to agricultural interests, and sounding a warning against throwing the proposed tariff bill out of balance and imperiling reciprocity arrangements upon which foreign trade is dependent.

Sir Michael Herbert, the new British Ambassador, who has arrived and entered upon his duties, is familiar with his new duties, since he served as Charge d'Affaires for a considerable time after the recall of Lord Sackville West during the Cleveland administration. He comes now from service as

Secretary-Minister of the Paris Embassy. His wife is an American lady, a sister of Mrs. Ogden Golet and Mrs. Cornelius Vanderbilt.

Postmaster L. W. Datro, of Memphis, is said to be at the head of a movement to exclude negroes from the councils of the Republican party in Tennessee. It is understood that he was chairman of a recent meeting in Memphis, at which time it was unanimously resolved to debar the negro from participation in all deliberations of the party, to cut him off absolutely from office-holding and to form an out-and-out "lily-white" party.

News of the revolution in Venezuela has been meager because the Government controls the cable stations and has established a strict censorship. Such reports as had been received up to October 18 pointed to the ultimate success of the revolutionists; but on that date a dispatch was received stating that after a battle extending over seven days President Castro had completely defeated 8000 revolutionists under General Mendonza.

Here is a suggestion from Paris which might increase registration and attract the dilatory at the polls. One ingenious person there puts forward a new scheme of his own. Why not make voting an attractive pastime? he argues. To this end he has invented a musical ballot box. This instrument plays popular tunes at intervals while the polls are open for the amusement of electors, who will thus be persuaded not to neglect to vote. Moreover, this contrivance possesses another advantage. It records votes automatically and musically. When the 100th paper has been dropped in it will play a certain tune. The 200th will start a second and a different melody, and so on. The only difficulty which may arise is that it may be found impossible to tear electors away from the enchanting sounds of the musical ballot.

Oliver Wendell Holmes, the Associate Justice of the United States Supreme Court, will not take his seat on the bench until his nomination shall have been sent to the Senate and confirmed by that body. This is in consequence with a custom which has prevailed since 1795. In that year John Rutledge, of South Carolina, was appointed Chief Justice in place of John Jay, and sat in court at the August term that same year. In December the Senate rejected his nomination. Oliver Ellsworth was then nominated and confirmed. Never since that episode has a Justice of the Supreme Court taken his seat before being confirmed.

The City Engineer of Chicago declares that the water waste in that Western metropolis is enormous. The city pumping stations force through the mains 260,000,000 gallons of water daily, making an annual total of 125,120,528,502 gallons, the actual figures for last year. Over three-quarters of this immense supply goes to waste, the actual proportion being 76.25 per cent. With 8.5 per cent in doubt as to whether it is wasted or used, only 15.25 per cent is known to be consumed legitimately. The waste is attributed to defective pipes, electrolysis and leaving faucets open in winter to prevent freezing and in summer to keep the water cool.

On Monday of last week King Edward of England showed his regard for America and Americans in a striking manner. He gave a luncheon at Buckingham Palace to four Americans - Minister Choate and Generals Corbin, Young and Wood, the latter three being on a visit to Europe. When luncheon was concluded the King rose to his feet and proposed, as the only toast, the health of President Roosevelt. He spoke in glowing terms, expressing the greatest admiration for the President's career. It gave him great pleasure to welcome such distinguished Americans. The two nations, he thought, were drawing closer together all the time. He was glad the Generals had come to London, and hoped they would come again.

An astonishing fact, as shown by the census figures, is that while the country generally has so vastly increased in material wealth in the last forty years, in Mississippi the farm wealth (and Mississippi is almost wholly a farming State) was actually less in 1900 than it was in 1860. In 1860 the total value of farm property in that State was \$241,478,571, while in 1900 it was only \$204,221,927. This is chiefly accounted for by the Civil War, the drop occurring in the decade of 1860-70. In 1870 the total value reported was only \$116,112,447 - less than one-half that of 1860. Since then there has been a steady increase, the figures for 1880 being \$122,016,268, and for 1890 \$167,328,457. Another decade should again reach the figures of fifty years before.

The object of the Post Check Currency is to make the transmission of money in small amounts easier and safer than at present is the case. Bills of the small denominations would be issued with a blank space on the face for the name of the payee. The scheme also includes fractional currency printed in the same way. Instead of making a journey to the postoffice for a

money order, or enclosing coin in his favor of the new form of currency. letter, with the possibility of its falling out or being stolen, the sender of money under the new system merely has to take a bill from his pocket-book, fill it out and enclose it, just as if it were a bank check. A large number of the leading manufacturers and business men of the country are in

Dry Goods Excellence

- Our fall Dress Goods business has been very satisfactory, though as the new fall materials arrive we take pleasure in announcing the fact. The past week has brought to us new novelty and self-designed imported Robes, somewhat delayed in delivery, hence the low price—worth about twice the amount asked. \$22 50 54-inch Walking Skirt Cloth in mixed melton—this is a clean cloth from a superior mill—special, per yard..... 1 25 54-inch Novelty Boucle Zibeline, something new for coat and tailor suits; also a special in colored Camel-hair Suiting, at.. 1 00 Ten pieces of mixed Covert, all the substantial street shades, as castors, gray, tan, new blue, etc., a rushing out price..... 95c 54-inch finished Venetian—none like it for suits, coats and skirts, in garnet, myrtle, reseda, brown, china, blue, tan, navy, castor and cardinal, at..... 85c 28 inch all wool Henrietta, in street shades, as brown, gray, rose, purple, castor, cadet, reseda, tan and navy, at..... 38c 38-inch all wool Venetian, in a line of shades for school dresses and house gowns, at..... 40c 72-inch satin stripe Waisting Challies, cream, black, cardinal, light blue, pink, tan and reseda, at..... 65c 28-inch cream and White Mohair or Alpaca, for shirt waists and accordion plaited garments, at..... 38c 32-inch non-shrinkable Flannels that wash—the English Vivia has no equal where a flannel is anticipated—factory price. Tucked Momie Wool Waisting, with Persian and plain colored designs, specially priced at..... 75c 27-inch silk embroidered and Momie striped Waistings, special price, per yard..... 65c 27-inch blue gray mixed Petticoat and Underwear Flannel—prices 20c, 25c 35c and..... 50c

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Notes From

NORTHWEST TEXAS

Oglethorpe

J. R. B. Hall, Oct. misfortunes that have befallen him and his family. He has been through a great deal of trouble, and he is now in a better shape than he has been for some time. We have never seen him before, but we are glad to hear that he is now in a better shape than he has been for some time. We have never seen him before, but we are glad to hear that he is now in a better shape than he has been for some time.

Ennis S.

T. J. Duncan: I am a second year student of this college. I have been here for some time, and I have been very happy. I have met many good people, and I have learned a great deal. I hope to continue my education here, and I hope to be a good citizen. I hope to be a good citizen, and I hope to be a good citizen.



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The Home & Circle

THE KITTEN'S COMPLAINT.

"How do you think you would like it," said the little black cat to me, "if you in your bed were lying as cozily as can be.

"With your nose on your forepaws resting, and dreaming of mice and things, of whole pans of cream you were lapping, of birds with the weakest of wings—

"How would you like it I wonder, with never a hint before, to find your bed rising and walking, to find yourself on the floor?"

"If you were a sensitive kitten you'd think it a great mishap, you'd wonder if it quite paid you, to sleep in Miss Jennie Brown's lap."

TWO SONGS.—A STUDY OF MOTIVE.

A party of pleasure seekers, out for a day's excursion over the mountains, come suddenly upon a little log schoolhouse standing sentinel-like upon the mountain side. It is proposed to take a peep within.

Children are gathered there, little ones and some larger, seated on high, hard, backless benches, feet dangling, books lying beside their owners; no desks, no pictures, no flowers, nothing attractive in the bare, unlovely room, the only schoolhouse the mountain children know and to which they come for whatever help it can bring into their lives.

The teacher is there to open up the way of life and learning to them—our old man, true, no doubt, to the best light within him. He is seated, perch in one hand and Webster's blue-back spellingbook in the other, with a chair ranged on a long bench before him, and the lesson is going on, when the visitors arrive. He greets the strangers and then, with evident embarrassment, endeavors to carry on the duty of the moment, the spelling lesson already under way.

Among the visitors grouped about the door is one of God's dear children, a rich-souled, gifted singer, whose power of songs sways the emotions and moves the heart of vast audiences before whom she is accustomed to appear. Her voice of rare beauty and sweetness is a fit expression of the soul within. She sings to the human heart, and touching a responsive chord, knows the joy of consciously helping and uplifting lives. Here is a girl devoted to the service of others.

Her sympathetic nature thrills in the presence of the humbly need revealed in this humble scene before her. Is there not here an opportunity, unexpected and unlike her usual experiences, yet none the less a real opportunity to give "souls-help"? A beautiful thought and a beautiful deed is done.

The school master is approached—a request is made—and with a grateful relief of embarrassment, he stops the spelling lesson with the words, "Children, your lesson will begin to-morrow when we leave off to-day, with sorrowful."

The blue-back spellers are laid aside and all eyes turn to the beautiful singer, who with her soul in her face, now stands in a moment upon the fresh wild flowers she holds in her hand. The words that have just left the teacher's lips ring in her heart with a deep significance, he dreamed not of "sorrowful" begin to-morrow when you leave off to-day with "sorrowful."

The deep, clear eyes are raised, the message spiritually discerned as an inspiration to these sorrowful lives, is poured forth, and perfect stillness reigns as in heavenly sweetness, the clear tones tell—

"I will sing you a song of that beautiful land.

The far away home of the soul, where no storms ever beat on the glittering strand.

While the years of eternity roll,

"I how sweet it will be in that beautiful land.

So free from all sorrow and pain, with songs on our lips and with harps in our hands,

To meet one another again."

One by one, faces lighten as eyes reveal a soul awakening to the inspiration of a vision and melody about divine.

The song is ended but the place seems transfigured, and hearts and lives touched by that singing can never be quite the same as before that song was heard. With tears in his eyes, the old school master, in halt-

ing terms, tries to express his thanks. No words are needed. The singer has given the best that was in her to help where help was needed, and God's own voice in her innermost soul whispers that her offering of a pure, unselfish service is received in heaven.

But is it alone the great and gifted who may render acceptable service as the expression of a sincere, pure motive?

Another occasion, far removed from the former in time and place and circumstance, presents real need for help to be given—a service to others rendered.

A circle of bright-faced, happy-hearted little children are gathered about their teachers in a room where pictures and flowers and all that delights the eye of a little child, tell of living interest and loving sympathy with child-life. Heart to heart conversation is going on, the talk grows sweetly serious concerning the beautiful things the Heavenly Father gives to his children, and the name of Jesus is reverently called as the best gift of all, that came one Christmas morning. One little child, in the warmth of a heart's affection, asks to sing—

"Oh, how I love Jesus!" and all the circle, with souls in harmony, respond. The angels must listen with joy to such genuine expression of sincere affection as rises heavenward in the chorus of little voices.

The song is ended—the moment of reverent devotion has gladdened and satisfied the heart of the teachers, and other exercises must follow now.

But attention is arrested by the earnest look in a pair of brown eyes and a scarcely audible request from a tiny, shy maiden of four summers, to "sing the rest." Consent is readily granted, but neither teachers nor the other children know any other words. All are in the spirit of song, and eagerly desire to know and sing the rest, but only little Gabrielle knows the words that are needed now to complete the song.

She is surprised, almost amazed, to find herself in possession of something her teachers and companions need. She wants to help them.

How can this wee child, almost afraid of the sound of her own sweet baby voice, render the service so unexpectedly devolving upon her? She summons courage and whispers, "Sing I will never forget him!"

"Yes, darling," is answered, "if you can tell us how."

All the moral courage of a pure, unselfish nature is being brought, by this brave little soul, to meet the demand, yet the words she wants, utter can scarcely be made audible. Just in time a happy thought comes—

"We will hum the tune, Gabrielle, while you sing the words." It is done. Self forgotten in the sense of help that can be given, with downcast eyes, but true, brave heart, the timid, shrinking child voices alone the words.

"I will never forget him," I will never forget him, I will never forget him, He has done so much for me."

The help is given—teachers and companions take up the words, and again the song is wafted upward, this time in chorus—

"I will never forget him." Who will say that the service rendered by the sweet-spirited child was not worthy of record in heaven by side that of the gracious, gifted singer? The pure motive in each mad-dreamed songs melodious in the courts of heaven and the unselfish singing acceptable to Him, who "looketh on the heart."—Margaret M. Cook, in Wesleyan Christian Advocate.

SATAN'S WILES.

Hugh Macmillan, D. D., of Scotland, is one of the most brilliant and suggestive preachers of the age. His sermons abound in the most apt illustrations from nature. In a sermon on "Satan's Wiles," he uses this illustration which contains a practical hint to the young Christian:

There is a kind of lizard which lives in the sandy deserts of Arabia. Its body is so like the sand that it can not be distinguished from it at a little distance; but it has on each side of its mouth a fold of skin of a very light crimson color, which the creature can blow out into form of a round blossom, and in this state it looks exactly like a little red flower which grows abundantly in the sands. Insects are attracted to this curious object, mistaking it for a real flower that has honey in it for them, and they approach the mouth of the lizard without fear, when they are immediately snapped up. There is also an insect common in India which feeds upon other insects, and in order

to catch them, puts on, like the lizard I have described, the appearance of the flower of an orchard. Its legs are made flatter and broader than those of any other insect; they are colored a beautiful pink hue, and they ray out from the body of the insect exactly like the petals of a beautiful flower. Insects are deceived by this wonderful likeness to the blossoms which they frequent for the sake of their honey, and they come here without suspicion and are immediately caught by their treacherous foe. Now, this is the way in which my text tells us that Satan deceives those who he wishes to tempt to their ruin.

HIS WIFE.

The wide hall was sombre with ministerial broadcloth, but here and there a bit of gay ribbon betokened the presence of a woman or a business suit suggested a member of the laity.

The stir and whispered conversation which usually precede a business meeting were noticeably absent. The gathering had met for that tenderness and most pathetic incident of Methodist conference week, the annual memorial meeting, when one after another of the assembled ministers pays tribute to the memory of those who have passed to their reward during the year.

Death had claimed four members of the conference this year, and four of the brethren who had known them best gave, each in turn, the brief history of their humble lives. Then one of the presiding elders arose and began to speak.

"It is my privilege," said he, "to offer a word of loving tribute to the memory of Mary Watson Blake, wife of our brother, John Wesley Blake."

At the first mention of the name, a little, stoop-shouldered man near the center of the house bowed his head lower and lower until the forehead rested on his hand. The simple story which the presiding elder had begun to tell was in large measure the story of the little man's own life. How the past came back as he listened!

He thought of his first meeting with Mary Watson, while he was still a student in the seminary; of the acquaintance ripening into love; of her promise to be his wife, made on the day of his ordination. All his life he had wondered how it was that she had been content to accept the hard lot of a Methodist minister's wife.

And it had been a hard lot. Uncomplainingly she had gone with him from village to village, with never any permanent abiding-place; always courteous and tactful, even with the most ungenial and stiff-necked parishioners; living constantly in the bright light of public scrutiny and criticism; annually making his pitifully small salary perform miracles; keeping open house for visiting clergymen and evangelists; dispensing a cheerful hospitality to every itinerant canvasser for religious books—these, he thought with a heavy heart, were the things which had made up the life of Mary Watson Blake.

The little preacher was honest with himself. He knew that he had never been more than a feeble sunlight in the church, and that his appointments, poor as they had been, would have been poorer still but for her who had been so faithful a helper, and had so ably supplemented his preaching with her personality.

"And this is all," he thought, bitterly. "Ten minutes of eulogy for a lifetime of such service. Oh, if they could only know what she was and what she did!"

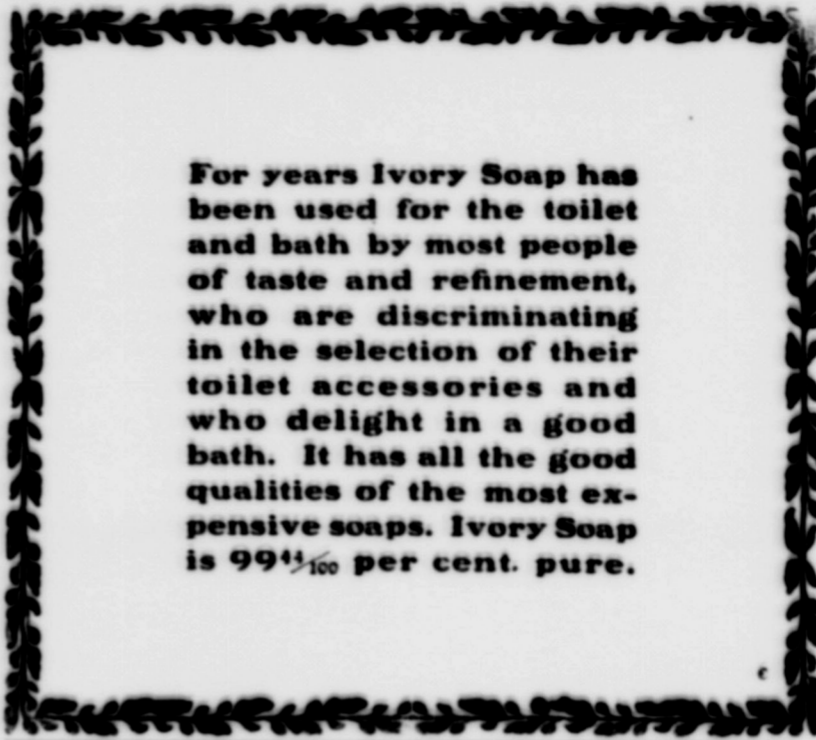
The voice of the presiding elder died away, and another voice broke in upon the stillness. A man was speaking whom some of those present recognized as the owner of the woolen mills at Belden.

"Ten years ago," he said, "a new pastor came with his wife to the Church in our town. I had lost my own wife three years before that, and since her death my son had fallen into bad company, and sank lower and lower, until his very name had become a disgrace to me and a reproach to the town. In some way I can not tell you how, this new minister's wife gained a hold upon him. She lifted him out of his degradation, out of himself, and put the heart of a man into him again. It is due, under God, to Mary Watson Blake that I can say to you all to-day 'This, my son, was dead, and is alive again.'"

In the hush that followed, the gathering began to disperse, but before the little bent figure of the preacher had reached the door, two other figures, elbowing their way through the crowd, met him. They were both men in the prime of life, and as they passed out with their old friend, each had something to say of the past.

"It was your wife, sir," said one, "who gave me my first impulse and first encouragement to study for the ministry; I wish I could tell her now of my appointment to the Jefferson Avenue Church, and how earnestly I am going to try to make a worthy use of the great opportunity."

What the other man said was lost in



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the buzz of conversation at the door, but it carried the thoughts of the little minister back to a young "tough" in a seaboard town where he had taught a score of years ago.

"God forgive me!" he said, humbly, "in my sorrow, and my complaining. Her memorial is in the lives of the people for whom we have suffered and labored. With God is her reward."—Youth's Companion.

THE BOY AND THE CIGARETTE.

It is possible that the refusal of merchants, manufacturers and professional men to employ boys addicted to the cigarette habit will do more to check the evil than all the laws ever passed or planned. When a boy knows that his future chance to earn a livelihood depends on his quitting the ill-smelling cigarette the knowledge will doubtless have more effect on him than a dozen parents' or pedagogues' lectures on the subject. The beauty of the thing is that no manner of deceit will avail, for the cigarette-smoking boy carries the literal sign manual of his vice on his fingers. A Chicago boy confessed last week that out of ten places to which he had applied for work the head of not one had neglected to ask him if he smoked cigarettes. In a number of instances he was made to show his fore fingers. Few people will be sorry even if the action of the employers result in cutting off some of the profits of the Cigarette Trust. The dividend paid in brain, body and muscle will more than compensate the community.—Chicago Tribune.

DIXIE'S SIX CENTS.

A short time ago a pale-faced little girl walked hurriedly into a book store and said to the man serving at the counter: "Please, sir, I want a book that's got 'Suffer little children to come unto me' in it; and how much is it, sir?" And I'm in a great hurry."

The shopman bent down and dusted his specs.

"Suppose I haven't the book you want, what then, my dear?"

"Oh, sir, I shall be so sorry; I want it so!" And the little voice trembled at the chance of a disappointment.

"Will you be so very sorry without the book?"

"Well, sir, you see I went to school one Sunday when Mrs. West, who takes care of me, was away; and the teacher read about a Good Shepherd who said those words, and about a beautiful place where he takes care of his children, and I want to go there. I'm so tired of being where there's nobody to care for a little girl like me, only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry?"

"My cough's getting so bad now, sir, and I want to know all about Him before I die. It'd be so strange to see Him and not know him. Besides, if Mrs. West knew I was here, she'd take away the six cents I've saved running messages, to buy the book with; so I'm in a hurry to get served."

The bookseller wiped his glasses vigorously this time, and lifting a book off the shelf, he said: "I'll find the words you want, my little girl, come and listen."

Then he read the words of the loving Savior, Luke 18:16 (Get your Bibles and find the place, children), and told her how this Good Shepherd had a home, all light, rest, love, prepared for those who love and serve Him.

"Oh, how lovely!" was the half-breathless exclamation of the eager little buyer; "and he says, 'Come.' I'll go to Him. How long do you think it may be, sir, before I see Him?"

"Not long, perhaps," said the shop-

keeper, turning away his head. "You shall keep the six cents, and come here every day, while I read some more out of this book."

Thanking him, the small child hurried away. To-morrow came, and another to-morrow, and many days passed, but the little girl never came to hear about Jesus again.

One day a loud-voiced, untidy woman ran into the shop, saying: "Dixie's dead! She died rambling about some Good Shepherd, and she said you was to have these six cents for the mission box at school. As I don't want to keep dead men's money, here it is." And she ran out of the shop.

The cents went into the box, and when the story of Dixie was told, so many followed her example with their cents that at the end of the year "Dixie's cents," as they were called, were found to be sufficient to send out a missionary to China to bring stranger sheep to the Good Shepherd.—Episcopal Record.

HAPPIEST DAYS IN NAPOLEON'S LIFE.

It is said of the great Napoleon, that when in banishment in the Island of St. Helena, he was one day observed by his comrades to be unusually sad and depressed. On being asked the cause, he replied, "I am thinking of the happiest day of my life." At once they began to guess which day that could have been; which of his extraordinary victories had given him the most pleasure; which of the honors that had been heaped upon him he had regarded with greatest satisfaction. After they had guessed in vain, his reply was, "I mean the day on which I received my First Communion; I was an innocent boy then."

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A Moment

Our Cuban Missions, despite all the difficulties, conversions to follow the preaching of our faithful missionaries, and hinders them. In able houses of work we have been at work and house by we have had them. But expensive resources. Much of the sum is made in the sum of our own. The force of worker full value of our labor. The attendance is limited to small numbers. The attention is distracted, discomfort inevitable. The confidence of the persistence of our permanence of our when they see us in an unbecoming, rents imposed structures. Romanists also ill at

When all these things into account, it is the money expended accomplishes scarcely a per cent of what it our men were proper illustration, let us to our Santiago Station a year there for we could buy a lot a far better quarters to rent for \$1,200. \$11,000 at six per cent. When we pay \$1,200 pay nearly twelve per cent, and we do not we need. Brother Peter Fletcher's labors of nearly so much as that had a property of our dent, therefore, that, both property and ought not to be abandoned the work of therefore build.

It occurs to me in to say that the Church Society and other helped to meet similar their work by wealthy ing without interest quired to build, and repayment upon the a tions of their Board, that some good man's thus help me with the In ten years, or less, pay back the entire meanwhile we could measurable good, and ceasing the appropriate one cent.

That noble man, T. of Roanoke, Va., has excellent fund. He has a permanent chapel for Cuba. With the first year we have already at La Gloria, the money to build on much help were given love that fund will one chapel a year there no other person who will add to this Fund? Such a building to \$100,000 would tory of Cuba in two and would favorably West Indies and Ce There is no power in compute its immensity for good. Cuba is both religious and political the Western world on tion to the size of the

Some months ago I tie upon our Cuban things which I now, with added emphasis confidence in the cor views, then expressed were as follows:

A Moment of Supreme Duty and Opportunity

By Bishop Warren A. Candler.

Our Cuban Mission prospers, despite all the difficulties of the situation. Conversions numerous and clear follow the preaching of the Word by our faithful missionaries. The most obstinate difficulty which confronts and hinders them is the want of suitable houses of worship. Wherever we have been able to shelter our work and house our workers properly we have had the greatest success. But expensive rents—and all rents in Cuba are expensive—consume our resources. Much of the appropriations made to the missions is consumed in rentals. If we had properties of our own, the same money could be devoted to the increase of the force of workers. Moreover, the full value of our men is diminished by the inadequate and inconvenient quarters in which they are forced to labor. The attendance on their ministry is limited to the comparatively small numbers such quarters will hold. The attention of those who do attend is distracted by the noise and discomfort inevitable in such places. The confidence of the people in the persistence of our efforts and the permanence of our work is impaired when they see us continuing long in commodious, rented houses. The contrast of such buildings with the imposing structures occupied by the Romanists also ill affects our work.

When all these things are taken into account, it is perhaps true that the money expended on salaries accomplishes scarcely more than fifty per cent of what it would achieve if our men were properly housed. As an illustration, let us take the case of our Santiago Station. We pay \$1,200 a year there for rent. With \$11,000 we could buy a lot and build upon it far better quarters than we are able to rent for \$1,200. The interest on \$11,000 at six per cent, is only \$660. When we pay \$1,200 rent we in effect pay nearly twelve per cent, on \$11,000, and we do not then secure what we need. Brother Penny's and Brother Fletcher's labors do not accomplish nearly so much as they would if we had a property of our own. It is evident, therefore, that here is a loss in both property and salary account that ought not to be allowed to continue, but which must continue unless we build in Santiago or abandon our work there. Of course we cannot abandon the work there. We must therefore build.

It occurs to me in this connection to say that the Church Missionary Society and other Boards have been helped to meet similar conditions in their work by wealthy laymen advancing without interest the funds required to build, and depending for repayment upon the annual appropriations of their Boards for rents. It is that some good man or woman would thus help me with the Santiago case? In ten years, or less time, we could pay back the entire \$11,000, and meanwhile we could accomplish immeasurable good, and all without increasing the appropriation to Santiago one cent.

That noble man, T. T. Fishburne, of Roanoke, Va., has begun a most excellent fund. He has given \$5,000 as a permanent chapel building fund for Cuba. With the income of the first year we have already secured a chapel at La Gloria, the people giving money to build on condition that this much help were given to them. I believe that fund will secure at least one chapel a year perpetually. Is there no other person in the Church who will add to this Cuban Building Fund? Such a building fund amounting to \$100,000 would change the history of Cuba in twenty-five years, and would favorably affect all the West Indies and Central America. There is no power in mere figures to compute its immeasurable influence for good. Cuba is bound to influence religious and political conditions in the Western world out of all proportion to the size of the island.

Some months ago I said in an article upon our Cuban Mission some things which I now wish to repeat with added emphasis and increased confidence in the correctness of the views then expressed. My words were as follows:

Whatever may be the outcome of the struggle now just begun, Cuba, the "Pearl of the Antilles," is going to be a strategic point of vast advantage in the contest. Lying between the two continents, stretching from a point no farther than ninety miles from Florida to a cape seven hundred miles farther southward, it makes a natural bridge across which the forces may pass and re-pass from continent to continent. Or, to change the figure, it is a natural fortress from which the forces can advance in either direction. Moreover, with the cutting of the Isthmian Canal, which is inevitable, and which cannot be postponed much longer, the strategic value of this island, politically, commer-

cially, and religiously, will be immeasurably enhanced.

If Protestantism occupies the Western world and holds it for Christ, Protestantism must speedily occupy and hold Cuba. And if Protestantism holds Cuba, Methodism must have much to do with the work; and the part that Methodism is to bear in this far-reaching crisis has been left to Southern Methodism.

No other branch of Methodism has undertaken work in Cuba, or is likely to do so. By a sort of tacit understanding this field has been left to our branch of the great Wesleyan family. We must do a great work in Cuba, and do it quickly, or we must incur a great and conspicuous disgrace. We must do our part there well, or disappoint the expectations of the Christian world of Protestantism.

All this I steadfastly believe, more intensely even than when I first wrote the words. To do this great work, we must have suitable buildings and have them soon. Now of all times is the moment to build. Land in Cuba is cheaper than it ever will be again. Laborers are out of work because of the depressed conditions in the island. They will work cheaply and be grateful for employment whereby they may make a living. The Church which now furnishes work for laborers at living wages, and builds churches and schools for the redemption of themselves and their children from irreligion and ignorance, will win a large and lasting hold upon the people. It is a moment of supreme duty and opportunity. Our Church is well able to meet the demands of such a momentous hour. Will we meet it?—Review of Missions.

MIGRANTS.

Harry and Frank were out in the field making hay, with their father's Norwegian hired man, Lars Olsson. It was a warm day, and they stopped under a tree to get cool. Lars and Harry sat in the shade and leaned against the tree, but Frank, who was the youngest, had not worked very hard and was not tired. He spent the resting time in turning over the new-mown hay. Presently he discovered in a clump of grass something that excited his curiosity.

"Oh, here's the nest of a field mouse," he cried, "and five little mice in it big enough to run. See them scamper. They're not the color of ordinary field mice, though, but are more like lemmings."

"Much you know about lemmings," remarked Harry, with the superior air of an older brother.

"I know lots about them," replied Frank, in haste to defend his knowledge of natural history. "Didn't I see some at the menagerie? They look something like rats, but have short tails, blunt noses, and strong forefeet."

"With claws suited for digging," added Lars. "I ought to know all about lemmings, for I've seen enough of them."

"How many have you seen?" asked both boys at once.

"Whole armies of them," was the brief reply.

"Whole armies of lemmings! why, Lars Olsson!" both boys spoke at once, and this time with surprised unbelief. Then they remembered that Lars had been brought up among the mountains of Norway, the natural home of the lemming.

"Sure enough, the lemmings are countrymen of yours!" laughed Harry. "No wonder you know all about them. Tell us something about their ways."

"They live among the stunted firs up in the mountains," said Lars, "seldom coming down into the cultivated country. They make their nests in clusters of grass or under stones, and eat grass roots, stalks or fir, reindeer moss, and lichens in search of which in winter they form long tunnels under the snow. Although small animals, only about five inches long, they are brave and pugnacious, and will fight for their rights. When suddenly disturbed they do not try to escape, but sit upright and hiss and show fight like cross kittens."

They multiply rapidly, each pair having two or three sets of young a year, and each set usually containing five."

"I should think, then, every little colony of them would soon be large enough to form an army," said Harry.

"Yes, indeed, an army is the only word," said Lars. "As I said before, the lemmings' usual home is up in the mountains, but at uncertain intervals from five to twenty years the cultivated land in the valleys is overrun by

thousands of these little creatures. They slowly and steadily advance, always in the same direction, not stopping at any obstacle, but swimming across rivers, and even across lakes of several miles in breadth. Of course, they do much damage by eating the grain and all the young and growing vegetation along their line of march."

"That's the way locusts and grasshoppers do," said Harry. "They come in armies at intervals of from seven to seventeen years, and eat everything green in sight. Did you ever see an army of lemmings?"

"I saw one, and a queer sight it was. Once when I was a boy on my father's farm a neighbor came down the valley, saying, 'The lemmings are coming!' And, sure enough, they did come. One evening there was not a lemming on our farm, and the next morning they were scampering everywhere. The advance guard of the strange army had reached us, and in a few days the main body followed. The little creatures swarmed everywhere. They were followed by beasts of prey, wolves, weasels, and foxes, and by eagles and hawks. Quantities of them are eaten by these enemies. Even our domestic animals helped to destroy them, our cattle, goats, and reindeer tramping them under their feet, as if they hated them. Of course, they were not spared by men and boys, and many died of disease, so the poor things had a hard time of it."

"What became of the survivors? Did they return to their mountain home?"

"No, indeed. Migrating lemmings never return to the place from whence they came, but have a singular habit of always persistently pursuing the same onward course of migration. They only travel by night, and stay in localities they especially like for considerable periods, but always move on at last in the same direction as before. Their onward march never ceases until they reach the sea, into which they plunge and swim straight onward until they become exhausted and perish in the waves."

"How silly of them! Do they plunge into the sea on purpose to commit suicide?"

"No; but since they always march in the same direction they are bound to reach the sea sooner or later, and in plunging into it they are only acting under the same blind impulse which before led them to cross smaller bodies of water in safety. Not knowing the size of the sea they probably think they can cross it as easily as they have crossed the river on their line of march. Their march lasts from one to three years, according to the route taken, and the distance of the sea. It is a country so surrounded by water as Norway they soon reach the coast, no matter in what direction the march."

"But why do they migrate at all?" asked Frank.

"Perhaps they become overcrowded, or that there is not enough food in the mountains for them all, and their restless, migratory instinct causes them to begin moving. Just why they always continue in the direction in which they start, no one has ever tried to explain. It is not strange that they sometimes wish to migrate for many wild animals and fowls have the migratory instincts. Indeed, the strange, restless yearnings for other places and things is not confined to the lower animals. Many people, young and old, are often conscious of a longing for something each can not give."

Lars was silent for a time, then continued, thoughtfully:

"Perhaps this strange yearning that at times stirs every human breast does us good. It is one of God's ways of leading our thoughts to him. It keeps us from being so satisfied with this world that we give no thought to that other to which we are all sooner or later going. For whether we will or no, we are all migrants, and year by year are moving on from the life into the eternal life beyond. This migratory instinct—this strange, restless yearning for something earth can not give us—causes us to remember that here we have no continuing city, and helps us to seek the better country which is the heavenly, and the city God has prepared for all who love him."—By Anna E. Hahn, in The Sabbath-school Visitor.

THE BOY WHO WAS READY.

"Chaplain Byers told, in one of the Ohio conventions, of a Scotch boy of whom he knew many years ago, who had little knowledge in his head, but much in his heart. They called him underwritten, but he knew enough to believe in Jesus as his Savior. There came one of the grand meteoric showers by night, which startled many with the thought that the end of the world was here. That boy's mother was as thoroughly alarmed as anyone. Seeing the strange sight from her window, she ran to her boy's bedroom, where he was sleeping quietly, and called out, 'Wake up, Sandy, wake up! The Judgment Day has come!' Sandy, rubbing his eyes to get them open, called out in joy, 'Glory to God, mother! I'm ready.' He knew the truth by heart, and his perfect love cast out all fear."—Selected.

TRUE BRAVERY.

Colonel Hixkinson, when once asked to name the incident of the Civil War

that he considered the most remarkable for bravery, said that there was in his regiment a man whom every one liked—a man who was brave and noble who was pure in his daily life, absolutely free from the dissipation in which most of the other men indulged. One night at a champagne supper, when many were becoming intoxicated, some one called for a toast from this young man. Colonel Hixkinson said that the young man arose, pale, but with perfect self-possession, and said, "Gentlemen, I will give you a toast which you may drink as you will, but which I will drink, if you please, in water. The toast that I have to give is, 'Our Mothers.'"

Instantly a strange spell seemed to come over all those present. They drank the toast in silence; there was no more laughter, no more song, and one by one they drank out of the room, and but thoughtful. The lamp of memory had begun to flicker, and the name "mother" touched every man's heart.

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has toilet people ment, ating their and good good it ex- Soap ure. away his head. "You six cents, and come here le I read some more out m, the small child hur- To-morrow came, and grow, and many days e little girl never came Jesus again. nd-voiced, untidy woman shop, saying: "Dixie's ed rambling about some d, and she said you was six cents for the mission As I don't want to keep oney, here it is." And the shop. vent into the box, and ry of Dixie was told, so her example with their the end of the year " as they were called, be sufficient to send out a China to bring stranger food Shepherd.—Episco 韓 韓 DAYS IN NAPOLEON'S LIFE. the great Napoleon, that ment in the Island of was one day observed by to be unusually sad and i being asked the cause, am thinking of the hap- my life." At once they e which day that could ich of his extraordinary even him the most pleas- the honors that had been im he had regarded with action. After they had ain, his reply was, "I on which I received my ion; I was an innocent TT'S For Fine and Medium Writing - 1000 THE CENTAUR PEN. PENS Your Real Estate & Ayres, BANKERS. General Banking Business. Dryden St., Dallas, Tex. DENMEYER & SONS, ER Warehouse 100 Broadway Street, NEW YORK. n Grits " COYSTALS, t, Diet Health Cereals, t, Cake and Pastry, er Code. Ask Grocers. k, write NES, Waretown, N. Y., U.S.A. HERE ALL THESE FAIRS, 5700, Tatten Good, Use Sold by Druggists.



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

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TEXAS ANNUAL CONFERENCES

Bishop E. R. Hendrix

German Mission, Houston..... Oct. 5
 West Texas, Floresville..... Nov. 5
 Northwest Texas, Temple..... Nov. 13
 North Texas, Terrell..... Nov. 28
 Texas, Crockett..... Dec. 1

Let all the preachers bear in mind the fact that by the action of the General Conference there is a new blank to be used by the preachers in making their reports to the conference. The old blank will not do, and if you do not remember this it will give you trouble and confusion when you go to conference. You can get the new blanks in any number from the Branch House.

In another column will be found the announcement by Rev. E. A. Bailey of the presiding elders of the Northwest Texas Conference to meet at Temple on Tuesday morning at 9 o'clock, the day before the convening of the conference. This notice appeared in the last issue of the Advocate, but it gave the time for meeting at 2 o'clock in the afternoon. The change is made for reasons that are satisfactory: First, there will be much business for the presiding elders to transact; and, second, the Bishop will in all probability want them to meet him in the afternoon.

In this issue will be found a striking picture of Rev. H. D. Knickerbocker, of Temple, who will be the host of the Northwest Texas Conference at its nonconvening session. This is his first year at Temple, but he has had a debt of some standing on the Church property, put a gallery in the auditorium to accommodate the people who flock to his services, and last but not least, he has placed a handsome pipe organ in the building. He is a man of versatile gifts, well educated, bubbling over with energy, thoroughly consecrated, a preacher of rare gifts, a pastor whose work is systematic and possessed of a heart big enough to take in all the brethren of the conference together with their wives and daughters. They will be splendidly provided for by a man who is a perfect master of the situation.

GOLIAD FUND.

The following is my report for this week:
 Home Mission Society, Cuero... \$7 50
 Rev. A. P. Smith, Valley Mills... 3 70
 Rev. E. L. Crawford, Galveston... 17 26
 Total \$28 56
 B. H. PASSMORE.

EDITORIAL BIRDSHOT.

Transparency makes the character beautiful.

There are men who never know when they are defeated.

The girl with a flippant manner is a grief to her mother.

Football eminence is a notable accomplishment, but mind culture is better.

The man who is always going to do something, but never does it, is a nuisance in the Church.

The technique of sermon-making is interesting, but the sermon itself is what the people want.

The brother who gets wrong and then gets himself right is hopeful, but the one who gets wrong and stays wrong is hard to handle.

Christ deals leniently with repentant sinners, but he is fearfully severe on the self-righteous and high-minded Church member.

THE INDIAN MISSION CONFERENCE.

After a run of two hundred and fifty miles over the M., K. & T. Railroad, the editor and business manager of the Advocate reached Muskogee, the seat of the Indian Mission Conference, on Wednesday morning of last week. To me this privilege was a double pleasure, for I not only wanted to visit the conference and enjoy the good fellowship of those noble brethren, but I also wanted to be present and see how my old friend, Bishop Hoos, would fit the Episcopal harness, as this was his first conference since his election to this high office. I felt and still feel a peculiar interest in him. For seventeen years I was associated with him in the Holston Conference, within whose bounds we were both born and brought up. During a part of that time he was a teacher in Martha Washington College, Abingdon, Virginia, and I was his pastor for a season. Of course, the wholesome tuition which I then gave him had something to do with starting him upon the career that landed him in the Episcopacy! There is nothing like giving a young man a good start in life, and this I did to the best of my preaching ability. Then he and myself were members of the General Conference in 1890, and I did my humble part in placing him upon the tripod of the Nashville Advocate, which position he held for twelve successful and valuable years. And when the General Conference met in Dallas last May, it so happened that I was again a member, and my vote did its part in placing him in the Episcopacy. Hence, I have known him intimately for nearly thirty years, and it was but natural that I should go two hundred and fifty miles to see him hold his first conference. How did he succeed? Well, just like he has succeeded at everything else that the Church has placed in his hands. But there was an entire absence from him of anything that reminded one of the fact that he was a Bishop. He simply took hold of his duties like an unassuming Methodist preacher, and with no pretense toward authority he conducted the business of the conference in a deliberate and brotherly manner. He was impartial and courteous toward all. He was quick to bring out all points of special interest in the reports of the preachers, and equally as quick to decide all points of law as they arose in the discussion. Occasionally, when sprung by the remarks of a connectioal brother, his wit sparkled and glowed to the delectation of all present except the man on the floor. But it was wit clad in a brotherly spirit, and left no unpleasantness in the heart of any one. Such was the ease with which he conducted the proceedings that we did not deem it necessary to tarry to the end of the session to aid him with our counsel and monition, but we venture the assertion that no Bishop ever left a finer impression on the minds

and hearts of the members of the Indian Mission Conference. He showed himself a master of assemblies, and in our judgment the Church has never done a more appropriate thing than to put him into the position he now holds. Such is the greatness of his mind and heart that high position and large responsibility only bring out his modesty and his keen sense of dependence upon God. We predict for Bishop Hoos a career of wonderful blessing to the Church at large. His beginning at Muskogee is prophetic of large things in the future.

The Indian Mission Conference is composed of heroic men. Among them are several men of age and conspicuous devotion to the Church. They have come through long years of sacrifice and toil. And among them are a great many younger men well trained for work in that promising field. The conference is making wonderful progress in its membership, in its educational and all other departments. People have gone into that section from all other States, and a great many of them are members of our Church. Then, too, towns and young cities have sprung up like magic, and the Church is growing apace. There are still a great many Indians scattered throughout the two Territories, but the white man is in the ascendancy and he controls the material and political destinies of the country. By and by the two sections will be admitted into the Union either as one or two States, and then the country will come rapidly to the front. A good deal of our work is among the Indians, where hundreds of them are members of the Church. We have several leading native Indian pastors. They are stalwart-looking men, and they are said to be earnest and efficient laborers in the vineyard. One of them opened the exercises with prayer in his own vernacular, and all the conference followed at its close with the Lord's Prayer. There was but one word in the prayer that is the same in English and in Indian, and that is Jesus Christ. This is the only word in the Indian prayer that I understood. Much of the work is in the rural districts, where the pay is small and the sacrifice great. None but men who love God and humanity would undergo the experiences of those devoted heroes of the Cross. One presiding elder—Rev. W. A. Randle—four years ago went to the Weatherford District, moved his family into a dilapidated cotton gin, found one parsonage on the work, two Sunday-schools, two or three houses of worship, and only a scattering membership. This year he reported nearly a dozen parsonages, some fourteen houses of worship, a district parsonage, about twenty-five hundred members and a great many Sunday-schools. The conference is wonderfully blessed with a great many very fine women, who lead out in all Church enterprises. I do not think I know of their equal anywhere in the Church. They put their hands to every good work. We have several most excellent schools—Hargrove College, at Ardmore; Willie Hall's, at Vinita; Spaulding Institute, at Muskogee; and Bro. Methy's school for Indians, at Anadarko. These are doing wonderful things for the people. I had the pleasure of looking through the Spaulding Institute, at Muskogee, presided over by Rev. T. F. Brower and his good wife. The building is large, commodious, modern and well equipped. It is situated on a beautiful campus, and it is filled with more than two hundred young men and young ladies. The faculty is composed of excellent teachers, several of whom are from Texas. Bro. Spaulding and his wife, who are wealthy members of the Church, are back of this institution with their money, and the school owes much to their liberality. So that our work, which has been in progress over a half century in the Territory, has laid a good foundation and is now prepared to go forward with increased success. Within a few more years we will have one of our most prosperous conferences up in that country. Such is the outcome of the work up there that the Bishops no longer have trouble to get men for the several appointments.

This year, if I mistake not, there were more than twenty transfers to the conference. Rev. W. M. P. Rippey and Rev. T. L. Rippey, of the North Texas Conference, are now members of that body. Several others from different parts of Texas are up there. We are also sending many of our Texas people to that section. The fact is, Texas is in large evidence in all the movements of that stirring country. Scores of their preachers are from down here. The records of the conference show that there were 10,000 members of this conference when the Civil War broke out, and when it closed there were only 2500 members, the preachers having



REV. H. D. KNICKERBOCKER, Host of Northwest Texas Conference, Temple, Texas.

been practically driven from the Territory. Now there are 30,000 members, 180 pastoral charges, 130 parsonages, 145 ministers, 250 church buildings and four educational institutions, valued at \$250,000. Ninety-five thousand dollars was expended by the conference last year.

The connectioal brethren were there in large numbers. Among them were Drs. DuBose, Ward, Atkins, Everett and others. Drs. Palmore and Godhey, of the St. Louis Advocate and the Arkansas Methodist, dropped in for a season. Rev. George Sexton, of the Gainesville District, and Rev. J. H. Wiseman, of the Vernon District, were among the visitors. The latter was there looking after the brethren and the works recently cut off into that conference from Greer County. We had the pleasure of hearing the address of Dr. DuBose on the Epworth League work and in behalf of the Era. He made the best speech that we have yet heard him deliver. It was free from much of the excess of florid and figurative deliverances heretofore characteristic of the Doctor's style, and he largely confined himself to practical matters. The speech was well received and made a fine impression. His experience during the four years past has brought him face to face with the real issues of his work, and if we are to take his speech as an evidence, we now believe that he is getting a firm grip on the needs of his important field and that his next four years will develop splendid results. Dr. DuBose is scholarly, bright, buoyant and cheerful, and with the proper co-operation his work has a wonderful future. Socially he is a charming man, and to meet him and to know him is to love him. Let Texas do her duty to this great interest, which he worthily represents.

Muskogee is a flourishing town of eight thousand population, and in possession of all the modern improvements. The business houses will do credit to a much larger place, being constructed of brick and stone. Many of them are handsome and imposing. And yet the town is a new one. The people live in good houses, and they have the comforts and luxuries of life. The country is rich in products of all kinds, and the cattle industry also flourishes. Cotton and corn are good, and the earth seems to be underpinned with as fine a belt of bituminous coal as domestic and manufacturing interests demand. At South McAlester, sixty miles this side of Muskogee, the

coal industry has a national reputation. Quantities of it are shipped everywhere.

My stay was made most delightful. The brethren received me kindly, and the Advocate is popular throughout that region. Rev. M. L. Butler, the pastor, took splendid care of the conference. He gave me an excellent home with the good family of Bro. and Sister S. P. Mann, recently of Sulphur Springs, Texas. G. C. R.

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The most of the Greer County brethren remain with the Northwest Texas Conference. They wrought well in that section, but decline to leave Texas.

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A MERITED COMPLIMENT.

From the Daily Bible at Brownwood, we call attention to the work of Bishop, D. D., who was in our city last Sunday.

Rev. Horace Bishop, day morning and Sunday Methodist Church to the congregation. His scholarly, logical and penetrating presentations of mission work, is a speaker and holds the attention of his congregation. He is a safe case, Bishop.

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WOMAN'S NORTH TEXAS HOME MISSION CONFERENCE.

This body of excellent women met in their annual session last week in Greenville, transacting their business in Kavanaugh Church, and continued in session four days. There were about eighty delegates from all over the North Texas Conference, and they attended to all the items in a long and interesting program. Mrs. L. H. Potts, of Dallas, presided, and right well did she perform her duties. We had the pleasure of being present one day and night, and we commend in high terms the business-like proceedings of the conference. All matters coming before the body were carried on with dispatch and according to strict parliamentary law. There was nothing akin to confusion. We are not prepared to give anything like an adequate idea of the work of these good women in their several local societies, as we did not hear the reports summing up the results, but it is very marked indeed. They have helped their local Church work in renovating many of the houses of worship, kept the parsonages in good repair, established mission enterprises in the home work, looked after the needs of the poor and the outcast, sent their percent of money to their general board for the help of the work at large, given attention to the rescue of the fallen, and every way co-operated with the pastors in all work needful to the success of the Church. Their helpful ministries are indispensable to the local enterprises of the Church. All these matters were reviewed by the conference, and plans were adopted for the enlargement of their services. The fact is, we have the most devoted and efficient women within the bounds of the North Texas Conference that it has ever been our privilege to know. They are intelligent, consecrated and full of the spirit of helpfulness. No wonder that there were so many of the preachers present at the conference to witness its proceedings and to encourage these godly women in their efforts. It looked like an Annual Conference session on account of the presence of the brethren. Five or six of the presiding elders were there and scores of the pastors. Bishop Hendrix came in on Friday night, the last day of the meeting, and preached a fine sermon from the text, " whatsoever he saith unto you, do it." (John 2:5.) The whole discourse was directed to the sphere of woman's Christian service and wonderfully adapted to the demands of the occasion. At the close of the sermon the Lord's Supper was administered, and the service was deeply spiritual. This was a fitting close to the interesting sessions of the conference.

Rev. J. J. Clark, pastor of the Kavanaugh congregation, assisted by Rev. O. S. Thomas and Rev. J. W. Hill, together with a competent committee, made ample provision for the entertainment of all who attended the gathering. Nobody was neglected. And the ladies of the local congregations served an elegant luncheon at noon each day in the parlors of the church, greatly to the convenience and comfort of the occasion. Everybody was given a good home, and those good Greenville folk left nothing undone to make the occasion one of large religious fellowship and communion. It was truly good to be there. May the great Head of the Church prosper and greatly build up the work of our noble Christian women.

A MERITED COMPLIMENT. From the Daily Bulletin, published at Brownwood, we clip the following notice of the work of Rev. Horace Bishop, D. D., who preached in that city last Sunday: Rev. Horace Bishop preached Sunday morning and Sunday night at the Methodist Church to good-sized congregations. His sermons were both scholarly, logical and powerful presentations of missionary themes. Dr. Bishop is possessed of a remarkable fund of information pertaining to missionary work, is a clear and ready speaker and holds the undivided attention of his congregations. He preached at the laying of the cornerstone of the Methodist Church here, and many still remember that sermon. There was much interest shown in

missionary work, one presented himself for the work if needed, one large and other smaller voluntary contributions were made, and one member agreed to be one of a band of five to support a missionary in the field. In addition to this, the women of the Church are supporting a woman worker in the missionary field, all of which shows that Brownwood Methodism is alive on the subject of work among those who need the gospel preached to them.

TEXAS PERSONALS. Rev. Z. V. Liles, who left the North Texas Conference last year for the Los Angeles Conference, has been transferred to the West Texas Conference. He made us a pleasant visit this week. Rev. J. M. Peterson, the sub-Bishop of the Terrell District, passed through the city last Monday, and called at the office, as he said, "to give you some good advice." He is closing up matters well for conference; and he is one of the most popular "beloveds" in these parts. Bishop Hendrix dedicated our new church property at Midlothian last Sunday, and they had a great day down there. Our people now have the best church structure in those parts, and they have wrought nobly. The Bishop's visit greatly encouraged and strengthened them. We are in receipt of an invitation to the marriage of Miss Emmie Randolph Wages to Mr. William Gordon Thomason, which event will take place on Wednesday, the 12th of November, at Decatur. Miss Wages is the daughter of Rev. and Mrs. James R. Wages, of the North Texas Conference. We congratulate all parties to this happy transaction. Rev. I. W. Clark is hard at work on the Dallas District, helping his preachers to make the home-run successfully. He has done another year's successful work on this district, and everybody expects his return next year. Wherever he preaches he has a full house, and no part of the work is overlooked in his Quarterly Conferences. No preacher gets a better hearing in this city than he when his appointments fall this way. When he enters the pulpit he has a message for the people.

CHURCH NEWS. The Congregationalists at their board meeting at Oberlin last week fixed upon \$800,000 for home mission work the coming year. The twenty-first meeting of the church congress of the United States opened at Albany on the 14th. The opening address was delivered by Rev. Frederick Burgess, bishop of Long Island. A number of Roman Catholic Bishops were in consultation at Cincinnati recently discussing the attitude to be justified toward the Philippine friar question and other matters affecting that Church in this country. Dr. A. F. Watkins is visiting the conferences in the interest of the Endowment Fund. At the Holston Conference he raised \$2,730—the largest amount so far as we have noticed, raised at any of the conferences visited. Prof. W. N. Clarke, of Hamilton, N. Y., writing from England concerning the Balfour educational bill, says: "My own impression is that the Church of England is making the mistake of its life by seeking to strengthen itself by such means."

In April, 1904, the International Sunday-school Convention will be held at Jerusalem. This statement makes the story of the Crusades read more than ever like romantic fiction. How the world has moved since the days of Richard and Saladin! Mrs. Evans, wife of Rev. C. A. Evans, D.D., died at her home in Atlanta, Ga., very suddenly last week. Mrs. Evans was a member of the Methodist Church and a faithful, devoted Christian. To the bereaved family we tender our sympathy.

To know that Rev. J. C. Simmons, of the Pacific Conference, has been placed upon the superannuated list of Methodist preachers will bring the moisture to the eyes of many of his friends in Georgia. He has wrought well and long, and will yet willingly do what he can to forward the cause of Christ. Dr. Archelaus H. Mitchell, a superannuated preacher of the Alabama Conference, celebrated his 95th birthday on October 15. Dr. Mitchell grad-

uated at the State University seventy-five years ago, and is still remarkably strong. He has been a conspicuous figure in Southern Methodism for a long time.

The Religious Telescope, the official organ of the United Brethren Church in Christ, has this to say respecting Church union: "The question of Church union having become a decidedly live one, especially so on the part of the Methodist Protestant Church and our own denomination, it will be of interest to our readers to be reminded of the fact that our last General Conference authorized our Board of Bishops to appoint a commission on 'Church unity.' Acting on this authorization, the Bishops have appointed such a commission."

HIS LAST PRAYER-MEETING.

Some days since I took the train for Nashville, Tenn. Had quite a pleasant trip, and saw many old friends. But I do not propose to write up my trip, only one little episode in which I had the honor and pleasure of participating. On my arrival at Nashville I was told that Dr. John Mathews was closing his quadrennium at McKendree Church, and also his life-work in the active ministry, and that on Wednesday night he would hold his last prayer-meeting.

There were sacred memories connected both with the place where I entered the itinerancy and with the man who is my only surviving class-mate. So I determined to be present. Promptly at the hour of service the large basement was comfortably filled. The Doctor conducted the services in his own peculiar way, and such a meeting it was! It was a benediction to all present.

Just fifty-six years ago, in this month, John Mathews and this writer, having been reared in the same vicinity, went up as candidates for admission on trial into the Tennessee Conference, which met in old McKendree Church—the very spot where this prayer-meeting was being held. It was but natural these environments should wake up reminiscences of days long since by-gone. I thought of our boyhood days, when our love was like that of Jonathan and David, and of our boyish fear that the conference would reject us, and our agreement that each would be present while the other was being represented and report faithfully to the other.

We were admitted, with a number of others, all of whom have long since passed over the river. And now, what a striking coincidence, and how appropriate for him, after fifty-six years of useful and brilliant work, to close his ministerial life in the very month and place where it began so long ago! And was it not a remarkable coincidence that I, the bosom friend of his youth, and the only other survivor of a large class, should, without prearrangement, be present and take part in this remarkable prayer-meeting?

There I saw my first Annual Conference, and a grand body of men of God they were—equal perhaps to any conference in the Church before or since. "There were giants in those days." There were such men as John B. McFerrin, A. L. P. Green, John W. Hanner, Thomas Madden, Fountain E. Pitts, and others who under God had helped to spread scriptural holiness over that country, and had established Methodism on a solid foundation. It is true that other men labored, and we entered upon their labors.

On that sacred spot I saw a Bishop for the first time. Joshua Soule and J. O. Andrew were both present. Bishop Soule was a wonderful man, physically and intellectually—over six feet high and as erect as an Indian. He was the observed of all observers in any assembly. His appearance was that of a chief and a leader. He had just shown his unflinching regard for law and justice in adhering to the South in the division of the Church. Bishop Andrew was one of the purest and meekest of men. He had that love that thinketh no evil.

At this my first conference I boarded with a kind family, the head of which was a mechanic who had a turning lathe run by a shaft, to which he hitched a mule, which of course required the mule always when at work to move in a circle. As a matter of convenience he built a shelter over the simple horse-power, and then boxed it up to make it answer for a stable as well. This mule was used for nothing else. There he ate and drank, worked and slept. His only work was to go round and round with that shaft year in and year out. He knew nothing else. So, when Fort Donelson fell and the Federal Army passed through Nashville they were impressing mules, and seeing this old mule, fat and sleek, they tore away the walls and drove the old mule into the street, but to their surprise, instead of going straight forward, true to life-long habit, would go round and round, and when they would straighten him out and start him again, to their disgust and despite all they could do, he would describe a circle, until, after much cruelty, they abandoned the old

mule as worthless. I told the Doctor that the experience of old Bro. Cann's mule on that occasion was now our experience. We had been enclosed under this itinerant shelter for fifty-six long years, and we had gone round and round, pulling at this shaft, until we knew no other business and were incapable of any other work.

Dr. Mathews told the people that he was just as capable to work as he was four years ago, when he took charge of that Church. I am not surprised that so many old itinerants kick when they are forced to unbuckle the armor and stack their arms and go to the rear. Young men look upon this weakness in these old veterans with little or no charity, and yet, if they live to be old, they will do just what they now condemn in others. "The prayers of David are ended," will sooner or later be written of us all.

INDIAN MISSION CONFERENCE APPOINTMENTS.

MUSKOGEE DISTRICT. J. C. Fowler, P. E. Muskogee Station—M. L. Butler, supply. Muskogee Circuit—P. C. Atkins, F. M. Moore. Wagoner Station—J. D. Edwards, supply. Wagoner Circuit—J. T. Cooper, supply. Fort Gibson—J. L. Sullivan, supply. Webbers Falls—G. M. Stone, supply. Sallisaw Station—G. W. Damon, supply. Sallisaw Circuit—J. W. Grues, supply. Muldrow Station—E. H. Cressy, supply. Spiro Station—J. W. Head, supply. Broken Arrow Station—J. S. Simmons, supply. Poteau Station—J. R. Smith, supply. Howe Circuit—J. A. Smith, supply. Cameron Circuit—J. L. Burns, supply. Whitefield Circuit—Miles Sturgeon, supply. Clinton Circuit—J. T. Bagwell, supply. Texanna Circuit—W. M. Taylor, supply. Clarksville Circuit—T. H. Kinser, supply. Spaulding Institute—T. P. Brewer, President. Student in Hendrix College—C. P. Cox.

CHEROKEE DISTRICT. P. B. Hicks, P. E. Viola Station—J. M. Gross, supply. Viola Circuit—C. S. Walker, supply. Tablequah Station—J. E. Sanders, supply. Tablequah Circuit—J. F. Thompson, supply. Afton Station—H. W. Bowman, supply. Chelsea Station—W. J. Sims, supply. Cherokee Station—L. L. Gladney, supply. Miami Station—W. V. Freeman, supply. Rouse-Jacket and Welch Station—A. M. Brannon, supply. Pryor Creek Station—To be supplied. Cherokee Circuit—T. O. Shanks, supply. Afton Circuit—E. M. Garrett, supply. Grove Circuit—J. L. Williams, supply. Nowata Circuit—J. Y. Rye, supply. Bartlesville Circuit—J. M. Russell, supply. Centralia Circuit—R. H. Higgins, supply. Cherokee Station—L. L. Gladney, supply. St. Paul—J. L. Brown, supply. Cherokee Circuit—Orlando Shay and B. J. Hildebrand, supply. White Haisel College—C. L. Browning, President; Jas. A. Parks, Professor. Fairland Circuit—J. W. Lloyd.

DUNCAN DISTRICT. L. L. Thurston, P. E. Duncan Station—J. W. Sims, supply. Terral and Ryan Station—R. A. Baird, supply. Comanche Circuit—J. M. Ray, supply. Balley Circuit—J. H. Rodgers, supply. Marlow Station—J. V. Wyatt, supply. Rush Springs Circuit—J. A. Lovett, supply. Chickasha Station—G. H. Ray, supply. Mingo Mission—P. M. White, supply. Anadarko Mission—J. C. S. Baird, supply. Apache and Cement—To be supplied. Beaver Mission—D. F. Whburn, supply. Corum and Hulen Station—J. M. Culver, supply. Temple and Walters Mission—To be supplied. Lawton—A. J. Worley, supply. Indian Work—D. F. Gassaway, supply. Methvin Institute—J. J. Methvin, President.

WEATHERFORD DISTRICT. C. F. Roberts, P. E. Weatherford Station—N. L. Linebaugh, supply. Mountain View Station—J. E. Lovett, supply. Geary Circuit—C. Q. Ray, supply. Apache Circuit—A. S. Cecil, supply. Cloud Chief Circuit—E. F. McClannahan, supply. Foss Circuit—L. R. Jones, supply. Elk City Circuit—J. H. Hager, supply. Cherokee Circuit—J. A. Rowan, supply. Wood Circuit—T. F. Roberts, supply. Persimmon Circuit—To be supplied. Gip Circuit—I. R. Haun, supply. Sayre Station—J. L. Henson, supply. Dixie Circuit—J. A. Fulton, supply. Hope Circuit—To be supplied. Burns Circuit—Moss Weaver, supply. Washita Circuit—To be supplied. Custer City and Thomas—To be supplied.

MANGUM DISTRICT. W. S. P. McCullough, P. E. Mangum Station—W. H. Roper, supply. Leper Station—R. A. Walker, supply. Blair Circuit—T. F. Roberts, supply. Yeldell Circuit—J. F. Bumpus, supply. Otusette Circuit—M. L. Roberts, supply. Eldorado Circuit—J. W. R. Bachman, supply. Deer Creek Circuit—G. M. Moon, supply. Grandje Circuit—W. A. Hutson, supply. Hobart Station—W. A. Randle, supply. Harrison—To be supplied. Cobb—To be supplied. Faxon and Indianola—To be supplied. Mountain Park—H. L. Mauldin, supply. Gansell—A. C. Briggs, supply. Erick Mission—W. A. Derrick, supply.

ARDMORE DISTRICT. A. N. Avery, P. E. Ardmore, Broadway—W. F. Dunkle, supply. Carter Avenue—W. A. Shelton, supply. Marietta Station—C. M. Coppedge, supply. Marietta Circuit—To be supplied. Cumberland Station—J. L. Gage, supply. Oakland Station—J. D. Rodgers, supply. Mannsville Station—W. J. Land, supply. Berwyn Station—W. B. Moon, supply. Springs Station—W. D. Sauls, supply. Thackerville and Mahota—E. L. Silliman, supply. Lone Grove Circuit—C. W. Clay, supply. Dixie Circuit—W. R. Brock, supply. Leon and Burneyville—W. D. Stout, supply. Grady Circuit—J. A. Eskew, supply. Marietta Mission—To be supplied. Overbrook Circuit—J. A. Grimes, supply. Washita Circuit—L. B. Colbert, one to be supplied. Hargrove College—T. G. Whitten, President; A. C. Pickens, Agent. Western Christian Advocate—W. S. Derrick, Business Manager; P. R. Eaglebarger, Editor.

WYNNEWOOD DISTRICT. E. I. Moore, P. E. Wynnewood Station—S. F. Hubbard, supply. Norman Station—W. F. Wilson, supply. Pauls Valley Station—W. D. Matthews, supply. Pauls Circuit—J. K. Thomas, supply. Purcell Station—H. A. Matney, supply. Lexington Station—W. S. Lee, supply. Noble Circuit—W. P. Pinker, supply. Franklin Circuit—J. W. Vawter, supply. Davis Station—T. M. Jackson, supply. Sulphur and Mill Creek—R. W. Cummins, supply. Hickory Circuit—I. M. Woodward, supply. McGee Circuit—P. A. Smith, supply. Moral Circuit—E. H. Grinstead, supply. Box Circuit—J. B. Hill, supply. Purcell Circuit—J. B. Sautter, supply. Elmwood—To be supplied. Whitehead Circuit—S. H. Berry, supply. Erin Springs Circuit—H. H. Everett, supply. Daugherty Circuit—L. H. Pullington, supply.

OKLAHOMA DISTRICT. S. O. Thompson, P. E. Third Street—L. M. Peoples, supply. California Avenue—Harry Moore, supply. Wheatland Circuit—J. B. McCarnes, M. D. Long, superintendent. Guthrie Station—Thos. Lee Rippey, supply. Yukon Circuit—W. M. Kerr, supply. Choctaw City and Arvada—W. A. Douthett, supply. El Reno Station—W. M. P. Rippey, supply. Billings and Enid—R. A. Crosby, supply. Hazletton and Ingersoll—To be supplied. Perry Station—Frank Singleton, supply. Pawnee and Morrison—Frank Naylor, supply. Stillwater Station—H. J. Brown, supply. Bristow Station—Jas. Arvin, supply. Sparks and Parnell—To be supplied. Bellmont and Keokuk Falls—D. W. Boddy, supply. Eariboro and Wewoka—E. M. Myers, supply. Pottawatomie—J. R. Brooks, supply. Shawnee Station—J. B. Mitchell, supply. Shawnee Circuit—To be supplied. Tecumseh Circuit—M. D. Hill, supply. McCloud Circuit—L. J. Amos, supply.

CHOCTAW DISTRICT. M. A. Clark, P. E. Antlers—J. M. Puffer, supply. Grant—A. B. C. Debnam, one to be supplied. Klamita—W. H. McKinney, supply. Bethel—T. J. Cephas, supply. Atoka—L. W. Cobb, supply. Owl-Gibson Grayson, supply. Tallihna—W. S. Park, supply. Lodi—R. A. Cowan, supply. Sugar Loaf—A. H. Homer, supply. Sasa Hole-Griggs District, supply. Kiltikka—A. S. Williams, supply. Chickasaw—J. T. Hall, one to be supplied. Student in Central College—L. O. Rogers, supply.

Transfers—W. A. Dewey, Western Conference; H. B. Henry, West Texas Conference; J. F. Sherman, North Texas Conference; J. A. White, West Texas Conference; J. T. Broadworth, North Texas Conference; A. T. Galloway, Little Rock Conference.

The Small of the Back

That is where some people feel weak all the time.

They are likely to be despondent and it is not unusual to find them borrowing troubles as if they hadn't enough already.

The fact is their kidneys are weak, either naturally or because of sickness, exposure, worry or other influences.

"I am thankful to say," writes J. L. Campbell, of Spearman, Ok., "that Hood's Sarsaparilla has cured me. For many years I was troubled with backache. At times I was so bad I had to be helped from the bed or chair. I am now well and strong and free from pain. What this great medicine did for him it has done for others."

Hood's Sarsaparilla

Promises to cure and keeps the promise. Begin treatment with Hood's today.

MOBILE DISTRICT.

A. B. L. Hargrave, P. E. Durant Station—J. J. Lovett, supply. South McAlester Station—J. H. Ball, supply. McAlester Station—R. H. Whitehurst, supply. Cananda Circuit—J. M. Hamilton, supply. McAlester Circuit—M. C. Hamilton, supply. Krebs Circuit—To be supplied by D. D. Mullins, supply. Boggy Depot Circuit—H. J. Hoover, supply. Atoka and Caddo—F. F. Thoroughgood, supply. Caddo and Wagoner—J. A. Trickey, supply. Tishomingo—J. W. Moore, supply. Ravia Circuit—To be supplied. Stewart Circuit—L. D. Ray, supply. Leader Circuit—J. N. Garrett, supply. Durant Circuit—G. W. Martin and I. M. Carter, supply. Boksheta Circuit—Jas. Landhart, supply. Pontotoc Circuit—F. C. Mabery, supply. Kiowa Circuit—H. B. Sledge, supply. Bennington and Inman—J. S. Nicholson, supply. Sterrett Circuit—J. G. Gray, supply. Colbert Circuit—A. M. Bishop, supply. Albany Circuit—To be supplied by L. Q. Hargraves, supply.

HOLDENVILLE DISTRICT.

N. E. Bease, P. E. Holdenville Station—J. H. Glassville, supply. Beahot Station—K. H. Myers, supply. Eufaula Station—A. L. Hill, supply. Burney Circuit—A. R. Montgomery, supply. Wetumka Circuit—A. M. Look, supply. Ada Station—J. B. McDonald, supply. Ada Circuit—W. M. Venable, supply. Calvin Circuit—M. W. Whelan, supply. Stewart Circuit—J. M. Holt, supply. Henrietta Circuit—H. P. Lassie, supply. Okmulgee Station—C. F. Mitchell, supply. Okmulgee Circuit—Jas. Davis, supply. Mounds Circuit—J. B. Blackwell, supply. Sapulpa Station—A. B. Sisson, supply. Sapulpa Circuit—N. Gregory, supply. Tulsa Station—C. W. Myatt, supply. Seminole Circuit—Thos. Long, supply. Wewoka Circuit—Alec Thompson, supply. Springfield Circuit—Martin Checotah, supply. Broken Arrow Circuit—Lewis McHenry, supply.

WYNNEWOOD DISTRICT.

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Transfers—W. A. Dewey, Western Conference; H. B. Henry, West Texas Conference; J. F. Sherman, North Texas Conference; J. A. White, West Texas Conference; J. T. Broadworth, North Texas Conference; A. T. Galloway, Little Rock Conference.

Sunday-School Department.

Fourth Quarter Lesson 6, Nov. 9.

JOSHUA'S PARTING ADVICE. Josh. 24:14-25.

Golden Text: "Choose ye this day whom ye will serve."—Josh. 24:15. Time: 14:27 B. C. Place: Shechem.

Dr. Torrey, in his "Gist of the Lesson," says:

Exposition.—1. The People Choose Jehovah to be Their God. 14:18. Joshua summoned the people "before God" for his farewell words (v. 1). He began by rehearsing the story of Jehovah's saving goodness to Israel. In view of this he calls upon Israel to fear Jehovah and serve Him. He bases their obligation to serve Jehovah upon their redemption by Jehovah (cf. 1 Cor. 6:20; 7:23). It was a most reasonable demand that he made. It would have been an act of gross ingratitude on Israel's part to have refused in the light of Jehovah's saving goodness to fear and serve Him. Not so great, however, as the refusal of any man to-day in the light of the cross to love and serve God. Note the kind of service demanded, "in sincerity (literally 'wholeness'; cf. last half of verse and v. 23) and truth (reality; cf. Jno. 4:23, 24; Ps. 145:18; 1 Jno. 3:18)." In order to serve Jehovah "in wholeness" and "in truth" they must "put away" all other gods. This demand is one greatly needed to-day in the Church (cf. 1 Jno. 5:21). It is evident that Abraham's ancestors were idolaters (v. 14, R. V.; cf. v. 2, R. V.) and that the Israelites had fallen into idolatry in Egypt. It was not enough to put away false gods, they must serve the true God. Joshua called upon them to "choose" whom they would serve. The responsibility for the choice of an object of service rests upon the individual. Every man has some god. The choice is not between no god and the true God, but between the true God and a false god (really the devil, 2 Cor. 4:3, 4; Eph. 2:2). Israel had three choices: (1) "The gods their fathers served" beyond the Euphrates. In favor of them was antiquity and ancestral usage, a conclusive argument with some to-day. (2) The gods of the Amorites. In favor of them was that it was the religion of the people "in whose land ye dwell." If the Israelites who were with the Amorites did they would have suffered the fate of the Amorites. (3) Jehovah, the true God, the God who had redeemed and protected them. It would have no influence upon Joshua how the rest decided, "as for me and my house, we will serve Jehovah." Happy the man who determines that even if he has to stand alone, if everybody else gives up the Bible and the God of the Bible, he will continue to believe the one and serve the other. Joshua decided for his family as well as himself (cf. Ac. 16:31; Eph. 6:4). There was tremendous positiveness in Joshua's assertion. It doubtless had great weight with the rest of Israel. While Joshua laid upon each one the responsibility of choosing for himself, he insisted that they must choose at once, "this day" (cf. 1 Kg. 18:21; Is. 55:6; Matt. 6:23; Matt. 6:24). The people asserted most positively their choice of Jehovah and that they would not forsake Him. They gave four reasons for their choice. (1) Jehovah brought us up out of "the house of bondage" (cf. Jno. 8:36; Gal. 5:1). (2) Jehovah "did great signs in our sight" (cf. Jno. 3:2; 14:11). (3) Jehovah "preserved us in all the way wherein we went" (cf. 1 Pet. 1:5; Jude 24). (4) "Jehovah drove out from before us all the peoples" (Eph. 6:10-12). These were absolutely conclusive reasons and every one of them holds for our serving Christ. In the light of what Jehovah had done for them the Israelites would have been great fools to forsake Him. And in the light of what Christ has done for us, and is doing for us, we would be worse than fools to forsake Him. And, in the light of what the Bible has done and is doing for individuals and nations, any one is a great fool to give it up or any part. In passing the Israelites gave a good reason why they should not choose the gods of the Amorites. They had not helped the Amorites in the hour of trial (v. 18). The same reason holds for our not choosing the gods of this world.

Epworth League Department.

the holiness of God (cf. Is. 6:1-5). He is too a God who will tolerate no rival in the affections of His people (cf. Ex. 20:5; 34:14; Deut. 4:23, 24). Since God is holy He will not shut His eyes to or pass over the sins of His people. Of course He does, on the ground of the atoning blood, pass over sin when one repents and believes on the Savior (Ro. 3:25, 26). But it was aside from Joshua's purpose to state this truth. Being holy and a jealous God He would turn against them and consume them if they forsook Him (cf. Heb. 12:28, 29). The people still persisted "we will serve Jehovah." Joshua was a thorough dealer with souls, he was not satisfied even yet. He told them that they were witnesses against themselves. Many of us are witnesses against ourselves. We profess entire consecration to God, but we do not practice it. In view of their resolution to serve Jehovah Joshua demanded that they at once put away the strange gods that were among them. This was a necessary preliminary to serving Jehovah. This uncompromising demand doubtless occasioned a great stir in Israel. A similar demand rigidly enforced would create a great stir in our Churches to-day. Joshua demanded heart service (cf. Prov. 4:23). The people still held fast by their provision and added to it "and unto His voice will we hearken." A fine and significant addition.

HOME READINGS

- Monday, Nov. 3.—A truthful heart. Ps. 15:1-5. Tuesday, Nov. 4.—A truthful tongue. Isa. 33:15-22. Wednesday, Nov. 5.—A truthful life. Prov. 4:23-27. Thursday, Nov. 6.—Truth made manifest. 2 Cor. 4:1-7. Friday, Nov. 7.—Gains of truth. Prov. 12:14-22. Saturday, Nov. 8.—Punishment of liars. Rev. 21:8, 22:27.

A covenant implies two persons. It is a mutual agreement between at least two parties to do or refrain from doing some act or thing. This is in no part a legal definition. When we come into the realm of religion, the word covenant has a definite and specific meaning. It means the promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man. Here we have the two persons, and the mutual agreement. God and man are the two persons, and the agreement is that God will do certain things on condition of man's repentance, faith, and obedience. It becomes mutual when man responds to God's appeals and fulfills his part of the covenant. God's part of the covenant never fails. If heavenly promises are not fulfilled, it is because earthly conditions are not observed. Hence we may say the topic resolves itself into this, "God's covenant and our obligation."

GOD'S COVENANT.

The topic Scripture brings into view the covenant of the Lord in the early stages of its fulfillment, viz., in relation to his ancient people. The way in which God regards his promises is the same now as then, and if we can determine God's ancient attitude towards his promises, we can know what that attitude will be in this modern day, for he changes not. 1. The Covenant Remembered.—"He hath remembered his covenant forever." God cannot forget anything. All the things that he has promised he will surely perform, though long ages may intervene between the giving of the promise and its accomplishment. If God were to cease to remember his engagements, he would cease to be God. Should God forget for one moment, the universe would dissolve, and rush out again from the realm of law and order into chaos and night. God's infinite intelligence, everlasting unchangeableness, and past dealings with the universe, afford ample guarantees to us now-a-days of his unfailing remembrance of his side of the covenant.

2. The Covenant Perpetuated.—"The word which he commanded to a thousand generations." "A thousand generations" means innumerable generations and covers humanity for all time. Each one of us comes in at some point in the procession. Every individual man, every epoch of history, every nation of the world, is included. On, on down the ages the promises are repeated and honored by the Giver, until the heavens are rolled up like a scroll, the sun is darkened, the earth melted, and man's pro-

cession ended. Promises of pardon, peace, purity, and paradise, all through the centuries to those who will repent, believe, and obey.

3. The Covenant Confirmed.—"He confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." For the encouragement of mankind, God confirms his covenant again and again. In case men should suppose that the promises made to one generation do not apply to another, the Lord repeats them. Not only is the covenant confirmed by repetition, but by experience. Every age as it passes leaves behind it an additional volume of evidence testifying most conclusively to the faithfulness of God. The story of the slowly moving centuries is illustrative of the confirmation of God's covenant with mankind.

4. The Covenant Fulfilled.—"The promises of the Almighty are accomplished certainly and exactly, however great the improbability. When the ancient race was promised the land of Canaan for an inheritance, the fulfillment of the promise seemed utterly improbable, if not impossible. For at the time of the covenant, the people were few in number, strangers in the land, wanderers having no fixed place of abode, and determinedly opposed by clever and unscrupulous enemies—a poor lookout indeed for the conquest of the land flowing with milk and honey. But God, with the co-operation of his people, honored his covenant, and fulfilled his promise, and the impossible became the actual. What does this mean? That all God's promises are certain, and certain now. Whether we think of his promise in regard to the pardon of sin, or renewal of the nature, or construction of Christian character, or the future triumphs of the gospel, all is certain when conditions are met. "Behold I make all things new," seems impossible to many minds, but it is receiving illustration every day.

OUR OBLIGATION.

It is true that some of God's promises are unconditional; but the one that concerns us mortals most are conditional promises, that is, promises that require something on our part before they can be fulfilled. And what is required of us towards the accomplishment of God's covenant is our obligation. And what is it? It involves various things according to the promise under consideration.

1. Salvation is promised; but only to those who believe in Jesus Christ as the only Savior from sin, who believe not only with the assent of the mind, but with the consent of the will, and the trust of the heart, who believe with a living, active, purifying faith that renews the soul, and binds the life in obedience to God. This is our obligation, if we desire the blessings of salvation.

2. Communion with God is promised; but only on condition that we live in harmony with his will as expressed in his Word. It is the pure in heart who see God, all others are excluded from the vision. It is the Enoch who walk with God—men of faith and faithfulness; all others must walk alone. Communion is conditioned on constancy in trust and service. Here is our obligation if we crave for divine communion—the highest function of the soul.

3. Christian character is promised; but only in response to our consecration to the divine service. True character is the effect of a cause. It is the operation of the law of causation in the spiritual world. In short, he right and do right, according to the Bible standard, is the cause, and the inevitable effect is Christian character. Again our obligation is apparent in required loyalty to the entire body of teaching of revealed truth. And now appears in its proper and logical place, the active member's pledge, which includes part of our obligation as members of the Church, and active members of the League—our side of the covenant, due not so much to the League of which we are members, but to God whose servants we are. Read that pledge in quiet before God, and learn how much of your obligation as a Christian and a Leaguer is included in it.

"LOVE OF GOD."

The highest aim or motive of a Christian in his daily walk is to be like his Lord. He naturally begins as a child to try to imitate Jesus in his outward appearance—that is, in right actions, truthful words and obedient serving. After a while, as he grows older, he finds that he wants to be inwardly like Jesus; he wants a heart full of the same love that Jesus brought when he came from heaven. He wants to glorify God, and by works show his appreciation of this great love for him. What does it mean to glorify God? It simply means to lead such a pure, noble, unselfish life that those with whom we are daily shall say: "Only the love of God in his heart could have made him so pure and good.

He is like Jesus." Such commendation should we all strive to be worthy of in this life. If we live right, reflect the love of God from our hearts to that of others, we can but win others to Him who died to save. He wants us to live a life of fruitful service for him, so that in that great day when he comes to make up his jewels we will not be found wanting or empty-handed.

"The harvest is white, but the laborers are few." May we not hope that through the love of God many during this season will say in truth, "Lord, here am I; use me." It is no difficult matter for us to keep our Lord's commandments if his love is within us. It is his love which constraineth us and yet makes all so easy and joyous. Even every bitter pain and hardship is made easier and sweeter and less difficult to bear when his love fills us. But we shall never know the joy of such abiding in his love if we do not accept it. It is offered to us often enough. Why this delay of accepting it, when Christ stands with pierced hands and pleads?

And next to our loving Christ is the grand exhortation and commandment, "Love thy neighbor as thyself, even as Christ has loved us." How gladly he lay down his life for us! So we in return should be willing to lay ours down for our fellow-man. Our lives are valuable to us, indeed; but they are of more considerate worth when given to the service of others. How often we selfish mortals ignore this truth. We naturally want to use all our own time and means for self; but sacrifice, absolute and entire, must be ready to give before we can be like Christ. He was willing to sacrifice wealth, honor and power that we through his poverty might be rich—in the hope of glory and eternal life after our stormy voyage is over. How many of us to-day are sacrificing anything for our Master and his work? Our reward will be much sweeter, our work more glorious, if we sacrifice all for the love of Him who gave himself for us. May God help every Christian to realize his duty and make Jesus our best friend and guide, and be willing to make an entire sacrifice and say, in the words of that grand hymn, "Take my life and let it be consecrated, Lord, to thee," and be ready to "do what he wants us to do." May we reap full harvests and lay them at his feet. Let us rally to the banner, "All for Christ," and by the grace of God may we never falter until the victory is won and Satan and all his hosts are conquered. SUSIE DOSS, Waxahachie, Texas.

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"There be books and books;" some edifying, others entertaining, and still others instructive. The average man is so busily engaged in the labor of money-making that he has little time and less inclination for books which instruct; hence when he feels out of sorts, either he gives no heed to Nature's warning, or he consults a physician, at an expense which a little knowledge would have enabled him to avoid. There is probably no complaint upon which the public is so little informed, as hemorrhoids, or piles; this little book tells all about their nature, cause and cure; it treats of the different forms of blind, bleeding, itching and protruding piles, describes their symptoms, and points the way to a cure so simple and inexpensive, that anyone can understand and apply. The importance of promptness and thoroughness is vital, for the disease will not cure itself, and Nature alone, unaided, will not accomplish a cure, while the consequences are too painful for detailed description. You are told how piles originate, the reason for their appearance usually being that some of the rules of correct living have been violated, and (what is more to the point) how you may rid yourself of this bane of human existence. All affections of the rectum are treated in simple, plain language, so that all may understand, and learn how the cause may be removed. Many people suffer from piles, because after trying the numerous lotions, ointments and salves that are on the market, without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. This little book tells how this may be avoided, and a cure be effected without pain, inconvenience or detention from business. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

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In 1875 Dr. Harg phia, published a l Wasted Resources," he goes into the st manner. He shows the indirect cost of that time, could not 100,000,000. As the estimated then at a it is certain that the is fully \$1,500,000, make the total cost 500,000,000 per annu But that our est most conservative o our figures, and say t of the run traffic t United States is \$ shall be far within t tive lines, and at the a figure that is alm Some comparisons appreciate its enorm sum were saved by the curse, we could num to every one o We could give to 600 families four sa teen pairs of shoes, t of clothing, fifteen b and 500 pounds of that would help wor the problem of pove The total cost of t ten times as much a by all the Churches.

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Cost of the Rum Traffic and What It Returns

By Polemus H. Swift, D. D., Ph. D.

The rum traffic has come to be an enormous business.

There are in the United States not less than 175,000 saloons. They are run by an army nearly four times as large as the combined forces that fought under the Stars and Stripes and Stars and Bars on the field of Gettysburg. At the beck and call of these sink holes of iniquity there are not less than 2,000,000 voters, who unhesitatingly and absolutely do the bidding of the saloon-keeper at the most sacred place in a republic—the ballot box. This enables the monster to dictate to political parties, secure the passage of laws that are antagonistic to the good of the people, bribe juries, blind the eyes of judges, stop the mouths of police officers, and fasten itself upon the throat of Government.

The cost of this traffic is astounding. The people of the United States consume every year, on the average, \$5,000,000 gallons of domestic distilled spirits. The retail value is fully \$500,000,000; 35,000,000 barrels of domestic beer, for which the retail dealer receives not less than \$475,000,000; 25,000,000 gallons of domestic wines, worth \$60,000,000; and imported liquors of all kinds to the value of \$20,000,000. That makes the direct cost of the traffic fully \$1,055,000,000. This is a very conservative estimate. Most authorities place it fully \$200,000,000 more. It may be remembered, also, that this vast sum is steadily increasing at the rate of not less than \$40,000,000 per year.

Before we shall have the complete cost of the saloon trade we must add to the enormous direct cost, as given above, the larger indirect expenditure and loss. Most conservative authorities declare that the value of time lost by the consumers of intoxicating liquors is not less than \$500,000,000. Sickness, due to drink, costs the people of the United States fully \$125,000,000 a year.

The greater expense of the penal machinery must have a place on the debit side, for it is certain that seventy-five per cent. of all crime can be traced directly and indirectly to drink, while it is just as certain that not less than twenty-five per cent. of the poverty that curses the land is due to the same cause.

In 1875 Dr. Hargrave, of Philadelphia, published a book called "Our Wasted Resources." In this volume he goes into the study in a masterly manner. He shows conclusively that the indirect cost of the rum traffic, at that time, could not be less than \$1,100,000,000. As the direct cost was estimated then at about \$700,000,000, it is certain that the indirect cost now is fully \$1,500,000,000. That would make the total cost not far from \$2,500,000,000 per annum.

But, that our estimate may be a most conservative one, let us discount our figures, and say that the total cost of the rum traffic to the people of the United States is \$2,000,000,000. We shall be far within the most conservative lines, and at the same time have a figure that is almost unthinkable.

Some comparisons will help us to appreciate its enormity. If this vast sum were saved by the abolition of the curse, we could give \$100 per annum to every one of 5,000,000 families. We could give to every one of 10,000,000 families four barrels of flour, 87 teen pairs of shoes, ten complete suits of clothing, fifteen bushels of potatoes and 500 pounds of meat. Certainly that would help wonderfully to solve the problem of poverty in America.

The total cost of the drink traffic is ten times as much as has been given by all the Churches in America, since

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their organization, for home and foreign missions, including the sum given for the Young Men's Christian Association. It is twenty times as much as is paid for salaries of all school teachers in America. It is ten times as much as is paid for all branches of education, including the annual cost of buildings. This enormous waste would, in three years and a half, pay for all railroads in the United States; wipe out all national, state, city, county, and township debts in this country in one year; pay for all farms in the State of Illinois in six months, purchase all farm animals owned in the United States in ten months, and double all bank deposits in every American bank in two years.

What returns do the American people get for this vast sum of money annually expended? That is a serious question. A sane man is not justified in spending money that secures no returns. What does the rum traffic give us for all that it gets?

This iniquitous institution secures for the American people its chief bed of anarchy and crime. H. M. Boise, in "Prisoners and Paupers," says that seventy per cent. of all crime is due to strong drink. Dr. E. C. Wines, President of the International Penitentiary Congress, tells us that seventy-five per cent. of all prisoners used alcohol excessively. Dr. Harris of the Prison Association of New York declares that fully eighty-five per cent. of all criminals were prepared for and incited to crime by drink. Mr. Fisk, superintendent of the Deer Island House of Industry, says that eighty-eight per cent. of all criminals were committed to that institution for drunkenness, and that ninety-three per cent. of all commitments were, in some way, connected with strong drink.

The saloon is responsible for a large amount of the poverty that curses the land. A. G. Warner, in "American Charities," says that fully twenty-five per cent. of all poverty can be traced to rum. Ex-Master Workman Powderly declares that nine-tenths of the misery to be found among working people is due to drink. A vast array of authorities might be quoted to sustain the verdict of these men.

What an inheritance of disease the rum traffic brings to the race! The annual cost of sickness in the United States, due to intemperance, has been fixed at \$125,000,000. We have now a well-known class of alcoholic diseases, such as enlargement and feebleness of the heart, Bright's disease, disease of the liver, alcoholic phthisis, alcoholic epilepsy, alcoholic paralysis, alcoholic dropsy, and in sanity due to a complete derangement of the nervous system. Continued use of alcoholic stimulants impairs the powers of body and mind, clouds the judgment, destroys delicate sensibilities, and renders prompt and vigorous action impossible. That is why great railroad companies will not continue in their employ men who are known to be even moderate drinkers. A young man who drinks, even moderately, surrenders one-half of his chances of success in life, and if he drinks to excess he forfeits all.

Every thinking person will be appalled as he contemplates the awful harvest of death which we get in return for the cost of this soul-destroying traffic. The history of life-insurance companies reveals the fact that the death rate between twenty-five and forty-five years of age is twice as great among drinking men as among total abstainers. Dr. Richardson tells us that in England one death in every ten is due to rum. In the United States not less than 100,000 men, women, and children are yearly pushed into untimely graves by the American saloon. They are dying at the rate of one every six minutes. If we were to gather all the victims of the rum traffic together for the purpose of forming a funeral procession, we would have a sight that would make our blood run cold.

Let us place each coffin in a hearse; give to each hearse the space usually allotted to a carriage in a funeral procession, and then begin to form the line in the city of Chicago. The vanguard would wind its way across the States of Illinois, Indiana, Ohio, Pennsylvania and New York into the great metropolis, while yet the rearguard had not left the city of Chicago. The victims of this hell-born traffic are dying everywhere—in gloomy garret, in gorgeous palace, in dark prison cell, in humble homes, in dens of infamy and shame, under the starlight, under the gaslight, at high noon, at darkest midnight, and with the dawn of the morning. Dying! dying! Wrecked and ruined for time and eternity!

The returns of the traffic are awful. It is a hotbed of crime. It breeds sickness and poverty. It dethrones

reason. It chains the soul to a moral death. It drives happiness out of the home. It causes sons and daughters to live in the shadow of a great fear, and wives to work in despair, while a giant hand is holding fast their bleeding and breaking hearts. It clothes poverty with rags and shame, robs men of their virtue and strength, and pushes them into the vast whirlpool within whose plunging vortex eternal ruin is the fate of all. In face of this enormous cost and these awful returns it is not certain that our General Conference was sane when it said such a system "cannot be legalized without sin," and "the Christian's only proper attitude toward the liquor traffic is that of relentless hostility?"—The Epworth Herald.

A NATURAL INVENTOR.

How Eli Whitney came to invent the cotton gin is told in The Outlook. He graduated from Yale College in 1792, and, intending to be a teacher, he went to Georgia, where he was introduced to Mrs. Green, the widow of General Nathaniel Green, of Rhode Island.

Green had saved Georgia from its English enemies, and the State of Georgia had presented to him a plantation, on which his widow was living. In the first winter of Whitney's stay there he was a tutor in her family.

Some gentlemen at her table were speaking of the disadvantage of their State because the cost of preparing the cotton was so great. Everybody was wishing for a machine to clean the cotton from the seeds. Now, Whitney had mended Mrs. Green's tambour frame.

She said, "Here is Mr. Whitney, who will invent for you what you want."

Whitney had at that time never seen a ball of cotton. He went to work at once, and the cotton gin was the result.

What Goes Up

MUST COME DOWN.

Nothing is more certain than that the use of so called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol, and medicines containing it, are temporary stimulants and not in any sense a true tonic. It fact it is doubtful if any medicines or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a tonic should do and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue but the perfect digestion of the food eaten has everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, pepsines and acids in sufficient quantity. To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural pepsine and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets which may be found in every drug store and which contain in pleasant palatable form the wholesome pepsine and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating but only the natural digestives.

One of Stuart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite, in the only way it can be done by the digestion and assimilation of wholesome food.

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Will Sow More Trashy Texas Oats than any Drill Made.

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REMEMBER, we still sell the old reliable machine that we have sold for years, freight prepaid, for \$22.00.

Progress of the Times.

With the usual up-to-date methods of the Missouri, Kansas and Texas Railway (The Katy Way), a new train has been inaugurated between Dallas and Shreveport. This train leaves Dallas daily at 9:00 p. m., arriving Shreveport next morning at 6 o'clock, making connection with the V. S. & F. Ry. for all points in the Southeast; returning, leaving Shreveport at 11:00 p. m., arriving Dallas 8:00 a. m. The train consists of standard Pullman sleepers and chair cars. The demands for better service between these two important cities has been so great that, notwithstanding the enormous expense of this train, the "Katy" have decided to make it a permanent one.

NEW SCHEDULE TO MEMPHIS.

Commencing Sunday, September 21, the change of time via the M. K. & T. Ry. in Texas has given this line the quickest time between Texas and Memphis via South McAlester. The time of the morning train from

Texas, known as train No. 2 has been considerably shortened in order to make connections with the fast train of the Houston, Oklahoma and Gulf Ry. at South McAlester, which arrives Memphis 7:30 a. m., and have thus shortened the time between Texas and Memphis one hour.

"THE DENISON."

Denison, Texas.

The finest and best hotel in the Southwest, now open. Twenty-five rooms with private bath. Under management of the "KATY" W. G. CRUM.

"CIGARETTES."

The cigarette habit is doing more damage to boys and men than all the Morphine and Whiskey combined. I have a guaranteed cure. Dr. J. S. Hill, Greenville, Texas.

WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 175 Maaten Street, Dallas, Texas.

W. F. M. SOCIETY.

To the Officers and Members of the Texas Conference W. F. M. Society:

Dear Sisters—A crisis is upon us, the like of which we have never known in the twenty-four years of the history of the Woman's Board of Foreign Missions of the M. E. Church, South—a crisis that has been brought about by a failure on the part of individuals and that of auxiliaries to meet their obligations. Who are these individuals? Where are these auxiliaries? Can it be that some of these delinquents may be found within the bounds of the Texas Conference Society? Let us examine our books and ourselves to see where the trouble lies. In all these years of our history, our missionaries have received promptly their quarterly appropriations until now. Do you ask, who is waiting? I answer, Mexico, Indian Mission and Cuba—not waiting for a day, but for weeks, confidently looking to us for their support and means to carry on their work, which to them means more than their own support, they go forward day by day, nothing doubting, but resting in the assurance that we have never failed them, and never will. We fall them today; we add to their care, to their anxiety. Let us be up and doing. Open the books; count our members; count our receipts; and see if we are on the delinquent list. This sad state of affairs comes from the non-payment of dues in the first and second quarters. Divide receipts by the number of members. What is the result? Are we in any measure to blame? Then let us rectify our fault at once. Haste; the King's business requires haste. Let the hearts of our missionaries be gladdened and our record purified. Your Corresponding Secretary, MRS. S. S. PARK, Texas Conf. W. F. M. Society, Laredo, Texas.

TAKING JESUS OUT.

Norah had a model village, which she never tired of setting up. "What kind of a town is that, Norah?" asked her father. "Is it a Christian or a heathen town?" "Oh, a Christian town," Norah answered quickly. "Suppose we make it a heathen town," her father suggested. "What must we take out?" "The church," answered Norah, promptly setting it to one side. "Is that all?" asked her father. "Yes, I suppose so." "No, indeed," added her father; "the public schools must go, and the hospital over there. There are no hospitals in heathen countries. It was Christ who taught us to care for the sick and old." "Then I must take out the old ladies' home," said Norah, "and the orphan's home." Why, father, there's not a good thing left. Does knowing about Jesus make all that difference? —Jewels.

We have heard most favorable accounts of the annual meeting of the W. H. M. Society of the North Texas Conference held last week, 29th to 25th instant, in Kavanagh Church, Greenville. Among other items of interest heard was the information that this conference society of the annual meeting elected Mrs. Viola Hunt, of First Church, Dallas, honorary life member of the society. This is a merited honor bestowed upon one of the most faithful members of the conference society, one who has been abundant in labors of love for the advancement of the interests of the society ever since the day of its organization. We are glad to see this token of appreciation and of recognition of the services of a faithful member and officer of the society. This is the first instance, so far as our information goes, of this honor (which requires the payment of \$100 into the treasury) being bestowed upon a member of the W. H. M. Society in Texas, which gives to this act on the part of this conference society additional value in the estimation of the recipient and her friends. We hope soon to receive a full account of the annual meeting for publication in this department.

W. H. M. SOCIETY—ANENT THE SECRETARIES.

We have had it in mind for days to make reference to the importance of the work of the Recording and Corresponding Secretaries of auxiliaries. We feel that we can not stress it too strongly. We look forward to a great meeting at Brownwood next year. Do the Secretaries of the auxiliaries realize how much of its success depends upon them? If the records are not kept, there will be nothing for a report. Look to your minutes, and see that

they are full and accurate, and then request the Corresponding Secretary to read before the society the duplicate of each quarterly report. With the Wolff record books the labor of making up a report is become mere pastime.

We always think of the Corresponding Secretary as the live wire which carries the message to the central office, and thence the reports go out to the public. We all know what it is for the wires to be down. Sister, do not let it happen. If you have only a little to report, send it out; and if you have nothing to write any way; it keeps the lines open.

We are too prone to underrate our part of the work and think it is so small that it makes no difference if it is left out just once. As a consequence, if we turn to page 24 of our minutes and follow the question, "How many auxiliaries reported every quarter?" we will find that the wires were down in many directions last year. Indeed, there are marks of a cyclone along our lines. Less than twenty-five reported every quarter, and twelve more reported all but one quarter, leaving ninety-five auxiliaries who could not have made report to the conference Corresponding Secretary more than twice in a year. Of course, there is no way of finding out the number who failed to report at all, for when the wires are down all is in darkness. How is that for the Home Mission Society of the Northwest Texas, the banner society in Southern Methodism?

Sisters, let us do work that needeth not to be ashamed. Excellence is attained by being careful in little things. Again we turn to our minutes to inquire how many women and girls there are in the Churches who have Home Mission Societies. The number given is 748. Wires down again. The Corresponding Secretary did not take the pains to inform herself and just left the space blank. Dear sister, if you have failed to report the quarter just closed, we beg you in love to never let it happen again. What is worth doing at all is worth doing well. This work which we are doing is the work the Master loved to do while here on earth. It is no light privilege to follow in his steps.

Wouldst thou excel? Let purpose run a golden thread From sun to sun.

Send a report, on or before the first of every quarter, to Mrs. Flora N. Hey, Waxahachie, Texas. Read minutes, page 22, clause 8, 9. MRS. S. C. FOLLIN, Fort Worth, Texas.

W. H. M. SOCIETY.

To the W. H. M. Society, Waxahachie District: Mrs. E. H. Edens, Hillsboro, has been appointed District Secretary of Waxahachie District. In order that she may keep in touch with the work and workers, each Corresponding Secretary is requested to send a list of officers of her auxiliary. MRS. FRED FLEMING, Pres. W. H. M. S., Northwest Texas Conference, Corsicana, Texas.

OFFICERS OF W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

President—Mrs. Fred Fleming, Corsicana, Texas. First Vice-President, Mrs. S. C. Follin, Fort Worth, Texas. Second Vice-President—Mrs. O. F. Sensenbaur, Waxahachie, Texas. Third Vice-President—Mrs. J. T. Bloodworth, Okmotee, Okla. Corresponding Secretary—Mrs. Flora N. Hey, Waxahachie, Texas. Treasurer—Mrs. Nat G. Rollins, Aspermont, Texas. Recording Secretary—Mrs. A. B. Honescutt, Cleburne, Texas. (Any Conference Society of W. F. M. Society or W. H. M. Society of our Church in Texas wishing to have names of officers appear in this department can send same to address of editor of the department, and we will be glad to publish them.—Ed. Woman's Dept.)

PRICKLY ASH BITTERS cures disease of the kidneys, cleanses and strengthens the liver, stomach and bowels.

The evil of the world is in sin and not in suffering.—Ram's Horn.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell.

Paint on the pipe will not purify the water.—Ram's Horn.

If the Baby is Cutting Teeth, Be sure to use that old and well-tried remedy, MRS. WINGLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, always all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

PRISON WORK AND REFORM, AND NEEDED LEGISLATION.

No. 3.

The time has gone by when the office of Chaplain was simply maintained to pander and to play with the demands of religious sentiment. It must now be a forceful factor of reform, and so recognized by all. In order to be such, it should be clothed with more legal dignity and importance. It ought at least co-ordinate with some of the officials. It is too subordinate to accomplish the purposes desired. The salary should be raised to \$1200. The present salary—\$600—is barely a living for a man and his family. The dog sergeant gets the same salary. Comment is unnecessary. The duties of the chaplaincy require a man's entire time, so that he can not engage in any other pursuits. The position should pay a sufficient salary, so that the occupant will not be financially embarrassed, but will feel at ease as to the support of himself and his family. Then, and then only, can a man do his best work. The salary now paid is the lowest received by any officer. The State is able to pay a better salary, and we believe our legislators, backed by public sentiment, will demand it. The masses know but little or nothing of these facts is why we are giving publicity to them.

At Huntsville we have recently organized a Prison Reform Society. It now numbers about seventy-five. They take a pledge to keep all prison rules and to abstain from all immoral habits. We anticipate that this organization will bear good fruit in the near future. All such movements, however, we find suffer from lack of encouragement from those in authority.

Our Prison Library, which contains about 3000 volumes, is well used, and is a great blessing to the men. The reading population have averaged about forty books to the man during the past two years. We have received many books and papers by donation. We appreciate these, and hope that many other good people will remember us in a similar manner. We received from the State last year \$250 for books, papers and periodicals. This amount we hope will be continued from year to year.

OUR NIGHT SCHOOL.

This school is conducted three nights in a week, eight months in a year. There is little or no provision made for this work. Two rude tables and a few benches in the end of the prison building constitute our equipment. We can accommodate only about twenty-five men at a time. One hundred ought to be in attendance regularly. Much good is accomplished, even under these cramped conditions. This work mainly devolves upon the Chaplain, after his daily round of other duties is performed. One or two convicts assist in the teaching. This department of reform work should be greatly enlarged. More time should be given to it. Four hours each day would not be too much. A good, well-arranged school-room should be erected, and we must have it if the work of teaching is made a success.

We expect to ask the next Legislature for an appropriation to erect a building 30x60 feet, to be used for a school building, a library and a reading-room and an office for the Chaplain. Such a building is an absolute necessity. At present the Chaplain has no private office or study, but just hangs around wherever he can find a peg. A citizen teacher should be employed to teach the school, and the convicts who assist should receive some remuneration for their services, the same as others who do extra work. It is neither just nor right to expect any man to teach at night for nothing, after working hard all day. Convict W. A. Baggett has rendered faithful service as a teacher for the past eight years, without one cent remuneration or any special privilege granted him. Many of our young boys and short-time men are sent out to the farms, and thus deprived of the benefits of the school. The lease system is a disgrace to the State, a curse to the convicts and subversive of all mental and moral reform. This system should be abolished. It is not right. It is worse than slavery. Many men on the farms never hear a sermon or have any religious training for years at a time. They are herded together and fed as so many cattle in a pen, and worked solely for the revenue they may bring. We believe in hard labor and necessary punishment, but let everything be done decently and in order, and at the same time give the unfortunate every opportunity for mental and moral recreation and reform.

"If all men and women were interested in prison reform, as they should be, there would be no prisons to reform." "Prison reform is not only for prisoners, but for society in general." The best index to the social and moral conditions of any country is the condition of its prisons. "The better a prisoner is treated, the more he realizes the depth of his disgrace." A man to whom prison confinement is no disgrace is not punished by the

imprisonment. Few men, however, are so bad as to forget the innocence of their youth and the smile of their mothers' God. The difficulties of reform work in Texas are: (a) The frequent changes of men from place to place, thus interrupting all reform efforts; (b) the lack of official co-operation; (c) the ungraded system now in vogue. All these things should be remedied at the earliest possible day. S. H. MORGAN, Chaplain Huntsville Penitentiary.

HOW COWSLIP SAVED HIM.

In the Highlands of Scotland it is a kindly custom to give names to the cows as well as other animals. A scotch lad had three to care for, and all three had names. The red cow was Cowslip, the dun was Bell, and the black was Meadow Sweet.

The cows knew their names like three children, and would come when called.

"One day," the boy tells us, "I was not with them, but had been given a holiday and gone up on the side of the hill. I climbed until I was so high that I got dazed and lost my footing upon the rocks and came tumbling down and snapped my ankle, so I could not move.

"I was very lonesome there. It seemed to me that it was hours that I lay there, hitching along among the bracken. I thought how night would come and nobody would know where I was. I could not move for the anguish of my foot. It was no use to call, for there was naught in sight save the crows, skirting against the sky. My heart was fit to break, for I was but a lad, and mother looked to me for bread. I thought I would never see home again.

"After a while I spied a cow beneath, grazing on a slip of turf just between a rift and the hills. She was a good long way below, but I knew her. It was Cowslip! I shouted as loud as I could, 'Cowslip! Cowslip!' When she heard her name she left off grazing and listened.

"I called again and again. What did she do? She just came toiling up and up—till she reached me. Those hill cattle are rare climbers.

"She made a great ado over me; licked me with her rough, warm tongue, and was as pleased and as pitiful as though I were her own. Then like a Christian she set up a moan and moaned—so long and so loud that they heard her in the vale below.

"To hear a cow moaning like that they knew meant that she was in trouble. So they came a-searching and seeking. They could see her red and white body, though they could not see me. So they found me, and it was Cowslip saved my life."—Presbyterian.

"SNUFF-DIPPING."

I have a perfect cure for this habit. Every mother especially should be cured as early as possible of this curse, for she is not only injuring herself, but is ruining her children. I have a guaranteed cure. Dr. J. S. Hill, Greenville, Texas.

SANTA FE EXCURSION RATES.

Victoria.—Account Southwest Texas Fair, convention rates, November 9 and 10; limited November 16. Temple.—Account Northwest Texas Annual Conference Methodist Episcopal Church, South, convention rates, November 19 and 21; limited November 21. New Orleans.—Account Meeting Daughters of the Confederacy, one fare for the round trip, November 10 and 11; limited November 15. New Orleans.—Account Convention American Bankers' Association, one fare plus \$2.00, November 8, 9 and 10; limited November 20. W. B. KEENAN, G. P. A., Galveston.

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THE GLORY AND J. By James Paton. This book sets forth the real value of the Bible. It reviews the New Testament and the credibility of the man the wonderful influence of Christians. of skepticism to deny Scripture on this substantial consolation from truthfulness. The set will be very suggestive who desire to review faith on this all-in-tian Advocate. "PERSONAL (From Dr. S. One of the most able American divines is vens, Professor of Yale University. He erous works in Bible of the few divines equally high with the servative and the adv He writes as follows new volume: "The t Vanderbilt University, is one of the most the I am acquainted on ti alike by its full pres material, its fairness a

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THE CONFERENCES.

When we opened the Branch House in Dallas we inaugurated the plan of carrying a liberal supply of books to the conferences. We select our assortments for such occasions with very great care, and try to keep in mind the very best interests of those whom we serve. Our experiment has proved a very great success as is attested by the large and increasing business at these places of annual gatherings. Every conference so far has shown an increase in all lines of our business over its predecessor. We hope every one who reads this will remember that we will visit all the Texas Conferences and will have with us a large and well-assorted line of religious and miscellaneous books. We will make a specialty of the new religious and devotional books, and you can have the pleasure and satisfaction of inspecting and making selections in person.
BIGHAM & SMITH, Dallas, Texas.

INDIAN MISSION CONFERENCE.

We spent last week in the annual gathering of this great conference. Each year when we go up to meet with them we can see evidence of development and expansion that astonish us. The country embraced by this conference is nothing less than wonderful and its rapid strides toward greater things is a marvel to outsiders, even those from the great State of Texas. We have there a heroic and progressive body of men that are succeeding admirably in their plans and endeavors to possess the land. Our Methodism is well to the front up there and we are so well equipped with capable leaders and efficient field hands that our progress continues gratifying. The day is not far distant when this will be one of our greatest conferences.

BOOKS IN THE INDIAN MISSION.

In our paragraph on the Indian Mission Conference we started to make books the leading thought, but covered so much ground in our preliminary statement that we did not reach our subject. Hence another paragraph. With each succeeding year our sales of books to the preachers show a gratifying increase. Many look forward to the annual gathering as a good time to replenish their libraries and lay in a stock of good juicy sermon material and devotional books for the year. They have at conference the privilege of inspecting and selecting in person, which is a great help, and enables one to purchase more intelligently. Among the more popular books we might mention the Ideal Preacher Bible, Personal Salvation, The Way of the Preacher, Ellicott's Commentary, and many others. We took with us two trunks and two large boxes closely packed and brought back a mere handful, not enough to fill one tray of one trunk. And the orders we took for shipment from the House is much larger in volume than our deliveries at the conference. This constant and increasing dissemination of the choicest books will bear fruit. Good fruit at that. Keep your eye on the Indian Mission.

ABOUT BAPTISM.

As a rule it does not pay to spend time in controversy. There are occasions, however, when a thorough knowledge of "what we believe and why" is necessary to sustain our positions and command the respect of our own people. Whether these situations are thrust upon us, or are courted and worked up by our preachers, the necessity of being equipped for the fight is the same. Elsewhere on this page is a full list of our publications on the subject of baptism. We think any one needing any further light on this subject can surely get it from some of the books herein listed. Look it over and make a selection of what you need to make your equipment complete and send us your order.

THE GLORY AND JOY OF THE RESURRECTION.

By James Paton, D. D. Price \$1 postpaid. This book sets forth the devotional and spiritual value of the Bible doctrine of the resurrection. It reviews the ground of our faith in the New Testament record, and establishes the credibility of the narrative from which comes the wonderful influence of this belief on the lives of Christians. It refutes every attempt of skepticism to deny the plain meaning of the Scripture on this subject, and draws rich spiritual consolation from the fact of its abiding truthfulness. The seven chapters of this book will be very suggestive to preachers or others who desire to review the foundations of their faith on this all-important doctrine.—Christian Advocate.

"PERSONAL SALVATION."

(From Dr. Stevens, of Yale.)

One of the most able and scholarly of living American divines is Dr. George Barker Stevens, Professor of Systematic Theology in Yale University. He is the author of numerous works in Biblical theology, and is one of the few divines of America who stands equally high with theologians of both the conservative and the advanced schools of thought. He writes as follows concerning Dr. Tillett's new volume: "The treatise by Dr. Tillett, of Vanderbilt University, on 'Personal Salvation' is one of the most thorough works with which I am acquainted on the subject. I am struck alike by its full presentation of the Biblical material, its fairness and candor, and its strong

evangelical and practical character. In its preparation its author has done a noble service both to religion and to theology." Postpaid \$1.35. Order from Bigham & Smith, Agents, Dallas, Texas.

THE WAY OF THE PREACHER.

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Terrell District—Fourth Round. Chisholm, at Chisholm. Nov 1, 2. Fats, at Fats. Nov 1, 2. Mabank, at Mabank. Nov 1, 2. Kemp, at Kemp. Nov 1, 2. Terrell cir, at Elmo. Nov 1, 2. Terrell sta. Nov 1, 2. J. M. Peterson, P. E.

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Bowie District—Fourth Round. Decatur cir. Nov 1, 2. Decatur sta. Nov 1, 2. Blue Grove. Wed. Nov 1, 2. Bryson. Nov 1, 2. Jacksboro. Nov 1, 2. Holliday. Nov 1, 2. Archer City. Nov 1, 2. Bowie. Nov 1, 2. F. O. Miller, P. E.

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Belcher, at Ringgold. Nov 1. Nocena. Nov 2, 3. Bonita, at Liberty. Nov 2, 3. Dexter, at Dexter. Nov 15, 16. Marysville. Nov 15, 16. Geo. S. Sexton, P. E.

Paris District—Fourth Round. Bagwell, at Lone Star. Nov 1, 2. Clarksville cir. Nov 1, 2. Marvin, at Marvin. Nov 1, 2. Lamar Avenue. Nov 1, 2. Centenary. Nov 11. Chilcota, at Chilcota. Nov 15, 16. Emberson, at Sumner. Nov 15, 16. West Paris. Nov 15, 16. Maxey, at Maxey. Nov 22, 23. Roxton, at Roxton. Nov 22, 23. E. W. Alderson, P. E.

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A New Jersey farmer tells this remarkable story and vouches for its truth: "I had more pigs than I wanted to keep, so I sold one to a man living in the neighboring village. The little pig had been living in the pen with his brothers and sisters, and had never been outside of it until the man who bought him put him in a basket, tied down the cover and put it in his wagon to carry to the new home. Late in the afternoon the farmer who sold it saw something coming across the swamp meadow below home. He watched it struggling through the wet places, climbing the knolls, until he could see that it was his little pig, all covered with mud and very tired. He went straight toward the barn, against which was the only home he recognized. The money was returned to the man who bought it, and the little pig stayed at home."

A LITTLE DIGGER OF WEEDS.

"Ninety-five, ninety-six, ninety-seven," counted Marian, with a long sigh. "Three more to make a hundred!" "Little Marian in her gingham slip gown, armed with a strong kitchen knife, was digging out dandelions for two cents a hundred. It was in the little green plot between the walk and the curbing. She had it free from weeds now, and she was to dig no where else. She had dug out some with the knife, and some with her sturdy little fingers, lying flat on the ground. The little strip had been kept so well mowed that the dandelions grew very low and close in among the short grass and were not easy to take out. She would have liked to go over and dig in the school yard across the way, for there the dandelions were big and strong, each one crowned with fluffy blossoms; but she had been told to do her digging in that small green plot, so there she stayed.

"Oh, ninety-eight!" cried Marian, spying out a stunted bit of a plant that fairly hugged the ground. "But, dear me! I don't believe there's another one!" "Still, after a long search, she did discover another tiny mite growing almost under the edge of the sidewalk.

"Ninety-nine!" Now, if I could get just one more!" sighed Marian, examining the grass with an anxious eye. "Who'd ever s'pose that dandelions would go and sow just ninety-nine of themselves, and then stop short?" "Hello!" said Johnny Briggs, stopping short at sight of the little figure lying on the ground. "What's the matter with you?"

Johnny Briggs was a new boy just moved into their block. "Marian told him, 'And I don't s'pose I'll ever get that two cents,' she said, 'though I lack only one; but there isn't a single one more!'" "Does your mother always count things?" asked Johnny. "No," said the little girl, "she just asks how many, and I tell her."

"Then it's easy enough," said Johnny. "She'd be sure, just looking at them, that there must be as many as a hundred!" "Johnny Briggs!" "Anyway," suggested Johnny, red spots coming into his cheeks, "how do you know you didn't make a mistake when you counted?"

"I know I didn't," said Marian. "I counted 'em nine times." "See here, wait a minute!" said Johnny; and away he darted across the street. "There!" said he, returning with a dandelion plant and tossing it into Marian's basket. "Now you are all right."

"No, I'm not," said Marian, shaking her curly head. "Johnny Briggs, I think you're a kind boy; but I guess you're not honest! If you're going to live in our block, I hope you'll be honest. You see we're trying to make our block the nicest block in this street. That's why mamma and I are digging out our weeds."

"I'm pretty honest," said Johnny, who was also pretty red. "And say," he called back at the gate, "I s'pose, maybe, every time I see a dandelion I'll think about keeping the block nice!" "Little Marian sat on the ground a few minutes longer, thinking about Johnny Briggs. "I guess he'll be a nice boy to have in the block," she thought. She liked very much what he had said at the gate.

When Marian carried her pan of weeds to her mother, she said, "Mamma, there's only ninety-nine in this hundred; but there isn't one left to dig. Couldn't I do something else to make up for that other dandelion?" "Yes," said her mother, smiling. "You may run and wash my only little girl's hands for me, and then bring me my purse."—Carroll Watson Rankin, in Little Folks.

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Peter Cooper, the millionaire, whose career is briefly sketched in the Christian Evangelist, had a hard struggle. As a boy his health was of the feeblest. He went to school but one year in his life, and during that year he could go only every other day. But when he was eight years old he was earning his living by pulling hair from the skins of the rabbits his father shot, to make hat pulp. He had not "half a chance." It seemed almost literally that he had no chance at all. He went to New York when he was seventeen years old. He walked the streets for days before he got a place, and then he apprenticed himself to a carriage-maker for his board and two dollars a month. He had neither time nor money for what the world called pleasure; but he had the pleasure of hope. While he was working for Pitts cents a week he said to himself, "If I ever get rich, I will build a place where the poor boys and girls of New York may have an education free." And so he did; he founded the Cooper Institute in New York City. The sanctified Church will not be self-satisfied.

THE METHODIST ORPHANAGE.

I asked some weeks ago that the assessment for the Orphanage be sent to me at once, that I desired to publish in the Advocate by districts in advance of the sessions of conference, the receipts for the year. Our people will be interested, it will do good; besides, I need the money now, in order to prepare for the winter. San Marcos is the second district completed. Assessed \$164, and paid as follows:

Table with 2 columns: Name and Amount. Includes San Marcos Station, New Harris, San Marcos Circuit, C. W. Perkins, Seguin, J. C. Wilson, Luling, L. B. Ellis, etc.

Valuable boxes were also received from San Marcos District.

Will other districts assist me, so that all our people may know of our work? All the children are well. More than one hundred in school.

W. H. VAUGHAN, Waco, Texas.

FROM OKLAHOMA.

By chance, I find myself here in Beaver County, Okla., two miles from Optima, on the new extension of the Rock Island Railway from Liberal, Kansas, to El Paso, Texas.

Beaver County is only 200 miles east and west, by 32 miles north and south, and was once known as the mutual strip, or "No Man's Land," but Congress attached it to the Territory of Oklahoma.

When Oklahoma Territory was organized, the Beaver Creek, or river, ran through the county east and west 200 miles, and is known as the Canadian River lower down. It is a beautiful stream, fed by springs, and runs boldly all the year—wet or dry.

In places large valleys of the finest hay meadows I ever saw, and the finest quality of hay, which will keep a horse fat all the winter without one bite of grain.

These lands, of course, all belong to Uncle Sam, and no one person can take or homestead more than 160 acres. Any man or young lady 21 years of age, or a widow, can homestead 160 acres, provided they own no other land or home.

The valley of the Beaver hay meadows have all been homesteaded, or taken up. The flats out from the creek, all vacant, are Government lands. This is a dry country, similar to our Texas plains, and not a farming country, but a fine stock country.

The opportunity is always ready for the man who is ready for the opportunity.—Ram's Horn.

"STINKING-PREACHERS." No mother wants a preacher stinking with tobacco to be pastor of her boys. Preachers who thus stink should note this fact and write Dr. J. S. Hill, Greenville, Texas, for a remedy.

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

"YES, SIR, I HAVE TURNED THE CORNER." In the employ of one of the largest manufacturers in Dayton, Ohio, was a young man of considerable executive ability, who was foreman of the "roust-about gang," a good fellow, who could get more work out of his men than any other man who ever held that position, but he would get drunk frequently, and stay away two or three days at a time from his work.

TO SUIT EVERYBODY. JUST ISSUED. 256-272 pages, over 100 New Pieces. Young People's Songs of Praise

Young People's Songs of Praise. Regular Edition. With Christian Endeavor Supplement, with Epworth League Supplement.

THE BIBLE HOUSE AND MAIN CO. New York & Chicago. The flower of love may be fairest when the frost of hate strikes it.

in singing. All in all, this was a grand occasion for Green Valley School-house. D. H. SNYDER, Optima, Okla.

THE SACRAMENT OF THE LORD'S SUPPER.

We would be so glad to hear each of our ten presiding elders at our next conference say, "The sacrament of the Lord's Supper has been administered to each congregation in my district this year." Why not? The unordained pastors could exchange pulpits a few times, and the work would be accomplished and all would be benefited.

We all remember that Bishop Candler opened his mouth on this subject and said: "Brethren, it is a shame—a burning shame—the way you neglect the people with regard to this sacrament."

Strance to say, yet it is sadly true, the idea has gone abroad that the presiding elder is the only man and the Quarterly Conference the only occasion where this service can be held with any degree of propriety whatever. W. W. GRAHAM, Leesburg, Texas.

Constipation is the rock that wrecks many lives. It poisons the very life blood. Regularity can be established through the use of PRICKLY ASH BITTERS. It is mildly cathartic and strengthens the stomach, liver and kidneys.

Gen. James F. Smith, of California, has been appointed a member of the Philippine Commission, to succeed Prof. Bernard Moses, who is to retire January 1. Gen. Smith is at present Associate Justice of the Supreme Court of the Philippine Islands.

Working Too Hard—Weak, Nervous and Restless? Horsford's Acid Phosphate restores strength, quiets the nerves, induces restful sleep. A most reliable constitutional tonic.

Facts for Catarrhal Sufferers. The mucous membrane lines all passages and cavities communicating with the exterior.

UNANSWERED LETTERS. Oct 23—W. L. Harris, sub. J. W. Dickinson, has attention. J. H. Chambliss, sub. S. C. Riddle, sub. W. W. Nunn, change made. M. S. Hotchkiss, sub. C. J. Hendrickson, sub. A. L. Scarborough, sub. J. D. Hendrickson, sub.

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WHAT IS MAN?

"But, what is man that thou art mindful of, Betrays identity? To be quite small compared with God—He's naught but vanity. But yet the soul of man is much. 'Tis not alone for earth—It reaches far beyond this realm And has immortal worth."

For He who died upon the cross For man to live alone. In man alone did see most sure His sin of sins alone. Why his blood, thou shouldst die Did yield and disobey He boldly broke the mandate law And fell to sin a prey.

Could man have seen before his fall His soul with sin's decay; The mandate law he would have kept And lost to world his play. O, man, how grand thy lost estate! How low thy birthright now! The signet ring of birthright gone—In shame thy face must bow.

O serpent vile, why didst thou tempt A woman's soul to sin. When earth did first begin! When earth did first begin! For thus beguiled she tempted man. That knowledge might imbue. The mind now left in perfect form. So good, so clean, so pure.

O, wicked man, so weak so vile, How couldst thou disobey! When God, thy God, in thunder tones Did speak to you and say. If his commandment thou shouldst break Thy life alone must pay. So thus he left the calm, serene On Eden's brightest day.

Thy lips had scarcely ceased to move From speaking forth thy vows. When God betook himself to walk Mid Eden's peaceful boughs; Texas then he found thy sin, O, man, And thrust thee from within. And made his garden here for life To live in fallen sin.

O, God, thou sin avenging God, Are we not prone to sin? Since thou hast fixed thy mandate law, Can we not enter in? O, man, O, sinful man, so vile, The man that's disobeyed, This day to thee a Savior's born—This day thy debt is paid.

Dost thou not see that form so tired, Who bears the cross alone? To Calvary's mount He slowly plods To death for sin's atone. "O, Father, God," I hear him cry "This cup's too much for me." But slowly there the cross went up, And now He's on it, see?

O, sinful man, look on thy deed, Behold that loving son On whom the light doth cease to shine, Thy reeking crime to shun. "O, gracious Father, God, forgive, They know not what they do." When thus He'd spoke, gave up the ghost, and died for man untrue.

"But what is man that thou art mindful of? O, just listen, come; The just of God has borne the cross For man's returning home. Then man, O, man! art thou not great, To dwell on Eden's sod? O, soul of man, thy Savior's great, Come dwell with Him in God." M. G. STELL, Jewett, Texas.

FACTS FOR CATARRHAL SUFFERERS.

The mucous membrane lines all passages and cavities communicating with the exterior. Catarrh is an excessive secretion accompanied with chronic inflammation from the mucous membrane.

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ANNUAL CONFERENCE NOTICES

West Texas.

Rates West Texas Conference. The I. & G. N., M. K. & T., S. A. & A. P. and G. H. & S. A. Railroads will sell tickets to Floresville and return at one and one-third fares. Tickets will be on sale November 3, 4 and 5, limited for return to November 12. STERLING FISHER.

The applicants for admission on trial in the West Texas Conference will please meet the committee at the Methodist Church in Floresville, Texas, November 4, 1902, at 9 o'clock a. m. W. H. H. BIGGS.

To the Preachers of the West Texas Conference. Will those of you who have settlements to make with me at conference please remember that I can not use checks on your local banks? I can use checks on Floresville, postoffice orders or cash. Also, please do not send any money to me at San Marcos after October 25. JOHN E. PRITCHETT, Treas. Board of Missions, West Conference.

The Brotherhood of the West Texas Conference will hold their regular annual meeting at Floresville, Texas, November 4, 1902, in the Methodist Church, at 7:30 p. m. W. H. H. BIGGS.

The class of the first year and the committee will meet at the Methodist Church in Floresville, Texas, on Tuesday, November 4, at 2 p. m. Examinations written. GOLLAD, TEXAS. B. H. PASSMORE, Chairman of Committee.

The class of the second year will please meet the committee at Floresville, in the Methodist Church, November 4, at 8:30 a. m. Come prepared for written examination. JOHN M. LIND, A. PHILLIPS, JOE F. WEBB, Committee.

The class of the fourth year will please meet in the Methodist Church, Floresville, Texas, November 4, 5 a. m., prepared for written examination. J. E. HARRISON, Chairman Committee.

The class of the third year is requested to meet the committee at Floresville on Tuesday morning at 8:30 o'clock, November 4. Tablets and pencils will be needed. THOMAS GREGORY, Chairman of Committee.

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

To the Northwest Texas Conference: Dear Brethren—We are getting ready for you and anticipate with pleasure your coming. We are sorry that we can not "make good" Bro Wyatt's broad invitation to "bring your wives, sweethearts, children, etc." If there are some preachers' wives who have not been to conference for some time, whose hearts are set on coming, we will gladly entertain them, provided we have notice before October 15 of their coming. This is as broad as we can make the invitation. My own inclination is to invite all the good women, but I am limited by the accommodations at our disposal.

Please let all whose names are not on the conference roll notify me of their coming. Let this notice reach me before October 15. Otherwise, we can not be responsible for entertainment. Let no one plan to come by private conveyance, if possible to come on the train. H. D. KNICKERBOCKER, Temple, Texas.

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

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

The Board of Missions of Northwest Texas Conference will convene at Temple at 9 a. m., Tuesday, November 12, 1902. HORACE BISHOP.

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

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

CHANGE IN TIME. Since the issue of the Advocate of October 25 I have learned that Bishop Hendrix will probably want the presiding elders Tuesday evening, and as there is much preliminary work to do, the presiding elders are hereby called to meet at the First Methodist Church in Temple, Tuesday, November 12, at 9 a. m., instead of 7 p. m., as announced last week. E. A. BAILEY, P. E.

North Texas. Dear Brethren—We are now making preparation for the "assembling of the tribes" the last week in November. We are going to throw open our doors and give you a hearty welcome, and hope to make you comfortable and happy while you are with us. Let every member of the conference whose name is not on the conference roll, and every preacher who expects to bring his wife, and any others who have good reasons for coming and

ENGAGEMENT RINGS. For 44 Years. C. P. BARNES RINGS have been the standard for quality among Southern people. They are true tocarat and weight, and all ways current in style. Your mother and her mother, your father and his father wear C. P. Barnes' Rings. May we make yours? No. 1, 18kt. Gold, - \$1.75. No. 2, " " " 2.75. No. 3, " " " 3.75. No. 4, " " " 4.75. No. 5, " " " 5.75. No. 6, " " " 6.75. Write for our Catalogue of Watches, Jewelry and Silverware. C. P. BARNES & CO., 104-106 N. Market St., LOUISVILLE, KY.

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a right to our "salt," notify me at once, and not later than first of November, and we will do the best we can for you. TWO THINGS WE CAN NOT DO. 1. We can not provide entertainment for any one whose name is not on conference roll without notification in time. 2. We can not take care of horses or mules. Feed is too expensive. Now, come according to these conditions and rules, and you will find us at home, waiting for you. Terrell, Texas. C. M. THREADGILL, Texas.

I want by November 30 names of all who expect to attend the conference, save the pastors. All the ladies who expect to come, together with delegates, candidates for orders, etc., must have their names with me by the date named above. If you fail in this, I can not promise you entertainment. If any of the preachers of the Austin District expect to come, they will also notify me. Crockett, Texas. ELLIS SMITH.

NORTH TEXAS BROTHERHOOD. Dear Brethren—Please consider this an official notice of a full monetary assessment in favor of heirs of Bro. G. C. Hardy, and send your dues to J. A. Wyatt, Treasurer, at Annona, Texas. Let his sad and sudden death remind you of the possibility of any one of us going hence "at such an hour as ye think not," and let delinquents consider that your families' interests are "in jeopardy every hour" that your "tears or dues are unpaid." Verbum sap. In brotherly love, S. C. RIDDLE, Sec.

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

It has been some time since I bought my Advocate Sewing Machine, and I think it the BEST MACHINE MADE. Am well pleased with it. MRS. EVA MANNING, Lane, Texas.

"TOBACCO USING." If you are tired of stinking publicly and privately write Dr. J. S. Hill, Greenville, Texas, for a guaranteed cure.

Vol. XLIX. Ed. MINISTERIAL. The Church of diversity of ministries and a well-sustained necessity of movements of work. the Church alone prizes. A great one head that distills. The army-er who plans its orders. Every Governor to preside the Nation itself direct its affairs, work headship throne. Particular Church of God, organized and dul, Church forces, I but he is the movements. executive ability, executing the mandates of the as to get from possible. He is though preaching work, but he no judge of human knowledge of me to fix each member's sphere of labor best advantage. general and people-ership. Business who are accustomed places in life w them what to do it. And we do of the greatest is wise leadership tors. A man who plans and metho of Church work ate. It matters n and how beautiful of the Church, n self at the head to victory his wor One of the secret found in the fact and knew how to to which they we real emergencies head of the color the foe. We need The people are the pastor will pe the work. Thou en and young pe market places of t "No man will tell sult is that what done is being don the many. The bers are doing not and in the way of