TEXAS CHRISTIAN ADVOCATE

Per Annum, $2.00. OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. To Preachers, $1.00

Vol. XLVI. Dallas, Texas, Thursday, November 30, 1899. No. 14.

NORTH TEXAS CONFERENCE.

Honey Grove, the seat of the present session of the North Texas Conference, is one of the most attractive and prosperous towns in the State. The people who make up its citizenship are intelligent, hospitable, and open-hearted. They have good schools, well built churches, and other public improvements. Our Church here is a stone structure, with elegant furniture, tasteful carpet and handsome stained glass windows. The good people of the Church, led by that useful layman, T. U. Cole, purchased a large vocalion and placed it in the choir loft, and had it ready to lead the music. On Tuesday night they dedicated the instrument by giving a recital, which consisted of vocal and instrumental music. Some of the Dallas musicians were present by invitation, and took part in the exercises. A large audience was present, and the entertainment was of a very high order and greatly enjoyed. The beautiful instrument cost $1050, and it answers all the purposes of a large pipe organ. It has a perfect tone, and full volume. On Wednesday the various committees met and looked after their several works. A great many of the preachers came in, and their communion was refreshing and exhilarating. These occasions are times of reunion and renewal of acquaintance. On Wednesday evening the annual meeting of the Conference Brotherhood was held in the church in the presence of a large company. Rev. J. W. Hill, President, called the meeting to order, and the roll was called by Rev. S. C. Riddle, the Secretary. Dr. E. E. Hoss was present, and as he could not remain over for only one day, he was requested, by special vote, to preach to the Brotherhood, and he came forward and announced his text Jno. 3:7. "Ye must be born again." He said, in part, the doctrine of regeneration is one of the great constructive doctrines of our holy religion. The several definitions of this doctrine are expressed in such statements as being passed from darkness into light, from nature into grace, from death into life. From these expressions we get at a correct definition of the doctrine. It is that change which takes place in the heart by the power of the Holy Ghost by which we become heirs of God and joint heirs with our Lord Jesus Christ. Let us notice, in the first place, the necessity for this doctrine. This grows out of the fact that man by nature is possessed of a depraved mind and heart. Depravity is a shadowy abstraction, and can only exist in connection with a sinful nature. That position which assumes that personal sin is forgiven, and at the same time inbred sin is only partially touched, is an error without scriptural foundation. It is a little unjust to saddle all of our sins upon our ancestors. We are responsible for our own transgressions and for our depravity when we apply that depravity and make it our own by voluntary choice. Therefore, the necessity for regeneration further grows out of the actual sins of our lives. This comes, not through sacramental mediation or priestly manipulation, but by the immediate agency of the Holy Spirit, which bears witness with our spirits that we are born of God. The Holy Ghost is sovereign in all of the initial stages of the work. After this our advance in spiritual experience depends upon the use we make of the grace given. God is a vast ocean of light all about us, but the trouble is we strive to shut God out of our hearts and lives. What we want to do is to throw open the doors and hoist the windows and let God come in. The whole process from preventing grace to complete glorification is one unbroken continuity. To get this continued work we need to get on God's side of the process, and then we will see that there is nothing fragmentary and disconnected in the progress of this work.

The Spirit works usually through revealed truth, as preached by living men. Such truth is far more effective than delivered by any other method. I would rather hear the gospel preached by the clumsiest preacher in all the land, if he has had the experience of it, than by an archangel. What does an angel know about the experience of salvation? But the humblest man may know all about it. And when the experience is torn hot from the heart and flung into my mind and life it finds a response and takes fire. But God sometimes, through the Holy Ghost, uses the written word to bring about these results. And I go further and say that many heathens are saved by the Spirit through such light as they possess. No man is sent to hell for not believing a truth which he has never heard. But even the heathen is expected to do his best; but some apprehension of duty is necessary to this result. And when you are born again, you are born into God. Did any one ever hear of a real mother adopting her own child? Never since the world was made. Sonship is the first result of the new birth. We fall heirs to all that God possesses. There is no pent-up Utica in this possession.

The new birth also furnishes all of the conditions and requisites of a holy life. The normal state of a regenerate life is that it shall be a sinless life. And yet how are we to explain the fact that nearly all regenerate lives do commit sin? The man who can answer this question can write a treatise on sanctification worth reading. But he has not appeared yet. One easy method of explanation is that the remains of inbred sin are still in the heart. But the trouble with this is, that it is not true. Some say that it is the result of the return of an old habit; but this is a delusion. I have no patience with the old idea still popular that in order to live a good life it is necessary to have had a few years of preliminary life in the service of the devil. A greater lie was never told or believed than this. Holiness is not a mechanism manufactured to order. We attain unto it by growing in grace and increasing in the knowledge of the Lord Jesus Christ. But when we commit sin we do it with our wills, because we return to the old life. Arminians believe that the will remains unimpaired after regeneration, just as it does before. Regeneration does not interfere with free moral agency; and nothing but growth brings the strength of perfect manhood in Christ Jesus. In my personal experience, my growth in grace has always been associated either with a close study of the word of God or with some great sorrow. It is a blessed thing that the reception of a new blessing always revives the old ones. Thus religious life evolves all of its excellencies until we reach the perfect day!

The sermon lasted for an hour, and it was one of the profoundest expositions of the doctrine of regeneration and its results to which we ever listened. The meeting then adjourned till to-morrow afternoon.

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The conference met promptly on Thursday morning at 9 o'clock, Bishop Hargrove in the chair. He read Rom. 12, and the conference sang "My Faith Looks Up to Thee," etc., and the Bishop led in prayer. Rev. J. Marvin Nichols was unanimously re-elected Secretary, the roll was called and the session was launched.

"Uncle Robert," the conference janitor is on hand, and has the convenience of all the brethren in charge. He is a faithful old colored man, and by a sort of common consent he feels that he is a member of the conference. He has known Bishop Hargrove for forty years, and their meeting was touching and mellow. He lives at Paris, but whenever the conference time rolls round, Uncle Robert is on hand, and he makes himself indispensable to the comfort of the body. All of us love and respect "Uncle Robert." Long may he live to meet with us, and enjoy our fellowship.

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Drs. Hoss, Tillett and Denny, of Nashville, were introduced. Also, Brothers Little, Tower and Timmons, of the East Texas Conference, were presented to the body. Inasmuch as the Nashville brethren could stay only one day, they were permitted to address the conference during the most of the remaining hours of the morning session. Dr. Hoss made some remarks on the importance of Methodist literature in general, and then proceeded to speak to the question of the Nashville Advocate. "The Church began its work under the Holy Ghost, but even then called literature to its help. Such was the emphasis placed upon this subject that the Church of to-day is hardly up to the high water-mark of Mr. Wesley. It is said that Martin Luther, while in his study one day, threw his inkstand at his satanic majesty. This is not symbolical. The devil throws his inkstand at us, and we need to throw our inkstands at him. We often plead inability to purchase good books and good papers; and yet some of us chew up and spit out twenty-five dollars worth of tobacco during the year. I am not a crank on the tobacco question, still I believe the time is approaching when public sentiment will force the preachers to refrain from the use of the weed. But, as a rule, it is those who strenuously oppose the habit who are not addicted to it. We must change our tactics, and spend more money upon literature and less upon needless indulgences." The rest of the address followed in the channel of the one the Doctor delivered at Cleburne, the report of which is found in our last issue. However, there were many points of special interest brought in by the speaker which imparted a degree of relish that made the speech one of the most taking addresses to which we ever listened. It captured the conference, and carried the brethren by storm.

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Dr. Tillett addressed the conference upon the subject of ministerial education, in which the relation of the Vanderbilt University to this particular work was fully discussed. This is Dr. Tillett's first visit to the conference, and his address produced a most favorable impression, and the visit was greatly enjoyed. His presence and words have brought the Vanderbilt into closer sympathy with North Texas Methodism.

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In the afternoon Dr. Denny preached to a full congregation. He announced his text Jno. 18:1-29. We give a few of the lucid truths to which he gave utterance. They are not given in their logical connection, but picked up at random:

"Not many of us are able to trace our thoughts to the source from whence they spring. I do not know that any thought which I shall give to you is original. I have read and studied upon this subject a great deal, and from many sources suggestions have come to me, and I give them to you in the name of the Lord. We know but little of Mary Magdalene. She lived in some village of that name, a simple peasant woman of Galilee. But there is one flash that falls upon her before Jesus met her, and that is seven devils had possession of her. I do not understand the secret of demoniacal possessions. But when Christ met her she was freed from this thralldom, and thenceforth she loved Christ with all of her mighty heart. Love forgave her all, and she returned all love to him. She gave herself. This is the mightiest heroism of which human life is capable. This is what Christ gave to the world—himself. He gave all, and he demands all. Love is a deep conscious want, a passion which reaches after something to be appropriated to our use, coupled with a desire to give out of ourselves something that will bless others. Paul says, 'He gave himself for me.' Down in the heart of Christ there was a conscious desire to do something for us. It was this that prompted him to come to our rescue. The poets caught this meaning long before the philosophers knew anything of it. And the heart of Mary was filled with this conscious want whose only satisfaction is found in appropriating Christ. She went with him to the cross, and lingered at the tomb simply because she loved him. I once as a boy sprang into a room in our house and saw my mother seated upon the floor with a drawer pulled out before her. She took from it a little dress and a little shoe, and showed them to me and her face was suffused with tears. She did not have to tell me the story. They told it to me. They were the emblems of a little one long departed. Love was giving its own expression. So Mary went to the Master's tomb and looked into it at the emblems of the death of her Lord, and she thought for the time being that they had taken him away. But, instead of this, he had walked away carrying to his girdle the keys of death and hell. So she went straight back to the city. Why did she leave the most taking addresses to which tomb? Ah, she wanted sympathy. She knew that others would feel the touch of those who loved as she did. I thank God for sympathy. It plants a garden in the desert of human woe, and fills the heart of the afflicted with a fragrance of delicate sweetness. John and Peter and Mary went back to the tomb, and after the investigation the two former departed to their homes. But Mary had no home, and she lingered around the spot weeping. There was no home for her in this world, and this her only friend, whose body the grave had contained, was gone, and her desolateness was complete. And there stands that solitary woman with none to bless her, and none whom she can bless. Her wail of despair was uttered. 'They have taken away my Lord, and I know not where they have laid him.' Who can penetrate the depths of her loneliness and solitude? She is so absorbed in her love for Christ that even the presence of angels did not attract her attention. What would we give for just one glimpse of the face of an angel? But here this woman stands in their presence, and seems to be unconscious of their existence. Her thoughts were centered on Christ. An angel was not bright enough to break the chain of her thought. Is it any wonder that Jesus first appeared to that woman's vision? No, she had no heart or mind for anything else. Brethren, that sort of contemplation of Christ will bring the risen Lord within the grasp of our faith and love. He was closer to Mary than she dreamed. Is not that true with us when our hearts are full of the thought of Christ? In our darkest moments he is nearest to us. The kinship of the heart to Christ opens our vision to his presence. How the world grows dark to the eyes that weep. At first Mary did not recognize the Master. And then, again, his raiment had changed. His old suit of clothes had been raffled off by the soldiers while he was still upon the cross. Jesus said to her—Mary! Her heart thrilled, her face flowed, and she looked upon him encircled with an ineffable glory. She knew him because she loved him. Brethren, even in this life we can have revelations of Christ if our hearts are in the right condition."

The sermon was a prose poem, studded with some of the rarest gems of truth to which we ever listened. And through the entire discourse there flowed a spiritual tide of great volume and power. It was the product of a genius whose personality was charged with the energy of the Holy Ghost. We have rarely ever heard a sermon its equal in many of its points of uniqueness and excellence. It was inspiring and thought-provoking, and yet grand in its elegance and simplicity.

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At night, the educational anniversary came off with Dr. Tillett as the principal speaker. Rev. Seth Ward, of the Texas Conference, was present and conducted the religious service. The following are some of the

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COMMUNICATIONS.

REV. JOHN W. DeVILBISS.

J. W. DeVilbiss, my brother-in-law, my first presiding elder and my lifelong friend, came in contact with my itinerant life at Waco in 1857. He was already a member of the Texas Conference, and I was received on trial at that time. My first appointment was to the circuit in which he lived, and his house was the first one I reached in my first charge. How well do I remember the day! It was winter and the ground was wet and the streams swollen. The northern boundary of my charge was the Medina River. Across this in a canoe I passed, while my horse either swam or deeply forded. On the hill a few hundred yards from the crossing was the home of my presiding elder. He welcomed me and awed me. What a gulf seemed to yawn between us. He the mature man already at the head of a great though incipient movement, and I just a boy on the borderland of many a trial and many a triumph. It seemed impossible that I ever should stand in his place; but he took me by the hand and led me as I was able to go on. How gentle he was! How full of encouragement his words! How wise in his advice. More to him I owe than to any other preacher, living or dead.

He was the embodiment of industry and the very center of a quenchless zeal. The work of his existence, saturated as it was with the oil of a thorough consecration, burned out all too soon. His preaching was always in grace, seasoned with salt and meet to minister grace unto his hearers. And how he could pray! And his songs! How they ring in my memory yet, ending as they often did in shouts of praise. Yet was he not infrequently assaulted by strong temptations. He used to say to me sometimes: "John, suppose there is nothing in it after all?" Then he would cry mightily unto the Lord, and the next note would be a note of praise. Temptation to him meant triumph. He never continued in one stay. On, on was the motto of his life. Light and darkness, temptation and triumph, hill and vale, these were all along the way, but he never rested until "the weary wheels of life stood still at last." Literally, "he ceased at once to work and live." His friends knew that the end might come at any moment, and so did he, and it did come just as he had finished a task which meant the greater comfort of his family. Quietly he sank to rest without a gesture or a word. From the bosom of his family he ascended to the bosom of his God.

JOHN S. GILLETT.

REV. WM. PRICE.

A man gets sick and the papers are careful to note his symptoms, tell of his restless nights and the changes in his condition. He dies, and the news is flashed over the wires, and lengthy columns in the great daily papers recount his deeds, his achievements and his merits. But what man? Not any man. No, a true hero, a man whose life has been unselfishly spent, who has devoted the strength of youth, the vigor of mature manhood and the maturity of age for the amelioration of his race—a minister of God—lies down in death and the wires remain silent, and the event creates no stir in the atmosphere of secular newspapers—just a short paragraph announcing the death. Let the Church honor her dead. And so I come to communicate to the readers of the Advocate a just tribute to the memory of one of earth's true heroes, Rev. William Price.

He was born in Jasper, Marion County, Tenn., June 8, 1827. He was the son of William and Polly A. Evans Price. When he was quite a small boy his father moved to Alabama, where he lived for a few years and then returned to Tennessee, where he lived until about the time William became a man. Then the family moved to Tishomingo, Miss., where he began the battle of life. His mother was converted when he was a little boy. His father was not religious until well advanced in life. William did not have the religious training that he would have had if his father had been a Christian. But he was converted at the age of twenty. About a year after his conversion he joined the Methodist Church and continued within the fold of the Church to the end of life. He was licensed to preach in October, 1849, near Coffeeville, Miss. He was admitted on trial in the Memphis Conference, which convened in Holly Springs, Miss., in November, 1849. He was ordained deacon by Bishop Soule at Paducah, Ky., November 16, 1851, and elder by Bishop Early at Brookhaven, Miss., November 22, 1857. He was married to Miss Frances C. Fly, in Yalobusha County, Miss., December 3, 1850. From this union eight children were born. Three are dead and five are living. Those who are dead died in the Lord. Bro. Price served three circuits in Tennessee. He had twelve circuit appointments and two district appointments in Mississippi; eleven circuit, one half station, six station and five district appointments in Texas. He transferred to Texas from the North Mississippi Conference in 1869. He was local three years, Sunday-school agent one, supernumerary one, and a superannuate five years. He filled, to the satisfaction of all concerned, forty appointments, varying as indicated. He had limited educational advantages, but he was a close student and a close thinker. By reason of persistent and close application, he became well versed in systematic theology and a strong defender of the truth. He was an intense Methodist, thoroughly furnished unto every good work. Able to present the doctrines of the Church to the edification of the people and the discomfort of opposers, he felt that he had a special mission to drive away strange and heretical teaching, so that he became involved in some oral discussions with leading men of other denominations. He developed great strength as a debater. As such he was fair, candid and courteous, never abusive, but always dealing in arguments free from sophistry to establish his premises; never passionate, but calm and calculating. He dealt many a death blow to error, and often held for hours his audience spellbound. By these statements let no one imbibe the impression that he was a cold, logical preacher, dealing in dogmatic theology. On the contrary, he was eminently practical and often pathetic, was truly an evangelist that needeth not to be ashamed. He conducted some sweeping revivals of religion and won many a trophy from the field of battle. In the last great day, redeemed hundreds will rise up to give God glory for this humble instrument employed in their salvation.

He was a successful man, always doing the work assigned him without complaint or murmuring. He did credit to himself and the Church that he represented in any and all stations and relations called upon to fill. He was elected a delegate to the General Conference of 1882, and creditably represented his constituency. It can be truthfully said that he was a faithful man; fixed and stable in character, unfaltering in his devotion and steadfast in his purpose. No man was more punctual. Punctuality was a constitutional element which found expression in his practical life. He said he seldom in life missed an appointment or fell behind time. This was not only true of him when in the active service, but when no longer able to go out in the regular work he was punctual to his place at the house of worship. He was genuinely and thoroughly regenerated. From the date of his conversion to the day of his death he never doubted the work of grace wrought in his soul when he passed into the spiritual kingdom of the Lord.

He was truly a devout man. Out of the fullness of a ripe experience he sometimes modestly spoke of that perfect love that casteth out fear. His testimony was modestly given, far removed from any pharisaical boasting. He was a strong preacher. He fully mastered the subject in hand, and then, from the exuberance of his brain and the fullness of his heart, he delivered his message with force and effect. Such stability of character, oneness of purpose, unswerving fidelity and commensurate zeal, could not fail to accomplish much in the cause of the Master. Our brother did a great work for the Church he loved so well in this empire State. Shall we enter upon his labors and reap the harvest of the sowing of the once deft fingers now cold in death, that so beautifully struck the notes of salvation on the keyboard of gospel truth, without stopping to lay a flower on the bosom of our departed brother? Shall we? Nay! But to his memory we build a monument of love which shall endure when marble and granite crumble to dust. The end of our brother was as triumphant and glorious as his life. A ripe sheaf, he had only to be garnered into the storehouse of the reverend. His health began to fail in the spring. His last sermon was preached in May, at a protracted meeting held at Couts' Memorial Church, Weatherford. He spoke of his fitness and readiness to go home to heaven. Early in June he said to the writer that it was doubtful if he ever again met the brethren of his conference in their annual convocation. "Tell them for me," said he, "that all is well." Before the end came he sent for the pastors in Weatherford, and said: "Give my love to the brethren of the Northwest Texas Conference. I love them all. Tell them to pray for my children. The words of St. Paul, as found in II Cor. 13:11-14, express my farewell and benediction to the brethren." Just before his spirit fled from the emaciated casket, one of his sons saw his lips moving, and stooping over, with his ear near the lips of his father, he caught the final shout of triumph from this old soldier of the cross—"Hallelujah!" Doubtless he saw the gates of the eternal city swing open for his entrance. And thus passed away a great and good man on the morning of the 29th of September, 1899. He sleeps well, now that life's fitful fever is past.

R. C. ARMSTRONG.

MEDITATION.

Meditation, I should say, is the prime requisite of growth in grace. The great secular achievements have almost invariably been the results of previous deep study. The great battles of the world, for instance, have not been fought upon the spur of the moment, so to speak, but antecedent thereto were laid plans covering the minutest details and intricacies of the engagement. Vegetable growth is rarely spontaneous growth. It is true, sometimes, a night serves to bring forth a shrub or a plant, but even here the growth has been more or less gradual. The mighty oak was but an acorn. Years upon years passed before it reached its perfection.

Neither is growth in grace spontaneous growth nor is it superficial in its nature, though outward in its effects. Deep down in the heart of the sincere Christian there must be meditation upon God's goodness, his greatness, his loving kindness and his love. It is our privilege to find delight in the law of God, as well as it is our duty to meditate upon the wonderful attributes of God, and think on those things so vital to our eternal interests. Born of God, as his children the theme of our contemplation should be his majesty and omnipotence. The subject of our deepest study should be our relation to God as our Father and our duties to him as our benefactor.

Considering meditation as a study of God's law and will in the world, it might be suggested that the lack of this earnest consideration of the divine law indicates a lack of an intense desire to obey it. The psalmist seems to express this thought when he speaks of the perverseness of the ways of the wicked who forget God, and in contrast thereto expresses his determination to observe God's precepts, delighting in his law.

He who never draws himself "far from the mad'ning crowd's ignoble strife" to commune with God can not be strong in God. "No soul," Farrar expresses it, "can preserve the bloom and delicacy of its existence without lonely musing and silent prayer." As ministers, our public ministrations, unless preceded by deep, solemn and earnest meditation and private devotion, must fail very often of bringing others nearer to their sweet spiritual joy in God, nor will they be very helpful to our growth in grace. Only he is a mighty force for righteousness whose message to men bears upon it the unmistakable impress of previous study and thought upon the awful and wonderful truth he presents.

It is noticeable that the word meditation occurs mostly in the Psalms of David. In God he lived and had his being, therefore he could say: "Blessed is the man who walketh not in the counsel of the ungodly, but whose delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." How forcibly does this express the unhindered, prosperous growth in divine grace. As in the economy of nature, it is ordained that vegetable life should receive nourishment from the rivers of water, so also in God's wise plan concerning us, the soul, to grow in love, in grace, in Christian perfection, must resort to the fountains of living water. The proper environment of the tree is beside the water; the proper environment of the Christian spirit is the atmosphere of heaven. Here doth it find rapturous delight. Drummond has it: "As nature forms the complement of the natural life, God is the complement of the spiritual." Be it our delight then to meditate upon God's mercies, his graciousness and his love. Let us find our chief spiritual pleasure in thinking on him. Let us cast our eyes above the sordid things of earth, for naught on earth is ours. Let our feet be ever turned toward heaven, and our desires—let them find satisfaction in God. Strive to enter into that close communion with Christ that you may, as Ruskin puts it, "not only be pure, but love purity; not only be just, but hunger and thirst after justice." O for a closer walk with God!

It is not always the most impetuous current that wears away the most soil. The deep, broad, silently but irresistibly moving stream, though seemingly inactive, often erodes to a more noticeable degree. Neither is this hidden life with God always accompanied by much noise and clamor of profession, but he who takes the deepest draughts of heavenly elixir is best able to impart to others of the gift of grace divine.

As effects of this meditation we may notice gratitude toward and love to God and men. How bright and sparkling are David's gems. The very page seems illumined with the sunshine of his soul. It seems as if had he a harp of ten thousand strings ten thousand songs should be sung in praise to God. The carolling songsters join in his hymn as in the raptures of his soul he sings: "Bless the Lord, Oh my soul, and all that is within me, bless his holy name. O taste and see that the Lord is good; blessed is the man that trusteth in him." The very heavens seem to carry the echo and angelic choirs praise their God, as in the gratitude of his heart he extols the Lord of his salvation: "Sing unto him a new song; play skilfully with a loud noise."

Were not David's hymns of praise the natural outcome of his meditation upon God's goodness? If we are prone to be morose, disagreeably pessimistic or ungrateful, we need just that view of God and his kindness toward us that a new song will burst from our hearts and our lips utter our praise. In this we find the most comforting philosophy of life.

MARVIN CHAS. ROBE.

Yancey, Texas.

THE BIBLE AND GEOLOGY.

In his thirtieth lay sermon, in Farm and Ranch, Clarence Ousley says: "There are conflicts between the revelations of science and the figurative records of Genesis," and "objections to the geology of the Bible." He is not writing as a destructive critic, but as a defender of the great truths of revelation, especially as manifested in the principles and results of Christianity, while at the same time admitting the conflict, I have thought that a few considerations along this line may be useful to both parties. Now, passing over a great many of the mistakes of Bible interpreters, and the equally great many mistakes of so-called scientists, what does the Bible and science say about geology? The Bible says: "In the beginning God created the heaven and the earth," and "that the worlds were framed by the word of God, so that things which are seen were not made of things of which do appear." Science at present has not formulated the statement of the earth's age, or how it was made, and at best is compelled to fall back on Genesis. Science, the orderly arrangement of known facts, says that evidently, from ages so remote that computation is lost, there have been formations and transformations by agencies constructive, destructive and reconstructive, of incomprehensible potency, working the most stupendous changes in the inorganic and the organic materials of which our earth is composed."

The Bible says "that the earth was without form and void, and darkness was upon the face of the deep;" the Hebrew says, "desolate and unfurnished."

Science, as far as it can speak with anything like reasonable probability, says of this period of the earth's existence: "The Laurentian series is of vast thickness and unknown age. The lower Laurentian group attained the enormous thickness of about 20,000 feet, and is composed entirely of metamorphic rocks. The upper Laurentian group is about 10,000 feet thick. Resting uncomfortably on the denuded edges of the Laurentian, on this continent, is another great series of metamorphic rocks, having a thickness of about 18,000 feet." I have traveled over, or in my journeyings met with these geologic formations, extending over vast distances, and they may well be called metamorphic, for whatever their previous character, I suspect largely sedimentary sandstones they have been subjected to forces that have entirely changed them, as I have found portions of rock one part changed to a vitreous opaque form, and the other part unchanged. Now if they were previously sedimentary there was water, and that they were changed by heat seems evident. What then would be the condition of the earth in the circumstances but a scene of desolation wrapped in darkness? The Bible says: "The Spirit of God moved upon the face of the waters." Here science is wisely silent, in the presence of an element, a force, it can not analyze, but we can help it a little. The Hebrew conveys the idea of hovering, "moving with affection," brooding over and vivifying the lifeless earth:

"Thou from the first
Was present, and with mighty wings outspread,
Dove-like sat'st brooding o'er the vast abyss,
And mad'st it pregnant."

While up to this the Bible and science are in perfect agreement, from this on they go hand in hand as to the great facts, the impregnated earth is lifeless no more. Light comes. The atmospheric firmament—expanse—clothes earth and sea as with an invisible garment. The waters are gathered and dry land appears. The vegetable kingdom starts into life and takes its appointed place, an organism with power to organize food from inorganic substances for an organism higher than itself. Then there is the record of the great lights and their design, a sort of interposition, in the record. And then the story is resumed again, and the fact stated that the animal creation came after the vegetable, which science says is perfectly consistent; and then the reptilian age is stated to have come, and yet a higher type of animals come to take their places on the more perfected earth; and last, the most perfect type for the perfected earth, of whom one has said: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor; thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

To all of which geology, rightly understood, gladly says amen. When I look at this from Bible statement and scientific fact I can not but admire the wisdom and goodness of a most wonderful evolution.

But the Bible says six days. Well, it was six days, but not of twenty-four hours each. It does not say that if any one is troubled about the six days and will stick to it that the Bible means six days of twenty-four hours each. They can find worse trouble, for Genesis 2:4 says one day. Let those who are thus troubled remember that the men who wrote the Bible called an indefinite but special period of time a day. Common sense and scientific fact will teach us how to interpret the Bible, geology in its six great divisions pointing out the six periods of time or Bible days.

Consecutively, the Bible and science state the matter thus: To a dark, desolate earth comes, first, light; second, atmospheric expanse; third, sea and land take their places, and vegetation springs up; fourth, the first appearance of the sun and moon; fifth, marine and reptilian life; sixth, the more perfected earth has a higher type of life, at the head of which is the highest—man. Geological science does not at present understand what creation is, and therefore can not define it, but because of this is by no means justified in rejecting or even objecting. The Mosaic statement, though not in scientific formula, is more complete and exact in fact. The chronology of the Bible does not claim to be inspired, but is the conclusions of probability.

A word in conclusion. Geology as a science is very recent, and as yet certainly incomplete. Still, as far as it has gone, may I not ask the objector how is it that there should be such a perfect agreement between the Bible and geological science? Did Moses know the science of geology? I don't think he did. Did he know the facts as revealed to him? Yes! On any ground it is a great satisfaction that the Bible has the evidence of science. There is just one thought more. The design of all this goodness and wisdom aims still higher, not only that I may live happy and useful here, but be ready for a still higher evolution.

WM. LOMAS.

DEATH IS NOT ANNIHILATION.

During the present age there has been a great struggle to establish the false idea that death is annihilation; but the doctrine of the resurrection has grown and has become a given-up fact among the people of the intellectual as well as the religious world. Death is not annihilation, and all the talent of the past and present age has produced no argument that has not been refuted by the Bible and scientific reasoning. If death was annihilation, Christ would not have risen from the dead. The body goes to its mother earth to become chilled again with the cold clay, and be eaten with worms, and molded with gastric vapors. Part of the body may float through the veins of the earth, or its dust cross the islands of the sea, but God's word holds good. Paul, with an eye of faith, looked to the time of his change and said: "To die is gain." Not that a disembodied state was the highest object of his desire, but rather the investment with the resurrection body, which made him have a desire to depart and be with Christ. Doubtless Stephen dreaded the disconnection of soul and body until Christ strengthened him with the fact that at the last day soul and body would be reunited again. The Bible is filled with proofs of the resurrection of the human body. Both Old and New Testaments shake hands on this great question. We find nothing in either book that is repulsive to the other. The doctrine of the resurrection is as clearly taught in the books of the Old Testament as it is in the New. It is true that Christ, by his death and resurrection, confirmed the great truth set forth in prophetic writings. Isaiah, with prophetic words, exclaimed: "Thy dead men shall live together; with my dead body shall they rise." Christ, by coming in the flesh, became subject to afflictions of various kinds, but through the darkness of sorrow he saw the brightness of the invisible world. He saw the Father holding the keys of the grave, which he would have in custody after becoming the first fruits of them that slept. The grave of the dead became subject to the orders of him who once made it his place of abode for three days and nights, and rose the third day, leaving it a place of desolation. He conquered death and untied hades. He showed the strength of God made in the flesh. The Roman guards

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were powerless compared to him "who is the resurrection of the dead." As proof of his power, he appeared to Mary Magdelene in the garden, to two other women from Jerusalem who resided at Galilee, to two disciples, to Peter, to ten apostles, to eleven apostles the Sunday after his resurrection. He appeared to five hundred brethren when he ascended to take his throne. After his ascension appeared to Stephen at his martyrdom, to Paul at his conversion, to John on Sunday while at Patmos. What a cloud of witnesses we have to declare his resurrection! This same Lord holds the keys of death and the grave, and the four winds of the earth are at his command, whose angels will be marshaled at the last day, to gather the elect that have heard the trumpet blast that wakes the sleeping nations, perhaps of worlds unknown to our system. Amid the flash of meteors and clash of worlds, the Savior of mankind will be seen on the throne of his majesty and glory, rolling on wheels of fire. The good will come, to have death forever abolished by him who has power to bind and to loose. Battlefields will be disburdened of their shivered skulls and molded dust; Fort Pillow's massacred, Shiloh's butchered, Cuba's slaughtered, will see the coming Lord and come from bursting graves and washing seas. If one asks, By what authority do they come? we answer, By the authority of him who made worlds and systems of worlds, and wheels each in its own sphere, and makes gravity to perform its office in all ages; the one who fossilized the earth and embedded the mountains with gold and dressed them in a foliage of evergreen; the one who made the rolling seas, and the angry storm to drive the tossing waves and beat down and wash from her shores villages, towns and cities, will raise the dead to life. I would give the world if I had language to express infinite power, but human language fails us when compared with infinite power. The power that raised Christ from the dead will quicken our mortal bodies, "and many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Paul was a strong believer in the resurrection. In the midst of heartrending trials he said: "If in this life only we have hope, we are of all men most miserable; but now is Christ risen from the dead and become the first fruits of them that slept;" "We shall not all sleep, but we shall be changed;" "With what body do they come?" In identity the same body that died. The skeptic denies the resurrection on the grounds that the body undergoes a change in weight and bulk. We do not wish to involve weight and bulk in the present so much as identity. The body undergoes a change, we admit. It may waste away by consumption or be decayed by the ravages of time, yet the same body that died will live; for the God that made the laws governing creative and surviving powers has pledged himself to quicken the dead and give in substance the body that died, bearing its original identity. Job, after the loss of wealth and children, saw a light off in the grave, which made him exclaim: "After my skin worms destroy this body, yet in my flesh shall I see God." The roots of great cedars may penetrate the dust of our bodies and tie our bones to the red clay, but the trump of God will sound, graves will open, rocks will tumble, pyramids will fall, mountains will sink, seas will heave until the bones of her dead, that have been washed with the brine of centuries, come to have soul and body reunited again. The terrestrial and celestial will blend in one. "It is sown in corruption: it is raised in incorruption." The heathen used to complain that the sun rose in the morning and set in the evening; but man goes to the grave to rise no more. Their hopes were blackened with pagan darkness, which enveloped them in gross ignorance. The language of David should brighten every face and drive sorrow from every heart and dispel every doubt. Oh, that his experience would be in every mind. Hear his hopeful words: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." What a wonderful victory comes by the resurrection—victory over sickness, death, hell and the grave. Christ will be a plague to death and a destruction to the grave. Tell the living who are struggling for life, cry in the prisons until the walls echo the sound through every cell, that Christ is their deliverer, beyond the grave as well as in a probationary state. Whisper to the dying, "Christ is the resurrection and the life." Tell the heathen there is life beyond the grave. Tell the world, "We shall all not sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible." Death's black drapery will be no longer seen, but will be torn asunder by him who snatched us from the grave and loosed the bars of death. No flaming sword will then be needed to guard the tree of life, for our first estate will be regained, to last forever. The monster of death will never close our eyes, deaden our form, pale our face or sprinkle the marble forehead with its chilly dews any more.

J. M. BREWER.

Wells, Texas.

ECCLESIASTES 12:12.

I am often made to wonder at the spectacle of book-making, and especially of books made about books, built upon the same thought and offering nothing new. At least one in every thousand must be an author. He must produce something. He can not live without it. He has all the freshness in his imagination that he, in these modern times, will be as respectable as the ancients for being an author. As honorable as one who studied hard and wrote deep when few were learned. Write he must and publish he will, even though it make him poor in purse, for the name of being an author. Write he will if only to tell something others have told a thousand times in a better way.

If authors live long enough nine out of ten will realize the day when their reason returns. They will then see how they have been drifting and be glad their malady is gone. They can then wipe the wet dew from their faces, trim their overgrown nails, forget their past wonderings and reign and rule, if not on a Babylonish throne, at least on one equally enjoyable, where the chirrup of the cricket is heard and where wife and children are more delighted in a husband and father than in an author.

Can men never be brought to see that while gold is discovered in the mountains the mines after awhile are exhausted? One may after the mines are exhausted find something that looks like gold, but the assayer rejects it. Why this eternal threshing over of old straw? Who has produced one additional grain of new wheat in the last quarter of the century? Who has told an old tale more elegantly or more beautifully than it has already thrice been told? Yet the mill never ceases to grind and more than half the grist in its newness smells of must.

May it not be feared that we get so much occupied with new things from the printing presses and publishing houses that we fail to sufficiently peruse old publications time-tested and approved? For lack of this knowledge are there not growing signs of divergence from the old landmarks of faith? Would it not be profitable to read over again the old books now too much neglected and get a fresh view of what they do teach and the proofs they make before we cry out lo! see! here is something new?

If a man wishes to get the political thought on which our government was founded he would be silly to take up the statements and opinions now going, but he would revert to the Continentalist, the Colonial Congress, the report of the Convention of 1787, the Federalists, the Madison papers, Elliot's report of State Conventions and Debates. These are worth more to the student of political history than all Clay, Webster, Calhoun, and others, have ever said. This is given simply as an illustration. From it may be drawn all reasonable inferences.

Then here come books about the Bible in a general way—books with no philosophical thought, no doctrinal trait, no effort at moral suasion or genuine religious training, no effort in any way except to tell the story again and be an author. Of course all such books are easily made. But, in truth, is not water purer and better at the fountain head than at any place along the valley through which it runs? Can any one tell the antediluvian history, the flood, the call and biography of Abraham, the biography of Joseph, the deliverance of Israel, the conquest of Canaan and the beautiful lives of Ruth and Esther in a more entertaining way than they and a thousand other things were told in that ancient day?

In conclusion, I would say we ought to drink from the fountain head and so teach our children. It will save the trouble of reading much that is now going and which when read does not dispose of the fact that the substance of things, in order to be scholarly and true, remains yet to be sought. The longer I live the more I believe a man should have to do with but few books. They should be of approved authenticity, giving the proofs of right principles. They should be studied and known as text books in our colleges. A man then carries his armor with him. He is then able to occupy and hold his ground through the force of reason, without resorting too much to that overdone method of ipsum dixisse.

WM. ALLEN.

Erudia, Texas.

THE DESERT REJOICING.

Thirty-five years ago, when Dr. and Mrs. Harvey, of the United Presbyterian Mission in Egypt, crossed the desert from Cairo to the oasis of Fayoum, they found themselves among a people who had never seen glass, three days by camelback from post office or market, and so opposed by the Mohammedan sheik that what building was done in the day he would tear down during the night. Now the church there has had to have a gallery added in order to hold the congregation. The Sunday-school numbers one hundred and fifty. The man who refused to sell them food is an elder. The bigoted sheik, coming out with his people to welcome them after their furlough, testified: "When you came we didn't want you, but all we have that is good has come from the religion you have brought us." They now have a well-built street, a telegraph, and railroad trains three times a day.

The sheik sent to the elder, who owned many camels, saying, "I want the use of them to-morrow." "My camels cannot work on Sunday," he replied. Again word came from the sheik, "I knew you could not work on Sunday, but I didn't know your camels were Christians." "If you will say," responded the elder, "that my camels are Mohammedans, they may work for you to-morrow." They were not sent for.—The Interior.

THE DANGER LINE.

Another step—only one—and we may be over the line. One word more, and we may have passed into the state unpardonable. Do not ask what this sin is; only that every other sin leads straight up to it; and at the best there is but a step between life and death. From what the merciful God does pardon we can only infer that the sin which hath never forgiveness is something too terrible for full expression in words. He pardons "abundantly." He pardoned Nineveh; he passed by the transgression of the remnant of his heritage; where sin abounded he sent the mightiest billows of his grace; when the enemy would have stoned the redeemed, by reminding them of sins manifold, and base with exceeding aggravation, behold their sins could not be found, for his merciful hand had cast them into the sea. Yet there is one sin that hath never forgiveness. As it is unpardonable, so it is indescribable. If it be too great for God's mercy, what wonder that it should be too mysterious for our comprehension? My soul, come not thou into that secret.—Jospeh Parker.

MAKE HOME "SWEET HOME."

A great singer had just finished singing "Home, Sweet Home," and many of the audience were in tears.

"It is a beautiful song," said a girl tot an older woman who sat next to her.

"Yes," was the reply, "and the sentiment to which it moves all those people is beautiful. How much happier the world would be if every one had as much principle as sentiment on the subjects, and followed out a plain, everyday rule of making home sweet."

The girl turned thoughtfully away. She hardly heard the next song. She was acknowledging to herself that, in spite of her love for her home, she made it unhappy every day of her life by her willfulness and quick temper. How many of us really do our best to make home happy?—Selected.

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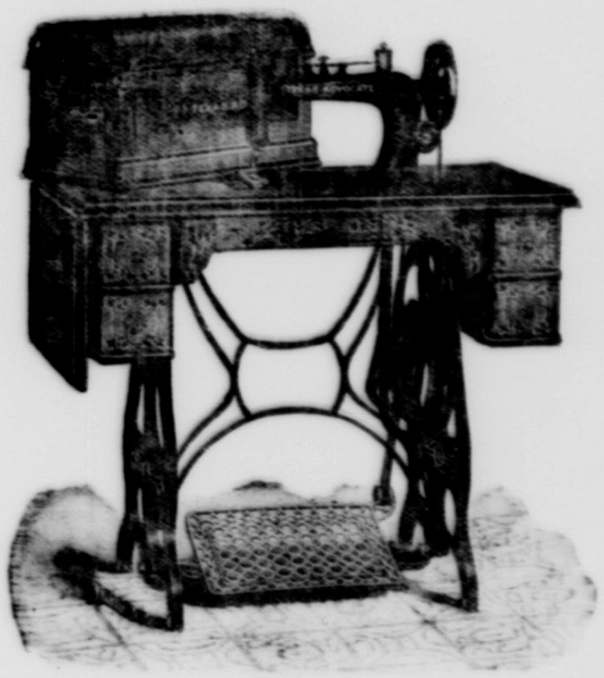
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So Say All

Lloyd, Denton Co., Tex., Nov. 1, 1899.
Mr. L. Blaylock—Dear Sir: The machine came all right, and my wife is well pleased with it. It looks like a $40 machine. In fact, my wife said she wouldn't take $40 for it. Yours truly, D. A. TURNER.

So Say All

Address TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

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SECULAR NEWS ITEMS.

Vice-President Hobart died last week after a lingering illness.

The British and the Boers are still see-sawing in the Transvaal. First one side and then the other is getting the better of the struggle.

Dewey deeded the fine Washington home presented to him by a number of his admirers to his new wife, and the people raised a great howl about it. Then he and his wife turned round and deeded it to his son, George, and the howl goes on. The thing is ridiculous.

The Filipinos are being hard pressed by our troops. Several engagements between them have taken place of late, but the former have been greatly worsted. They seem to be completely broken in spirit, and Aguinaldo is in full retreat, and being hard pressed. It now seems only a question of a short time when the whole thing will go to pieces.

The muddle in Kentucky over the election is still unsettled. Both sides claim that their candidate for Governor is elected, but the State Canvassing Board has not yet decided the question. It matters not which candidate may get the certificate of election from the Board, serious trouble is threatened.

The large property interests of the Dallas State Fair have gone into the hands of a receiver, and Capt. Jno. Gaston has been appointed to that place to adjust the matters at issue. The cause of the complication is not stated, but the directors asked for the receiver in order that the bond holders might be protected. It is given out that the trouble will soon be adjusted and preparation for the next Fair will begin.

The Transport Mananeuse, carrying troops to Manila, sprank a leak and the vessel was at the mercy of the waves for days and days with the prospect of sinking at most any minute. But she weathered the storms and finally reached her destination.

The United States Congress will reconvene in a few days and then the center of attraction will be at Washington. The Republicans will organize the House and Mr. Henderson, of Iowa, will be elected to succeed Mr. Reed. Mr. Bankhead will probably be selected by the Democrats as the minority leader of the House.

A dispatch from Washington states that more than 6,000,000 of people have sent in petitions to Congress asking that body to exclude Mr. Brigham Roberts, of Utah, from a seat in that body on account of his polygamous marriages. It is difficult to see how Congress can do otherwise than exclude him.

A STATEMENT.

Dear Sir:—You are hereby notified that on the 8th day of November, A. D., 1899, upon a written application of one of the policy holders presented to the District Court of Iowa, in and for Linn County, I was duly appointed by said court, receiver for the National Church Mutual Insurance Co., of Lisbon, Iowa, with orders directing me to take immediate possession of all the books, furniture, fixtures, premium notes and moneys belonging to said company, and collect all the assets due the company, and apply the same in payment of the company's liabilities, and wind up and terminate its business.

It is my duty to pay the losses and expenses of the company from its assets as rapidly as possible; and all money that remains in my hands after the payment of said liabilities and expenses shall be promptly returned to each policy holder, as their interest to the same may appear under the orders and directions of the court.

I herewith enclose a statement of the assessment due from you as heretofore made.

Please remit the amount to me by draft or money order without delay.

JOHN AURACHER,
Receiver.

"Seeing is believing." You can see what Hood's Sarsaparilla has done for others and must believe it will do the same for you.

The scurf of a heartless conventionality lies thick all over the daily life.—Canon Farrar.

Uriah Jones, Hezekiah Brown and John Peter Smith will testify to the Simmons' Cough Syrup. Sample bottle free. Satisfaction or money refunded.

LITERARY NOTES.

THE BOER GIRL AT HOME.

Much has been said of the sturdy, frugal Dutch farmers of the Transvaal, but little is known of their sweethearts, wives and daughters, who have contributed so largely to the prosperity of the South African Republic. Consequently, an article on "The Boer Girl of South Africa," by the author of "Oom Paul's People," to appear in the January Ladies' Home Journal, will be interesting.

THE PHILOSOPHY OF PATERNITY.

The disgruntled person who thought that life might be tolerable if it were not for its pleasures was unable, probably, to command the simple and profitable form of satisfaction which comes from living in the house with a nice child. To be sure, one nice child is a scant allowance. At least six is preferable, if one can find keep and education for so many. Jason Jackson, of Boston, who loves all sports, and searches life's pockets for pleasures, appreciates children with a man's irresponsible joy, and loves to have them about in all stages of growth. It was he who admitted, with a new baby in his lap, that he liked to have always one nice soft one in the house. All properly constituted parents share that liking, though it is a very exceptional family nowadays that lives persistently up to its preferences in this particular. It is the disposition of all the world in these days to run to town; and town life, full of distractions and elaborations, and calculations and costs, undoubtedly favors small families. The possession of great treasures inevitably involves cares, and mothers remember, even if fathers forget, that children don't grow up as they should without thought being taken for them. Though there are folks to whom children are a trial, and to whom a certain scale of living, and strawberries in March, and the opera, and timely journeys, and various privileges of an unencumbered life, are worth more than young faces at the breakfast table and kisses at bedtime, the general conclusion of mankind is that nice children are God's best gift.—E. S. Martin, in Harper's Magazine.

THE COMPANION FOR THE REST OF 1899.

During the remaining weeks of 1899 THE YOUTH'S COMPANION will maintain its fresh and varied interest for young and old by presenting articles from the pens of eminent men and women and stories by the most gifted writers of fiction.

Among these contributors will be Frank R. Stockton, who presents a droll story, "The Wolf and the Wheelbarrow;" James Bryce, author of "The American Commonwealth," who offers "Hints on Reading;" W. D. Howells and Jane Barlow, each of whom contributes a serial story; Bret Harte, who recalls an early California experience in "How I Went to the Mines;" Mary E. Wilkins, who tells of "Sereny Maria at School;" and Henry M. Stanley, who under the title, "For Life and Liberty," relates a thrilling adventure of his travels in Darkest Africa.

The November and December numbers containing these features are given to every new subscriber for the 1900 volume free from the time subscription is received, in addition to the COMPANION'S exquisite Calendar for 1900—the last Calendar of the century, and the most beautiful one ever given to Companion subscribers.

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A Year's Prayer-meeting Talks, by Louis Albert Banks, D. D. Funk & Wagnalls Co. The prayer-meeting service is one of the most important institutions for extending Church influence. Dr. Louis Albert Banks, the distinguished pastor of the First Methodist Church in Cleveland, Ohio, has been unusually favored in this department of his work. His evening meetings have attracted large congregations, and many new members have been added to the Church. Dr. Banks' prayer-meeting services have been so noteworthy that ministers of various denominations have urged him to publish the series of talks which accomplished so much good in the Cleveland church. It is in response to these requests that the present volume has been prepared. This book contains fifty-two short talks for prayer-meetings—one for each week in the year. The book is rich in suggestions and illustrations which can hardly fail to be of practical service to preachers and Church workers of all denominations. Such talks as these are calculated to attract large congregations and to make the meeting helpful to all who attend. The subjects are treated in original and striking ways, but never in a sensational or unwholesome manner. Anecdotes, stories, bright similes, and poetical quotations enliven the talks. Their style is winning, and they are never too long to hold the interest of the hearers.

The Thanksgiving number of The Saturday Evening Post, in its stories, poems, pictures and general articles, will be the most attractive number of the magazine yet issued.

In this number Robert W. Chambers has a seasonable out-of-door story, entitled "The Hunter"—the romance of a poacher's pretty daughter. Other features are: Edwin Markham's latest poem, "The Lyric Seer;" "An Electrical Transaction"—a tale of the Transvaal War by Robert Barr; "At Dawn," by Octave Thanet, and "The Minister's Henhouse," a droll story by C. B. Loomis.

Two notable articles in this number are "Lincoln as Candidate and President," by his old friend and political ally, Colonel A. K. McClure, and "Our New Prosperity," by Frank A. Vanderlip, Assistant Secretary of the Treasury.

The Thanksgiving number of The Saturday Evening Post will be on all news stands November 23.

Sir Walter Besant begins in the December Century a series of papers illustrating life in East London, as it is to-day. His manner of treating the subject is that of the novelist, rather than the essayist, for he takes as his point of departure the birth of a typical girl of the East End—"One of Two Millions in East London"—and traces her career to the time of her marriage at seventeen to a young countryman who has come up to town to make his living as a porter. Liz is a "Board school" girl, and Sir Walter holds that what the average East Londoner learns from books at school he afterwards forgets; but that the civilizing influence of the schools is incalculable, and has marvelously transformed the East End within the past thirty years. No one knows more of the life of the poor in London than the author of "All Sorts and Conditions of Men;" and no one is better known as their pictorial interpreter than Phil May, who collaborates with Joseph Pennell in illustrating Sir Walter's article.

The Miracles of Missions (Third Series), by Arthur T. Pierson, D. D., (editor of The Missionary Review of the World). Funk & Wagnalls Co. The third series of Dr. Arthur T. Pierson's "Miracles of Missions" which has just been published is a book of unusual interest to Christian workers. In the centuries where God has reached out His hand to unenlightened peoples, providential interpositions are frequent, but the records of conversions and marvels which Dr. Pierson has gathered in this volume will be surprising even to those who are familiar with mission miracles. Authentic records are given of wonderful results in many fields of mission enterprise. There are stories of thrilling adventure and missionary heroism in the jungles of Africa, and of hardship and danger encountered in the vast forests of British America, each with impressive instances of answered prayer. These strong proofs of the truth and power of Christianity will be a help to many believers at a time when agnosticism and incredulity so frequently threaten the Church. The book will be a welcome addition to the two preceding volumes of this series. It is printed and bound in similar style and illustrated with half-tone pictures.

WHAT PREACHERS HAVE TO STUDY NOW.

See Discipline of 1898, pages 287 to 294. Books in the head and religion in the heart is the object. I will sell you any book in the course (or reference book) at a saving of one-fourth to three-fourths. Will buy any of these, or exchange them, that you don't want. I am the largest second-hand book dealer in the South. I buy any clean book published. Write to Henry A. Moos, 514 East Houston Street, San Antonio, Texas.

The fullness of salvation comes in only when Christ takes out our old faults and puts in new forces.

If the Baby is Cutting Teeth

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

Care-not is a greater hindrance to success than can not.

The OLD FOLKS AT HOME will appreciate a visit from you during the holidays. Why not go when you can make the trip for half price? The Cotton Belt Route, as usual, on December 20, 21 and 22, will sell tickets to all points in the OLD STATES at one fare for the round trip, good thirty days for return. Information concerning your trip promptly given by A. S. Wagner, C. P. and T. A., 237 Main Street, Dallas, Texas.

CHRISTMAS

...IS COMING...

HERE ARE SOME

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...FOR THE SEASON...

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THE SWISS FAMILY ROBINSON	50

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Dallas, Texas, Nashville, Tenn.

NOTES FROM

North Texas C

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NOTES FROM THE FIELD.

North Texas Conference.

CUMBY.

S. L. Ball: As I was finishing my year's work on Cumby Circuit some ten days ago one of our enterprising merchants, J. S. Alexander, called me into his store, took my measure, and in due time I received a nice $20 tailor-made suit. So I am suited for conference. I hereby express my appreciation, and pray God's richest blessing upon the donor and all the kind friends who aided, some of whom are not members of the Church. God bless them, every one, and may they become useful, happy Christians. If the Bishop sends me back to Cumby I will gladly serve these kind people another year. God help us to so serve as to do good, whether it be here or elsewhere.

East Texas Conference.

ORANGE.

R. T. Birdwell, Nov. 23: Orange has just passed through a great revival, which resulted in 75 conversions, 32 additions to the Methodist Church and a number to the other Churches of the town. The meeting was the greatest that has been held in Orange for years. It gave new life and inspiration to the Christian hosts of the town. The preaching was done by Rev. W. P. Pledger, of Beaumont, and the music was led by Prof. K. B. Pierce, of the same place. Those of us who have known Pledger through the years have recognized him as a preacher of worth and rare ability, but in this meeting he surpassed himself. His sermons were of the kind that we call great. He is one of the young men who will lead the Church army of the future. Orange is going to close out the year well. The preacher who is assigned here another year will find the field ready for the harvest. The Methodist Church has a bright outlook here in the future. It is not without a tinge of sadness that we bade our friends here good-bye to go to our new charge (Comanche) in the Northwest Texas Conference. We pray that great victory shall be given to this Church in the new year.

CANTON CIRCUIT.

F. A. Downs, Nov. 27: Our fourth Quarterly Conference met at Edgewood, November 18, and proved a very pleasant occasion. We are considerably behind financially and can scarcely hope to come out in full, yet reports will show some improvement over last year. We protracted our services at Edgewood through eleven days. Fourteen were added to the Church and the community was greatly revived. Bros. Adams and Willis did some very efficient service. They have our thanks. Yesterday was a sad day at Wesley Chapel. Hollie, the fifteen-year-old son of Bro. Alf. Barfield, was buried. It appears that as Hollie was on his way home from school Friday afternoon he became in some way involved in a little difficulty with his cousin, Howard Turner, in which he was struck on the head with a rock. He went on home, did up his night work as usual, but after supper he began to complain. Dr. Wadkins was summoned, but the boy was dead by midnight. Both families are heart-broken. The funeral was inexpressibly sad. Let all who read this breathe a prayer that God may bind up these wounded, bleeding hearts.

BURKEVILLE CIRCUIT.

M. I. Brown, Nov. 22: Since we last wrote to the Advocate, we have held our protracted meetings on this charge. Have had some real good meetings. Many of the members have worked earnestly in these meetings, and have been greatly blessed thereby. Sinners have been converted and new life infused into dull members. We think the general state of the charge has improved somewhat during the year. This charge is blessed with a team of noble local preachers, who have stood by us and aided us much in the Master's work. All honor to the local preachers. I wish our Church had more consecrated, faithful men on this roll. Our presiding elder has been kind to us. He assisted us in one of our meetings, where we had a glorious close-out. Bro. McClure, from Jasper, assisted us in the Burkeville meeting, and preached and worked grandly. We would like to see him in a big camp-meeting—guess he would reach the shouting ground. This circuit is composed of many good people, who have treated us very kindly, and to us they are dear. A thousand blessings upon their hearts and homes! We are now rounding up for conference, and think we shall have a right good report to make. Our fourth Quarterly Conference was held last Saturday and Sunday. Bro. Milam preached, and we had a pleasant time. Ho! for Timpson. Brethren, I'll be glad to see you. The Advocate is still growing in grace and knowledge. "It's a thing of beauty and a joy forever."



Make the Hair Grow

With warm shampoos of CUTICURA SOAP and light dressings of CUTICURA, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with energy and nourishment, and makes the hair grow when all else fails.

Sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. "How to Have Beautiful Hair," free.

West Texas Conference.

SAN MARCOS DISTRICT.

I. T. Morris, P. E., San Marcos, Nov. 27: I send you this note as a starter from the San Marcos District. The brethren are all at their posts and we have settled down to hard work. Last Saturday and Sunday was the first Quarterly Conference for Waelder and Thompsonville, a new charge, formed at our last conference. Bro. J. W. Sims, the pastor, has been there two weeks, and starts off well. Had a good attendance of officials. The stewards have made liberal provision for their pastor's support, and, best of all, paid one-fourth of it at this, their first Quarterly Conference. Hope other charges in the district will fall into line.

MILBURN CIRCUIT.

J. N. Broyles, Nov. 21: Milburn Circuit is all O. K. My two years' service in this delightful charge enables me to say with David: "The lines are fallen unto me in pleasant places." I received a nice horse, four years old, and other nice things. I mention one nice quilt by Sister Story, an invalid lady, all of these expressive of their appreciation of our return, this being our third year. We hope to make it the best year of our life. We have some as faithful men and women on the Milburn Circuit as can be found in Southern Methodism. I took forty subscribers for the Advocate last year. I hope they will renew at once, and every one bring up one new name, and in this way help their pastor to get the dear old Advocate in every Methodist Home. There is nothing that can help us preach like our paper. So look out, brethren, for I will make a canvass soon. And now, brethren, I call attention to the fact that the following brethren are appointed to assist me in taking subscribers for our paper: Milburn: Clay Oldham, W. H. Brown, James Johnson, W. J. Sansom and W. O. Glascock. Varga Chapel: Paul Varga, W. C. Patrick and T. A. Germany. Locker Gin: J. S. Boynton, M. W. Ford and M. J. Locker. Bethel: F. H. Coughren, C. B. Collins and Bro. Utzman. China Creek: Bros. McCauley and McKee. Please meet me at Milburn at the First Quarterly Conference and I will give you my plans, and we have some other very important business to bring before you.

Texas Conference.

HOUSTON DISTRICT.

O. T. Hotchkiss, P. E.: November 18 and 19 I was with Bro. Glazner, of the Rosenberg charge. The reports were good. All the conference collections were reported in full, and the salaries are nearly so. They have had a good year, and the charge is in fine condition. Bro. Glazner will leave the work in the highest esteem of all the people, and will enter school at Georgetown after Christmas. Sunday afternoon I drove six miles to Columbia to preach for Bro. Williford and hold the last conference on Monday. All the assessments for connectional moneys have been met in full except the widows' and orphans' and worn-out preachers' fund, and that will be paid if all goes well. The charge has suffered very much from overflow and sickness, but the people are determined to do their best. Wednesday evening, November 22, I was with Bro. Oxley at St James, Galveston. They are closing up the year in good shape, and expect to have a full report for the conference. The pastor has had (and still has) sickness and affliction in his family, but presses his work with untiring devotion. Bro. Chambers has had a good year at West End. A revival, resulting in great good to the Church and a number of conversions and additions, is one of the blessings of the year. I held their last conference Thursday night. They expect to pay all claims, including the salaries. Friday night was the time appointed for Bro. Bradfield's last conference, but owing to his great bereavement it was postponed. The hearts of his people go out to him and his good wife in truest sympathy in the death of their precious babe, and we pray God to sustain and comfort them.

MAYSFIELD.

H. R. Kimbler, Nov. 25: We entered the year under dark forebodings and many apprehensions, and to say the work has prospered beyond our hope is to put it mildly. We have completed our parsonage, painted it and put in some furniture, at a cost of something over $200, and now we have one of the neatest, newest, nicest preacher's homes in all the conference, cities excepted; for all of which my predecessor deserves much credit. We also have in course of erection a nice church, to cost, complete, about $1000, and this in a community where they have been trying to build for a dozen years. We thought the overflow had drowned our hopes, but when such men as Bros. Looney, Smith, Peel, Thompson and others determine to do a thing it is done, or something happens besides an overflow. That community deserves great credit for their faith and works. Our conference collections, as well as salary, are very much behind, but I hope it will not be so far at conference. We have done something for the Twentieth Century Fund. I have had only two to refuse to subscribe, and they did not hear Bro. Solomon's sermon on the subject at our last Quarterly Conference. All the people (and that is as broad as "whosoever") have been very kind to us this year. Some we must always remember. I am brought under many obligations to Mr. A. N. Weems and other friends, of Maysfield, for a nice tailor-made suit for conference. It's a beauty. If the good Bishop reads, "Maysfield, H. R. Kimbler," I shall not feel afflicted a little bit. I think Traylor tried the wrong track.

BIBLE READING ON METHODISM.

CHAPTER 3.

DEPRAVITY.

Let us examine this Methodist ship with the spirit-level of the Word of God and see if she is built in accordance with the divine plan. I guess she is all right, as there is not a timber in her which has not been scraped a thousand times by ecclesiastical inspectors. We believe and therefore speak and publish to the world what we believe and teach. I used to preach on depravity and labor to prove that man was in a sinful state and inclined to evil continually. But after more mature consideration I found that part of my preaching superfluous, for when we look about and see sin rampant in the land and sweeping on like a deluge and threatening to overflow all decency and order, what is the use in stopping to arguify about where it came from or whether it exists or not? For a preacher to stand up and labor from scripture to prove that a man is depraved is like one standing in the pitchy darkness of midnight and trying to prove that the sun is not shining, or like one standing in the midst of a battlefield where men are groaning and dying and trying to prove that bullets are things that are liable to produce injurious effects when properly directed from a powerful gun.

The cesspools of iniquity have burst forth and torn out great caverns of sorrow, anguish, misery and remorse, until it is hardly a proper question to ask as to where or when this awful tide broke loose; but every one to his post and help to hold back the rising tide as much as possible. "Inclined to evil" don't half express it in this age of electricity and steam. Millions of our fellow beings are on the devil's lightning express going down grade at the rate of sixty miles a minute. Methodism has always taught that man in his natural state is depraved and very far gone from original righteousness. He is not only very far gone, but he is still a-going. If one in an unregenerate state should think for a moment that he hath no need of the new birth let him read Rom. 3:10 to 17: "As it is written there is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way. They are together become unprofitable. There is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways and the way of peace have they not known."

Of course this scripture has direct reference to people in an unregenerate state, for the apostle declares that "the way of peace have they not known." That is a very dark looking picture indeed, but thank God, there is a bow of promise hanging out from Isaiah 1:18: "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Then there is a remedy that will go as far as the stain has ever gone. That promise to a sin-sick soul is like a thousand rivers of life bursting into a channel house.

C. G. SHUTT.

Barry, Texas.

(To be Continued.)

"A Heart as Sturdy as an Oak"

But what about the blood which the heart must pump at the rate of 70 times a minute? If the heart is to be sturdy and the nerves strong the blood must be rich and pure. Hood's Sarsaparilla makes sturdy hearts because it makes good blood. It gives to men and women strength, confidence, courage and endurance.

HOOD'S PILLS are non-irritating and the only cathartic to take with Hood's Sarsaparilla.

ADDRESSES WANTED.

I want the address of each of the following persons:

Mrs. Kate Scoggins.
Mrs. M. A. Sherrill.
Mrs. Jane McEnglund.
Mrs. Lucinda Nelson.
Mrs. Sallie L. Peel.

G. F. BOYD.

Honey Grove, Texas.

IN MEMORIAM.

Whereas, Our Father, in his abundant wisdom, has removed from us our beloved sister, Laura J. Rodgers, therefore,

Resolved, That it is the sense of the members of the H. M. Society that we are immeasurably separated from her. Perhaps each in her interest for the welfare of the Church even in his zealous loving plans for the furtherance of the gospel and the comfort and happiness of the pastor.

2. That it is but a few passing years till we shall know as we are known, and see Jesus sitting at the right hand of our Father on the throne and comforting knowledge that those who love God here are living there for us.

3. That we shall meet her there, by divine grace, and taste of the joys of our Redeemer in a world that never ends.

MRS. J. J. CLACK,
MRS. E. L. STILL,
MRS. J. J. EARLY.

TRIBUTE OF RESPECT.

Resolutions of respect to Mrs. Fannie P. Kennedy, a member of the Parsonage and Home Missionary Society, Kirkville Conference.

Whereas, Our Heavenly Father, in his wisdom, has seen best to remove from earth our sister in Christ, Mrs. Fannie P. Kennedy. Be it resolved, That we, as a society, accept with submission the will of God, and that our society has lost an earnest and good member, her family one kind and loving mother, her husband a faithful and devoted wife. Resolved, That our society extend our sympathies to the bereaved family and commend them to the love and mercy of God, and that a copy of these resolutions be sent to the family, also to the Christian Advocate, the organ of our society, and also recorded in the minutes of our society.

MISS NANNIE ROGERS,
MISS EMILIE BURKE,
MRS. JANIE CONN.

"WILL EXPECT YOU CHRISTMAS."

Nearly all have heard this, and if you intend visiting the old folks during the Christmas holidays, you want to go as cheap and as comfortable as possible. On December 20, 21 and 22 the Texas and Pacific Railway Company will sell round trip tickets to the following described territory, viz.:

All points east of the Mississippi River on and south of the dotted line from Memphis via the Illinois Central Railroad to and S. W. Division to Central City, Ky., thence through Glasgow, Ky., Somerset, Ky., Corbin, Ky., and Bristol, Tenn., and along the northern State line of North Carolina to the Atlantic Ocean, also to New Orleans and Mobile.

Rate will be one standard first class fare for the round trip, and tickets will be good for return thirty days from date of sale.

The Texas and Pacific is the only line giving palatial chair cars, Pullman sleepers, etc., from New Orleans, Memphis and Shreveport to nearly all points in the Southeastern States.

Write for full information regarding rates, schedules, connections, sleeping cars, and chair car accommodations to nearest ticket agent or to H. P. Hughes, Traveling Passenger Agent, Fort Worth, Texas, or to E. P. Turner, General Passenger and Ticket Agent, Dallas, Texas.

HALF RATES TO THE OLD STATES.

Tickets will be on sale via the Cotton Belt Route December 20, 21 and 22, good to return any time within thirty days. If you want to visit your old home at half the usual cost, this is your opportunity. Write and tell us where you want to go, and we will tell you what your ticket will cost, what train to take to make the best time and connections, and anything else we can to make your trip pleasant. Cotton Belt trains will carry Through Coaches and Free Reclining Chair Cars. In addition to the splendid regular service of Parlor Cafe Cars meals a la carte and Pullman Sleepers. Passengers on the Cotton Belt avoid ferry transfers and disagreeable delays both going and returning. Any information given with pleasure by A. S. Wagner, C. P. and T. A., 237 Main Street, Dallas, Texas.

NOW IS THE TIME.

In the interest of your own welfare, now is the time to enlighten yourself as to the best place and to begin providing for next year's summer's comfort and pleasures. With this in view, consider the matchless climate, the grandeur of scenery and the numerous resorts of Colorado.

Drop a postal to W. J. Sneed, A. G. P. A., or A. A. Gibson, G. A. P. D., of "The Denver Road," at Fort Worth, Texas, and you will be provided with exhaustive and copiously illustrated literature without expense.

STEWARDS' BOOKS.

R. V. Gallaway's Stewards' Books can be had by addressing Barbee & Smith, Dallas, Texas, or the author, at Thornton, Texas, at 10 cents single copy, two for 15 cents, or one dozen for 75 cents. Don't forget.

R. V. GALLAWAY.

EPWORTH LEAGUE NOTICES.

NEXT MEETING OF STATE EPWORTH LEAGUE.

Cities desiring to secure the next session of the State Epworth League Conference will please correspond with the undersigned for particulars as to what will be required of them as candidates for the conference. The meeting will be held in the spring or early summer of next year, the time depending somewhat upon the place selected, and we desire to see the both of these points before January 1, 1900.

F. P. WORKS, Pres.

Hillsboro, Texas.

NOTICE TO TEXAS LEAGUERS.

At the called session of the Texas League Cabinet in Cleburne recently by consent of the Board of Missions the present agreement on the part of Texas Leagues with reference to missions was changed to what is known as the "Holston plan," which will be explained in the Advocate by President Works. This will begin with the conference year on January 1, at latest.

As Secretary and Treasurer of the Mission Committee under our former arrangement, I ask that all money that is on hand at present for the support of our three missionaries be remitted to me at once, so that same may be turned over to the Board of Missions. Many Leagues have funds collected on this, and are holding for full collection of their amounts. Remit what you have, and we will begin the new plan with a clean sheet, and we trust work it out successfully. Make all remittances to

A. K. RAGSDALE, Sec.-Com.

Dallas, Texas.

ATMORE'S MINCE MEAT

Juicy, Delicious, Appetizing, Good, pure and wholesome. Always the same. Ask for it. Try

ATMORE''S
Genuine English
Plum
Pudding.

A NEW DEPARTURE

TEMPERANCE LIFE INSURANCE

There is to be organized and chartered a Temperance Mutual Life Insurance Association, with its headquarters at Dallas, Texas, which will be offered and issued for the benefit of the best business men of the South.

The charter of the proposed Association has been granted by the Secretary of State, and the organization will be completed at the meeting of the Board of Directors, which will be held in Dallas on the 15th day of December, 1899.

The Directors will be selected from the following Temporary Life Association, composed of the following gentlemen, all of whom are prominent business men of Texas, and desirable life risks, and will serve the same and indemnify the members of the Temporary Association against loss.

The organizers want the prominent temperance men of Texas to become members of the Association.

Any white person of any State, between the ages of eighteen and fifty-five years, who is a total abstainer from all spirituous, vinous and malt liquors, and who is in good health and good moral character, may become a member of the Association, and all such persons who will organize a local Knights of Temperance Lodge in their town or community will be given a special rate of premium. If you are interested and desire to be enrolled among the charter members of the Association, January 1, 1900, write us at once.

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The rate of insurance per thousand dollars will be very low.

Let us have your promise so as to enroll the three thousand members and start the Association January 1, 1900.

Address PROF. GEO. D. REASON,
Principal Yorktown Normal School,
Yorktown, Texas.

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

Old and Young

GOD WILL SPRINKLE SUNSHINE.

If you should see a fellow man with
trouble's flag unfurled,
An' lookin' like he didn't have a friend
in all the world,
Go up an' slap him on the back, and
holler, "How d'you do?"
And grasp his hand so warm he'll
know he has a friend in you.

Then ask him what's a hurtin' him, an'
laugh his cares away,
An' tell him that the darkest night is
just before the day.
Don't talk in graveyard palaver, but
say it right out loud,
That God will sprinkle sunshine in the
trail of every cloud.

This world at best is but a hash of
pleasure and of pain;
Some days are bright and sunny, and
some all sloshed with rain;
And that's just how it ought to be, for
when the clouds roll by
We'll know just how to 'preciate the
bright and smiling sky.

So learn to take it as it comes, and
don't sweat at the pores,
Because the Lord's opinion don't co-
incide with yours;
But always keep rememberin' when
cares your path enshroud,
That God has lots of sunshine to
spill behind the cloud.

—James Whitcomb Riley

JOSEPH'S NICKEL.

Joseph had earned five cents. He had wanted a nickel for many days, and the moment this one touched his fingers he started down the plank-walk that led to the village store, where Mr. Lane sold everything one could wish for. All at once the nickel flew out of Joseph's hand and rolled into one of the cracks between the planks.

"Oh-h!" cried Joseph.

He kneeled down quickly and tried to reach the nickel, but his fingers were too plump; so he got two small sticks and poked and poked, but the nickel only rolled along, and Joseph was afraid he would poke it farther under one of the heavy planks, where no one could get it until they were taken away.

"Oh, dear!" he sighed, "I wish my fingers weren't so fat."

"Mine are thin," said a quiet little voice back of Joseph.

The little boy looked around and there was the thinnest, poorest-looking little girl he ever saw.

"I'll help you," she said.

For a moment Joseph almost wanted to put both hands over the place where his nickel had gone down. This little girl looked so poor and ragged he was half afraid she would want to steal his precious bit of money.

"My fingers are thin," she said again.

Joseph looked at them. They were very thin, indeed. He began to feel so sorry for the little girl that he got up and stood beside her. She thought that meant she might help, and because she had a kind little heart and loved to help anyone she knelt down and tried to press her two very tiniest fingers into the crack between the boards.

At last she pressed the nickel between them, but the space was so small she could not draw her fingers up without dropping the money. The sun was very hot and there was no shade in that place, but the thin little girl worked away patiently. Two or three times she almost rescued the five-cent piece, then it would slip into the crack again.

"I'm afraid we can't get it," said Joseph, looking dolefully on. "I was going to buy a ball. Mine's lost and I feel kinder lonesome without any ball."

"I'll try again," said the thin little girl, bravely.

She did try again and again and again. The hot sun was shining fiercely down and, all of a sudden, a dreadful thing happened. The thin little girl gave a low moan and fell down white and limp. She had fainted.

"Oh, dear!" cried Joseph; "oh, dear me!"

Slowly the little girl opened her eyes. She had come back back from the faint very quickly.

When she could speak, she said, weakly: "Here's your money. I did get it!"

And there, sure enough, was the nickel out of the crack.

"But it made you sick to do it," said Joseph. "It's too hot here; come into the shade and rest. There! it's cooler here. You feel better, don't you?"

"Yes," said the thin little girl. "It wasn't all getting your money that made me faint. I 'most always do when there ain't anything for breakfast."

"Wasn't there anything for breakfast this morning?" asked Joseph in dismay.

The little girl shook her head.

"And haven't you had anything to eat this morning?"

"No, there wasn't anything," said the little girl simply.

Joseph looked at her for two whole minutes. Then he said: "Say, will you wait here while I go and spend my nickel?"

The little girl nodded.

"It's cool here," she said, "and I'm tired."

Away went Joseph as fast as his feet could carry him down the plank walk again. But this time he held the nickel much tighter and was soon in Mr. Lane's store tapping it against the glass case.

"A nickel!" said Mr. Lane, smiling at Joseph. "I suppose that means another ball—doesn't it?"

"No," said Joseph, looking longingly at the balls, "not to-day."

"Why not?" asked Mr. Lane. "I thought you were the boy who was always lonesome without a ball. Here you've been looking at these balls every day for two weeks and wishing—"

But Joseph was in a hurry.

"No; I want two of those two-cent buns and a banana, Mr. Lane," he interrupted so seriously that Mr. Lane gave them at once in a big paper bag.

Joseph ran back down the plank walk and Mr. Lane thought it all so queer he went around to his other window, from which he could see a long way down the plank walk, and watched Joseph. When he saw the little boy go to the thin little girl under the tree and make her eat the buns and the banana, Mr. Lane thought it all so queer that he slipped the card which said "Will be back in five minutes" into its place on the door, and, closing the store, walked down the plank walk to see about it. Joseph was bringing a tin-cup of water from the town pump when Mr. Lane came up, for Joseph was the kind of a boy to give a little friend the best breakfast possible.

"Having a lunch?" said Mr. Lane.

"He didn't oughter spend his nickel for me," said the little girl. "I didn't mean ter faint."

"She fainted 'cause she worked so hard out in the hot sun helping me get my nickel out of a crack," explained Joseph.

"It wa'n't his fault," said the thin little girl, eagerly. "I 'most always faint sometimes when there don't be anything to eat at our house. It ain't his fault."

Mr. Lane was a very tender-hearted man. He turned away from the two children and rubbed his nose and his eyes hard with his handkerchief.

"Well, my little girl," he said, "I think there are good people in this town who will see that there is something to eat in your house every day!"

And when Mr. Lane said that, it meant that the thin little girl need never go hungry again. It meant that he was to be just such a friend as the child and her mother needed. It meant that, because its little owner had been generous, Joseph's nickel had brought much comfort to the little girl who helped him.

As the days went by and Joseph still looked longingly at the balls in the store window without being able to buy one, Mr. Lane said: "Well, Joseph, perhaps you are sorroy, after all, that you didn't spend your nickel for a ball that day."

"No, I'm not," replied Joseph, stoutly. "I'm pretty lonesome without a ball, but that little girl was lots more lonesome without any breakfast. I'll get a ball some day!"

And sure enough he did.—Harriet L. Jerome, in Sunday School Times.

JOE.

Joe was a bootblack. He was a mite of humanity, clad in garments many sizes too large for him; and I always had to smile at the inimitable drollery of his running comments and the business-like air with which he plied his trade, though the terrible pathos back of it all might well have evoked tears instead. I think it was the frank, honest look in his eyes that first attracted me. They had the soft, clear gray of a dawn in midsummer. I had grown accustomed to hearing his cheery "Have a shine, sir?" ring out sharp and crisp as the winter morning itself, and had grown to always expect it—always listen for it. But one morning Joe was not in his accustomed place. I missed the familiar music of his voice. Passing a group of men as I hurried to my office, I caught the words, "Accident—Trolley-car—"

My heart stood still with a terrible foreboding. I could not have told why I connected Joe with the words, but I was as sure it was he as when later I looked down upon his face. God sometimes lets our spirits discern what he withholds for a time from our physical senses. I wheeled suddenly and faced them. "Gentlemen, you say there was an accident?"

"Yes! A boy run down by a trolley-car and terribly mangled." He shivered as he spoke.

"When and where did it happen?"

"About half an hour ago at First and Spring. A car coming each way; the boy was watching the up-car, and when it passed attempted to cross, when the down town car struck him.

I waited to hear no more. I knew where I should find him. I had to pass the fatal corner. A crowd still lounged about a pool of blood—Joe's life-blood. I shuddered and hurried on to the Receiving Hospital. He was lying white and still, the morning sunshine caressing the red-gold of his hair. I knelt beside him, and whispered softly, Joe! do you know me?"

The eyelids fluttered, then opened wide. A wan smile answered me.

"Do you suffer much pain?"

"N—no! but—I'se done for—jes' same," faintly. "No doctor—kin—fix up—a chap—mashed like me."

I was glad the eyes were closed, and did not read the truth in my face. Here the nurse came in and administered a stimulant.

"It's a hard world, Joe," whispered. "You haven't had much pleasure out of it."

"N—no; I hevn't."

"But, dear boy, you'll be glad to go to such a lovely place I know of; full of birds and flowers, and babbling brooks gliding through an endless stretch of meadows; lovely gardens and fountains and grass as soft as velvet—"

"Kin—yer roll on 't? Yer can't—in the park—yer know."

I sighed as I thought of our lovely city parks and their red-tape restrictions.

"And listen, Joe. Scattered all through this beautiful place with its golden streets are the 'many mansions.'"

"I reckon—yer—mean—heaven. I heerd—on't once—at a Sunday-school. I was passin' by—an'—dropped in."

I softly repeated the beautiful promise in St. John's gospel.

"In my Father's house are many mansions:. . . .I go to prepare a place for you.. . . I will come again and receive you unto myself."

"And one of those mansions is prepared for you, Joe—do you hear me? For you."

He was lying so still I laid my finger on his pulse. But he had heard me. The gray eyes flew open with a glad surprise.

"Big house—like that—for me?"

"Yes, Joe; for you."

"Then—my mother's—in 't. She'd be—in any house—I'd have."

He looked straight into my eyes without flinching.

"I ain't afeered—to die, clod'll—take care—of a little chap—like me—without—any folks."

"He will, Joe; he will," I cried, with a sob in my voice.

"But—do yer think—she'll—know me—over there? I was—a little kid—when—she went away,—an' I'se grown—right smart—yer know."

"Sure, Joe. She'd know you if you were as big as Goliath and as old as Methuselah. Can't fool a mother about her boy."

He smiled, then dozed off. I watched him intently, for I saw the gray pallor creeping over his face. The police surgeon came in and looked at him.

"Can't last long," he said, answering the look in my face.

The closed eyes opened and fixed themselves upon the ceiling. His breath came in quick gasps fainter and fainter. Suddenly a wonderful light flashed into his face, and he cried with supernatural strength, "Mother! She—she—knows me."

Joe had caught a glimpse of that "mansion," and on the doorstep, watching, waiting, smiling, stood—his mother, I haven't a doubt of it. Have you?—Mary Adams Jamison, in Western Christian Advocate.

NOLL'S JOURNEY.

'Twas a strange picture upon which the sun looked in Rag Alley! It had been many months since he had looked often upon it, and so its hunger and wretchedness had crept away into the shadow and hidden within doors paneled with fragments of old garments.

To-day its squalor and wretchedness had all swarmed into the alley, and seemed trying to warm itself to new life in the sun's shining.

Among the scores of unchildlike children, two seemed apart from and unlike the rest. A boy of some six or seven years, with shrunken, useless limbs and crouched, misshapen form; and beside him knelt a girl, a year or two his senior, holding, so that the boy might see, a small blue pitcher, in which was growing a tiny bit of greenness with a scarlet flower.

Noll had kept this plant safe all through the cold winter, had robbed their sleeping corner in the cold cellar of one of its largest rags to wrap it in. They'd both gone hungry and taken their sixpence to buy the pitcher for it. It seemed so strangely beautiful in that desolate place that one could hardly wonder at hearing a shrill scream from the girl as she strove to recover the pitcher which a deft hand had snatched from her.

"You won't see it again, Noll Frenchy! Hands off, er I'll make you and Humpy see stars! I'll sell it fer a hunk o' meat and let yer smell o' the gravy. There now, none o' yer sniffin'!"

"I told ye, Klaus, Station Dick would get it away, and you said he wouldn't, you'd yell fer the p'lice, and they'd nab him—and now it's gone, and Station Dick said he would sell it! There, don't cry, Klaus, maybe 'tain't clear gone. I'll go to Meg's stand and see if she's bought it."

The way was long and it had been many hours since Noll had tasted food. Small marvel was it then that when Meg Maret's stall was reached, she leaned dizzily against it.

"What to-day, gal?"

"He grabbed it; 'twas mine, and I've come for it. Lemme hev it, won't ye? I'll give ye every cent o' to-day's pickin'."

"Take it and be off. It's the last I'll see o' my shillin', an' shillin's ain't keepin' me sewin' nights wearin' out pockets."

Noll snatched the pitcher from Meg's hand, and holding it close to her bosom, ran again over those same long, dirty streets. She placed the plant in the darkest corner of the cellar, and turned once more to her day's picking. With a brave heart she, all day, held out her dirty little hand with, "Please, just a penny." But at night she had only a dozen. Only enough for Meg.

The next morning's sun looked down on still a sadder sight than that of the child's grief for her stolen flower.

Noll crouched close beside the few rags where lay the boy who looked at her with smiling eyes while his lips prattled of such bright flowers and of the pretty children calling them to play with them.

"They said I could walk and run if I'd come there. Hadn't we better go, Noll? I know they want you, too."

"O Klaus! somebody's makin' you go away. You won't go if you don't hev to, and leave me all alone!"

"Noll, I know we'd better go. They said you might come, too; it's a light place, and they won't drive us away. You needn't drag me, I can walk now. Come on, Noll."

And, with one feeble beckoning of the tiny hand, the boy went before, and left poor Noll to follow wearily and alone.

Soon came rough, hardened hands to bear away the crippled form. Just before the pine lid was fastened Noll placed in the still hands a single blossom, saying, "I think he'll know it when he wakes, and I sha'n't want it now, fur I'm goin' after 'im right soon; mebbe to-morrow." She wouldn't go to-day for "Meg gin her a whole loaf, and she'd feel better if she'd paid 'er before she went."

When night came she went to Meg's stall and offered her one of the two hard-earned sixpences.

"Keep yer sixpence, gal. 'Tain't old Meg that's givin' away sixpences and spendin' shillin's worth o' breath to whistle 'em back. Is the boy better?"

"He's gone, and said I might come, and I thought I'd like to pay ye fur the loaf 'fore I started."

"The gal's lost her wits wi' starvin' an' takin' on. I've got room fer ye to-night and ye'd better come for ye'll have better luck than the rest o' us if ye get leave to start on that tramp in many a day."

"What did Meg mean? Couldn't she go to-morrer? Had they sent word that they didn't want her? Oh! she must go—" and though Meg tried hard to keep her she would not be detained.

She paid a long visit to the cellar and saw upon her plant a tiny bud just opening, and picking it eagerly, said, "I'll take it along. The other one'll be all dried up by this time, and I know Klaus'll like it." And then she started out. Fearful that she might go wrong, she caught the skirt of a lady that passed.

"Is this the way to a better country? I want to go there. I asked Meg that keeps the sta! lwith candy and cakes and lots of posies."

"No, I don't know her, and I think you might better go there, and they will take better care of you." And the daintily gloved hand pointed to a large building, not many blocks distant.

"Is this the way to a better country?"

The matron of the home stopped in her hurrying through the long hall as a strange voice and a stranger question reached her.

"The woman said you knew the way here; and it's most night, and he'll be looking for me, and I'm afraid I'll go the longest way, and can't get there afore dark."

"Come in, it's almost time for supper, and then I will see where you want to go."

When supper was over the matron took Noll to her own room and questioned her.

"What is your name?"

"Noll."

"Noll what?"

"I dunno; all of them in the alley call me Noll."

"Where is your mother?"

"Oh! I guess she's nigh where Klaus is; she said she was going to a better country, and Meg said that was where Klaus' gone."

"It is wonderful how ignorant she is. It does seem rather hard to tell her what she must know, but it is the only way to get the queer notion out of her head; and then she can go back to Meg, as she calls her, till we are not so crowded here."

And so she told her in set phrases of the long, long journey upon which no mortal feet going forth have ever returned, and when the truth—the dreadful truth—come to her, Klaus gone away, and she unable to go after or find him—never even to see him again, she sank helplessly upon the floor.

"He said I could come; I thought he knew; I'm sure I kin go where Klaus went if I only knew the way."

She slept just before the dawn, and when she woke she clasped her tiny hands and cried joyfully, "He's told me how to come. It's just as easy to find. I want my posy—I'm goin'."

She had found the way to the home of many mansions. They are not crowded there.—Shoemaker's Selections.

THREE LITTLE GIRLS.

"I think a white dress is the very prettiest kind of a dress a dolly can have; don't you, Mamie?" Then Lucy added quickly, before giving Mamie a chance to answer, "Unless it is a brown dress. I think brown is a beautiful color. I hardly know which I do like best—a white dress or a brown dress."

There was a happy look on the face of little Jenny Jones, whose plain china doll wore a dress of dark-brown print. She stroked it gently, hugged her dear dolly closer, and for a moment almost forgot how much she had envied the dainty white garments of the two handsome dolls of her companions.

But this was not all. Lucy's loving little heart was still beating fast, as she thought of the mistake she had so thoughtlessly made, or so nearly made, and she hastened to make further amends: "Why, your dolly is just about the size of mine; and its dress unbuttons, I see, and mine does, too. Suppose we exchange dresses a little while; my doll has worn this one so long I am almost tired of it."

"Really? Do you truly want to change dresses?" The brown eyes opened wide and the cheeks flushed in joyous anticipaction. Her beloved Bessie wearing that embroidered dress with its sash of real silk ribbon! It seemed too good to be true.

"Of course I do," said Lucy simply, beginning to unbutton the tiny buttons.

When the exchange had been made, Mamie entered into the spirit of the occasion and said, sweetly: "Why, Lucy, that brown is real becoming to your dolly's complexion! I should make her wear brown a good deal, if I were you."—The Young Disciple.



The First Baby.

When baby comes to the home it will bind the wife closer to the husband, or it will gradually tend to cut her off from his companship. A sickly mother loses in physical charm, and often in temper and disposition. A fretful child is a trial, even to loving parents. The use of Dr. Pierce's Favorite Prescription prepares the wife for motherhood. It strengthens the body, and induces a healthy condition of mind, free from anxiety or fear. It makes the baby's advent practically painless. The mother being healthy her child is healthy, and a healthy child is a happy child, a joy to the parents, linking them together with a new bond of affection.

There is no opium, cocaine or other narcotic in "Favorite Prescription."

"I read what your medicine has done for other people," writes Mrs. Edwin H. Gardner, of Beechwood, Norfolk Co., Mass., Box 30, "so thought I would try it, and I found it a blessing to me and family. I took your medicine a year when I had a ten pound girl. I had the easiest time I ever had with any of my three children, and I have been very well ever since. I took three bottles of 'Favorite Prescription,' three of 'Golden Medical Discovery,' and three vials of 'Pellets.' Before I took your medicine I only weighed 125 pounds and now I weigh 175 pounds."

Dr. Pierce's Pleasant Pellets cure sick headache.



The First Baby.

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Pleasant Pellets cure sick

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LITTLE GIRLS.

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Devotional

A PRAYER.

With rev'rent heart, on bended knee,
I come for mercy, Lord, to thee.
Peccavi—there's no need to call
My sin by name—thou knowest it all.

Earth was too dear for ear and eye.
O Risen, Lord, to my heart's cry:
Amavi—I have seen them fall
Into the grave—thou knowest it all.

My prayer is "Lord, give unto me
An undivided love of thee."
Speravi, through this brief Life's gall.
That, when I die—thou knowest it all.

FRANCIS BARNES.

"ORDER MY STEPS!"

Hold thou up my goings in thy paths, that my footsteps slip not.—Ps. 17:5. Oh, let me not wander from thy commandments; order my steps in thy word, and let not any iniquity have dominion over me.—Ps. 119:10, 133. Lead us not into temptation, but deliver us from evil.—Matt. 6:13. O God, be not far from me; O my God, make haste for my help.—Ps. 71:12. He will not suffer thy foot to be moved; the Lord shall preserve thy going out, and thy coming in.—Ps. 121:3-8.

PRAYER.

O God, our Father, do thou keep us from all narrow-mindedness and small-heartedness; from all prejudice of every kind; from all dislike to individuals and nationalities; from envy of the rich, and from contempt of the poor; from worshiping wealth, or trying to obtain it through injustice to others. Lord, help us to rise to the dignity of our divine destiny; and set our affections upon things above, where Christ sitteth at thy right hand, and at last be translated into the kingdom of our Lord and Savior, Jesus Christ, to whom with thee, the Father, and the Holy Spirit, be honor and glory forever. Amen.—Christian World Pulpit.

THE WITHERED HAND.

What was the cure for the withered hand? There was but one cure. The services of the synagogue were not enough. The solemn ritual, the round of confession and sacrifice, of singing and the Word; each of these was a help toward the healing power, but nothing more—hands that pointed and lifted the sufferer nearer to the Great Restorer. At last before the man there stood the living Christ, as he stands before all who seek him. Then swiftly comes the being made whole. That living Presence sought; that great love appealed too; that mighty powe trusted; his Word waited for, believed, obeyed. Thus may every withered hand be stretched forth perfectly whole.—Mark Guy Pearse.

THE GREATEST DANGER.

The greatest danger Paul sees for the Christian soldier is just at the point where he has "done all." And is not Paul right in his perception? Is not the arduous bit of a Christian's life rather the camp than the field? When a man feels he is surrounded by a great cloud of witnesses it is comparatively easy to lay aside every weight, but when there is no outward battle, no visible foe, no possible wreath for the victor; when the field is his own heart, and the enemy his own wish, and the spectator his own conscience; when there is no human voice to cry, "Well done," and no public opinion to say, "He has fought a good fight"—that is the time when he needs the Christian armor.—George Matheson, D. D.

LISTENING TO GOD.

A friend of mine told me that he called one day upon a brother clergyman, who had been ill in bed for six months. He said to this man: "I expect that God Almighty had a good many things to say to you, but you were too busy to listen and so had to put you on your back, that you might be able to give him time."

When he was going out the thought struck him, "I, too, am a busy man and God Almighty may have to put me on my back, that he may tell me all he wishes."

So he resolved that each night he would sit quietly in his study, not reading, not writing, but opening his heart, that God's spirit might impress upon him what he designed to teach, and criticise the life of the previous day.—Rev. F. B. Meyer, D.D.

TESTING TIMES.

It is when a child of God is fullest of grace; when he has been declared to be a "son," even a "beloved son," of God; when he has made a public profession of Christianity, that he may be most of all exposed to temptation. It seems strange, at first thought, that it should be so; but a little reflection dissipates the strangeness. Let me try to illustrate this. A tool-maker, I suppose, has finished an instrument, but it is not yet sent forth. Why? Because he has not "tested" it. Well! Enter we his workshop. You look in and observe the process. Your first impression is he is going to break it. But it is not so. Testing is not an injury. The perfect weapon comes out the stronger, and receives the stamp that will carry it over the world. Even so the testing and trying of the Christian is not an injury. He who has formed the believer for Himself is not going to break or destroy the work, the beautiful work of His own hands. He is purifying, fitting, fashioning, polishing. Carry this along with you, and you will understand how it comes about that at the very moment of your being "full" of the Holy Ghost, at the very moment of your announced sonship, you are most violently assailed.—Dr. A. B. Grosart.

SICK CHRISTIANS.

We delight to speak of Christ as the great Physician. But are we as ready to place ourselves under the care and directions of one of his "resident physicians? Did you ever think of the Church as a hospital? My! how many sick people there are in it! Well, the figure has abundant sanction in the Bible.

The pastor is "the physician and surgeon in charge." It is his business to visit, diagnose, treat, and help to health sick, suffering, and somnolent Christians. It is the place of the sick to call him, and then to follow his prescriptions. In most cases he is a wise doctor, and will give you just what you need. He may have to put some hot plasters on and scarify and probe and pain, as well as administer morphia and sweet-spirited anodynes. But the patient who quietly and gladly submits is the one who quickly grows strong. And the pastor is a good physician. He watches each individual case under his care. Sometimes for a whole week he labors, searching through God's great pharmacopoeia for just the kindly drug to heal your soul. How disappointed he must be when you are not on hand to receive the healing potion! What disappointment he must have when, on account of your negligence, his prognosis has to fail!—Rev. E. P. McCauley.

THE SEED AND THE SOIL.

While there is such a thing as laying waste the very soil in which the seed of life should have taken root—while every act of sin is a treading of the ground into more hardness so that the seed shall not sink into it, or a wasting of the soil so that the seed shall find no nutriment there, or a fitting it to nourish thorns and briars; yet on the other hand a recovery is still, through the grace of God, possible; the hard soil may again become soft—the shallow soil may become rich and deep—and the soil beset with thorns open and clear. As the earthly seed finds its soil, so it must use it, for it can not alter its nature. But the heavenly seed, if it be acted upon by the soil where it is cast, also reacts more mightily upon it, softening it where it is hard, deepening it where it is shallow, extirpating the roots of evil, and transforming each of these inferior soils, till the heart has become good ground, fit to afford nourishment to the divine Word, that seed of eternal life.—Archbishop French.

RESISTANCE.

It needs power to resist the influences at work for sin around us on every side. Young Christians are especially subject to these allurements. An attitude of firm determination based on fixed principles carefully wrought out in hours of calm thought is the essential safeguard against the attacks of worldliness. The higher one gets in social circles the more difficult it becomes to live the humble, consistent life followed in the days of poverty and obscurity. The late Secretary Windom said: "You don't know what pressure is brought to bear on us here in Washington to live the same life all the days of the week, but I never have and I never will accept any kind of an invitation on Sunday. The world crowds me hard six days of the week, and I can not afford to let it have this one."—Selected.

CROWN JEWELS.

Jewels are among the most precious things found on the surface of the earth or within the earth. They are precious not only because they are exceedingly rare, but also because of certain peculiar qualities which characterize them. It would require the knowledge of an expert to describe the remarkable qualities which render the diamond, the ruby, and the emerald so valuable. We all know that they are comparatively indestructible, susceptible of a high degree of polish, and, when free from blemishes, exceedingly beautiful. Some of these gems are of great value. The Orloff diamond, which now decorates the scepter of the Czar of Russia, was purchased more than a century ago for a sum equal to four hundred and fifty thousand dollars. The Pitt diamond was sold by Mr. Pitt for six hundred and fifty thousand dollars.

There is something in this world far more valuable than these famous jewels. The soul that lives within each human breast is a jewel. It is indestructible and immortal. Intelligence, reason, memory, conscience, righteousness, truth and love render the soul more precious in the sight of God than the finest gem that ever decked the brow of an earthly monarch, or the brightest star that sparkles in the sky. The saints are called God's jewels. "They shall be mine in that day when I make up my jewels," saith the Lord.

A diamond may be tarnished by some flaw. A considerable flaw may render a large diamond almost worthless, and a very little flaw will greatly reduce the value of any gem. The soul also may be tarnished by sin. When we look on men steeped in selfishness, pride, deceit, and dishonesty they appear loathsome even to us, and we are ashamed of ourselves when we get a clear view of our selfishness. How much more must God be ashamed of us when his pure eye searches out the thoughts of our heart! But as the flaw may be removed from the diamond, sin may be cleansed from the soul. The blood of Jesus Christ cleanseth from all sin. The process is a mystery, but we are assured of the fact. Among the many wonders of this world into which the angels desire to look, the soul of a sinner changed by the Spirit of God and endowed with a heavenly quality is perhaps the greatest.

Some men contend that there are none such. But the word of God declares that holy men were found among the wicked in the worst days of the history of the race. There have always been saints on the earth, and there are many now. A book of remembrance is written before the Lord for them that fear him and think upon his name. The man who lives not for himself but for others, who delights to serve and help his fellow-men, is a jewel. That man who stands up in the councils of the nation and refuses to be influenced to turn from the right way by flattery or bribery is a jewel. The poor man who bears his lot uncomplainingly, fixing his heart on the higher riches of truth and righteousness, is a jewel. The rich man whose riches can not turn his head nor corrupt his heart, who holds his wealth as a trust and administers it in the fear of God, is a jewel.

Many of the Lord's jewels are obscure and hidden. The world knows them not. It knew him not. He was no jewel in the eyes of sinful men, and it is enough that the servant should be as his Master. These jewels are scattered abroad in the earth. Many of them are in places where men would expect to find precious things, but the eye of God is on them. They shall be gathered home at last "when I make up My jewels." He is a collector of precious things. We have seen enthusiastic collectors of valuable articles. One admires old books, another fine specimens of art, another old coins. The Sovereign Ruler of the universe is an enthusiastic collector of jewels. He finds some of them in one country, and some in another. Each one has a history, and that history is fully written.

How they shine in their beauty in the kingdom of our Father! They were polished in this world, but there they shine with a new luster and in a new light. "They shall shine as the stars." With what wonderful brilliancy the stars shine! "One star differeth from another star in glory." One appears larger than another. One shines with a clear white light, another is tinged with green, another with red. But they all shine like gems in the diadem of night. And our Father owns them all. He knows them all. He sent them out long ages ago on their mission of light to the myriads of worlds and intelligent beings that come within their sphere. So shall his saints shine in glory. He owns them all, knows them all, loves them all, and shall send them all out through his vast universe on their mission of love and light. Their glory shall never fade, their mission shall never fail, their career shall never end.

One of George Macdonald's characters says, quaintly: "It's never at things winna gang up without hauden 'em down." Here is sound philosophy—the principle of the kite applied to human life. It is not until we find something to resist, and resist it strenuously, that our lives begin to climb heavenward.—Treasury.

Consecration.

MARY BROWN. Arr. by JNO. W. HOLT.



2 Perhaps to-day there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin,
Some wand'rer whom I should seek.
O Saviour, if thou will be my guide,
Tho' dark and rugged be the way,
My voice shall echo thy message sweet
I'll say what you want me to say.

3 There's sheds some in a hearty place,
In earth's harvest field so wide,
Where I may labor thro' life's short day,
For Jesus the crucified—
So trusting me all to his tender care,
And knowing Thou lovest me;
I'll do Thy will with a heart sincere,
I'll be what you want me to be.

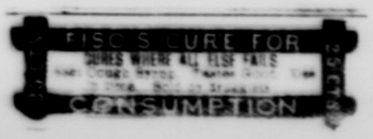
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This is plain because every organ in the body depends on the stomach for its nourishment. Nerve, bone, sinew, blood are made from the food which the stomach converts to our use.

How useless to treat the liver with this, that and the other remedy and neglect the most important of all, the stomach.

The earliest symptoms of indigestion are sour rising, bad taste in the mouth, gas in stomach and bowels, palpitation, all over feeling, faintness, headaches, constipation, later comes loss of flesh, consumption, liver and heart troubles, kidney disease, nervous prostration, all of which are the indirect result of poor nutrition.

Any person suffering from indigestion should make it a practice to take after each meal one of Stuart's Dyspepsia Tablets, allowing it to dissolve in the mouth and thus mingle with the saliva and enter the stomach in the most natural way. These tablets are highly recommended for dyspepsia because they are composed of the natural digestive acids and fruit essences which assist the stomach in digesting all wholesome food before it has time to ferment and sour.

Stuart's Dyspepsia Tablets are sold by druggists, full sized packages at 50 cents. They are also excellent for invalids and children. A book on stomach diseases and thousands of testimonials of genuine cures sent free by addressing F. A. Stuart Co., Marshall, Mich.

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Rev. W. H. Moore of Washington, D. C., testifies to the Curative Action that it completely cures him of Rheumatism and Kidney and Bladder Disease of many years standing. Hon. W. A. Spearman, of Hartsell, Texas,



Mrs. Castle, Forestkill, N. Y.

describes his terrible suffering from Uric Acid, Gravel and Urinary difficulty, being four months confined to his bed, and his complete cure by the Kava-Kava Shrub. Many ladies including Mrs. Sarah Castle, of Forestkill, N. Y., and Mrs. L. D. Pendleton, Lancaster, Ills., also testify to its wonderful curative power in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and cannot fail. Address, The Pacific Kidney Cure Company, No. 102 Fourth Avenue, New York City.

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Texas Christian Advocate

L. BLAYLOCK, - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

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

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

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THE INDORSEMENT OF THE BRETHREN.

We are receiving many letters, and, in some instances, resolutions of Quarterly Conferences, most unqualifiedly endorsing our fight for the maintenance of our Sunday laws as seen in our little set-to with the Mayor of Dallas, all of which, if we were to publish, would make very interesting reading; but our space is too limited to give publicity to all of these, so we forbear. But we want these brethren to know that we highly appreciate their kind words, and they give us additional courage to stand by the right in the face of any opposition. With the preachers and laymen, in large majorities, standing behind the Advocate in contests of this character, we will make it a trifling warm for those who undertake to degrade the institutions of our holy religion. With the politics and private doings of men we have nothing to do whatever, but with the official acts of public men and with the moral phases of political and all other questions which involve the welfare of society we have a great deal to do; and when these emergencies confront us the Advocate will speak out in no uncertain sound. Again we thank these brethren and the Quarterly Conferences for their words of encouragement and approval.

Never go into a newspaper with a controversy unless you are absolutely sure of your facts and figures. Otherwise, when your antagonist confronts you, the odds will be against you and confusion will follow. Davy Crockett's motto, "Be sure you are right and then go ahead," is still a good one. A man has nothing to fear with truth and righteousness on his side.

Do not carry your feelings with you when you engage in a controversy. Make it a matter of cool and deliberate business. Go at it just like a doctor does when he enters a dissecting room. If, on the contrary, you load yourself down with feelings, you will become personal and irritable, and then a wise opponent will have all the advantage of you. Whenever you carry wounded feelings with you into a controversy, the probability is that you will drown yourself in your own froth and vapor. A more unfortunate death than this is hard to imagine.

The man who can differ from the judgments and acts of others and maintain his dignity and equipoise is possessed of more than ordinary depth and breadth of mind and character. A difference of opinion need not involve personal differences and estrangements. Only small men are affected in this manner. Men of worth and excellent merit move upon a plane of thought too high and noble to fall out with those from whom they have occasion to differ in the investigation of questions of doctrine or public policy. No one man has all of the truth and knowledge concerning any given subject, and to differ from him is not necessarily a reflection upon his views or actions. Honest men can differ materially and yet respect and honor one another. Only fools get mad and pout and refuse to have any social intercourse because of their failure to agree upon a given issue. Wise men possessed of good hearts do otherwise.

NORTH TEXAS CONFERENCE.

CONTINUED FROM PAGE ONE

thoughts of Rev. Dr. Tillett in his address on the Twentieth Century movement: "What are some of the blessings which come to us from the century now closing, for which we ought to be thankful? I once asked the janitor of Oxford University how he felt about having had Mr. Wesley once a member of his college? And he answered that he was proud of it, because more people visited that college on account of Mr. Wesley than on any other account. This was a reflection of the mind of the masses of England. Then among the cultured of all lands Mr. Wesley stands equally high. This is a triumph of great proportions: for in the beginning of his work Mr. Wesley was a heretic. He laid the foundation of his work upon the universality of the atonement and the witness of the Spirit of God to the fact of a personal salvation. These two thoughts have wrought themselves into all of the evangelical theology of the world. This is no small thing for which we ought to be thankful. But for the great fact of our personal salvation is a cause for ceaseless thanksgiving. What we are to-day as a Church and as individuals we owe to the ministry of men who under God brought the truths of the gospel to our minds and hearts. Then we have all of the great movements now at work for the uplift of the race as the result of this blessed gospel. Now we come to celebrate the closing of this wonderful century with an expression of our gratitude to go toward the work of Christian education. We want to make it a great occasion, and one that will glorify God in the building up more thoroughly of our institutions of learning. Education includes the culture of the body, the mind and the soul. Christian education is broad and deep, and leaves no part of the nature undeveloped and untrained. A sickly body cannot be the tabernacle for a good, healthful mind. To get the best results you must pay money for them. A man once went to his druggist and told him that he wanted fifteen cents worth of the cheapest medicine in the store—that he was sick. The druggist measured out a pound of salts, and told him to take them all! It was cheap medicine. There are some people in our Church who act as foolishly about the education of our children. They want cheap education, and cheap education is a curse. If anything is worth the getting it costs something, and must be paid for. You cannot run first-class schools without money. We do not undervalue State education. We feel a pride in the public schools and larger State schools throughout our country, but it is the aim of our Methodist Church to give first-class Christian education to our children. This is our distinctive work, and it is this work that we want to promote with this Twentieth Century Fund. We want perfect character, like that of Jesus Christ. Then we want Christian teachers who know Christ, and whose personality and faith are the silent forces entering into the minds of our children, to become a part and parcel of their education. They get as much out of the life of the teacher as out of the contents of the text books. These things we want to get into the hearts of our people. You preachers are to do this in your pulpits, and in your pastoral work. One itinerant preacher in the years gone by went into the home of a South Carolinian and induced the father to send his boy to Cokesburg College. He made up his mind to do it, and the farmer went to a neighbor and got him to send his boy. Bishop McTyeire is one of the results of that pastoral visit, and Chancellor Kirkland is the other result. It pays for you to get your people to put their money into the education of their children. Money and lands given to children may ruin them, but money put into the training of the mind and heart of childhood is a blessing to them and to the world. To get this training, we have to put money into our schools and equip them for great work. To this work we want to make our thank-offering through this Twentieth Century movement. This, then, is the great opportunity whose door is now swinging wide open before us. We must enter that door with our banners flying."

At the close of the speech a collection was taken.

♣

Friday morning the weather was cloudy, and the air had a chill on it. And as some one appropriated the overcoat of the writer, the result is that he is suffering in the flesh. The garment is very dark blue, in good repair, has a velvet collar, and the pockets contain a pair of kid gloves with fur tops, a large black silk muffler, and a skull cap. If the preacher, who unintentionally abstracted the article of apparel, will return the same, the writer will be under everlasting obligations for the favor.

♣

The hospitality of this community is without limit. All of the guests are delightfully entertained. Honey Grove is noted for its open-heartedness, and no conference was ever given a more royal welcome. Brother Stafford and his good people are bringing all of the brethren under obligations for kindness and courtesy. This writer, the Bishop and Brothers Binkley and Nichols are domiciled with the good family of Brother Ware. We never felt more at home under anybody's roof than here.

♣

The connectional men were in full swing all day yesterday, and there was no minute business transacted. The whole day was given over to them from 9:30 in the morning till 9:30 at night. So this morning the Bishop plunged into the business with vigor and dispatch. Nine young men were passed by the committee, and admitted on trial in the conference. The people attend the sessions of the conference with interest and attention. Rev. W. C. Young, of Dallas, is present as a lay delegate. He was for a great many years a member of the conference, and filled many prominent positions. He has been in the local ranks for some time, but the brethren look upon him as almost a clerical member. He enjoys their communion.

♣

Rev. Seth Ward was introduced to the conference, and delivered an address on the educational work in the State. He brought out the fact that the Roman Catholic Church has more money invested in school property in San Antonio alone than we have in the entire State of Texas. He took the position that while it is necessary for us to emphasize the errors of the Roman Church, yet it stands us in hands to emulate their example in building up our own institutions of learning. Texas, one of these days, will be a dominant factor in our national politics and civilization, and the Church that educates our children will be in the forefront when the importance of Texas comes into national prominence. These are some of the points brought out in the address. Bishop Hargrove followed, and raised another collection for the Twentieth Century Fund.

♣

Rev. Dr. Thompson, who visited the other conferences, was introduced and addressed the brethren upon the American Sabbath. The speech was well received. The collection taken last night and this morning for the Twentieth Century Fund amounts to $2500 and a little over. This added to the amount contributed by the conference at the last session makes a little over $4000 given by the conference to this fund.

♣

Rev. F. B. Sinex addressed the conference upon the work of his financial agency of the Southwestern University.

♣

Yesterday the Bishop said: "Every brother who gets up to make his report invariably says: 'We've had a good year, Bishop.' Now let us look at this and see how much time it takes to make that useless announcement. We have 600 traveling preachers in Southern Methodism. We have three working hours each day allotted to conference work. It requires half a minute for each brother to say that he has had a good year. If all of them do this it will take 3000 minutes or 500 hours, which, when divided by three working hours of each day's session, will give 166 days simply to making the announcement, 'We have had a good year, Bishop.' Let us take it for granted that you have had a good year without telling it."

♣

Last night the missionary anniversary was held and the address was made by Dr. John R. Allen. It was practical, comprehensive and effective. A collection followed and a good sum was received.

♣

This morning the wind is sharp and the brethren do not hang around the doors on the outside, but come in where it is warm.

Bro. Govett, of Oak Lawn, in making his report, said: "This has been the most successful year of my life, Bishop. I have married me a wife."

The Bishop replied: "Well, we will pass your character, sir."

The little episode called forth much laughter.

Rev. J. W. Rowlett, of Denton, made a fine report. He has paid off a debt upon his parsonage and this gives them a good home for the preacher free of all incumbrance. In addition to this he and his people have projected a fine church building, and it is in process of completion. When finished it will be one of the handsomest and most modern church structures in the State.

Rev. J. W. Hill has had a prosperous year at Wesley Church, Greenville. His reports show excellent work.

Rev. J. P. Pierce, at Kavanaugh, and his good people have made marked material progress, and his Church is in excellent condition.

Rev. I. S. Smith located at his own request.

Rev. W. D. Mountcastle, presiding elder of the Paris District, reports 800 conversions and 1100 accessions on his district during the year.

Rev. J. M. Peterson, of Clarksville, reports advance all along the line and 11 per cent over his assessments. Nearly all of the brethren of this district make fine reports.

Bro. Threadgill, of Bonham, reports that his people have paid to all objects during the year $11 per capita. His people have rebuilt their church, which was burned last winter. The beauty and completeness of the latter house far exceed the former.

Rev. R. S. Gorsline says his work has been troubled with some "Crankitificationists" during the year.

Rev. P. C. Archer reports the progress of one of the best church buildings in the conference.

Rev. T. H. Morris reports Decatur as having the banner Home Mission Society in the conference.

Rev. W. H. Vaughan talked awhile to the conference on the work of the Orphanage.

♣

The Committee on Education made its report. The report emphatically demanded that the classification of the General Conference Board of Education which placed the North Texas Female College in the grade of second-class colleges be so changed as to place this institution among the first-class colleges, where it belongs. It was also recommended that after 20 per cent of the Twentieth Century Fund of the conference has been given to the General Board the remainder be divided equally between the North Texas Female College and the Southwestern University.

Mrs. Key was introduced and spoke to the conference. She had the undivided attention of the entire conference given to her during her speech. She said that the property of the school was wholly out of debt. She had had to improve the buildings considerably, and had borrowed money with which to make the improvements, but she had secured the money by giving a mortgage on some of her own personal property, and that if she were to die to-night the Church property there would be free of all debt. After taking the school she soon saw that the tuition fees would not support the school, so she conceived the idea of organizing a conservatory of high grade. That she had done and now had the finest department of music in the South. "It is your school and I am working for you. I want our part of the Twentieth Century Fund with which to endow our school. As long as I am in the school it will pay expenses, but there may come a time when this endowment will be needed."

The address was one of the happiest we ever heard, and it carried the conference with it with great enthusiasm. This conference school has a wonderful hold upon this conference. Mrs. Key sat down amid hearty cheers.

Dr. John R. Allen followed with a fine address in the interest of the Southwestern University. He said: "No member of this conference feels a greater pride in Sister Key's work than myself. I am not here to oppose her school, but to represent another one in thorough sympathy with all of our Church educational work. The Southwestern belongs to the Methodism of Texas, and we want this Century Fund to help put our schools upon a permanent and solid basis. This is our opportunity. Let the North Texas Conference do its duty and our work up here will be established."

The speech breathed a fine spirit, and it was in happy accord with the sympathy of the occasion.

Bro. Stafford spoke in the interest of the Wall Training School, and he spoke in high terms of the work of this useful school. The report was unanimously adopted.

♣

In the afternoon Rev. L. P. Lively preached an admirable sermon on the mediation of Christ. It was lucid, succinct and scriptural. Its delivery was attended by the power of the Holy Ghost. Bro. Lively has been in the itinerant ministry more than a half a century, and no man is held in higher esteem and reverence by his brethren than he.

At night we had the Church Extension anniversary, and the interests of this work were emphasized.

♣

Sunday morning was damp and chilly. A more forbidding day we have not seen in a long time. The love feast was conducted at 9 o'clock by Rev. B. H. Bounds. The singing was spirited and many of the brethren spoke.

Bishop Hargrove preached at 11 o'clock on the subject of Repentance to a large congregation, and the sermon is said to have been a masterly exposition of that doctrine.

A class of seven young men were ordained deacons.

At 3:30 o'clock in the afternoon the memorial service was held, with Rev. J. M. Binkley, by appointment, in the chair. Two of the brethren had died, Rev. A. H. Brewer and Rev. W. C. Pryor. Many touching words were spoken by many of the brethren as to the great work of these two deceased members.

At night the sermon was preached by Rev. W. E. Boggs. His sermon was an exposition of the fifteenth chapter of St. John. The ordination of elders followed.

The pulpits of the churches of the city were tendered to the conference and were occupied by our preachers.

♣

Monday Morning.—Rev. I. C. McWhirter's character was passed and he was granted a location at his own request.

The reports came in and the time for speaking was on hand.

The report of the Joint Board elicited a lively discussion, but the paper was adopted.

There was a resolution introduced recommending that the District Stew-

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ards of the several districts apportion the several amounts assessed to the districts by the conference to the charges on the basis of the salaries assessed for the preachers the present year. This resolution called forth a heated discussion and was adopted.

The Epworth League Committee recommended to the Leaguers of the conference the Holston plan of raising missionary money and the report was adopted.

At this point Rev. L. P. Cobb addressed the conference on the League work.

After the reports were all made and Denton had been chosen as the town to entertain the next session of the conference, the Bishop proceeded to read the appointments.

MINUTES

Of the Twenty-third Session of the North Texas Annual Conference of the Methodist Church, South, held at Honey Grove, Texas, beginning November 22, 1899, and ending November 27, 1899. Bishop R. K. Hargrove, President; J. Marvin Nichols, Secretary. Postoffice of Secretary, Nocona, Texas.

Question 1. Who are admitted on trial? Joseph J. Morgan, Albert L. Scales, Walter B. Douglass, Thomas W. Lovell, William A. Pritchett, Charles L. Brooks, William A. Thomas, Hinton Smith, John J. Creed.

Ques. 2. Who remain on trial? Chas. W. Dennis, Chas. R. Gray, Geo. E. Holley, Harvey B. Johnson, Martin L. Hamilton.

Ques. 3. Who are discontinued? Thos. L. Rippey, at his own request.

Ques. 4. Who are admitted into full connection? Geo. W. Day, W. R. McCarter, D. H. Aston, T. N. Weaks, R. L. McIntyre, J. A. Old, N. L. Linebaugh.

Ques. 5. Who are readmitted? None.

Ques. 6. Who are received by transfer from other conferences?

Ques. 7. Who are the deacons of one year? E. L. Spurlock, Atticus Webb, S. M. Ownby, R. H. Fields, N. G. Ozment, J. E. Crutchfield.

Ques. 8. What traveling preachers are elected deacons? R. L. McIntyre, J. A. Old, N. L. Linebaugh.

Ques. 9. What traveling preachers are ordained deacons? R. L. McIntyre, J. A. Old, N. L. Linebaugh.

Ques. 10. What local preachers are elected deacons? Chas. L. Brooks, M. H. Reed, A. L. Scales, H. B. Johnson.

Ques. 11. What local preachers are ordained deacons? C. L. Brooks, M. H. Reed, A. L. Scales, H. B. Johnson, W. A. Dunn.

Ques. 12. What traveling preachers are elected elders? E. R. Edwards, W. F. Bryan, R. F. Bryant, J. R. Atchley, W. K. Strother, J. W. Tincher, J. E. Roach.

Ques. 13. What traveling preachers are ordained elders? E. R. Edwards, W. F. Bryan, R. F. Bryant, J. R. Atchley, W. K. Strother, J. W. Tincher, J. E. Roach.

Ques. 14. What local preachers are elected elders? A. P. Hightower.

Ques. 15. What local preachers are ordained elders? A. P. Hightower.

Ques. 16. Who are located this year? I. S. Smith and C. I. McWhirter, at their own request.

Ques. 17. Who are supernumerary? W. H. Hughes, H. E. Smith, Joel S. Graves, M. C. Blackburn, J. R. Randle, W. E. Jordan, D. J. Martin, J. W. Murphy and P. R. Eagleharger.

Ques 18. Who are superannuated? R. Lane, L. P. Lively, J. W. Chalk, R. G. Rainey, I. L. Angel, W. R. Davis, Jas. McDougal, L. W. Harrison, S. S. Cobb, I. A. Thomas, W. L. Clifton, F. B. Carrol, J. A. Kerr, T. L. Miller, W. A. Conedge, J. H. White, J. N. Hunter, T. B. Norwood, Wm. Hay, M. B. Johnston, M. M. Dunn.

Ques. 19. What preachers have died during the past year? A. H. Brewer, W. C. Prior.

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

(For answers to questions 21 to 43, see statistical table.)

Ques. 44. What are the educational statistics? See educational report.

Ques. 45. Where shall the next session of the conference be held? **Denton.**

Ques. 46. Where are the preachers stationed this year?

DALLAS DISTRICT.

J. H. McLean, P. E.

Dallas, First Church—W. E. Boggs.
Ervay Street—R. G. Mood.
Haskell Avenue—C. A. Scraggins.
Floyd Street—O. C. Fontaine.
Trinity—W. M. P. Rippey; W. H. Hughes, supernumerary.
West Dallas—W. A. Edwards.
Oak Lawn—J. J. Morgan.
Cochran and Caruth—C. H. Govett.
Oak Cliff—J. W. Rowlett.
Wheatland—I. J. Coppedge.
Lancaster—J. H. Reynolds.
Cedar Hill and Duncanville—E. L. Spurlock.
Grand Prairie—S. P. Ulrich.
Argyle—J. R. Atchley.
Denton—C. M. Harless.
Lewisville—L. P. Smith.
Farmer's Branch—C. W. Dennis
Professor Southwestern University—John R. Allen.
Editor Texas Christian Advocate—G. C. Rankin.
Secretary of Education—C. M. Harless.

TERRELL DISTRICT.

F. O. Miller, P. E.

Terrell Station—Geo. S. Sexton.
Kaufman—O. S. Thomas.
Rockwall—A. R. Nash.
Fate and Chisholm—D. F. Fuller
Renner—W. H. Stephenson.
Garland—J. P. Lowry.
Wylie—J. D. Hudgins.
Mesquite—C. C. Williams.
Reinhardt—N. G. Ozment.
Forney—W. M. Leatherwood.
Terrell Circuit—N. C. Little.
Kemp—C. C. Davis.
Crandall—Hinton Smith.
Royse—G. H. Adams.
Tolosa—Geo. E. Holly.
Plano—S. A. Ashburn; D. J. Martin, supernumerary.

GREENVILLE DISTRICT.

I. S. Ashburn, P. E.

Greenville, Wesley—J. W. Hill.
Kavanaugh—J. F. Pierce.
Farmersville—J. M. Peterson.
Weston—E. G. Roberts.
Union and Rowland—A. L. Scales.
Bethel—J. W. Clifton.
Merit—J. B. Adair.
Nevada—S. W. Miller.
Princeton—H. M. Pirtle.
McKinney—E. H. Casey.
Floyd—L. A. Hanson.
Blue Ridge—J. W. Blackburn.
Kingston—T. M. Kirk.
Allen—Z. V. Liles.
Quinlan—F. F. Threadgill.
Necla—Geo. W. Day.
Lone Oak—R. H. Fields.
Commissioner for German Work—J. F. Pierce.

SULPHUR SPRINGS DISTRICT.

C. B. Fladger, P. E.

Sulphur Springs—F. A. Rosser.
Reily Springs—B. A. Thomasson.
Sulphur Bluff—H. K. Agee.
Mount Vernon—W. T. Morrow.
Commerce—M. A. Smith.
Cooper—J. N. Hunter.
Ben Franklin—J. B. Minnis.
Fairlie—J. W. Beckham.
Campbell—J. T. Bludworth.
Cumby—S. L. Ball.
Winsboro—D. T. Brown.
Cono—J. E. Roach.
Wolfe City—O. P. Thomas.
Celeste and Lane—E. B. Thompson.
Leonard—B. H. Webster.
County Line—Charles R. Gray.

PARIS DISTRICT.

W. D. Mountcastle, P. E.

Paris, Centenary—C. M. Threadgill.
Lamar Avenue—J. J. Clark.
Emberson—J. A. Wyatt.
Roxton—R. C. Hicks.
Blossom and Reno—W. F. Bryan.
Marvin—W. R. McCarter.
Rosalie—J. P. Rodgers.
Deport—P. G. Huffman.
Woodland—D. A. Williams.
Detroit—J. A. Old; P. R. Eaglebarger, supernumerary.
Clarksville—J. M. Sweeton.
Annona—C. W. Glanville.
White Rock and McKenzie—W. H. Wright.
Lake Creek—J. M. Langston.
Maxey—Walter B. Douglass.
Powderly—R. L. McIntyre.
West Paris—R. F. Bryant.

BONHAM DISTRICT.

T. R. Pierce, P. E.

Bonham—J. A. Black.
Bailey—W. J. Bludworth.
Ector—J. C. Weaver.
Gober—Wm. A. Pritchett.
Dodd and Windom—C. E. Lamb.
Honey Grove—J. A. Stafford.
Petty—G. F. Boyd.
White Rock—W. B. Bayless.
Ladonia—S. C. Riddle.
Brookston—J. F. Archer.
Randolph—L. L. Naugle.
Trenton and Marvin—Zoro B. Pirtle.
Lannius—R. S. Gorsline.
Fannin—A. H. Hussey.
Student Southwestern University—T. W. Lovell.

SHERMAN DISTRICT.

J. R. Wages, P. E.

Sherman, Travis Street—I. W. Clark.
Willow Street—John S. Davis.
Sherman Circuit—S. Weaver.
Southmayd—C. W. Jacobs.
Bells—J. F. Alderson.
Van Alstyne—P. L. Smith.
Denison—P. C. Archer.
Denison City Mission—To be supplied.
Pottsboro and Preston—A. W. Gibson.
Gordonville—W. A. Thomas.
Collinsville—W. K. Strother.
Whitesboro Station—J. B. Gober.
Whitesboro Circuit—W. H. Wages.
Pilot Grove—W. F Clark
Whitewright—M. H. Neely.
Howe—B H. Bounds.

GAINESVILLE DISTRICT.

J. M. Binkley, P. E.

Gainesville, Denton Street—J. L. Morris.
Broadway—W. A. Stuckey.
Gainesville Mission—C. L. Brooks.
Nocona—J. M. Nichols.
Pilot Point—A. F. Hendrix.
Dexter—L. F. Palmer.
Marysville—E. S. Williams.
Era and Valley View—C. L. Ballard; M. C. Blackburn and W. E. Jordan, supernumeraries.
Rosston—J. W. Tincher.
Bonita—S. M. Ownby.
Sanger—John Moore.
Aubrey—R. N. Brown.
Woodbine—B. T. Hayes.
Belcher—W. H. Brown.
St Jo and Dye Mound—N. L. Linebaugh.
Montague—Atticus Webb.
Greenwood—H. B. Johnson.
Roanoke and Ponder—A. P. Hightower, supply.
Student in Vanderbilt University—J. E. Crutchfield.

BOWIE DICTRICT.

E. W. Alderson, P. E.

Bowie Station—J. E. Vinson.
Decatur Station—T. H. Morris.
Decatur Circuit—S. Crutchfield.
Bellevue—W. T. Harris.
Rhome—F. M. Sherwood.
Bridgeport and Boyd—H. H. Vaughan.
Bowie Circuit—D. H. Aston.
Cratton—S. P. Pirtle.
Alvord—J. B. Sims.
Paradise—P. A. Edwards.
Post Oak—M. L. Hamilton.
Chico—E. R. Edwards.
Wichita Falls—T. J. Beckham.
Henrietta—Lewis S. Barton.
Benvanue—T. N. Weaks.
Iowa Park—I. N. Crutchfield.
Holliday—W. S. May.
Archer City—C. M. Shuffler.
Blue Grove—J. R. Roy.
Jacksboro—C. B. Carter.
Bryson and Salt Hill—J. D. Whitehead.
Gibtown—To be supplied.
Secretary of Missions—E. W. Alderson.

Transferred—W. B. Patterson, to East Texas; John L. Sullivan, to Indian Mission and stationed at Davis; C. L. Browning, to Indian Mission and stationed at Purcell; Mark P. Hines, to Indian Mission; N. B. Read, to Northwest Texas and stationed at Peoria; I. M. Woodward, to Indian Mission.

Dallas and Baltimore.—The editor of the "Texas" has had the Mayor of Dallas on his hands—perhaps, we should say, on his back. The last issue of Bro. Rankin's paper, however, shows the editor "on top." We think we have read somewhere that Sam Jones had some trouble with a Texas Mayor. They must be a belligerent set. Come to Baltimore, O ye persecuted Texans, and see our Mayor deliver missionary addresses to crowded churches!—Baltimore Advocate.

TEXAS PERSONALS.

Rev. C. M. Harless, after four years o fuseful service at Trinity, this city, goes to Denton, to another responsible field.

♦

Rev. J. J. Morgan, having finished a full course at the Vanderbilt, has entered the North Texas Conference and is stationed at Oak Lawn.

♦

Rev. C. M. Harless was elected Conference Secretary of Education by the North Texas Conference at its recent session. His address is Denton.

♦

We are in receipt of an invitation to the marriage of Miss Florence Frank to Mr. James W. Reed, which event will take place at the Methodist Church in Savoy, December 24, 1899.

♦

Rev. C. H. Govett goes from Oak Lawn to Cochran and Caruth's. In the former charge, he was a success, and he will be likewise at the present one.

♦

Rev. C. L. Spraggins comes from Lancaster to Haskell Avenue, this city. He has served the Church to good purpose for two years at Lancaster.

♦

Rev. I. W. Clark, one of the best equipped men in the North Texas Conference, goes out of district work back into the pastorate. He is stationed at Sherman.

♦

Rev. J. W. Rowlett comes from Denton to Oak Cliff. He is a good preacher and a faithful pastor. He is also a man of affairs, and wherever he goes he brings things to pass.

♦

We regret to lose several brethren who transferred to other conferences. Rev. Jno. L. Sulfivan and Rev. N. B. Reed are among our best Advocate friends. The former goes to the Indian Mission Conference, and the latter to the Northwest Texas Conference.

♦

Rev. F. O. Miller, by the appointment of Bishop Hargrove, comes from the Bowie to the Terrell District. He has made a fine record in his efficient service as presiding elder.

♦

Rev. J. H. Reynolds, one of the most consecrated members in the conference, goes to Lancaster, after having served successfully for two years at Haskell Avenue, this city.

♦

Rev. W. M. P. Rippey comes from Oak Cliff to Trinity Church in this city. He leaves the former congregation in good condition, having made some very excellent improvements on the church building during his pastorate.

♦

Bishop Hargrove is spending a few days with Rev. W. E. Boggs, in the city, prior to his going to the Texas Conference. The Bishop is tired, and needs rest. He requests us to say that he does not feel able to do too much extra work.

♦

We are sorry to announce the death of the little son of Rev. W. D. Bradfield, pastor of St. John's Church, Galveston. He was in Nashville, Tenn., at the time, having another child treated. He and his good wife have our sympathies.

♦

Rev. E. W. Alderson, having completed his four-year term of useful work at Sherman, returns to district work. He goes to the Bowie District. He is one of the strongest men in Texas Methodism, and a good report may be looked for from him.

♦

Capt. A. H. Shoemaker, of Decatur, one of the best known laymen in the North Texas Conference territory, died the 19th of November, at the advanced age of eighty. He was one of the best of men and his good works follow him.

METHODIST NEWS.

Rev. S. A. Steel, D. D., has just been stationed at Centenary Church, Richmond, by Bishop Wilson, who presided at the Virginia Conference.

♦

Bishop Fitzgerald does not regain his health very rapidly. He has had to forego the pleasure of attending the conferences allotted to him.

♦

Rev. A. Coke Smith, D. D., of the Virginia Conference, goes to Epworth Church, Norfolk. He served this church four years prior to his going to Lynchburg.

♦

Rev. G. W. Briggs, who recently transferred from the Louisville to the Memphis Conference, has been stationed at Broadway, Paducah. Dr. Briggs is well remembered as one of the predecessors of the writer as editor of this paper.

♦

Rev. Sam. P. Jones has called in all his engagements to preach and to lecture until after January 1. This he has done by the announcement that his health has been failing for the past few months. We hope for his speedy recovery.

BISHOP HARGROVE'S ANNOUNCEMENT.

I desire to have the presiding elders of the Texas and those of the East Texas conference to meet me the day before their respective sessions convene. I have important preliminary business with them and urge their attendance. I will be at the home assigned me in the afternoon and evening of the day previous to the opening of the conference.

R. K. HARGROVE.

ANNUAL CONFERENCE NOTICES.

The presiding elders of the East Texas Conference will meet at the Methodist Church in Timpson December 13 at 10 a. m.

JOHN ADAMS.

TEXAS CONFERENCE.

The Board of Church Extension of the Texas conference will meet at the parsonage in Marlin at 2 o'clock p. m., Tuesday, December 5.

W. WOOTTON, Pres.
H. C. WILLIS, Sec.

TEXAS CONFERENCE.

I regret to have to repeat that all visitors must provide for themselves. The day trains reach here at 1:20 p. m. from Waco and 3 p. m. from Bremond. If you reach here at night go to the Artesia or Fannin Hotel and wait till morning. Rev. Geo. H. Phair will preach on Monday night (4th), Rev. DeWitt Hotchkiss will preach on Tuesday night, followed by the Sacrament of the Lord's Supper. I am sorry that I couldn't place every one of you close to the church, but the walking is good. I have done the best I could with the material in hand.

W. WOOTTON.

Members of the East Texas Conference:

If those who live on T. and P. west of Longview will take train No. 6, and those north on T. and P. will take No. 1, and those on T. and G. N. will take morning train for Longview, all will be in time for the train to Timpson, reaching that place at 7 p. m. same day. Yours, etc.

L. A. BURK.

Jefferson, Texas.

Candidates for admission on trial in the East Texas Conference will meet the committee at the Methodist Church in Timpson at 9 o'clock a. m. December 12, 1899.

B. H. GREATHOUSE, Chairman.

The Mission Board of the Texas Conference will meet at the First Baptist Church in Marlin December 5, at 4 o'clock p. m. We desire a full Board at the first meeting and a report from all the presiding elders recommending changes and work done in District Conferences.

J. B. COCHRAN, President.

NOTICE.

To the Preachers of the Northwest Texas Conference:

Any change from the address of the pastor who served your present charge last year must be forwarded at once to our printers, Gresham Bros., Temple, Texas, to insure correction in the Journal. We hope to have the entire edition distributed by Dec. 15.

JEROME DUNCAN.

DISTRICT STEWARDS.

The District Stewards of Abilene District will meet in Abilene, Texas, Tuesday, December 5, 1899.

J. S. CHAPMAN, P. E.

Abilene, Texas.

POSTOFFICE ADDRESSES.

Rev. J. W. Clifton, Rock Hill.

"To Err is Human."

But to err all the time is criminal or idiotic. Don't continue the mistake of neglecting your blood. Take Hood's Sarsaparilla now. It will make pure, live blood, and put you in good health.

All Gone "Had no appetite or strength, could not sleep or get rested, was completely run down. Two bottles Hood's Sarsaparilla cured the tired feeling and I do my own work." Mrs. A. Dick, Millville, N. J.

Hood's Sarsaparilla
Never Disappoints.

Hood's Pills cure Liver Ills, the non-irritating and only cathartic to take with Hood's Sarsaparilla.

SLUGGISH INTELLECT

Caused by Coffee.

"Careful inquiry in the school-room developed the fact that those children who are habitually given coffee to drink have sallow complexion, are nervous, more or less irritable and very sluggish intellect or an over-wrought and abnormal imagination, results of extreme nervousness. My own experience with coffee drinking kept me afflicted for some years with severe and constant headaches, with extreme nervousness at times.

"I was compelled to abandon coffee altogether and was quickly relieved of the headaches and other troubles. I was fortunate enough to secure a package of Postum Food Coffee, but my first attempt at making it was a failure. After another trial and following directions (which are very easy, by the way) I secured a delicious drink, far superior in my mind to coffee. I have continued to use it from the start and my improvement has been steady with no ill effects at all."

The above was written by a school teacher, Miss E. Barnard, of Oxford, Kan.

It is an easy matter to leave off the coffee habit, if Postum Cereal Food Coffee is used in its place, particularly when attention is given to its proper preparation. The whole secret of the preparation is in allowing the Food Coffee to boil long enough to bring out the taste and food value.

All first-class grocers sell Postum.

Sunday-School Department.

FOURTH QUARTER. LESSON 10. DEC. 3.

KEEPING THE SABBATH.
Neh. 13:15-22.

Golden Text: "Remember the Sabbath Day to keep it holy."—Ex. 20:8.

The time of this lesson is 426 B. C., and the place of it is Jerusalem.

The persons figuring in it are Nehemiah and the Levites.

We clip from the Preacher's Magazine the following comments upon the lesson:

In the early days of this wonderful man, Nehemiah, the mighty currents of evil drifted many away from rectitude. Among the evils checked by Nehemiah was Sabbath breaking. Several were the forms of this offense. Laborers were at work upon God's holy day. Farm work and other engagements captured holy hours. Goods were transported. Utter disregard for holy duties express the weakness and sinfulness of the people. Ordinary business and trade with foreigners did engage attention when the Sabbaths of the Lord were desecrated. This was a great evil.

I. Some Sad Results of this Evil.—Like a cancer the evil of Sabbath breaking preys upon the constitution affected thereby. So a process of undermining goes steadily on, bringing sure but sad consequences.

The plain command of God set at naught was sure to result in the enfeeblement of body, mind and society. The ills are multiplied that grow out of absolute disregard to the command of the Most High. Elevated thought, higher than worldly thought, can not be neglected without harm. The composure needful to mind and to the entire spiritual nature for true development of our entire being demands Sabbath rest, reflection and quiet. The ability to do the best work is only obtainable by at least one-seventh of our time for rest. This has frequently been demonstrated.

He who gives his servants and workmen Sabbath rest will obtain a richer return by it than incessant toil the entire week.

II. The Question of Sabbath Observance.—"This question, like that of personal righteousness, is always before us and must be settled by each man for himself. Not that our civil authorities have nothing to say about it, or what they say is of small importance; but that in the last analysis it is a matter for personal determination. You can not legislate men into holiness. And yet what each individual thinks and does concerning the Sabbath influences the opinion and welfare of many others. For example, if there were a strong sentiment in reference to the Sabbath as a day of rest, and each thought of his neighbor as much entitled to it as himself, determined, moreover, that so far as he was concerned, as many as possible should have this rest, how many more would get it than actually do?" Thus speaks with forcible words of Rev. Samuel C. Bushnell, and continues: Multitudes prize the day for themselves, who have no thought for others. Very few of us have any compunction about riding in the electrics on the Sabbath, and indeed we would not need to have, if an arrangement were made whereby those who thus work for us on that day could be assured of some other day of rest each week. For it goes without saying that all work can not be suspended on the Sabbath. Food must be furnished for man and beast. Ships at sea must sail or steam ahead, and some railroad trains must be run on land. Ministers must preach and choirs sing. Necessary things must be done, of course. God does not deny a boon to all because the same thing can not be given to each. The few must serve the many. But in regard to such a beneficent thing as the Sabbath the many should be mindful of the few. If they were, vastly more would enjoy the day. . . . To a large degree Christians are responsible for the present laxity, first, by not emphasizing the right of every man to the rest the Sabbath brings; secondly, by not using the day themselves for the highest things."

Epworth League Department.

Topic for December 3: "Until He Come."—I Cor. 11:23-28.

The following is taken from the Canadian Epworth Era:

THE LORD'S SUPPER INSTITUTED.

On Thursday evening, April 6, Anno Domini 30, there assembled in an upper room in Jerusalem twelve men and their Master. They are about to partake of a supper, the last they are to have together on the earth. They take their places around the table, reclining on couches, on the left arm, as was the oriental custom. At other times in the history of the world, no doubt, thirteen men had eaten together, but never had a gathering of men for festivities such far-reaching significance as this assembly. In the midst of the frugal banquet Jesus took up a loaf of unleavened bread, and, invoking God's blessing, made the wonderful and startling statement: "Take, eat, this is my body." Then he took the cup and gave thanks and made another marvellous declaration: "This is my blood of the New Testament, which is shed for many." In these few sentences Jesus puts aside the venerable passover of the Jews and sets in its place a memorial of himself. The Lord's Supper is forever after to be the true passover supper. And Christ is the passover Lamb whose shed and sprinkled blood establishes new and saving relations between God and all who truly appropriate the merits of that sacrifice.

ITS SIGNIFICANCE.

(a) It is a memorial unparalleled in history. As we partake of the sacrament we are obeying Christ's command and are thus enabled to keep him, and all that he has done for our salvation, affectionately in remembrance. We constantly remember Him, not as one who is dead, but who is alive forevermore. And His promise to His disciples for all time, "Lo, I am with you always," is expressed and fulfilled in the holy communion. Christ is present still in the sacrament, not in the material and carnal way some suppose, but in a true spiritual nearness.

(b) The emblems have spiritual significance. "He took the bread—take, eat, this is my body." We eat food to keep our bodies from perishing. We need it. We would die without it. So when we take bread at the Lord's table we mean that as bread nourishes our bodies, so Christ, the Bread of Life, feeds our souls by faith. And by trusting Him and obeying and receiving His spirit our souls are spiritually fed. "And he took the cup and said, this is my blood of the New Testament." Blood is life. The contents of the cup, therefore, is significant of Christ's blood, or life, which he freely gave for the atonement of sin. The message of the cup is, Christ died that I might live. "We have redemption through his blood, the forgiveness of sin." There can be no more complete physical intimacy than eating and assimilating one's body and blood. The two literally become one. Christ seeks such intimacy between himself and his people. Listen to Him: "As thou, Father, art in me, and I in thee, that they also may be one in us." This expressive symbolism of oneness of spirit, purpose, suffering, empireship, and being glorified together has been eloquent beyond the power of words for nineteen centuries.

THE NEW LIFE BEGUN.

The kingdom of God begins in any man in the solemn and central purpose of his soul to become like God, to honor and serve him; the personal commitment of himself to the Father, through the meditation of the Son and under the quickening influence of the Spirit. And yet this purpose is but the commencement of a course whose end is still distant. One temptation after another must be met and overcome. One desire after another, which has grown inordinate through long indulgence, must be brought into harmony with the law of holiness. The principles of action, though now pure and high, require to be confirmed by the discipline of effort; the thoughts of divine truth to be more clear, comprehensive, controlling; above all, the affections demand to be developed, cherished, matured until they shall answer as they ought to God's character; until they shall spring spontaneously toward Christ, on his cross or his throne; until they shall purely control and impel our whole moral action, making duty a delight, privation a pleasure, if borne for God, and death a sure, an immeasurable gain.—Rev. Dr. R. S. Storrs.

CAN ALWAYS TELL JESUS.

If we gain any good thing we want to tell somebody. But others are not always interested, and sometimes, as in the case below, the best of earthly friends may fail us. One never fails. We can always tell Jesus.

A faithful boy who is in the habit of winning honors at school found his greatest pleasure in telling his mother. Her happy face and loving kiss were his best reward. That mother lately went to heaven. Soon after, the boy gained the highest honor for graduation day. As he told of his appointment at home, he went bitterly—he missed his mother's happy face. A little sister noticed his grief and knew the reason. "Well, you can tell Jesus about it," she said; "mamma is with him, and if he thinks best he can tell her."—Pittsburg Christian Advocate.

THE OBSCURE APOSTLES.

"These twelve Jesus sent forth."—St. Matthew 10:5.

And half of "these twelve" are never heard of again as doing any work for Christ. Peter and James and John we know; the other James and Judas have possibly left us short letters; Matthew gives us a Gospel; and of all the rest no trace is left. Some of them are never so much as named again, except in the list at the beginning of the Acts of the Apostles; and none of them except the three who "seemed to be pillars" appear to have been of much importance in the early diffusion of the gospel.

There are many instructive and interesting points in reference to the apostolate. The number of twelve, in obvious allusion to the tribes of Israel, proclaims the eternal certainty of the Divine promises to His people, and the dignity of the New Testament church as their true heir. The ties of relationship which knit so many of the apostles together, the order of the names varying, but within certain limits, in the different catalogues, the uncultivated provincial rudeness of most of them, would all afford material for important reflections. But, perhaps, not the least important fact about the apostolate is that one to which we have referred, which like the names of countries on the map, escapes notice because it is "writ" so "large"—namely, the small place which the apostles as a body fill in the subsequent narrative, and the entire oblivion into which so many of them pass from the moment of their appointment.

It is to that fact that we wish to turn attention now. It may suggest some considerations worth pondering, and among other things may help to show the exaggeration of the functions of the office by the opposite extremes of priests and rationalists. The one school makes it the depository of exclusive supernatural powers; the other regards it as a master-stroke of organization, to which the early rapid growth of Christianity was largely due. The facts seem to show that it was neither.

I. The first thought which this peculiar and unexpected silence suggests is of the True Worker in the church's progress.

The way in which the New Testament drops these apostles is of a piece with the whole tone of the Bible. Throughout, men are introduced into its narratives and allowed to slip out with well-marked indifference. Nowhere do we get more vivid, penetrating portraiture, but nowhere do we see such carelessness about following the fortunes or completing the biographies even of those who have filled the largest space in its pages.

Recall, for example, the way in which the New Testament deals with "the very chiefest" apostles, the illustrious triad of Peter, James, and John. The first escapes from prison: we see him hammering at Mary's door in the grey of the morning, and after brief, eager talk with his friends he vanishes to hide in "another place," and is no more heard of, except for a moment in the great council, held in Jerusalem, about the admission of Gentiles to the church. The second of the three is killed off in a parenthesis. The third is only seen twice in the Book of the Acts, as a silent companion of Peter at a miracle and before the Sanhedrim. Remember how Paul is left in his own hired house, within sight of trial and sentence, and neither the original writer of the book nor any later hand thought it worth while to add three lines to tell the world what became of him. A strange way to write history, and a most imperfect narrative, surely. Yes, unless there be some peculiarity in the purpose of the book, which explains this cold-blooded, inartistic, and tantalizing habit of letting men leap upon the stage as if they had dropped from the clouds, and vanish from it as abruptly as if they had fallen through a trap-door.

Such a peculiarity there is. One of the three to whom we have referred has explained it in the words with which he closes his gospel, words which might stand for the motto of the whole book. "These are written that ye might believe that Jesus is the Son of God." The true purpose is not to speak of men except in so far as they "bore witness to that light" and were illuminated for a moment by contact with Him. From the beginning the true "Hero" of the Bible is God; its theme is His self revelation culminating for evermore in the Man Jesus. All other men interest the writers only as they are subsidiary or antagonistic to that revelation. As long as that breath blows through them they are music; else they are but common reeds. Men are nothing except as instruments and organs of God. He is all, and His whole fulness is in Jesus Christ. Christ is the sole worker in the progress of His church. That is the teaching of all the New Testament. The thought is expressed in the deepest, simplest form in His own unapproachable words, unfathomable as they are in their depth of meaning, and inexhaustible in their power to strengthen and to cheer: "I am the vine, ye are the branches, without me ye can do nothing." It shapes the whole treatment of the history in the so-called "Acts of the Apostles," which by its first sentence proclaims itself to be the Acts of the ascended Jesus, "the former treatise" being declared to have had for its subject "all that Jesus began to do and teach" while on earth, and this treatise being manifestly the continuance of the same theme, and the record of the heavenly activity of the Lord. So the thought runs through all the book: "The help that is done on earth. He does it all Himself."

So let us think of Him and of His relation to us as well as to that early church. His continuous energy is pouring down on us if we will accept it. In us, for us, by us He works. "My father worketh hitherto," said He when here, "and I work;" and now, exalted on high, He has passed into that same Divine Repose, which is at the same time the most energetic Divine Activity. He is all in all to His people. He is all their strength, wisdom and righteousness. They are but the clouds irradiated by the sun and bathed in its brightness; He is the light which flames in their grey mist and turns it to a glory. They are but the belts and cranks and wheels; He is the power. They are but the channel, muddy and dry; He is the flashing life that fills it and makes it a joy. They are the body; He is the soul dwelling in every part to save it from corruption and give movement and warmth.

"Thou are the organ, whose full breath
is thunder;
I am the keys, beneath thy fingers
pressed."

If this be true, how it should deliver us from all over-estimate of men, to which our human affections and our feeble faith tempt us so sorely! There is one man, and One man only, whose biography is a "Gospel," who owes nothing to circumstances, and who originates the power which He wields—One who is a new beginning, and has changed the whole current of human history. One to whom we are right to bring offerings of the gold, and incense, and myrrh of our hearts, and wills, and minds, which it is blasphemy and degradation to lay at the fest of any others. We may utterly love, trust, and obey Jesus Christ. We dare not do so to any other. The inscription written over the whole book, that it may be transcribed on our whole nature, is, "No man any more save Jesus only."

If this thought be true, what confidence it ought to give us as we think of the tasks and fortunes of the church! If we think only of the difficulties and of the enormous task before us, so disproportioned to our weak powers, we shall be disposed to agree with our enemies, who talk as if Christianity was on the point of perishing, as they have been doing ever since it began. But the outlook is wonderfully different when we take Christ into the account. We are very apt to leave Him out of the reckoning. But one man with Christ to back him is always in the majority. He flings

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his sword clashing into one scale, and it weighs down all that is in the other. The walls are very lofty and strong, and the besiegers few and weak, badly armed, and quite unfit for the assault; but if we lift our eyes high enough, we, too, shall see a man with a drawn sword over against us, and our hearts may leap up in assured confidence of victory as we recognize in Him the Captain of the Lord's Host, who has already overcome, and will make us valiant in fight and more than conquerors.

When conscious of our own weakness, and tempted to think of our task as heavy, or when complacent in our own power, and tempted to regard our task as easy, let us think of His ever-present work in and for His people till it braces us for all duty, and rebukes our easy-going idleness. Surely from that thought of the active ascended Christ may come to many of His slothful followers the pleading question, as from His own lips, "Dost thou not care that thou hast left me to serve alone?" Surely to us all it should bring inspiration and strength, courage and confidence, deliverance from man, and elevation above the reverence of blind impersonal forces. Surely we may all lay to heart the grand lesson that union with Him is our only strength, and oblivion of ourselves our highest wisdom. Surely he has best learned his true place and the worth of Jesus Christ who abides with unmoved humility at His feet, and, like the lonely lowly forerunner, puts away all temptations to self-assertion while joyfully accepting it as the law of his life to

"Fade in the light of the planet he loves,
To fade in his love and to die."

Blessed is he who is glad to say, "He must increase, I must decrease!"

II. This same silence of Scripture as to so many of the apostles may be taken as suggesting what the real work of these delegated workers was.

It certainly seems very strange that if they were the possessors of such extraordinary powers as the Sacramentarian theory implies, we should hear so little of them in the narrative. The silence of Scripture about them goes a long way to discredit such ideas, while it is entirely accordant with a more modest view of the Apostolic office.

What was an apostle's function during the life of Christ? One of the evangelists divides it into three portions—"to be with Jesus, to preach the kingdom, to cast out devils and to heal." There is nothing in these offices peculiar to them. The seventy had miraculous powers too, and some at least were our Lord's companions and preachers of His kingdom who were simple disciples. What was an apostle's function after the resurrection? Peter's words, on proposing the election of a new apostle, lay down the duty as simply "to bear witness" of that resurrection. Not supernatural channels of mysterious grace, not lords over God's heritage, not even leaders of the church, but bearers of a testimony to the great historical fact, on the acceptance of which all belief in an historical Christ depended then and depends now. Each of the greater of the apostles is penetrated with the same thought. Paul disclaims anything beside in his "Not I, but the grace of God in me." Peter thrusts the question at the staring crowd, "Why look ye on us as though by our power or holiness we had made this man to walk?" John, in his calm way, tells his children at Ephesus, "Ye need not that any man teach you."

Such an idea of the apostolic office is far more reasonable and accordant with Scripture than a figment about unexampled powers and authority in the church. It accounts for the qualifications as stated in the same address, which merely secure the validity of their testimony. The one thing that must be found in an apostle was that he should have been in familiar intercourse with Christ during His earthly life, both before and after His resurrection, in order that he might be able to say, I knew Him well; I know that He died; I know that He rose again; I saw Him go to heaven. For such a work there was no need for men of commanding power. Plain, simple, honest men who had the requisite eye-witness were sufficient. The guidance and the missionary work of the church need not necessarily be in their hands, and, in fact does not seem to htve been. In harmony with this view of the office and its requisites, we find Paul rests the validity of his apostolate on the fact that "He was seen of me also," and regards that vision as his true appointment which left him not "one whit behind the very chiefest apostles." Miraculous gifts indeed they had, and miraculous gifts they imparted; but in both instances others shared their powers with them. It was no apostle who laid his hands on the blinded Saul in that house in Damascus and said, "Receive the Holy Ghost." An apostle stood by passive and wondering when the Holy Ghost fell on Cornelius and his comrades. In reality apostolic succession is absurd, because there is nothing to succeed to, except what cannot be transmitted, personal knowledge of the reality of the resurrection of Jesus Christ. To establish that fact as indubitable history is to lay the foundation of the Christian church, and the twelve plain men who did that need no superstitious mist around them to magnify their greatness.

In so far as any succession to them or any devolution of their office is possible, all Christian men inherit it, for to bear witness of the living power of the risen Lord is still the office and honor of every believing soul. It is still true that the sharpest weapon which any man can wield for Christ is the simple adducing of his own personal experience. "That which we have seen and handled we declare" is still the best form into which our preaching can be cast. And such a voice every man and woman who has found the sweetness and the power of Christ filling their own souls, is bound—rather let us say is privileged—to lift up: "This honor have all the saints." Christ is the true worker, and all our work is but to proclaim Him, and what He has done and is doing for ourselves and for all men.

III. We may gather too the lesson of how often faithful work is unrecorded and forgotten.

No doubt those apostles who have no place in the history toiled honestly and did their Lord's commands and oblivion has swallowed it all. Bartholomew and "Lebbaeus, whose surname was Thaddaeus," and the rest of them, have no place in the record, and their obscure work is faded, faithful and good as certainly it was.

So it will be sooner or later with us all. For most of us, our service has to be unnoticed and unknown, and the memory of our poor work will live perhaps for a year or two in the hearts of some few who loved us, but will fade wholly when they follow us into the silent land. Well, be it so; we shall sleep none the less sweetly, though none be talking about us over our heads. The world has a short memory, and, as the years go on, the list that it has to remember grows so crowded that it is harder and harder to find room to write a new name on it, or to read the old. The letters on the tombstones are soon erased by the feet that tramp across the church yard. All that matters very little. The notoriety of our work is of no consequence. The earnestness and accuracy with which we strike our blow is all important, but it matters nothing how far it echoes. It is not the heaven of heavens to be talked about, nor does a man's life consist in the abundance of newspaper or other paragraphs about him. "The love of fame" is, no doubt, sometimes found in "minds" otherwise "noble," but in itself is very much the reverse of noble. We shall do our work best, and be saved from much festering anxiety which corrupts our purest service and fevers our serenest thoughts, if we once fairly make up our minds to working unnoticed and unknown, and determine that whether our post be a conspicuous or an obscure one, we shall fill it to the utmost of our power; careless of praise or censure because our judgment is with God; careless whether we are unknown or well known, because we are known altogether to Him.

The magnitude of our work in men's eyes is as little important as the noise of it. Christ gave all the apostles their tasks—to some of them to found the Gentile churches, to some of them to leave to all generations precious teaching, to some of them none of these things. What then? Were the Peters and the Johns more highly favored than the others? Was their work greater in His sight? Not so. To Him all service done from the same motive is the same, and His measure of excellence is the quantity of love and spiritual force in our deeds, not the width of the area over which they spread. An estuary that goes wandering over miles of shallows may have less water in it, and may creep more languidly, than the torrent that thunders through some narrow gorge. The deeds that stand highest on the records in heaven are not those which we vugarly call great. Many "a cup of cold water only" will be found to have been rated higher there than jewelled golden chalices brimming with rare wines. God's treasures, where He keeps His children's gifts, will be like many a mother's secret store of relics of her children, full of things of no value, what the world calls "trash," but precious in His eyes for the love's sake that was in them.

All service which is done from the same motive in the same force is of the same worth in His eyes. It does not matter whether you have the gospel in a penny Testament printed on thin paper with black ink and done up in cloth, or in an illuminated missal glowing in gold and color, painted with loving care on fair parchment, and bound in jewelled ivory. And so it matters little about the material or the scale on which we express our devotion and our aspirations; all depends on what we copy, not on the size of the canvas on which, or on the material in which, we copy it. "Small service is true service while it lasts," and the unnoticed insignificant servants may do work every whit as good and noble as the most widely known, to whom have been intrusted by Christ tasks that mould the ages.

IV. Finally we may add that forgotten work is remembered, and unrecorded names are recorded above.

The names of these almost anonymous apostles have no place in the records of the advancement of the church or the development of Christian doctrine. They drop out of the narrative after the list in the first chapter of the Acts. But we do hear of them once more. In that last vision of the great city which the seer beheld descending from God, we read that in its "foundations were the names of the twelve Apostles of the Lamb." All were graven there—the inconspicuous names carved on no record of earth, as well as the familiar ones cut deep in the rock to be seen of all men for ever.

At the least that grand image may tell us that when the perfect state of the church is realized, the work which these twelve men did when their testimony laid its foundation, will be for ever associated with their names. Unrecorded on earth, they are written in heaven.

The forgotten work and workers are remembered by Christ. His faithful heart and all-seeing eye keep them ever in view. The world, and the church whom these humble men helped, may forget, yet will not He forget. From whatever muster-roll of benefactors and helpers their names may be absent, they will be in His list. The Apostle Paul, in his epistle to the Philippians, has a saying in which his delicate courtesy is beautifully conspicuous, where he half apologizes for not sending his greetings "to others my fellow-workers" by name, and reminds them that however their names may be unwritten in his letter, they have been inscribed by a mightier hand on a better page, and "are in the Lamb's book of life." It matters very little from what record our may be absent so long as they are found there. Let us rejoice that, though we may live obscure and die forgotten, we may have our names written on the breastplate of our High Priest as He stands in the Holy Place, the breastplate which lies close to His heart of love, and is fixed to His arm of power.

The forgotten and unrecorded work lives too in the great whole. The fruit of our labor may perhaps not be separable from that of others, any more than the sowers can go into the reaped harvest-field and indentify the gathered ears which have sprung from the seed that they sowed, but it is there all the same; and whosoever may be unable to pick out each man's share in the blessed total outcome, the Lord of the Harvest knows, and His accurate proportionment of individual reward to individual service will not mar the companionship in the general gladness, when "he that soweth and he that reapeth shall rejoice together."

The forgotten work will live, too, in the blessed results to the doers. Whatever of recognition and honor we may miss here, we cannot be robbed of the blessing to ourselves, in the perpetual influence on our own character, of every piece of faithful even if imperfect service. Habits are formed, emotions deepened, principles confirmed, capacities enlarged by every deed done for Christ, which make an overmeasure of reward here, and in their perfect form hereafter in heaven. Nothing done for Him is ever wasted. "Thou shalt find it after many days." We are all writing our lives, histories here, as if with one of these "manifold writers"—a black page beneath the flimsy sheet on which we write, but presently the black page will be taken away, and the writing will stand out plain on the page behind that we did not see. Life is the flimsy unsubstantial page on which our pen rests; the black page is death; and the page beneath is that indelible transcript of our earthly actions, which we shall find waiting for us to read, with shame and confusion of face, or with humble joy, in another world.

Then let us do our work for Christ, not much careful whether it be greater or smaller, obscure or conspicuous, assured that whoever forgets us and it He will remember, and however our names may be unrecorded on earth they will be written in heaven and confessed by Him before His Father and the holy angels.—Rev. Alexander Maclaren.

When the Lord listens for the din of his workshop, He too often hears but a symphony of snores from the droning Churches.—Ram's Horn.

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NOTICE.

The W. H. M. Society of the East Texas Conference will hold its annual meeting in Timpson, Dec. 14-18, during the Annual Conference. Each Auxiliary is expected to send a delegate.

An executive meeting will be held Wednesday, Dec. 13, at 3 p. m. The officers of the Conference Society and the District Secretaries are members of this committee, and are urged to be present. Send names to Rev. J. W. Downs, Timpson, Texas.

MRS. GEORGE CALL,
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Orange, Texas.

FROM GEORGETOWN, NORTHWEST TEXAS CONFERENCE.

The Georgetown Auxiliary of the Woman's Foreign Missionary Society can record two very interesting events as having occurred during the past month.

On the evening of October 24 Miss Maria L. Gibson, Principal of Scarritt Bible and Training School, Kansas City, Mo., arrived, and was our guest for two days and nights. She was accompanied by Miss Mattie Wright, of Waco. Mrs. W. L. Davidson entertained them in her home.

By virtue of her positon at the head of our Training School Miss Gibson commands our deepest interest. She is also First Vice-President of the Woman's Board of Foreign Missions, and from its organization twenty-one years ago has been an ardent supporter of the work.

She spoke to delighted audiences three times, twice at the church and once at the Ladies' Annex of Southwestern University. In her personality she embodies those graces which form the highest ideal of Christian womanhood, and which are the product of broad culture and deep piety. Quiet, self-possessed, thoroughly conversant with her subject, full of earnestness, no wonder her message thrills the heart and its influence lingers to inspire us with a new desire to give our lives wholly to Christ for service.

It is hoped that here in Georgetown, where so many young girls are receiving training for life, some may yield to the desire to thoroughly equip themselves for Christian service by a course at Scarritt Bible and Training School after they are through here. The departments of the school are well known. The department of Bible Study appeals to every young woman who would add to other accomplishments a rich store of Bible truth, and give her a knowledge which will better fit her for all the varied relations in which a good woman's influence is felt.

In the Nurses' Training Department the students acquire a profession which gives them a means for earning an independent livelihood as well as opens the way for a truly Christlike service. Our medical missionaries are doing most effective work. But most important of all, the training of candidates for missionary work. This appeals to the young woman who has reached the point in Christian experience where she can say, "Here am I; send me"—where her love for souls is so strong that she is willing to go to the uttermost parts of the earth, if need be, to witness for Jesus.

May the dear Lord give us many such girls to fill the Training School and go out to bless the world. Our prayers follow Miss Gibson back to the scene of her labors, where such delicate tasks and great responsibilities await her.

The second event to be noted was our observance of Missionary Rally Day. Our pastor, Bro. Campbell, preached a strong and effective sermon on Foreign Missions. In the afternoon "The Little Workers" held a public service. Their recitations and songs were full of interest. Mrs. Harper, the lady manager, and Miss Jessie Clower, organist, had shown great skill and patience in training them. Very beautiful and hopeful do the words of the Gospel sound from the lips of little children, and akin to angels must be their songs of praise. We know that He who said, "Of such is the kingdom of heaven," smiles on their efforts to serve Him. A pleasing feature of the afternoon's exercises was a brief, practical talk by Mr. Thomas Hu, a Chinese student in Southwestern University. He has taken a four years' course in the Anglo-Chinese College, at Shanghai, and speaks English fluently and correctly. He is also well educated in his own language and has served as interpreter for some of our missionaries. He comes to this school, by Bro. Hendry's influence, to better equip himself for the work of a Christian minister in his native land. It makes our missionary work seem more real and more important to hear from his lips an account of his own family, who are idol worshipers. Our Christian students will give to him that cordial sympathy and appreciation which are due him, not only as a foreigner in a strange land, but as a brother in Christ.

MRS. F. B. SINEX.

ANNUAL MEETING.

At the annual meeting of the Woman's Home Mission Society at Plano, in October, the following District Secretaries and heads of departments were elected: Dallas District, Mrs. W. M. Crow, Oak Cliff; Bowie District, Mrs. H. H. Halsell, Decatur; Bonham District, to be supplied; Gainesville District, Mrs. Virgie Apperson, Gainesville; Sherman District, Mrs. Frank P. Varley, Collinsville; Greenville District, Mrs. E. W. Harris, Greenville; Terrell District, Mrs. M. H. Neely, Terrell; Paris District, Mrs. G. W. Bedford, Paris; Sulphur Springs District, Mrs. R. B. Vaughan, Sulphur Springs; "Our Homes" and "King's Messenger," Mrs. S. H. Chiles, Oak Cliff; "Systematic Giving," Mrs. L. P. Smith, Oasis; "Parsonage," Mrs. W. W. Williams, Decatur; "Loan Funds," Mrs. Viola Hunt, Dallas; "Baby Roll," Mrs. W. T. Beverly, McKinney; "Home Missions," Mrs. A. P. Powers, Dallas; "Reading Course," Mrs. J. H. Bowman, Plano; "Temperance," Mrs. ——— Chapman, Greenville; managers of Mission Home: Mrs. H. A. Evans, Corresponding Secretary Conference Society; Mrs. L. P. Smith, Mrs. L. E. R. Schimelpfenig.

ANNUAL MEETING W. H. M. S. WEST TEXAS CONFERENCE.

The eight annual session of the Woman's Home Mission Society of the West Texas Conference convened in Floresville, Oct. 28-31. While the attendance of delegates was below the average, never has there been a more pleasant or profitable meeting in the history of our work. The good people of Floresville vied with one another in doing honor to their guests. From the moment when the reception committee greeted us at the depot until the time they bade us "God-speed" on our homeward way, we were made to feel the welcome so warmly expressed at our opening session by Mrs. W. O. Stephenson, and to which on behalf of the Conference Society, Miss Belle Wallace, of Cuero, made gracious response. Large and interested congregations were the order of the day on Sunday when, at the morning hour, Rev. J. F. Webb preached our annual sermon, and in the evening Rev. Thomas Gregory delivered an address on Christian education. Monday morning found everyone ready for work, and the business of the society was dispatched with much zeal and contrary to man's idea of woman's ways, parliamentary law was "used and not abused." The reports of the Corresponding Secretary and Treasurer of the Conference Society gave adequate idea of the condition of affairs in the various Auxiliaries, and prove our standing as a conference organization, and this is good or bad according to the way the Local Corresponding Secretaries and Treasurers have met the requirements of their office. If reports are late, or worse, if not sent at all, the whole will suffer in the final showing. The discussion of such topics as "Systematic Giving," "The Benefits of Home Mission Work to Church and Individual" and "City Missions" were interspersed through the regular routine business, and were helpful to all, as individual ideas and experiences were drawn out, and more time and interest was given the rescue work than any other feature in the Home Mission field.

Mrs. Ireland, Superintendent of the Rescue Home in San Antonio, told many facts concerning it, which were of far more than passing interest to the little band of women under the sound of her voice; for each resolved to do more than they had ever done before to infuse new zeal and increased vigor into the Home Auxiliaries, and we are confident that our next annual meeting will show the fruits thereof.

Our Conference Society was ably represented at the Board meeting held in Dallas, last April, by our President, Mrs. T. W. Moore, of Seguin, who entertained us with a graphic account of the proceedings, and many incidents not recorded in the minutes furnished food for reflection.

Plans were made looking to the securement of a city missionary for San Antonio, a long-deferred hope we wish to see realized within the year. The annual election of officers resulted as follows: President, Miss Alice Starkey; First Vice-President, Mrs. F. H. C. Elliott; Second Vice-President, Mrs. M. C. Sale; Corresponding Secretary, Mrs. J. L. Cunningham; Treasurer, Mrs. H. C. King; Recording Secretary, Mrs. E. G. Lowe.

Briefly told, the meeting was a success, and while the Home Mission Society of the West Texas Conference may not accomplish great things, the work they are doing will be counted at the final reckoning, and there will be some to "arise and call them blessed." A loyal band of zealous women! Their labors will bring forth fruit that shall not perish!

MRS. J. L. CUNNINGHAM.
San Antonio, Texas.

A TEXAS WONDER.
HALL'S GREAT DISCOVERY.

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

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R. BUSCHICK, Druggist.
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When there is a fire in the church, the people will gather about the hearth.—Ram's Horn.

The household remedy is Hunt's Lightning Oil. All aches and pains quickly relieved. Satisfaction or money refunded.

UNANSWERED LETTERS

Nov. 15, L. F. Palmer, stop and change.
Nov. 16, C. R. Lamar, has attention.
Thomas Gregory, sub. R. H. Fields, sub. D. F. Brown, will have attention.
Nov. 20, J. F. Bludworth, subs.
Nov. 21, Jesse Willis, sub.
Nov. 22, J. D. Crockett, sub. I. J. Coppedge, sub and change.
Nov. 24, Ellis Smith, will have attention.
L. W. Carleton, change. J. L. Hollers, change mail. L. C. Matthis, sub and change. G. W. Davis, will have attention. M. F. Daniel, change. W. A. Manly, sub.
Nov. 27, G. S. Sandel, sub. V. G. Thomas, sub. A. P. Hamilton, sub. J. J. Canafax, sub.
Nov. 28, G. W. Riley, has attention. J. H. Stewart, sub. G. H. Collins, sub.
Nov. 29, H. P. Shrader, sub.

Fort Worth District—First Round.

North Fort Worth, at Riverside	Dec. 2, 3
Peach Street	Dec. 3, 4
Polytechnic	Dec. 10, 11
Glenwood	Dec. 10, 11
Arlington, at Arlington	Dec. 16, 17
Trinity	Dec. 20
Missouri Avenue	Dec. 23, 24
Burleson, at Oak Grove	Dec. 30, 31
Mansfield, at Mansfield	Dec. 31, Jan. 1
Cresson, at Cresson	Jan. 6, 7
Joshua, at Marvstown	Jan. 13, 14
Mulkey Memorial	Jan. 20, 21
First Church	Jan. 21, 22
West Cleburne, at Rome	Jan. 27, 28
Cleburne	Jan. 28, 29
East Cleburne, at Watt's Chapel	Jan. 30
Grapevine, at Grapevine	Feb. 3, 4
Covington, at Center Point	Feb. 10, 11
Bluff, at Chapel Grove	Feb. 11, 12
Azle, at Azle	Feb. 17, 18
Smithfield, at Keller	Feb. 24, 25

District stewards' meeting at First Church, Fort Worth, Tuesday, December 12, at 7:30 p. m.
B. B. Bolton, P. E.

Brownwood District—First Round.

Blanket	Dec. 2, 3
Brownwood	Dec. 7
Robert Lee, at Hayrick	Dec. 10, 11
Bolton, at Spring Creek	Dec. 13
Ballinger	Dec. 15
Winters	Dec. 16, 17
Indian Creek	Dec. 23, 24
Center City	Dec. 30, 31
Goldthwaite	Jan. 1
Glenrose, at Midway	Jan. 6, 7
Coleman	Jan. 8
Comanche cir. at Sidney	Jan. 13
Comanche sta.	7 p. m. Jan. 13
Fleming	Jan. 14, 15
Bangs, at Thrifty	Jan. 20, 21
Lometa, at Lometa	Jan. 27
Zephyr, at Mullin	Jan. 28, 29
May, at Pleasant Valley	Feb. 3
Burket, at Burket	Feb. 4, 5
Santa Anna	Feb. 10, 11

District stewards meet in Brownwood December 4, at 10 a. m.
O. F. Sensabaugh, P. E.

Corsicana District—First Round.

Corsicana sta. at Corsicana	Nov. 25, 26
Brandon, at Brandon	Dec. 2, 3
Frost, at Frost	Dec. 4
Blooming Grove, at Blooming Grove	Dec. 5
Barry, at Barry	Dec. 6
Rice, at Rice	Dec. 7
Kerens, at Kerens	Dec. 9, 10
Hester, at Long Prairie	Dec. 11
Wortham, at Wortham	Dec. 12
Cotton Gin, at Forest Glade	Dec. 13
Mexia, at Mexia	7:30 p. m. Dec. 13
Horn Hill, at Horn Hill	Dec. 16, 17
Groesbeck, at Groesbeck	7:30 p. m. Dec. 17
Thornton, at Thornton	Dec. 18
Corsicana cir. at Zion's Rest	Dec. 23, 24
Dawson, at Dawson	Dec. 25
Hubbard City, at Hubbard City	Dec. 29
Armour, at Armour	Dec. 30, 31
Dresden, at Dresden	Jan. 3

The pastors of the Corsicana District will please meet in Corsicana, at the Methodist Church, December 13, 1899.
E. A. Bailey, P. E.

Gatesville District—First Round.

Meridian	Dec. 9, 10
Killeen and Nolanville	Dec. 16, 17
Gatesville mis.	Dec. 23, 24
Gatesville sta.	Dec. 24
Crawford	Dec. 30, 31
Oglesby	Jan. 6, 7
McGregor	Jan. 7, 8
Jonesboro	11 a. m. Jan. 10
Coryell City	Jan. 13, 14
Evant	11 a. m. Jan. 19
Hamilton	Jan. 20, 21
Bee House	Jan. 27, 28
Brookhaven	11 a. m. Feb. 1
Caperas Cove	Feb. 3, 4
Lampasas	Feb. 4, 5
Harmony	Feb. 10, 11
Valley Mills	Feb. 17, 18

The District Stewards are called to meet in the Methodist Church at Gatesville, Texas, Wednesday, December 20, at 1:30 p. m.
J. G. Putman, P. E.

San Angelo District—First Round.

San Angelo cir. at Grape Creek	Dec. 2, 3
Sherwood, at Knickerbocker	Dec. 9, 10
Ozona and Sonora, at Ozona	Dec. 16, 17
Menardville and Junction	Dec. 23, 24
Paint Rock, at Paint Rock	Dec. 30, 31
Mason, at Bethel	Jan. 6, 7
Pontotoc, at Fredonia	Jan. 13, 14
Brady, at Brady	Jan. 20, 21
Milburn, at Milburn	Jan. 27, 28

Theophilus Lee.

Waxahachie District—First Round.

Hillsboro	Dec. 2, 3
Italy, at Italy	Dec. 9, 10
Waxahachie	Dec. 23, 24
Midlothian	Dec. 30, 31
Alvarado	Jan. 6, 7
Grandview, at Island Grove	Jan. 7, 8
Lovelace, at Lovelace	11 a. m. Jan. 13
Itasca, at Itasca	Jan. 13, 14
Milford, at Milford	11 a. m. Jan. 15
Mountain Peak, at Sardis	Jan. 20, 21
Red Oak, at Ovilla	Jan. 21, 22
Ferris, at Bristol	11 a. m. Jan. 24
Cris, at Village Creek	11 a. m. Jan. 25
Bardwell, at Elm Branch	11 a. m. Jan. 26
Forreston, at Glenwood	Jan. 27, 28
Ennis, at Ennis	Feb. 3, 4
Palmer, at Ferris	Feb. 10, 11

The District Stewards will please meet in Waxahachie December 28, at 10:30 a. m.
Horace Bishop, P. E.

Weatherford District—First Round.

Weatherford, Coutts Memorial	Dec. 2, 3
Weatherford, First Church	Dec. 9, 10
Mineral Wells	Dec. 16, 17
Weatherford mis.	Dec. 23, 24
Thurber	Dec. 29
Gorgon and Strawn	Dec. 30, 31
Huckabay	Jan. 2
Zanger	Jan. 4
Forester	Jan. 6, 7
Breckenridge	Jan. 10
Olivsville	Jan. 13, 14
Santo	Jan. 17
Palo Pinto	Jan. 20, 21
Millsap	Jan. 27
Whitt	Jan. 27
Aledo	Jan. 27, 28
Springtown	Jan. 31

The District Stewards will meet in First Church, Weatherford, Dec. 28, 1899.
John R. Morris, P. E.

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Just one month more and then we have Christmas. Have you thought of a suitable present?

What do you think of a Talking Machine? That is a present that the whole family will enjoy, not only for Christmas week, but for years to come. You can have the latest operatic selections, all the new songs, all the new band pieces, negro songs, etc.

No 1—All complete, with japanned horn and oak cabinet at **$12.00**

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No. 3—Extra large, clock motor, full nickeled, with recorder and reproducer **$25.00**

All kinds of records and supplies. Concert on Home Grand in toy dept. at 10 a. m. and 3 p. m.

Have you thought of the great amount of pleasure you can get from a good Kodak or Camera, both for young and old? There is but one Kodak—it is the Eastman. We sell the

$8.00 Bull's Eye for	$6.00
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Football weather is here—in fact, it is good weather for exercise of any kind. We offer Black Rubber Balls—

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Rugby Ball—

Full leather with bladder	$1.00
Full leather, pebble calf, bladder	$2.25
Punching Bags—Spaulding's Standard:	
Maroon leather	$1.50
Glove leather, one piece	$2.00
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Whitley Exercisers in all qualities at reduced prices. We can give you choice of different strengths at any price you may select. Price complete,

$2.75 $3.65 $4.50

Write for CHRISTMAS CATALOGUE.

A

Knit Underwear.

For Ladies—It is true that we have not had very cold weather, but our stock is broken all the same. Now these odds and ends are troublesome to us, and we want to close them out, so here is the opportunity for shrewd buyers:

Ladies' Fine Swiss Ribbed Merino Vests, white and natural, good value at $1.25, now marked **$1.00**

Ladies' Silver Gray Ribbed Cotton Vests and Pants, extra weight and fleeced, our reg. 35c quality, now **25c**

Ladies' Ribbed Ecru Cotton Vests and Pants, superior quality, with neat silk trimming, regular price 40c, now marked down to **33⅓c**

Ladies' Swiss Ribbed Ecru or White Cotton Vests and Pants, superior quality combed Maco cotton, regular price 50c, are marked down to 39c, two for **75c**

Ladies' Ribbed Cream Cotton Vests, extra fleece lined, very warm and comfortable, our regular 60c qualities, marked down to **50c**

Ladies' Swiss Ribbed Pure Wool Vests, high neck and short sleeves, our regular $1.50 quality, marked to **95c**

Heavy weight Pure White Mercerized Cotton Vests and Pants, they have the fine appearance of silk, our regular price is 75c, for this sale they are marked down to **50c**

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LINES.

We had a little darling, scarcely four
years old,
But to us who knew and loved her
Her worth could ne'er be told;
But now she's gone to heaven—
She was too pure for earth.
We tried so hard to keep her
From the chilling arms of death.
God give us grace to conquer
This selfish wish within
To have her back among us
Where all is death and sin.
Help us to look to Jesus,
Who doeth all things well,
And at last to gain that heavenly
home
Where all pure spirits dwell;
For there we'll meet little Nadene,
Who as a bud to us was given;
But now with her baby fingers
She beckons us on to heaven.
Help us to bear our burdens,
And at last to say we've won.
Teach us, O God, the way to say,
Thy will, not curs, be done.

JULIA SIMMONS.

Dallas, Texas.

CORN BREAD AND BERRIES.

At a missionary meeting not long ago a lady who had spent some years teaching among the mountain whites told of the great poverty of her scholars. As an illustration, she said she often looked into their lunch pails and found nothing but corn bread and berries!

However this may have impressed the majority of her hearers, there were some who wished that as sensible lunches might be found in the baskets of all well-to-do children from comfortable homes. After all the instruction that mothers have had, it is a surprising fact that many of them still allow their children to carry lunches consisting of pie and cake. Indeed, many times, instead of taking the trouble to have a suitable lunch put up for them at home, they give them money to buy something at the baker's. This is usually spent for sweet buns, cream puffs, chocolate eclairs or something similar, just the food that children who spend several hours studying in a close schoolroom ought not to have.

Undoubtedly it is a trouble to put up dainty, attractive lunches, and few servants can be trusted to attend to it properly. It is one of the things which require thought and planning, as well as interest in the individual for whom the lunch is prepared. When a child turns from her lunch in disgust, saying, "I'm so sick of taking out two pieces of bread and butter, a doughnut and a piece of pie," it is pretty evident that her mother has not sufficiently interested herself in the child's physical welfare.

Entire wheat bread is of special value to growing children, and carefully made sandwiches of this bread are generally liked by them. A good way to make them at first is to have one slice of white bread and the other of brown. The slices should be cut thin, and if meat is used for the filling it should be of the choicest, and either minced fine and spread closely, or cut in thin, dainty slices and pressed down so that it will not drop out. The sandwiches should be first wrapped in paraffin paper and then in a napkin. Fruit of some kind, or berries, should acompany every lunch, and in winter nuts, cookies, plain cake or homemade candy may be added. Daintiness and variety should always be considered, though fit is of the first importance that wholesome, nutritious food should be provided.

"There's no use my putting up any lunch for Marion," said a kind-hearted mother, as she opened her daughter's lunch-box. "She brings it back home half the time and I'm not sure but she throws away the other half."

As I looked at the sandwiches made of thick slices of not too attractive bread and "hunks" of cold meat, the big piece of chocolate layer cake and the pickle all jumbled in together, so that the bread was daubed with chocolate and the cake smelled of vinegar, I did not wonder that the delicate girl could not force herself to eat it.

"Let me put up Marion's lunches the week that I'm here," I asked and, permission being granted, I exerted myself to make the very best use of the materials at hand. The result was that Marion's lunch-box came back empty all the rest of my stay. "That celery was splendid this noon," said Marion, one night. "Why didn't you ever think of putting it in, mamma? And those peanut sandwiches! Why, I believe I could have eaten a dozen more. Are they really made of the very same bread that those old thick ones used to be made of? Does just cutting them thin and in pretty shapes make all the difference?"

"It's the very same bread," I answered.

"And I don't see why you can't eat one kind just as well as the other," said Marion's mother. "It's just the same thing, only one happens to suit your fancy better than the other. I'm thankful enough to get something that you can eat, but I do wish it wasn't quite so much trouble."

Yet since good food is necessary for the proper physical and mental development of school children, and these years of growth are in some respects the most important of their lives, does it not pay to take the trouble? Better the corn bread and berries of the poor little mountain whites than the unwholesome sweets, carelessly thrust into the lunch boxes of some of our Northern boys and girls.—Martha C. Rankin, in Congregationalist.

IT'S MIGHTY COMFORTIN'.

Oh, it's mighty comfortin', when your
hair is gettin' thin,
And the wrinkles in your face have
come to stay,
Just to feel her little hand smoothin'
out each silver strand
While you meet her lovin' look and
hear her say:

"John, my dear, it seem as though
every day you live you grow
Handsomer than in the olden days,'
And you smile back at your wife, while
you think in all your life,
You never heard a sweeter word of
praise.
Then somehow the teardrops rise to
your dim old fadin' eyes,
While you kiss the tender hand
still white and small,
And you try to tell her how you loved
her then—you love her now,
But, bless me, if the words will come
at all!
For just then it comes to you to think
of trials she's gone through
And borne without a murmur for
your sake.
You can only bow your head at the
lovin' things she's said,
And your poor old heart can only
ache and ache.
But she knows what ails you then, and
she kisses you again,
While you hear her gentle whisper,
sweet and low:
"Life has bro't more hopes than fears;
We have known more smiles than tears,
You're the dearest dear of dears,
John Anderson, my Jo!'"
So it's comfortin', I say, when your
hair is gettin' gray,
And you're slippin' down life's hill
a-mighty fast,
Just to feel her little hand strokin'
back each silver strand,
While she whispers that she loves
you to the last.

—The Farmer's Voice.

"AWFUL."

The schoolgirl's use of "lovely" to express all the varied emotions of the human heart is proverbial. The use by matron, maid and child of "awful" and "awfully" may not yet have been made proverbial by general newspaper comment, but it is none the less one of the commonest cases of assault and battery against the English language. We corrected the children when they said: "It was awful hot in the schoolhouse to-day;" "Johnny Barnes cheated awfully at marbles;" "The teacher read an awful funny story this afternoon;" and they pleaded in excuse: "Everybody says 'awful.'"

We kept a partial record one day. The neighbor who came to return a sample of borrowed coffee said: "It was awfully good." And she was a former schoolmistress, too! Another neighbor came to see if we wanted one of the kittens. "They were too awfully cunning to drown." A caller said: "Did you notice the mistake the choir made last Sunday? Wasn't it awful?" Another caller told us that the streets were "awfully dusty," and that "Mrs. Brown, the new milliner, had some awfully new hats." The servant girl thought the steak looked as though it would be "awful tough." And so it went on through the whole day. At supper-time the big dictionary was brought out, and the definitions of the obnoxious words were read and explained. Then by common consent a system of fines and rewards was inaugurated as an incentive to reform. "Eternal vigilance" proved to be indeed "the price of success;" but watchfulness won the victory, and "awful" and awfully" were soon successfully boycotted. The children found little difficulty in supplying appropriate adjectives and adverbs in place of the objectionable rejected ones.—The Congregationalist.

"CONSIDER HIM."

There has never been a believer like Jesus Christ. If you want to see what faith can do, look off from your fellow man, look away from your fellow creatures, straight to Jesus Christ. Consider him, the Pattern Believer. If you are in quest of God, and want to spell out his name, if you desire to put your finger—if I may reverently say it—upon the divine pulse and know how it beats toward you, lay hold of the hand of Jesus, for God, God, the whole God, was in Christ reconciling the world unto himself, not imputing unto men their trespasses. Whoso wants to know God, let him consider Jesus the Revealer of God. Whoso is overwhelmed with a sense of his sins and desires to leap as an hart as the conviction of his pardon reaches him, let him consider the Lamb of God who takes away the sin of the world. But the man who is a Christian, who wants to know what his faith will do for him, what sort of a man it will make of him, let him consider Jesus, look off to him as a believer, and see in the soaring heights to which his faith carries him the possibilities of every individual, regenerate soul.—Rev. Dr. John Clifford.

He (telling a hair-breadth adventure): "And, in the bright moonlight, we could see the dark muzzles of the wolves." She (breathlessly): "O how glad you must have been that they had the muzzles on."

TEXAS ANNUAL CONFERENCES
Held by Bishop Hargrove.

Texas Marlin, Tex.....Dec. 6
East Texas, Timpson, Tex.....Dec. 14

STATISTICAL TABLE OF THE NORTH TEXAS CONFERENCE FOR 1898-9.

NAME OF DISTRICT.	Local Preachers.	Total Members This Year.	Additions on Profession of Faith.	Additions by Certificate and Otherwise.	Removals by Death, Certificate & otherwise	Baptisms. Infants.	Baptisms. Adults.	No. Societies in Conference.	Houses of Worship. No. of.	Houses of Worship. Value of.	Houses of Worship. Indebtedness on.	Parsonages. No. of	Parsonages. Value of	Parsonages. Indebtedness on	District Parsonages. Value of	District Parsonages. Indebtedness on	Value of Other Church Property.	Expended for Churches and Parsonages	Churches Damaged or Destroyed. No of	Churches Damaged or Destroyed. Amount of Damage
Dallas	21	3080	301	312	442	91	214	32	28	$91,700 00	$3171 30	13	$22,150 00	$345 00	$2500		$2775 00	$ 234 00		
Terrell	16	1758	168	178	630	147	230	31	22	27,750 00	920 70	16	14,800 00	275 00	1500		1,640 00	1,200 75		
Greenville	29	3656	426	313	522	83	317	39	45	77,450 00	570 00	16	14,870 00	425 00	1800		1,010 00	1,302 00	1	50 00
Sulphur Springs	12	1577	334	302	514	73	202	62	43	36,800 00	2032 00	16	11,400 00	182 00	1200		2,411 00	2,971 00		
Gainesville	11	1027	356	375	506	91	147	76	40	63,800 00	140 00	11	12,540 00	350 00			1,750 00	6,547 00		
Paris	19	3654	625	487	470	91	380	53	46	70,770 00	1072 00	16	11,700 00	85 00	1500		1,285 00	1,928 50		
Bonham	17	1297	169	234	435	69	178	40	29	31,400 00	51 00	12	9,650 00	112 50	2000		15,425 00	12,754 00	1	600 00
Sherman	13	3080	197	249	471	56	110	40	29	49,775 00	175 00	10	10,150 00		1500		1,300 00	11,997 75	1	275 00
Bowie	12	1217	365	108	631	101	198	78	42	44,100 00	950 00	20	11,500 00	181 00	1500		10 00	10,113 15		
Total	212	17,166	3141	2578	4657	801	1976	393	334	$468,626 00	$8485 20	140	$120,125 00	$1420 50	$15,500		$29,104 00	$ 61,447 65	4	$1025 00
Total last year	215	16,677	2466	2284	3930	888	1481	365	329	362,240 00	9048 15	131	103,180 00	2427 00	13,500		28,727 00	40,711 65	3	600 00
Increase		489	578				495		5	61,386 00			17,045 00				377 00	20,735 70	1	425 00
Decrease	3			6	53	84		2			1062 85	1		906 50						

NAME OF DISTRICT.	Insurance Statistics. Insurance Carried.	Insurance Statistics. Premiums Paid.	Insurance Statistics. Losses Sustained.	Insurance Statistics. Collections on Same.	Presiding Elder. Assessed.	Presiding Elder. Paid.	Preacher in Charge. Assessed.	Preacher in Charge. Paid.	Bishops. Assessed.	Bishops. Paid.	Conference Claimants. Assessed.	Conference Claimants. Paid.	Foreign Missions. Assessed.	Foreign Missions. Paid.
Dallas	$45,300 00	$519 30			$1750 00	$1582 25	$11,405 00	$10,429 55	$215 00	$172 85	$812 00	$ 677 25	$1162 00	$1091 45
Terrell	6,300 00	108 00			1650 00	1480 40	10,173 00	9,040 55	192 00	162 00	691 00	525 00	1110 00	965 80
Greenville	20,300 00	275 25			1557 00	1415 15	15,801 00	9,402 40	191 00	140 75	1081 00	1081 00	1081 00	780 00
Sulphur Springs	9,278 00	108 25			1400 00	1 04 55	7,560 00	6,410 40	182 00	145 40	691 00	564 00	1110 00	732 85
Gainesville	18,500 00	425 00			1718 40	1286 75	8,460 00	8,434 98	194 00	155 00	731 00	731 00	1081 00	780 00
Paris	19,600 00	216 00			1505 00	1410 15	8,978 70	8,498 20	187 00	171 00	728 00	728 00	1185 00	1035 00
Bonham	13,200 00	70 00	400 00	400 00	1500 00	1408 10	8,191 00	6,662 70	194 00	129 00	731 00	731 00	1185 00	731 00
Sherman	12,050 00	200 00	40 00	40 00	1511 00	1290 68	9,538 75	8,892 50	194 00	136 55	731 00	731 00	1185 00	731 00
Bowie	11,120 00	177 85			1325 00	1020 65	9,000 00	7,208 25	171 00	108 45	652 00	652 00	1040 00	776 25
Total	$155,848 00	$2049 85	$440 00	$440 00	$13,894 40	$11,874 77	$89,565 45	$75,033 30	$1702 00	$1327 45	$6308 00	$ 6052 25	$10,160 00	$7,556 25
Total last year	98,310 00	780 85	2250 00	1060 00	13,875 00	11,720 68	80,709 00	78,133 25	1671 00	1187 70	7033 00	6851 40	10,552 00	7,743 69
Increase	57,538 00	1269 00	1790 00	3380 00	21 40	154 09	856 45		31 00	139 75		200 85		187 56
Decrease								3,099 95			725 00		392 00	

NAME OF DISTRICT.	Domestic Missions. Assessed.	Domestic Missions. Paid	Church Extension. Assessed.	Church Extension. Paid.	Education. Assessed.	Education. Paid.	Paid Woman's Foreign Missionary Society	Paid Woman's Home Mission Society.	Paid Amer. Bible Society.	Orphanage. Assessed.	Orphanage. Paid.	Printing Minutes. Assessed.	Printing Minutes. Paid.	Other Objects.	Grand Total.
Dallas	$850 00	$702 85	$437 00	$437 00	$400 00	$218 30	$477 00	$3022 15	$10 30	$137 00	$137 00	$29 00	$21 00	$13 00	$ 6,784 10
Terrell	722 00	608 00	371 00	311 30	256 00	214 10	295 00	765 40	25 00	110 00	107 00	24 00	20 00	9 00	4,772 00
Greenville	765 00	492 75	393 00	243 50	246 00	146 90	173 80	1129 65	9 75	129 00	129 00	24 00	12 00	5,780 65	12,426 10
Sulphur Springs	722 00	444 00	371 00	229 00	256 00	109 75	45 90	952 20	21 00	116 00	118 45	24 00	10 00	3,971 00	10,772 00
Gainesville	765 00	363 65	394 00	281 65	269 00	114 35	253 10	2809 15	16 05	121 00	106 25	25 00	11 40	1,859 80	16,475 00
Paris	768 00	628 75	372 00	330 10	267 00	218 75	228 45	401 80	13 55	128 00	103 80	24 00	17 00	1,429 00	16,273 00
Bonham	768 00	470 00	394 00	213 00	271 00	146 70		218 75	17 70	126 00	126 00	24 00	12 00	13,500 00	28,427 00
Sherman	765 00	483 50	394 00	251 55	269 00	168 85	99 00	1014 40	9 85	118 00	118 00	24 00	12 00	1,300 00	17,997 75	1	275 00	27,554 60
Bowie	671 00	417 31	251 00	199 75	243 00	118 14	59 80	413 00	4 75	112 00	112 00	23 00	11 35	8,366 11	15,113 15			18,001 50
Total	$6796 00	$4814 61	$3577 00	$2514 08	$2287 00	$1484 06	$1491 68	$9026 15	$138 85	$1100 00	$1261 45	$223 00	$140 75	$50,841 62	$218,788 50
Total last year	6811 00	4475 73	3322 00	2165 69	2281 00	1259 10	1680 17	6230 40	152 20	1025 00	1092 75			40,711 65	170,409 44
Increase		338 88		188 39	16 00	225 86		2345 70		75 00	168 70			10,129 97	48,379 06
Decrease	15 00		145 00				188 49		13 35						

NAME OF DISTRICT.	Epworth Leagues. No. of	Epworth Leagues. Number of Members.	Sunday-schools. Schools.	Sunday-schools. Officers.	Sunday-schools. Teachers.	Sunday-schools. No. of Scholars.	Sunday-schools. Amt. Collected for Sunday Schools.	Sunday-schools. Amt. Collected for Missions.	Sunday-schools. Amt. Collected on Children's Day.	Sunday-schools. Amt. Collected for Other Objects.	Sunday-schools. Total Amount Raised.
Dallas	26	725	26	252	278	$ 2	$117 40	$ 93 80	$ 196 20	$ 1031 80
Terrell	16	349	29	240	270	227	21 00	21 00	21 00	199 17
Greenville	23	791	41	330	380	2	73 00	21 00	21 00	129 20	949 70
Sulphur Springs	15	424	16	245	294	2	58 00	21 00	21 00	129 20	749 70
Gainesville	13	500	20	200	268	2	73 00	21 00	21 00	130 65	746 32
Paris	17	621	41	297	347	2	73 00	30 00	30 00	147 45	861 25
Bonham	11	340	24	229	273	2	111 75	43 80	43 80	284 80	1086 42
Sherman	12	401	23	208	267	2	73 00	21 00	21 00	182 80	729 00
Bowie	16	529	43	301	350	2	58 00	21 00	42 32	422 81	1141 99
Total	149	4865	323	2302	2727	43	$1018 15	$ 893 20	$ 857 20	$ 4178 65	$ 8850 85
Total last year	139	4001	317	2281	2699	2	708 15	758 12	720 00	3620 00	5987 31
Increase		864	6	21	28	41	310 00	135 08	137 20	558 65	2863 54
Decrease	10	761	25	112	143	913					

NAME OF DISTRICT.

When God sends darkness, let it be dark. 'Tis so vain to think we can light it up with candles, or make it anything but dark. It may be because of the darkness we shall see some new beauty in the stars.—George S. Merriam.

FITS Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE $2 trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

Dr. Ends: "There is nothing serious the matter with Freddy, Mrs. Blackly. I think a little soap and water will do him as much good as anything." Mrs. Blackly: "Yes, doctor; an' will I give it to him before or after his meals?"

Our readers in need of Pianos or Organs should write J. H. Truesdale, Manager the great Jesse French Piano and Organ Co., 231 Elm Street, Dallas, Texas, the only Texas piano firm owning their building or a factory, thus saving you dealers' and agents' profits.

Special discount to ministers and on Pipe and Reed Church Organs.

MARRIAGE NOTICES.

At the home of the bride's mother near Gonzales, Texas, Mr. Nelson Stroute and Miss Narcissa Cobb, October 31, 1899, Rev. G. M. Gardner officiating.

At the home of the bride's parents, Moulton, Texas, Mr. Albert Wusterhouses and Miss Julia Wunnerburger, November 22, 1899, by Rev. G. M. Gardner.

At the residence of the groom's parents near Kyle, Texas, on November 12, at 3:15 p. m., Mr. James Odell and Miss Ollie Galbreath, Rev. W. O. Shugart officiating.

At the residence of the bride's parents four miles from Buda, Texas, on November 19, 1899, at 5 o'clock p. m., Mr. Geo. J. Shelton and Miss Willie Vardell, Rev. W. O. Shugart officiating.

On October 29, 1899, Mr. Geo. Trammell and Miss Sugene Smith, Rev. J. B. Turrentine officiating.

November 12, 1899, at the residence of Bro. D. M. Bartley, by Rev. T. M. Price, Mr. S. S. Cook and Mrs. Dora Wohlford, all of Stephens County, Texas.

At the residence of the bride's father, Isaac W. Moseley, on November 5, 1899, Mr. W. S. Hill and Miss Palstine Moseley, Rev. J. L. Yeats officiating.

HUNT'S CURE

Cures all skin diseases in all its various forms. No internal treatment necessary. Failing, money returned to purchaser.

Spend your Christmas at the old Home, for the cotton belt route will sell round trip tickets at one fare December 20, 21 and 22, good to return at any time within thirty days. Rates quoted by the OLD STATES. Write A. S. Wagner, G. P. and T. A. 237 Main Street, Dallas, Texas, for full information.

SANTA FE EXCURSION RATES.

Houston, Texas. One fare for the round trip on the distance plan December 4, limited for return December 13, account Annual Conference M. E. Church (colored).

Houston, Texas. Account of Masonic Grand Lodge, December 3 and 4, one fare for the round trip, with minimum rate of $1.00, limited to two days from day of sale for final return. An arrangement has been made whereby if tickets are deposited with joint agent on or before date they have expired, an extension of limit can be secured up to December 9.

Houston, Texas. Account of Fruit, Flower and Vegetable Festival, one fare for the round trip, tickets on sale December 10 to 13 inclusive, limited for return December 16. Special low rates on special dates. See agents for particulars.

One and one-third fare on the certificate plan, as follows:

Brenham, Texas. Account of Grand Lodge, Ancient Knights of Liberty, December 12.

Greenville, Texas. Account of Texas Christian Lectureship, to be held December 5 to 8.

Dallas, Texas. Account of North Texas Medical Association meeting, to be held December 12 to 15.

Holiday rates to the OLD STATES via the COTTON BELT ROUTE, on sale December 20, 21 and 22, limited for thirty days, at ONE FARE for the round trip. For information as to through cars, rates, accommodations or connections, address A. S. Wagner, G. P. and T. A., 237 Main Street, Dallas, Texas.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

PORTER.—I wish to make record of a loss that Texas has sustained in the death of Robt. Porter, of Porter's Prairie, Burleson County. Born in 1825, at Bowling Green, Ky., he came to Texas with his father in 1834, where, with his six brothers, he grew old. John and Milton were ministers of the Methodist Church. Newell, Jerome, Thomas and Beverley engaged in other honorable pursuits. They were videttes on the advance line of civilization, fighting for Texas independence and to emancipate the South from 1861 to 1865. They all were hardy pioneers. I know them well. Considering the environments and opportunities, they were a marvelous family. Robert was the ideal gentleman and Christian in home, in Church, in business, in the community. His whole endeavor was to make men better, to rear a Christian family and be faithful to his obligations. His first wife was Miss Sallie Appleton Choate, a niece of the great Massachusetts lawyer, Rufus Choate, who bore him four boys and three girls. Among the former is the Hon. R. C. Porter, a well known lawyer of Dallas. One daughter, Fannie, died at the age of sixteen, while at school at Chappell Hill. The rest survive their father, all noble sons and daughters of a noble father. Mrs. Porter died in 1873. Robert Porter afterwards married Miss Minta Robertson. Their nine children are all living. Every member of the family except the two youngest, eight and ten years of age, are earnest, faithful, consistent members of the Methodist Church. Could a sweeter, nobler epitaph be written? These are results that do not come by chance. They are inherited propensities, cultivated by precept and example. His life was a long sacrifice for his children, in educating and preparing them for the duties to come. Like every wanderer on the earth, he had his Gethsemane; but his life was ideally peaceful. He walked and talked every day with the "Pale-staggering Jew," and a bleeding head with a crown of thorns was always before him. Beyond doing well his part to rescue this State from the dominions of border outlaws, his life was as placid and as quiet as the fishpools of Heshbon. His home was a refuge, and the door always open for the ministry, and those who have broke bread in this home no man can count. His State, like his home, he tried to keep in order. He was the neighbor and friend of men who have made Texas history, among them, the Rev. Dr. Carroll, of Waco. He was my best friend in early professional life. He was comfortable in the possession of material things, but he was rich in all that likens life to the divine. Who would not be like him? The memory of hours spent in his home will remain, though the pall mist of death lies cold between us. He was meek, but the world was blessed when he entered it. He can claim the promised mercy, for he forgave. He was pure in heart, and shall see God. He was a peacemaker, and therefore a child of God. These are the crystallization of truths once preached upon a mount. Of all the men I ever knew, it could least be said of him: "Come, Charon, come; I signal you to-night; come row me o'er the flood—I have lost life's fight." No, you fought a good fight. You kept the faith. Peace now enfolds you.

V. P. ARMSTRONG.

CRISWELL.—John H. Criswell was born in Fayette County, Texas, September 12, 1852, and died at his home in Matador, September 22, 1899, at sunrise; was married to Miss Josie Jones September 2, 1875; was the last son living of W. V. Criswell, who fought in the battle of San Jacinto; was converted at Childress in a Methodist meeting held at that place in 1892, and joined the Church two years later, during a meeting held by Bro. Abe Mulkey, accepting his infant baptism, however raised by a Baptist mother. The cause of Bro. Criswell's death was by roping a cow, and, in dropping the coil and stopping his horse, he dropped the last coil around his neck. The cow, running at full speed, jerked him from his horse and almost severing his head from the body, as the rope was tied to the horn of his saddle. His cousin, J. L. Criswell, realizing the great danger, ran and cut the rope. Bro. Criswell soon became conscious and decided he could ride home, a distance of four miles. His father, mother one brother and sister preceded him to the "shining courts of glory." He leaves a wife, eight children and three sisters and many friends to mourn their loss of a dear husband, a loving father and brother. Indeed the Church has lost a jewel, but our loss is heaven's gain. How pleasant was that home; but now how sad. But they weep not as those that have no hope. Bro. Criswell was a great friend of the writer. The last night of the Methodist meeting, when I was struggling over the work God had given me, and feeling my unworthiness, Bro. Criswell came to me, put his arms around my neck and said: "Bro. Charlie, I'll pray for you." How sad indeed to give up such a friend and brother. How the mother weeps; but, thanks be to God, that we know we shall meet him in the land where sorrow has never gone and where we shall regain the lost loved ones and sing God's praise throughout endless eternity. Cheer up, dear ones, in that day "God will wipe away all tears from our eyes."

C. D. PIPKIN.

Matador, Texas.

MILO.—Martha Milo was born January 24, 1897; died November 5, 1899, very suddenly, with croup. Little Martha was the baby of the home, and was a very bright child for her age. She would come to Sunday-school with her little brothers and sisters, and would sit upon the seat and act as if she was grown. But the good Lord, who does all things well, has taken the baby from the home and our little scholar from the Sunday-school; but let us bow in humble submission to God, who doeth all things well. He plucked the little rose and carried it to a brighter country than this. Dear, loved ones, as you go about the home and see many little things that remind you of little Martha, just remember that she is in a better country than you are, and that it is her gain and our loss. May the Lord bless the bereaved parents and little brothers and sisters, who seemed to take her death so hard. Dear, loved ones, set your hearts on things above. Look to Jesus by faith, so, when the death angel calls for you, you will be ready to go and meet little Martha in glory.

E. M. MYERS, P. C.

Millican, Texas.

TAYLOR.—Bro. Henry Lee Taylor departed this life October 8, 1899, at his residence, six miles southeast of Huntsville, in Walker County, Texas. He was born in Lancaster County, Va., March 3, 1819, and was eighty years, nine months and twenty-seven days old at the time of his death. His father and mother were Thos. and Martha Taylor, of an old Virginia family. They emigrated to Kentucky at an early day. When Bro. Taylor was a lad, soon after reaching there he was soundly converted and joined the Methodist Church, and has always maintained his Christian integrity through many trials of his long life. His house was the preacher's home, and his place was never vacant in the church when he was able to attend. He was steward, Sunday-school superintendent and class-leader in his Church for many years. He was as modest and retiring as a woman, generous and kind to the poor, and in season and out of season did his duty as a Christian. He leaves a widow and four children—two girls and two boys—all married. They miss him sorely, but he is only gone before; they know where to find him. They are all Christians and bow to God's will in meek submission.

S. V. SANDEL.

Anderson, Texas.

SPROWLS.—William Sprowls was born in Green County, Ky., 1817; professed religion and joined the Methodist Church in his youth; was married to Miss Nancy Hale January 3, 1843; came to Texas in 1850; was the father of seven children, three of whom preceded him to the better land. He died July 16, 1899. Brother Sprowls was one of the oldest members of old Wesley Chapel, now Wheatland Church. The writer was his pastor for six years. From 1872 until his death I have known him intimately. His house was the home of the preacher. He was emphatically the preacher's friend, and ever ready to help to advise and help to advance the cause of Christ. I have not known a truer man. Bro. Sprowls was true to God and to his friends. He was a kind husband, a loving, indulgent father, and a leading man in the community. For some time before his death he suffered much, almost lost his hearing and eyesight both, but amid it all he was a marvel of patience. Knowing that the time drew near when he must go hence, he set his house in order, and when the time came he was ready. Oh, what a triumph! He seemed, just before he died, to have the privilege of looking into the better land, and told his friends that he saw his mother and other loved ones on the other side waiting for him. The large congregation of sorrowing friends that attended his funeral showed the love they had for him and the sorrow they felt at his death. May the good Lord bless and sustain his dear companion, who in age and feebleness feels her loss very keenly. May God bless the children and relatives; may they see to it that they meet him in heaven. I expect, by the grace of God, to see him again.

JOHN S. DAVIS.

Sherman, Texas.

GATLIN.—Nathan M. Gatlin was born near Nashville, Tenn., March 9, 1813, and departed this life July 27, 1899, at the residence of his daughter, Mrs. Susan Crunk, of Paint Rock, Texas. Bro. Gatlin was married to Martha A. Collier December 2, 1830. They moved from Tennessee to Mississipi, and from Mississippi to Texas, arriving at Austin November, 1850. He was converted and joined the M. E. Church, South, in 1844, in which Church he lived a consistent Christian until death. Bro. Gatlin was a good man, and loved by all who knew him. He leaves two sons and five daughters and a number of grandchildren to mourn their loss. It was my privilege to visit him just before he became speechless. He talked of dying, and said that he was ready to go. In all my visits to him he was perfectly resigned, and often rejoiced in the Lord. Dear children, I commend you to the "God of thy father," who is able to keep you safely till you all shall meet again.

N. D. WOOD, P. C.

LEWIS.—Dr. Thomas M. Lewis was born in Cherokee County, Texas, January 12, 1849. He professed religion and joined the M. E. Church, South, at twelve years of age. He married Miss Lula Gilliland, in Milam County, on January 1, 1889. He departed this life on October 7, 1899. He leaves behind to mourn their loss a wife, seven children, an aged mother, a brother and sister. Dr. Lewis spent most of his life in Robertson County. He came to this city about the 20th of last January and entered upon the practice of his profession. Being a skillful practitioner, he was rapidly forging his way to the front. In all the relations of life he maintained an honest, courtly and Christian bearing. He commanded the respect of the medical fraternity. As a citizen he stood above reproach. He was devoted to the Church and exemplified the beauties of a Christian life. In the home his love predominated. Affection for his dear ones found expression in deeds of kindness and acts of devotion. His last sickness was painful, but he endured it with becoming fortitude. He died trusting God, and has doubtless gone to the home of the good, where he awaits the coming of those so dear to him. May God bless them in their bereavement.

R. C. ARMSTRONG.

Fort Worth, Texas.

MARKHAM.—Ruby Lela, infant daughter of Wm. and Clara Markham, died at the family residence, in Logansport, La., on the morning of September 6, 1899, aged ten months and two days. Words are inadequate to express the grief we all feel over the death of our darling baby. Death has been seemingly cruel this time in taking from us the pride of our hearts, the one we all loved best. But we bow in humble submission to the will of God. Our lovely baby is gone. Her sweet spirit has left its tenement of clay and taken flight to the realm of eternal bliss. 'Tis ever thus with idols of life. The links of the chain of love are allowed to strengthen, in order that the power of God may be made manifest more fully when the chain is broken. Ruby Lela was the idol of our home, and when the death angel claimed her we made a mighty struggle to retain her. All that loving hands and medical skill could do was done to relieve the little sufferer, but to no avail. God had called her home, and her little saintly spirit was ready to join the angel band and sing the songs of the redeemed. She was ours to love, but God's to control; ours to cherish her gentle memory, but his to keep forever. She is now in eternal security, where no rude blast can mar her existence of love and purity. It was sad for us to have to give her up. But God never makes any mistakes. We know that our loss is but temporary, while her gain is eternal. We know that Jesus is the resurrection and the life, hence we sorrow not as those who have no hope. Her mother,

MRS. CLARA MARKHAM.

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LOVE.—H. E. Love (nee Ballou), wife of Andrew M. Love, was born in Cass County, Ga., February 1, 1839, and died at the residence of her daughter, Mrs. Bumpass, near Oak Cliff, November 3, 1899. She and Andrew M. Love were married January 2, 1862. They came to Texas in the year 1876, and settled in Dallas County. Since then they have lived within a short radius of Dallas. When the writer of this obituary first met the deceased, she was an invalid, suffering from an acute and painful trouble. He never saw her except in the invalid chair or on the sick bed, and he never saw one suffer pain with more heroic fortitude and resignation. She became very happy and shouted the praises of God a short time before death. The best attention during a very protracted illness was given Sister Love by her family, and more especially by her husband and daughter, Mrs. Bumpass. At her funeral services, which took place from West Dallas Church on Sunday, November 5, 1899, an immense concourse were assembled, and now the invalid rests in heaven.

WM. A. EDWARDS.

POOLE.—Little James Harry Poole was born January 21, 1899, and died November 2, 1899. "Little Jamie," as the neighbors called him, died very suddenly with congestion, which was a great surprise to both his parents and the community. Little Jamie was the first and only child of his father and mother, which makes home more lonely than it would be otherwise. He was a great favorite, not only with his parents and relatives, but with all who knew him. The boys and girls of the community who knew him were very fond of him. This was because he was such a good baby. He had a laughing blue eye, and was full of life and good humor with everybody. It was the writer's good pleasure on June 4 to dedicate little Jamie to God in baptism. God has called him home. He knew what was best for both the little one and his parents. Dear, loved ones, look up and beyond this vale of tears. Heaven is now more attractive than before. You no doubt see many things in the home that remind you of little Jamie, which cause tears to flow to the eyes; but always remember that the dear little one is in heaven. And let us all meet him in the sweet by and by.

E. M. MYERS, P. C.

Millican, Texas.

TURNER.—John A. Turner, son of Rev. and Mrs. W. K. Turner, was born September 29, 1867, and died at Owensville, Texas, August 8, 1899. He was an intelligent young man, and there was never anything against his moral character. He was always a believer in the Christian religion, and when about ten years old he joined the Methodist Church. Though he earnestly sought religion, he never made an open profession of his acceptance with God. He was absent from home five or six years, engaged in teaching, and in that way lost his Church membership and neglected to renew it. A short while before he was taken sick, in conversation with his mother in regard to the protracted meeting which was soon to begin at Owensville, he said he wanted to attend. She said: "We can't all leave home at once," and he replied: "Mother, the conversion of one of your boys would be worth more than all the place." He was exceedingly patient during all his suffering, and frequently called on the Lord for help. We can only hope that these and the many earnest prayers of his righteous father have availed for his salvation. May God bless all the sorrowing ones.

F. O. FAVRE.

BENNETT.—Sarah Jane Bennett (nee Huffman) was born in Davidson County, Tenn., September 23, 1837, and died near the city of Dallas, Dallas County, Texas, November 9, 1899. She was sixty-two years old when she died. She was married to Rev. J. B. Bennett, of Robertson County, Texas, May 24, 1857. For more than forty-two years they had lived together in happy wedlock. Sister Bennett embraced religion and joined the Church when a mere girl, and lived a devout and consistent member until her death. She was the mother of nine children. Four are in the better land, five are grown and live near Dallas, and were with their mother in her sickness and ministered kindly and tenderly to her wants as long as she lived. For three months prior to her death



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Brother Bennett was rarely away from her. It was really a sublime sight to see the aged husband so indefatigable in his services and attention to "Mother," as he affectionately called her. Sister Bennett was a quiet, patient, forbearing wife and mother—a bundle of domestic care—and possessed of great energy. No husband had a truer, purer and more affectionate wife. She was self-sacrificing to a fault—ever ready and willing to take the hardest part of life for herself. She was just the wife a preacher such as Bro. Bennett is and has been needs—willing to stay at home and care for home interests while he took his horse from the plow on Saturday evening and rode away ten or fifteen miles to preach on Sunday to a people that often heard the gospel from no one but himself, and returned Sunday evening to resume his labor in the field for a living. Energetic in business, fervent, in spirit serving the Lord. She will be much missed by her husband, her children and friends, of whom she had a very large circle, in this and contiguous settlements. She had been an invalid for two years, suffering and enduring as none can without divine grace. We anticipate the end of such a life. It would shock us if it was not tranquil and triumphant. Among the last expressions from h. quivering lips to her family was, "All is well." These words linger in the ear and live in the memory as a legacy more to be desired than gold; and as the gates of time close behind and the curtain of eternity rises on eternal scenes, there will be no brighter face disclosed to view than "Mother."

WM. A. EDWARDS.

JACOBS.—Wingfield Jacobs was born in Hempstead County, Ark., January 8, 1831. He was soundly converted and joined the Methodist Church in 1853, while yet but nineteen years of age. From the day of his conversion he became active in the service of God—began to pray in public, at the family altar, at Church, anywhere. He was successively class leader, Sunday-school superintendent, steward, trustee; and in each was efficient and faithful. I knew him and loved him for twenty-four years, and he gave me every token of love that one man could give another, and when I say that he was a good man in the very highest sense of that word, I know hundreds, who knew him, that will say, "That's so." As a citizen he never took a position or cast a vote that he did not believe was for the good of his country; as a Christian he was broad and liberal, having love for all God's children, but a more ardent Methodist I never knew. He knew and loved the doctrines and Discipline of his Church, and supported it with a large liberality. He was one of the most industrious men I ever knew. He literally lived Paul's injunction, "Not slothful in business; fervent in spirit; serving the Lord." The first was manifest in everything about the place—the large farm, with not a panel of fence out of repair; the large two-story dwelling house neatly painted, the splendid and always well-filled barns; the saw mill, gin, everything, showed the hand of diligence and thrift. The second was seen in the family altar, the reading of God's word, and the fervent prayers. He was always in his place at Church, cheering the preacher by his hearty amens, and firing the heart of the congregation by the fervor and eloquence of his prayers. The data furnished me for this sketch does not tell who or when he married, but he was married to a good woman, and they raised a good family of children. Three sons and one daughter, with the mother, remain behind for awhile, and weep their deep bereavement. But only for a while. They will see him again. His brothers and sisters loved and honored him. His brothers would say of him, "Wink does not know how to prevaricate." His arm was torn to pieces in the gin on Tuesday evening, October 24, and he died on Sunday morning, October 29, 1899, at 5:20 o'clock, at his home in Cherokee County, Texas. He wished greatly to see the writer before he died, and his son telephoned for me, fifty miles away. I went, but got there two hours after his spirit had gone to heaven. His family was almost heartbroken; but they sorrow not as others who have no hope. They know where he is—where to find him. May God comfort them, is my prayer. J. T. SMITH.

Timpson, Texas.

TERRELL.—Henry Terrell "fell on sleep" in the town of Seguin on the night of November 9, 1899. The 10th of December, 1829, he was born on a farm where the city of Austin now stands. At the beginning of the Civil War he enlisted with the Terry Rangers and served through the conflict, being twice wounded in battle. After the war he spent several years in Mexico, engaged in lumber business. In 1879 he went into the mercantile business in Seguin, and has since resided here. Bro. Terrell had been a member of the Church about thirty years, and had served in the capacity of steward and Sunday-school superintendent for years. He was a faithful teacher in the school at the time of his death. A widow and four grown children, as well as two brothers and sister and a score of other relatives, mourn his loss. Death came suddenly and silently in his sleep, and the heart failed, and he was gone ere his wife could call his son in an adjoining house. We expect to see him again. J. C. WILSON, P. C.

Seguin, Texas.

KENNEDY.—Mrs. Fannie P. Kennedy nee Pedigo was born March 11, 1872, in Moniteau County, Mo.; moved to Hardin County, Texas, with her parents in 1875, where she was raised and where her parents reside yet. She was married to W. H. Kennedy April 29, 1892. She had three children, two boys and one girl, all living. She joined the M. E. Church, South, at Kirbyville, October 29, 1897, and for two years she lived a most consistent member of the Church, and died at her home in Kirbyville, Texas, October 24, 1899, leaving a father and mother, one brother, three sisters, a husband and three children to mourn her loss, with a multitude of the warmest and truest of friends. I had been her pastor for three years, baptized her and received her into the Church, visited her home many times, and found her a most excellent Christian woman. As a wife, she was of the no'blest type, loving, kind and true; as a mother, she was self-sacrificing and untiring in her efforts to administer to the comforts of those that her last prayer was that she might live to raise. Her neighbors say she was one of the best mothers they ever knew. The Church and town of Kirbyville, as well as the aggrieved family, have lost a jewel; but our loss is her gain. May her friends and loved ones so live that, when we have finished our course here, we may meet her in heaven. May God's richest blessings rest upon the bereaved family, especially the three little ones, two of whom will scarcely remember their mother. J. T. McCLURE.

JARRARD.—Sallie C. Jarrard was born in Johnson County, Texas, May 10, 1872; graduated at the North Texas Female College in 1894; was converted and joined the Methodist Episcopal Church, South, in 1880, and died in perfect peace at her sister's, Mrs. Armstrong, in Burleson, Texas, October 7, 1899. A more symmetrical character has seldom lived in the Church. When she gave her life to God it meant much to her, for from that time forward her whole aim was to prepare herself for usefulness in the Church and among her associates. There were two fields of labor presented themselves to her—the foreign field as a missionary or the school room at home. She selected the latter, and not for the money, but to occupy the field she believed the Lord had opened for her. And what heroic efforts she made to be wholly the Lord's can be known by the influence she had on those she came in contact with. Old and young, everywhere she went, felt in her there was a divine life, and she lived for something higher than was in this world. Whatever she could find to do as a daughter or sister was done for her loved ones at home, and no one will drop out of the circle of friends who will be missed more than she. The young people and children mourn as if an own sister had gone. The Church, for which she loved to labor in any capacity, will miss her at all the means of grace and in all her institutions, for she availed herself of every help she could get to draw her closer to God and strengthen her faith. Hence her place was never vacant at any service of the Church. Then she would not allow any one to be more devoted to their Church than she. Her beautiful life was given to God, that her Church might help others into the way of life. How we have missed her after her crossing over the river. She is not dead, but lives in the hearts of her friends. And for many years her Church will feel her influence. She erected a monument in the life she lived that time can not destroy, in demonstrating what our Savior proclaimed when he said, "She hath done what she could;" and for her "to live was Christ and to die was gain."

I. Z. T. MORRIS.

JACKSON.—Nancy Jackson (nee Lawrence) was born in the State of Georgia July 11, 1827, and was converted at the age of sixteen and joined the Church, and lived a consistent life; was married to Andrew Jackson in 1849. This union was blessed with ten children. All of them lived to be grown men and women, and are all members of the Church. No mother has raised a better family than Sister and Brother Jackson, and they will rise up in the judgment and call her blessed. She departed this life in Collin County, near Van Alstyne, August 8, 1899, in the full triumph of a living faith. I do not remember ever to have met a more consecrated woman in all my life. It was my privilege to be with her at her home, and she lived her religion at home. She leaves an aged companion and seven children and a host of friends to mourn her loss. But they do not mourn as those that have no hope. May the good Lord bless and help us to meet her in heaven. J. M. C.

SMITH.—Little Annie Pearl Smith, only daughter of W. C. and Sarah A. Smith, was born July 17, 1894, in Fort Worth, Texas, and was baptized by the writer October 25, same year, and died at the home of her parents, in Fort Worth, August 18, 1899, aged five years, one month and one day. This tender plant, too delicate and sweet for earth, has found a more congenial clime in heaven. Little Annie was indeed a sweet, dear child, and father and mother and little brothers were deeply attached to her, but no attachment or care could keep her. He who said, "Suffer the little children to come unto me," called her, and she went to be with him forever. Dear brother and sister and little brothers, you sorrow not as others who have no hope. You know where she is, and walking in the steps of Jesus will take you there. Pray on, trust on, and some sweet day you will meet to part no more. God bless you all. J. T. SMITH.

Timpson, Texas.

WARREN.—Bro. Isaac Warren was born these days and shuffling ups epps ompon March 16, 1820; was happily converted to God at a meeting conducted by Bros. Andrew and Campbell, which they held at "The Lick," three miles east of Cleburne, in 1876. From this time forward to the day of his death, July 2, 1899, he lived a consistent Christian life. I have never known a man who was more universally respected and loved by those who knew him than was Isaac Warren. It did one's soul good to hear him pray in the public service. His prayer was one of those trustful, confiding kind which impresses one that it goes direct to the Father's heart. I always felt that God would surely bless whatever Isaac Warren prayed for. Dear relatives and friends, look up to God and see by the eye of faith that the one you loved so well is beckoning to you, one and all, "Come." May we live as he lived and meet him in heaven.

G. E. SANDEL.

CONLEY.—Mrs. Mary Isabella Conley (nee Kirk), wife of Miles D. Conley, was born near Luling, Texas, May 2, 1858. She joined the Methodist Church, under the ministry of Rev. W. J. Joyce, about nineteen years ago. For a long time she has lived in Seguin, and her quiet, self-sacrificing Christian life has been a benediction to many. Much suffering had chastened her spirit, and she was ready for the glory world when her summons came on October 22, 1899. A husband and four children are bereft, and the Church militant has given one more to the Church triumphant.

J. C. WILSON, Pastor.

Seguin, Texas.

GRAHAM.—Infant son of Dr. R. L. and Hallie Graham, born October 8, 1899, died October 15. Another gem from love's strong grasp is torn. "O Thou who changest not" through grief or sunshine, abide with them. K. H. EVANS.

Shertz, Texas.

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NORTHWEST TEXAS CONFERENCE.

Georgetown District—First Round.

Belton	Nov. 26
Taylor	Dec. 3
Temple, First Church	Dec. 9, 10
Temple, Seventh Street	Dec. 10, 11
Moffatt, at Cedar Creek	Dec. 13
Belton cir. at Midway	Dec. 14
Rodgers, at Rodgers	Dec. 16, 17
Georgetown	Dec. 24
Hutto, at Hutto	Dec. 27
Bartlett	Dec. 30, 31
Granger, at Willis Creek	Jan. 6, 7
Maxdale, at Pleasant Grove	Jan. 12
Florence, at Corn Hill	Jan. 13, 14
Liberty Hill	Jan. 20, 21
Burnet and Marble Falls	Jan. 27, 28
Bertram, at Horeb	Feb. 3, 4
Salado	Feb. 10, 11

W. L. Nelms, P. E.

Dublin District—First Round.

Dublin	Dec. 2, 3
Stephenville	Dec. 9, 10
Granbury	Dec. 16, 17
Green's Creek, at Green's Creek	Dec. 23, 24
Morgan Mill, at Bethel	Dec. 28
Bluffdale, at Asbury	Dec. 30, 31
Glen Rose, at Glen Rose	Jan. 6, 7
Iredell, etc., at Iredell	Jan. 13, 14
Duffau, at Duffau	Jan. 20, 21
Hico, at Hico	Jan. 21, 22
Carlton, at Center	Jan. 24
Proctor, at Proctor	Jan. 27, 28
Carbon and Gorman, at Carbon	Feb. 3, 4
Sipe Springs, at Meredosia	Feb. 10, 11
Rising Star, etc., at Pisgah	Feb. 17, 18
Desdemona, at New Hope	Feb. 24, 25
De Leon	Feb. 25, 26

District Stewards will meet at Dublin December 7, at 7 p. m. I trust the local preachers and Stewards will begin their work at once, and give their pastors the greatest help and encouragement possible. Brethren, let's take a hopeful view of things, and do our best for the Lord and his Church. E. F. Boone, P. E.

WEST TEXAS CONFERENCE.

Cuero District—First Round.

Yoakum	1st Sun. Dec.
Nursery	2d Sun. Dec.
Victoria	3d Sun. Dec.
Port Lavaca	Dec. 18
Cuero	4th Sun. Dec.
Clear Creek	5th Sun. Dec.
Lewisville	1st Sun. Jan.
Rancho	2d Sun. Jan.
Ganado	3d Sat. and Sun. Jan.
Edna	3d Sun. and Mon. Jan.
Morales, at Mossy Grove	4th Sun. Jan.

The District Stewards will meet in the Church at Cuero, Thursday evening, Nov. 23, 1899. Jno. W. Stovall, P. E.

San Angelo District—First Round.

San Angelo cir, at Grape Creek	Dec. 2, 3
Sherwood, at Knickerbocker	Dec. 9, 10
Ozona and Sonora, at Ozona	Dec. 16, 17

Theophilus Lee.

San Antonio District—First Round.

Moore	1st Sun in Dec
Del Rio	2d Sun in Dec
Eagle Pass	3d Sun in Dec
Sherman St and South Heights	4th Sun in Dec
Comal and South Flores St	4th Sun in Dec
Uvalde	5th Sun in Dec
Travis Park and West End	1st Sun in Jan
Pleasanton	2d Sun in Jan
Bexar	3d Sun in Jan
Amphion	4th Sun in Jan
Prospect Hill	1st Sun in Feb
Utopia	2d Sun in Feb

District Stewards will meet Thursday, November 23, at 8 p. m. at Travis Park Church. B. Harris, P. E.

San Marcos District—First Round.

Seguin and Mill Creek	1st Sun in Dec
Buda	2d Sun in Dec
Luling	3d Sun in Dec
San Marcos sta	4th Sun in Dec
Lockhart cir	4th Sun in Dec
Belmont	1st Sun in Jan
Lockhart sta	2d Sun in Jan
Harwood	3d Sun in Jan
San Marcos cir	4th Sun in Jan
Kyle and Pleasant Grove	1st Sun in Feb
Dripping Springs	2d Sun in Feb
Gonzales	3d Sun in Feb

I. T. Morris, P. E.

Beeville District—First Round.

Runge cir, at Runge	Nov 30, Dec 1
Kenedy cir, at Kenedy	Dec 2, 3
Laredo sta	Dec 9, 10
Alice cir, at Alice, Tuesday	Dec 12
Wade cir, at Mathis	Dec 16, 17
Beeville sta	Dec 23, 24
Oakville cir, at Oakville	Dec 30, 31
Corpus Christi sta, Thursday	Jan 4
Rockport cir, at Aransas Pass	Jan 6, 7

The District Stewards will meet at the Methodist Church in Beeville, December 5, at 7 p. m. J. M. Alexander, P. E.

Llano District—First Round.

Cherokee cir	1st Sun in Dec
Kingsland	2d Sun in Dec
Willow City	3d Sun in Dec
Selma	4th Sun in Dec
Boerne	5th Sun in Dec
Bandera and Medina	1st Sun in Jan
Blanco cir	2d Sun in Jan
Round Mountain	3d Sun in Jan
Center Point sta	4th Sun in Jan
Kerrville	1st Sun in Feb
Rock Springs cir	2d Sun in Feb
Ingram cir	3d Sun in Feb

I. K. Waller, P. E.

EAST TEXAS CONFERENCE.

Marshall District—Fourth Round.

Coffeeville cir	Dec. 2, 3
Henderson sta	Dec. 9, 10

Trustees will please prepare to answer question 27. L. M. Fowler, P. E.

Palestine District—Fourth Round.

Holcomb cir	Dec. 2, 3
West Palestine mis	Dec. 6
Grapeland cir	Dec. 9, 10

V. A. Godbey, P. E.

Pittsburg District—Fourth Round.

Redwater mis, at Mand	Fri, Dec 1
Fairview and Rose Hill, at Fairview	Sat., Dec 2
Texarkana, State Line, at State Line	Dec 3, 4
Musgrove cir, at Marvin's Chapel	Dec 9, 10

T. P. Smith, P. E.

Tyler District—Fourth Round.

Troupe and Overton, at T	Dec. 2, 3
Whitehouse cir	Dec. 9, 10
Tyler, Marvin	Dec. 10, 11

John Adams, P. E.

San Augustine District—Fourth Round.

Minden	Dec. 2, 3
Carthage	Dec. 9, 10

J. T. Smith, P. E.

Pearline SKIPS NO DIRT

Beaumont District—Fourth Round.

Sabine Pass and Port Arthur, at Sabine	Dec. 2, 3
Orange	Dec. 9, 10

T. J. Milam, P. E.

TEXAS CONFERENCE.

Houston District—Fourth Round.

Dickinson, at League City	Nov. 25, 26
Alvin	Nov. 26, 27
Sheurn	Wed. night, Nov. 29
Tabernacle	Dec. 2, 3
McAshan Chapel	Dec. 3, 4

O. T. Hotchkiss, P. E.

Austin District—Fourth Round.

Tenth Street, Austin	Nov. 25, 26
Hotchkiss Memorial	Nov. 26, 27
Manchaca	Dec. 2, 3

Geo. A. LeCluerer, P. E.

Brenham District—Fourth Round.

Cameron cir	Nov. 25, 26
Pleasant Hill	Dec. 1, 2
Rockdale	Dec. 2, 3

F. W. Solomon, P. E.

Calvert District—Fourth Round.

Durango cir	Fri., Nov. 24
Lott cir	Sat., Nov. 25
Rosebud cir	Mon., Nov. 27
Hearne and W., at H	Sat., Dec. 2
Calvert sta	Mon., Dec. 4

H. M. Sears, P. E.

Huntsville District—Fourth Round.

Madisonville cir, at Madisonv	Nov. 25, 26
Bryan	Dec. 3, 4

J. C. Mickle, P. E.

NEW MEXICO CONFERENCE

Albuquerque District—First Round.

Gallup	Nov. 19
Gila River	Nov. 26
Deming	Dec. 3
Las Cruces	Dec. 10
San Marcial	Dec. 17
Magdalena	Dec. 24

M. Hodgson, P. E.

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LETTER FROM FORT DAVIS.

Not seeing much in the Advocate of the "Wild West," and the interests of Zion in the New Mexico Conference, we think it in place to send a few lines to the "home folks."

We have been here only a few weeks, but find Methodism developing fast in the last week in Davis.

One does not realize how large this conference is until after coming here and comparing it with those farther east.

Bro. Hammonds, of Alpine and Marfa, says this conference is a little more than twice as large as his native Arkansas. If you have an idea of the size of the country between the Pecos River and Arizona, east and west, Colorado and Old Mexico, north and south, you have in mind the territory, covered by two presiding elders, and about fifteen preachers.

Davis Circuit has three appointments—Marathon, Fort Stockton and Fort Davis—each about sixty miles from the other, with Bro. Geo. Ward, formerly of Gonzales, as shepherd.

Davis has not had a regular Methodist preacher for about twelve years; however, the Lord did not wait for Methodism, but carried on his work well through the Presbyterian and Baptist brethren, assisted, of course, by the few faithful Methodists that the wolves haven't devoured.

We have a real nice, well-finished "dobe" church building here, built by Bro. Thornbury, with the assistance of the Church Extension Board, about twelve years ago.

This also is a part of the field in which Bro. Andrew Jackson Potter preached and fought.

Bro. Ward was here on the second Sunday and preached five days, assisted by Bro. Hammonds. Between services the prairies, valleys, canyons and mountains were canvassed for members to organize a church here. Bro. Ward is going to organize next visit. He says he has about twenty-five names and a little fellow from Caldwell County for steward. He says the stewards must meet him at the First Quarterly Conference at Marathon. It is only sixty miles down there.

We heard before coming out here that these mountains were very productive of rocks and train robbers. The men all had horns on their fore-fingers from pulling their pistol trigger; every one danced and gambled, but the Methodist preacher, and he had to stay on the "mountain" to keep from it; the cattle lived on mountain air, "pear" and sunshine, and grew long horn for their Master's hire.

The preacher who gave us this information said he had been through here twice, in the night.

We find nearly all the men do carry their guns, and the balance could if they wanted to—on the outside. We were invited to a "big ball" on our second day's sojourn. We did find the preacher up the canyon (he said he'd been on the mountain). We don't see anything for the cattle to eat, not even "pear," and their increase has not been so much as horns this year; but we find a great many of God's blessings, as well as a few dampers the devil turns on between times.

We never saw a kinder people to strangers in a strange land, not waiting to see if we were deserving, but coming right out in the snow, stopping the wagon, to invite us in to the fire, while a fire could be kindled on our own hearth with the wood that had been previously prepared by some other good neighbor. These are "little things" with big meanings. See?

A first-class Sunday-school, with a warm welcome.

A kind, earnest Presbyterian minister with a spare seat in his carriage for us to attend meeting.

A Christian Endeavor that equals any Epworth League, except for misbehavior (that much of the programme is left out here), and a week-night prayer-meeting. We have joined all of these good things, and feel at home already.

When our Advocate came in under a separate cover we decided there was one thing needed yet. We hope ere long it will be known and read by all men.

E. H. CARLTON.

Fort Davis, N. M., Nov. 20.

CHRISTIAN EDUCATION

It is said that the United States, the youngest of the nations of the earth, is by odds the wealthiest and most prosperous nation on the globe. Eternal vigilance is certainly the price of safety with such a people. We need to foster well our Church schools, for they are set for a higher toned citizenship than other institutions of similar grade. Take for instance the oath of a witness in court, "To tell the truth, the whole truth, and nothing but the truth, so help me God." Properly appreciated it means the Almighty Ruler of the universe is present, able and willing to help me tell the whole truth, and then help me to a home in heaven at last. Otherwise he will not only hinder and keep me out of the New Jerusalem, but he will most assuredly "punish me with everlasting destruction from the presence of the Lord and the glory of his power," than which nothing can be worse. With such facts staring a man in the face a bribe is an insult.

The keystone to the arch of our national safety is not far removed from this point. Take this case: A saloon man was before the court for violating the Sunday law. His lawyer asked how he liked that jury. "I would like to make room for Mike Bowls, but there is not a man there that I can spare." Neither life, property nor anything else is safe when a solemn oath is trifled with after that fashion.

Dr. Cooper, a quiet skeptic that would not allow his pupils even to see his library, was at one time Regent of the university of one of the Southern States, and when the matter was investigated in the courts it was proven that two-thirds of his pupils, gathered for the most part from Christian homes, were rejecters of the Bible. Why? Dr. Cooper does not believe the Bible. That is enough for us. What would such people as that care for an oath with God's name attached when they did not believe such a being existed? Thanks to the progress of Christian civilization, such men are not allowed to hold such positions these days. Our secular schools are all well endowed and the State is entitled to all the credit due in this behalf. However, we do well to remember the statement of Canon Farrar, to-wit: "The culture that ignores the moral and spiritual nature of man can only result in civilized barbarism."

If a demon incarnate must be tolerated in a community, by all means let him be dull and stupid, rather than fully developed, to use all his powers for the ruin of his associates.

This is written at the request of our Secretary of Education, in the interest of our Twentieth Century Thank-offering. This fund as every one knows, is to be used for the endowment of our Church schools. To fail in this enterprise would not only cripple the cause of Christ badly, but would also afflict the State at a very vital point. "Oh, for a thousand" bales of cotton or something of that kind to give to this noble enterprise! Fraternally,

W. W. GRAHAM.

Marshall, Texas.

TWENTIETH CENTURY FUND.

Dear brethren of the Northwest Texas Conference: Let me stir up your pure minds by way of remembrance of the action of our conference in adopting the report of the Board of Education:

1. The presiding elders are requested to call the pastors together at an early day and arrange for a systematic and thorough canvass for the Twentieth Century Fund.

2. The pastors are expected to preach or lecture on the subject not later than the month of January and divide the membership of each charge into classes, appoint a collector and get subscriptions, after which all subscribers are called together and enter their names with the amounts of their subscriptions in the roll book.

3. Massmeetings are to be held, speakers secured, and programs carried out and collections taken.

These are some of the recommendations which the conference indorsed. And now, brethren, it will be my pleasure to furnish any information in my power, and as far as possible help you. A strong pull and a pull all together means success.

H. A. BOURLAND,
Conference Secretary N. W. T. C.

TO THE METHODISTS OF THE SAN MARCOS DISTRICT, WEST TEXAS CONFERENCE.

The District Committee on the Twentieth Century offering met with the presiding elder and pastors in Lockhart on November 23 and decided to make immediate and thorough efforts to procure the offerings of our people. The following campaign is planned:

Lockhart Station.—Address by M. S. Gardner, second Sunday in December.

Kyle.—Address by J. E. Pritchett, third Sunday in December.

Pleasant Grove.—Address by L. H. Brown, fourth Sunday in December.

Luling.—Address by B. R. Abernathy, third Sunday in December.

Seguin.—Address by L. H. Brown, second Sunday in December.

Mill Creek.—Address by pastor, third Sunday in December.

Waelder.—Address by New Harris, third Sunday in December.

San Marcos Circuit.—Addresses at each appointment during December, arranged by pastor.

Gonzales.—Special service some time during December, at option of pastor.

Harwood.—Address by F. H. C. Elliott, first Sunday in January.

Lockhart Circuit.—Address by presiding elder at Harrison Chapel, fifth Sunday in January. Clark's Chapel, Tillman, Elm Grove and Dale to be arranged for by the pastor and L. C. Matthis.

Dripping Springs Circuit.—Address by J. E. Pritchett at Wimberly, first Sunday in January.

Dripping Springs.—W. J. Joyce, second Sunday in January.

Liberty Hill.—W. H. H. Biggs, third Sunday in January.

Buda Circuit.—Buda, J. E. Pritchett, second Sunday in January.

Lytton Springs.—L. C. Matthis, first Sunday in January.

Science Hill.—G. G. Johnson, third Sunday in January.

Belmont Circuit.—To be arranged for by the pastor.

Let these appointments be well advertised beforehand. The pastor will have his roll book ready, and procure at these public services an offering from all who will subscribe. Put no amount on roll book for less than $1. See to it that each member of the Church has an opportunity to contribute. See them at home—anywhere—but see them.

Report results to me.

J. C. WILSON,
District Secretary.

For Abuse of Alcohol
Take Horsford's Acid Phosphate.

Dr. E. B. Davis, Dayton, O., says: "Very good results in cases of nervous debility from excessive drinking, and insomnia."

NOTE FROM "NATH."

I like my new work. Miss Sara and the baby will make their home in West End, and I will, too, when not on the go. The first few weeks I have been studying the situation in and about the Home and helping all I could. It is a wonderful work. Difficult? Yes; but surely divine. So is all Christian service. Needed? Surely so; the cube of ten times. Succeeding in its work? Indeed. I took the field yesterday to raise the debt, acquaint our people with its work and needs and get them to do something worthy the opportunity.

We had two happy and liberal services here in Pearsall.

I am enjoying religion, brethren, and want all that, like the sap of a tree, to grow into solid form and fruit.

Much love to everybody. This is the first chapter in a story to be continued.

Yours, NATH THOMPSON.

To the Ministry and Membership of the Methodist Episcopal Church, South:

At the last session of the West Texas Annual Conference, Rev. Nath B. Thompson was appointed Financial Agent of the Rescue Home, San Antonio, Texas, by Bishop Hargrove, for the purpose of liquidating the indebtedness upon the Home, and is hereby commended to the public and the membership of the Church within the bounds of the Texas and West Texas Annual Conferences.

B. HARRIS, P. E.,
San Antonio Dist., M. E. C., S.

BISHOP'S OVERCOAT.

All the world may stand up and ask: "What is thy beloved more than another beloved, O thou fairest among" "the whole lot?"

He that toucheth my beloved, touches the apple of mine eye. And I would comfort any heart that mourns, especially his. I remember the pathos which thrilled the heart of my first childhood on reading the poetic account of the "Lost Sunday Breeches," and the wail of the last stanza lingers with me still:

"O' I've had many a happy day,
And tailors kind and clever,
But those young pantaloons are gone
Forever and forever."

I am glad, dear brother, you don't give way to such hopeless grief. You are not only above it, but you don't have to. The truth is the party who took that new coat is known, and if he would escape a felon's cell, and, worse than that, he had better return it within the period prescribed by the poetic patience of my presiding elder. "Verbum sat."

S. C. LITTLEPAGE.

RESOLUTIONS.

Whereas, Rev. R. C. Hicks has served us as a faithful pastor for the past four years, and,

Whereas, By the expiration of the time limit he must be removed from us; and,

Whereas, Not only ourselves as the Official Board, but so far as we can learn almost the entire membership of the Church heartily appreciate the life he has lived among us, and endorse the course he has pursued in the administration of the affairs of the Church; therefore

Resolved, That we regret that the time has come for him to be taken from us, and that we sincerely recommend him to the people among whom his lot may be cast, as a faithful man of God, who has his work upon his heart, a devoted pastor and an able minister of the gospel.

Likewise do we regret to give up his good wife, who has so faithfully and patiently borne the cares and responsibilities of her position, and their sweet children, and pray that in the order of a good Providence their lot may be cast among a good people.

D. F. ENGLISH,
C. L. MARSHALL,
W. C. CASSELL,
G. B. LOWRANCE,
A. P. BLACK,
S. J. WILSON,
J. W. SHIRLEY,
A. S. FRYAR,
A. J. SHROPSHIRE,
D. J. BEDEE,
Official Board.

Rev. V. A. Walker is a member of the Board, but he could not be seen.

AN ENJOYABLE OCCASION.

On Saturday, Oct. 28, 1899, a few selected friend from Carbon and some of their near relatives went to the home of Bro. I. N. Reeves, a superannuate of the Northwest Texas Conference, to be at the dedication of his humble home and to enjoy a nice birthday dinner in honor of his estimable wife (Aunt Mary.) Every one seemed to enjoy themselves greatly, but none more so than Bro. Reeves and his aged wife. We left in the afternoon, having been drawn closer to this aged couple, and pray God's blessings on the future of their lives and trust that they may still live long in the land. We think that if all would practice the example that Brother and Sister Reeves have set before us; if all would have their homes dedicated, we could live closer to God and have a sweeter home.

CORA TRIMBLE,
RAMAH RANDLE.

Carbon, Texas.

NEW ORPHANAGE BUILDING.

Call No. 3.

60 men and women wanted to send me $5 each, which pays for a panel of wire and iron fencing, to fence the Orphanage in and which will last 20 years. So many can raise $5 that can't furnish an apartment. Sunday-school classes, Junior Leagues and small Sunday-schools can be represented in this. Please send post-office order to me at Corsicana, Texas.

ABE MULKEY.

No. 1. Mrs. Frank More, Bryson, Texas.
No. 2. Mrs. Frank More, Bryson, Texas.
No. 3. Abe Mulkey, Corsicana, Texas.
(And so on each week as they come in.)

Matron's room	$50 00
Nurses' room	60 50
Recitation room	45 00
Reception hall	90 00
Youths' apartment	28 65

Rev. Abe Mulkey: Dear Bro: I will subscribe 500 books for the library in new Orphanage, if you will get a case for them.

C. G. SHUTT.

It goes, Bro. Shutt. Who will furnish the case, which will cost $20? Please let me hear from some one at once.

ABE M.

Clarksville, Texas, Nov. 20, 1899.

Dear Bro. Mulkey: I wrote you a few days ago that the Clarksville Epworth League would send money to furnish room at Orphans' Home. I send P. O. money order for $28.65, for same. We are so glad to send this. May God bless the little children. Yours respectfully,

MRS. EVA McCULLOCH,
Second Vice President.

60 men and women wanted to send me $5 each to pay for a panel of iron and wire fence, which will last fifty years. Who will be the first? Send P. O. order to me at Corsicana, Texas. This offering will hedge in and about many a little lamb.

Cleburne, Texas, Nov. 21, 1899.

Dear Bro. Mulkey: Please find enclosed $17.80, for part payment on two apartments of the new building in the Methodist Orphanage. The remainder will follow.

TRADERS' UNION.

Oak Cliff, Nov. 16, 1899.

Bro. Abe: The Owens Bros. will furnish the money to build your natatorium in the new Orphanage building. Call on us for same. Respectfully,

GEO. OWENS & BRO.

Dear Bro. Mulkey: While we are making ample provisions for the protection of the bodies of the orphans let us also make more extensive preparations for the welfare of their souls. We ought to have a children's library in the Orphanage of several thousand volumes. I have talked with the Manager on the subject, and he said: "Go ahead and get it up." Bro. Mulkey, will you look after fitting up a nice place to put the books? In the meantime let every one who has a nice new book of real merit which you wish to contribute to this noble enterprise mail to my address. No soiled books or trashy literature desired. Address

C. C. SHUTT.

Barry, Texas.

"Charles learns his lesson just to stand at the head of his class and get praised. John studies hard because he wants to know what is in the book. Which will be the better scholar by and by?"

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By Sankey, McGranahan and Stebbins.

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