

October 26, 1899.

Spec. sub. D. Knox Porter, sub. E. F. Dunn, en. sub. L. G. Rogers,

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OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Proprietors, \$1.00

Vol. XLVI.

Dallas, Texas, Thursday, November 2, 1899.

No. 10

EDITORIAL.

RECEIVING THE APPOINTMENTS.

The Methodist Church stands alone in its plan of appointing ministers to the congregations under its care. And while the plan may have some disadvantages, nevertheless it works with less friction than that adopted by any other branch of the Christian Church. In the arrangement the minister surrenders all of his right to select a field, and the congregations surrender all of their right to select the minister. This right is delegated to the Bishop and his advisers. They are supposed to know the congregations and their needs, and also to know the men and their qualification for service. This knowledge is taken into the secret work of the cabinet, and after much earnest prayer and study the appointments are made. Occasionally there is a mist in an appointment, but this is the exception to the rule. For the most part the work is a sublime success, and the best results accrue both to the preacher who is sent and to the people who receive him. This arrangement and satisfaction grow out of the spirit of self-surrender. Methodist ministers are called of God to the work of edifying the Church and saving the lost, and just so they have a sphere of labor where this can be done it does not amount to much where the field is located. They are given access to the people, and that is the first thing a true Methodist preacher wants. And the people want a preacher, and so he is a good and true man devoted to duty is about all they demand. With that motive in the heart of the preacher and a similar one in the hearts of the people, the results of an annual conference work out with wonderful success and facility. The conference says to the preacher go, and he goes; and the people say to him, we are glad to see you, and his work begins without delay. There is something inspiring in the presence of a body of noble men quietly awaiting orders for another year's work. They listen attentively to the appointments of the Bishop and when the list is finished and every man has his place assigned him they go right off like a well-trained army, and it is very rare that you ever hear any murmur or complaining. No one may not have gotten the place to which his ability entitles him, but when he goes to it, if he does his duty he will make out of his field just the place he wanted. And some congregation may not get the preacher they desired, but if they give to him their co-operation he will prove in the end a better man for them than the one they had in view. There is, therefore, no room for rebellion in the case of any Methodist preacher on account of his appointment or upon the part of the people on account of the man sent to them. If all the parties concerned have religion and the spirit of self-sacrifice, things will work successfully toward the furtherance of the gospel. Then if you do not get what you want at the approaching conference, take that which is committed to you, and without disturbance go to it in the name of the Master and put in the best work of your life. And if you, as a congregation, do not get the preacher you are expecting, take the one sent you as coming from the Lord and give to him your prayers and co-operation and

next year will be one of the best in your experience. Let harmony and satisfaction prevail among the preachers and the people and God will bless our work abundantly.

QUALIFICATIONS FOR SERVICE.

The conferences are again upon us and preachers are looking for appointments at the hands of the Bishop and the people are looking to the same source for preachers. By the terms of our law every man's appointment expires with the close of the year, and this fact always leaves an element of uncertainty in the minds of the preachers and of the people. But if the preachers have the right sort of qualification for service they are always in demand and the Bishop has no sort of trouble to find work for them. What are some of these qualifications? Let us proceed to answer the inquiry: 1. The preacher must know Christ in the pardon of sin and feel that he is called of God to the work of the ministry. His heart must not only be right, but his heart must be filled with the Spirit of God. Along with this must be the consuming desire to tell to others the benefits of the wonderful grace which has saved him and made him a new creature in Christ Jesus. 2. He must have good and substantial training for the work of the ministry. If at all possible, he ought to have the advantage of a college curriculum. We have many good and useful men who were not so situated as to avail themselves of this advantage, but this is no argument in defense of a young man in this day failing to obtain a college education. We have the colleges, and their advantages are offered to him free of charge, and if he is not willing to do the work necessary to obtain the education, it is very probable that he is lacking in those elements necessary to a successful Methodist preacher. The school house and the newspaper are abroad in the land, and a preacher must know something before he can instruct the people; and he must know how to impart his knowledge in a way to make it effective. 3. He must have the true spirit of self-sacrifice. The Methodist ministry is not a sinecure. It levies a tax upon all of his resources of body and of mind. He must love the work for its own sake, and be willing to labor regardless of pecuniary reward. He will live and wear clothes, but there is no financial wealth in store for him. He will want many things which he will not be able to obtain. He must know how to do without luxuries. 4. He must find delight in service. Indolence and self-indulgence are foreign to his calling. Reading, thinking, preaching and praying are the exercises to which he must give unrelenting heed. Then, too, in the homes of the people he will find a sphere of unqualified usefulness. All such work will monopolize all of the time and talent at his disposal. He must be a busy man by day and by night or his work will suffer at some point. 5. He must be submissive to authority. This he agrees to do when he enters the itinerancy. Our laws are explicit, and their penalties and rewards are easily understood. Insubordination has no place in the heart and life of a Methodist preacher. If he is going to manifest a spirit of rebellion against our system, then there is no place

among us for his kind. The Church is larger than any man whom she has made. She moved along without us before we were born, and if we cannot abide by her laws, she is still able to dispose of our service. A kicker in the ministry, possessed of a sour nature, and always failing to get what he wants, is a man unfit to be a Methodist preacher. He is a hindrance and not a help to the ministry. Obedience to authority is a prime necessity in all organizations, and especially in the Methodist ministry.

These are some of the qualifications for service that bring men into demand. They do not have to search for work, but the work searches for them. They are available, and the cabinet does not have to lose sleep in trying to provide places for them. They never complain of neglect or of bad appointments. They do not grow tedious and tasteless. Churches want them and presiding elders scramble for them. They bring things to pass wherever they are appointed to labor. All of the interests come up at the end of the year, and the work prospers. The eyes of the Bishop are in quest of such men. You cannot keep them back and unknown. Their characters push them into the forefront. Their works do follow them. If, therefore, you want to be effective and in demand, it is with you and you alone to bring about the desired result. You can be somebody or nobody as a Methodist preacher, just as you elect. If you are not what the Church wants, it is your fault, and you have no one to blame but yourself. You need not try to put the blame on the Bishop or the presiding elder; it belongs to you. Qualify yourself for service, and your troubles will end.

THE HANGING OF A SO-CALLED PREACHER.

Rev. George E. Morrison was hanged last Friday at Vernon by the Sheriff of that county for the crime of wife murder. At the time that the crime was committed he was a preacher in the Northern Methodist Church and in charge of the congregation at Panhandle City, in Carson County. He was about forty years of age, and was born and brought up in Illinois. His father is a Methodist minister and in charge of a Church in California. Young Morrison did ministerial work in Illinois in the Indian Territory, and also in California. From there he came to Texas. He preached one Sunday night about two years ago to his people upon the text, "The wages of sin is death." His wife was in the choir and led the singing. She was in perfect health. They returned to their home and about midnight he called in some friends and announced that his wife was in a dying condition. She was in great paroxysms of pain. Before a doctor could reach her she was dead. All of the symptoms indicated strychnine poison, but there had been nothing in the conduct of either himself or his wife to create any sort of suspicion. Immediately after her death, however, his conduct was entirely too gay and this gave rise to comment. He left there and went to Topeka, Kan., and at once became involved in a unseemly love affair. This stirred up suspicion. His wife's remains were disinterred and her stomach contained large quantities of strychnine. The Kansas authorities

were asked to arrest him, which they did; but before the Texas officials could arrive he was released. For three months he was shadowed and finally arrested in San Francisco. He was returned to Texas and was tried for the crime and convicted. Last Friday witnessed the last chapter and he died as criminals usually do, protesting his innocence. The evidence which convicted him, while circumstantial, was overwhelming. It was shown that he was carrying on this love escapade with the Kansas lady before his wife's death, and that he was planning to get rid of the one in order that he might take charge of the other. The woman in question was a good woman and entirely ignorant of his deviltry. She turned all of her letters over to the courts and aided in every way to convict him. A more consummate fiend than Morrison never disgraced the citizenship of Texas. And to think that such an inhuman wretch would palm himself off on the ministry! Even the devil sometimes overdoes his work as in this case.

"WE THINK THIS IS GOOD SENSE"

The above quote is found in a clipping from the Baptist Standard, given below, and for many reasons we give it our hearty endorsement. It is well known that our Baptist brethren are greatly divided in Texas. They have two aggressive parties and the breach between them grows wider every year. The Herald, edited by Dr. Hayden, represents one party and the Standard, edited by Dr. Crawford, represents the other. The trouble has been augmented by the lower law suits now pending between them in the civil and criminal courts in the State. We take no pleasure in these misfortunes of a sister Church; on the contrary, we would rejoice to see their troubles come to an amicable conclusion. Such a state of things is impossible in the Methodist Church, and the Standard appreciates our deliverance from them. Hence the paragraph quoted below.

We believe that all the efforts of all our people should be concentrated in building up one great Baptist weekly in the State. We illustrate by the Texas Christian Advocate, the organ of our Methodist brethren. The Methodists are a great people and in denominational polity they have a quality of intelligence that is most admirable. The Christian Advocate is the only publication issued for Texas Methodism. It fills every need and supplies every want of the great Methodist denomination. The Mission Boards of five conferences of the State could each have a mission paper devoted to its interests, but this is not done. All the boards use the columns of the Advocate for placing their needs before the denomination, and the energies of the Methodist people are not divided between a half dozen denominational publications, official and otherwise. Every Methodist pastor in Texas is, ex-officio, agent for the Texas Christian Advocate, and for no other Methodist paper. The result is that the Advocate is one of the greatest denominational weeklies on earth in the matter of denominational and financial success, and the Methodist people from Red River to the Gulf, and from the Sabine to the Rio Grande need no other State religious paper but their own denominational weekly. We think this is good sense.

"Do not rob Peter to pay Paul" is a good motto, but if Peter owes Paul an honest debt he ought to pay it.

MAYOR TRAYLOR ON THE "SIES"

Last week Mayor Traylor, of this city, went into the daily newspapers in his denunciation of what he called the "sick" system among the police force. He alleged that some of them disguised themselves and arrested saloon men for violating the Sunday law, and he publicly announced that he would remit the fines imposed upon men thus convicted as a penalty to the "sick" system in city government. Yet before the Police Commission came into session and began the enforcement of law the policemen proceeded the saloons to run open and shamefully violate the law, but the Mayor expressed no indignation at this outrage. But just as soon as the case is settled, then he rushes into print and announces that he will nullify the law by setting aside the fines. His haste in this matter is extraordinary. He is a member of the Texas Commission, and it becomes his duty as such, in all in judgment upon the case of any policeman who imposes upon people. If any policeman has been guilty of an offense of this kind, discipline by law it was time enough for him to see when such case was brought before the Commission. But he did not wait for that tribunal to give the case a hearing, neither did he make impartial investigation to one of the eye-witnesses who were working outside of law on the streets. To look the world of unscrupulous jobbers, however, a state of affairs which had existed only in his imagination and went into the papers and made a big show of indignation for no other reason than to carry praise with this class of men, whose business it is to trample laws under their feet. The Mayor knows that there is no such "sick system" at work in this city as the one he proceeded to denounce. He public press. He knows that he will be forced to give official notice to the public by saying that Sunday saloons were law a while back, and now he takes this opportunity to get back into their favor by jumping on the policemen for doing their duty. And in doing this he creates good taste and dignity in his two colleagues on the Commission by stepping between the work of the officers and their employers. Instead of giving his support to the Commission, of which he is part, he stands almost against it and takes the side of the violators of the law. Is this thing to be not the friend of the peace and order of the community, but the supporter of men convicted after the trial of an open offense against the law. We are greatly disappointed in Mayor Traylor and so are hundreds of good citizens who cheerfully gave him their support last April a year ago at the polls. He has shown himself unable to withstand the pressure brought against him by the saloon element. And in this particular case he went out of his way and assumed facts which had no existence in reality in order to have an excuse to strike the work of the Commission a blow, which he evidently thought would cripple it for all time to come. But he has oversteered the mark and his effort will fall of its purpose. Good people are not going to sit idly by and see the Mayor misrepresent Captain Boren and Brown and the men on the police force who are simply doing their duty.

SECULAR NEWS ITEMS.

Deputy Marshal Fox, of El Reno, Ok., attempted to arrest C. W. Hopkins, a stockman, last Thursday, and in the tragedy which followed both of them were shot and killed.

The battle between the English and the Boers is not satisfactory to the English public. They lost too many men and officers to claim it as a victory.

President McKinley has issued a proclamation to the American people setting aside the 30th day of November as National Thanksgiving Day, and he urges all classes of citizens to observe it.

General Lee is home for a visit from Cuba. He was detained in the quarantine station for some days, but finally permitted to come on land. He says there is yellow fever in the City of Havana.

There is the existence of a divergence of opinion among the friends of the present administration about the trust plank to go into the next Republican platform. Senator Hanna does not want any emphatic utterance upon that subject, but the President is fearful of the popular uprising against this great evil.

General Symons, the British commander in the Transvaal, who was desperately wounded in the recent battle with the Boers, died last Thursday. It turns out that this fight at Glencoe, in which the General was injured, was not a decisive victory for the English.

The will of the late Cornelius Vanderbilt has been admitted to probate and he scattered millions among his children like the leaves of autumn. He made liberal bequests also to institutions of learning, churches and benevolence. It is amazing how one man can manage such an enormous sum and hand it down to his family.

A disastrous fire occurred in a village near Mobile, Ala., the other night, in which the entire families of two households, numbering fourteen in all, were burned to death. Harry Goodlow was the head of one, and Samuel Smithson, the other. Not one was left to tell the story.

Mayor Traylor, of this city, who feels that he must do something to consolidate the saloon element has arranged the police for arresting Sunday violators. He assumes that they are playing the spy, and his indignation boils over and forms. The police are doing their duty and the Mayor knows it. He is only talking a little cheap politics. There are some things about his kindly feeling for this class of law breakers a little bit fishy.

Ex-Secretary of State John Sherman comes out in an interview condemning the President's Philippine policy, and predicts his defeat on account of it at the next election. He also assumes that Hanna's advocacy of Nash, the Republican candidate for governor of Ohio, will result in a Democratic victory next Tuesday. The interview has created a sensation in Ohio and at Washington. Sherman is popular in his State.

A son of Gen. Fitz Lee has been appointed to a Lieutenantcy in the Thirty-ninth Infantry, and ordered to the Philippines for duty. The Lees are all born fighters and soldiers, but they are soldiers of the highest type of manhood. Wherever they appear there is something noble in the whole tribe.

The German government is watching the war between the British and the Boers with no little concern, and the press comments of that country are decidedly anti-English. All of the great powers of the Continent are jealous of the attitude of England.

It was hoped that when a pug, some time ago, pounded the life nearly out of Fitzsimmons, the brutal prizefighter, that the beating would put an end to his ring performances. But he has bobbed up again. Last week he met a fellow in the ring again and came out a hero. So he is strutting around in the press as a great conqueror.

The results of the Hague Peace Conference may prove all right as educational factors, but for immediate effect the whole thing looks like a farce. Scarcely had the delegates reached their respective homes until a bloody war is in progress, in which England, who took prominent part in the conference, is one of the aggressors. But good will some of it in the long run. When the great nations set to coming together in such conference, and discuss the best methods of averting war

between civilized powers, it is a good omen, even if a war follows close upon its adjournment. In fact, had it not been for the ill-timed ultimatum of Kruger, this war might not have ensued.

Mayor Traylor, of this city, though a member of the Fire and Police Commission, is not in sympathy with the work that body is doing toward the enforcement of the laws against the violators of the Sunday statute. He is figuring extensively in the public prints upon that subject. He has gone so far as to threaten to remit the fines of all saloon men convicted, during the Fair, of violating this law. The newspapers are not the tribunals before which to try police officers, and the course of the Mayor is being criticised rather unfavorably by many of his warmest friends.

The magnificent arch which was constructed in New York awhile back, and which is regarded as the Dewey Arch, as it was built in honor of the naval hero, is to be made permanent. As a work of art it is a thing of beauty, and a number of wealthy citizens of that city have determined to reproduce it in marble and let it stand there for all time to come. It will therefore be a perpetual monument to the work and character of Admiral Dewey.

Dr. A. T. Hadley has been installed as the thirteenth President of the Yale University. It took place some two weeks ago in the University Chapel. Dr. Dwight, the venerable retiring President, congratulated his young successor. Dr. Hadley is a layman, and the first one ever to fill this high position. All of his predecessors have been ministers. His address was listened to with deep interest, and it gave great satisfaction.

The widow of Engineer Lipscomb, who was shot and killed by mistake by a special watchman at Rice, awhile back, has brought suit against the Central Railroad for \$50,000 damages. The killing was the result of criminal carelessness, and the Central ought to be made to pay every dollar of the amount.

The International Fair is in full blast at San Antonio. It is said to be one of the finest exhibits that ever occurred in West Texas. The management has gone to great expense, and their labor is bringing its reward. If the demoralizing features of the Fairs could be eliminated, they would prove an unmitigated blessing to the public. The worst of these features are tinning down and by and by we hope to see them so curtailed that their evils will be largely restrained. The Fairs themselves are good institutions.

W. S. Witham, of Atlanta, one of the most prominent bankers in the South, says there is no reason why the South should not get from \$75 to \$100 per bale for cotton worked up instead of \$20 for raw material. Labor is abundant, and can be gotten at a reasonable price, and the people of Georgia have demonstrated the fact that the factory down there is a great success. A gentleman was a stockholder in these factories, and speaks from experience. Whenever the South introduces this industry, then we are independent.

Dewey is still paying the penalty of greatness. The newspapers now have him projecting a scheme of wedlock. They say that he is going to marry the widow of Mr. W. B. Hazen, the sister of Jno. R. McLean, the Democratic candidate for Governor of Ohio. Suppose this is true, will it not be time enough to announce the fact after it is over? But just as soon as a man becomes famous, then all of his little private matters must be dragged out before the public.

The British and the Boers had another engagement at Ladysmith last Monday, and the latter showed wonderful courage and stubborn resistance. The English did not win a decided victory. The Boers held their position, and matters were left about as they were. A week ago a brigade of English made a tour into the country with mounted guns, but at this writing they have not returned, and there is no word from them. In London, the fear is expressed that they have been captured. The British are not having a name of foot ball in the Transvaal up to the present time.

Vice-President Hobart, who has been very ill since the adjournment of Congress, is now lying at his home in Patterson, N. J., at death's door. The reports from his bedside indicate that he will not last but a short while longer. The nature of the sickness has not been given out.

VITALITY low, debilitated or a hurried course by Dr. Kline's Investigating Tonic, FRANK E. TOLSON, Dr. Kline Institute, 501 Arch St., Philadelphia. Founded 1871.

ANNUAL CONFERENCE NOTICES.

NORTH TEXAS CONFERENCE. The class of the third year (North Texas Conference) will meet the committee in the Christian Church at Honey Grove Tuesday, Nov. 21, 7:30 p. m. C. M. HARLESS, for Committee.

NORTH TEXAS CONFERENCE. The class of the first year will please meet the committee of examination in the Methodist Church at 9 o'clock a. m., Tuesday, November 22, 1899. C. M. THREADGILL, L. S. BARTON, C. B. CARTER, Committee.

The Northwest Texas Conference class of the fourth year will meet the committee at the Methodist Church in Cleburne at 2 p. m., Tuesday, November 14. J. W. ADKISSON, Chairman Committee.

TEXAS CONFERENCE NOTICE. The committee and class of the fourth year will meet at the Presbyterian Church in Marlin, Monday night, December 4, at 7:30 o'clock. Let all the class be present at that time, as two members of the committee are presiding elders, and we cannot meet them after conference begins. E. W. SOLOMON, For Committee.

TO CLEBURNE VIA ALVARADO. A number of brethren from the south have written me as to the connection of trains here for Cleburne. Cleburne is on the Santa Fe, twelve miles west of Alvarado. Following is the schedule, and each one can calculate the connection for himself: M. K. and T. north bound arrives 6:01 a. m., 8:45 a. m. and 10 p. m. Gulf, Colorado and Santa Fe west bound leaves 8:05 a. m., 6:33 p. m. and 10:40 p. m. C. S. FIELD, Alvarado, Texas.

IMPORTANT TO NORTH TEXAS. Let the preachers make an earnest effort to bring up in full the amount assessed for "publishing of minutes." It is but little for each charge, but in the aggregate amounts to much. I have appointed R. G. Mood to act as treasurer of this fund, and he will receipt for same in my name. I have secured transportation for the conference at reduced rates. Tickets to be sold Nov. 21, 22 and 23, good for return until Nov. 30. Texas and Pacific and the Santa Fe enter Honey Grove; the latter also owning a branch from Ladonia to Honey Grove, Texas and Pacific grant one and one-third rate on distance plan, or, for less than 75 miles, one and one-third fare; between 75 and 100 miles, \$3 for round trip; distance over 100 miles, one fare for the round trip. The Santa Fe gives us one and one-third fare on certificate plan. All other routes within our territory will participate in these rates. Watch this column next week for definite statement as to what these other roads will do. Don't forget it. To this will be added the rules of statistics by which our preachers must be governed. J. MARVIN NICHOLS, Sec. N. T. Conference.

"GRASP ALL AND LOSE ALL." Many people are so intent on "grasping all" that they lose strength of nerves, sleep, digestion, health. Fortunately, however, these may be restored by taking Hood's Sarsaparilla, which has put many a business man on the road to success by giving him good digestion, strong nerves and a clear brain. It does the same thing for weak and tired women.

HOOD'S PILLS cure sick headache, indigestion.

DRIFTING. A Christian man walked along the street a short distance with a boy of his acquaintance. There was time for only a few words, but the man used the moments to say: "Well, Frank, what are you doing with your life? What do you mean to make of yourself?" Years afterward the boy, now a noble, purposeful young man, declared to this friend, who of course, had forgotten the incident: "Those words altered my entire life. I was drifting. I gave no thought to my future, but what you said set me to thinking, and it has made a man of me."

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. Moom, 514 East Houston Street, San Antonio, Texas.

EPWORTH LEAGUE NOTICES.

ALMA LEAGUE. Our League, although young in the cause, is doing a noble work for the Lord. We had a cottage prayer-meeting, the best I ever witnessed. All were young converts except two, and they were forty-five years old. Our League is doing a grand work also. We have thirty-two members besides the officers, and have eight or ten more applications for other new members. We are going to continue in the good cause by the help of God. JOHN R. BOLLING, Alma, Texas.

NOTICE. The Executive Committee of the North Texas Epworth League Conference met October 29 in the Publishing House, Dallas, Texas. The new State Secretary, Robt. M. Means, of Whitesboro, tendered his resignation as Conference Secretary-Treasurer to take effect December 1, and Miss Johnnie Shands, of Forney, was elected to the office. Let District Secretaries take notice accordingly. The committee urges that all District Vice-Presidents correspond at once with their respective conference Vice-Presidents regarding the condition of their work, as it is the desire of all that this be the best year in the history of the League. Fraternally, FRANK REEDY, For Committee.

THIRD VICE-PRESIDENTS--PLEASE NOTICE. The year's work in the Reading Course for the Literary Department of the Epworth League should begin October 1. If the work has not been begun in your League it is not too late, but it will be well to begin at once to organize for it. The General Board have made a happy selection of books for this year's course. They are as follows: "Our Island Empire," by Charles Morris; "Among the Forces," by Bishop Warren; "Great Books," by Dean Farrar; "Studies of Bible Truths," by Bishop Keener. These four books may be had for \$2.50 by addressing Barbee & Smith, Dallas, Texas. Every Third Vice-President should own these four books, and he should see to it that a reading course is organized in his League. I know of no better books for our young people at the price than these four books. Order them at once. C. C. CODY, State Third Vice-President.

PROGRAM FOR EPWORTH ANNEX DAY, NOV. 5, 1899. 1. Object of meeting, explained by President of League. 2. Song: (No. 12, Young People's Hymnal) 3. Scripture reading: (Romans 8:1-14) 4. Song: (No. 47, Young People's Hymnal) 5. Prayer. 6. Concert Bible reading: (Eighty-fourth Psalm) 7. Brief history of Mission Home and Training School. 8. Revitation. 9. Song: (No. 21, Young People's Hymnal) 10. Address: "Leaguers' duty to mission work," by the pastor. 11. Revitation. 12. Song: (No. 144 Young People's Hymnal) (Note--The collections should be taken up while this is being sung.)

UNANSWERED LETTERS. Oct. 26, J. J. Goodridge, sub. H. B. Taylor, sub. J. R. Cochran, sub. G. S. Sandoz, sub. R. V. Galloway, sub. J. L. Kennedy, has attention. P. J. Perrin, sub. J. T. Hildebrand, sub. C. R. Gray, sub. changed. J. R. Adair, sub. C. D. West, sub. Oct. 27, G. W. Riley, has attention. C. B. Smith, sub. W. K. Stinson, sub. R. A. Swadley, sub. G. D. Wray, sub. R. B. Bonner, sub. E. P. Shrader, sub. has attention. Oct. 28, J. M. Crutchfield, sub. I. S. Napier, sub. Oct. 29, J. J. Conroy, sub. R. P. Dan, sub. R. A. Hall, sub. R. L. Glazer, sub. has attention. P. P. Ray, sub.

HOW'S THIS? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Dr. Kline's Catarrh Cure. F. J. "HONEY & CO., Props, Toledo, O. We, the undersigned, have known F. J. Honey for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALTON, KISSAN & MARVIN, Wholesale Druggists, Toledo, O. Kline's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 50c per bottle. Sold by all Druggists. Testimonials Free. Kline's Family Pills are the best.

PUBLISHING HOUSE COLUMN.

Barbee & Smith, Agents. 200 ELM STREET, DALLAS, TEXAS.

MANY SUNDAY-SCHOOLS. Place their orders for literature for a year at a time, and a large number of these will expire in December. We will be pleased to have all these orders placed with us at Dallas for the next year. We carry the literature all in stock here and can fill orders immediately on receipt. Place the orders as early as you can so we can get them out before the rush, which always comes in the last days of the quarter.

WILL OUR PREACHERS please remind the Superintendents of these facts and urge them to send all their yearly orders to us and to send them as early as possible?

OLIVET PICTURE CARDS for the fourth quarter of this year have caused us a great deal of trouble by being delayed en route. They got mixed up with the Dewey celebration in New York, or something of the kind, and were four or five weeks late in arriving. We have received a large number of very warm letters from our customers on the subject, but we could not help ourselves. Simply had to grin and bear it. But we raised such a row about it that they will be here on time for the first quarter in 1900. All may depend on this, so send along the order as early as possible. While on the subject of Sunday-school supplies we want to again speak of the

SUNDAY-SCHOOL MAGAZINE. It really pains us to see so many schools leave this entirely off their list. This should not be the case. At the General Conference of our Church in Baltimore, May, 1898, some leading representatives from the Northern Canadian Wesleyan and Southern Methodist Churches in a private discussion of the merits of the Sunday-school literature of the various Methodisms unanimously decided that ours was the best magazine published. It contains 72 pages filled brimful of the choicest matter on the lesson and should be in the hands of every teacher. See that at least a few are included in your next order. Price, 50 cents per year.

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NOTES FROM 1

Texas Conference. HOUSTON DISTRICT. O. T. Hotchkiss: O held the last quarterly Sandy Point charge at This is another charge ferred greatly from July. Many of the thing in the way of sides stock and other they are making a str all their obligations. Arcola that has been last year was destr new church has been City. They have paid mestic missions, the Church Extension ass and the preacher says tional claims will be ries of preachers in ch ing elder will be a lit revival meetings have several points on the forty-five have been Church. Bro. Warlick occasion by taking up on Sunday night. So young preachers have last two years he and perhaps objected bachelor besides Joe won the hand of a w and they deserve gre

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JACKSONV Chas. F. Smith: Sun to our Church here a d terest. It was an im the sowings of other d and days remote. O meeting, in which Bro did all the preaching, eleven days. (Bro. W evangelist, not to be or become one will mal would be impossible t her of conversions a Twenty-eight have t vows, with five or six ed. Eight were recov The meeting did not r not even everybody e never knew one that ple will not be reach the days of the "Son be true when he t time." But this w and that part of t "took hold" received greatest good, howe young people. The twenty-eight who "as were of the Sun rejoiced the heart peintendent and Nine of this number Alexander Collecto herein were our teach goodly number of the already members of newed their purposes Our conference schoo work. The boys' b augmented at the op session, is proving q Adolfo Rodriguez, th over by Bro. Watts, stitute. Several ye came under the influ ary, who pointed ou and in it he is walk

LIVINGS

J. M. Perry: Our elder was with us in our last Saturday and our fourth Quarter the current year l According to the r most successful four ference this circuit l al years. We are t will be no necessity i ing" of the stewar They did the right Quarterly Conference pastor and presidin

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Y-SCHOOLS

or literature for a large number of a December. We have all these or at Dallas for the literature all fill orders immediately. Place the orders so we can get them which always of the quarter.

PREACHERS

Superintendents of them to send all to us and to send

FREE CARDS

order of this year deal of trouble route. They got Dewey celebration something of the or five weeks late received a large m letters from our object, but we could

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M. MAGAZINE.

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MITH, Agents, TEXAS.

NOTES FROM THE FIELD.

Texas Conference.

HOUSTON DISTRICT.

O. T. Hotchkiss: Oct. 21 and 22 I held the last quarterly meeting for the Sandy Point charge at Missouri City. This is another charge that has suffered greatly from the overflow in July. Many of the people lost everything in the way of growing crops, besides stock and other property. But they are making a strong pull to meet all their obligations. The church at Arcola that was destroyed by storm last year has been rebuilt and a nice new church has been built at Missouri City. They have paid foreign and domestic missions, the Orphanage and Church Extension assessments in full and the preacher says all the connectional claims will be met. The salaries of preachers in charge and presiding elder will be a little behind. Good revival meetings have been held at several points on the charge and about forty-five have been added to the Church. Bro. Warlick celebrated the occasion by taking unto himself a wife on Sunday night. So many of our young preachers have married in the last two years that he felt lonesome and perhaps objected to being the only bachelor besides Joe Michle. He has won the hand of a worthy young lady and they deserve great happiness.

East Texas Conference.

JACKSONVILLE.

Chas. F. Smith: Sunday, Oct. 22, was to our Church here a day of marked interest. It was an ingathering time—the sowings of other days—days recent and days remote. Our special revival meeting, in which Bro. W. W. Watts did all the preaching, had closed after eleven days. (Bro. W. is an excellent evangelist, not to be sneezed at, and if he were to become one, will make a good one). It would be impossible to give the number of conversions and reclamations. Twenty-eight have taken the Church vows, with five or six yet to be received. Eight were received by certificate. The meeting did not reach everybody—not even everybody of the Church. I never knew one that did. Some people will not be reached. It was so in the days of the "Son of man." It will be true when he comes the "second time." But this was a good meeting, and that part of the Church that "took hold" received a benefit. The greatest good, however, was to our young people. Twenty-four of the twenty-eight who "assumed the vows" were of the Sunday-school. This rejoiced the heart of the superintendent and his co-laborers. Nine of this number were pupils at the Alexander Collegiate Institute and herein were our teachers made glad. A goodly number of the boarding pupils, already members of the Church, renewed their purposes for a better life. Our conference school is doing good work. The boys' boarding hall, inaugurated at the opening of this session, is proving quite satisfactory. Adolfo Rodriguez, the Cuban, brought over by Bro. Watts, is now in our Institute. Several years ago this boy came under the influence of a missionary, who pointed out the better way, and in it he is walking.

LIVINGSTON.

J. M. Perry: Our efficient presiding elder was with us in an official capacity last Saturday and Sunday. And now our fourth Quarterly Conference for the current year is a thing of the past. According to the record it was the most successful fourth Quarterly Conference this circuit has had for several years. We are thankful that there will be no necessity for an "after meeting" of the stewards in this charge. They did the right thing at the fourth Quarterly Conference and made the pastor and presiding elder happy and



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thankful by reporting everything "paid in full." As a presiding elder Bro. Milam is painstaking, positive and pleasant. He preached some fine sermons for us. His subject Sunday morning was "Christian Education and the Twentieth Century Movement." It was a masterly sermon and its effects will live long. At night he preached on "Men's Life as a Contribution to Society." The people here say that "Bro. Milam preaches better sermons every time he comes." The statistics at hand indicate the fact that Beaumont District has made marked advancement in every sense under his leadership. This charge has had a good year. We have made visible progress, both temporally and spiritually. We have had good meetings and a general moving upward and onward. We began this year's work with a membership of 167. Of this number we have dismissed eight persons—7 deaths, certificate, and otherwise. We have had twenty-two accessions, which gives us a total membership of 181, showing a net gain of fourteen members. I am ready to make my report at conference. Thus we close our year's work among a band of noble and loyal Methodists and leave it with God to reveal the real results of our work in eternity.

Northwest Texas Conference.

COTTON GIN.

J. David Crockett, Oct. 26: Bro. Bailey held our fourth Quarterly Conference at Forrest Glade the 4th instant and preached us two good sermons. He looks after every interest of the Church. We protested the meeting over the next Sunday and had six conversions and seven accessions, making seventy-six conversions and seventy-seven accessions this year. New seats have been put in the church here and two new organs bought, one at Campbell Branch and the other for Port Enterprise. The parsonage property has been considerably improved. One hundred and thirteen names have been disposed of from membership, about sixty by Church Conference. We are cleaning up.

DESDIMONIA.

M. H. Hudson: I am on my last round; came home Monday morning with my buggy loaded with nice things for the table from New Hope and Ross' Chapel, and a beautiful quilt from Sister John Terry, of New Hope, to Mrs. Hudson. These tokens of appreciation cause our hearts to respond in much love and gratitude. Our fourth Quarterly Conference will soon be on hand. We always look for a great blessing and general uplift with the center of our presiding elder, Bro. Boone. He is our pastor and is of God. Our prospects for a good report at conference are good. Pastor's and presiding elder's salary, which are very much needed, are however, considerably behind, but the stewards are going to make a hard pull on the "home stretch."

RANGER CIRCUIT.

H. A. Storey, Alma, Ark., Oct. 27: Three out of four of our meetings on Ranger Circuit were good, resulting in about twenty conversions. We received during the year thirty-five members and would have rounded up well compared with former years had I not been suddenly called to Alma, Ark., (Oct. 8) by telegram announcing that our baby had smallpox. I wrote Bro. Morris, our presiding elder, that I had to leave and could not return and he immediately supplied the work with M. W. Clark. It being a 427 mile trip and owing to bad connection and late trains I did not reach Alma till the 11th, and found my folks under strict quarantine and over beyond the reach of medical aid, and he died the 13th. We are all battling with the dreadful disease, but the worst is over. I hope to be at the Northwest Texas Conference, though for the last time.

ROCKWOOD.

R. A. Snoddy, Oct. 26: Our protracted meeting at Rockwood, after eight days' continuance, closed on the night of October 15. We had a good revival in the Church; seven conversions and five additions. The pastor did all the preaching except four sermons by Bro. Wood, a Baptist preacher. The interest and the congregations increased from the beginning until the close of the services. The pastor preached to a large and attentive congregation on the last night of the meeting. Our fourth quarterly meeting convened at Santa Anna October 21 and 22. Most of the officials were present. Our presiding elder, Bro. Sensabaugh, preached four excellent sermons. His sermon on Saturday morning was inspiring to every earnest worker in the Church. Large and attentive congregations were present Sunday morning and Sunday night. Bro. Sensabaugh's preaching is of a high order and on an even plane, and his work as presiding elder is careful and thorough. The stewards re-

ported \$248.45, making the sum total collected for the ministry during the year \$591.70. The Board of Stewards, which is an excellent one, think they will collect what is behind without difficulty. Equally as favorable report was made in regard to the conference collections. There have been fifty-five conversions and forty additions during the year. Up to the present date during the year we have preached 119 sermons, made 333 pastoral visits, and have traveled, according to careful estimation, 2000 miles in filling my appointments and visiting my members. We have not had much time for reading or study, but we have used all the time we could for this purpose.

JONESBORO.

W. J. We have had a glorious year. The Lord has greatly blessed our charge. There has been advancement made on nearly all lines, especially "the spiritual state of the Church." Bro. Winburne, the Arkansas preacher, is truly a revivalist and most excellent pastor. He knows how to deal with all the people, Methodists and all. We with him, think "Arkansawyers" are all right. We would gladly have him back. The charge is in a very good condition, and expect our preacher to be able to make a full report at conference. The revival fire is still burning. Last third Sunday was the last appointment at Levita before conference, and truly it was a gracious service. We enjoy reading the Advocate. We heartily endorse the last editorial, "The Peace of the Church." Many of the people went from this charge to hear Bishop Candler when he preached at Gatesville. The Twentieth Century Fund will receive due attention by our people, we think.

CHILLICOTHE.

R. A. Walker, Oct. 25: We are again on our feet after forty-seven days of typhoid fever. I am thankful to Almighty God to be able to preach again and to be with my people. I believe I shall enjoy the coming conference more than any I ever attended, for I came very near transferring to the everlasting conference. I was taken sick while in my Wheatland meeting. We are having a fine meeting; Church wonderfully revived; had twenty-three conversions and sixteen accessions. My sickness prevented my holding the Doan meeting, which I regret very much. But after all we've had a good year. Had eighty-three conversions and one hundred and five accessions. Built and improved parsonage, fenced our church, repaired another, and paid \$70 on an old debt at Big Valley. Will have our conference collections. Preacher's salary nearly up. Stewards say they will have it by conference. Our Home Mission Society, who have borne their part in improvement of the parsonage, are now raising money to put a nice suite of furniture in the parsonage. They are faithful and loyal; meet regularly, pay their dues, and are keeping step with Methodism. Our fourth quarterly meeting met October 21 and 22 at Wheatland; one of the best I ever attended; a large congregation on Saturday; nearly all the stewards present. Bro. Jerome Duncan (the migrant for the Vernon District) preached us a fine sermon Saturday morning. This is Bro. Daniel's fourth year on the Vernon District. Resolutions were passed expressing the conference love and appreciation of his faithful and arduous labor. We regret very much to give him up. Wherever the Church sees fit to send him they will find him a safe man.

MANGUM.

M. W. Rogers, Oct. 24: Two years ago I was sent, to this work and found a hard place. They had bought two small rooms and one acre of ground and had not paid for it. We cooked and ate in a dugout the first year. I preached in the school-house, which is also used for a dance-hall and for everything else that comes along. We now have a nice parsonage of five rooms very well furnished and don't owe anything on it. We began a church last fall and completed it in the early part of this year. We now have the best church I ever saw in a small town. The church, with all belonging thereto, is worth \$2500. We don't owe a dollar on it. We received \$75 on the parsonage from our W. H. M. and \$100 from our Church Extension and we dug up the rest here at home. On the first Sunday in last month I closed a camp-meeting at Deer Creek and took a collection for a church house. On last Sunday I preached in the new church. It is a good house, heavy framing and well put together. Our men went at it in a business-like way and soon put it up. Our ladies there are at work to raise money to seat it. They made \$50 at a Church festival last Friday night. I think I will get another church started before I leave for conference. The ladies on this charge have raised nearly \$400 this year. I never saw more enterprising, industrious ladies. We have some good men, but there are

more loosed Methodists in Greer County than in any other country I ever saw. Did you ever see a loosed horse? Loos is a plant that grows in abundance in this country. When a horse begins to eat it he continues to eat it until he loses his appetite for food, and he is so affected by it that you cannot do anything more with him. A man comes here without his Church letter and will not let the preacher send after it and soon the preacher had just as well undertake to use a loosed horse. I have had good meetings this year. Bro. Kinsler, of Altus; Bro. Hall, of Clarendon Mission; also Bros. Lee and Donohoe, local preachers, did us good work. I think I will report my collections in full. Salary some behind. Success to the next preacher here.

COMANCHE.

R. E. Bonner, Oct. 20: We are rounding up for conference. In some respects have had a good year. We have organized a Woman's Foreign Missionary Society and a Junior League. This gives us all societies called for by the Discipline. We have had about twenty professions, with more to follow. Our collections ordered by the conference will be paid in full. We are trying to get ourselves in shape to return or go elsewhere as those in authority may order. If we are moved we will leave a good people whom we love.

CROWELL.

C. E. Lindsey: Our year's work on Crowell charge is near its close, and we have much to rejoice over. We have received 68 members; have had good meetings at all the appointments. Our collections are "all up." I have done the hardest year's work of my life, but have enjoyed it very much. My three local preachers have been true and faithful. The officials are wide-awake men, who love the Church. The members are religious. Our Sunday-schools, prayer-meetings and Leagues are first-class. This charge is not for let.

ROSALIE.

W. H. Brown, Oct. 20: Our fourth Quarterly Conference was held on the 28th by Bro. Mountcastle, our presiding elder. We had, as usual, a good time. Our charge will come out in full on all lines, and a great revival at each of the appointments and between 150 and 200 accessions to the Church and a nice new church house at Rosalia, besides other improvements. To God be all the glory.

MATAFOR.

F. A. Clark, Matafor, H: Our fourth Quarterly Conference convened at North Hill the 14th inst. Our presiding elder failed to reach us on account of family sickness, which we regretted very much. The Lord graciously compensated our weakness and we had a glorious conference. We concluded the services with Monday. Visible results: Ten conversions and eight accessions to the Church, together with the grandest revival I almost ever witnessed. This shows our revival meetings for this year. Matafor Mission has moved up on all lines. We have had over one hundred conversions and reclamations during the year and received more than one hundred into the Church. Almost the entire charge is now with divine love. Our fourth Quarterly Conference asks that our mission be added to two circuits for another year. Several contributions and offerings have been converted here this year, who have subscribed liberally to the support of the good another year. Our little town (Matafor) is making long strides toward a station. Our collections are well up and we are happy. I have traveled about four thousand miles and tried to preach more than two hundred sermons this year and am well and hearty. The people have raised the most crops in the history of this country. The range is also very fine and plentiful which is the blessing of this country as far as can be. I believe these are the happiest people in Texas. "Praise God from whom all blessings flow."

GALVESTON NOTES.

Our Methodist recently entered a visit from Bishop Candler who came in the interest of the Twentieth Century Educational movement. Being Monday night there was not such a congregation present as would have greeted him on a Sabbath, but still it was a fair audience and the collection surpassed the expectation of even Bro. Sines, about \$500, counting previous pledges. Bishop Candler gave us one of those thoughtful and glowing addresses for which he is famed and the collection shows how well it was received. It was pleasant to meet the Bishop and we preachers entered the occasion very much. Methodism is decidedly on the up grade in Galveston at present. The summer is a seasonally trying time to us on account of the numerous excursions from the interior, which pour their thousands into the city on a Sunday and make the day a grand carnival, making it almost impossible to reach our young men and women. Still, despite this and the excessive heat, we have had fair congregations and good Sunday-

Schools and Leagues. Now, the fall has come and we are all doing well. Bro. Bradford, at St. John's is getting along splendidly. This year he is holding a handsome parsonage and hopes to be in it before conference. Notwithstanding this prospect he has his collections in such shape that he expects to have all other at conference. Taken altogether, St. John's is in good shape for the winter campaign. Bro. Candler seems to have enjoyed the West End folks. He and his wife are in great favor and the church is decidedly progressing. West End is destined in a few years to be perhaps the best field for operations in this section. The board of the Southern District and the action of its great Synodical Assembly, will necessarily swell largely the population of West End, and if Bro. Candler could get the Church Extension Board to help him in thoroughly supplying our people, there we would soon have a strong self-sustaining Church. At St. John's we are getting along very nicely, especially now that the students of the Medical and Business Colleges of that institution have returned. It is not the pleasant things of this charge that we have to mention, but the fact that we have 40 more young men in school in our League (which, by the by, is in its 15th year) all professions, give a prospect to the students (on Friday night). Some two hundred and fifty were present and addressed themselves as so pleased with their meeting that they promised to attend the church services. And great that we may be enabled to make their lives full for Christ and his kingdom, our Sunday school and Junior League are among the best in the conference. Albeit, they have a most interesting and busy Church. We think we see the signs of a revival and are praying and working to that end. W. J. O'NEILL.

FROM REV. C. O. JONES.

We have been engaged in a revival here for eight days. Orlin is said to be a hard place, but the Lord is giving us victory. We have had about forty professions in the last two days. We trust that many more may be saved before we close tomorrow night. To God be all the glory for such wondrous manifestations of his power. We will start for home Monday and will reach Texas Tuesday and for a few weeks take a very much needed rest. C. O. JONES.

Orlin, Tennessee. If any of the brethren can use me at any time please call on me. W. F. CARBITHERS, Local Preacher, Tarkenton, Houston, Texas.

IT CAN'T BE DONE.

No One Can Remain Well, No Chronic Disease Can be Cured, Unless the Stomach is First Made Strong and Vigorous. This is plain because every organ in the body depends on the stomach for its nourishment. Nerves, lungs, kidneys, blood are made from the food which the stomach converts to our use. How useless to treat disease with this, that and the other remedy and neglect the most important of all, the stomach. The earliest symptoms of indigestion are sour eructations, bad taste in the mouth, gas in stomach and bowels, palpitation, all gone, feeling, faintness, headaches, constipation, later comes loss of flesh, convulsions, fits, and heart troubles, kidney diseases, 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 Digestive Tablets, allowing it to dissolve in the mouth and thus adhere with the saliva and enter the stomach in the most natural way. These Tablets are highly recommended by the medical profession because they are composed of the natural digestive acids and their action which assist the stomach in digesting all wholesome food before it has time to ferment and sour. Stuart's Digestive Tablets are sold by druggists, full sized packages at 25 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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BYING ALONE.

In a lonely mountain valley,
Where the sun had never shone,
The old soldier, grey and lean,
Murmured his dying alone.

GEORGIA LETTER.

It is a long time since I have written for the Texas Advocate, but it is not because I have lost interest in Texas or failed to read every number of the Advocate from start to finish. The fact is, I have been writing another book. It is rather a pretentious one—"The Story of the Georgia People"—and has just the same labor than I thought it would have I began. I have about completed it, and am now getting on the old plan a sufficient number of subscribers to justify my having it printed. I have already over five hundred, but it will take a thousand to pay the cost of the first edition. It is the first book to tell Georgia people whence they came, who their fathers were and how they lived, and whence they lived, to tell of the colleges, and churches, and educational banks, etc. It would have been very easy to have made several volumes, but I have tried to so condense as to make into one volume, about as large as my "Life of Bishop Dozier," which could be sold for \$2. What about those people have of the profits of book making, and of the number of books which can be sold. I see some articles in the Advocate about the profits of a "History of Methodism in Texas." I can tell you what to do with them easier than I can tell you how to get them. Bennett's Virginia Methodism, lately paid its way. Moore's "North Carolina" did not pay its cost of printing; "Shipp's "South Carolina" cost \$300 or more; my "History of Georgia" only sold to 2500 copies and made about \$500 for 6000 copies; my "Alabama" never paid; Jones' "Mississippi" never began to pay cost of issuing; McFerrin's "Tennessee" paid its expenses and no more; Redford made some money out of his "Methodism in Kentucky."

quietly say: "Well, sell out to some man who is." I see the poor old preachers have to pay for the decline of business in Nashville resulting from the continued agitation and contention about the wretched affair of the claim. The innocent are nearly always the sufferers. The agitators have their reward.

Our two young Bishops, Galloway and Candler, are hard at work on the twentieth century enterprise. They are speaking all over the State, and they never speak without doing something. I am hopeful of results, but it is all I can do to keep up my spirits in these stirring days. I find so much of broad Churchmen, rationalism, socialism ahead that I fear for the future. "How," said I to one in whom I have the greatest confidence, "can one hold to the confidence in Jesus Christ and deny that Jonah was a real character?" "In the same way," he answered, "as no can hold to Dives and Lazarus."

Since Bros. Banks and Frick have written articles on the subject, I feel impelled to express some views regarding mobs. With reference to Dr. Frick, I wish to state that he is a highly respected M. D., and an efficient Steward in our Church. Although from the North, he is not known in his community as having harsh or unreasonable views about the South.

Now, concerning lynch law. While it is true that we of the South have been unjustly denounced by the Northern press because lynching has been permitted among us, it is a delicate matter to attempt to excuse the crime. I'm afraid Bro. Banks went so far in his second article as to not only excuse but defend it. I wish to state some principles in the light of which we may examine the subject.

First, Private defense is a right granted to a man by the secular law, on the ground that he has not time to use the law, so that he is in effect constituted an officer for the emergency, and may defend himself or those dependent upon him, to the taking of life if necessary.

Second, Private revenge is entirely prohibited by our criminal statutes. It is also forbidden by Moses and other Old Testament writers, by Christ, and by the whole New Testament. In view of the frailty of human nature the civil law would usually reduce the crime to the degree of manslaughter when a near relative (or one in some such relation) of a woman who has been criminally assaulted takes the life of the criminal. But in the case of the ordinary members of a mob the unlawful taking of human life, with deliberation and not as lawful defense, but as revenge, would generally be under the law, murder in the first or second degree, and punishable by death or confinement in the penitentiary for not less than five years. And every member who participates is guilty. This is most certainly the correct position. If so, then it is a very grave matter to lynch a man—as grave as murder. No doubt many a man who has been murdered has deserved to die. Without doubt many a murderer has felt almost justified because of his rage and because of the evils which enraged him. These seemingly mitigating circumstances are not provided for by our statutes in the least, except as above indicated.

South is all over this land. North and South, and it is growing. But, thank God, a counteracting agency is at work. There never was as much southernism as there is now, never as many earnest souls asking how they may reach the highest. What was once in Methodism almost alone has now pervaded all the Churches and there is a religious movement, call it "Keswick, or what not." In which God's Spirit is glorified as I have not seen him glorified for a long time and in which the old-time teachings of experimental godliness and holy living are stressed as they once were only by a few despised and ridiculed Methodists, and this heaven will yet leave the whole lump. I see the battle coming, but I see the Captain of our salvation leading his faithful ones to a more glorious victory.

Now, concerning lynch law. While it is true that we of the South have been unjustly denounced by the Northern press because lynching has been permitted among us, it is a delicate matter to attempt to excuse the crime. I'm afraid Bro. Banks went so far in his second article as to not only excuse but defend it. I wish to state some principles in the light of which we may examine the subject.

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Third, The law takes vengeance, presumably, without the evil feelings or purposes which may be held by an individual. In this capacity the law is acting in its God-given sphere. See Rom. xiii. 1-7.

Now, let us examine the excuses for violating and ignoring the institution of human government, in certain instances. 1. "The delay and uncertainty of the courts" is one excuse. It is to be regretted that the law is so imperfectly executed, but if government is a necessity we should be careful not to make it weaker than it now is. Under this head more anon. 2. "The horrible nature of the crime of rape." But the more awful and unpopular a crime is the more assurance that it will be punished by the courts. Again, if the doctrines of Jesus have so operated to stigmatize this crime, how can we hope to increase its awfulness by violating his precepts? The most chivalrous man is the one who uses, with all his power, the best methods to protect womanhood. 3. "The baseness of the negro." Then the vacuum in his make-up needs to be filled in with what? If private revenge is wrong it is not calculated to work good. The impressions made by lynching detract somewhat from

the horrors of the crime which brought it about. On the other hand, a legal hanging is regular and dispassionate. It carries with it the authority of intelligent law-making bodies, the sanction of all good citizens, the time-tested rules of evidence and of pleadings, and above all, the authority of God. If the vile element among the negroes is to be supplied with the beginnings of a conscience by all means let us regard fully the majesty of the law. 4. "Hot Southern blood." But the thief says he must steal or starve, or that he was educated to steal. The drunkard pleads his ungovernable appetite. The one guilty of manslaughter says he was suddenly provoked. The swindler says the needs of his family or sharp business competition pressed him to do it. The liar says he is often put in a corner where he has to lie. Jesus came to save us from our besetting sins as well as from all others. And besetting sins are the most dangerous to the sinner. 5. Bro. Banks says that Christ is the natural protector of the weak. Just so. But he protects either by direct interposition or by directing the path of the individual whom he protects, or by diverting, overruling or restraining the bad actions of wicked men, or he directs the conduct of men in a good way so that they may be used for the purpose. But never is he pleased by the wrongdoing of his people nor of anybody, it matters not how laudable may be the end proposed.

I consider the following as main reasons why lynch law is practiced: 1. The bad element in the community have for the time too much control. Of whom is a mob composed? Of brave, true men, also of cowards, criminals and blood-thirsty men, of rash youths and stiff-neck. Law has already been thrown to the winds. What can good or brave men do with these elements when their own blood is already boiling with rage? The only hope is for right-thinking men to absolutely discontinue the whole practice, and do it all the time. Build and make stronger the dikes before the floods come. Another reason is heresy on the doctrine of capital punishment. We are too mushy sometimes to be just. Before Moses' time, God said: "Whoso sheddeth man's blood by man shall his blood be shed." Paul has also taught that capital punishment is right: "Whosoever therefore resisteth the power resisteth the ordinance of God. . . . If thou do that which is evil be afraid, for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Bearing the sword implies clearly the power of capital punishment. Again, citizens pay too little attention to the execution of laws, and especially of those laws which have to do directly with public morals. For instance, Sunday laws, laws for the regulation or destruction of the liquor traffic. By the way an universal reading of "In His Steps" ought to put us to thinking as citizens. The appointment of jury commissioners ought to be more conscientiously done. Again, honest citizens should quit excusing themselves from jury service so frequently on the ground that they have formed and expressed an opinion that would bias them in rendering a verdict. What sensible man won't form an opinion concerning a crime that has come much under his notice? But what has that to do with his performing his plain duty as a juror? In nineteen cases out of twenty, if they are conscientious nothing whatever. Once more, citizens should give officials their hearty support, and then demand of them that the laws be enforced. The evils of the mob are many and far-reaching. Beginning on a low plane, they rapidly degenerate until men may be strung up for misdemeanors. If lynching is right, then provision ought to be made for it in our statutes. If it is wrong, then it should be condemned as severely as possible.

Rockport, Tex.

Fill a pie with
ATMORE'S
MINCE MEAT
if you want your guests to praise it. Delicate in flavor, rich in substance, clean, pure and fresh. Ask for it. Try
ATMORE'S
Genuine
English
Plum
Pudding.

ROCKPORT, TEX.
GIVES WHERE ALL ELSE FAILS
The Great Syrup. Taste Good. Use in Time. Sold by Druggists.

Crippled by Rheumatism.

Those who have Rheumatism find themselves growing steadily worse all the while. One reason of this is that the remedies prescribed by the doctors contain mercury and potash, which ultimately intensify the disease by causing the joints to swell and stiffen, producing a severe aching of the bones. S. S. S. has been curing Rheumatism for twenty years—even the worst cases which seemed almost incurable.



Capt. O. E. Hughes, the popular railroad conductor, of Columbia, S. C., had an experience with Rheumatism which convinced him that there is only one cure for that painful disease. He says: "I was a great sufferer from muscular Rheumatism for two years. I could get no permanent relief from any medicine prescribed by my physician. I took about a dozen bottles of your S. S. S., and now I am as well as I ever was in my life. I am sure that your medicine cured me, and I would recommend it to any one suffering from any blood disease."

Everybody knows that Rheumatism is a diseased state of the blood, and only a blood remedy is the only proper treatment, but a remedy containing potash and mercury only aggravates the trouble.

S.S.S. For the Blood

being Purely Vegetable, goes direct to the very cause of the disease and a permanent cure always results. It is the only blood remedy guaranteed to contain no potash, mercury or other dangerous minerals.

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Look in Your Mirror

Do you see sparkling eyes, a healthy, flushed skin, a sweet expression and a graceful form? These attractions are the result of good health. If they are absent, there is nearly always some disorder of the distinctly feminine organs present. Healthy menstrual organs mean health and beauty everywhere.

McELREE'S Wine of Gardul

makes women beautiful and healthy. It strikes at the root of all their trouble. There is no menstrual disorder, ache or pain which it will not cure. It is for the budding girl, the busy wife and the matron approaching the change of life. At every trying crisis in a woman's life it brings health, strength and happiness. It costs \$1.00 of medicine dealers. For advice in cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

MRS. ROZENA LEWIS, of Genesee, TEXAS, says: "I was troubled at monthly intervals with terrible pain in my head and back, but have been entirely relieved by Wine of Gardul."

Rockport, Tex.

PILES

"I suffered the tortures of the damned with protruding piles brought on by constipation with which I was afflicted for twenty years. I ran across your CASCARETS in the town of Newell, Ia., and never found anything to equal them. To-day I am entirely free from piles and feel like a new man."



Pleasant, Palatable, Potent, Taste Good, Do Good, Never Weakens, Wastes, or Irrites. Be Careful. . . . CURE CONSTIPATION. . . . Having Branches Everywhere, Chicago, Montreal, New York, etc.

NO-TO-BAG Sold and guaranteed by all druggists to 4 1/2 RT. Tobacco Habit.

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

Old and

BUILDING CASTLE

I've built a thousand castles
Whose sunbeams touched the
sky,
And raised them up of air,
Each thing as most airy,
And perfect grand, for
retirement,
Philosophers, and poets,
Great men of power,
I've seen them all,
But over the world
They fled away—
I've defied in my youth
And dreamed my world
of favored men,
In walls of hope, deep
in the heart, where
no eye could see,
And soon the "golden
shoals,"
As like the world, being
Up on the summit
of virtue,
But not a volume have I
They, too, were only
castles.

LOST—PUNCTUAL

Who can read this word will be true?
A funny child is in
"Tis a puzzle in poem
"I fell in a snowdrift
"I went to a ball and
I found some gum in
I stirred the milk with
I opened my door and
I ask your pardon for
"But 'tis true—when
to be."

THE BOY WHO LEA

Some of you are geographers. You have grown wise that I think can turn to the map and find with a little help, mother, the Argonauts close to the land of right-hand side of the this sea, in olden days, Ivarian Sea. Shall I reason the grown people used to give the child for that queer name.

Once upon a time, so lived in Greece a man, a. A wise and good, for certain unhappy forced to leave his his little boy, Icarus, the island of Crete, to same Ivarian Sea.

Daedalus, being so became famous in this was invited to live in his palace. Now, Minos neither wise nor good, that Daedalus knew than he did, and that He began to jeer at He called him stupid, learning was all his the people of Crete knew.

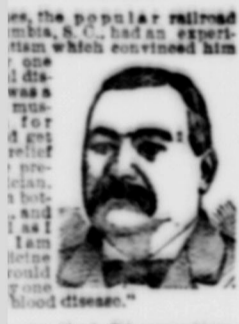
Then Minos grew orders to have Daedalus in the palace, who kept until he confessed Daedalus was nothing but Daedalus, as you in anxious now to leaving that it would be now return to his own to his son: "Icarus, is Greece."

"But how can we Icarus. "Minos has boats shall leave the der his command, and so far over that great I fear that we shall from this island?" And Icarus began to "Come, come, be a man. "Crying never I have a plan by which passing to the king's than I, we can escape that men were not alle calling lay father "Da Accordingly, Daedalus in a small room to w of escape. Icarus, I smelled a strange od feathers. He peeped t of the door and saw a wax ball—"Dear me, making" thought he, shook his head and away.

One day, however, the door and showed Ibed work. There of two pairs of giant made of white wax into soft wax and about soft cords. Icarus could scarce joy while Daedalus fastened ones to his shoulders tied the second pair broad band, and, open said: "Now, my son, wings we can fly away will lead the way. Y chasely and carefully, long and hard, and w the power of the ki "Yes, father," said I climbing upon the w side Daedalus. Then they spread their ar

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For Blood

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free by Swift Specific
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Your Mirror

erking eyes, a healthy,
pression and a grace-
attractions are the result
f they are absent, there
one disorder of the dis-
gans present. Healthy
mean health and beauty

McELREE'S Gardui

beautiful and healthy,
the root of all their
is no menstrual dis-
pain which it will not
the budding girl, the
matron approaching
life. At every trying
man's life it brings
and happiness. It
edicine dealers.
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a Medicine Co., Chat-

LEWIS, of Genaville,
was troubled at monthly
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LES

ortures of the damned
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was afflicted for twenty
your CASCARETS in the
and never found anything
I am entirely free from
NEW HAD
Jones St. Sioux City, Ia.

CANDY
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cigaretts
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TE THE LIVER
Protect. Taste Good. Do
broken or give the life.
INSTIPATION. ...
Chicago, Montreal, New York, St.
and distributed by all drug
to E. E. Tobacco Habit.

GETTING CURED
T. E. MAY, Bloomington, Ill.

Old and Young

BUILDING CASTLES IN THE AIR.

I've built a thousand castles towering high,
Whose sun-bathed towers almost reached the sky,
And rarest gems of art I've placed within—
Such things as most are prized by cultured men;
And perhaps grand, for guests all world
received—
Philosophers, and poets earth-crowned,
Great men of every clime, and potentates,
In mine would glad have entered through
my gates.
But ere the world's applaud could find me there,
They fled away—these castles in the air!

MOLLIE P. WALKER.
MORGAN, TEXAS.

LOST—PUNCTUATION MARKS.

Who can read this problem so every
word will be true?
A funny old man told this to me
(It's a puzzle in punctuation, you see),
"I fell in a snowdrift in June," said he,
"I went to a ball game out in the sun
I saw a jellyfish float on a tree
I found some gum in a cup of tea
I stirred the milk with a big brass key
I opened my door on my headed knee,
I ask your pardon for this," said he,
"But 'tis true—when told as it ought
to be."
—Selected.

THE BOY WHO LEARNED TO FLY.

Some of you are beginning to study
geography. You have grown wise, so
wise that I think almost any of you
can turn to the map of Europe and
find with a little help from father or
mother, the Aegean Sea, which lies
close to the land of Greece, on the
right-hand side of the page. A part of
this sea, in olden days, was called the
Icarian Sea. Shall I tell you what
reason the grown people of long ago
used to give the children of long ago
for that queer name, "I-car-i-an"?
Once upon a time, so they said, there
lived in Greece a man named Daedalus.
A wise and good man he was, but,
for certain unhappy reasons, he was
forced to leave his country, and, with
his little boy, Icarus, sought safety in
the island of Crete, just south of that
same Icarian Sea.

Daedalus, being so wise a man, soon
became famous in this new land, and
was invited to live with the king in
his palace. Now, Minos, the king, was
neither wise nor good. He soon found
that Daedalus knew very much more
than he did, and that made him angry.
He began to jeer at wise Daedalus.
He called him stupid, and said that his
learning was all make-believe. But
the people of Crete knew better.

Then Minos grew angry and gave
orders to have Daedalus shut up in a
cell in the palace, where he should be
kept until he confessed that his wis-
dom was nothing but nonsense.

Daedalus, as you may imagine, was
anxious now to leave Crete, and, hear-
ing that it would be safe for him to
now return to his own country, he said
to his son: "Icarus, let us go home to
Greece."

"But how can we get away?" asked
Icarus. "Minos has ordered that no
boats shall leave the shore, except un-
der his command, and we can not swim
so far over that great sea. Oh, father,
I fear that we shall never go away
from this island and its cruel king."
And Icarus began to cry.

"Come, come, be a man," said Daedalus.
"Crying never helps matters. I
have a plan by which, instead of con-
fessing to the king that he is wiser
than I, we can escape, and so prove
that men were not altogether wrong in
calling my father 'Daedalus the Wise.'"
Accordingly, Daedalus shut himself
in a small room to work out his plan
of escape. Icarus, playing outside,
smelled a strange odor, like burning
feathers. He peeped through the crack
of the door and saw some string and
wax on a nail.—"Dear me, what is father
making?" thought he. But his father
shook his head and motioned him
away.

One day, however, Daedalus opened
the door and showed Icarus his fin-
ished work. There on the floor lay
two pairs of giant wings, carefully
made of white goose feathers, stuck
into soft wax and bound together with
soft cords.

Icarus could scarcely stand still for
joy while Daedalus fastened the small
leaves on to his shoulders. He then
tied the second pair upon his own
broad back, and, opening the window,
said: "Now, my son, with these magic
wings we can fly away to Greece. I
will lead the way. You must follow
cautiously and carefully, for the way is
long and hard, and we are still within
the power of the king."

"Yes, father," said Icarus, obediently
climbing upon the window ledge be-
side Daedalus. Then in a twinkling
they spread their arms out through

the loops that bound them to the beau-
tiful wings, and away they flew. Think
how fine it must have been to fly as
easily as a bird, away from carnal up,
up into the sky!

From the shore they must have
looked like birds, for the king, stand-
ing upon the beach, mistook them for
sea gulls, never dreaming that they
were his prisoners, escaped.

At first Icarus was a little scared,
as surely you or I would have been,
flying in mid-air with the dark ocean
tossing far below us. Soon as grew
bolder. He began to fly to the right
and mounded on the earth, but some-
ing seagull by dipping close to the
waves.

"Icarus," called his father, "keep
close to me; fly neither too high nor
too low. The middle course is best."
But, dear me! Icarus heard never a
word. "The lack, they say," thought
he, "flies straight into the sun. Why
can not I?" And up, up, up he flew,
so high that he lost sight of his father,
so high that the water faded out of
sight; so high that at last he found
himself alone in the great burning sky.

On he went, the story goes, until he
came to the gate of the big sun palace.
There the scorching sunbeams melted
the wax that held the feathers of his
wings together; the melted wax tick-
led down, burning his bare arms; the
feathers dropped—the wings were gone.

Down, down faster and faster, fell
poor little Icarus, and as he sank into
the deep sea he cried, with all his
might, "Father, save me!"

Daedalus heard a faint call. He
turned, he saw something white
struggling in the water far behind him.
He darted back and caught Icarus in
his arms just as his disobedient little
head was sinking from sight. Then
he lifted his son upon his shoulders,
and, flying slowly and painfully, car-
ried him home to the shore of Greece.

No doubt Icarus lived many years
after that. There, looking over the
sea, he might remember his lesson in
disobedience, although he never
dreamed that in memory of his famous
flight and fall that sea, for scores of
years, should bear the name "Icarian."
—Sel.

TESTED HIS STRENGTH.

Charley M— was home from college
spending his summer vacation. The
M—s were people fairly well-to-do,
and Charley was passing the forenoon
very comfortably on the cool and
shady veranda.

Down by the barnyard fence, in a
neglected place, a crop of strong,
healthy weeds had sprung up and
fourished under the summer sun. Left
unmolested in the rush of work on the
farm, they were fast becoming a blot
on the otherwise orderly premises, and
that morning Charley's father—the
"old man"—had sallied forth and was
now making a vigorous assault upon
the patch.

Suddenly he left off his work and
came up into the yard. Taking a
broomstick which happened to be lean-
ing against the veranda, he laid it on
the grass, then turned to Charley and
said:

"Get down here and see if you can
pull me over that stick."
He held in his hand a small chain,
in each end of which was inserted a
stout stick to serve as a handle. Then
the tug began, and developed into
quite a spirited contest. But at last
Charley succeeded in dragging the old
man across the line.

"There, that'll do," he said, drop-
ping his end of the chain. "I guess
you've got strength enough to pull
them weeds down there by the barn."
"I never said a word," said Charley,
telling the story afterward, "but before
noon there weren't any weeds left
standing."—Youth's Companion.

THE SWEET-TEMPERED WIFE.

A farmer once remarked in the pres-
ence of a neighbor that he did not be-
lieve anything could ruffle his wife's
temper.

"I can tell you something that will if
you'll consent to try it," urged the
man.

"Agreed," said the farmer.
"Just bring home and cut up a load
of the crookedest wood you can find,"
proposed this disturber of peace, "and
if that doesn't fret her I don't know
what will."

The plan was complied with. To ap-
preciate the vexation consequent upon
poor wood, one has only to recall the
old-fashioned fireplace with its and-
irons, and the carefulness with which
the wood must be laid on them to
make the "kettle boil," for it is to that
period of time that our incident refers.

There was no change in things
at the farmer's; in fact, every-
thing seemed to be more agreeable, so
the husband thought. At last he said:
"Wife, how do you like the wood I
brought you last?"
"First rate," said the wife. "These
crooked sticks fit right round my ket-
tle, and make it boil in half the time."
The farmer's wife realized that
things which "can't be cured, must be
endured." Her best and noblest pow-
ers had been called forth in overcom-
ing the difficulty which, to another,
might have seemed like an evil.

Devotional

THE CHRIST SPIRIT.

What would Christ have said, dear brother,
If to him the poor should come—
Asking him for aid and comfort—
Would he say, "I have none?"

What would Christ have done, dear brother,
When he heard the wailing cry
Of the crippled, maimed and blind
Would he heedless pass them by?

What would Christ have done, dear brother,
If he'd seen a sinning soul
Wandering 'midst the darkest shadows
Would he stoop to make them whole?

Just a heart for the poor,
Whose eyes with tears are often dim;
Just a word of Christ the Lord,
And they'll obey for him in.

W. C. MCCONNELL.
Dallas, Texas.

PSALM XVI.

We are totally ignorant of the au-
thorship of this most beautiful Psalm.
No Christian can read it without
having his faith built up, and feel-
ing that his child-like confidence, which
makes the supreme difference between
the children of the world and the
chosen of God, is enlarged and
strengthened.

How safe are those who trust in
Him.

We are taught here that dwelling
with God brings us under his protec-
tion; not he who only flies to God in
times of danger shall be preserved and
kept as the apple of His eye, but he
whose life is hid with Christ in God,
the purpose of whose existence is to honor
and glorify his Father in heaven every
moment of his life. "The Lord loves a
man in whose spirit there is no guile.
One who says, and sticks to it:
"My heart is fixed, O God, my heart is
fixed." It doesn't need continual men-
tion. Like a good clock, it performs its
mission and can be depended upon,
and gives no uncertain sound, but
strikes the hours correctly and indi-
cates its whereabouts in its tower
house or on the mantel in the home. I
have seen clocks that made a fine show
outwardly, but were worthless furni-
ture, because they failed to keep time.
What is more worthless, except a man
who don't keep time for his maker?

We do not read, "He that dwelleth
in the Most High," but "He that dwelleth
in the secret place."
Oh, the wondrousness of dwelling
here in closest touch with the Father
of Lights with whom is no variableness,
neither shadow of turning.

Glorify be to the Father and to the
Son and to the Holy Ghost. "Oh how
great is thy goodness which thou hast
laid up for them that fear thee; which
thou hast wrought for them that trust
in thee before the sons of men. Thou
shalt hide them in the secret of thy
presence from the pride of man. Thou
shalt keep them secretly in a pavilion
from the strife of tongues."

No weapon formed against thee shall
prosper. If thou art dwelling in the
Father's bosom the way may be rugged
and the storm may rage, but the lamb
is safe in the Shepherd's arms so long
as he will lie quietly close to His
heart.

Darkness may shroud the pathway,
but "with Jesus I'm safe evermore."

LOVE'S DOMINION.

"Let us make man in our image,
after our likeness, and let them have
dominion over the fish of the sea, and
over the fowl of the air, and over the
cattle, and over all the earth, and over
every creeping thing that creepeth up-
on the earth," Genesis 1:26.

The image of God is love, and love is
the most ambitious thing in the
world. Wherever it rises, it claims
universal dominion. There are four
things over which love claims dominion.
The first is the "fish of the sea"—
the little nibbles on the water of life,
fish that seem a small claim. It is a
tremendous one. It requires more
love to stand wary than to stand grief.
The second is the "fowl of the air"—
the restless thoughts of the hour. Love
can arrest and arrest. It can remain
unmoved amid the flight of old forms
of faith; it can recognize the one pres-
ence beneath the constant change of
apparel. The third is the "cattle"—
the earthly or animal nature. Love
can overcome that. How many a
young man has it made pure! How
many a sensitive soul has it refined
and beautified! Love has done more
than law to lift the heart above the
mire. The fourth is the thing that
"creepeth upon the earth"—the mo-
ments of human insignificance, in
which it seems presumptuous in man
to hope. There are seasons when I ask
myself, "What is my petty life amid the
vastness of the stars?" But love makes
me stand erect. It gives man a sense
of immortality of imperishableness. It
lifts me above all material things, how-
ever magnificent. It tells me that there
is room in the inn amid the guests of
my Father. It carries me up from
the manger of my own humiliation. It
makes me say, "What a piece of work
is man!"

"Strong Son of God, immortal Love,"
give me the dominion over these four.
Give me the dominion over the fish of

the sea, the power to do Martha's ser-
vice with Mary's unnumberedness. Give
me the dominion over the fowl of the
air—the power to meet Peter's ship-
wreck with John's quiet rest. Give me
the dominion over the beasts of the
field—the power to wash the leper's
spots with Magdalena's tears. Give me
the dominion over the creeping things,
the thing which makes me crouch,
called earth. It is the last enemy which
shall be left thee to conquer. Reveal
thyself, O love, in the valley. Reveal
the immortality of thy youth in the
midst of decay. Reveal thy spring-
time in the winter, thy Noë in the
desert, thy shining on the leafless tree.
Reveal that there is something which
passes not away when language shall
cease and prophets fall. Reveal that
thou art seen face to face when other
things appear through a glass darkly.
Then shall I walk not creep, through
the valley of the shadow of death; in
the vision of the crown I shall crouch
no more.—Rev. George Matheson.

THE POWER OF PURPOSE IN LIFE.

There is no true manhood without a
high purpose. Purpose is moral con-
centration. It is the rudder of the in-
dividual life. Purpose means having
an object in life, a definite goal to at-
tain. It is not confined to an exalted
ambition towering into the clouds of
the unattainable—it means the con-
scious directing each individual should
give to his life.

The mother in her home can have
this purpose within the four walls of
her home—it may find its finest ful-
fillment there. It may be the conserva-
tion of her energies to the genuine,
careful training of her children, watch-
ing more closely their individual needs.
But it is purpose. It is not "Letting
things work themselves out." Oneness
of purpose can accomplish almost any-
thing it seeks to do, because every ray
of mental energy and spiritual vitality
is concentrated. The sun's rays can be
focused through a lens of ice and made
to melt steel, while the ice itself is
unmelted.

Most of the failures of life come from
wasted energies, from scattering one's
forces over many subjects, from a vain
attempt at versatility. Men of merely
ordinary ability have made brilliant
successes, while men of brilliant mind
have made ordinary failures. Well-
tilled gardens pay better than poorly
managed farms.

It was the well-aimed firing of the
American gunners that won our war
with Spain. Every shot had a definite
purpose. Lord Wolsey's advice to
young soldiers was: "If you want to
get on, you must try to get shot." It
means keeping in the thick of the fight,
daring and doing, with the whole mind
focused on the thought of the victory.

Young men starting out in life should
have a definite purpose. There is stim-
ulus, strength and companionship in a
great purpose. It makes failures
but more incidents on the march.
There is a wondrous unifying of en-
ergy that comes from the determina-
tion to reach a point set far in advance.
Every day is then lived in harmony
with that purpose. Each successive
day shows new progress slight though
it be; new conquest of obstacles, new
strengthening of habit, new miracles of
turning the water of weakness into the
wine of power. Then the weeks be-
come white milestones on the road to
realization. All nature stands solid
for the man of a mighty purpose.
When hope dies and purpose fades
away into nothingness, man begins to
drift. There is danger that he may
become a human derelict—like an
abandoned ship, with no crew, no
cargo, no compass, no known port of
destination.

Let us ask ourselves the questions—
"What is my purpose? What am I liv-
ing for? Is it worth living for? Is
it as high an aim as I should have?"
This purpose should not be mere suc-
cess in the world—that, in itself, is not
enough for a true purpose. "What do
you intend to do with your success?"
What will you do for the world with
your enlarged opportunities? The su-
preme test of a great purpose, the final
test is not "What can I get?" but
"What can I give?" Christ reached
Calvary, but he gave—salvation.—
William George Jordan, in Saturday
Evening Post.

THE TEST.
The principal of a school in which
boys were prepared for college one day
received a message from a lawyer liv-
ing in the same town, requesting him
to call at his office, as he wished to
have a talk with him.

Arrived at the office, the lawyer
stated that he had in his gift a scholar-

ship entitling a boy to a four years'
course in a certain college, and that he
wished to bestow it where it would be
best used.

"There's you," he continued, "I have
conferred to let you decide which boy
of your school most deserved it."
"That you had question to decide,"
replied the teacher, thoughtfully. "Two
of my pupils, Charles Hart and Henry
Shade, will complete the course of
study in my school this year. Both de-
sire a college education, and neither
is able to obtain it without assistance.
There are no wealthy men that I can not
tell which in the better scholar."
"How is it as to disbursements?" asked
the lawyer.

"Also they don't give scrupulously
obedient to the rules of the school than
the other," was the answer.

"Well," said the lawyer, "if at the
end of the year one of you has not some-
what of the other, send them to me,
and I will decide between them."

As before, at the closing examina-
tions, the boys stood equal in attain-
ments. They were referred to call at
the lawyer's office, an examination be-
ing given as to the content of the visit.

Two intelligences could best judge their
worth, and the lawyer was beginning
to wonder greatly how he should make
a decision between them. And then the
dear lawyer, and in a short while of pe-
culiarly accurate estimate, who was
well known to them all as being of un-
swerving mind, and possessed of the idea
that she had been surprised of a large
fortune which was partly hers. As a
consequence, she was in the habit of
visiting various offices, carrying in
her hands a portfolio of papers, which
she would examine, and who was a
familiar visitor to the office, where she
was always received with respect and
courtesy, and had been set aside as
useless.

This morning, seeing that the law-
yer was already occupied with others,
she waited herself to wait his return.
Unfortunately, the chair she selected
was broken, and had been set aside as
useless.

The result was that she fell in a
rather awkward manner, scattering her
papers about the room. The lawyer
looked with a quick eye at the floor,
before moving forward, to see what
they would do.

Charles Hart, after an amused ex-
amination of the fall, turned aside to hide a
laugh he could not conceal.

Henry Shade, going to the woman's
side and lifting her up, then, then
carefully examining her papers, he
politely handed them to her. Her pres-
ence and radiant cheeks served only
to increase Charles' amusement.

After the lady had told her euda-
monous story, to which the lawyer had
listened with every appearance of at-
tention, he reverted her to the door,
and she departed.

That he returned to the bank, and
after expressing pleasure at having
formed their acquaintance, he dismis-
ed them. The next day the lawyer
was informed of the occurrence, and
told that the scholarship would be
given to Henry Shade, with the re-
mark: "No one so well deserving to be
favored for a position of honor and im-
portance as he who took it his duty to
help the lame and feed the hungry."—The
Christian Worker.

After Dinner

Hood's Pills

Thoroughness

DOES not always characterize girls'
activity, however high-spirited. Poly-
technic is not only THOROUGH, but
also offers RARE ADVANTAGES in
the special departments. Many girls'
schools make large profits from the
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COST. We have no cooking and all
our girls are in small groups under the
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three or four acres of good land, in-
cluding a fine cream-orchard, all near
the city, from the public square of Tyler,
Texas. Suitable for fruit, vegetables and
truck raising. Write for see-
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famous. Get the improved, Va-
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All remittances should be made by draft, money order, or express money order express or registered letter. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

L. BLAYLOCK, Dallas, Texas.

TEXAS ANNUAL CONFERENCES	
Held by Bishop HAZDEN.	
West Texas, San Marcos, Tex.....	Nov. 1
Northwest Texas, Cleburne, Tex.....	Nov. 15
North Texas, Honey Grove, Tex.....	Nov. 23
Texas Middle, Tex.....	Dec. 8
East Texas, Thompson, Tex.....	Dec. 14

The rapid advance in price of newspaper the past sixty days is startling publishers throughout the country. Some idea of the result of the advance may be obtained from the statement that the increase will cost the Texas Christian Advocate nearly \$1000 more per annum for white paper alone than heretofore.

A man can afford to be little and unknown in this world, but he cannot afford to be a self-seeker and take advantage of his brethren. If he has any merit he does not need tactics of this sort, and if he has no merit such tactics will only bring him temporary gain. The man who has to resort to trickery in order to gain his point will have to keep up that sort of game to hold the point gained, and the thing cannot last long. He will come to grief sooner or later.

The man who has a reputation to nurse and maintain is pitiable. We once heard the most wonderful preacher that Southern Methodism ever produced say that he had made himself a martyr to his intellect. That is, he had succeeded in winning such a reputation for brilliant oratory that in order to sustain it he worked himself to death, and at the age of forty-three he was a physical wreck and went down to a premature grave. Character is the thing after which every man ought to strive, but reputation is only of transient value.

Some men have been in the lead so long that they have unconsciously come to the conclusion that nobody else has any right to aspire to leadership. They look upon themselves as God's anointed, and to oppose them is a species of sacrilege. This is a fatal mistake. They are nothing but men after all, and in the very nature of things they have to step aside and let others take their places. To do this gracefully is one of the difficult things in life. Hence some men who have been in the forefront a long time become sour and morose when forced aside. They make themselves disagreeable and create antagonisms which harass and disturb them at a time when they need to grow old sweetly and serenely. It is best not to hang on to leadership in any calling in life until you are forced into the background. The experience will be very unpleasant indeed.

EDITORIAL BIRDSHOT

The attempt to preach a big sermon at conference is usually a failure.

A sugar-stick is all right until the sugar is all licked off of it.

Samson was perfectly safe until he lay down and went to sleep, and then the devil proceeded to shear him.

Presiding elders have many trials during the year, but within the next few weeks they will be popular in Texas.

Do not kick before you are spurred, but it is not out of place to keep your eye on the fellow who struts with spurs on his heels.

The man who goes around with a chip perched upon his shoulders usually finds somebody who will take delight in knocking it off.

The preacher who noses around gathering up conference news and puts in his time forecasting the appointments rarely ever reports his work in good condition.

There are apparent black spots upon the sun, but all the same his light is thrown out all over the face of the earth.

That Providence has a great deal to do in making the appointments at conference is a fact that we all recognize, but the Bishop and the presiding elders are important factors also.

TEXAS PERSONALS.

We recently enjoyed a visit from Brother J. W. Read, of the Savoy Banner.

Rev. A. H. Dickson has been transferred from the Tennessee Conference to the Northwest Texas Conference.

Rev. M. A. Smith, formerly of the North Texas Conference, but now of the Indian Mission Conference, was in to see us since our last issue.

Rev. J. W. Adkisson, D. D., is now in charge of the University Training School at Blooming Grove. The present term has opened with fifty odd pupils. They are building him a handsome school structure for his work.

Rev. J. D. Odum, pastor of our Church in Blooming Grove, was in to see us recently. His work is in fine shape for the coming conference. He says the outlook for the University Training School there is very fine indeed.

We notice in the Daily Star published at Cuero that the Rev. Thomas Gregory preached an interesting sermon at our Church in that town last Sunday. A large audience was present and appreciated the service, particularly so since it was the last one before conference.

Our young friend, Rev. H. L. Munger, recently transferred from the Northwest Texas Conference to the Tennessee, has been assigned to McKeonville as the assistant of Dr. Matthews. Henry is all right and he is under the best Methodist trainer in Southern Methodism.

We hear very favorable reports from the meeting now in progress at Shearn Church, Houston, under the lead of Rev. Seth Ward, who is aided by Rev. George Stuart. Brother Stuart never fails to get at the people and he always does them good. Wherever he labors with a pastor the Church moves up several notches in matters of religion.

Rev. E. W. Solomon, of the Brenham District, in a private note, has this to say of his plucky people: "We are rounding out the year better than I expected when the flood was on us. Out of eighteen appointments only two were not more or less hurt by it and some were literally ruined, yet we will come out nearly as well as last year."

What shall the more fortunate districts say to that? Pay double their own assessment?

METHODIST NEWS IN GENERAL.

Rev. Clayton Quillian, of the North Georgia Conference, and pastor of St. Luke's Church, Atlanta, Ga., died last week in that city. He had been sick of typhoid fever for some weeks and succumbed to its ravages. He joined

the conference in 1891. He belonged to a noted Georgia family. They have furnished more preachers to the conference than any one family in the State.

The Alabama Advocate comes out with a brand-new head and the change is very attractive. The paper is evidently prospering and it is a good exchange in this office.

Rev. George H. Lipscomb, of the North Mississippi Conference, died the 18th inst. in Birmingham, Ala. He was a brave, true man and his place in his conference will be hard to fill. His brethren deeply mourn his loss.

The Tennessee Conference, at its recent session, under the inspiring appeal of Bishop Galloway, pledged over \$8000 to the Twentieth Century Fund. Methodist preachers are the most liberal people in the world according to their means.

After all the fuss and feathers in some portions of the Tennessee Conference agent Dr. Barbee, yet the sober judgment of the conference prevailed and his character passed without a dissenting voice, and no official reference was made to the much-talked of Publishing House matter.

Dr. W. C. Lovett, presiding elder of the American District, in the South Georgia Conference, has been elected assistant editor of the Wesleyan Advocate to take the place of Dr. Christian, deceased. The Wesleyan is one of the best exchanges coming to this office and we welcome Dr. Lovett to the trip.

The Texas Christian Advocate is poison to the types of the St. Louis Advocate. They print their quotations from us under the head, "Exchange." A burnt child is afraid of fire. It is a rule that when a man does you a meanness he is never able to forgive you for it. That is the relation of our conferees on the Mississippi to the Texas Advocate.

BISHOP CANDLER IN TEXAS.

"I am in Texas campaigning for the Twentieth Century Fund and the Southwestern University, our Methodist school at Georgetown." That remark is true, but it fails to locate me. "In Texas" is a very indefinite phrase. The State is nearly five times as big as Georgia, having 274,600 square miles of territory to Georgia's 58,000. It has 246 counties, with a population, according to the last census, of 2,235,523, or about 400,000 more people than Georgia had in 1890, when the last census was taken. The counties vary in point of population from Dallas, with 67,942, to Loving, with three persons, and Yoakum, to which the census gives the whole number of four. Let Georgia "statesmen out of a job" view the land of promise in Loving and Yoakum and his home hither. Then there is Lamb County, occupied also by four people in 1890, and Andrews, with twenty-four, Castro with nine, Crane with fifteen, Dawson with twenty-nine, Foley with sixteen, Garza with fourteen, Lynn with twenty-four, Moore with fifteen, Farmer with seven, Terry with twenty-one, Sherman with thirty-four and Winkler with eighteen. Most of these are over towards New Mexico where water is scarce, but what is water to a politician hungry for a seat in the Legislature or for some other office? Many such oppose water drinking in this world, with many chances of wanting it in the next starting them in the face.

An able-bodied Georgian, having his quiver full of sons and sons-in-law as arrows in the hands of a mighty man, might go over to the County of Loving and speak with the enemy in the gate. There is no telling what luck he might have.

And this Texas is as various as it is large. Over about Tyler the country looks like Georgia, down about Galveston it is as Southern Louisiana, while in the Brazos country it is as the valley of the Nile.

The products and progress of Texas stagger the mind in an effort to understand them. The people say their cotton crop is short, yet all agree the State will make about 2,500,000 bales this year. In 1899 the Texas crop was only about 800,000. In 1898 it was above 2,000,000. If in the nine years from 1889 to 1898 the cotton crop in Texas quadrupled, what will happen in the next ten years? It is entirely conservative to predict that in 1910 Texas will make over 10,000,000 bales. Then what will Georgia do?

Other products are equally as abundant—corn and cattle, fruits and forage, and oil that maketh light in the home of man.

Near Corsicana they have struck oil, and the huge derricks and tanks tell that it is already a paying business. They had sprinkled the streets with oil to settle the dust, when I was there, October 10. In Georgia we grease our

vehicles, but in Texas they are greasing the roads.

Of course they have natural gas in the oil fields. Natural gas in Texas was, however, not uncommon before oil was discovered—what time the medicine vender or the platform peddler of lectures, or the politician "exploited his expletives" by the light of the tallow dip frequently stewed from a Texas steer.

But Texas is great and growing greater in other and nobler interests than material goods of crops and oils. There are 200,000 Southern Methodists in Texas—more than three times as many followers as John Wesley had in all the world when he died, in 1791. There are nearly as many Baptists. Every fourth adult in Texas is a member of some Church, and most of them are Protestants, Romanism lying for the most part down towards the coast and the Mexican border. The proportion of Church members to population is perhaps even higher than I have stated.

The school-house is everywhere, and wherever seen it is a beautiful and comfortable building.

Strong towns and growing cities are in every part of the State. The man from the Eastern States or from Europe who comes to Texas as if visiting a wild and uncultured region, will discover when he arrives more ignorance on his own part than he imagined in the Texans.

And he if remembered the Mexican War and the annexation of Texas are back of the present time only about fifty years. What will be seen here within the next fifty years?

I hope whatever may come to us that region may never be less powerful in the Lone Star State than now. But I fear.

Multitudes have gone to Texas, not as the English settlers came to the first American colonies, seeking a home for liberty and religion, but to make money. They have made it, and while they have won it, it has also won them. Secularism is therefore strong. It is courageous and confident in projecting and prosecuting its schemes to make more money. Hitherto religion has also been aggressive here, but now that the early forms of secularism have given place to mightier forms, conducted with all the intelligence which comes of schools built on a basis of secularism, I have grave apprehensions.

I am sure that both piety and sound culture in the Texas of the future will depend on the early strengthening of the denominational schools in the State. Fortunately there is reason to hope this will be done.

The Baptists, under the wise leadership of Dr. Carroll, are trying to raise \$200,000 for their colleges. This will at least put them out of debt.

The Methodists are beginning to take hold of the Twentieth Century Movement—but not a day too soon.

The Southwestern University at Georgetown is increasingly prosperous—embarrassed, in fact, by its success. It needs more apparatus, an endowment, and more buildings. Through the efforts of Rev. F. B. Sinex who is the financial agent of the institution and a local preacher in our Church, a very handsome new building will soon be completed. When finished, no Southern Methodist college will have so beautiful a main building as the Southwestern.

At the head of the University is Prof. Robert S. Hyer, an "Emory boy" and a Georgian. He is a devout layman, as loyal to Christ and the Church as he is accomplished in science and literature.

In the chair of mathematics is Prof. Claude C. Cody, my dear old classmate. They call him "Dr. Cody" and "Prof. Cody." That is all very well. "He is worthy of whatever honors that titles and degrees can attest, but to me he is "dear old Claude," whom I have known and loved for over a quarter of a century, and of whom I know so much good, I could not conceive of him as anything less than the manifest among the men, and the noblest of the noble. I have nothing against him except that he has become so attached to Texas that he will never come back to Georgia to live. Of this I am sure.

Along this line I carry a grudge against Texas. I do not mind her beating us raising cattle and cotton. That is all right; we have "goobers" and "waste millions" still "smilin' on de vine." But Texas has captured too many good Georgians. Well, the man and the occasion have met when a healthy Georgian plants himself in Texas. When Georgia grit and Texas sound get together something surely happens.

But to return to the matter of Methodist schools in Texas. We have too many and none of them are strong enough. It is time we had made one great college for men in Texas and one great college for women. We can hardly do more now, and I hope the Twentieth Century Movement will secure at least this much, and I believe it will.

In a few days' campaign Brother Sinex and I have secured \$10,000 on this great fund—most of it being di-

rected by the donors to the Southwestern University, where the Texans will do well to concentrate their efforts for the next decade, if Methodism is to occupy a commanding position educationally in the State. Personal interests and local pride must be put aside for the higher good of the Church and the country.

If we can make a great college anywhere in Texas it will be at Georgetown, where we have already a costly plant, and where more is needed.

The people of Georgetown have given to the University, first and last, \$129,500. The town has only about 5000 people. It gave to the appeal Sinex and I made \$5000—that is a dollar a head for the citizens of the place—and about five dollars each for the Methodists.

That beginning challenges all Texas Methodism to rally around the college to which all the conferences stand pledged and make it worthy of the Texas Methodism of to-day and ready for the Texas Methodism of to-morrow.—Wesleyan Advocate.

NEWSPAPER ENGLISH.

By Prof. B. W. Williams.

There is yet much that is faulty in the English used by the average newspaper writer. This is due largely to the fact that such writing, from necessity, is often done hurriedly, since the public demands haste in the publication of news. But whatever may be the cause, the fact remains that newspaper English could be much improved by a little care on the part of editors and reporters.

One of the most common faults in newspaper writing is a proneness to use stock expressions which have long been overworked. For instance, in reporting an interview with a distinguished man the average reporter, instead of saying that he entered a hotel and found the person sought, will tell us that he "drifted in" and "ran across" or "stumbled upon" the object of his search. If a house is burned it is said to be "destroyed by the 'fire fiend,'" and the scene always "beggars description." If a murderer is hanged he is spoken of as being "launched into eternity" and falls with a "dull thud." A bank note is always "crip," and a sum of money lost or won is always a "cool" \$500 or \$1000, as the case may be.

Another harmful mistake consists in boring the reader with useless details and tiresome elaboration. If Col. Hazenish Horablower visits New York City it is not necessary, in mentioning that fact, to give his ancestry from the time of the crusades nor to enumerate his personal qualities with which the reader is already familiar. If two young persons get married it is useless, in describing the affair, to spin out a half column of slosh about the "exquisitely beautiful" bride and the "manly" groom. Who ever heard of a bride that was not beautiful or a groom that was not manly—on paper?

Grammatical sentences are of frequent occurrence, even in those bulletins which claim to be of the higher class. A careless writer often uses a plural verb after a singular nominative which is itself followed by a plural noun; as, "The greater part of these two valleys are suited to agriculture" instead of "is suited," etc. Inversion of clauses by which the verb is made to precede the nominative frequently causes error, as "Among the wounded was the Colonel and the First Lieutenant." The sentence should read, "Among the wounded were the Colonel and the First Lieutenant." Such words as firm, jury, committee, etc., may be regarded as either singular or plural, but they and their pronouns must agree in the same sentence. Do not say, "The firm is carrying out their promise."

The use of high-sounding phrases and grandiloquent expressions, when simpler ones will better convey the meaning intended, is a common error of newspaper writers. It is better to say that "The cow gives milk" than to say that "The female of the bovine genus of quadrupeds supplies a well-known lactical fluid for the sustenance of life." If you wish to convey the idea that the Mayor of a city, in a short speech, welcomed the visitors, say so, and do not tell us that "The Chief Magistrate of the metropolis, in well-chosen and eloquent language, frequently interrupted by the plaudits of the surging multitude, officially tendered the hospitalities of the city."

It is worthy of remark, however, that the language used by newspaper writers, with all its faults and imperfections, is better, as a rule, than that of the other professions outside of the clergy. Let editors and reporters who wish to reach the highest degree of efficiency constantly seek to improve their English by more care in the choice of words. And let the teaching of English receive a larger share of attention in our public schools instead of being depreciated, as it too often is, in the interest of mathematics or something else less important.

Brazos, Texas.

ABE MULKEY

This all-around evenminded preacher in S. 20 and continued two or three times a day until Sunday ninth Sunday. The poor result of past experience a little dubious of travel who were not in the region of the Abe Mulkey confidence and enthusiasm from the beginning through the meeting. Very large tent owned by Churches here. How nobody knows, but good never been seen before church. There was a full of singers and the lively and inspiring. Mr. Two Methodist girls were very few people here I Mulkey, but everybody see him on sight—but he is a kill. A great sea of faces him as he stepped on the opened his mouth. "So 'Amen!'" Others, "Hu key!" Others, "That's A have it!" His first tall original, disappointing. "Why, that's not preach this strange, man you? Some stiff, old, from my Church said, "I got star of the Baptists said, "If water route, but I'm will Baptists and Campbell thick around there just the Methodists to crowd meeting went, the crowd bigger at every service never got under the tent, fell Thursday night, wh increase the attendance, dored and the people wept and shed tears, at seeking religion and Church from the begin number have been recei not count them. Americ Jews, everybody, attend ing. From all around the poured in. One old sinn "I never saw Seguin so my life. Why, you can brimstone while that ma ners." I have heard a bl in Seguin, but never saw tentation to any man's l he is not learned nor a poor language, had gram scripture, makes hash of everybody feels so ash meanness that they f. Yet his whole being i personality is luminous ity. He is overwhelming. He knocks all criticism, lite. Sinners cannot rest of them so away as ma and at the next service t "amen corner." There, ished thing about him e white soul. Such a re verer witnessed in Segu fined ears say he is val of the people say he is ligious. His soul is as doors. Good-bye, Abe God of Israel is with you our souls a power of good

THE WAR BETWEEN ENGLISH AND BOERS.

The Advocate of Octo editorial with the above which it says: "Our doubt, would like to kn which led up to th trouble." By way of them on this point it giv of a weekly called the In ing it as about the s such causes coming t tion, and as good rea interested in the strugg

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ABE MULKEY.

This all-around evangelist commenced preaching in Seguin October 29 and continued two and three services a day until Sunday night of the ninth Sunday. The people here, as a result of past experience, had become a little dubious of traveling evangelists who were not in the regular work, but not of the Abe Mulkey stripe. But confidence and enthusiasm commenced from the beginning and continued through the meeting. It was under a very large tent owned by three of the Churches here. How many it will seat nobody knows, but such crowds have never been seen before in Seguin at church. There was a great platform full of sinners and the music was full, lively, and inspiring. Mrs. Mulkey and two Methodist girls were the organists. Very few people here had ever seen Mulkey, but everybody seemed to know him on sight—but he is not pretty to kill. A great sea of faces looked up at him as he stepped on the platform and opened his mouth. Some faces said, "Amen!" Others, "Hurrah for Mulkey!" Others, "That's Abe; now we'll have it!" His first talk was unique, original, disappointing. Some said, "Why, that's not preaching; who is this strange man you've got here?" Some stiff, old, frozen members of the Church said, "I can't stand that." Some of the Baptists said, "He don't go the water route, but I'm with him." The Baptists and Campbellites were so thick around there just was room for the Methodists to crowd in. Away the meeting went, the crowd bigger and bigger at every service. Hundreds never got under the tent. A great rain fell Thursday night, which seemed to increase the attendance. Mulkey thundered and the people laughed and wept and shed tears, and commenced seeking religion and joining the Church from the beginning. A large number have been received, but I did not count them. Americans, Germans, Jews, everybody, attended the meeting. From all around the country they poured in. One old sinner said to me: "I never saw Seguin so stirred up in my life. Why, you can almost smell brimstone while that man talks to sinners." I have heard "big guns" go off in Seguin, but never saw such deep attention to any man's preaching, yet he is not learned nor eloquent, uses poor language, had grammar, misquotes scripture, makes hash of exegesis, and everybody feels so ashamed of their meanness that they feel like dying. Yet his whole being and tremendous personality is luminous with humanity. He is overwhelmingly in earnest. He knocks all criticism higher than a kite. Sinners cannot resist him. Some of them go away as mad as the devil and at the next service they are in the "amen corner." There is not a p-l-ished thing about him except his great white soul. Such a revival we have never witnessed in Seguin before. Refined ears say he is vulgar—no, the mass of the people say he is intensely religious. His soul is as big as all outdoors. Good-bye, Abe Mulkey—the God of Israel is with you. You've done our souls a power of good. H. G. H.

THE WAR BETWEEN ENGLAND AND THE BOERS.

The Advocate of October 26 has an editorial with the above heading, in which it says: "Our readers, no doubt, would like to know the causes which led up to this sanguinary trouble." By way of enlightening them on this point it gives the version of a weekly called the Interior, indorsing it as about the best statement of such causes coming under its observation, and as good reading for people interested in the struggle.

The writer begs to say that the statement of the Interior, as given and indorsed, is misleading. It treats the Republics now at war with Great Britain as confessedly colonies of that empire. Nothing is further from the truth. Great Britain has never set up such a claim, but has for many years held diplomatic relations with the republics as independent governments, an action of necessity conceding to them that character. The extent of her claim has been what she designates by the old feudal term of "suzerainty," that is the right of feudal allegiance expressed by the delivery of a "pepper corn" or like symbol. The same right she has for ages claimed over France, and by virtue of which she styles her sovereignty by the grace of God, of England, France, and Ireland, king or queen, as the case may be, etc., yet sending ministers and diplomatic agents to France as an independent power and making treaties with her accordingly.

And this claim against the Boers she has asserted only at intervals. In 1884, by treaty, it was renounced. It has always been indignantly repudiated by the republics concerned.

From this standpoint we see how baseless is the first ground of dispute as given by the Interior, "Taxation without representation." It is a clumsy attempt to utilize for Great Britain the doctrine of our Declaration

of Independence. That doctrine is sound, but it applies only to the citizen or subject against his own government seeking to tax him without representation. Who ever heard of a foreigner locating within the limits of a government and there acquiring property and then claiming that such government shall not tax him without permitting him to vote? But the Boers, under stress of the greedy demands of their adversary, yielded the point to allow the British to vote, but the Interior says it was with limitations which practically nullified it. That sage journal should have set out the limitations. Then its readers could have judged of their propriety. They were that the voter should first be naturalized, or that he should at least promise allegiance to the government in whose councils he voted, and renounce his allegiance to all other governments. This, Great Britain would not have. Then the Boers went further. They said, your subjects may vote on five years' residence without such promise or renunciation, but in that case you must renounce this claim of suzerainty and write your renunciation in this treaty as the basis of our yielding on this point.

The Interior says Great Britain refused this and the offer was then withdrawn. With great prudence and patriotism was it done. Take the statement of the Interior, that on the discovery of gold a flood of Britons was wafted into the Transvaal so that Johannesburg, its capital at the time, had twenty Englishmen to one Boer. Then allow the Englishmen to vote without the limitation of allegiance or naturalization. What is the result? It is a government by the British and an extinguishment of Boer rule. It is a betrayal to foreigners of every sovereign right of the people.

Great Britain may enforce her claim by sheer strength. She will do so if not forestalled by outside influences. But as long as there is honesty and love of right in the world there will be a throb of sympathy for the oppressed Boers. They would be unworthy of the freedom they claim were they not ready to shed their blood in its issue.

The second ground set up by the Interior is that the British in these republics are not allowed a trial by a jury of their peers, but must be tried by Boers. Think of an Englishman placed on trial in Dallas for an alleged violation of our laws who should demand to be tried, not by persons qualified under our laws, but by Englishmen not so qualified, and who refuse even to promise allegiance to our government! That is the second issue put by the Interior, and for not violating which it condemns the Boers. Yet it says the imperial government has never questioned or made any attempt to circumscribe the right of the Boers to self-government; that the issue is not based on that right at all. Does the Interior suppose that the power to rule, in the ratio of twenty to one, can be placed in the hands of Britons without in the least interfering with the right of a government by the Boers? If so, it is needless to attempt reason with that paper. The other issues it presents are so much like the above they need not be repeated. There is one paramount issue. It is: Shall the Boers surrender their right to be as a people and government to the rapacity of a stronger power? If it be true that readers of the Advocate want the facts, give them this as an inkling on that line.

J. D. THOMAS.

IN MEMORY OF BRO. PRYOR.

We received the Advocate to-day and noticed an account of the death of Rev. W. C. Pryor. Bro. Pryor was our pastor last year. He served the Belcher Circuit until his health failed him. He seemed to be in tolerably good health when he first came on to the circuit. He was a good man and a good preacher. He was a strong doctrinal preacher and a good revivalist also. He could use an illustration in such a simple manner that you could always see the point which he wished to convey.

He was a man whom I believe walked and talked with God. We always looked for something when he entered the pulpit that would be a spiritual feast to the soul, and he never did disappoint us. He always had something good to tell us. Oh, that we had more men just like him! He did a great deal toward building up the people of Belcher Circuit in the most holy faith.

There will be some to my certain knowledge who will rise up in the judgment day and call him blessed. And had he lived he would have brought many more into the fold of Christ. But thanks be to God, who doeth all things well. As I have already said, he was a strong doctrinal preacher. I remember very distinctly on one Saturday night when he preached on "The Possibility of Apostasy." He had a severe cough, but I thought he did remarkably well. He read that passage of Scripture in II Peter, 2:22. Said he: "If my lungs were

strong enough I would make you hear this word 'washed' after you get home to-night." Some of his sermons sparked with wit at times. But he always used it at the proper time. Consequently it did no harm.

He was a man that was full of the Holy Ghost and a close student of the Bible. He was a good pastor and was esteemed very highly by most all of his members. I feel better for having been with him. He encouraged me a great deal in the Christian warfare.

He seemed to be always in a good humor and wore a pleasant smile upon his face that I will remember as long as I live.

He leaves a wife and three baby boys. May the God of love and mercy comfort them in this, an hour of sad affliction. May they ever press onward in the service of the Master; so that when the journey of life shall have ended they can meet their dear companion and father in that city not made with hands, eternal in the heavens. Good-bye, Bro. Pryor, but not forever. CHARLIE MARTIN.
Nocena, Texas.

NOTE FROM ABE.

Won't you say in the Advocate for me that thirty of the apartments to be furnished in the new Orphanage building have been taken. And I want some large Sunday-schools in some city to hitch up and pull at the steepest place and most essential, which is the four lavatories and bath rooms, which cost \$800. I thought if Cleburne, Dallas, Weatherford, Sherman, Shearn Church (Houston), and Waco (Fifth Street) Sunday-schools would catch hold of these apartments they would complete them. What do you think about it? This is the most important thing to be done now. If they can raise this money by Dec. 1 the work can go forward now, by pledging me \$100 each. If so I want them to write me at Corsicana at once. All for the Orphanage!!! Finished.
Seguin, Texas. ABE MULKEY.

LITERARY NOTES.

THE MIRACLES OF MISSIONS (THIRD SERIES).
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 countries where God has reached out his hand to enlighten and bless, the conditions are favorable, but the records of conversion and revival which Dr. Pierson has gathered in this volume will be surprising even to those who are familiar with religious statistics. Astonishing records, are given of wonderful results in many fields of religious enterprise. There are stories of thrilling adventures and missionary heroism in the jungles of Africa, and of hardships and danger encountered in the vast forests of British America, each with impressive testimonies of answered prayer. These strong records of the truth and power of Christianity will be a help to many believers at a time when agnosticism and infidelity so completely threaten the Church. The book will be a welcome addition to the two preceding volumes of this series. It is printed and bound in stylish style and illustrated with half-tone pictures.

THE NOVEMBER CENTURY.

Perhaps the handsomest number of The Century Magazine ever issued is that which bears date November, 1899. The cover design includes a portrait of Cromwell redrawn on stone by Ernest Haskell and printed in four tints; while the frontispiece—also in tints—is a wood engraving by T. Johnson from Cooper's painting of the Protector in Sidney Sussex College, Cambridge. The experiment in color printing is not confined to these two portraits, nor to the illustrations in the opening installment of John Morley's study of Cromwell; it extends also to the striking full page and half page drawings and marginal sketches with which Seton Thompson supplements the work of his pen in narrating the first part of "The Biography of a Grizzly." Between these two contributions comes Gilbert Stuart's portrait of Mrs. Harrison Gray Otis, engraved by Wolf. In Timothy Cole's series of wood engravings from the Old English Masters appear Lawrence's "Duke of Wellington" and "Old" Cromwell's "Household Health" and a "Windmill." Nor does this exhaust the list of full page pictures that add so much to the handsome appearance and artistic interest of the magazine. But the main value of the number lies by no means in its illustrations; for apart from the beginning of Mr. Morley's important Cromwell series, and Mr. Thompson's bear biography, there is a hitherto unpublished poem by the late James Russell Lowell ("Verses Written in a Copy of Shakespeare") which, with its introduction, fills two pages; the true and terrible story of the adventures of a boat load of castaways on the Pacific is told by Mark Twain, "formerly Mike Swain;" Gov. Roosevelt writes with characteristic forcefulness of "Military Preparedness and Unpreparedness;" a poem, "The Golden Crown Sparrow of Alaska," by John Burroughs, is the mellow fruit of a recent travel trip to northern latitudes; and a humorously gruesome piece of realistic fiction by Dr. Weir Mitchell

turns for us the first leaves of "The Autobiography of a Quack." In the life story of a Maine farmer and longshore sailor living near his summer home in Maine, President Eliot, of Harvard, resumes his occasional contributions on "The Forgotten Millions." Capt. Slocum continues his "single-handed" cruise around the world, taking the Spray this month to Robinson Crusoe's Island and Stevenson's Samoa. Fiction in short story form is furnished by Abraham Cahan, Ella D'Arcy, and Seumas MacManus, and verses, grave or gay, bear the familiar names of John Vance Cheney, Lilla Cabot Perry, Charles Battell Loomis, etc.

"One of Those Coincidences and Other Stories," by Julian Hawthorne, and others, 12mo. Cloth, 315 pp. Funk & Wagnalls Company. This attractive collection of short stories will appeal to many readers who seek literary entertainment for brief moments. The story from which the book takes its title is a characteristic tale from the pen of Julian Hawthorne. The leading characters are a volunteer in the war for Cuban independence and a nurse in one of the army hospitals. Mr. Hawthorne says there is more fact than fancy in the narrative. Count Leo Tolstoid is represented by a picturesque story of Russian peasant life.

A PORTRAIT IN MOSAIC.

At Pampell has been found a beautiful mosaic pavement which formed the centre of the flooring of a small bedroom, evidently the room of the mistress of the house. The border of the pavement was made of common flags, then came a rectangle of mosaic-work composed of small squares of different kinds of stones. In the center of this flooring was placed a beautiful little mosaic picture, framed in a narrow border of travertine, and representing the head and bust of a woman. Undoubtedly it is the portrait of the mistress of the house. She is a young woman, of matronly appearance, and wears her black wavy hair in a large coil at the back of her head, bound around with wide black ribbon. In her ears are pearl earrings set in gold, and around her neck is a rich pearl necklace with a gold clasp set with emeralds. Her dark dress is open in the neck, and shows a white veil or fichu embroidered in gold. Deep black eyes, full of expression and half-veiled, look out from under long eyelashes; the small mouth, half-opened with a smile, shows white teeth between the red lips. All this is done in very small mosaic cubes. The preservation of this important mosaic is almost perfect; the execution is remarkably good, and what is of especial value it is a portrait from life.—From Self Culture Magazine for November.

DEWEY'S FORESIGHT.

"This battle was won in Hong Kong Harbor," said Admiral Dewey to me when I first saw him in May, 1898, and heard him describe the great fight. Many times since then have I heard him repeat the same sentiment, and the more the truth of it is considered the more truth it sheds on his character. While he was brave, strong, prompt, and decisive in action, he was thoughtful, cautious, deliberate, and sure in preparation. Day after day he summoned his captains to discuss all the possibilities and eventualities of a conflict with the enemy. He gave them an opportunity to say when, where and how the battle should be fought. From junior to senior he called upon them to express their opinions freely. If any man had a novel idea, it was given careful consideration. If it was an old one with improvements it was viewed in all phases. After the Admiral had patiently heard his captains and duly interrogated them, he quietly told them his own exact plan of battle and just what he expected of each man. Whether this was made up originally out of his own ideas, or from such in union with the best points advanced by his captains, it was reached only after thorough deliberation, and was final.—Hon. John Barrett, in Harper's Magazine.

"Better do it than wish it done." Better cure yourself by taking Hood's Sarsaparilla than complain because you suffer from it.

SPECIAL NOTICE.

I have a limited number of copies of Bishop Hendrix' historical address, delivered at the semi-centennial of the M. E. Church, South, entitled, "After Fifty Years." Any one furnishing their address on a postal will receive a copy conditioned that they read it and return it by mail to me at Marshall. If they wish to retain it send by mail ten cents in stamps.
J. F. RIGGS.
Marshall, Texas.

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Sunday-School Department.

FOURTH QUARTER, LESSON 6, NOV. 5.

TOPIC.—NEHEMIAH'S PRAYER. Nehemiah 1:11.

Golden Text: "Prosper, I pray thee, thy servant this day."—Neh. 1:11.

Time of this lesson, December to March, B. C. 444. The place was Shushan. Persons, Artaxerxes Longimanus, Ezra and Nehemiah. The events are closely connected with lesson 4, thirteen years after Ezra's first trip to Jerusalem. The following analysis of the lesson we take from the International Evangelist:

Rebuilding the Walls of Jerusalem.—This lesson begins with chapter 2, which displays the activity of love. As the passover season (Nisan 14) drew near, the remembrance of God's gracious dealings with Israel, and his own sorrow for their present condition, so affected Nehemiah that the king noticed his appearance and inquired as to the cause. This brought out, The Desire (1-3), The Request (4-6), The Commission (7-8), and led to the arrival in Jerusalem (9). At once we learn in part the reason for the condition of God's people. Enemies and opposers were dwelling in Jerusalem. In and with Israel, but not of Israel. The first form of opposition appears in their professed grief (10) that one had come to build the old waste place, to be the restorer of paths to dwell in (Isa. 58:12). Again we find Nehemiah alone with God (11, 12), making a personal inspection (13-16), and then in conference with his brethren (17, 18). The second form of opposition appears in the laughter and scorn of their enemies (19), and the result is separation (20). The work began with every man in his own place (chap. 3), and this systematic organization brought other forms of opposition, wrath and mocking (chap. 4:1-3), and this led to continued prayer (4, 5), and continued work (6), and developed the hatred of their enemies. The pretended friendship ceased and the sword was drawn, they formed a conspiracy and came to fight (8). Nehemiah's order was watch and work and pray. Some of the burden bearers became discouraged and evil reports came from many places (10-12), and General Nehemiah armed every workman, and brought the families into line and gave special charge to the nobles. His cry sounds like a blast from Gideon's trumpet—"Remember the Lord," and fight for your country, your families and your homes (12, 13). The work was resumed with rehabs of workmen and warriors, and soon every man held tools and carried arms (15-18). The assurance that God would fight for them gave courage, and day and night the work went forward. The whole lesson may be applied to the work in each Sunday-school, and to the organized work in a county or State. "So built we the wall, and all the wall was joined together unto the half thereof, for the people had a mind to work" (6).

The following suggestive points as to the motive of the attitude of Nehemiah upon this occasion are taken from the Preacher's Magazine:

The remarkable character of Nehemiah furnishes the Church of God an example of an unselfish, brave and persistent workman. "He was a disinterested ruler, who risked popularity at court and camp, chanced failure for righteousness, refused tribute, fed many, released debtors, put down covetous and oppressive tyrants of the poor."—Charles M. Southgate.

I. His Prayer.—It was "a prayer four months long, never fainting because of answer delayed." He possessed a vivid idea of the majesty and greatness of God. In his adorations he is reverent and modest. Such was his clear conception of the Being he sought that his faith was gigantic. He saw the end assured by this perpetual and persistent prayer. "A striking characteristic of this petition is its use of scripture. Every word seems the fit and free outpouring of Nehemiah's own heart, but David's supplication, Solomon's prayer of dedication, and, most frequently, the pleas of Moses in Leviticus and Deuteronomy, together make up almost every sentence."

II. The Keen Sense of His People's Woes Intensify His Petition.—The secret of prevailing prayer is found. When the soul is moved by importunate prayer, under a heavy burden of needs, then the answer is certain. What a lesson is taught by this great prayer! So we may find our sure help by un-failing pleas.

Epworth League Department.

NOVEMBER 5.—LESSON TOPIC: "The New Name."—Gen. 22:24-29; Rev. 2:17.

We take some excerpts on the lesson from the Epworth Herald:

SUPPLANTERS.

How sad is the story of Jacob's

scheme to rob his brother of his birth-right.

Even though Esau was weak and wicked in his reckless offer, that does not greatly relieve the guilt of the brother who had a keen eye for the main chance. It was strength taking advantage of weakness, and foresight robbing one who was blind. It is painfully true that this same dexterous and semi-legal robbery still goes on in Christian lands.

YOUTH AND AGE.

One of its commonest forms is that in which youth supplants the ripe experience of manhood and age. I know we have heard the cry, "This is the young people's age," until it may seem almost unprecedented daring for me to suggest here that it might be to the advantage of our youth to go a little slower. But it is true. On a recent vacation trip in several Western cities nothing impressed me more than the fact that comparative boys were carrying on the business of the world. It was much the same everywhere—in hotels, railroad offices, on trains and boats all along the line. To me this was a painful revelation. I believe in youth and in young men, but I do not believe in such rapid-transit promotion. It means that thousands of competent men who had just reached capability and maturity had been driven to the wall. It means more or less of adventure and experiment in the affairs of life. It means that another set of ambitious youths more numerous and voracious is coming on to oust the present occupants more prematurely and mercilessly than their predecessors were displaced. It will bring a great many other sad and unnatural results in the day after to-morrow. Cannot we get some sort of a governor in affairs, so that promotions shall come in a timely and equitable way? Is it safe to turn the affairs of the world over to boys—even smart boys, good boys, precocious boys? The official staffs of the army and navy are fortunately exceptions to the condition named here. And it is so because there is an exact, orderly rule of promotion on grounds of age and merit.

AMBITION SUPPLANTING MOD-ESTY.

Here is another all too common form of the supplanter. The times feed and fill men to repletion with ambition. They must get on, they will get on, and sometimes at how great a cost to themselves and others? You would think that so wicked and selfish a trait would bring its own curse, if not its own cure; but it is not always so. So many people think smartness is the one virtue that covers a multitude of sins. They excuse this kind of vanity if it only succeeds, and no sniveling retort of pious cant can refute the statement. This curse of Saul, and even of the chief angel of light, is liable to creep into the Church and the Epworth League. If it does, the effect is deadly. How I wish that modesty and merit had larger rewards which check and "big I" got sent to the rear. When that time comes I suspect it will make some changes in Epworth League Cabinets and even in pulpits. When that time arrives may not "those that are first be made last, and the last first?"

THE NEW WOMAN.

We do not propose to analyze this modern specimen of the genus homo. We are glad of every shackles that has been taken from the hands of woman, and for every open door that has been set before her feet. I believe that out of all this new world for woman good will come. At the same time I feel sure that the transitional stage has been and is full of perils. In the exercise of their larger liberty women have in some cases turned away from the providential life to which God was calling them to usurp the duties that more properly belonged to men. I know a Chicago minister was severely trouped awhile ago for a statement like this, but I venture to repeat it. There is a strained, abnormal state on in the life of woman to-day. It may grow out of many causes, but one is that unconsciously and without seeing where it would lead she has been supplanting her brother. Bad industrial, domestic, moral, and even spiritual, conditions are sure to grow out of this. Thoughtful business men declare the same.

RICH AND POOR.

These words suggest another type of this Jewish Shylock.—Jacob. This form of supplanting is more commonly noted than the others. How distressing are the unjust inequalities of life! How can they be corrected? How can they be improved even? What extremes of human life and condition we meet on every hand. The rich constantly tend to get richer, and in many cases the poor tend to grow poorer. Are we brethren in any true Christian sense? How can we apply the principles of the golden rule and the Sermon on the Mount to our daily lives? A society made up of such extremes of luxury and distress, of lax, corrupting leisure and honest, grinding toil must always be one of discontent, unrest, jealousy, alienation. In order to settle it we need first of all vastly more of the

spirit of Christ even in the Christian Church and ministry. And even then we should need the best social product that the mind of man is capable of producing under the inspiration of God. When shall this golden age dawn?

A LIFE LOST AND FOUND.

"He that loseth his life for My sake shall find it."—Matt. 10:39.

My heart impels me to break this morning my usual rule of avoiding personal reference in the pulpit. Death has been busy in our congregation this past week, and yesterday we laid in the grave all that was mortal of a man to whom Manchester owes more than it knows.

Mr. Crossley has been for thirty years my close and dear friend. He was long a member of this church and congregation. I need not speak of his utter unselfishness, of his lifelong consecration, of his lavish generosity, of his unstinted work for God and man; but thinking of him out of it, I have felt as if the words of my text were the secret of his life, and as if he now understood the fullness of the promise they contain: "He that loseth his life for My sake shall find it."

Now, looking at these words in the light of the example so tenderly beloved by some of us, so sharply criticized by many, but now so fully recognized as saintly by all, I ask you to consider

I. The stringent requirement for the Christian life that is here made.

Now we shall very much impoverish the meaning and narrow the sweep of these great and penetrating words, if we understand by "losing one's life" only the actual surrender of physical existence. It is not only the martyr on whose bleeding brows the crown of life is gently placed; it is not only the temples that have been torn by the crown of thorns, that are soothed by that unfading wreath; but there is a daily dying, which is continually required from all Christian people, and is, perhaps, as hard as, or harder than, the brief and bloody passage of martyrdom, by which some enter into rest. For the true losing of life is the slaying of self, and that has to be done day by day, and not once for all, in some supreme act of surrender at the end, or in some initial act of submission and yielding at the beginnings of the Christian life. We ourselves have to take the knife into our own hands and strike, and that not once, but ever, right on through our whole career. For, by natural disposition, we are all inclined to make our own selves, our own centres, our own aims, the objects of our trust, our own law; and if we do so, we are dead whilst we live, and the death that brings life is when, day by day, we crucify the old man with his affections and lusts. Crucifixion was no sudden death; it was an exquisitely painful one, which made every nerve quiver and the whole frame thrill with anguish; and that slow agony, in all its terribleness and protractedness, is the image that is set before us, as the true ideal of every life that would not be a living death. The world is to be crucified to me, and I to the old world.

We have our center in ourselves, and we need the center to be shifted, or we live in sin. If I might venture upon so violent an image, the comets that career about the heavens need to be caught and tamed, and bound to peaceful revolution round some central sun, or else they are "wandering stars to whom is reserved the blackness of darkness for ever." So, brethren, the slaying of self by a painful, protracted process, is the requirement of Christ.

But do not let us confine ourselves to generalities. What is meant? This is meant—the absolute submission of the will to commandments and providences, the making of that obstinate part

of our nature meek and obedient and plastic as the clay in the potter's hands. The tanner takes a stiff hide, and soaks it in bitter waters, and dresses it with sharp tools, and lubricates it with unguents, and his work is not done till all the stiffness is out of it and it is flexible. And we do not lose our lives, in the lofty, noble sense, until we can say—and verify the speech by our actions—"Not my will but Thine be done." They who thus submit, they who thus welcome into their hearts, and enthroned upon the sovereign seat in their wills, Christ and His will—these are they who have lost their lives. When we can say, "I live, yet not I, but Christ liveth in me," then, and only then, have we in the deepest sense of the words "lost our lives."

The phrase means the suppression, and sometimes the excision, of appetites, passions, desires, inclinations. It means the hallowing of all aims; it means the devotion and the consecration of all activities. It means the surrender and the stewardship of all possessions. And only then, when we have done these things, shall we have come to practical obedience to the initial requirement that Christ makes from us all—to lose our lives for His sake.

I need not diverge here to point to that life from which my thoughts have taken their start this morning. Surely if there was any one characteristic in it more distinct and lovely than another, it was that self was dead and that Christ lived. There may be sometimes a call for the actual—which is the lesser surrender—of the bodily life, in obedience to the call of duty. There have been Christian men who have wrought themselves to death in the Master's service. Perhaps he of whom I have been speaking was one of these. It may be that, if he had done like so many of our wealthy men—had flung himself into business and then collapsed into repose—he would have been here to-day. Perhaps it would have been better if there had been a loss entire throwing of one's self into arduous and claimant duties. I am going to enter on the ethics of that question. I do not think there are many of this generation of Christians who are likely to work themselves to death in Christ's cause; and perhaps, after all, the old saying is a true one, "Better to wear out than to rust out." But only this I will say: we honor the martyrs of Science, of Commerce, of Empire. Why should we not honor the martyrs of Faith? And why should they be branded as imprudent enthusiasts, if they make the same sacrifice which, when an explorer, or a soldier, makes it, his memory is honored as heroic, and cold brows are crowned with laurels? Surely it is as wise to die for Christ as for England. But be that as it may, the requirement, the stringent requirement, of my text is not addressed to any spiritual aristocracy, but is laid upon the consciences of all professing Christians.

II. Observe the grounds of this requirement.

Did you ever think—or has the fact become so familiar to you that it ceases to attract notice?—did you ever think what an extraordinary position it is for the son of a carpenter in Nazareth to plant Himself before the human race and say, "You will be wise if you die for My sake, and you will be doing nothing more than your plain duty"? What business has He to assume such a position as that? What warrants that autocratic and all-demanding tone from his lips? "Who art thou"—we may fancy people saying—"that Thou shouldst put out a masterful hand and claim to take as Thine the life of my heart?" Ah! brethren, there is but one answer, "Who loved me, and gave himself for me." The foolish, loving impulsive Apostle that

blurted out, before his time had come, "I will lay down my life for Thy sake" was only premature; he was not mistaken. There needed that His Lord should lay down His life for Peter's sake; and then He had a right to turn to the Apostle and say, "Thou shall follow Me afterwards," and lay down thy life for My sake. The ground of Christ's unique claim is Christ's solitary sacrifice. He who has died for men, and He only, has the right to require the unconditional, the absolute surrender of themselves, not only in the sacrifice of a life that is submitted, but, if circumstances demand, in the sacrifice of a death. The ground of the requirement is laid, first in the fact of our Lord's Divine nature, and second, in fact that He who asks my life has first of all given His.

But that same phrase, "for My sake," suggests

III. The all-sufficient motive which makes such a loss of life possible. I suppose that there is nothing else that will wholly dethrone self but the enthroning of Jesus Christ. That dominion is too deeply rooted to be abolished by any enthusiasms, however noble they may be, except the one that kindles its undying torch at the flame of Christ's own love. God forbid that I should deny that wonderful and lovely instances of self-oblivion may be found in hearts untouched by the supreme love of Christ! But whilst I recognize all the beauty of such, I, for my part, humbly venture to believe and assert that, for the entire deliverance of a man from self-regard, the one sufficient motive power is the reception into his opening heart of the love of Jesus Christ.

Ah, brethren, you and I know how hard it is to escape from the tyrannous dominion of self, and how the evil spirits that have taken possession of us mock at all lesser charms than the name which "devils fear and fly": "the name that is above every name." We have tried other motives. We have sought to reprove our selfishness by other considerations. Human love—which itself is sometimes only the love of self-seeking satisfaction from another—human love does conquer it, but yet conquers it partially. The demons turn round upon all these would-be exorcists, and say, "Jesus we know . . . but who are ye?" It is only when the Ark is carried into the Temple that Dagon falls prone before it. If you would drive self out of your hearts—and if you do not it will slay you—if you would drive self out, let Christ's love and sacrifice come in. And then what no brooms and brushes, no spades nor wheelbarrows, will ever do—namely, cleanse out the filth that lodges there—the turning of the river in will do and float it all away.—By Alexander MacLaren, D. D.

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THINGS THAT

The pure, the brig That stirred our The impulses to lo The dreams of wo The longings after The spirit's yearn The strivings after These things can

The timid hand str A brother in his. A kindly word in That proves a tr The plea for mercy When justice thro The sorrow of a co These things sha

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KEEP YOUR M

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Much of the nee their daughters re thought, and many pallid at her own see "herself as at would be the first conduct in another day she goes on a returning, and tu upon the heart of thought is centered and advancement, mother! Surely, th deems herself weeps over the general and is friends, even to of

How gladly we t ing picture, where daughter, indeed, prize your own ha of character, love, mother snow after consult with her, girl life; and she and beautiful for business to open t the sunshine into see that her daugh her, and enjoys l Urge her to go on she is too preoccup duties to pay mu prettiness of dress her; see that her v ranted, her gloves neat and attractiv give up everything! Make much of her and you will have, proud of the moth helped to keep you

THE DUTY OF W

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November 2, 1899.

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lock, Dallas, Texas; We got the machine all right it pleased with it.

M. A. PRATHER.

PRISON WORK AND REFORM.

This is an interesting theme of study and an important field of work. Prison walls for the confinement and punishment of the lawless are a sad commentary on our race. But since these institutions do exist it is wise to obtain the best results from them.

Here in the Huntsville Penitentiary are kept from 600 to 700 men. The new building is nearing completion and everything is nice and clean. The prisoners are well cared for and given plenty to eat, and quite a variety. Of course the preparation and serving of the food is not so elegant as might be by a good mother or wife in a pleasant home, but who could expect it under the circumstances?

In many instances the men are better fed and cared for than they ever were before. This is not said, however, to induce emigration this way. I am glad to say no one, whatever the conditions past or present, enjoys prison life: all long for freedom.

The men are worked, but not overworked. Humanitarian principles prevail even within the walls. Here many privileges and opportunities of mental and moral improvement are afforded the men.

Here is our usual Sunday program: 9 a. m., choir practice, conducted by a fine musician; 10 a. m., two Societies of Christian Endeavor meet (one Mexican); 11 a. m., prayer-meeting or preaching by the colored men; 12 m., prayer-meeting by white men; 1:30 p. m., preaching by the chaplain; 2:30 p. m., Sunday-school; of which Prof. J. L. Pritchett has been superintendent for the past eleven years. He and his corps of teachers have been exceedingly faithful. Prof. P. is held in the very highest esteem by all the officials and prisoners.

There are three farms near by Huntsville that are worked by convict forces. At each of these places services are held once a month by the chaplain. One library contains about 3000 volumes, which are for the use of all. In addition to all this, a night school is maintained for the especial benefit of the boys and young men. This proves a blessing to many.

Many papers and periodicals are received at our library, some by subscription and many by donation. We are thankful for all contributions and pray God's blessings on the donors. We hope that many other good people will remember us in a like manner. Be assured this work bears fruit. "Cast your bread upon the waters." Many have these healthful influences placed within their reach here, who perhaps had them not or shunned them all their life previous. This is no place to come to be reformed, but in case men come here, these measures are in force for their benefit. Dr. Kennedy, the former worthy chaplain whose health has greatly failed of late, is a frequent welcome visitor among us. He wrought well for many years. May his declining years be radiant with hope and peace. Perfect religious freedom is enjoyed by the prisoners. Preachers of all Christian denominations are admitted. The men can join any Church they wish.

There are representatives of most all Churches among us. There is a class of candidates to be received into the Church in the near future. There are requests for prayer, promises of reformation and professions of faith nearly every Sunday. Religious papers of all denominations are eagerly received and read by the men. The Advocate is welcomed by many. Recently, in passing through the wards of the hospital, one of the inmates (a life-time man) said: "That he always read the articles of Rev. E. L. Armstrong with tears in his eyes." He remembered this man of God, tall, handsome, eloquent, thirty years ago when he preached and lived in old Jasper County, Texas. He said: "Can it be true that he is growing old? Superannuated? Is it possible?"

Yes, Time is taking his withered hands upon us all. He also speaks of seeing the account of "Uncle Dick's" recent visit to Nacogdoches. This unfortunate fellowman remembers those men with much tenderness. In the years gone by they made impressions on his mind, but doubtless, like many others, he failed to follow their godly admonitions. But the awakening of sacred memories of brighter and better days is a straw that indexes the dawning of a better life.

Men here, after they come to themselves, and the intoxication of the world's whirl and excitement passes away, have a chance to think as they never thought before. Now, if we can turn their thoughts in a good direction good will result; if not, more evil follows.

The reformatory work of the penitentiary is the most important. If men will come here, they ought to go out better and not worse. If a man goes out a more hardened criminal, society is endangered and the ends of reformation absolutely defeated. Christian effort and agitation have already accomplished much in the way of prison reform, but there is yet much

to be done. Marvelous progress has been made in the past twenty years. Some who have been here that long say prison life is a heaven now to what it once was.

In those dark days there was but little, if any, mental or moral help given to the unfortunates. As a result, better discipline now prevails, fewer attempts to escape, fewer riots.

Kind, Christian treatment, yields its good results here as well as elsewhere. I invoke the aid of all good people and the religious and secular press, to arouse public sentiment in this work and to intensify the spirit of reform. To make men better, should be the constant effort of all good people. All reforms come by agitation. Many of these unfortunates are boys and young men, and must be saved. Don't every Christian heart say amen? The Churches and young people's religious societies should make this one department of their work. They ought to organize an "employment bureau." There ought to be somewhere that a poor boy or man who has served many years in prison, can look for a little help.

If he can not look to good people, then where will he look?

Recently a poor German boy went out. He had no friend or relative in the State, or anywhere else; left an orphan when quite young, and had only one arm, and that the left. Such was his pitiable condition. Don't you think that this boy, young and inexperienced, needed the hand, help and counsel of some good people? His is rather an extreme case, but there are many whose conditions are quite as bad.

Would it not be wise to make some previous preparation for the care and employment of such persons? The usual custom is for them to go out, with every back turned against them, every door of useful labor closed to them, with the almost ineffaceable stain of crime upon them and nothing open to them but sin and the devil's den.

With no one to help them, what can they do but return to the old ways of sin and soon reappear within the walls? Here is an opportunity for Christian workers. The "inasmuch" of our Savior should provoke us to action. What would Jesus do?

I want to say for the encouragement of those who do prison work in the county jails and elsewhere, that their efforts are often fruitful. Recently I questioned the members of my Sunday-school class (Mexicans) as to when and where they began a Christian life. A number said that they were led to begin a better life by the visits and prayers of some good ladies while they were in jail. No doubt many such cases could be found by careful investigation.

I can also say for the credit of our German people, that there are fewer of their men here than of any other nationality of equal population among us. This speaks well in the main for the sturdy, thrifty, law-abiding character of our German people.

Now, in conclusion, we will submit a few facts, which we deem worthy of note, and will furnish food for thought. According to the biennial report made October, 1898, of 4474 prisoners, only 68 had a good to fine education, 2219 had a common education, 2187 were wholly illiterate.

This exhibit does not warrant the oft repeated false assertion "that education makes criminals." On the other hand, it shows illiteracy to be a fruitful soil for crime. It is estimated that about one-fifth of our State population are illiterate, and this report reveals the fact that about one-half of our prison population are illiterate therefore, one-fifth of our population furnishes one-half of our criminals.

I consider this an unanswerable argument for more and better educational work. If cold facts can down an anti-educationist, then these ought to knock him off the fence.

Of course a large percentage of this illiteracy is among the negroes, but that does not lessen the force of the argument. Again, in this prison population, 1547 were intemperate; in other words, the saloon furnishes directly more than one-third of our criminals. Would it not be wise political economy to abolish the saloon? I say, "down with the saloon!" the hot-bed of sin and crime. Welcome to every temperance agency and God speed the day when our nation shall be free from this octopus of destruction.

We note this rather startling fact: That 896 are non-users of tobacco; nearly one-fifth. We may not be able to prove the use of tobacco a sin or crime, but we find that most criminals use it.

About 80 per cent of the men never knew what it was to own a home of their own. They are a nomadic people. At least one-fourth of the prisoners claim to have had religious parents. This sounds strange. Is it possible? Is it true? Was it real, gospel, horse piety? About 20 per cent attended Sunday-school while young. By



"Glimpses of the 20th Century." AN EVENING WITH Rev. H. M. DuBose, D. D.

GENERAL SECRETARY NORTH LEAGUE. D. D. OF THE NORTH RA. NASHVILLE, TENN. Basement First Methodist Church, Thursday, Nov. 9, 8 p. m. Admission 50 Cents. Benefit Trinity Church Lot Fund.

careful count, we find that many lost their parents while young. Now, to finish, let us state a few conclusions: The fruitful sources of crime are, orphanage, lack of education, the saloon, homelessness and the lack of home piety and training.

A prison should be the last place of reform. A strong, solid, venerated form of godliness should take the place of stinky sentimentality and religious bosh. Every man should strive to own a home, however humble, for himself and family. The old-time family altar of prayer is a mighty leverage for good. Childhood and youth are the golden age of seed-sowing and reform.

The old adage is true. "An ounce of prevention is worth a pound of cure." These thoughts should stir every parental heart. We must begin and continue our best measures of reform within the four walls of our home. Finally, brethren, I solicit an interest in your prayers for the blessings of God upon me and my work in this new and arduous field. To those interested we would say that we are doing all we can for the good of every soul committed to our care. In His name, I am sincerely,

S. H. MORGAN, Chaplain Huntsville State Penitentiary.

For Sleeplessness Take Hartford's Acid Phosphate. Dr. Patrick Booth, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

AN OPEN LETTER TO THE PREACHERS OF THE EAST TEXAS CONFERENCE.

Dear brethren--It is very much desired at this time that we make a report of the amount of cash and subscription secured to date on the Twentieth Century Fund. As I have been requested by the higher powers to secure same I take this method of asking you to respond to the appeal at once and let me know, either through your District Secretary of Education or by direct communication with me. It is very important that we all comply with the will of the managers of this campaign and I trust that the brethren in the East Texas Conference will not be behind the advance guard in the State in this, as well as in faithful labor to promote the good of the cause in which we are enlisted. We have held our revivals and secured our conference collections in subscription and we ought to press the claims of this thank-offering with great zeal from now until the end of the year. The pastor is the only one who can make this movement attain the success desired, and if the failure be located in any charges let it be due to the fact that the people do not hear the call and obey, rather than to a lack of faithfulness on the part of the ministry. It is my earnest desire that the cause shall be presented to each congregation before the close of the year.

and that we come together with the glow of victory and not empty-handed and indifferent to so great a trust. I have furnished you cards for subscription, Twentieth Century hand-books, programs for services, etc. In such measure as to enable you to make a trial of these equipments and am ready to furnish any amount of the same on demand. Call on me for what you want and push the battle to a glorious consummation.

V. A. GODFREY, Conference Secretary of Education.

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(From the New York Press.) If our women readers could only understand what a convenient, pleasant and thorough cleanser "Piles Ointment" is, they would never use anything else. It is pure and free from any poisonous ingredients. It is economical because only the requisite quantity is used at a time. While soap may slip from the fingers and be lost in the water to dissolve, Pile-o-int is used only in quantities required. It is better adapted for cleansing around the nose than any known article. It is more convenient than anything ever discovered, and it is as suitable for the most delicate face as the finest linen or for the grossest house-blanket, and it will make either as clean as a whistle, in short order. All grocers sell it, and if the reader don't know of it, she may take our word for it.

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

NOTE FROM REV. SAMUEL MORRIS.

To My Friends and Brethren Throughout the Country, Greeting:

As I have been receiving an occasional letter forwarded from Huntsville, I write to say: I have been living here since the 2nd day of last December doing what I could to advance the cause of my Savior. I am fully persuaded, my brethren, that I have enjoyed undisturbed communion with God, fellowship with his Son and the witness of the Holy Spirit. After more than fifty-one years of devotion (wholly) to the office and work of the ministry, my heart is so much in the work now as in early life, and often say, "Oh, that I were young again that I could lead in the glorious work and say as in days gone by, 'follow' me as I follow Christ. The great trial and struggle of my life was not when I felt called to leave a widowed mother when a boy and go 120 miles to my first student; but when I was called five years ago to retire from the pastorate to make room for younger brethren. Youth, manhood, ripe years--all behind given to God under the direction of the Church. I thank God for Episcopal Methodism, especially the Methodist Episcopal Church, South.

"For her my tears shall fall, For her my prayer ascend, To her my toils and cares be given, Till toils and cares shall end."

SAMUEL MORRIS, Peoria, Texas.

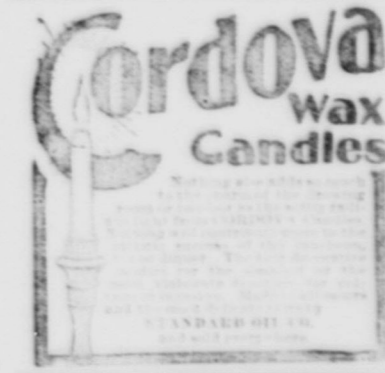
NATH'S ODDITIES.

Some men will drink whisky, but a dog won't. I tell you what used will raise the quickest and largest crop--Love. If you bend to your child while he is young, he will keep you bent always. Some fathers will chain his dog at night, but will let his boy go to the devil. Some boys never rest till they get a wife, and never do anything but rest after they get her. Some girls are never satisfied till they get married, and are never satisfied after they get married.



LOOK AROUND

wherever you will and you look through books at statistics wherever you please which tell you how many of our people are afflicted with kidney troubles. It is true, we are afflicted with kidney troubles. Every year we lose many of our people through kidney troubles and bladder irregularities. We are afflicted with kidney troubles and bladder irregularities. We are afflicted with kidney troubles and bladder irregularities. We are afflicted with kidney troubles and bladder irregularities.



SOUTHWEST TEXAS LIMITED NORTH TEXAS SAN ANTONIO



INTERNATIONAL AND GREAT NORTHERN BY Through Pullman, vestibule, sleeping and Free Reclining Chair Cars. Equipment and Service THE BEST. Call on Santa Fe Agents for prospectus. W. S. KEENAN, G. P. A., Galveston.

OBITUARIES.

The space allowed obituaries is twenty... The space allowed obituaries is twenty... The space allowed obituaries is twenty...

In following that occupation soon required a computer... In following that occupation soon required a computer... In following that occupation soon required a computer...

sistency of his life, and there we find every attribute of a true Christian character... sistency of his life, and there we find every attribute of a true Christian character...

TURNER, Little Grady Southworth, aged... TURNER, Little Grady Southworth, aged... TURNER, Little Grady Southworth, aged...

JOHNSON, Eugene Candler, infant son of... JOHNSON, Eugene Candler, infant son of... JOHNSON, Eugene Candler, infant son of...

WARDROP, Della A. Wardrop, was born... WARDROP, Della A. Wardrop, was born... WARDROP, Della A. Wardrop, was born...

FRANKSON, Little Mack, infant son of... FRANKSON, Little Mack, infant son of... FRANKSON, Little Mack, infant son of...

DAVIS, John Fletcher Davis, son of... DAVIS, John Fletcher Davis, son of... DAVIS, John Fletcher Davis, son of...

BEARD, Mrs. W. D. Beard departed this... BEARD, Mrs. W. D. Beard departed this... BEARD, Mrs. W. D. Beard departed this...

BOOKER, Susan Elizabeth A. Booker (nee... BOOKER, Susan Elizabeth A. Booker (nee... BOOKER, Susan Elizabeth A. Booker (nee...

MOODY, departed this life at his home... MOODY, departed this life at his home... MOODY, departed this life at his home...

BENNETT, Nannie A. Bennett (nee Azzu)... BENNETT, Nannie A. Bennett (nee Azzu)... BENNETT, Nannie A. Bennett (nee Azzu)...

NEWBERRY, James Campbell Newberry... NEWBERRY, James Campbell Newberry... NEWBERRY, James Campbell Newberry...

DAVIS, John Fletcher Davis, son of... DAVIS, John Fletcher Davis, son of... DAVIS, John Fletcher Davis, son of...

BEARD, Mrs. W. D. Beard departed this... BEARD, Mrs. W. D. Beard departed this... BEARD, Mrs. W. D. Beard departed this...

MOODY, departed this life at his home... MOODY, departed this life at his home... MOODY, departed this life at his home...

WOOD, son of D. G. and H. E. Wood, was... WOOD, son of D. G. and H. E. Wood, was... WOOD, son of D. G. and H. E. Wood, was...

BALL, Mr. J. E. A. Ball was born in... BALL, Mr. J. E. A. Ball was born in... BALL, Mr. J. E. A. Ball was born in...

HOOKER, Yates Orr, little son of Dr. J... HOOKER, Yates Orr, little son of Dr. J... HOOKER, Yates Orr, little son of Dr. J...

LIPSCOMB, John H. Lipscomb was born... LIPSCOMB, John H. Lipscomb was born... LIPSCOMB, John H. Lipscomb was born...

GILFORD, J. S. Gilford entered into... GILFORD, J. S. Gilford entered into... GILFORD, J. S. Gilford entered into...

GRANT, Thomas G. Grant, who departed... GRANT, Thomas G. Grant, who departed... GRANT, Thomas G. Grant, who departed...

Watches by Mail. x x Our Illustrated Catalogue for 1899, showing Watches, Chains, Charms, Silverware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready, and will be sent on application. We also issue a special Watch Catalogue. C. P. BARNES & CO., LOUISVILLE, KY.

Southwestern University. GEORGETOWN, TEXAS. For the Higher Education of Young Men and Young Women. Twenty-Two Instructors. Four Hundred and Twenty-Six Students. A COURSE OF LECTURES ON Evidencies of Christianity, Pasteral Theology, By Bishop Candler, By Dr. G. C. Rankin.

SEWING MACHINE AND ONE YEAR'S SUBSCRIPTION TO THE TEXAS CHRISTIAN ADVOCATE. \$22.00. NO RISK IN BUYING THIS MACHINE. THE ADVOCATE GUARANTEES IT. So Say All. Mr. L. Blaylock, Dallas, Texas: Dear Sir—The Sewing Machine came all right, and my wife is well pleased. In fact, it is finished much nicer than we expected it to be. G. E. NEWPORT, Lake Charles, La.

BOOK AG... And at the... DR. J... WORDS OR SUND... It is pronounced the year. It is printed on pages, and over 50 full-p... Beard. The introduction... BISHOP... the best loved Bishop in A... ment.



WE CUT OUR SWEETS... The following are this literary masterpiece... The subject matter of a drawn very largely from the... result is the author has given practical hints and helpful... is devoted to the work of... youth, comforting the afflic... the future, encouraging th... consulting the aged and th... true to the individual, t... church and society. At th... one, then writes, but alwa... delightful, and reader's... come to this office in man... Christian Advocate... This is one of the very be... been out pleasure to read, a... and inspiration in every... ters. The agent will not... in country, village and city... a blessing to hundreds and... they read. It was a good... to the world, for many a p... an idea from a picture the... wise escape. This is espe... the children. We sincerely... book may have a wide circ... ed, toward to its auth... Teacher... The writer of a good bo... himself and becomes a be... a book which will be called... is good. If we ever have... they should come to us. So... The issue of this book... such comfort and peace... scholar, the broken-hearted... girls all classes, will find... as he talks to them about... which are so largely the...

DYSPEPSIA. Geo. S. Scott, of 75 Nassau St., New York, says: 'For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use. I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleep feeling I used to have has entirely disappeared. The dyspepsia has left me and my rheumatism is gone entirely. I am satisfied if any one so afflicted will give Radway's Pills a trial they will surely cure them. For I believe it all comes from the system being out of order. The liver not doing its work.'

BOOK AGENTS COIN MONEY

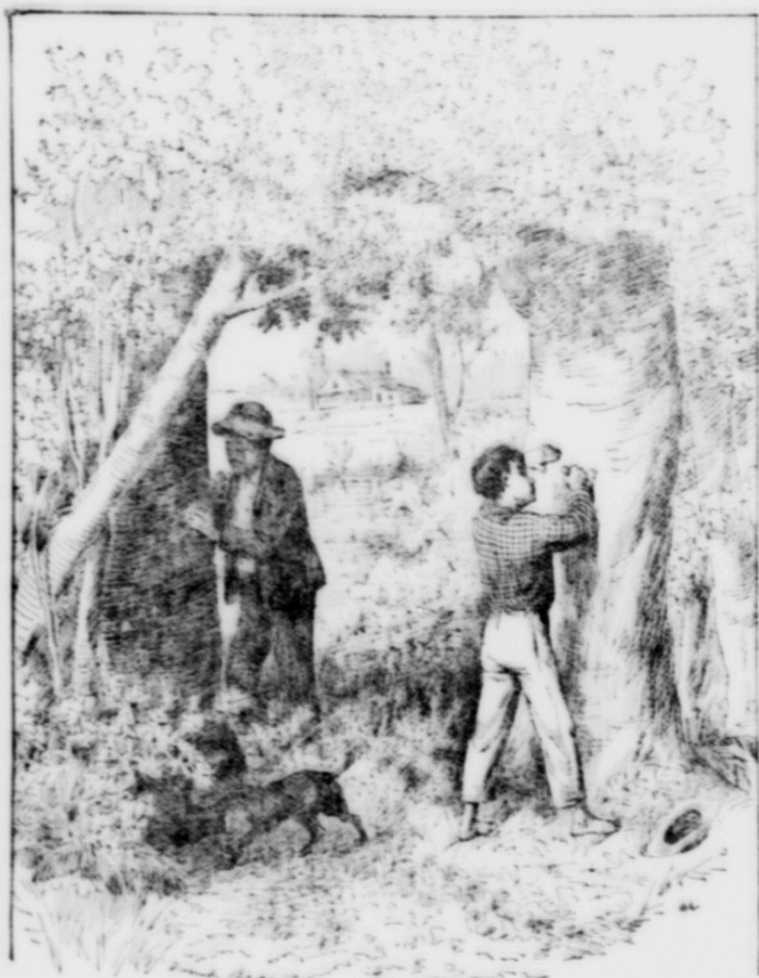
And at the Same Time Do Infinite Good by Selling
...DR. J. B. CRANFILL'S GREAT BOOK...

WORDS OF COMFORT
OR SUNDAY MORNING THOUGHTS.

It is pronounced the best, the most helpful and the best selling book of the year. It is printed on first-class paper, in large, clear type, has over 500 pages, and over 50 full-page illustrations by the world-famed artist, Frank Beard. The introduction is by

BISHOP CHAS. B. GALLOWAY.

the best loved Bishop in America, who gives the book his unqualified endorsement.



"WE CUT OUR SWEETHEARTS' NAMES ON THE YULGING BARK." (Page 26.)
This is a sample full-page illustration.

The following are a few of the expressions from the press concerning this literary masterpiece:

The subject matter of each chapter is drawn very largely from the daily observations and experiences of the writer, and the result is the author has given us a book of practical hints and helpful suggestions. It is devoted to the work of instructing the youth, comforting the afflicted, lifting up the fallen, encouraging the desponding and consoling the aged and the infirm. It is true to the individual, the family, the church and society. At times it is humorous, then serious, but always bright and inspiring. Many of the subjects are beautifully illustrated by the genius of Frank Beard, the famous cartoonist. There are some fifty of these humorous sketches, and they add the charm of object lessons to these graphic pages. Bishop Charles B. Galloway, D. D., has written a strong introduction to the volume and given it his highest endorsement. Having examined the work, we pronounce it one of the most delightful and readable books that have come to this office in many a day. Texas Christian Advocate.

This is one of the very best books it has been our pleasure to read and will be a joy and inspiration in every home where it enters. The agent will find in it a harvest in country, village and city. It will prove a blessing to hundreds and thousands as they read. It was a good idea to use this artistic art, for many a person will catch an idea from a picture that might otherwise escape. This is especially true with the children. We sincerely hope that the book may have a wide circulation and bring rich reward to its author. Convention Teacher.

The writer of a good book immortalizes himself and becomes a benefactor to his race. Dr. Cranfill has given to the world a book which will be cited as good. The title is good. If we ever have good thoughts, they should come in our Sunday morning. The dawn of this holy day should arouse such memories and prospects as are awakened by no other day. The themes are good. They are taken from the common things of life, such things as are familiar to the great mass of humanity. The weary workman, the tired mother, the estranged scholar, the broken-hearted, the boys and girls all classes, will turn to the author as he talks to them about the experiences which are so largely the lot of all. His

treatment of them is good. He talks in an easy but racy manner, so that it almost reads itself. There is no attempt to be learned, or elegant, or rhetorical, but only to be simple and interesting. The influence of the book on its readers will be good. Christ and His religion are always honored. The Bible is exalted, the church is made a sacred place, and the highest and healthiest morality is found on every page. The practical part of the book is good. It is truly a handsome volume, reflecting much credit on its publishers. And the author has been wise enough to illustrate it judiciously by that master of this line art, Frank Beard. A single glance at some of these cuts, and the whole story of the chapter is told. Christian Courier.

This book of fine paper, large page and clear type is a fitting book for the quiet hour. It speaks from the spirit, is excellent, one of comfort and help. It is peculiarly suited to the devotional and month-long hour, and yet its brief sections would be good reading for the family circle. Dr. Cranfill speaks from a heart that is full of tenderest sympathy for all who are in trial. Christian Herald.

Dr. Cranfill is always fresh, pointed and interesting. Central Baptist.

The articles take off current whims and riddles and bring out strikingly some strong truths. There are many of these full page discussions. For quiet home reading the book will do good. North Carolina Baptist.

Dr. J. B. Cranfill has just published a book. It promises to be a blessing to the home wherever it may be placed. Many an experience will find in these its contents, and many younger people will find wholesome instruction and warning in them. Baptist Banner.

These talks are from the heart, and they go to the heart. They are devout, and yet bright and forcible. The subjects treated are various, but mostly regarding home and religion. If we are any longer of subscription books, we shall look for a large circulation for it. It will find the people, and they will find it. Whatever it does it will be a blessing. And one selling it will have the consciousness of having left good seed behind for a future harvest. Christian Index.

THIS BOOK WILL MAKE A MAGNIFICENT....

CHRISTMAS GIFT

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THE STANDARD PUBLISHING CO., 247 Main St., Dallas, Texas.

Northwest Texas Conference.

Vernon District—Fourth Round.	
Vernon sta. at Vernon	Nov. 4, 5
C. W. Daniel, P. E.	
Arlene District—Fourth Round.	
Snyder cir.	Nov. 4, 5
Colorado sta.	Nov. 5, 6
Colorado mts.	Nov. 6, 7
Merkel and Sweetwater	Nov. 7, 8
Buffalo Gap cir.	Nov. 11, 12
J. S. Chapman, P. E.	
Gatesville District—Fourth Round.	
Gatesville sta.	Nov. 4, 5
J. G. Parman, P. E.	
Dublin District—Fourth Round.	
Dresden mts.	Nov. 4, 5
De Leon	Nov. 5, 6
E. F. Boone, P. E.	
Brownwood District—Fourth Round.	
Indian Creek	Nov. 4, 5
Zephyr	Nov. 5, 6
Brownwood sta.	Nov. 6, 7
Gomanche cir.	Nov. 11, 12
O. F. Sennsbach, P. E.	
Waco District—Third and Fourth Rounds.	
Braceville, at Moorville	Nov. 5, 6
Waco, Market Street, 7:30 p. m.	Nov. 6, 7
Waco, Fifth Street, 7:30 p. m.	Nov. 7, 8
Waco, Elm Street, 7:30 p. m.	Nov. 8, 9
Bosqueville, at Bosqueville	Nov. 11, 12
Sam'l P. Wright, P. E.	
Weatherford District—Fourth Round.	
Canta Memorial	Nov. 4, 5
First Church, Weatherford	Nov. 11, 12
Jas. R. Morris, P. E.	
Fort Worth District—Fourth Round.	
East Chelburne, at Price Chapel	Nov. 4, 5
Chelburne sta.	Nov. 5, 6
West Chelburne	Nov. 6, 7
Burleson, at Deaton Chapel	Nov. 11, 12
Marytown and Joshua	Nov. 12, 13
B. B. Bolton, P. E.	
Clarendon District—Fourth Round.	
Clarendon City, at Clarendon City	Nov. 4, 5
Clarendon sta.	Nov. 11, 12
G. S. Hardt, P. E.	
Georgetown District—Fourth Round.	
Liberty Hill	Nov. 4, 5
Portman	Nov. 5, 6
Burgett	Nov. 6, 7
Rogers	Nov. 8, 9
Florence	Nov. 11, 12
W. L. Simes, P. E.	
Waxahachie District—Fourth Round.	
Mountain Peak, at Bethel	Nov. 4, 5
Foreston, at Foreston	Nov. 5, 6
Waxahachie, at Waxahachie	Nov. 11, 12
Harvey Bishop, P. E.	

Houston District—Fourth Round.	
Metropolis, at Deaton's Bridge	Nov. 4, 5
Washington St.	Nov. 5, 6
Ulm	Nov. 6, 7
Marion St.	Nov. 7, 8
South Houston, at Vernon's Creek	Nov. 11, 12
Clarendon and Deaton's	Nov. 12, 13
St. James	Nov. 13, 14
Lockman, at League City	Nov. 15, 16
Arlene	Nov. 17, 18
Waco	Nov. 19, 20
O. T. Hutchins, P. E.	
Austin District—Fourth Round.	
McDade	Nov. 4, 5
Manor	Nov. 5, 6
First Street Austin	Nov. 11, 12
South Austin	Nov. 12, 13
Cypress mts. at Jollyville	Nov. 13, 14
Northtown and Walnut	Nov. 15, 16
Tenth Street, Austin	Nov. 17, 18
Hutchins Memorial	Nov. 19, 20
Mathenia	Nov. 21, 22
Geo. A. LeGrier, P. E.	
Breham District—Fourth Round.	
Patterson	Nov. 4, 5
Northtown	Nov. 11, 12
Pollock	Nov. 13, 14
Garson cir.	Nov. 21, 22
Pleasant Hill	Nov. 23, 24
Rickdale	Nov. 25, 26
E. W. Solomon, P. E.	
Cattovr District—Fourth Round.	
Franklin cir. at H.	Sat., Nov. 4
Franklin sta. at H.	Sat., Nov. 5
Mt. Vernon cir. at H.	Sat., Nov. 11
Irmond and Reagan, at R.	Sat., Nov. 18
Marlin sta.	Sat., Nov. 25
Burgett cir.	Fri., Nov. 11
Left cir.	Sat., Nov. 18
Rowland cir.	Sat., Nov. 25
Heurte and W., at H.	Sat., Dec. 2
Calverr sta.	Mon., Dec. 4
H. M. Sears, P. E.	
Huntsville District—Fourth Round.	
Walker cir.	Nov. 4, 5
Huntsville	Nov. 11, 12
Zion cir. at Zion	Nov. 13, 14
Conroy and Pleasantville cir. at Lion	Nov. 15, 16
Grove	Nov. 18, 19
Madisonville cir. at Madison	Nov. 25, 26
Bryan	Nov. 27, 28
J. C. McKee, P. E.	

Texas Conference.	
Houston District—Fourth Round.	
Metropolis, at Deaton's Bridge	Nov. 4, 5
Washington St.	Nov. 5, 6
Ulm	Nov. 6, 7
Marion St.	Nov. 7, 8
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Grove	Nov. 18, 19
Madisonville cir. at Madison	Nov. 25, 26
Bryan	Nov. 27, 28
J. C. McKee, P. E.	

North Texas Conference.	
Bonham District—Fourth Round.	
Lanetta	Sat. Sun. Nov. 4, 5
Franklin	Sat. Sun. Nov. 11, 12
Bonham	Sat. Sun. Nov. 18, 19
T. R. Flores, P. E.	
Bowle District—Fourth Round.	
Crafton	Nov. 4, 5
Bowle cir.	Nov. 11, 12
F. O. Miller, P. E.	
Sherman District—Fourth Round.	
Denison sta.	Nov. 4, 5
Whitesboro, cir.	Nov. 5, 6
Gardville	Nov. 11, 12
Gunters	Nov. 18, 19
J. R. Wages, P. E.	
Galveston District—Fourth Round.	
Dexter, at Dexter	Nov. 4, 5
Woodbine	Nov. 11, 12
Aubrey	Nov. 18, 19
J. M. Binkler, P. E.	
Sulphur Springs District—Fourth Round.	
Rolly Springs, at Shook's Chap.	11 a. m. Nov. 4, 5
Cumby, at Wise, 11 a. m.	Nov. 11, 12
C. R. Fladger, P. E.	
Dallas District—Fourth Round.	
Loren, at Spring Valley	Nov. 4, 5
First Church	Nov. 11, 12
Whitland	Nov. 13, 14
Oak Lawn	11 a. m. Nov. 18, 19
Haskell	8 p. m. Nov. 18, 19
Cedar Hill	Nov. 25, 26
Trip	11 a. m. Nov. 11, 12
Floyd	8 p. m. Nov. 18, 19
Jas. H. McLean, P. E.	
Greenville District—Fourth Round.	
Blue Ridge	1st Sun. Nov. 4, 5
Farmersville	Nov. 11, 12
Lone Oak	2d Sun. Nov. 18, 19
Merrit	2d Sun. Nov. 25, 26
L. S. Ashburn, P. E.	
Terrell District—Fourth Round.	
Mosquito, at Sugarville	Nov. 4, 5
Rehoboth, at Rowlett	Nov. 5, 6
Crandall, at Crandall	Nov. 11, 12
Kemp	Nov. 18, 19
Gray's Prairie	Nov. 25, 26
L. W. Clark, P. E.	
Paris District—Fourth Round.	
Mary cir.	Nov. 4, 5
Emerson cir.	Nov. 5, 6
Lake Creek cir.	Nov. 8, 9
Powderly	Nov. 11, 12
Roxton	Nov. 18, 19
West Paris sta.	Nov. 18, 19
W. D. Montross, P. E.	
East Texas Conference.	
Marshall District—Fourth Round.	
Harrison cir. at Wilks	Nov. 4, 5
Arleston cir. at Zion	Nov. 5, 6
Rockville cir. at Rockville	Nov. 11, 12
Hendonville cir.	Nov. 13, 14
Church Hill, at Church Hill	Nov. 18, 19
Kilgore cir. at Kilgore	Nov. 25, 26
Coffeeville cir.	Dec. 2, 3
Henderson sta.	Dec. 9, 10
Trustees will please prepare to meet on question 25.	
L. M. Fowler, P. E.	
Palestine District—Fourth Round.	
Wells mts. at Clawson's M.	Nov. 4, 5
Brushy Creek cir. at Mt. Vernon	Nov. 11, 12
Groveton cir. at Pleasant Hill	Nov. 18, 19
Alto cir.	Nov. 25, 26
Jacksonville cir.	Nov. 27, 28
Hobson cir.	Nov. 29, 30
West Palestine mts.	Dec. 6, 7
Grapeland cir.	Dec. 13, 14
V. A. Godbey, P. E.	

Pittsburg District—Fourth Round.

Dolly and DeKalb, at DeKalb, Pd.	Nov. 4, 5
New Boston, at New Boston	Nov. 5, 6
Lewelling cir. at Lewelling	Nov. 11, 12
Naylor cir. at Naylor	Nov. 13, 14
Guilford cir. at Liberty	Nov. 18, 19
Dalworth cir. at Dalworth	Nov. 25, 26
R-water mts. at Mand.	Fri., Dec. 1
Paterson and Rose Hill, at Fairview	Sat., Dec. 2
Tevorkana, State Line, at State Line	Sat., Dec. 9
Mosgrove cir. at Marvin's Chapel	Dec. 9, 10
T. P. Smith, P. E.	
Tyler District—Fourth Round.	
Elgin, at Elm Whistler	Nov. 4, 5
Elgin, at Elm Whistler	Nov. 11, 12
Carson, at Edgewood	Nov. 13, 14
Emory cir.	Nov. 18, 19
Minola sta.	Nov. 25, 26
Trout and Overton, at T.	Dec. 2, 3
Whitlock cir.	Dec. 9, 10
Tyler, Marvin	Dec. 16, 17
John Adams, P. E.	
Beaumont District—Fourth Round.	
Jasper and Kirbyville, at Jasper	Nov. 4, 5
Jasper mts.	Nov. 11, 12
Newson mts. at Gulf	Nov. 13, 14
Ferris Chapel	Nov. 18, 19
Mohrland and Brantley, at C.	Nov. 25, 26
Saltine Pass and Fort Arthur, at Saltine	Dec. 2, 3
Orange	Dec. 9, 10
T. J. Milam, P. E.	
San Antonio District—Fourth Round.	
Homer cir.	Nov. 4, 5
Lufkin	Nov. 11, 12
Hamill	Nov. 13, 14
Center sta. at Center	Nov. 18, 19
Shelbyville, at Shelbyville	Nov. 25, 26
Michoud	Dec. 2, 3
Carthage	Dec. 9, 10
J. T. Smith, P. E.	

Texas Conference.	
Houston District—Fourth Round.	
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Bryan	Nov. 27, 28

NEW ORPHANAGE BUILDING. APPEAL NO. 2.

We want to say the people have been so generous and responded so promptly to our appeal that we could not keep from thinking that the putting it in the hands of this building, the several Sunday schools, and individual friends to contribute towards furnishing this new building. The petition of our prayer is in Luke 16:38. "Give and it shall be given unto you, good measure pressed down, shaken together, and running down, shall men give into your bosom, for with the same measure you must with all it shall be measured to you again." Below we give a list of our pressing necessities and need of same. Let all our societies and individual friends remember that we will place their names on the plate on the wall of their apartment to show their devotion to this noble work. Send postoffice money order, express, or New York exchange to one of our agents, Texas, for one of these apartments. If you cannot furnish the whole be one of two, get a partner and write me which apartment you select. If you can't send the money at once send it in a little later and oblige yours for the orphanage. ABE MULKEY.

TWO MATRONS' ROOMS.

Table listing items for Two Matrons' Rooms including bed, mattress, table, chairs, etc. with prices.

RECITATION ROOM.

Table listing items for Recitation Room including window shades, table, chairs, etc. with prices.

NURSES ROOM.

Table listing items for Nurses Room including folding bed, window shades, rocking chairs, etc. with prices.

RECEPTION HALL.

Table listing items for Reception Hall including hat rack, reception benches, library case, etc. with prices.

CHapel AND SCHOOL ROOM.

Table listing items for Chapel and School Room including window shades, altar, desks, etc. with prices.

KINDERGARTEN.

Table listing items for Kindergarten including table, chairs, window shades, etc. with prices.

HOSPITAL.

Table listing items for Hospital including bedstead, medicine cabinet, window shades, etc. with prices.

Lubbock, Texas, Oct. 23, 1899. Rev. A. H. Mulkey, Correspondent. My Dear Brother, When you are ready for the money...

Carleton, Texas, Oct. 27, 1899. A. H. Mulkey, Dear Brother, Our League pledged \$25.00 to our Orphan Home...

Station A, Dallas, Texas, Oct. 23, 1899. My Dear Brother Mulkey, In response to yours of the 19th inst. please find enclosed check for two dollars to furnish guest chamber...

Luling Station, Texas, Oct. 24, 1899. Dear Bro. Mulkey, I am writing to you in regard to the new Orphanage building...

Pittsburg, Texas, Oct. 28, 1899. Dear Bro. Mulkey, You will please send enclosed \$2.00 my assessment as one of the sewing circle for the furnishing of the new Orphanage building...

SOME ANTE-MORTEM WREATHS. (No. 2.)

By Rev. William A. Bowen.

It was at camp-meeting in 1880 that I met that stanch, tender, gentle, resourceful man of God, Rev. Buckner Harris. I was connected with the daily press, and was a local preacher. I went to Mountain City (now Kyle) from the old Colorado camp-ground, where I had been helping Bro. Fred L. Allen and Dr. O. Fisher. That prince of amiable Christians, Tom S. Garrett, was pastor in charge at Mountain City, and he had nearly the whole of Hays County for a circuit. He wrote, urging me to come, and be prepared to sing considerably and "pray always." You will meet some of those dear old brethren whom you so delight to pump solid information from—Bro. DeVilbiss, Joyce, Thrall and dear 'Uncle Buck' Harris.

As I knew Tom Garrett had that gift men sometimes inherit from the intuition of childhood, of loving only lovable people, I loved Bro. Harris because I had met him. I gathered his characteristics from Bro. Garrett's (and others) talks. An intimate relation during this year, and a conference acquaintance of four years have more than confirmed the judgment I formed of Bro. Harris nearly twenty years ago. Determined, gentle, forceful, elevating characteristics that one personally impresses upon another personality are never eradicated, but remain as potentialities in forming the after life. As the gentle ripples on a calm summer sea, caused by the casting in of a pebble from the hand of a child, set in motion wave forces that effect mundane matter to the remotest isles of the ocean, and make to vibrate the loftiest mountain chain that beats back the sea from the farthest rock-girt shore, so the circling waves of personal influence widen and ever travel onward until they are felt on every boundary of a human life. I have found myself turning in my thoughts, time and again, to Bro. Harris when a lesson in kindness, forbearance, helpfulness, and mercy, in place of harsh justice, was brought to my mind. And don't let any one think of an old, slow, foggy, whining back number, superannuated, acting preacher because he is called 'Uncle Buck.' True, he has been an itinerant for over forty years, but he began young Mrs. Croley, (Jennine) said to the Sorosis Club a few years ago: "A woman is never any older than she feels." I believe this—nor men either. Judging Bro. Harris by his actions, talk, reading, and preaching, he feels quite young. During our below zero weather last February he was making his rounds. He rode twenty-three miles in the face of the north with the thermometer "2 below." He reads. He keeps up with the times. He lives in the present period; thinks and feels and acts with the people of today—yesterday, and his vigorous, fresh, eloquent preaching tells it. He has renewed his youth. No, he has kept it—which is better—and possible to us all. He does not have his brow corrugated with the wrinkles of stern justice, nor his eyes darting the stern thunders of a Jove on the heads of those who come in contact with him. His benignant countenance reminds one of Hawthorne's "Great Stone Face." His eyes have ever a glance as if a brother's love was looking at you in full assurance of finding help and ready sympathy when needed; the voice is keyed in that tone which belongs to one whose habit is to think kind, helpful things; his whole manner is that of a man who had rather suffer than see another in pain if he could avert it. That is the man as he impressed my life nearly twenty years ago. This was the impression that lingered with me when, six years ago, I received a letter from Bro. Pinson asking if he should speak to Bro. Harris about my feeling the call to the itinerancy with a view to coming to this conference. I had not been with Bro. Harris since 1881, but felt constrained to reply: "I believe such a man would be an inspiration and a help. I love to recall the impress he made on me years ago. He doesn't know me, but I have known and felt his helpfulness for fourteen years." And Pinson agreed with me.

I have experienced since I became a man that I still hold as ideals, in some characteristics, men who do not know me. In one it may be meekness; in another, mental energy; in another, humility; in another, studiousness; in another, a striving after forgetfulness of self. It often happens that those who help us to be "strong in the Lord and in the power of his might" are unconscious of it. I believe we should let them know it. It would help them in their helplessness and thus again help others. I have changed my mind about many things of late years which I formerly regarded as Christian virtues in myself and as proofs of my own integrity because I was conscious of living a blameless life as far as personal habits and acts went. I would "boast in myself" thus: "I shall pursue my own personal course and mingle

with my fellow-men when and where I please. Those who know me know I am free from any word or act I would be ashamed to be made known. Those who do not know me are of no consequence whatever in their opinion if it attribute to me unchristian words or actions or habits. Only those of bad heart will do so unless they know it to be true." I was vain enough to reason thus foolishly. God humbled my heart and broke this foolish pride through some friends, who held a high place in my mind. I had studied them and found them sincere. Yet from such I had been harshly judged simply from mere appearances. This aroused resentment in me at first. I was uncharitable enough to say that a brother in the Church would do thus except he were insincere—unchristian. I reflected that all my life I had never permitted even a thought of evil against a friend. Thus the devil tempted me. But the Savior did leave me so. He sent his Spirit to say: "Let us reason together." It came thus: "Have you tried to 'avoid the very appearance of evil'?" Have you not rather sought the appearance that you might find delight in the praise of those who knew you were unscrupled by the fire into which you had walked and that you might secretly exult in what you perceived yourself your integrity amid any surroundings? Haven't you forced those who keep away from such appearances to believe you are a partaker of forbidden things?" Then I "came to myself. I saw that one's influence for good and even his own personal integrity of heart towards his fellow-men demanded that he "shun evil companions" and keep away from temptation. I can never sufficiently thank the blessed Master that he used some friends to thus discover me to myself. I realized with Teanyan:

"I falter where I freely trod, And falling with my weight of cares Upon the world's great altar stairs That slope from darkness up to God, I stretch lame hands of faith and grope, And gather dust and chaff, and call On what I feel is Lord of all, And faintly trust the larger hope."

So I have changed my mind, as I know God has my heart concerning the brethren. Is not this a proof that ought to be very comforting according to St. John?

In the fall of 1883 I went to San Marcos to "write up" the West Texas Conference. It was to me a memorable visit in many respects. I never again saw my dear brother and friend, Tom Garrett. I met my former pastor, Bro. Horace Bishop, and Dr. H. A. Bourland, and that dear, sweet-spirited friend and spiritual father to me, Dr. A. E. Goodwyn, whom I had known since he came to Texas in 1878. They were visitors there. I remember that several young men joined—two particularly whom I prophesied in my write up of the conference would make their influence felt. It is with pardonable pride I trust, that I am able to recall that prediction now, after sixteen eventful years to them and to me and say, "I told you so." As my life has been influenced in its present tendency in no small degree by these same two men, both young yet—one my junior, the other my senior by only a few months each side the dial of years, they properly belong in this chronicle.

Sterling Fisher I had known through his grandfather and his father. The two first sermons I remember to have heard are with me yet. I can give their main points and texts. They were both preached in old Ryland Chapel Church in Galveston in 1847 and 1848. I was then a ten-year-old boy and a member of the old Ryland Chapel Sunday-school. Brother Isaac G. John preached just after the great yellow fever epidemic from the text: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Early the next year, not long after Gen. Lewis came, one of the most saintly-looking, venerable men I had ever seen preached for us. His sermon was one of the most forcible, plain and simple I have ever heard. He was Dr. Orenth Fisher. His text was: "For since by man came death, by man came also the resurrection of the dead." Such a sermon! It was the beginning of that great revival of 1848 in Galveston. Dr. Fisher took a kindly interest in me as a boy. This was renewed two years later in my student life and became close—and to me ever will be helpful. Its remembrance lingers as the perfume of a favorite flower after its petals have fallen and decayed. Some of my most helpful books were given me by "Father Fisher," as he delighted to have me and my wife call him. (I remember, by the way, he was very partial to her, and said she was specially endowed of head and heart for a Methodist preacher's wife. I am able to say, after all these years, that he rightly estimated her.) He was to me as I imagine Paul was to Timothy. Oh, had all to whom my young and "undisciplined heart" looked and believed in then proved as helpful and gentle as he, I should have been saved the

pain and error of many a mistaken impulse of my untried life! I shall see him again—and there is blessedness in this hope. I count it an honor that I was privileged to renew the friendship for the father in his son—worthy of such a father—the late Rev. O. A. Fisher. It is not to be wondered at that to the loveliness of the grandson there is to me an added tie that binds my heart to Sterling Fisher. I have never known one of the Fishers to "strive who should be greatest" in place and leadership. Sterling Fisher ought to be a good man. There is the very best material in him. I first met him while he was at Coronado (in 1880,) and he then gave prophecy of the same genial, frank, cheerful, consecrated, helpful man we know him to be. His voice has the clearness of carefully tuned cathedral chimes, the pure ring of a trumpet note, and the sympathetic melody born of love. He joined the conference at San Marcos that year.

I also met at this time John W. Sovall. He struck me then as a man full of reserved force—with strong capabilities. I noted of him in my write up: "He will not linger amongst the 'has-beens.' He seems to be possessed of what Hamilton called true genius—the ability and disposition to study and work hard. He strikes me as having much of Edward Gibbons in him (having the latter's skepticism) and will seek to know what things and people really are rather than what they are supposed to be or popularly desire to be estimated to be. This will make him accurate in scholarship (a too rare thing) and his opinions will be respected and his strength feared by all superficial people—but all others will love him when they really know him. He will not be loved by what Socrates called the 'Idiot'." (I was young and sympathetic enough those days to sport Greek.) Young Sovall is the kind of man the Church needs—God needs, but I speak with sadness when I say the average man (even though he be a preacher) does not love his kind because he dares use his own head and follow his own heart. The average man, even if he be a preacher, wants people to think he knows, even though he makes no earnest, honest effort to know things; and he will generally find it very difficult to make himself love a brother who really does know because the latter always knows if the former doesn't know. Had Mr. Sovall chosen to be a lawyer rather than obey a call to the hardships of

an itinerant's life, he would have been the kind that all the small-witted "veterans" of a precinct practice would sneer at as they strained their eyes in gazing upwards at him. He and young Fisher ought to be leading men in their conference before they reach middle life."

This was my expressed opinion over fifteen years ago. I find little to revise in it now, except, perhaps, its implied bitterness and sarcasm. I had much in my heart then which I had allowed forced there, and which I now know I ought to have shut out. But as "like seeks its like kindred like," I had turned to Carlyle and imbibed too much of his bitterness of criticism. I had not learned, as I since have, that it is not "the mind that was in Christ Jesus" to allow the hardness and injustice of others to infuse its petrifying influences into your mind—to let its iron enter your soul. But barring this spirit, I believe that most of what I felt and expressed then, though by way of prediction, could be written to-day as biography of these two young brethren.

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