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North Texas Conference

The session of the North Texas Conference was held in Greenville, some fifty miles northeast of Dallas. Four railroads enter the town, making it accessible from all points. Greenville is a fine town of some eight thousand inhabitants. It is modern in its improvements. Good public schools, water works, sewerage, a telephone system and an electric light plant, tell of a prosperous people. The public buildings are all good, and show taste and design. The streets give the town something of a city air. The people are hospitable and warm-hearted. They threw open their doors and gave a cordial welcome to the gathering. No conference was ever more cordially entertained. The country round about is fertile, and abounds in a variety of products. Our Church is strong and influential in the town. We have two strong congregations, and they are well equipped.

Wesley Church is located in the center of what used to be the old town, but now rather in the northern section. It represents the first Church ever established here. The old church edifice has disappeared, and a fine new building stands in its place. It is one of the most elegant houses of worship in the conference. It is built of pressed brick, and is a model piece of architecture. The interior of the structure is exquisitely beautiful in its finish. The pews are massive and elegant, the stained windows are gorgeous, and the decorations on the walls and overhead are attractive and tasteful. To the left of the pulpit is the Sunday-school room, a part of the main auditorium, but separated from it by an adjustable partition. The entire room will seat one thousand people. It has rooms for committee work, and the entire building is brilliantly lighted with electricity. The church is a credit to the town, and speaks well for the culture and liberality of the people. They have a membership of between 400 and 500. Rev. F. A. Rosser, the pastor, has evidently done some excellent and painstaking work in his charge.

Kavanaugh is the name of our other Church. It is located in the southern part of the town, and about the right distance from the other congregation. This edifice is comparatively new, and not far behind, in all particulars, Wesley church. It is an elegant place of worship, with a membership of some 250. It is strong and prosperous, and the Rev. Foster Pierce has served this church with great faithfulness and success during the past year.

Along with these pastors, the presiding elder, Rev. I. S. Ashburn, has contributed much toward the upbuilding of Methodism in Greenville. All in all, there has been some wise planning in the Church work of this town. It could not be improved upon if we were to try it over again.

The conference met at 9 o'clock, in Wesley Church, and was called to order by Bishop Galloway. Rev. Marvin Nichols was elected Secretary, Bro. McWhirter having declined a re-election. He has been Secretary of the body for

nine consecutive years, and no man ever did more faithful work. The brethren voted him a resolution of thanks. The present Secretary is well qualified for this position, having had much training as an assistant. Mood, Strother and the two Archers were elected assistants. These constitute a good clerical force, and the business of the conference will be well looked after. We were much helped in our Advocate work by them.

The following committees were appointed:

On Missions—J. R. Allen, D. F. Fuller, J. F. Pierce, E. B. Thompson, R. C. Hicks, J. E. Vinson, E. W. Alderson, G. F. Boyd, J. D. Whitehead; laymen, W. H. Chandler, Sid Bass, W. T. Graham, J. F. Carter, W. A. Martin, P. C. Thurmond, A. F. Platter, H. E. Eldridge, Sil Stark.

On Church Extension—J. W. Hill, G. C. Rankin, C. C. Davis, J. W. Beckham, J. A. Black, W. B. Bayless, J. A. Stafford, P. L. Smith, I. N. Crutchfield; laymen, J. O. Wynn, J. S. Strother, T. H. Welch, C. H. Morris, F. M. Bishop, J. W. Houston, E. D. Hughes, J. F. Barlow, H. H. Halsell.

On Education—T. R. Pierce, W. K. Strother, J. M. Langston, O. C. Fontaine, J. J. Clark, O. S. Thomas, S. C. Riddle, J. L. Morris, H. H. Vaughan; laymen, J. R. Cole, William Dozier, Jos. Church, W. E. Mangum, G. W. Bedford, S. V. Wall, P. W. Horn, J. O. A. Whaley, John Mathews.

On Sunday-schools—J. A. Wyatt, A. R. Nash, S. W. Miller, J. T. Bludworth, P. R. Eaglebarger, J. D. Hudgins, C. H. Govette, J. W. Blackburn, C. A. Spragins; laymen, B. M. Burgher, C. L. Fogleman, J. Frank Smith, A. R. England, F. D. Mallory, G. A. Daily, C. W. McElwreath, J. A. L. McFarland, J. A. T. Creed.

On Joint Board of Finance—E. H. Casey, D. J. Martin, B. H. Bounds, J. M. Sweeton, R. N. Brown, J. B. Gober, A. W. Gibson, J. C. Weaver, C. C. Williams; laymen, W. C. Young, Taylor McGinnis, G. S. Perkins, L. N. Cole, J. O. Guthrie, Hope Carlton, H. N. Tuck, James F. Carter, Alex. Lowery.

On Epworth Leagues—F. A. Rosser, T. J. Beckham, G. S. Sexton, W. T. Morrow, J. M. Peterson, J. F. Archer, A. F. Hendrix, W. A. Stuckey, R. G. Mood; laymen, Frank Reedy, S. J. Lewis, Ezra Puckett, W. L. Harrison, J. B. Dickson, E. D. Steger, Gus Thomasson, Clem Potter, John Spear.

On Conference Resolutions—P. C. Archer, L. P. Smith, J. B. Adair, J. N. Hunter, S. Crutchfield, S. Weaver, I. M. Woodward, C. E. Lamb, W. T. Harris.

On Bible Cause—J. H. Reynolds, N. C. Little, S. L. Ball, B. H. Webster, W. H. Hancock, J. K. McMillan, R. E. Williams, Walter Isbell.

On District Conference Records—C. I. McWhirter, W. B. Patterson, C. A. Langford, J. E. Roach, G. H. Adams, W. F. Bryan, E. S. Williams, D. A. Williams, J. P. Lowery.

On Orphanage—C. M. Shuffler, T. E. Norwood, J. S. Graves, B. A. Thomason, R. S. Gorsline, W. J. Bludworth, M. M. Dunn, S. P. Pirtle, J. R. Roy.

On Books and Periodicals—T. H. Morris, W. A. Edwards, C. L. Ballard, N. B. Read, J. L. Sullivan, Z. B. Pirtle, C. B. Carter, L. F. Palmer, E. R. Edwards.

On Memoirs—W. H. Hughes, J. M. Nichols, S. C. Riddle, J. W. Rowlett.

On Public Worship—I. S. Ashburn, F. A. Rosser, J. F. Pierce, Ira O. Wyse, W. G. Perkins.

For Admission on Trial—E. B. Thompson, J. F. Alderson, J. J. Clark. First Year—C. M. Threadgill, L. S. Barton, C. B. Carter.

Second Year—J. A. Black, D. T. Brown, W. H. Stephenson.

Third Year—C. M. Harless, S. C. Riddle, O. S. Thomas.

Fourth Year—S. A. Ashburn, J. F. Archer, J. W. Rowlett.

On Recommendations—W. H. Hughes, E. S. Williams, J. E. Vinson, J. M. Sweeton, J. M. Peterson.

Question 20 was then called, and the characters of the following presiding elders were passed: John H. McLean, J. M. Binkley, I. W. Clark, W. D. Mountcastle, C. B. Fladger, M. H. Neely, I. S. Ashburn, F. O. Miller, J. R. Wages.

Rev. J. D. Barbee, D. D., agent of the Publishing House, was brought forward and introduced amid applause.

The afternoon was used by the committees for department work. They met in their several room and organized for business.

At night Rev. E. W. Alderson, D. D., preached an instructive and unctuous sermon at Wesley Church. A large congregation greeted him.

At Kavanaugh, Rev. W. H. Vaughan preached to a large congregation and presented the claims of the Methodist orphanage at Waco.

Thursday morning came in bright and chilly. At nine o'clock, about all of the members had arrived and taken their places. The calling of the roll was dispensed with, and after the reading of the minutes, the Bishop put the conference at work. It was stated that one of the members, Rev. J. R. Smith, had joined the Northern Methodist Church on account of his want of harmony with our Church. The Bishop said: "Our Church takes no notice of the different statements of the doctrine of holiness; but when a minister trifles with his vows to the Church and places his opinions above the authority of the Church, then the sooner he leaves us the better."

Bro. Towson, of the Japan Mission was introduced to the conference. Regent Hyer was also presented to the brethren, and he proceeded to submit an instructive paper, touching the work of education in general, and the University at Georgetown in particular. He is making a profound impression upon the ministers of the different conferences. His succinct, pointed and business-like way of putting things, holds the attention of the conference from the beginning to the close.

Prof. Wall, of the Honey Grove School, was introduced to the body.

At 11 o'clock Dr. Barbee, according to announcement, took charge of the Thanksgiving service. A great congregation occupied all of the available

space in the spacious building. It was an inspiring occasion. The following text was chosen: Ec. 11:1-6, "Cast thy bread upon the water," etc.

"The idea taught by the text is that of beneficence as an appropriate expression of gratitude."

"This duty of beneficence rests in the first place upon our relation to God."

"If we will get close to God, we can be as perfect in love as God is perfect. Love is to be the motive of every act. This is the perfection of love."

"No unregenerate man can do this; it takes a child of God to do it."

"The man who has been born—not born again and again—knows what this love is."

"This obligation to beneficence rests in the second place upon our relations to one another. We are all of one blood. The blood is anatomy in solution. We are thus related."

"This may be very distasteful to many of you, but it is true. All you have to do to find a brother, is to find a man."

"To these, regardless of color or condition, we are to exercise benevolence when their needs become apparent."

"God says you are a liar if you say you love God, and do not love your brother."

"What does anarchy mean? It means that I am a brother, but not loved. This is an exaggeration of the principle, but in it there is an element of truth. If all men can be brought to love one another, anarchism will disappear."

"The vilest word in the English language is enmity."

"In the next place, our obligation to beneficence rests upon the relation of money to its owner."

"Money is not property. In your relation to God, you can not own anything. All things belong to God."

"You are the property of God. We belong to him, and it is our duty to develop out of ourselves, and all we possess, all that is possible."

"Man in relation to his money is that of trustee, and no other."

"The office of this trustee is that of distributor of benefits."

"God does not need these benefits in his person, but God's children often need them, and here is where our duty comes in."

"The old tithe law may not exist, but I firmly believe there are some men who will go to hell if they do not give a tenth of their income."

"Who is going to settle this question? The Lord has left the adjudication of this question to the courts of your own conscience."

"You are not under machine rule. You are under the law of love."

"If you fall below this, then there is a court above that will review your acts and judge you accordingly."

"May I not discriminate? No; you will never do anything, if you begin to draw distinctions. Look at the signature on the check, and if you find the name of Jesus Christ there, then you hand the money over the counter."

"A man who says, I will not pay to foreign missions, you can put it down that he does not want to give to anything."

"A man once said to Peter Cooper: 'Why do you give that money to that

fellow, when you know that he will spend it for drink?" He said: "It is my duty to give to him; but if he misuses it, the sin is his."

"When ought this work to begin? It ought to begin while you live, and not when you come to die. It is too late to be benevolent at death."

"Shrouds have no pockets. If a man is willing to drop his wealth at death, it proves that he would not do it then if he could take it with him. So that there is no real benevolence in death-bed bequests."

"There are some things operating in the human mind that are a bar to the performance of this duty."

"If a man have a wrong idea of ownership, he will block his benevolence."

"I would rather undertake to recover a man from any sin than covetousness."

"A false conception of my duty to my children often destroys benevolence."

"If you rob God's altar to enrich your children, you will purchase hell for them, instead of blessing."

"If you cast your bread upon the waters, you will gather it in the years to come."

"What, now, is the outcome? If you store your goods for selfish ends, your punishment will follow."

"But if you love God and help the poor, blessed are you in the life that now is and in that to come."

The above are a few of the pithy statements in this extraordinary discourse.

The educational anniversary was held at night. We had no connectional officers present, and Bishop Galloway delivered an address upon the subject of great scope and power. He has given this question profound study, and in his deliverances he goes to the bottom of things. He is a fine judge of human nature. He knows how to convince the judgment, arouse the conscience and stir the heart. He has deep convictions, and his earnestness sweeps everything before him. He is the man for the hour in Texas. We are now confronted by the great issue involved in the building up of our central University, and this vigorous young Bishop grasps the situation with an accuracy that is marvelous. His address went to the mark on this occasion, and he followed it up with a collection amounting to several hundred dollars and with more to follow.

On the superannuated list, this conference has a band of heroic men. Rev. L. P. Lively is a majestic figure. He was at one time a man of tremendous physique and the strength of a giant. He still looks robust, but age and hard service have gotten in their work, and the day of his activity is past. Still he takes a deep interest in the conference. His mind retains its clearness, and he looks like a senator of the olden times, as he takes in the proceedings of the session. His facial expression shows a character of wonderful strength, and his well-poised head tells of the abiding place of an intellect both logical and penetrating. He is a thinker, and when he speaks he has something to say. He has not lived and wrought in vain.

Rev. W. H. Hughes is still a leader in the conference, though on the disabled list. He has an intensely practical turn of mind, and his power of discrimination is sharp and accurate. He looks through a subject, examines it in parts, and then comes to his conclusions. He has a sort of legal accumen, and when he states a thing it bears upon its face a judicial impress. What he lacks in fervor and rapidity of thought and movement, he more than makes up in maturity of judgment, transparency of argument, and correctness of analysis and conclusion. When he goes over the ground, he rarely ever has to retrace his steps in quest of errors. He would have made most any vocation a success. He is a

favorite among his brethren. We all love and revere "Uncle Buck."

Rev. J. L. Angell has been one of the steady and persistent field hands of the conference. He has traveled on horseback well nigh all over Texas, and occupied many of the hard fields of the conference. He has been pre-eminently a worker. Now he is aged and broken, but the old itinerant fire still burns in his bosom. He loves Methodism, and his interest in her success is keenly alive and wide awake. There are but few of his sort now living, and his presence gives to the conference a kind of patriarchal cast and complexion.

Rev. A. H. Brewer is very feeble, but present to greet the brethren. He is of delicate form, but there is about his face a spiritual expression of tenderness and composure indicative of wonderful ripeness of soul. He looks like the St. John of the conference, and his influence is a benediction. In the years long gone, he did faithful and unobtrusive work for the Master, but he is now awaiting his release, and his reward will be sure.

Rev. W. L. Clifton is tall and rather angular in appearance, but there is a ruggedness of integrity about him characteristic of the man. He has not made much fuss in the world, but there has been a tenacity of purpose in his work that has stamped him as a man of affairs. He has been frugal and provident, and now in his old age he sits under his own vine and fig tree, and attends to his own business. He enjoys the annual communion of his brethren.

Rev. F. B. Carroll is one of the gentlest and tenderest of men. In temperament, he is delicate as a woman; in conviction he is as solid as a rock; in acquirement he is broad, and in the pulpit he is lucid and expository. When in health he was one of the most useful of our preachers.

Rev. James B. Rabb entered the itinerancy more than a half a century ago, and he has seen much hard service. He has been a useful servant of the Church, and well deserves the reverence in which he is held by his brethren.

Rev. J. W. Chalk is one of God's noblemen. In early life he placed himself upon the altar of the Church, and there he still abides. During the years of his activity he filled all of the appointments common to the itinerant ministry. A good preacher, a fine executive and a splendid gentleman, he is the peer of any one in the conference.

Revs. S. S. Cobb, W. R. Davis, L. W. Harrison, J. H. Hunter, James McDugald, T. L. Miller, R. G. Rainey, J. R. Randle, and perhaps others, have been men of mark in the days that are gone, and their impress is stamped upon the history of the Church in Texas. This entire list of honored servants of God, having served their generation well, are now waiting for release; yet their interest in the success of the Church grows with the increase of their years.

Friday morning came in with a dreary spell of weather. The rain, mixed with sleet, came steadily pouring down, but the brethren were mostly on hand at the opening of the session. Though the day was gloomy without, the church was cozy within, and the session moved off without incident. Bro. Clifton opened the exercises with Scripture and prayer. Mrs. Bishop Key, of Sherman, was introduced, and made an excellent talk about the North Texas Female College. She is rather a small woman physically, but mentally she has large proportions. In that compact little body there is a great soul, stirred by tremendous energies. She is a phenomenal success, and has the right of way in this conference. Every Methodist girl of college age within the bounds of the conference ought to be under the tuition of Mrs. Key.

Dr. Barbee made a statement to the conference, as he had to leave for North and South Carolina. He reviewed the Publishing House matter, as he did at the Northwest Texas Conference, and the brethren received it with demonstrations of approval. So far in Texas he has met with much kindness, and he carries away a deep sense of gratitude to the brethren. The new editor of the Advocate has said nothing about this matter editorially, but he has endeavored to register the sentiment of the Church, whether favorable or adverse, as it has expressed itself.

"Uncle Robert," the old janitor of the church at Paris, Texas, is by common consent the sexton of the conference. From year to year he is present at the opening of the conference, and takes charge of the church where the session is held. He sweeps the floor, keeps up the fires, and replenishes the water cooler. He is an intelligent, religious and polite colored man of the old school. He feels that he is a member of the body, and in fact the brethren have so much respect for him that they accord him that privilege. He is esteemed highly by them all. Yet, strange to say, he is a Baptist preacher, so I am told. Nevertheless, all of these Methodist preachers give him the right hand of fellowship. Long live "Uncle Robert!"

The report of the Committee on Books and Periodicals was submitted. The editor was introduced and represented the Advocate. The brethren received him kindly and listened to him patiently. The report was adopted.

Rev. I. Z. T. Morris, of Fort Worth, was introduced and represented his work of rescuing homeless children and placing them with good families. Rev. M. K. Little of the Northwest Texas Conference was also introduced and given a welcome. Prof. S. V. Wall, principal of the Honey Grove School, was presented to the body, and spoke of his work in the department of Christian education.

Rev. Dr. West, of the C. M. E. Church, in America, was given a hearing in the interest of the educational work of his Church. Bishop Halsey could not be present and Dr. West took his place. He made a speech of much thought, intelligence and power.

The conference has a number of men who have made quite a reputation as debaters. The most prominent among these is Rev. E. W. Alderson. He is a man of splendid presence, large scholarship, rich voice and wonderfully luminous in the statement of a proposition. He is both a logician and an orator. He has met the ablest men to be found in the Baptist Church and in the Church of the Disciples, and they have always had the worst of the fray.

Next to him in this list are M. A. Smith, J. C. Weaver, T. J. Beckham, H. M. Pirtle, C. L. Ballard and C. M. Shuffler. The opponent of the Methodist faith who is looking for an antagonist will have no trouble to find one worthy of his steel in the person of any one of the brethren above mentioned. They are armed and ready for hostilities of this character.

The present corps of presiding elders is composed of strong men. Rev. J. H. McLean is a born leader, a far-seeing man, and possessed of clear judgment. When he makes up his mind that a thing is right, no influence on the earth, or in the waters under the earth, can swerve him an inch from his conviction.

Rev. M. H. Neely is perhaps the most eloquent man in the conference. He is careful in the preparation of his sermons, and the voice and language with which they are delivered are musical and mellifluous.

Rev. J. M. Binkley has done more district work than any other man in Texas. He is robust in health, massive in brain, a born executive, and thoroughly practical in his ministrations.

Rev. T. S. Ashburn is yet a young man, full of energy and endowed by nature with a fine mind, a good spirit and manliness of bearing. He preaches well, and always does and says the right thing.

Rev. C. B. Fladger is devoutly religious, full of good humor, and lives in close touch with the people. As a preacher he is spiritual and earnest, and gives much attention to revival work.

Rev. W. D. Mountcastle is steady and solid. His sermons are thoughtful and edifying. As a presiding elder he is a man of details and painstaking. I knew him back in the hill country many years ago, and I rejoice in his success.

Rev. J. R. Wages is a helpful preacher, has a big, warm heart and loves everybody. He makes it a point to know the people, and they love him. On account of his social nature, he belongs to more secret orders than any man in the conference.

Rev. I. W. Clark is a scholar and a thinker. His training and experience as a teacher for many years stand him well in hand as a preacher. He knows how to study and how to impart knowledge to others. He has deep penetration, and wonderful powers of analysis. When he stands in the pulpit, he sets his logic on fire, and often sweeps his audiences with great revivals.

Rev. F. O. Miller is strikingly prepossessing in appearance and manner, a preacher of good ability and a conscientious official. He is systematic and studious, and leaves no duty, however small, undischarged. He is a useful and progressive man.

These are the men who at this writing form the Bishop's cabinet, and have oversight of the men in the field. They are capable servants, true ministers of the Word, and they have wrought well in their several spheres. Whether they will continue in this executive department of Church work, or return to single pastorates, awaits to be seen.

Rev. J. P. Rodgers is a genuine field hand, like many of his brethren. He not only preaches and visits, but he is one of the best literature distributors in the conference. In the past nine years, he has sold over \$700 worth of books, and only lost \$3 in bad accounts. He puts the Advocate in every home possible. We heard some one say that he was traveling one day and came up with some campers, preached to them, baptized their children, and sold them some books. He is a success.

At night the missionary anniversary was celebrated. Bro. Towson and Bishop Galloway addressed the meeting. The speeches were apt, instructive and highly entertaining. A collection was taken, with good results.

Saturday morning came in bright, crisp and glorious. The brethren were present on time, and ready for business. Thirteen young men stood the examination for admission on trial, but such is the crowded condition of the conference that only five of them were admitted. There was a time when it was difficult to find men for the work, but now we have good men to spare. Five young men who had served out the two-year limit and passed the examination were called before the altar and addressed by the Bishop, and then voted into full membership in the conference, after they answered the disciplinary questions. The address of the Bishop was direct and practical. I here give a few of his pungent utterances:

"The work of the ministry is a divine calling, and not a trade."

"Most anybody with gifts and educa-

tion can stand up and talk, but it takes a man with divine power upon him, and with a deep desire to save souls, to preach the Gospel."

"It is an awful responsibility to save, instruct and lead an immortal soul."

"I want to say that if there are any heights of perfection possible to me, I want to ascend unto them."

"You can be perfect in love, but in nothing else."

"As I talk to you, I talk to myself. You can backslide just as well in the ministry as in any other walk in life."

"Our danger is in falling into a perfunctory ministry. We can preach in such way as to help others, and deteriorate ourselves."

"As we feed others upon the bread of life, let us not forget to feed ourselves."

"Don't you preach about a thing not translatable into the life and experiences of your daily walk."

"Let it be your passion to save souls."

"Give yourselves wholly to the ministry. There is a strong temptation out here in this great State to lug secular things into your ministry."

"Avoid the habit of scolding. What the world needs is sympathy."

"Especially do not denounce the Church. She is the Lamb's wife. Deal tenderly with her. When I hear the Church assailed, it makes me shudder."

"Coarseness is not courage. It requires no study to play the buffoon."

"Feed the people out of the Word of God. Do not give them froth."

"Colored people think it wise to use words of several syllables. But you want to use simple speech—words that the people can understand."

"We ought to be careful about what we say as to the character of our brethren."

"True nobility of soul is found in the man who can rejoice in the success of another."

"The lowest, the meanest, the vilest passion of the human heart is jealousy. A green eye is always found in an empty head."

"The burning question to-day in our Methodism is our integrity to our connectionalism."

"I have no respect for that morbid conscientiousness that makes a man lose his respect for a sacred vow, such as you are taking upon your hearts to-day."

"The sooner such people leave us, the better it will be for the Church."

"Do not get the idea that you are coming into this body simply to get an appointment. Do your duty so faithfully that the appointment will seek you."

"Make your pulpit preparation very thorough, but do not neglect the work of the pastorate. There is a demand at this session of the conference for good pastors."

"Some people are very busy about nothing. Mechanics tell me that there is such a thing as lost motion in machinery. The engine sputters and fumes, but does not move. Do not let this be the case with you."

Mrs. W. H. Johnson, of the Rescue Home work, was introduced and spoke in the interest of this worthy cause. The Bishop also made some remarks on the same subject, giving it his hearty indorsement.

The spiritual state of the Church came up for consideration. The report was read. It was an eminently strong document, and touched many vital points. Bro. Lively addressed the conference upon the subject. He took the position that the preachers are not stressing the great, fundamental doctrines of Methodism as the early fathers of the Church preached them. The heart of the old soldier was stirred, and he spoke with power and demonstration. Dr. Carroll, the author of the paper under discussion, spoke to the matter. He emphasized

the importance of a spiritual revival. Rev. W. H. Hughes said that he was no pessimist, yet we are passing a crucial point, that we need to inquire for the old paths. In all of our methods, he said, we ought to make the Bible our guide. "Tramp evangelists have been admitted to our pulpits, and they have created a morbid sentiment, and we have encouraged this practice. We need to go back to first principles." Dr. Neely said: "I want to enter my hearty indorsement of this able report. We need the baptismal influences of the Holy Ghost. Without Christ we can not do anything. With him we can do all things. We must have the old-time power. Let me plead with you to return to the old doctrines." Dr. Alderson said: "No man will deeply repent of sin until the sinfulness of sin is preached with power to the people. Then we will have the basis for spiritual revivals all over our land. I do not believe there is one scintilla of foundation in the Scriptures for the theory of the second blessing, but I do believe in the old doctrine of perfect love. We have so worried ourselves with our efforts to protect the Church against these vagaries that we have neglected to preach this old Bible doctrine of sanctification. This, in my judgment, is the cause of our spiritual inertia. Let us get close to God, be filled with the Holy Ghost, and we will not need peripatetic evangelists. This will solve our present problems." The report was adopted.

A resolution to discourage the use of evangelists in our meetings was introduced. It was opposed by Bros. Hicks and McLean. The resolution was laid upon the table.

There was less preaching at the conference than any we have thus far attended. No services were held in the afternoons. These were given up to committee work. At most of the night services anniversaries of some sort were observed. It was strictly a business conference.

Rev. W. C. Young, once an active member of the conference, but who has been in the local ranks for several years, was present as a lay delegate from the Dallas District. He enjoyed the communion of the brethren very much and renewed many old associations.

Judge M. M. Brooks, of Greenville, recently elected Chief Justice of the Court of Criminal Appeals, is an official member in one of the Churches of the town, and he seemed very much at home among the preachers. He is familiarly known to many of them as "Matt. Brooks," and they hold him in high esteem. He is an honor to his present high position.

B. M. Burgher has long been a useful laymen of the conference and has a wide acquaintance among the brethren. The preachers have no better friend than "Mack" Burgher.

Revs. F. A. Roser, Foster Pierce and I. S. Ashburn were genial and accommodating hosts of the conference. I have already spoken of Ashburn. Bro. Roser was called away on a sad mission. His aged and saintly mother died and he left the first day of the conference to see her remains laid peacefully away. Foster Pierce is at this writing the popular pastor of Kavanaugh Church, and has done a fine year's work. These brethren treated the conference royally in the entertainment provided. It could not be improved upon. Greenville and her good people won a warm place in all hearts.

The writer and Dr. Jno. R. Allen were domiciled with the excellent family of Dr. Duff, the son of the late Rev.

W. K. Duff, long an honored member of this conference. We were delightfully situated and every want was anticipated. To me the pleasure of the stay was greatly enhanced by the fact that I knew Sister Duff twenty-odd years ago in Abingdon, Va. To meet her again and to be entertained in her home was an inexpressible pleasure. No two delegates were ever made to feel more at home under any Christian roof than were we.

Rev. J. L. Morris, the big-hearted Gainesville preacher, was kept away from conference on account of sickness. This was a deprivation to the brethren as well as to himself—for everybody loves him and he loves everybody in turn.

J. O. Wynn, a lay delegate, was a quiet but fine member of the body. We have no better man than he is—devout, earnest and business-like.

Dr. W. B. Dashiell, of Terrell, has been for many years the very efficient Treasurer of the Board of Church Extension. He is a devout and genial gentleman, and happy is the preacher who has him in his charge.

Dr. Sid Bass is a working member of the body and stands in close touch with all of the preachers. He is interested in all of the movements of the Church.

Rev. G. S. Sexton, who for the past months has served as Chaplain of the First Texas Regiment, is back with the conference, to the delight of everybody. Soldier life got the best of him physically, but he is now about recovered and is looking like himself. We hope he will give us a series of articles for the Advocate touching his army experience.

Rev. J. F. Alderson was very much at home in Greenville, having served the Church at this place in the past. He is one of the best preachers in the conference—a thinker and a speaker.

One of the most lovable men in the conference is Rev. J. H. Reynolds, the bright-faced young-old man of the body. He is a genial favorite with all. He lives in the present and looks toward the future.

The conference has a fine class of laymen in attendance. They are men of affairs and their business training makes them very valuable in the committee work of the session. They do not speak much, but they work well.

Rev. C. B. Carter is the wit of the conference. If there is a humorous side to any subject, it does not escape his notice, and he usually puts it into such shape as to make it interesting. He has much of originality about him; and withal he is scholarly, very observant and quick to make a point. He imparts life to every circle he enters.

Rev. J. W. Hill stands in high favor in Greenville, and he takes a deep interest in the proceedings of the conference. He is a man of genial nature and deservedly popular. He is a preacher of no ordinary gifts and a revivalist of power.

Rev. W. A. Stuckey had a fine report for Broadway, Gainesville. He has done well at that charge and made a successful showing.

Rev. J. A. Wyatt is one of the most useful and hard-working men in the conference. He eats no idle bread, but is busy all the time.

Rev. R. C. Hicks is as bright as a silver dollar. Every time he opens fire on a subject he knocks the black out without fail.

Rev. W. A. Edwards is a student and looks like a philosopher. His report on Books and Periodicals was well thought out and expressed in chaste English. He knows how to say a thing in good style.

Rev. L. S. Barton is one of the finest looking men of the body, and he is said to be a good preacher and a growing man.

Rev. J. E. Vinson has finished a four-year term at Honey Grove, and he leaves that charge in good care for his successor. If he lacks anything as a popular preacher and pastor, it is more than supplied in his earnest and consecrated wife. They make a rare combination of successful workers in the Master's vineyard. Happy is the Church that gets them.

"Uncle" Sebe Crutchfield has a prosperous look about him and he has evidently done a good year's work. He is strong and vigorous and knows how to attend to his own business; but he is not to be trifled with.

Rev. O. S. Thomas is smooth, pleasant and courteous as a man, and he knows how to do good service as a preacher and pastor. He does not make much noise in the conference, but he keeps an eye on all that transpires.

The fact is, we have so many fine men in the conference that to sketch them all would require a volume. You can not look at them in their assembled capacity without the impression that they are far above the average gatherings of men in culture, intelligence and influence. They are a credit to Texas and an honor to the Church of God.

Sunday morning dawned with a drizzling, chilly rain, but the house was well filled at love-feast. Uncle Dick Thompson had charge, and he was in his element. Many inspiring experiences were related and songs sung; but toward the last the floodgates were lifted and a tide of glory poured in. The remainder of the service was given up to praising God and shaking hands. The old-time spirit was abroad and hallelujahs resounded through the sanctuary.

The great assembly was in fine mood for the service to follow. Bishop Galloway looked fresh and was in good voice, despite the heavy work upon his hands and heart for the past days and weeks. His text was Jno. 15:5: "Without me ye can do nothing," and Phil. 4:13: "I can do all things through Christ, which strengtheneth me."

"The thought to which I first call your attention is, the absolute dependence of the soul upon God. Dependence is the instigation and inspiration of all worship."

"It has been said that faith is born in the region of despair."

"We must get into the depths before we can pray. Prayer is the cry of despair; praise is a shout from the heights."

"The bird that flies to the greatest heights, and sings the sweetest notes, builds her nest upon the ground."

"The very tones of our voices at times indicate the needs of the soul."

"This dependence of the soul must be based upon a person. You can not worship a creed. It must be God."

"I do not discount doctrine, and I do not decry dogma. A man is no better than that which he believes. But back of creed and dogma is God."

"You can only worship a person, with a nature in sympathy with your need."

"You must know what sort of person to worship. This person must be nothing short of omnipotent."

"But you can not worship power

STATISTICAL TABLE OF THE NORTH TEXAS CONFERENCE FOR 1897-8.

NAME OF DISTRICT.	Local Preachers.	Total Members This Year.	Additions on Profession of Faith.	Additions by Certificate and Otherwise.	Removals by Death, Certificate & otherwise.	Baptisms.	No. Societies in Conference.	Houses of Worship.			Parsonages.			District Parsonages.		Value of Other Church Property.	Expended for Churches and Parsonages.	Churches Damaged or Destroyed.	
								No. of.	Value of.	Indebtedness on.	No. of.	Value of.	Indebtedness on.	Value of.	Indebtedness on.			No. of.	Amount of Damage.
Dallas.....	157	5228	240	343	385	72	157	29	\$61,225 00	\$1,521 00	12	\$12,500 00	\$1,300 00	\$2500		\$4,070 00	\$6,619 45		
Terrell.....	17	5370	252	253	366	101	145	35	46,450 00		15	14,250 00		1500		2,500 00	5,218 98		
Greenville.....	12	5817	403	394	477	86	229	60	70,655 00	735 00	15	11,960 00		1800		1,021 00	15,176 80		
Sulphur Springs.....	23	6538	336	421	522	121	201	58	53,800 00	2,600 00	17	9,900 00	25 00	1250		215 00	6,830 60	2	\$1,900 00
Paris.....	19	5206	278	373	591	108	183	63	70,050 00	2,235 00	17	15,225 00		2000		16,400 00	3,194 05	1	1,225 00
Bonham.....	16	5649	227	321	644	78	127	50	53,000 00	554 00	14	10,150 00		1500		52,400 00	1,515 00		
Sherman.....	32	4808	159	355	646	64	72	37	40,525 00	130 00	11	9,500 00	60 00	1500		1,845 00	7,473 75	1	450 00
Gainesville.....	21	6104	344	500	630	161	183	79	72,405 00	1,416 05	19	12,425 00	238 55			1,163 75	7,163 55	1	1,650 00
Bowie.....	21	5185	327	324	760	94	184	75	43,950 00	496 50	21	7,150 00		1500					
Total.....	215	49,305	2,566	3,284	5,030	888	1,481	505	\$512,240 00	\$9,548 15	141	\$103,180 00	\$2,427 55	\$13,500		\$78,727 75	\$60,711 63	6	\$5,400 00

NAME OF DISTRICT.	Insurance Statistics.				Presiding Elder.		Preacher in Charge.		Bishops.		Conference Claimants.		Foreign Missions.	
	Insurance Carried.	Premiums Paid.	Losses Sustained.	Collections on same.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.
Dallas.....	\$10,350 00	\$172 00			\$1,850 00	\$1,679 20	\$12,128 35	\$11,500 15	\$195 00	\$167 15	\$824 00	\$654 90	\$1,235 00	\$1,002 00
Terrell.....	6,500 00	26 00			1,500 00	1,219 45	8,700 00	7,160 72	174 00	124 40	741 00	482 70	1,112 00	688 80
Greenville.....	12,200 00	101 50			1,556 50	1,375 72	10,363 00	9,241 04	174 00	169 65	741 00	446 25	1,111 00	657 19
Sulphur Springs.....	7,380 00	63 10	\$1,800 00	\$1,060 00	1,357 00	1,013 12	8,661 00	7,691 68	174 00	125 95	748 00	543 10	1,119 00	685 70
Paris.....	16,200 00	33 40			1,542 00	1,276 31	8,900 00	7,613 13	196 00	148 20	827 00	576 10	1,227 00	868 30
Bonham.....	12,500 00	80 00			1,500 00	1,279 50	9,132 00	8,195 12	195 00	137 70	824 00	583 40	1,235 00	820 20
Sherman.....	14,550 00	122 50			1,523 00	1,371 50	10,270 00	9,478 41	194 00	128 00	824 00	549 00	1,237 00	814 00
Gainesville.....	4,600 00	46 00	450 00		1,685 00	1,414 14	11,230 00	10,215 62	188 00	157 55	760 00	644 25	1,136 00	894 95
Bowie.....	14,050 00	136 35			1,380 00	1,110 65	10,215 00	1,317 39	183 00	89 19	741 00	373 70	1,120 00	544 55
Total.....	\$98,310 00	\$780 85	\$2,250 00	\$1,060 00	\$13,873 50	\$11,739 68	\$80,700 25	\$78,133 26	\$1,673 00	\$1,187 79	\$7,000 00	\$4,853 40	\$10,532 00	\$7,185 69

NAME OF DISTRICT.	Domestic Missions.		Church Extension.		Education.		Paid Woman's Foreign-Mission-ary Society.	Paid Woman's Home Mission Society.	Paid Amer- ican Bible Society.	Exp. Delegates Gen Conf.		Orphanage.		Other Objects.	Epworth Leagues.	
	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.				Assessed.	Paid.	Assessed.	Paid.		No. of	Number of Members.
Dallas.....	\$800 00	\$655 50	\$412 00	\$345 00	\$283 00	\$214 15	\$798 92	\$2,376 64	\$11 55	\$6 85	\$7 30	\$117 00	\$109 00	\$1,947 69	25	1,010
Terrell.....	700 00	423 25	371 00	292 05	254 00	117 45	257 10	688 50	15 30	13 00	9 00	107 00	112 00	62 10	11	441
Greenville.....	721 00	409 36	368 00	199 65	250 00	123 20	77 50	1,110 75	13 85	19 00	9 00	105 00	156 70	226 66	24	760
Sulphur Springs.....	728 00	463 95	373 00	222 20	246 00	126 75		275 10	17 90	29 00	25 00	107 00	131 90	334 00	15	444
Paris.....	800 00	540 76	412 00	251 80	278 00	148 40	204 00	255 00	15 95	18 40	120 00	170 23	12,086 45	15	567	
Bonham.....	800 00	551 46	412 00	214 60	281 00	149 90	85 00	447 40	11 45	37 00	54 00	117 00	90 60	61 50	14	556
Sherman.....	800 00	529 00	410 00	250 00	284 00	165 00	130 40	232 00	12 00	45 10	11 60	122 00	159 00	48 00	15	614
Gainesville.....	744 00	577 15	392 00	321 15	282 00	200 10	57 85	241 00	16 50	19 00	17 00	123 00	118 40	600 00	18	653
Bowie.....	718 00	356 48	372 00	159 21	221 00	114 15	50 40	634 10	17 70	45 00	25 11	105 00	125 15	679 08	23	579
Total	\$6,811 00	\$4,475 75	\$3,522 00	\$2,165 69	\$2,381 00	\$1,250 10	\$1,600 17	\$6,250 49	\$152 20	\$232 60	\$168 01	\$1,026 00	\$1,002 75	\$3,962 01	150	5,604

alone. I am afraid of cold power. Back of the arm of power there must be love. I can worship an omnipotent, all-loving Father. You can trust love."

"You will never get so old, and your locks will never get so white that God will not love and help you still."

"This absolute dependence upon our omnipotent and loving Father ought to be the conscious joy of every disciple."

"Many a man was more religious when he was poor than when he was rich. Success has its fearful perils."

"There comes peril even in spiritual success. I have seen more than one man who was proud of his humility."

"It is not good to tell all of your religious experiences. You will grow self-reliant and cold. Keep some things sacred between you and God."

"I can do all things only through Christ, which strengthened me. Christ must transmute his life, through my faith, into my life, and then I can do all things."

"The source of our power is being engrafted into Christ, as the branch is in the vine."

"Even Christ can do nothing for this world only as he does it through his Church."

"Hence, Christ needs my head and heart and hands and voice, to help suffering humanity. While I depend upon him, he depends upon me."

"With what dignity Christ thus invests humanity!"

"The grave has been glorified because my Lord slept in a borrowed tomb."

"He strengthens us because He was once a child, a son, a brother, a laborer and a sufferer. He touched life at every point of experience."

"Under the constraints of His love, men have gone across the sea, and among the jungles, and have given themselves a sacrifice for humanity."

"This is the power that will conquer the world for God."

"The hand that was nailed to the cross is the power that will lift this old planet off its hinges and swing it into a life where no shadow will ever darken its fair face, and no hostile winds will ever stir its crystal seas."

"And finally, the best of all is that we shall share in the glories of that wonderful triumph in the glad day when he gathers up his jewels."

The above are a few of the wonder-

ful things contained in that discourse of marvelous power and beauty. They are not found in the logical connection in which they were stated, but gathered up at random as the thoughts of the Bishop swept by like a river of pearls.

At the close of the sermon, nine young men were ordained to the office of deacon.

At 3 o'clock the memorial services were held. Two of the members of the conference had died. Rev. W. M. Robbins and Rev. A. R. Sellers fell at their posts as true soldiers of the cross. The incidents in their lives were reviewed, and a number of the brethren spoke very touchingly of these noble men. They served their generation well, and they are fallen on sleep to await the resurrection of the just. Col. James Weaver, a lay member of the last conference, had also died, and Bro. Sweeton, his pastor, spoke feelingly of his life and devotion to the Church. He was a good man and full of faith and of the Holy Ghost.

At night Rev. I. W. Clark preached at Kavanaugh Church, and Bishop Galloway ordained elders. At the same hour the writer conducted service at Wesley Church.

We left Monday before the appointments were read.

Total from all sources—by districts: Dallas, \$28,375.79; Terrell, \$17,661.51; Greenville, \$28,747.03; Sulphur Springs, \$21,011.88; Paris, \$21,625.89; Bonham, \$16,664.49; Sherman, \$13,316.29; Gainesville, \$24,127.91; Bowie, \$20,594.54.

JOINT BOARD OF FINANCE.

W. M. P. Rippey, O. P. Thomas, G. F. Boyd, C. L. Ballard, J. M. Peterson, J. A. Stafford, P. C. Archer, A. F. Hendrix, H. E. Smith, C. M. Jacobson, W. T. Childress, George S. Perkins, L. N. Cole, J. T. Webster, P. C. Thurmond, H. N. Tuck, N. Wilson, J. H. Mathews.

MINUTE BUSINESS.

Minutes of the thirty-second session of the North Texas Annual Conference of the Methodist Episcopal Church, South, held at Greenville, Texas, beginning November 23, 1898, ending November 28, 1898; Bishop C. B. Galloway, President; J. Marvin Nichols, Secretary. Postoffice of Secretary, Nacoma, Texas.

Question 1. Who are admitted on trial? Charles W. Dennis, Simon P.

NAME OF DISTRICT.

NAME OF DISTRICT.	Sunday-schools.		No. of Scholars.	Amt. Collected for Sunday Schools.	Amt. Collected for Missions.	Amt. Collected on Children's Day.	Amt. Collected for Other Objects.	Total Amount Raised.
	Schools.	Officers, Teachers.						
Dallas.....	28	274	2657	\$1,179 14	\$28 16	\$26 06	\$225 65	\$1,502 56
Terrell.....	36	285	2281	651 50	63 90	20 15	219 90	934 80
Greenville.....	40	325	2823	825 51	96 04	20 85	156 90	1,105 25
Sulphur Springs.....	39	322	2694	550 53	67 20	29 60	161 60	798 93
Paris.....	42	281	2579	742 93	40 10	38 95	141 10	969 03
Bonham.....	33	270	2108	623 17	87 10	28 50	167 50	903 77
Sherman.....	29	263	2206	881 96	111 88	26 90	252 30	1,044 04
Gainesville.....	47	358	2974	908 43	104 27	35 20	172 50	1,220 40
Bowie.....	53	393	3020	741 00	109 52	32 80	123 21	988 73
Total.....	347	2781	23,302	\$7,104 17	\$708 12	\$259 01	\$1,620 06	\$9,467 51



"LITTLE DEMONS OF WAR" is the apt title of an article telling the story of the United States torpedo-boat service, written by the Secretary of the Navy, Hon. JOHN D. LONG, for an early Number of

THE YOUTH'S COMPANION

THE five December issues of the paper will contain stories and articles by WILLIAM D. HOWELLS, Hon. THOMAS B. REED, MARQUIS OF LORNE, MME. LILLIAN NORDICA and ISRAEL ZANGWILL.

The Companion Calendar for 1899
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Ulrich, Charles Raymond Gray, George E. Holly, Harry B. Johnson, M. L. Hamilton.

2. Who remain on trial? Robert L. McIntyre, George W. Day, William H. McCarter, John A. Old, William H. Wages, D. H. Aston, T. N. Weeks, Mark P. Hines.

3. Who are discontinued? Charles A. Corry.

4. Who are admitted into full connection? E. L. Spurlock, Atticus G. Webb, Sterling M. Ownby, R. H. Fields, Newton G. Ozment.

5. Who are readmitted? None.

6. Who are received by transfer from other conferences? W. M. P. Rippey, Denver; W. E. Boggs, West Texas; John S. Davis, Northwest Texas; H. K. Agee, Northwest Texas; N. L. Linebaugh, Indian Mission; O. P. Thomas, East Texas Conference.

7. Who are the deacons of one year? E. R. Edwards, J. E. Crutchfield, W. F. Bryan, Robert F. Bryant, J. R. Atchley, W. K. Strother, J. W. Tincher, John E. Roach.

8. What traveling preachers are elected deacons? Newton G. Ozment.

9. What traveling preachers are ordained deacons? Newton G. Ozment.

10. What local preachers are elected deacons? William F. Dunkle, Wallace A. Dunn, George W. Day, Henry S. Puckett, W. L. Shoemaker, Christopher L. Miller, Columbus O. Terry, Benjamin E. Williams, David H. Aston, Charles A. Corry.

11. What local preachers are ordained deacons? George Washington Day, Henry S. Puckett, William L. Shoemaker, Christopher L. Miller, Columbus O. Terry, Benjamin E. Williams, David H. Aston.

12. What traveling preachers are elected elders? Joel S. Graves, Thomas M. Kirk, Albert R. Nash, William H. Wright, Joseph B. Sims, Robert G. Mood, Dallas A. Williams, Jackson P. Lowry, Nathaniel C. Little, William E. Jordan.

13. What traveling preachers are ordained elders? Joel S. Graves, Thomas M. Kirk, Albert R. Nash, William H. Wright, Joseph B. Sims, Robert G. Mood, Dallas A. Williams, Jackson P. Lowry, Nathaniel C. Little, William E. Jordan.

14. What local preachers are elected elders? James Knox McMillan.

15. What local preachers are ordained elders? James Knox McMillan.

16. Who are located this year? None.

17. Who are supernumerary? M. C. Blackburn, J. W. Murphy, W. H. Hughes, D. J. Martin, J. A. Kerr.

18. Who are superannuated? William Hay, R. Lane, L. P. Lively, J. W. Chalk, A. H. Brewer, R. G. Rainy, J. L. Angel, J. B. Rabb, W. R. Davis, James McDougald, L. W. Harrison, S. S. Cobb, J. R. Randle, W. L. Clifton, F. B. Carroll, T. L. Miller, W. C. Pryor, W. A. Coppedge, J. H. White, J. H. Hunter, T. B. Norwood.

19. What preachers have died during the year? Alfred R. Sellars, William M. Robbins.

20. Are all the preachers blameless in their life and official administration? Their names were called, one by one, and their characters passed, except J. R. Smith, withdrawn from the Church. (For answers to questions 21 to 44, see statistical table.)

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

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

APPOINTMENTS.

DALLAS DISTRICT.

J. H. McLean, P. E.
Dallas, First Church—W. E. Boggs.
Ervay Street—R. G. Mood.
Haskell Avenue—J. H. Reynolds.
Floyd Street—O. C. Fontaine.
Trinity—C. M. Hall; W. H. Hughes, supernumerary.
West Dallas—W. A. Edwards.
Oak Lawn—C. H. Govette.
Cochran and Caruth—L. P. Smith.

ECZEMA FOR YEARS CURED

TWO REMARKABLE CASES.

I have been an intense sufferer from Eczema for five years. I tried medicines, four doctors, one a specialist in skin diseases, with no improvement, and setting me almost frantic with dreadful itching. After using three bottles of CUTICURA RESOLVENT, and one box of CUTICURA SALVE, I was completely cured.

GEO. A. LOWE, 907 Market St., Phil., Pa.
I had Eczema for seven years, and my scalp was in a bad state. Three inches of my back was covered with a dry scab. The itching was so bad I thought it would drive me mad. I tried all remedies, but could not get cured. I used five bottles of CUTICURA RESOLVENT, five cakes of CUTICURA SOAP, and five boxes of CUTICURA SALVE, and I was completely cured.

C. LONG, 325 Wilton Ave., Toronto, Can.
SPEEDY CURE TREATMENT FOR TORSION, DISLOCATION, HERNIA, WITH LOSS OF HAIR—Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA, and mild doses of CUTICURA RESOLVENT.

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Oak Cliff—W. M. P. Rippey.
Wheatland—J. J. Coppedge.
Lancaster—C. A. Spragins.
Cedar Hill and Duncanville—J. M. Langston.
Grand Prairie—W. F. Clark.
Argyle—J. R. Atchley.
Denton Station—J. W. Rowlett.
Lewisville—J. M. Sweeton.
Professor in Southwestern University—J. R. Allen.
Editor Texas Advocate—G. C. Rankin.

TERRELL DISTRICT.

I. W. Clark, P. E.

Terrell Station—M. H. Neely.
Plano—G. S. Sexton; D. J. Martin, supernumerary.
Kaufman Station—O. S. Thomas.
Rockwall—A. R. Nash.
Fate and Chisholm—D. F. Fuller.
Renner—W. H. Stephenson.
Garland—C. B. Carter.
Wylie—P. A. Edwards.
Mesquite—L. L. Nangle.
Reinhardt—N. G. Ozment.
Forney—T. J. Beckham.
Terrell Circuit—O. P. Thomas.
Kemp—C. C. Davis.
Grandall—N. C. Little.
Royse—D. T. Brown.
Gray's Prairie—Geo. E. Holly.

GREENVILLE DISTRICT.

I. S. Ashburn, P. E.

Greenville, Wesley—J. W. Hill.
Kavanaugh—J. F. Pierce.
Farmersville—S. A. Ashburn.
Weston—J. W. Clifton; C. W. Dennis, supernumerary.
Bethel—S. W. Miller.
Merit—J. B. Adair.
Nevada and Josephine—G. F. Boyd.
Princeton—H. M. Pirtle.
McKinney—E. H. Casey.
Floyd—L. A. Hanson.
Blue Ridge—J. W. Blackburn.
Kingston—T. M. Kirk.
Allen—J. A. Thomas.
Quinlan—L. S. Smith.
Neola—Geo. W. Day.
Lone Oak—R. H. Fields.
Commissioner for German Work—J. F. Pierce.

SULPHUR SPRINGS DISTRICT.

C. B. Fladger, P. E.

Sulphur Springs—F. A. Rosser.
Reddy Springs—H. K. Agee.
Sulphur Bluff—R. A. Thomasson.
Mount Vernon—W. T. Morrow.
Commerce—C. L. Ballard.
Cooper—J. N. Hunter.
Ben Franklin—J. B. Minnis.
Fairlie—J. W. Beckham.
Campbell—J. T. Budworth.
Cumby—S. L. Ball.
Winnsboro—C. I. McWhirter.
Como—J. E. Roach.
Wolfe City—N. E. Read.
Celeste and Lane—E. B. Thompson.
Leonard—B. H. Webster.
County Line Mission—Charles R. Gray.

GAINESVILLE DISTRICT.

J. M. Binkley, P. E.

Gainesville, Denton Street—J. L. Morris.
Broadway—W. A. Stuckey.
Gainesville Mission—H. B. Johnston.
Nocona—J. M. Nichols.
Pilot Point—A. F. Hendricks.
Dexter—Samuel Weaver.
Marysville—E. G. Roberts.
Era and Valley View—W. E. Jordan; M. C. Blackburn, supernumerary.
Roseton—C. W. Glanville.
Bonita and Illinois—S. P. Pirtle.
Sanger—Joel S. Graves.
Aubrey—L. M. Woodward.
Belcher Circuit—S. M. Ownby.
St. Jo and Dye Mound—N. L. Linebaugh.
Montague—Atticus Webb.
Henrietta—W. B. Patterson.
Benvenue—T. N. Weeks.
Greenwood—J. W. Tincher.
Woodbine—L. F. Palmer.
Roanoke and Ponder—To be supplied.
Students Vanderbilt University—L. S. Barton and J. E. Crutchfield.

PARIS DISTRICT.

W. D. Mountcastle, P. E.

Paris, Centenary—J. A. Black.
Lamar Street—J. J. Clark.
Emerson—W. F. Bryan.
Roxton—J. A. Wyatt.
Blossom and Rees—R. C. Hicks.
Marvin—W. R. McCarter.
Rosalie—W. H. Brown.
Deport—P. G. Huffman.
Woodland—J. L. Sullivan.
Detroit—P. R. Eaglebarger.
Clarksville—J. M. Peterson.
Annona—J. P. Rodgers.
White Rock and McKenzie—W. H. Wright.
Lake Creek—D. A. Williams.
Maxey—J. A. Old.
Powderly—R. L. McIntyre.
West Paris—R. F. Bryant.

BONHAM DISTRICT.

T. R. Pierce, P. E.

Bonham—C. M. Threadgill.
Bailey—W. J. Budworth.
Ector—J. C. Weaver.
Gober—A. H. Hussey.
Dodd and Windom—C. E. Lamb.
Honey Grove—J. A. Stafford.
Petty—George H. Adams.
White Rock—W. B. Bayless.
Ladonia—S. C. Riddle.
Brookston—J. F. Archer.
Randolph—J. D. Hudgins.
Trenton and Marvin—Zoro B. Pirtle.
Lanier—R. S. Gorsline.
Fannin—Stanley J. Clark.
Student Southwestern University—M. P. Hines.

SHERMAN DISTRICT.

J. R. Wages, P. E.

Sherman, Travis Street—E. W. Alderson.
Willow Street—S. P. Ulrich.
Sherman Circuit—John S. Davis.
Bells—E. L. Spurlock.
Van Alstyne—P. L. Smith.
Denison Station—P. C. Archer.

Denison Mission—W. H. Wages.
Gordonville—M. M. Dunn.
Pottsboro and Preston—B. H. Bounds.
Collinsville—W. K. Strother.
Whitesboro Station—J. B. Gober.
Whitesboro Circuit—R. N. Brown.
Pilot Grove—E. S. Williams.
Whitewright—J. F. Alderson.
Howe—A. W. Gibson.
Gunter Mission—M. H. Read, supply.
Conference Missionary Secretary—E. W. Alderson.

BOWIE DISTRICT.

F. O. Miller, P. E.

Bowie Station—J. E. Vinson.
Decatur—T. H. Morris.
Bellevue—W. T. Harris.
Decatur Circuit—M. B. Johnston.
Rhome—J. B. Sims.
Bridgeport and Boyd—H. H. Vaughan.
Boonsville—J. R. Roy.
Bowie Circuit—H. E. Smith.
Crafton—C. M. Shuffler.
Alvord—S. Crutchfield; J. W. Murphy, supernumerary.
Post Oak—M. L. Hamilton; J. A. Kerr, supernumerary.
Chico—E. R. Edwards.
Wichita Falls—J. P. Lowry.
Iowa Park—L. N. Crutchfield.
Holliday—W. S. May.
Archer City—W. M. Leatherwood.
Blue Grove—C. C. Williams.
Jacksboro—John Moore.
Bryson and Salt Hill—J. D. Whitehead.
Gibtown—D. H. Aston.

TRANSFERRED—T. J. Minnis, M. A. Smith and M. D. Hill, to the Indian Mission; L. M. Broyles, to the Northwest Texas Conference.

THANKS.

I take this method of thanking the brethren of the Northwest Texas Conference for the interest they have taken in my Steward Book. I am still prepared to fill your orders at 10 cents single book; ten copies for 75 cents; five copies for 40 cents. Address me at Thornton, Texas.

R. V. GALLAWAY.

IMPORTANT.

Let every preacher whose address was changed by the late North Texas Conference, notify me at once at Nocona, Texas. Don't delay, as I want to push the publication of the minutes.

J. MARVIN NICHOLS, Sec. N. T. C.

NOW IS THE OPPORTUNITY

TO VISIT THE OLD HOME.

Account of the holidays the M. K. & T. Ry. will sell round trip tickets to points in the Southeast on December 20 and 21, good for thirty days from date of sale for return.

For further particulars call on the nearest M. K. & T. Ticket Agent or write

W. G. CRUSH,
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Dallas, Texas.

HOLIDAY EXCURSION RATES TO THE OLD STATES VIA THE TEXAS MIDLAND RAILROAD.

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For rates, routes and other information, call on or address any agent of this line or

J. E. LEITH,
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Texas Midland Railroad,
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HALF RATES TO THE OLD STATES

Via the M. K. & T. Ry.

Account of the Holidays, round trip tickets will be sold on December 20 and 21, good for thirty days from date of sale for return.

For further particulars call on the nearest M. K. & T. Ticket Agent, or write

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Our readers needing a piano or organ should write J. H. Truesdale, manager the great Music House Jesse French Piano and Organ Co., who occupy their own immense three-story building 231 Elm Street, Dallas, Texas, and make the renowned Starr Jesse French and Richmond Pianos at their factories, Richmond, Ind., thus saving you dealers and agents, as you would be dealing direct with factory. He makes special discount on Church Organs. Correspondence solicited.

HOLIDAY EXCURSIONS TO THE SOUTHEAST.

The Queen & Crescent Route is making preparations to handle an immense business from Texas to the Southeast on the occasion of the Annual Holiday Excursion. Tickets will be sale at points in Texas on December 20, and 21, with return limit thirty days, at one fare for the round trip, giving choice of routes.

Tickets can be had via New Orleans or via Shreveport. At either point the splendid trains of the Queen & Crescent Route can be taken, assuring passengers the very best accommodations, fast time and perfect service. For detailed information, apply to

T. M. HUNT,
J. R. MCGREGOR, T. P. A., Dallas, Tex.
D. P. A., New Orleans, La.

I have got clear worn-out with sky-flights of oratory, glittering generalities, profuse quotations from poets whose lives were badly tainted, sociology and mirth-provoking stories in the pulpit. This kind of preaching never leads a man to cry out from the depths of his soul, "God be merciful to me a sinner!"—Rev. D. C. Garrison.

MARRIAGE NOTICES.

At the home of the bride's father, Mr. N. W. Ward, Mr. Barney Wood and Miss Georgia Ward, on November 23, 1898, Rev. Nath Thompson officiating.

At the home of the bride's parents, near Lindale, at 3 p. m., November 20, 1898, Mr. I. L. Pool and Miss Willie Bowdoin, Rev. W. F. Mayne officiating.

At the Methodist Church in Elm Mott, at 7:30 p. m., November 27, 1898, by Rev. J. H. Chambliss, Mr. W. T. Rogers and Miss Onie Lyons.

On November 20, 1898, at the parsonage in Brookston, Texas, Mr. H. E. Wells and Miss Dora Correy, Rev. C. B. Jennings officiating.

At the residence of the bride's father, in Marshall, Texas, on November 9, 1898, Mr. J. Luther Ware and Miss Martha Elizabeth Blocker, Rev. L. S. Barton, of Henrietta, officiating.

At the residence of the bride's father, near Staples, Guadalupe County, Texas, November 16, 1898, Mr. Henry Lancaster and Miss Alma Hudgins, Rev. J. T. Graham officiating.

At the residence of the bride's mother, in the vicinity of Martindale, Caldwell County, Texas, November 20, 1898, Mr. Charles Smith and Miss Nancy C. Beeson, Rev. J. T. Graham officiating.

No nicer dessert than pie made of

ATMORE'S Mince Meat

Delicious, wholesome and cleanly made as home-made mince meat. Ask for it and for ATMORE'S PLUM PUDDING at the grocers.



The Cause of a Blood-Curdling Tragedy

you will find in many cases has been the result of your carriage or wagon giving way in some vital spot in an emergency. No one has ever known a buggy, phaeton, surrey or road wagon manufactured by Parlin & Orendorff Co. to give way at any time. They are vehicles that you can always depend upon in the most critical moments.

Write for our new Vehicle Catalogue and it will be sent free of charge.

PARLIN & ORENDORFF CO.,

DALLAS TEXAS.

Do You Think

OF VISITING THE OLD STATES DURING THE

Christmas Holidays?

IF SO

The Santa Fe



WILL SELL

EXCURSION TICKETS

ON

DECEMBER 20TH and 21ST, RATE ONE FARE.

LIMITED 30 DAYS

FOR RETURN.....

See a Santa Fe Ticket Agent or write to the undersigned for particulars.

W. S. KEENAN,

General Passenger Agent, Galveston.

Old and Young

CHAPLETS OF FAME ON THE BROW OF YOUTH.

Augustine calls youth "The flower of our days;" Cicero, "The blessed time." Coleridge gives us these pleasant lines:

"Youth is a breeze mid flowers straying,
Where hope clings feeding like a bee."

It will be evident that youth has won its "chaplets of fame," if we look into the literary realm. Burke published his treatise on "The Sublime and Beautiful" at twenty-eight; Pope published many of his choicest poems at twenty-five; and Goethe many of his before he was twenty; Scott was telling stories at twelve, and Dickens at nine; Macaulay wrote a compendium of history at eight; Spencer wrote "The Proper Sphere of Government" at twenty-two.

In the sphere of science and mechanics the genius of youth is not without remarkable display. Sir Isaac Newton made his most important discoveries in astronomy and mathematics before he was thirty. Laplace, while a mere lad, was a mathematical teacher, and Pascal at eighteen invented a calculating machine.

In philosophy youth has distinguished itself. Lord Bacon at sixteen conceived the idea of overthrowing the philosophy of Aristotle, and at nineteen the "chaplet" was on his head; Socrates evinced the same precocity as his great critic, conversing with and having the favor of contemporary philosophers at twenty; Leibnitz, at fifteen, thought out difficult problems.

In art the same is true. Raphael was a scholar in the studio at twelve, and Titian, at that age, made a great success of a Madonna, which afterward was one of the great masterpieces of his genius; Angelo was a famous sculptor at eighteen; Rembrandt finished a portrait before he was twelve. Such is the merit of youthful genius in the realm of art as to lead Ruskin to say: "The most beautiful works of art are all done in youth."

There can be no surprise when we come to the realm of music. They tell of Mozart's genius as a pianist at five; of Mendelssohn's first cantata written at eleven; of Beethoven outgrowing his father's musical instruction at nine; of Handel producing an opera before he was fifteen.

In the political and legal sphere there is a dazzling display of boy-genius in running the world. Eight signers of the Declaration of Independence were under thirty-five; Fox is in Parliament at nineteen; Gladstone at twenty-two; Judge Story is at Harvard at fifteen, in Congress at twenty-nine and Supreme Judge at thirty-two; Webster reaches college at fifteen, and at thirty is the peer of any man in Congress; Seward commences the practice of law at twenty-one, and is Governor of New York at thirty-seven; J. Q. Adams is Secretary to Mr. Dana at the Russian Court at fourteen, at thirty is himself Minister to Russia, at forty-eight Minister to England; Henry Clay reaches the Senate at twenty!

Military history is full of the glory of youth. Alexander shed his tears for want of more worlds to conquer before he reaches forty; Hannibal is general at twenty-two; Napoleon at twenty-seven; Washington is a distinguished colonel at twenty-two; mere boys defend Paris in 1814 against the allied armies; and Hezekiah Butterworth, in "The Patriotic Schoolmaster," says that little Christopher Snyder, and not Christus Attucks, was the first victim of the Revolutionary War.

When we look over the religious and theological field the susceptibilities of powers of youth are, should we follow our research, even more remarkable. Bishop Foster testifies to his conversion when less than ten years of age; Simpson was remarkable in mental power when very young, reading at three, mastering the multiplication table at five, and between five and ten reading a large number of books on travel, biography and history; Prof. Bowne begins "thinking" at twenty-two, and is a metaphysician of fame before he reaches thirty-five; Robert Newton makes a logical sermon at twelve.

Too often we forget that the career

Healthy, Happy Girls

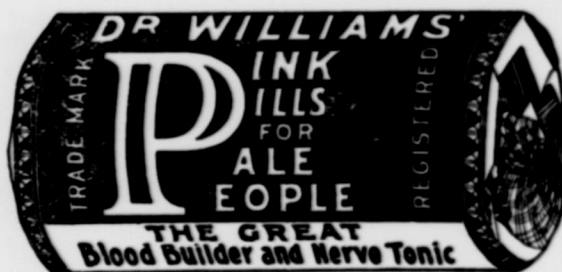
often, from no apparent cause, become languid and despondent in the early days of their womanhood. They drag along, always tired, never hungry, breathless and with a palpitating heart after slight exercise so that merely to walk up stairs is exhausting. Sometimes a short, dry cough leads to the fear that they are "going into consumption."

They are anæmic, doctors tell them, which means that they have too little blood. Are you like that? Have you too little blood?

More anæmic people have been made strong, hungry, energetic men and women by the use of Dr. Williams' Pink Pills for Pale People than by any other means. They are the best tonic in the world.

Miss Lulu Stevens, of Gasport, Niagara Co., N. Y., had been a very healthy girl until about a year ago, when she grew weak and pale. She lost her appetite, was as tired in the morning as on retiring, and lost flesh until she became so emaciated that her friends hardly knew her. The doctors declared the disease anæmia, and gave her up to die. A physician who was visiting in Gasport prevailed upon her to try Dr. Williams' Pink Pills for Pale People. She did so, and was benefited at once. She is now well and strong—the very picture of health. —Buffalo (N. Y.) Courier.

CAUTION: Most druggists are reliable. Some are not. If a dealer tells you he has something "just as good" as Dr. Williams' Pink Pills for Pale People, he is unreliable. Insist on having the genuine. Sold only in packages like this.



At all druggists or direct from the Dr. Williams Medicine Co., Schenectady, N.Y. Price 50¢ per box.

of our Savior was remarkable in his perfect childhood, his conversation with the doctors of the law at twelve, his ministry beginning at thirty, and, after the most wonderful work of three years, he carried his cross up the hill of death at thirty-three.

In an article by James Sully, an English writer, it was ascertained that "out of 287 great musicians, artists, scholars, poets, novelists, men of science and philosophers, 231, or four-fifths, were precocious children, giving signs of their unusual capacity in their special line of thought long before they were twenty—indeed, in some cases, before they had emerged from comparative infancy." He establishes the fact that precocity is not necessarily a sign of disease, but that "exceptional capacity, especially if it come within the scope of the word genius, is very apt to be precocious."—William Harper Rider, in Epworth Herald.

HOW CLARA BARTON KEEPS YOUNG.

Clara Barton is one of the most interesting women in the world to-day. She is, at the very least, 65 years old. She is frail, nervous, delicate-looking, with a sensitive face and a spare, stiff little figure, says a woman in the St. Louis Star. She has seen more suffering and distress than any one woman living to-day. I asked her once how she did it.

"How do I understand all this wear and tear? Economy. That's it—Econ-

omy. I save my strength. When I'm not working at the business which is my very life, I either rest or play. I don't putter. That's what ages women—puttering. When I see a teacher breaking down, or a trained nurse giving up with nervous prostration I wonder when women will learn to stop puttering.

"I wouldn't sew a button on to one of my shoes for all the kingdoms of the earth. I can't afford such luxuries. A woman can be a fine teacher, but she can't be a good teacher and an excellent dressmaker and an expert cook and a shoe-cleaner and a glove-mender and a nurse and a domestic economizer all at once. The minute she tries to do it she breaks down, and then some one writes a brilliant article on 'Why American Women Break Down.'"

"Sleep is a great thing for women. Half the women I know don't sleep enough. I've cultivated the accomplishment of napping. I shut my eyes and go to sleep whenever there's a lull in my work.

"It isn't work that wears women out. It's fretting and puttering. The way to keep young? Stop worrying and go to work. Throw yourself, heart and soul, brain and nerve into some one thing, make a fetish of it, throw every bit of energy you've got into it—housekeeping, taking care of children, teaching, writing, nursing, it doesn't make a bit of difference what you do, it's the way you do it that counts. Copy the first young-looking man you

see, do the way he does, work when you are working, but when you are not working cultivate the art of being amused."

EUGENE FIELD'S ARITHMETIC.

The first book which Eugene Field had printed was the "Tribune Primer," published in Denver in 1882. It was composed of short lessons in different lines of study. As there are said to be not more than seven or eight copies of the book now in existence, readers may be glad to see two specimen paragraphs from the lesson in "mental arithmetic."

If you have five cucumbers and eat three, what will you have left? Two. No; you are wrong. You will have more than that. You will have coic enough to double you up in a bow knot for six hours. You may go to the foot of the class.

If a horse weighing 1600 pounds can haul four tons of pig iron, how many seasons will a front gate painted blue carry a young woman on one side and a young man on the other?

The greatest battles of life are fought in the arena of man's own heart. His most powerful and his most insidious foes are within himself. The household of his daily thought and desires and purposes and imaginings contains enemies subtle and strong. In his own bosom the battle must be joined.—Philip Moxom.

DEVOTIONAL

THE FELLOWSHIP OF FAITH.

True fellowship depends more upon common belief than upon anything else. Circumstances may compel people to act alike for a time, and thus cause an appearance of fellowship. As soon, however, as this external pressure is withdrawn they begin to pursue different lines of effort and reveal their inherent dissimilarity of purpose and motive. But they who think alike possess and illustrate true fellowship because the impelling convictions within them are the same. Their endeavors at first may move along distinct lines, but these lines converge and sooner or later come together!

This is especially true in regard to Christian faith and fellowship. A man's religion is the most vital fact in his life's record. Its supreme importance is conceded by most, and appreciated more or less thoroughly by all. What he believes about God and duty touches the deepest needs of his soul alike for the present and the hereafter. It therefore is of much greater consequence for him to know what other people believe about these supreme topics than about others, and of much more significance to him to find in other people sympathy and co-operation in regard to them. That many seem indifferent on the subject need not mislead us. Underneath the appearance of indifference some recognition of the gravity of the subject rarely fails to be found.

The fellowship of faith, therefore, possesses tremendous power and is rich in blessing. It supplies protection, comfort, enlightenment, inspiration. It renders co-operation in service easy and effectual. All possible emphasis should be put upon it. We may not limit it to the circle of the fellow-believers whom we know. We ought to include the great multitude of all men earth who love our Lord. Nor may we omit the far larger host of the redeemed in glory, or the untold throng who populate heaven itself. For, if we are Christ's, they all are one with us in the fellowship of faith. The knowledge of their intelligent sympathy should fortify us against the assaults of evil and enlarge our powers of service and our joy in our common Lord.—The Congregationalist.

THE STUDY OF THE BIBLE.

"Sir: It is wholly out of my power to reply to your letter in the manner which its purpose would recommend and its subject requires. But I am unwilling altogether to withhold a few words which may, at any rate, serve as an indication of sympathy with your desire to profit by the treasures of the divine word. I will not dwell on the need of light from above or the duty of seeking it, of being vigilant against the excuses of the private spirit, of cultivating humility, of bearing in mind that God has through all these long ages had a people whom he has led, that we are not the first who came to the wells of salvation opened by Christ and his apostles. I will also assume that you are strict adherents of method in this great study, so as to make your results comprehensive. In this view, if you are Churchmen, or, indeed, if you are not, I recommend you to consider whether the table of lessons, old or new, may not be of much use.

"Two things, however, especially I will commend to your thoughts. The first is this, Christianity is Christ, and nearness to him and his image is the end of all your efforts. Thus the gospels, which continually present to us one pattern, have a kind of precedence among the books of Holy Scriptures. I advise your remembering that the Scriptures have two purposes: one to feed the people of God in 'green pastures,' the other to serve for proof of doctrine. These are not divided by a sharp line from one another, yet they are provinces on the whole distinct, and in some ways different. We are variously called to various works. But we all require to feed in the pastures and to drink at the wells. For this purpose the Scriptures are incomparably simple to all those willing to be fed. The same can not be said in regard to the proof or construction of doctrine. This is a desirable work, but not for us all. It requires to be possessed with more of external helps, more learning and good guides, more knowledge of the historical development of our religion, which development is one of the most wonderful parts of all human history, and, in my opinion, affords also one of the strongest demonstrations of its truth and of the power and goodness of God. I have sent you this very slight outline, all that my time allowed, with the knowledge that if I postponed my reply to make it fuller, it might,

amid the pressure upon me, end in me sending no reply at all. With every good wish, I remain, your faithful servant, W. E. Gladstone."—British Weekly.

FOR THE SAKE OF ONE.

In a historic sketch of Robert Bruce, King of Scotland, occurs this paragraph: "King Robert was now alone, and he left the cottage very sorrowful for the death of his foster brother, and took himself in the direction toward where he had directed his men to assemble after their dispersion. It was now near night, and, the place of meeting being a farmhouse, he went boldly into it, where he found the mistress, and old true-hearted Scotchwoman, sitting alone. Upon seeing a stranger enter, she asked him who and what he was. The King answered that he was a traveler, who was journeying through the country.

"All travelers," answered the good woman, 'are welcome here for the sake of one.'

"And who is that one," said the King, 'for whose sake you make all travelers welcome?'

"It is our lawful King Robert the Bruce," answered the mistress, 'who

our business on strictly Christian principles!

Shall the love and loyalty of the old Scotchwoman for King Robert Bruce exceed the love and loyalty of the Christian for King Jesus the Christ? It ought not. It is not yet too late for the followers of Jesus to adopt this as our New Year's motto—yea, our life motto: "For the sake of One"—Jesus.—Rev. J. C. Honigh, in the Standard.

THE SECOND PARADISE.

People talk about this world coming to an end. I am glad to see by the papers that some of the prophets who believe this have taken a new lease for eighty years. There is an instinct in us wiser than our brains. Coming to an end! It is coming to a beginning. We have scarcely shaken the mud from us yet. The best thing in this world to-day is a barbarism. We are only at the introductory age. God has got uncounted years for this world. It is a delight to live; the older I become the more hopeful I become. I feel that the world dangles on the edge of the sublime. The world began with a paradise and ends with one. It began with one

blessed secrets of brave, true, holy living.—Christian Work.

THE WORK CURE.

In that moment, when, as to most at some time or other, a kind of despairing feeling comes to you—when energy lags, and the heart, bitten by the chill of some disappointment, sinks far below the zero point—then the safety for you and the sure path into more genial spiritual weather is the duty next you. Do that anyway. Even with failing feeling and nerveless hands compel yourself to do it. Do not put it off. Do not allow yourself bewailingly to wait for better mood. Do the duty next you, or anyway try at it. At least, a fine sense of accomplishment shall come in, a very real consciousness of personal heroism.—Wayland Hoyt, D. D.

CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe and Effectual Cure for It

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs, and difficult breathing; headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets and not being a patent medicine can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of the stomach without cure; but to-day I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I can not find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use.

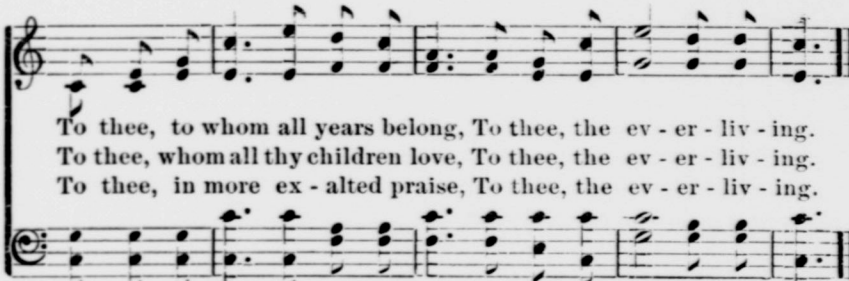
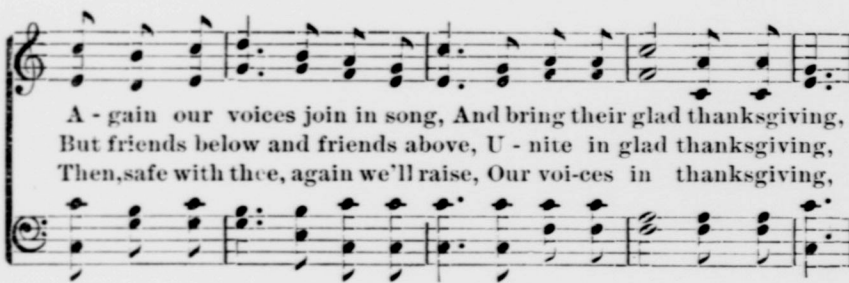
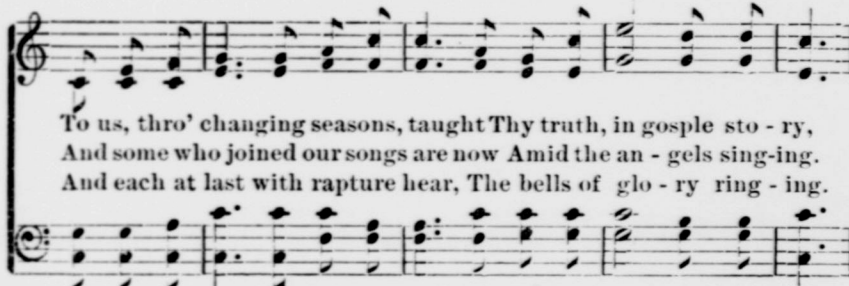
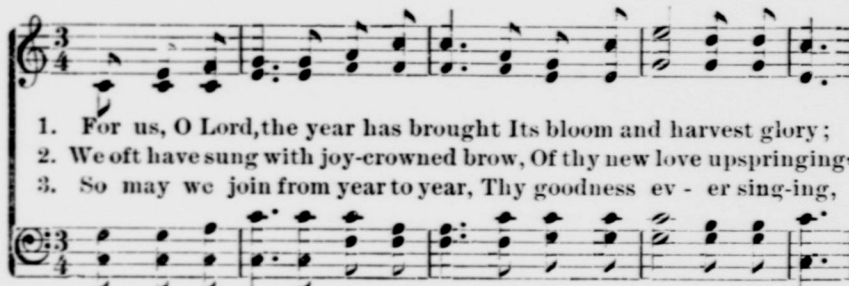
Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach heartburn and bloating after meals.

Send for little book mailed free on stomach troubles, by addressing F. A. Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.

Thanksgiving.

HEZEKIAH BUTTERWORTH.

JNO. W. HOLT.



Copyright, 1898, by Jno. W. Holt.

is the rightful lord of this country; and, although he is now pursued and hunted after with hounds and horns, I hope to live to see him King over all Scotland."

"For the sake of one," and that One Jesus, as a motto in our Church life. How it would smooth the way for doing effective work for God and souls, if for his sake we would be charitable, long-suffering, kind, not criticising, but helpful and loving! "For the sake of one," and that One Jesus, as a motto in our home-life, how it would sweeten the atmosphere of our homes, if, for his sake we would cheerfully bear the little perplexing cares and do the frequently-monotonous routine work of the days as they go by!

"For the sake of one," and that One Jesus, as a motto in our social life. How it would purify our pleasures and sanctify our joys, if, for his sake, we would eliminate from our social gatherings such things as are decidedly worldly and at least questionable!

"For the sake of one," and that One Jesus, as a motto in our business-life. How it would improve our methods, increase our activities, keep up our courage, if, for his sake, we would carry on

in a corner and ends with one which shall stretch from where the sun rises in the morning to where he ends on the rocky deep. It began with two tenants and ends with countless millions.—Dr. Watkinson.

A BLESSED SECRET.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, for one day. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us, just one little day. Do to-day's duty, fight to-day's temptations and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the

FIT'S Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE 62 trial bottle and treatise. Dr. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

TRUSSES 50 PATTERNS DO NOT SHIFT OR CHAFE.

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Texas Christian Advocate

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If any subscriber fails to receive the ADVOCATE regularly and promptly, notify us at once by postal card.

All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

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L. BLAYLOCK, Dallas, Texas.

TEXAS CONFERENCES.

Texas, Houston.....Dec. 1
East Texas, Beaumont.....Dec. 7

TO CORRESPONDENTS.

Address all letters intended for publication to the Texas Christian Advocate. If addressed to individuals they may remain unopened and thus cause serious delay during the absence of the editor and publisher, who are attending the conferences.

Mr. L. Blaylock:

I received the Machine this evening and find it all O. K.; am very much pleased with it, and find it just as you represented it. Think it equal to any \$65 machine.
MRS. FRANK WALKER.
Wolfe City, Texas, Oct. 25, 1898.

THANKSGIVING.

All bounteous God, to Thee we raise
Our heartfelt prayers, our grateful praise,
For blessings showered on our land
By Thy protecting, guiding hand;
For righteous peace—for victories won—
We offer thanks through Christ, Thy Son.

On the 8th of December the New York Independent will be fifty years old. While avoiding all noisy demonstrations the Independent hopes to make that issue one of the best it has ever published, if not an event in the history of literary journalism.

The two peace commissions representing the United States and Spain, now in session at Paris, have practically agreed upon a permanent peace between the two countries. Spain has conceded everything demanded by the United States. She gives up everything in Cuba and Porto Rico, and conveys her Pacific possessions to this country for the sum of \$20,000,000. The details are now being arranged, and will be perfected in a few days.

DALLAS PREACHERS.

The recent conference, the proceedings of which appear in this paper, made many changes in the appointments for this city. Rev. W. E. Boggs comes to First Church. He is originally from Virginia, but the most of his work has been done in Arkansas. He has just finished one year's work in San Antonio. He is a stranger in this

part of the State, but comes highly recommended. We heard him preach a fine sermon at Seguin a few weeks ago. The Church here will give him a warm welcome. The announcement is made that he will fill his pulpit next Sunday.

Rev. T. H. Morris goes to Decatur, and Rev. W. M. P. Rippey takes his place at Oak Cliff. Bro. Morris is a popular preacher and pastor, and did two years of good work in Oak Cliff. Bro. Rippey is a worthy successor, and will do well in this prosperous community. He is a fine preacher.

Rev. Charles I. McWhirter goes from Floyd Street to Winnsboro. He accomplished a wonderful work the first year, and leaves the Church free of debt after years of struggle upon the part of that noble band of workers. His people part with him reluctantly, but they will give to his successor, Rev. O. C. Fountaine, a warm reception. He is said to be a preacher of fine ability.

Rev. L. P. Smith goes from South Ervay to Cochran and Caruth, and Rev. Gibbs Mood takes his place. Bro. Smith is an edifying preacher and a fine pastor. Bro. Mood is young, active and full of enthusiasm. While we regret to give up the former, we extend the right hand of fellowship to the latter. Bro. Mood is well known and loved in Dallas.

Rev. T. S. Smith goes to Quinlan, and Rev. W. A. Edwards takes his place at West Dallas. Bro. Smith is strong and solid; Bro. Edwards is scholarly and matured. He is a good accession to the force in this city.

Rev. J. M. Broyles has transferred to the Northwest Texas Conference, and is stationed at Midlothian. He is well educated, bright and up to date. He made a brilliant success at Oak Lawn. He is succeeded by Rev. C. H. Govette, a fine young man and one of our most promising preachers.

Rev. C. M. Harless remains at Trinity. This is his fourth year, and he is deservedly popular with his people. He has had fine success, both in the pulpit and the pastorate of that devoted Church.

Rev. J. H. Reynolds, the old-young man, stays at Haskell Avenue. He is the sweet-spirited Nestor among the preachers in Dallas. His continuance with us is a benediction. It makes a man feel better to meet him and shake hands with him.

Rev. J. H. McLean, of course, stays on the district. He has his hand on this department of work, and he is a fine executive and a learned preacher. His long training in the school room has given him peculiar fitness as a leader and a presiding elder.

Rev. T. R. Pierce, former editor of this paper, goes to Bonham District. He has had much experience in this sort of work. He is one of the foremost men in Texas, thoroughly educated, largely informed, and a gifted preacher of the Gospel. He will have abundant success in his efforts in this field.

Rev. W. F. Clark, who was the past year city missionary—"not for revenue only"—goes to Grand Prairie Circuit. He will still be close enough to Dallas to obviate the necessity of saying "good-bye." He is an effective revivalist, and will no doubt make things move on his new charge.

"Uncle Buck Hughes" is returned to the city a supernumerary, but the acknowledged Bishop of all the Churches here. He is the friend and counselor of all the preachers, and ready to help them in any way possible.

ONE DOLLAR WEEKLIES.

The following, taken from the St. Louis Christian Advocate, answers questions which are often asked by patrons of the Texas Christian Advocate. We find some of our most active agents do not thoroughly understand the matter. A careful reading of this article will give the desired information:

Why is it that the Republic, Globe-Democrat and other great daily papers can send out a weekly paper for \$1 a year, while the Church paper costs more? This question has been often answered, but it is so constantly repeated that a District Conference of our preachers asks us to answer it again, promising to read the answer from their pulpits to those who ask the question.

The largest part of the cost of any paper is the money which goes to pay those who do the writing and those who set the type. The great secular weeklies are made up out of the type which has been already set for the dailies. Hence in making the secular weekly there is no expense for editors, contributors and typesetters. The simple re-arrangement of the columns,

the ink, presswork, postage and paper, constitute the entire cost of the secular weekly. The secular weekly also makes much more out of its advertisements, giving more space and less heed to the quality of the same. The quality of the advertisements which pay the largest are such as can not be admitted to the columns of a religious paper.

Think of a farmer every morning going off into the forest, felling trees, splitting them into rails, and hauling them home every evening and building a new pig pen every day. At the end of the week, having seven second-hand or useless pig pens on his hand, he concludes to build one weekly goat pen. Instead of going off to the forest to chop down trees, split them into rails, and haul them home, he simply lifts the rails from the top of his various pig pens and builds one goat pen. In this way, with but little labor, he could easily build his goat pen before breakfast. If he had to go into the forest, cut, split and haul new rails for a goat pen, it would require a long day of exhausting labor. The pig pens represent the secular daily, the goat pen the secular weekly.

Some country weeklies can be made for \$1 from the fact that three-fourths of the entire space is filled with patented matter and advertisements. These patent insides or outsides, in some instances, are furnished to the publisher for less than the cost of unprinted, plain white paper. There are, also, some religious papers made for all Christians in every part of the world, not limited by denominational, doctrinal or geographical lines, which have gained such an enormous circulation that the cost of production can nearly all be met with the income from advertisements. This is impossible with a paper which is circumscribed by doctrinal, denominational and geographical limitations. The cost of a denominational paper must be paid out of the individual purse of either the subscriber or the publisher, or a lingering sickness ending in death is inevitable.

If we were making a great religious daily we could so re-arrange the type already set as to make a religious weekly without having to pay anything to editors, contributors, correspondents, or compositors. We could pay for the ink, presswork, postage and paper and then charge only a dollar a year much easier and with more profit than we can now make the St. Louis Christian Advocate, with its present quality, size and price. With the present editor's and publisher's anxiety to lend a helping hand to all struggling humanity, the reader may rest assured that he would send the Advocate for 10 cents a year if it were possible.

To make the St. Louis Advocate we must first, each week, by hand, take down or apart, and distribute into classified compartments, between two and three hundred thousand pieces of type, each piece of which has to be handled a second time in being put together again. Then the matter for each issue must be written, secured, selected, prepared and edited. This is the larger part of the expense which does not enter into the make-up of the secular weeklies. Besides, the circulation of the Advocate is not only confined to Christian people, but to Methodist Christians. Not only to Methodist Christians, but to Southern Methodist Christians. Not only to Southern Methodist Christians, but principally to Missouri Southern Methodist Christians. So its circulation must inevitably be limited compared to such papers as are made for all kinds of Christians all over the world such as have no local or conference interests to care for.

If our pastors and Epworth Leaguers will read these facts to their flocks, or in some way get them into the heads of our people, they will be doing a great work for their Church, and for righteousness, and for truth. Practical business men and women who have religion and common sense, only need to know the truth and they can be easily persuaded to do right.

A SAD NOTE.

Our entire community is bereaved to-day. Mrs. Selina Pearce, wife of Prof. Wesley Pearce, died this morning, at 3:45 o'clock, after an illness of only a few hours. She had retired at the usual hour in apparently perfect health. Her remains will be buried at Edna, Texas, the home of her parents. She was a woman of unusual intelligence, a member of the Presbyterian Church and a devout and consistent Christian. She leaves one child, a little boy, three years of age. Her husband is bereaved indeed, and a host of friends sorrow with him.
STERLING FISHER.
West End, San Antonio, Nov. 28, 1898.

OUR CUBAN MISSION.

News from the Field.

Dear Dr. Lambuth: Owing to reasons I need not mention here, I have changed my route to Santiago de Cuba, D. V., I leave to-day by steamer to Caibarien, which is on the northern coast of the island, and the town in which I was born. It is about 200 miles distant from Havana (the distance between Key West and Tampa), and the fare is \$23 gold, just double the amount charged by the Plant steamship line from Tampa to Key West.

There is so much suffering and distress here that I have been obliged to use some of the poor fund which was originally intended for Santiago de Cuba. I understand our Baptist brethren are getting ready to send provisions to the city, and surely our Church should not be the last to send relief to these starving people. Let us take this field for Christ, and then let us keep it with honor to our beloved Church and the holy cause we represent. While importation duties are high, it would be best to send the cash. Great caution, however, should be exercised in the selection of the person or persons who are to be the distributors of this fund.

I would suggest the appointment of Bro. Barredo for the distribution of this fund, or the provisions that may be sent.

Of course I expect to find great suffering even in Santiago de Cuba, where so much has been done for the destitute, and I sincerely hope that clothing, provisions and some cash will be sent there for free distribution.

Our two services in a private house have been very spiritual and well attended. The Spanish government being still in power, we were compelled to have a written permit from the authorities, and to place the screen in front of the windows. This made it very warm in the room, but the spiritual fervor and heat within our hearts being much more intense, we did not mind it at all. My sermon Sunday night was on "Love as the Only Sure Foundation Upon Which to Rebuild Our Country." The Holy Spirit descended upon preacher and congregation in great power.

I have effected, under God's blessing, a reorganization of the Church here. But this will be only temporary, until the board provides for a preaching hall, which will cost about \$34 per month. Unless this is done within about six weeks, the membership will disband again, as owing to present circumstances there is no house where it would be advisable or expedient to hold the services. Dr. A. Diaz is here, pushing the work of his Church (Baptist) with vigor, and it would be a misfortune for us to attempt anything at all without at once providing a preaching hall in a central location and a residence and adequate support for our faithful missionaries. These two matters are of the gravest importance, and should be immediately looked after, or great damage will result from failing to do so.

The service last night was a great victory for our Lord. The house was packed with attentive hearers. Imagine about seventy persons sitting, and many standing, in a room not more than twenty feet square! The Lord's Supper was administered, and the service was rendered more interesting by the baptism of Bro. Barredo's two younger children. Three persons presented themselves as candidates for membership.

As to the state of my own heart, I will say that it was never so utterly full of joy and gratitude to God. As I go from place to place, preaching, working, praying, meditating, I often think of John Knox, when in the agony of his burdened soul, and while engaged in prayer that was fervent, importunate and full of faith, he cried out, "O God, give me Scotland or I die!"

Ever your brother in Jesus and for the salvation of his countrymen,

H. B. SOMEILLAN.

Havana, Cuba.

LIKES THE ARTICLES.

I want to thank the unknown author of "Arminius Reviewed" on the second page of the Advocate of November 3, for his timely article, and would call the attention of all your readers, and especially the ministry, to it, and to "Our Ministerial Mission" on page six, clipped from the Zion's Herald. There is so much in both, especially the last that I want to thank the authors.

I want to add that the article of W. H. Hughes, in the Advocate of November 10th, is the best I have seen. It is true to the core. The claim was just, and the Government, instead of kicking at the agents who paid a larger per

cent to collect it, ought to be ashamed that they were compelled to pay anything to collect an honest debt.

W. R. KNOWLTON.
Rock Spring, Texas.

APPOINTMENTS OF THE GERMAN MISSION CONFERENCE.

WESTERN DISTRICT.

H. W. Weise, P. E.
Llano Circuit—E. A. Konken.
Fredericksburg—J. Bader.
New Fountain—C. A. Lehmborg.
San Antonio—W. D. Wiemers.
New Braunsfel—J. A. G. Rabe.
Elm Creek and Cibola—E. Frenzel.
Cuero—B. C. Rausch.
Maxwell—J. Merkel.

EASTERN DISTRICT.

P. H. Hensch, P. E.
Houston Station—A. E. Rector.
Houston Mission—W. Leiser.
Grassysville—J. Kern.
Bartlett—D. Schrimpf.
East Bernard—F. Mumme.
Industry—J. G. Mueller.
Bellville—W. A. Knolle.
Waldeck—J. C. Winkel.
Conference Secretary of Education—C. A. Lemberg.
Editor of Der Missionfreund—J. A. G. Rabe.

WEATHERFORD COLLEGE.

We are glad to announce to the readers of the Advocate that Weatherford College not only opened with flattering prospects, but has continued to grow almost daily since that time. Never before has our rooms been so full of bright, studious pupils, and their character is of the highest order. The teachers are greatly encouraged, believing as they do, that they have the flower of the youth of the country under their instruction. It has been the policy of the management to be guarded in encouraging persons to attend Weatherford College—as we stress quality rather than quantity in the prosperity of a school. However we would say that we need more pupils, provided they have the desire to make good progress. The first week in December would be a good time to enter, as the winter term opens then. Let those who are interested come along at once, and not wait for a catalogue. We can and will do as much for them as any school in the State with reasonable compensation. Board is made to suit the ones of small means as well as those in the best of circumstances. Feeling happy over our present success, we are striving to make greater achievements. Write or come at once; in either case we are at your service.
DAVID S. SWITZER.
Weatherford, Texas.

There are few temptations more common to ardent spirits than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better. If each such man had the spirit of self-surrender, the Spirit of the Cross, it would not matter to him whether he were doing the work of the mainspring or one of the inferior parts. It is his duty to try and be himself, simply to try to do his own duty.—
F. W. Robertson.

UNANSWERED LETTERS.

Nov. 17—W. H. H. Biggs, has attention.
W. J. Joyce, sub. C. C. Williams, change.
Nath Thompson, sub.
Nov. 18—C. H. Brooks, sub. J. F. Archer, sub. C. J. Oxley, sub. E. L. Shettles, sub.
Nov. 19—W. W. Watts, sub.
Nov. 21—W. A. Coppedge, sub. J. W. Harmon, sub. C. W. Godwin, sub.
Nov. 22—W. O. Shugart, sub. has attention.
Nov. 23—G. S. Sandel, sub. Albert Little, sub. J. T. Gillett, sub.
Nov. 24—C. W. Irvin, sub.
Nov. 25—M. S. Hotchkiss, sub. J. E. Buck, sub. E. L. Shettles, sub.
Nov. 26—Chas F. Smith, sub.
Nov. 28—E. Hightower, sub. G. M. Gardner, sub. C. A. Evans, o. k.
Nov. 29—Sam'l Morriss, has attention. C. A. Tower, sub. B. H. Passmore, sub. J. C. Mickle, sub.
Nov. 30—W. H. Terry, o. k. J. T. Graham, sub. R. A. Ellis, sub.

STATE OF OHIO, CITY OF TOLEDO, ss. LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1898.
A. W. GLEASON,
Notary Public.
Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

CHARACTER.

My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So that character is the quintessence of biography; so that everybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit become fixed.—Rev. C. H. Parkhurst.

If you have catarrh, don't dally with local remedies, but purify and enrich your blood with Hood's Sarsaparilla.

Even Christian work must not come between your heart and Christ.

A NEW CATALOGUE

Is being issued by C. P. Barnes & Co., jewelers and opticians, Louisville, Ky., showing in half-tone engravings the newest things for holiday gifts in sterling silverware, sterling silver novelties, watches, rings, etc., etc. They will be glad to send you a copy upon request.

Every good act is charity. Giving water to the thirsty is charity. Removing stones and thorns from the road is charity. Exhorting your fellow-men to virtuous deeds is charity. Smiling in your brother's face is charity. Putting a wanderer in the right path is charity. A man's true wealth is the good he does in this world. When he dies, mortals will ask what property has he left behind him; but angels will inquire: "What good deeds hast thou sent before thee?"

One Cent a dose is all we ask for Dr. Simmons' Cough Syrup, and we are pledged to refund the cost price per bottle if it fails to do all that is claimed for it. You get immediate relief.

TRINITY.

G. V. Ridley, Nov. 26: We have held revival services at Trinity and Love-lady and the Lord greatly blessed the efforts in the spiritual quickening of a large per cent of the membership and in adding eight to the Church, all of whom give evidence of usefulness in the work. Bro. A. S. Whitehurst was with us in both meetings, preaching the Word with simplicity and forcefulness. I found in him a conscientious, faithful and successful coadjutor. I am heartily in accord with the note of Bishop Hendrix to Traywick. "Let every pastor make full proof of his ministry as his own evangelist, pastor and teacher, and none need lack help from a brother pastor when needed."

AMPHION.

E. B. Galloway, Nov. 22: Reached the charge late at night Thursday last. Cordial reception; kind words on every hand. My much loved and worthy predecessor wrought well. Find footprints everywhere.

WEST.

J. H. Chambliss, Nov. 26: I have just returned from conference and am glad to report that a hearty welcome greeted my return to this work. I was one of the few who did not have to move this year. I wish to acknowledge many kindnesses received from this people during the past year, not least of which is an excellent suit of clothes, presented me by the good people of West. Will begin at once another year's work, praying for greater results than ever before.

Have You Smoked too Much?

Take Horsford's Acid Phosphate

It will relieve the depression caused thereby, quiet the nerves and induce refreshing sleep.

HELENA.

M. W. Francis, Nov. 22: At the session of West Texas Conference held in Seguin we received our appointment to Helena charge, being our third year at this place. We reached this place on the eve of November 16, and the following day it began hailing and hailed several hours in the form of all necessities of life. While this was going on we looked and wondered at the good of God; this causes us to feel that the Lord will always care for his children.

BLANCO.

Henry T. Hill, Nov. 29: In 1879 I was appointed to the Blanco Mission. The next conference raised the mission to a circuit, and we (wife and I) were returned. At

the end of this second year there was a strong petition sent up for our return, but some did not want us. Blanco went on up to a station, but a reversionary influence set in and Blanco went back to a circuit. The years came and went, the waves of counter-influences have swept over the place, carrying some to heaven and some to—where? The sweet perfume of some names lingers on the air, and all that have gone to the other shores are "remembered by what they have done." Some pastors and almost as many evangelists have left their "footprints on the sands of time," and the savor of their names in the memory of the people. Oh, Time, thou grim changer of all earthly things, how thou hast wrought wrinkles in the faces of the fair and stooped the shoulders of the strong! On November 8, 1897, Bishop J. C. Granbery read me out to Blanco Circuit. I was pleased. We came, and the people received us cordially and pounced us a little. At the last conference Bishop Charles B. Galloway returned us and the people received us more cordially than ever and gave us such an expression of love in a generous pounding that we are stimulated to try and do better, and we will gratefully remember them as long as memory holds.

MORGAN.

G. H. Hodge, Nov. 29: I held a Thanksgiving service Thursday evening of the 24th inst., and concluded with a good collection for Orphanage and foreign missions. Our Christmas day offering will be for education.

JOSEPH GILLOTT'S STEEL PENS

GOLD MEDAL, Paris Exposition, 1889, and the Chicago Exposition Award.

THE MOST PERFECT OF PENS.



Epworth Organs

are sweet-toned and extra well-made. Buy of the makers at factory prices.

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TEA SET FREE 56 PIECES.

Full size for family use, beautifully decorated & most artistic design. A rare chance. You can get this handsome china tea set & one dozen silver plated tea spoons for selling our Pills. We mean what we say & will give this beautiful tea set absolutely free if you comply with the extraordinary offer we send to every person taking advantage of this advertisement. To quickly introduce our Vegetable Pills, a sure cure for constipation, indigestion & torpid liver, if you agree to sell only six boxes of Pills at 25 cts. a box write to-day and we send Pills by mail, when sold send us the money & we send you one dozen silver plated tea spoons together with our offer of a 56 piece china tea set same day money is received. This is a liberal inducement to every lady in the land and all who received the spoons and tea set for selling our Pills are delighted. AMERICAN MEDICINE COMPANY, Dept. F. 30 WEST 13th St., NEW YORK CITY.



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5000 handsome imported Sheffield steel razors FREE, only one to a person. Sheffield Razors known world over as best made. Some have sold high as \$10. Razors highly finished, handles artistically worked in gold. To be given absolutely free for selling or giving away 10 cakes of our shaving & complexion soap which beautifies skin, removes pimples, blotches & all facial eruptions, leaving skin soft as a baby's, delicately perfumed after a shave. Send 10 cts. silver or stamps for sample cake & we will send one at once with our razor offer securely packed, prepaid. Some firms spend thousands advertising in magazines, when we make an offer, we mean it, knowing you will appreciate the present & show our goods. Address BALM SOAP CO., 10 Murray St. N. Y. City.

SPLENDID CHRISTMAS GIFT FOR YOUR PASTOR

We have a generous assortment of Clerical Coats and Vests in Broadcloth, Corkscrew and Black Clay Worsted, which we offer from now until December 24 at

ONE THIRD OFF

of the marked prices. A discount of thirty-three and a third per cent should appeal to Ladies' Aid Societies who have thought of a pleasant Christmas surprise for their Pastor,

SANGER BROS., Dallas, Texas.

IT WAS BEFORE THE DAY OF

SAPOLIO

THEY USED TO SAY: "WOMAN'S WORK IS NEVER DONE."

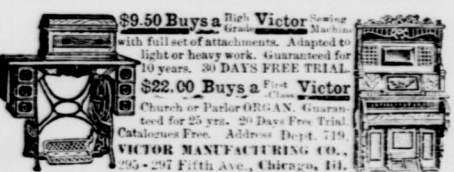
A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.



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BUCKEYE BELL FOUNDRY E. W. YANDI ZEN CO., Cincinnati, O., U. S. Only High Class, Best Grade Copper and Tin Full, Sweet Tone. Cheapest for Price. Fully Guaranteed and Chimes. No Common Grades. The Best Only.

Epworth League

Address all Communications to
Rev. Sterling Fisher, San Antonio, Texas.

The true disciple finds the best companionship in solitude.

Out of our seasons of sorrow our purest joys proceed.

He who sincerely seeks the way of truth shall find it, and have Christ for guide and companion.

If you have discovered a secret which others long to know, hasten to make it known.

Consider whether Christ has come to you in your perplexity and grief, and give praise to him.

TOPIC FOR DECEMBER:
ALL FOR CHRIST.

December 11: Walking with Christ.
—Luke 24:13-23.

The crucifixion was past and in the circle of Christ's disciples the rumor spread that he had risen. To their bewildered minds the story seemed too good to be true, for they understood not his prophecies concerning it. The report of the women who were early at the sepulcher "seemed to them as idle dreams, and they believed them not." In this state of uncertainty two of them went to Emmaus, a village a short distance from Jerusalem. One of the disciples was Cleopas, and the other is believed to have been Luke himself—the only writer who records this incident. The sole topic of conversation was Jesus, their hopes concerning him, his death, and his reported but doubted resurrection. Men whose hearts are stirred to the depths as theirs were by the startling events of those few days, have no inclination to talk of other things.

To these disconsolate travelers Jesus joined himself, and at once extended his sympathy and invited their confidence by his tender question, "What manner of communications are these that ye have one to another, as ye walk, and are sad?"

JESUS WILL WALK WITH US.

1. When we are thinking of him. These disciples were earnestly discussing the events of the past few days, and the reports of Christ's resurrection, and endeavoring to arrive at a true conclusion. Jesus came to help their understanding, and to make clear to them the truth about which they diligently inquired. In the Old Testament it is written, "They that feared the Lord spake often one to another and the Lord hearkened and heard." They that sincerely seek to know the truth about Jesus shall find, not the truth only, but Jesus himself to teach the truth. They who earnestly try to go in the right way shall not only find the way, but shall have Jesus for company.

2. When we are sad and disappointed. The despair of the disciples was the result, in part at least, of their ignorance and unbelief. They neither understood nor believed his prophecies concerning himself and the Scripture references to him. He chided them for their unbelief. "O fools, and slow of heart to believe all that the prophets have written." Yet he patiently and tenderly unfolded to them the Scriptures until their hearts burned within them. So now his disciples are never alone in their grief, even though their grief may be unreasoning. He is "touched with a feeling of our infirmities." "Like as a father pitieth his children, so the Lord pitieth them that fear him."

THE UNKNOWN COMFORTER.

"Their eyes were holden, that they should not know him." He quieted their fears, resolved their doubts, revealed God's purpose and comforted their hearts, and not until his ministry toward them was ended, and he was ready to depart, did they know who he was. How often does the like happen to us. We are in perplexity, or overwhelmed with grief, or discouraged, by the failure of our plans, when suddenly the way is made plain, a strange peace comes to our stricken spirits, or what we deemed failure is shown to be a better success; and not until the

event is passed do we realize that Christ has ministered unto us, and we exclaim with rapture, It is the Lord!

THE EFFECT OF CHRIST'S COMPANY.

The disciples returned at once to Jerusalem. It gave them courage to brave the dangers from their enemies. Perhaps they had departed from Jerusalem because the city was in an uproar, and their lives were in peril.

It made them comforters to the other disciples; they who had lately departed in fear and sorrow, now returned in triumph. Such inspiration do we get from personal communion with Christ. The timid and fearful become confident and courageous. They who were overwhelmed with grief arise and become the comforters of others.

Christ gives us his company when we need it most.

Our friends in prosperity may forsake us in adversity, but our Lord comes nearer to us. They whose laughter rang at the feast may be all departed when the table is bare and the lights are out, but the Lord seeks us in our solitude.

"Laugh and the world laughs with you; Weep, and you weep alone." is not true of those who walk with Christ—they never weep alone. Walking with him we shall find rebuke for our follies, instruction for our ignorance, comfort for our sorrows and inspiration for all our lives.

STATE LEAGUE TAX.

State League tax received for the week ending November 24, 1898:	
Previously acknowledged.....	\$53 78
Itasca	1 00
Georgetown Junior	2 00
Gatesville	1 00
Mason	1 00
Taylor	1 00
Weimar	50
Doans	60
Hico	1 00
Kerrville	1 00
Palestine	1 00
Brady	88
Georgetown on last y's dues.....	2 00
Elmo on last year's dues.....	1 45
Total	\$68 21

GUS. W. THOMASSON,
Van Alstyne, Texas. State Sec.

PERHAPS THOSE SELF-SAME ANGELS.

What angel brought Messiah cheer
From His own native heaven,
When, fasting in the desert drear,
He had with Satan striven?

Which angel was it strengthened Him
When, in Gethesmane,
Amid the olive shadows dim,
He wrought for thee and me?

Perhaps the self-same angels now
Are sometimes earthward sent
Where overlaid pilgrims bow,
Beneath their burdens bent.

Then up, my heart! be strong and brave!

Think thou what angel may,
Commissioned from the Lord to save,
Beside thee walk this day!

—William Cleaver Wilkinson, in S. S. Times.

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Fourth Quarter, Lesson II, Dec. II.

TRYING TO DESTROY GOD'S WORD. Jeremiah 36:20-32.

Golden Text: "The word of our God shall stand forever.—Isa. 40:8.

Time: The fourth year of the reign of Jehoiakim, B. C. 605-4.

Place: Jerusalem, in the palace.

Nebuchadnezzar was at this time king of Babylon, and Pharaoh Necho king of Egypt.

INTRODUCTORY.

Josiah, the good king, whose work we studied in the last lesson, continued to reform many abuses in Israel, and in B. C. 609-8 joined the Assyrians against the Egyptians, who, under Pharaoh Necho, were invading that kingdom. Josiah was fatally wounded at Megiddo, and brought home to Jerusalem to die, and Jehoahaz, his son, was anointed king in his stead. After a short, evil reign of three months, Pharaoh put him under bonds, laid the land under tribute, and made Jehoahaz, an older brother, king in his place. He was a cruel and oppressive monarch, and did not spare from imprisonment and bloodshed the prophets of the Lord. The student will find his character fully drawn in the twenty-second chapter, verses 13 to 19, of the prophecies of Jeremiah. Jeremiah was at this time in the land, and was an eye witness of the abominations of this cruel king. "Thine eyes and thy heart," said the prophet, "are not but for thy covetousness, and for to shed innocent blood, and for oppression and for violence, to do it. Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work"—Jer. 22:13-17. In building his own splendid palaces he had forced the poor to labor without reward, and at the same time exacted their gold and silver as a tribute to the king of Egypt.

In the fourth year of Jehoiakim's reign, Jeremiah, the prophet, received a message from the Lord to make a roll or book of all the words that He had spoken unto him against the wickedness of the people—"Israel and Judah and all the nations"—and to have the book read to them as a last call to repentance (Jer. 36:1-3).

Jeremiah dictated the words, and Baruch, the scribe, wrote them down, and read them aloud in the Lord's house (vs. 4-8), and on a great fast day, "at the entry of the new gate in the Lord's house, he read the words of the book of Jeremiah in the ears of all the people (v. 10). The princes of Jehoiakim, after bidding Baruch and Jeremiah to hide themselves from the wrath of the king, reported the words of the prophet to him, knowing that they would greatly kindle his anger. In utter defiance and contempt of the Lord's final message of mercy to him, as the book was being read to the king, he cut the roll in pieces and cast them into the fire.

THE BOOK BROUGHT TO JEHOIAKIM.

Verse 20—"And they," that is, the princes, Elishama and others, named in verse 12, "went unto the king into the court"—the inner court of the palace; "but they laid up the roll in the chamber of Elishama, the scribe." This they did, believing that the king in his evil temper would destroy it. The princes were of a better mind, and disposed, at least, to treat the book as a message from Jehovah. Leaving the book behind, "they told all the words in the ears of the king." So much they felt obliged to do, out of loyalty to the king, and that he might know the awful yet merciful contents of the book.

Verse 21—"So the king sent Jehudi to fetch the roll * * * and Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king." Naturally, Jehoiakim wanted to see the roll, and to hear the words from the book itself. And this was no vain curiosity, if the king's purpose had been a sincere desire to know the will of God.

Verse 22—"Now the king sat in the winter house in the ninth month; that is, in the month of December, and the "winter house" was a warm apartment of his palace suited to the season of the year; "and there was a fire on the hearth"—that is, a pan or brazier of hot coals—"burning before him." Chimneys and hearths, such as we have, are unknown in the East. "Bra-

ziers containing charcoal are placed in a depression in the middle of a room, for purposes of warming." In his winter house, before his brazier of burning coals, the king presents a picture of ease and comfort, favorable surroundings for an honest heart to hear and heed the word of God.

THE ROLL CUT IN PIECES.

Verse 23—"When Jehudi had read three or four leaves"—that is, columns, "for the Law and the sacred Hebrew books are written in columns of a certain breadth" across the parchment—"he," the king, "cut it with the penknife"—the knife of the scribe hanging at his girdle, and used for sharpening his reeds or pens, "and cast the roll into the fire. The entire action indicates the hasty, hot anger of the king. He did not wait to hear the roll read through, but seizing Jehudi's penknife, cut the sacred parchment through and through and cast it into the fire, "until all the roll was consumed." It was the foolish rage of a hard and yet convicted conscience, the insane act of a man who repudiated himself from the mercy of God by utter contempt of His word.

Verse 24—"And yet they were not afraid, nor rent their garments, neither the king nor any of his servants that heard all these words." The act of cutting and burning the roll was a direct insult to Jehovah, a contemptuous rejection of his message of warning and mercy. The deed itself was enough to strike terror even into the most hardened soul. But such was the depth of the king's depravity, such the dullness and deadness of his servants—like-minded with himself—that they insult and defy the Lord God himself without any sense of fear or shame. And so foolishly were they as to feel that the burning of the roll would destroy the word of God, and divert his judgments from them.

Verse 25—"Nevertheless Elnathan, and Delaiah, and Gemariah, had made intercession to the king that he would not burn the roll." These three princes were of better mind than the king and desired to save the roll from the fire. Their hearts were not utterly hardened, and they had sense enough to realize that the rash anger of the king, and desired to save the roll from the word of God, would only hasten the divine judgments that were impending over them. The example of these three princes, pleading against the hot and rash anger of the king, to spare the book of God, is some relief to the blinding spiritual darkness that surrounded the king and his wicked servants. All hearts were not yet quite dead.

JEREMIAH AND BARUCH.

Verse 26—"But the king commanded * * * to take Baruch the scribe, and Jeremiah the prophet." What were the sins of these men? Baruch had written the words of the Lord at the dictation of Jeremiah, and read them in the ears of the people. This was his offense. Jeremiah had declared unto Baruch the words that Jehovah had put into his mouth. This was his sin. In a single word, they were God's messengers to the guilty king. This was the whole of their offense. Instead of being against Jehoiakim, their work was a work of thorough, timely warning and of mercy, for which the king should have humbled himself before the Lord. "But the king commanded them to be taken"—only his

wrath was stirred, not his gratitude. "But the Lord hid them." They were God's servants and he will care for them. Though a diligent search was made for them, they could not be found. At this time, possibly, the Lord sent Jeremiah, with the symbolic linen girdle, to the far-off Euphrates, of which we have an account in the thirteenth chapter of his prophecies. "He is not heard of for several years."

ANOTHER ROLL MADE.

Verses 27-8—"Then the word of the Lord came to Jeremiah, after that the king had burned the roll * * * saying, Take thee another roll and write in it all the former words that were in the first roll, which Jehoiakim, the king of Judah, hath burned." No duplicate of the former roll had been preserved, but the same all-seeing Spirit of God, who had originally inspired it, now brings it back to the memory of the prophet.

Verse 29—"And thou shalt say to Jehoiakim, king of Judah, Thus saith the Lord, Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast." Already the king of Babylon had been in the land and subjected the people to heavy tribute. But he should return and destroy the land. The last message of mercy and warning had been sent to Jehoiakim; there is time yet for repentance, but the foolish king blindly spurns his last opportunity. He would suffer no disturbance of his carnal security.

JEHOIAKIM'S PUNISHMENT.

Verse 30—"Therefore thus saith the Lord of King Jehoiakim"—his Lord

and his judge, though he defied and insulted him. The hard heart, the seared conscience, the contemptuous, defiant wickedness, does not release the king from the Law and the authority of Jehovah. "He shall have none to sit upon the throne of David." So his punishment begins. For a few months his son, Jehoiachin, occupied the throne, but the army of the king of Babylon was in the land, and Jerusalem, the capital city, in a state of siege. (II Kings, 24:8-17.) "And his dead body shall be cast out in the day to the heat and in the night to the frost." He probably died on the journey, when he was taken as a captive to Babylon, and his body left unburied as the army marched.

Verse 31—"I will bring all the evil that I have pronounced against them, but they hearkened not." To bring them to repentance, to move them to hearken to his words—this was the purpose of God's message to the king and his wicked subjects. "But they hearkened not," and all the judgments of God, written in the Roll of the Book, soon fell upon them. The army of Nebuchadnezzar came and swept them away into their long captivity.

PRACTICAL LESSONS.

How men may try to destroy God's word:

1. By forbidding people it;
2. By rejecting the Bible as the word of God; by neglecting it; treating it as if it did not exist;
3. By persecuting those who preach and teach it;
4. By using its truths irreverently;
5. By false interpretations and misrepresentations;
6. By disobeying its precepts.

—(Peloubet.)

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Christianity is not a school for the teaching of moral virtue, the polishing of our manners, or forming us to live a life of this world with decency and gentility. It is deeper and more divine in its designs, and has much nobler ends than these; it implies an entire change of life, a dedication of ourselves, our souls and bodies unto God, in the strictest and highest sense of the words.—Law.

The week of prayer and thanksgiving appointed by the Woman's Board of Foreign Missions, which has just closed, has been observed no doubt by all the auxiliaries of the W. F. M. Society of the Church. The week was observed by the auxiliaries of the various Methodist charges in Dallas, under the direction of Mrs. R. W. Thompson, District Secretary W. F. M. Society, Dallas District. The exercises were held at a different church of the city each afternoon, the various auxiliaries uniting in each service. The programme as given in the October number of the Woman's Missionary Advocate was observed, with such variations as the committee of each auxiliary saw proper to introduce from day to day, light refreshments being served at the close of the exercises in some instances, thus adding a social feature which was helpful and enjoyable. It is earnestly hoped that much good to the cause represented may be the result, both spiritually and financially, of the special period thus observed by the membership of the society, not only in our own State, but throughout the whole Church.

A VISIT TO OUR MISSION HOME.

In my Home Mission work I have lately had such rare pleasures, and does not our God always afford these to his workers? I often wonder where the sacrifice comes in. True, we have the tired bodies, the aching eyes and the throbbing heads when work is pressing, but if we were "of the world" and giving our time to its dissipations we would have all these in a greater degree; if we were devoting our energies to money-making, we would suffer more pain and not call it sacrifice, because of the glittering gain it brought to us.

The first of the rare pleasures of which I shall speak was having our annual meeting right here in Weatherford, and in our own church, and the dear workers in our own homes. I could not realize the blessing at the time, though my heart was so full of the joy of it. But how tenderly the memory lingers with us, and how sweet is the blessing left behind. Our auxiliary is taking on new life; new and higher resolves to work for Christ are animating each member who attended the meeting. Thank the dear Lord for all. Another pen appointed for that task has written an account of the meeting, so I will pass on. A week after it closed I was called to Dallas to a meeting of the Board of Directors of our Mission Home in that city. Going a day before the meeting, I was entertained by that tireless worker, Mrs. L. P. Smith, Corresponding Secretary of the Woman's Home Mission Society of North Texas Conference. It was a rare pleasure to be with her and to meet her lovely "little mother," but there was still another great pleasure—Miss Belle Bennett was a guest there also, and I had a day and night with her. Miss May Helm has so truly pictured her in a late issue of Our Homes that I will add no more, only to say, she is all of that and more. The next morning we drove out to our Mission Home and held our meeting in the guest chamber. After going carefully over the work of the past year and planning for the coming, we adjourned for dinner. Such a beautiful table was spread before us by the girls; not only beautiful, but good and substantial. True, generous contributions had been made by the Dallas ladies, but the dinner was beside that a credit to the cooks now in the Home. And, indeed, improvement and excellence marked every feature of the work there. The matron, Mrs. Rankin, has surely impressed her remarkable character on the institution and has it well in hand. "Oh! Sister Armstrong," she said, "I get along so much better than when you were here in the spring." She has thrown her strength and heart into it, and her beaming face shows it is giving her back such satisfying returns.

At 3 o'clock we met with the local

Rescue Society in the large dining-room of the Home. This society, consisting of members from all the leading Churches of Dallas (all denominations), has been at work for several years, first as King's Daughters. They are a true and faithful band, and have done noble work for the Master. The meeting was more of a devotional than business character. Well, it was more of a love feast. Miss Bennett spoke of her joy in being with us, and of feeling so sensibly the presence of the Holy Spirit in the Home. Mrs. Smith praised the Lord for that, and the blessing of having Miss Bennett with us. Then a note of praise to Him who hath loved us and given himself for us was taken up, and we had a melting, rejoicing season. The poor girls, houseless, homeless, but for this home; hopeless, but the hope inspired there; friendless, but for "Him who gave himself even for them," joined in the general thanksgiving and expressed much gratitude for what was being done for them. They gave, indeed, touching and beautiful testimonials. I could not linger another day and night in the Home, to be with Mrs. Rankin and to see more of the work being done. It was, indeed, very gratifying; such a sweet spirit of sisterly kindness seems to prevail among the girls, manifesting itself in words and deeds of helpfulness to each other, but above all was the devotion they manifested toward the noble woman who has "left the world" in a large sense and gone there to be a mother to them. Soon after the meeting was over I was called back to the dining-room to see "Little Maimie," of whom I wrote on my former visit. She now has a position in a good family in Dallas, and had only gone to the Home to attend the meeting. She met me tearfully, telling me that the little baby she had given away when I was there was dead. "Dead and buried," she said, "and they never let me know it, but I am glad to know it is safe in heaven, and will never have to suffer like I have." I tried to comfort and encourage the poor hard-used girl as best I could. "Yes," she said, "it will help me to be good and get to heaven to know it is there!"

I found only eight of the girls that were there in May. On inquiry, I heard that most of them had positions as house and kitchen girls and were doing well. Some had gone home to their parents, and several had returned to a life of sin. I found "Carl" still there, the poor, degraded 14-year-old child of whom I wrote before. She is one of the most willing, helpful girls in the house and has learned to read. Oh! if we Christian women on the outside could learn to say with the Master, "Neither do I condemn thee" (to be stoned to death), how much more helpful we could be to this unfortunate class of sinners; but instead, we cast stones ourselves, stones of suspicion, indifference and hopelessness in this work. Perhaps the one that strikes most surely to the death is hopelessness. "It's no use, they will never do any better." Hard, cruel words that strike the death knell of hope and endeavor. Many who do not say this in words say it virtually by withholding their support. As an officer of our conference society I must say that examination of figures show that we are not doing our duty toward this institution. So few of the auxiliaries of Northwest Texas Conference are sending the one dollar a month asked for for current expenses, and not one room has been furnished by the auxiliaries of our Conference Society. Corsicana auxiliary has helped in furnishing the operating room; in this they were nobly aided by the other societies of that city. The Episcopal Guild, mainly, I think, or perhaps our auxiliary there aided the Guild—I have forgotten. But we ought to do something in this line. Surely a district could furnish a room if our auxiliaries will not. Outside of the bedclothes, pillows and a rug, twenty-five dollars will furnish a room. The bedclothes can be made with little expense; a strip of rag carpet will answer quite as well as a rug—say three yards. None of the bedrooms are carpeted all over. An iron bedstead, three-quarter size, a small dresser, washstand and a low rocker is the usual furniture. Let us furnish the five unfurnished rooms this winter. But the one dollar a month for current expenses of the Home is our first duty. Boxes of women's and infants' clothing are always useful there, as well as unmade material for either. I must not forget to mention the prayer-meeting held with the girls the night before I left. The spirit was present

and eight impenitent girls knelt for prayer, very evidently under deep conviction. Miss Martin, our former housekeeper, has been a spiritual power there and greatly aided in the devotions. God bless her! How much we missed the dear, kindly face of Sister Johnson and how we grieve that her assistant, Sister Carroll, has been ill ever since our meeting. God bless them and help us to aid in carrying on their good work.

MRS. C. C. ARMSTRONG.
Weatherford, Texas.

ANNUAL CONFERENCE NOTICES.

RATES TO EAST TEXAS CONFERENCE. I have communications from Kansas City, Pittsburg & Gulf, Southern Pacific, I. & G. N., Houston, East & West Texas, Cotton Belt (have not heard from T. & P. and M. K. & T., but am sure they will join in the rate) stating they will put on sale round trip tickets without certificates to Beaumont, December 5 and 6, good until December 14. Let each one inquire at his ticket office at once for rates, so that if the agent has not, he may get instructions. R. J. BIRDWELL.

NOTICE, EAST TEXAS CONFERENCE. The Kansas City, Pittsburg & Gulf R. R. will sell tickets to the conference at Beaumont for one and one-third fare round trip. J. W. JOHNSON.
Atlanta, Texas.

EAST TEXAS ANNUAL CONFERENCE NOTICE. The class of the fourth year will please meet the committee on Tuesday, December 6, 9 a. m., at First Church, Beaumont, Texas. D. F. C. TIMMONS.

EAST TEXAS CONFERENCE. Will the presiding elders furnish me at once the names of candidates for admission on trial, local preachers for ordination and delegates, together with the postoffice address of each one. Let the preachers who intend to bring their wives notify me at once. Please let names reach me not later than the 10th of November. Rates on all roads; full particulars announced later. R. J. BIRDWELL.
Beaumont, Texas.

The presiding elders of the East Texas Conference will meet at the Methodist Church, in Beaumont, on Tuesday, December 6, at 9 a. m. JOHN ADAMS.

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REMEMBER, however, that as heretofore the I. & G. N. will sell Holiday Excursion Tickets to the Southeast, December 20th and 21st, limit 30 days, at rate of one fare for the round trip, affording an excellent opportunity to visit the dear old folks at home.

For full particulars, apply to nearest ticket agent I. & G. N. R. R., or D. J. PRICE, G. P. and T. A., Palestine, Texas.

Special low rate tickets to points in the Southeastern States will be sold by the Texas & Pacific Railway Company from all points on its line, December 20 and 21, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Years, namely: New Orleans, Shreveport and Memphis. It is with a feeling of pleasure and pride that we offer you the best passenger service in the South.

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Fort Worth, December 5 and 6, Farmers National Congress, one fare for the round trip, on the distance plan; limit tickets December 15.

Houston, December 5 to 10, Fruit, Flowers and Vegetable Festival; tickets limited to December 12. Special one cent a mile rate to Houston on December 6 only, account F. F. V. Festival.

Fort Worth, December 1 to 5, Grand Baptist Rally, one and one-third fares, on the certificate plan.

Hot Springs, November 29 to December 6, Grand Lodge Mosaic Templars of America; one and one-third fares, on the certificate plan.

Clarksville, Texas, Annual Conference A. M. E. Church, December 12, 13 and 14; December 21 for final return.

Denison, Texas, December 7 to 12, West Texas Conference M. E. Church; certificate plan.

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North Texas Conference.

Sherman District—First Round.	
Bells Circuit.....	Dec. 10, 11
Denison mis.....	Dec. 17, 18
Whitesboro sta.....	Dec. 24, 25
Collinsville cir.....	Dec. 31, Jan. 1
Sherman cir.....	Jan. 7, 8
Pottsville and Preston.....	Jan. 14, 15
Willow Street.....	Jan. 21, 22
Travis Street.....	Jan. 22, 23
Van Alstyne.....	Jan. 28, 29
Howe cir.....	Feb. 4, 5
Denison sta.....	Feb. 11, 12
Pilot Grove.....	Feb. 18, 19
Whitewright.....	Feb. 25, 26
Whitesboro cir.....	March 4, 5
Gordonville.....	March 11, 12
Gunters mis.....	March 18, 19

Northwest Texas Conference.

Abilene District—First Round.	
Abilene sta.....	Nov. 26, 27
Hairsta.....	Dec. 3, 4
Midland sta.....	Dec. 10, 11
Big Springs sta.....	Dec. 17, 18
Albany and Moran.....	Dec. 24, 25
Putnam mis.....	Dec. 31, Jan. 1
Cisco sta.....	Dec. 17, 18
Eastland cir.....	Dec. 17, 18

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Abilene mis.....	Dec. 20
Buffalo Gap cir.....	Dec. 22
Colorado sta.....	Dec. 23
Colorado mis.....	Dec. 30
Snyder cir.....	Dec. 31, Jan. 1
Merkel and Sweetwater.....	Jan. 7, 8
Anson cir.....	Jan. 11
Cottonwood cir.....	Jan. 14, 15
Clairemont cir.....	Jan. 18
Roby cir.....	Jan. 21, 22
Clear Fork mis.....	Jan. 21
District Stewards will meet at Abilene, 7 p. m., December 6, 1898. District Ep- worth League Conference will meet at Abi- lene, January 27, 28 and 29, 1899.	

Corsicana District—First Round.

Corsicana sta.....	Dec. 8
Corsicana cir.....	Dec. 9
Powell mis.....	Dec. 10, 11
Rice, cir.....	Dec. 14
Kerens cir.....	Dec. 16
Brandon cir.....	Dec. 17, 18
Frost cir.....	Dec. 20
Blooming Grove and Cryer Creek, at Hubbard City.....	Dec. 22
Barry cir.....	Dec. 24, 25
Hubbard sta.....	Dec. 30
Dawson cir.....	Dec. 31, Jan. 1
Wortham cir.....	Jan. 5
Mexia sta.....	Jan. 6
Cotton Gin, at Campbell's Branch.....	Jan. 7, 8
Groesbeck sta.....	Jan. 12
Horn Hill mis.....	Jan. 13
Thornon cir.....	Jan. 14, 15
Armour cir.....	Jan. 16
The District Stewards will meet in Cor- sicana, December 13, 1898, at 2 p. m.	

Vernon District—First Round.

Haskell.....	Dec. 9
Throckmorton, at Throckmorton.....	Dec. 10, 11
Graham sta.....	Dec. 14
Graham mis.....	Dec. 16
Farmer, at Hawkins Chapel.....	Dec. 17, 18
Vernon.....	Dec. 24, 25
Crowell, at Margaret.....	Dec. 31, Jan. 1
Benjamin, at Benjamin.....	Jan. 7, 8
Seymour mis.....	Jan. 11
Seymour sta.....	Jan. 14, 15
Harrold, at Union Point.....	Jan. 21, 22
Chillicothe, at Chillicothe.....	Jan. 28, 29
Quinnah sta.....	Feb. 4, 5
Childrens sta.....	Feb. 11, 12
Eldorado sta.....	Feb. 16
Mangum, at Mangum.....	Feb. 18, 19
Altus, at Altus.....	Feb. 21
District Stewards will meet at Vernon, January 3, at 7 p. m.	

Waxahachie District—First Round.

Italy sta.....	Dec. 3, 4
Hillsboro sta.....	7 p. m., Dec. 9
Alvarado cir.....	Dec. 10, 11
Milford cir.....	11 a. m., Dec. 16
Lovelace cir.....	Dec. 17, 18
Itasca cir.....	Dec. 18, 19
Waxahachie sta.....	Dec. 24, 25
Forreston cir.....	Dec. 31, Jan. 1
Palmer cir.....	Jan. 2
Venus and St. P., at St. P.....	Jan. 7, 8
Midlothian sta.....	Jan. 11
Bardwell cir.....	Jan. 21, 22
Red Oak cir.....	Jan. 21, 22
Mount'n Peak cir.....	Jan. 28, 29
Crisp cir.....	11 a. m., Feb. 3
Ferris cir.....	Feb. 4, 5
Ennis sta.....	Feb. 11, 12
The District Stewards will please meet at the Methodist Church in Waxahachie, December 8, at 10:30 a. m.	

Dublin District—First Round.

Granbury sta.....	Dec. 10, 11
Stephenville sta.....	Dec. 14
Carlton cir.....	Dec. 17, 18
Dublin sta.....	Dec. 25
Bluffdale cir.....	Dec. 31, Jan. 1
Glenrose cir.....	Jan. 4
Morgan Mill, at Morgan Mill.....	Jan. 7, 8
Iredell and Walnut, at Iredell.....	Jan. 14, 15
Hico, at Fairy.....	Jan. 17
Duffau, at Duffau.....	Jan. 21, 22
Proctor, at Proctor.....	Jan. 24
Green's Creek, at Ekin.....	Jan. 26
Carbon and Gorman, at C.....	Jan. 28, 29
Rising Star and Pisgah.....	Jan. 31
Sipe Springs, at Macedonia.....	Feb. 4, 5
Desdimonia, at Desdimonia.....	Feb. 10
DeLeon.....	Feb. 11, 12
District Stewards, at Dublin, at 4 p. m., December 8.	

Fort Worth—First Round.

First Church.....	7 p. m., Dec. 5
Azle, at Azle.....	11 a. m., Dec. 5
Smithfield, at Keller.....	11 a. m., Dec. 6
Missouri Avenue.....	7 p. m., Dec. 6
Grapevine, at Grapevine.....	11 a. m., Dec. 7
Mulkey Memorial.....	7 p. m., Dec. 7
Arlington cir.....	11 a. m., Dec. 8
Peach Street.....	7 p. m., Dec. 8
Mansfield.....	11 a. m., Dec. 9
Trinity.....	7 p. m., Dec. 9
Arlington sta.....	Dec. 10, 11
Polytechnic sta.....	Dec. 11, 12
Burleson, at Crowley.....	11 a. m., Dec. 13

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Marystown and Joshua, at J.....	11 a. m., Dec. 14
Covington, at Covington.....	11 a. m., Dec. 15
Blum, at Blum.....	11 a. m., Dec. 16
West Cleburne, at Bono.....	11 a. m., Dec. 17
Cleburne.....	Dec. 18
Cresson, at Cresson.....	11 a. m., Dec. 19
East Cleburne, at Price C.....	11 a. m., Dec. 20
Glenwood.....	7 p. m., Dec. 21
District Stewards' meeting at First Church, Ft. Worth, December 27, at 9 a. m.	

Brownwood District—First Round.

Center City cir.....	Dec. 3, 4
Goldthwaite.....	Dec. 4, 5
Lometa, at Lometa.....	Dec. 6
Mullin, at Center.....	Dec. 7
Fleming, at Fleming.....	Dec. 10, 11
Comanche, at Mesquite.....	Dec. 11, 12
Comanche sta.....	Dec. 13
Santa Anna, at Santa Anna.....	Dec. 17, 18
Blanket, at Blanket.....	Dec. 21
Bangs, at Bangs.....	Dec. 24, 25
Indian Creek, at Aswalt Chapel.....	Dec. 31
Brownwood.....	Jan. 3
Glen Cove, at Glen Cove.....	Jan. 6, 7
Coleman.....	Jan. 7, 8
May Circuit, at Holder.....	Jan. 14, 15
Robert Lee, at Hayrick.....	Jan. 21, 22
Ballinger.....	Jan. 24
Winters, at Bowman.....	Jan. 25
Decker, at Spring Creek.....	Jan. 28, 29
District Stewards' meeting at Brownwood, December 14, at 10 a. m.	

West Texas Conference.

San Angelo District—First Round.

Brady cir.....	1st Sun Dec
San Angelo sta.....	2d Sun Dec
Sterling City.....	3d Sun Dec
Menardville and Junction.....	4th Sun Dec
Mason, at Loyal Valley.....	1st Sun Jan
Pontotoc cir.....	2d Sun Jan
Milburn cir.....	3d Sun Jan
Sherwood cir.....	4th Sun Jan
Sonora and Ozona.....	5th Sun Jan
Paint Rock.....	1st Sun Feb
The following District Stewards will please meet at San Angelo, December 15, 7:30 p. m.: G. W. Pointer, H. M. Dye, Wm. Lackey, R. M. Harmon, C. C. Patton, A. Armstrong, Ed Crockett, L. B. Cox, R. W. Foster and J. F. Cowser. Let each pastor see that his District Steward is present.	

Llano District—First Round.

San Saba sta.....	1st Sun Dec
Cherokee cir.....	2d Sun Dec
Kingsland cir.....	3d Sun Dec
Selma cir.....	1st Sun Jan
Bandera and Medina, at Bandera.....	2d Sun Jan
Blanco cir.....	3d Sun Jan
Willow City cir.....	4th Sun Jan
Round Mountain cir.....	at Rockdale
Boerne cir.....	5th Sun Jan
Boerne cir.....	1st Sun Feb
Center Point sta.....	2d Sun Feb

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

ANDERSON.—Mrs. Sallie Anderson (nee Laird), aged 28, died at Richland, Navarro County, Texas, October 7, 1898, after an illness of several months. Toward the end of life she suffered much, but maintained her integrity as a Christian, and died in the comforts of the Christian's faith. She leaves a husband, children and other relatives to mourn their loss; but she has exchanged a world of grief and suffering for a bright and enduring home in heaven. In her suffering she did not forsake the blessed Christ, and now that she has gone to be forever with him, let us cheer up and meet her "In the sweet by and by."

G. J. IRVIN, Pastor.

ORRELL.—Willie L. Orrell, son of R. P. and Bettie Orrell, died at his home near Leakey, Texas, October 7, 1898. He was in his seventeenth year, and a member of the M. E. Church, South, for the past four years. He was an active member of the Epworth League and a loyal supporter of the enterprises of the Church. He is sadly missed. The very right hand of his father, idol of his mother, a guide and shield to his brothers and sisters, so beloved by his associates as to early lead them. His cheerful, happy face was welcome everywhere he went. We are sadly in need of such young men. This community is poorer, but heaven is richer. Our Father, help us all to be submissive to thy will.

C. G. JARVIS.

LOFTON.—Ina Clare was born September 9, 1897, and departed this life October 7, 1898. She was the infant daughter of James and Mabel Lofton, Brookston, Texas. She was a very sweet babe, unusually bright for her age. The tenderest, sweetest flowers are of shortest life. They lose their glory and waste their fragrance on the passing breeze; but the body of this, the rarest of earthly flowers, was planted for the resurrection of the glorious body, while its angel spirit was caught away to a happy state in the heavenly world. Its smiles faded on earth, but exhibit the glory of immortality above. A little angel, with a little harp, has taken its place in the seraphic host to chant hosannas to the Lamb forever.

J. A. OLD.

JONES.—Mrs. Onie E. Jones, wife of J. W. Jones and daughter of Rev. E. M. Woods, was born in East Tennessee, June 30, 1856, and died at Goldthwaite, Mills County, Texas, October 28, 1898. She was converted and joined the M. E. Church, South, early in life and was true and faithful until death. Death came unexpectedly, but she was ready. A long funeral train followed her remains to the last resting place. In 1874 she was married to J. W. Jones, in Hood County, Texas. Nine children were the fruits of this union. Four of the children have gone to heaven. She leaves five weeping children and a heart-broken husband to mourn, but not as those who have no hope. May there be a happy reunion of this family in heaven when this life is over, is my earnest prayer.

G. W. TEMPLIN.

BOONE.—Mary Cornelia Mountcastle was born in McMinn County, Tennessee, March 19, 1846. She professed religion and joined the M. E. Church, South, when quite a child. She came to Texas with her parents in 1880, and lived with them at Allen, Texas, until April 8, 1888, when she was married to T. C. Boone, of McKinney, Texas. On her removal to this city she promptly united with the Church and lived a consistent member until called to the Church triumphant, October 28, 1898. I visited her in her last sickness, and was with her a few hours before her death. She was conscious of her approaching end, and assured me that all was well. Her only regret at going away was leaving her husband and her little nephew, whom she had taken to raise and to whom she was much attached. She had no children. Her brother, Rev. W. D. Mountcastle, and his daughter, Miss Willie, of Paris, and her sister, Mrs. Cox, of this city, were

the only relatives permitted to be present at her death. These mourning ones, with a sympathetic company of friends, followed the remains to Allen, where we laid her down beside her father and mother to await the resurrection of the just. Sister Boone was a great sufferer; but she is at rest. As we stood with heads uncovered at her grave we breathed a prayer that our last end might be like hers.

McKinney, Texas. J. W. HILL.

STRAIN.—Mrs. Eliza A. Strain was born in Morgan County, Ky., October 9, 1845; was married to John C. Agee, March 17, 1867, with whom she lived happily for several years. Her second husband was James Strain, who lived but a short while after their marriage. She survived him about four years, departing this life September 14, 1898, at the home of her son-in-law, Wm. S. Griswell, in Whitesboro, Texas. Having been converted in early life, Sister Strain was always a consistent member of the Church. Her experience of grace was deep and rich, her whole character beautiful and well rounded. She possessed in eminent degree the power of patience and cheerfulness under bodily sufferings. For three years she was confined to her room and bed from rheumatism, but out of the fiery trials she is now forever delivered. Her end was peace—sweet, heavenly, divine.

S. C. RIDDLE, Pastor.

ELLISTON.—Sarah Jane Elliston was born in Taylor County, Ga., October 23, 1863, where she was reared. She came to Texas in the fall of 1897. After several months' suffering she died, October 30, 1898, at Birdston, Navarro County. She joined the Church about twenty years ago, since which times he has lived a devoted and happy Christian. Her suffering was severe and very annoying, being a disease of throat and lungs, but through it all she was patient, and while she had no hope of recovery, she was resigned to the will of God. She expressed no fears, but said triumphantly she was "going home." Truly our people "die well."

G. J. IRVIN, Pastor.

JOINER.—Died, June 10, 1898, at the home of her daughter, Mrs. J. O. Shultz, Midlothian, Texas. Mrs. Mira C. Joiner, aged forty-eight years. She was the daughter of Elva A. and Wm. Carson; was born and raised in Tennessee; was converted and joined the M. E. Church, South, at six years of age, and was an active member of the same until her health failed a few years ago. She was for years a resident of Waxahachie, and for several years of that time a most efficient secretary of the Woman's Missionary Society; also of the W. C. T. U. She leaves four daughters and two sons to mourn their loss. May they be ready to meet her in the resurrection morning.

A FRIEND.

MOORE.—Mollie L., the wife of Griff Moore, was born in Maury County, Tenn., March 9, 1848, and died at her home at Maxey, Texas, September 16, 1898. She leaves to mourn her death nine children, seven of whom are members of the Methodist Church, and are trying to rejoin her in heaven. Sister Moore was converted and joined the Methodist Church in September, 1882, and has ever since been faithful and consistent, as a host of witnesses testify. She was not loud in profession nor noisy in practice, but quiet and modest, yet her life was one of devotion. Her abundant fruit was more the result of deeds than of words; and yet she was a faithful and efficient Sunday-school teacher. Her aim was to do good however, wherever and whenever possible. She was a saint in practice, a soldier in active service. In the front ranks she kept her place from the hour of enlistment until she was promoted to a heavenly rank.

J. A. OLD.

GILL.—Brother P. J. Gill, of Bastrop, Texas, died in Marlin, Texas, Friday night, September 23, 1898. He was born in Maury County, Tenn., October 17, 1845; came to Texas in 1850, and settled with his parents, R. R. and Mrs. F. M. Gill, in the town of Bastrop. He was married to Miss Mary Abbie Moore in 1875; was converted and joined the M. E. Church, South, in June, 1879, during the pastorate of the writer. Bro. Gill was a noble Christian man in every respect. Everybody loved him. It was very touching to see the laborers on his farm, gathering around the coffin with eyes streaming with tears, to get a last look at the face of one who had always walked uprightly, done justly, and loved mercy. It was a worthy tribute to the worth and goodness of one whom they loved. He leaves two lovely daughters, three brothers and a sister, besides a host of friends, a number of preachers

included, to weep his departure. I had the privilege of ministering to him in his last illness, and I never witnessed more patience under so much suffering. His wife preceded him only about one year, and doubtless they are mingling their voices in the anthems of the skies. "Our people die well." Glory to God for a salvation that saves.

W. WOOTTON.

WHITLOW.—Mrs. Allie L. Whitlow was born August 12, 1864, in Hubbard City, Texas, and died May 7, 1898, near Kerens, Texas. She was the daughter of John E. and Sarah J. Trimble. She professed religion and united with the M. E. Church, South, in 1882. Being a relative of my wife, it was my privilege to officiate at her first marriage to John R. Inmon, July 5, 1882. After the death of her first husband she was again married to Mr. Whitlow in 1890. When I first married Cousin Allie, she was a bright, beautiful girl in her teens, and being so happily married bade fair to live a long and happy life; but alas! she was called to drink the cup of sorrow soon in the loss of her first love, and also two sweet little children. In all this maintained her Christian integrity, and died a happy, peaceful death, telling her loved ones she "was ready and would soon be with her precious Savior." She leaves a husband and six children, besides a mother, two brothers and two sisters to mourn their loss. To her numerous relatives I would insist that we all live faithful. If so, we'll soon meet Allie in the land where parting will be unknown.

FINCH M. WINBURN.

SHINE.—Mrs. Mary A. Shine (nee Stallings) was born in Butler County, Alabama, November 24, 1819, and passed away at the residence of her son, in Madison County, Texas, October 28, 1898. She was married to Mr. D. B. Shine, January 22, 1835, and moved to Texas in 1858. Sister Shine embraced religion and joined the Methodist Church when eleven years of age, and lived a consistent member until called away by death. In a letter from her daughter, Mrs. Eads, of Huntsville, are the following words: "There never was a more devoted, loving, kind and tender mother, always pointing us to our Savior, teaching us to trust him. Her Bible was her daily companion, and the last words we could catch from her dying lips she was praising the Lord." Sister Shine called her children to her bedside and told them she was going home, and begged them to meet her in heaven. May God pour into the hearts of the bereaved relatives of Sister Shine the oil and wine of his grace, and help them so to live that they may all meet her in the mansions of glory.

W. W. HORNER.

ALEXANDER.—Died, at Petty, Texas, on October 22, 1898, little Travis, infant son of Billy and Minnie Alexander. Little Travis was only two months and twelve days old, but he had lived long enough to entwine himself around the hearts of his parents and their many friends; but he is gone now, to come back no more. Brother and Sister Alexander have four other little ones gone, and little Travis has gone to be with them. To the bereaved parents we would say, weep not, they will be waiting at the beautiful gate for you. Their pastor,

W. H. BROWN.

ANDRESS.—After three hours of pain from heart disease the angel of death entered and claimed as his own one of the precious gifts of that home, Melina Andress. She was born December 20, 1858, and died October 23, 1898. She was converted and joined the Methodist Church, South. She has lived a Christian life up to the last moment of her life. All who knew her loved her. She leaves a host of relatives and husband and six little children to mourn their loss. She gave her husband to understand that death had no sting for her; yea, she seemed then to realize that the angels hovered over her and were ready to waft her immortal spirit to the celestial realms of an endless eternity; so husband and children, brothers and sisters, grieve not for your departed one, as one without a hope, for that sweet voice that used to cheer your home by singing the songs of earth has been transposed into that of an angel and is now enlivening heaven by chanting the sweet anthems of paradise; yea, those precious hands that used to minister to you are perhaps this moment outstretched to earth, beckoning you to come higher to join her in singing praise to the Savior. While the vacant seat in your house brings sorrow

and sadness to your hearts, may God help you to become perfectly reconciled to his will and receive comfort from the fact, that while your home has been made sad and gloomy, heaven has been made richer and sweeter than ever before. Precious in the sight of the Lord is the death of his saints. Now, dear father, children, brothers and sisters, never will her happy smiles and cheering words greet us in the house again; but blessed be His name if we live right we will some day greet her in the blissful realms of peace, where there is no sorrow, no sin, no pain, no death. Yea, as I pen these words the thought comes rushing to my mind that notwithstanding I have one more child less on earth, I have one more in heaven. Will dear Melina Andress' death bring blessings to us all. Her father,

W. H. WHITTINGTON.

Devers, Texas.

VANCE.—Robert M. Vance was born February 16, 1845, and died August 18, 1898. Bro. Vance was converted and joined the Methodist Episcopal Church, South, in early life; was married to Miss Carrie Montgomery July 21, 1892. The writer has been intimately acquainted with Bro. Vance for fourteen years, and always found him to be a warm, open-hearted man, and for several years he had charge of three orphan children to raise and care for, which was the burden and delight of his heart. After his marriage to Sister Carrie they lived happily together until his death. The last two years of Bro. Vance's life he seemed to grow more rapidly in the Christian graces, and delighted to talk about his heavenly home; and the last words that he spoke on earth were "Heaven, sweet heaven!" May the grace of our divine Lord comfort and sustain the bereaved wife and the orphan children that he raised.

T. B. VINSON.

EVANS.—Mrs. Rachael Evans (nee Davenport), wife of Reuben Evans, near Davenport, Bexar County, Texas, was born March 20, 1865, was married to Bro. Reuben Evans November 17, 1897, and died October 28, 1898. Thus ended, in less than one year, a sweet and happy married life. But this happy bride and young mother was not taken by surprise and thus captured by the enemy, for she had been a true and faithful soldier in the army of the "Great Captain" since a girl, and was well drilled in the tactics of obedience, faith and love. Anticipating a possible departure in her suffering, she lovingly informed her husband and "dear ones" that if the worst should come she was ready; meaning, she had nothing to do but to die. Such is the triumphant exit of the true Christian. Oh, that men would praise God for his unspeakable gift! She leaves a suffering and desolate husband and a sweet little girl; also, many loved ones in sorrow. But they all "know where to find her." May they all meet in heaven.

ALANSON BROWN.

THE REST.

Two painters each painted a picture to illustrate his conception of rest. The first chose for this scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of the branch, almost wet with cataract's spray, a robin sat on its nest. The first was only "Stagnation;" the last was "Rest." * * * Christ life outwardly was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when his enemies were dodging him in the streets of Jerusalem, he turned to his disciples and offered them, as a last legacy, "My peace."—Henry Drummond.

PERFECT HAPPINESS.

Perfect happiness is not to be won in life's exalted moments. It is in so ordering our daily lives that we are in perfect harmony with those with whom God has called us to live. To be heroic and noble in the eyes of the world will not bring us happiness if our daily associates know us to be mean and selfish in the little actions of every-day toll. "Charity begins at home," and it is "at home" we must look for happiness if we would have happiness in its highest and most durable sense.

MOBILE MOBILIZING

Rising as One Man in Defiance of the Enemy of Health, Led to Victory by Dr. Harter's Iron Tonic.

The One Remedy That Rout's Rheumatism, Dyspepsia, Kidney, Liver and Stomach Disorders, Nervous Troubles, and All Ills Resulting from Bad Blood.

The People Tell Their Troubles and What Cured Them, and Advise Their Neighbors of the Cheapness of Getting Well.

ALABAMA AILMENTS ABUNDANTLY ABOLISHED.

[From the Mobile (Ala.) Register.]

Mobile has risen en masse to overcome the enemy. It is not Spaniards this time, though Mobile and Alabama have done their noble share against the hated dons. It is disease, ill health, the destroyers of happiness and life. Mobile has found the ammunition, the armament, the proper defense against the most insidious foes of mankind, that unfit the human frame for fit working and wreck human lives.

Dr. Harter's Iron Tonic has come among us, and raised an army of healthful admirers, who are ready and anxious to do battle for the cause of good health by telling mankind in general of the direct benefits they have personally received from its use. It is a noble cause, the spreading the news of the possibilities of escape from the thralldom of such wretchedness as ill health brings.

It was our own brave Hobson's Choice at Santiago that effectually corked the bottle; it is Hobson's choice with all users of Dr. Harter's Iron Tonic to get well. There is nothing else for them to do.

Our reporter has circulated among the people of Mobile and interviewed them regarding the benefits desired from the use of Dr. Harter's Iron Tonic. There is no hesitation on the part of any one who has used this superb remedy in telling of the benefits and renewed health it has brought. Our readers, who know the people who bear witness to the merits of the remedy will appreciate the fact that they are not persons given to loquaciousness or to talking unless they mean what they say.

Hear them:

Mrs. A. J. Piele, of Marine and Augusta streets, spoke of the remedy thus: "My little son was much run down, with appetite gone, pale and puny and nervous. I got him to take Dr. Harter's Iron Tonic, and he liked it, because it was so unlike medicine, he said, and he began to improve at once. His appetite came back, he gained in flesh and became altogether like his old self in a short time. You can understand why I am a friend of Dr. Harter's Iron Tonic."

Those who have had, or still have, rheumatism, can appreciate the hilarity that characterizes Amelia A. Jones' talk about Dr. Harter's Iron Tonic. She is resident at 519 Dauphin street, and was engaged in her labors as laundress when interviewed.

"It's over two years that I've had rheumatism," said Miss Jones, "and I've suffered all the torments you can imagine, being thus afflicted and still having to work. But seeing in the paper that Dr. Harter's Iron Tonic was a cure for my complaint, I commenced its use. From the very first dose I began to improve, and now I do my work without ever thinking of the old trouble. I couldn't even walk for a long time, but now walking is a joke, and I walk anywhere and think nothing of it."

It was a pain in the chest that drove James Johnston, of 309 North Royal street, to take Dr. Harter's Iron Tonic. "I was advised to take it," he said, "and didn't quite see why it could be expected to do me any good, but I took

it, and now I'm all right again, and entirely cured. It's a wonderful remedy."

When the kidneys and liver are clogged up it is hard to make yourself think you're well. Marcus Ward, who is a clerk, and lives at 560 Dauphin street, remarked anent Dr. Harter's Iron Tonic, thus:

"One bottle fixed me out all right. My back had troubled me for some time, and the doctor said it was kidney and liver trouble, but he didn't help me any, so, as every one else I knew was taking Dr. Harter's Iron Tonic, I tried it. As I said, one bottle did the business. I am well and hearty, and free from ache and pain after taking this one bottle."

When a man has suffered martyrdom for two years with rheumatic pains he is usually glad enough of a chance to tell of being freed from his serious trouble. M. J. Rice, of Warren and Palmetto streets, was glad enough to be able to tell of what cured him:

"I think I took every remedy that was recommended to me as being a cure for rheumatism, for over two years, and I never got any relief until I commenced to take Dr. Harter's Iron Tonic. It took three bottles to effect a cure, so bad was my complaint, but I haven't had a touch of the old trouble since, and I know it is Dr. Harter's Iron Tonic that has done the business."

At 100 Congress street, Miss M. A. Ryan wanted to tell the public of the benefit she had received from Dr. Harter's Iron Tonic:

"It is only a single bottle I took," said she, "as my troubles were not numerous or very deep seated. I needed a tonic, and my appetite wanted rejuvenating, and Dr. Harter's Iron Tonic was effective for both purposes. I am very much pleased with the results I received from the single bottle of the medicine."

Miss Lizzie Montell, of 205 St. Michael street, was troubled, like Miss Ryan, with loss of appetite, a seemingly simple thing in itself, only it usually indicates indigestion, liver trouble or a dyspeptic tendency. She said in the reporter's presence how glad she felt that she had found Dr. Harter's Iron Tonic:

"Nothing did me any good till I began to take Dr. Harter's Iron Tonic. I got better right away, then, and after one bottle only I find my appetite entirely restored, and I eat more heartily than ever, it seems to me, and my food does me good."

Even cooks have troubles, some times. Elizabeth A. Jones, of 414 Dauphin street, is a cook, and had her troubles, till Dr. Harter came along and disposed of them.

"It is over five years I've had rheumatism, besides kidney troubles. What I suffered no one knows who hasn't had such a combination and couldn't get it cured. Then I read in the papers of Dr. Harter's Iron Tonic, and how it cured my diseases for others, and I got a bottle and took it. Before I got half through with that one bottle I began to feel lots better, and when I finished it I was as well as ever I was. I was more benefited by this medicine than any other I ever took."

Three other residents of 414 Dauphin street testified to the health giving qualities of Dr. Harter's Iron Tonic in their own individual cases, as follows:

Benjamin Gilmore said he had tried a number of remedies to purify his blood and put himself in healthy shape, but Dr. Harter's Iron Tonic was the first remedy to do him permanent good.

W. A. Baker was long troubled with nervousness and insomnia, and when sleep did come it was restless and unsatisfactory. His general system was out of order, and he knew it, but a remedy was hard to find. His friends in the same house being all admirers and users of Dr. Harter's Iron Tonic, he began its use himself, and was promptly relieved and his sleep and appetite became normal at once.

James H. Moore found it difficult to secure a remedy for restoring his appetite. Food was nauseating and unwelcome, until he, too, joined the Dr. Harter procession, and at once his appetite was restored. "Fifty per cent a better man," he calls himself now.

William J. Campbell, of 402 Augusta street, son of John J. Campbell, proprietor of the "Two Brothers" saloon, remarked about the medicine.

"My face and neck were all broken out, owing to a blood disorder that it seemed impossible to reach and correct. My whole system was in bad condition. I tried remedy after remedy, and got worse rather than better. I felt like hiding myself. An intimate friend told me of Dr. Harter's Iron Tonic, and I got a bottle to try. The first bottle helped me, and by the time I finished the third the eruption had entirely disappeared and I found myself perfectly well, in looks and feelings."

Inflammatory rheumatism has few equals as a genuine producer of pain and suffering. B. Sossaman, of 308 Marine street, spoke of his cure from this disease, and named the remedy that cured him.

"It came on me several times recently," said he, "and I suffered pain untold. Of course, I tried to cure it. But everything I tried was a failure. Nothing helped me. I was told that Dr. Harter's Iron Tonic would cure me, and I doubted it, as so many remedies had failed, but I chanced it and bought a bottle. It relieved me immediately, purified my blood and cured my inflammatory rheumatism. I have had no trouble of any kind since taking it, and my rheumatism is gone entirely—not a twinge remains."

At the printing and bookbinding establishment of C. L. Powers, Mr. J. E. Duval, the foreman, of 32 North Water street, remarked on the benefit Dr. Harter's Iron Tonic had done in his family:

"It was my daughter was sick," said he, "and nothing seemed able to cure her. She had to take several bottles of Dr. Harter's Iron tonic to effect a cure, though she received benefit from the start. Her headaches were something terrific, but now she is the picture of health."

Postmen are much exposed. Wet or dry, hot or cold, the mail must be delivered, and it rheumatism comes as the result of exposure, trouble begins

for the letter carrier. Charles Lewis of 352 Dauphin street, is a Mobile letter carrier, and he said this about Dr. Harter and his Iron Tonic:

"I've had rheumatism and all the suffering that goes with it. But Dr. Harter's Iron Tonic freed me and made me well again. It's a great medicine."

C. W. Peters, of the firm of M. W. Peters & Bro., the saloon keepers at 601 Dauphin street, spoke in highest terms of Dr. Harter's Iron Tonic. He said:

"My wife has had bad headaches, and has been rundown generally; her blood was in a bad state; she was nervous and generally debilitated. One bottle of Dr. Harter's Iron Tonic worked wonders for her. She's as well now as I ever knew her to be."

Even aldermen seem to be possessed of human possibilities, and may become ill like ordinary mortals. Mr. W. B. Delchamps, of the job printing firm of Graham & Delchamps, on St. Michael street, who is alderman at large for the city of Mobile, and a worthy member of the city council, speaks of Dr. Harter's Iron Tonic thus:

"I've used it," said he. "It's a great remedy. I never saw such an invigorator and appetizer as it is. It does everything it claims to do, and is worthy of all that is said in its behalf."

J. A. Pope, who owns the big galvanized iron works at 515 Dauphin street, though everybody knew that Dr. Harter's Iron Tonic was the best thing to take for the many things it is known to cure.

"My mother has troubles of her own, as the saying is, and finds relief only when she takes Dr. Harter's Iron Tonic. Liver troubles, dyspepsia, nervousness, whatever she has, out comes Dr. Harter, and she's all right again soon. She wouldn't be without it."

Mrs. E. Spencer, 150 Pine street, said she took Dr. Harter's Iron Tonic for general debility, and found it a most effective remedy for her trouble. It was the greatest tonic she ever heard of, and was beneficial in many ways.

Weakness and general debility, and soreness in the chest, compelled M. A. Anderson, of 615 Canal street, to hunt for a cure. He tried several without success, until Dr. Harter's Iron Tonic was reached, when his cure of all the several afflictions was rapid and seemingly permanent.

No wonder Mobile feels kindly to its benefactor. Twenty people have been quoted in this column as being better in health for a certain remedy, in many cases where other means have been tried first, but unavailingly. These twenty people are the vanguard only—the first twenty the reporter happened to talk with. The legion he has not met and talked with about the great cure, who are better for its being, and willing to say so if asked, are not necessary for our purpose, which is simply to emphasize the fact that good health, better health is possible if all will make use of Dr. Harter's Iron Tonic.

THE DISCIPLINE OR LIFE.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school; the Master does not mind that so much for its own sake, for he likes to see his children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because he loves us, he comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like a thunder-clap startling a summer night. But one thing we may be sure of: the task he sets us to is never measured by our delinquency. The discipline may seem far less than our deserts, or even to our eye ten times more. But it is not measured by these—it is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father. The discipline of life is a preparation for meeting the Father. When we arrive there to behold his beauty, we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall see God. That explains life—why God puts man in the crucible and makes him pure by fire.—Henry Drummond.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair

REV. J. K. HARPER.

Jasper Kennon Harper was a member of the Rio Grande Mission Conference at its inception in 1859. When the writer first knew him he was not more than twenty-five years old. He was a man of fine physique at that time, the picture of robust manliness. Yet was he ungainly, and at times even uncouth, in appearance, because he affected to despise the conventionalities of polite life. This was always a weakness—always embarrassing; and yet because of the sympathy of a few indiscreet friends, he forebore in the matter of dress, to change his manner of life.

His mind was broad and strong, a gem of purest ray, which, in spite of its setting, shone like a star. He was a close student, and, for a young man, a great preacher. He wielded a facile pen, and aspired to authorship. The writer has seen the manuscript of an English speller and a system of geography, which, had he lived, would have been given to the public, and which it is believed would have held a useful place in the world of letters. He was deeply pious. His prayers, his songs of praise, his sermons saturated with the Spirit of God—all these linger in the mind and bear testimony to his power with men and with God.

But he died young. Before he reached his prime, while still climbing up the hill of usefulness and renown, he fell. "He fell like a martyr—he died at his post." Beside his grave the writer has stood and wondered at the mysteries of providence—wondered why the strong and able and consecrated should be taken, while the weak and less fitted for work should live on in a world where so much is to be done. His final resting place is beside the beautiful Medina River, in Bexar County, Texas.

JOHN S. GILLET.
Pearsall, Texas.

JUDGE CLINT'S CHARGE.

I would be glad if every reader of the Advocate and all the citizens of our state would read the charge of Judge Charles F. Clint in the Jones case, published in the Dallas Daily News of November 2, especially that part of it in which he states: "There is no higher and unwritten law known to Texas jurisprudence, under and by virtue of which a jury can take the bits in its own mouth and run roughshod from the law and facts in the case." Human life is held in too light esteem, not by the law, but by the bluntness and lack of consideration in the public mind, and such deliverances as this is educative, and will tend to make men consider that we do not live in a wild west of semi-civilization, but in a land of righteous law and order. Whatever the issue may be, Judge Clint's charge in this case is monumental, and entitles him to the highest respect and gratitude of all who value human life and would uphold the dignity of law.

CHARLES S. FIELD.
Alvarado, Texas.

MOORE CIRCUIT.

Talk about poundings! We get 'em nearly every day—sausage, spareribs, backbone, buttermilk, butter, sweet milk fresh every morning, wild turkey, tame turkey, venison fresh, fat and fine, honey, mince meat, canned peaches, plums, and many other plum good things. While I was gone one day a clever Catholic brother slipped us in a nice load of wood, a Mexican cut it up for a pair of old pants, and now we are sitting up by a fine warm fire, popping corn, parching goobers, reading the Bible and other good books, chatting with an occasional neighbor, praising God in song and prayer from our cozy hearts and home, while the

wintry winds whistle without and the dreary rain drops down on the roof.

But above all this, and back of all this, beyond all this, and below all this, is a burning desire that my people may be saved from their sin. O that they may know the deception of the devil, and "taste and see that God is good." O for power to show men by word and works the pure and perfect and happy way of life, which will lead by "the still waters," through "green pastures," only in "the shadow of death," then to heaven.

Pray, people! The Christian is crazy who thinks he can characterize Christ without prayer. The sinner is a fool who thinks his clever spots will save him. He has but struck a cheap rate on some reclining chair car to the regions of the damned, whence no returning train ever comes.

Don't fling away these little workless days and long winter nights on novels and nothings. Read the Bible; don't lip it, but teeth it and chew it and swallow it. O for appetites for the Word of God! Thirsty thinker, it is the water of life and bread for your starving soul. Read good books; there are bushels of them, and barrels of bad ones. You can buy or borrow a volume of the best thoughts of the best men that have ever lived and are living, and associate with them at your leisure. What a wonderful privilege! Let us grasp the rich and rosy opportunities, and make for ourselves a life as bright and useful as the radiant sun, and as tender and beautiful as the silver moonbeams falling sweetly about some angel's couch.

NATH.

FOR DISTRICT STEWARDS.

Some of our district stewards are adopting a plan in making the assessment for the presiding elder's salary that I object to: First, because they have no authority to adopt such a plan, and, second, that plan is not the best. Instead of making an estimate of the amount necessary for the salary and traveling expenses of the presiding elder they make his salary a certain per cent of the salaries of all the pastors in his district. The District Stewards, after estimating the traveling expenses and salary of the presiding elder, are to apportion the same to the several charges of the district, according to their ability. The stewards of each charge are to add the amount (not the per cent) apportioned to their charge to the allowance for their own preacher and its collection provided for in the same way. It is evident from paragraph 195 in the Discipline that no per cent plan was provided for, and the ability of each charge is to be considered. The ability to pay the presiding elder must be taken in connection with the necessary expenses of the preacher in charge. We take two charges of the same financial strength, and the best they can possibly do is to pay \$550 to preacher in charge and presiding elder. On one of these charges is a young man without any family; on the other is a man with a wife and six children. The first of these assesses for the preacher in charge \$400, the other \$500. In such a case as this (and we have them) the first mentioned ought to pay more for the support of the presiding elder than the second, because it takes more to support the preacher in charge on the second. Yet the uniform per cent plan would make the second pay more for the presiding elder than the first.

If the amount was 10 per cent the second charge would pay to the presiding elder \$10 more than the first, when the difference ought to be the other way. According to this plan and per cent the young man's charge would pay to the presiding elder \$40, and the charge with a man with a wife and six children would pay \$50 for presiding elder. According to this plan the more a charge is compelled to raise for the preacher in charge because of his necessary expenses the more it will have to raise for the presiding elder, whether he needs it or not. This plan increases the burden where the burden is necessarily the heaviest, and lessens the burden where it is necessarily the lightest. So it is not an equitable assessment, and as at least two-thirds of our charges pay no more because of the additional amount for the presiding elder, it makes it harder on the preacher in charge, whose expenses are necessarily the greatest, and who needs help the most. Our plan should be that proportionately the charges which have the least expense for preacher in charge should bear more of the expense for the presiding elder; but the uniform per cent plan puts it the other way, therefore it ought to be rejected. If the necessary expenses of all our preachers were the same this would do, but as they are not, and cannot be, this plan should not be adopted. The last General Conference refused to adopt such a plan. An Annual Conference resolved that the District Stewards apportion the presiding elder's claim in proportion to the claims of the preachers' respectively, and the decision of the Bishops is that the conference had no right to take such action. I want here to enter my protest against such a plan of estimating the salaries of the presiding elders. The stewards of one district in the Northwest Texas Conference last year made the presiding elder's salary 16 per cent of the salaries of all the pastors in the district. The estimate thus made was \$2200, while there were sixteen charges in the district which paid less than \$700 each to their pastors the preceding year. Any plan that makes that much discrimination between the presiding elder and his average preacher I am opposed to. In the district referred to the average salary paid the preachers in charge was \$575.50, and the amount paid to presiding elders \$1809, more than three times as much as the average preacher. I am opposed to any plan that increases the burden where it is necessarily the heaviest and lessens it where it is lightest.

J. C. CARTER.

BRITISH WAR PREPARATIONS.

Great Britain continues to make warlike preparations, and no one seems to know precisely, now that Fashoda is abandoned by the French, why she continues this work. Lord Salisbury was expected to declare a protectorate over Egypt at the Lord Mayor's banquet, but he did not, although he hinted that it was well enough to be ready for grave emergencies. Whatever the cause of this active warlike preparation may be, the character of the English government assures the belief that if there be a cause for war it is a grave and dignified one, and one in which the British empire will doubtless have the sympathy of the United States.—Harper's Weekly.

A Common Cold

and common carelessness can make a combination strong enough to defy all the healing skill of the physician. Common carelessness lets the cold root and grow. Common carelessness says, between paroxysms of coughing, "It will be all right in a day or two," and the common end is confirmed lung trouble, perhaps consumption. The common-sense treatment of a common cold is a prompt dose of Ayer's Cherry Pectoral. It is the most efficient and reliable cure for colds and coughs, and is constantly prescribed by physicians.

S. HAYNES, M. D., Saranac, N. Y., says:—

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

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A modern passenger train should enable the traveler to go on a journey with little or no deviation from his daily habits of life. This the "Pacific Coast Limited" does, with its superior equipment, quick time, and superior route. The equipment is unsurpassed, the train being made up of a composite car, which contains a barber shop, bath-room, buffet and observation smoking compartment; ladies' parlor compartment car, with seven private compartments and parlor, furnished as is the composite car, with library and all conveniences for correspondence—ladies' maid in attendance; two or more Pullman ten section drawing-room sleepers, and last in the train, but by no means least in importance, the dining car, where meals are served a la carte. This train represents the highest type of car builders' art and runs straight through without change via the Texas & Pacific Railway to St. Louis, Chicago, Los Angeles and San Francisco twice a week.

For time tables, sleeping car rates, maps and full information write to E. P. Turner, General Passenger and Ticket Agent, Dallas, Texas.

50 doses for 50 cents. Is the same size of other \$1 bottles, and money refunded if Dr. Simmons' Cough Syrup fails to give entire satisfaction. Try it; costs nothing if not satisfied.

MARTHA WASHINGTON AT VALLEY FORGE.

The part which Martha Washington played at Valley Forge has, indeed, seldom received the credit which it deserves as an example of the virtues of the women of the Revolution. No soldier's wife was more faithful to her husband in the midst of his perils and hardships than simple-hearted Martha Washington, one of the richest women of the colonies. She visited the sick and suffering in their huts; she braved the dangers of the smallpox; she patched trousers, knitted socks and made shirts for the men, and his "dear Patsy," as the big General used to call his plump and pleasant little wife, kept the ladies of the camp busy, when they called on her at the stone house, sewing for the soldiers.—William Perrine, in the December Ladies' Home Journal.

Pauline Bigelow had some memorable experiences with the Russian police recently, and has described them in an article which he has written for the next volume of the Youth's Companion.

A chronic kicker is bad enough, but a continual scratcher is worse. Better imitate a mule than a hen. Hunt's Cure will do up the worst case of Itch, Tetters and Ringworms, Itching Piles, Eczema known. Price 50c.

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