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EDITORIAL.

A Great Copartnership.

THE human race is a brotherhood. We constitute a vast copartnership, with mutual interests and reciprocal relations. No man lives to himself. Personal isolation is impossible. We affect others and are affected by them. We are sharers of the same toils and burdens, and are participants in the same consolations and hopes. Influences which started during the first morning of time are ramifying and permeating society, and, reinforced by fresh accessions of power, and broadening and deepening with the flight of time, are pushing forward with a mightier sweep. The first thoughts of men have been taken up, elaborated and made the basis of mightier generalizations or the foundation of new deductions. The present has grown out of the past, and is the crystallization thereof. The future will spring from the present, and represent all that is undying and best in the life that now is. Some sow, and others reap.

There is a no more pathetic spectacle than that of myriads of patient toilers who pioneered the route, felled the forests, broke the ground and prepared the way for future harvests, and then, unrecognized and unappreciated, passed into silence. Those who followed reaped the reward and enjoyed the honor, with but scant tribute of praise to the frontiersman and his work. Civilization is the joint work of those who in obscurity and by patient toil have dug the excavation and built the solid masonry in the earth, and those who in daylight and with cheerfuller labor have reared the towering framework. Sowing is the harder work, and receives at best only a modicum of praise. But still it is indispensable, and from the standpoint of the highest wisdom is superlatively worthy of recognition and reward. The reapers swing the scythe and pile up the yellow grain in the midst of a gazing and applauding multitude, and too often take to themselves the credit which should be shared with those who have gone before. God's system is a system of sowing and reaping, a universal joint enterprise, and therefore all who are honored with a place therein are equally necessary and worthy. To forget the debt we owe to our fathers is the basest ingratitude. To put the brilliant, showy work of the reaper above that of his humble, obscure partner, the sower, is the supremest folly.

The thought that others, by gigantic toil and martyr-like self-sacrifice, have made modern enterprises possible should humble those who gather and thresh the harvest; while the corresponding thought that the pioneer work is indispensably prerequisite should save the unknown worker from discouragement and despair.

The proposition stated above is no mere speculation. Our Lord has stated explicitly and emphatically the doctrine. "Other men have labored, and ye are entered into their labors," said the Master, just after a great revival and ingathering. The prophets, hundreds of years before, had made that mighty work, conducted by the disciples, possible and substantial. Dead men had launched the forces which had just come to such a glorious climax. Paul plants, Apollos waters, and God gives the increase. Such is the divine order. We supplement each other's labors, and thus bring in the consummation. Moses led the people through the wilderness, and Joshua carried them into the promised land. David gathered the material for the temple, and Solomon built it. Elijah went to heaven in a chariot of flame, and Elisha picked up his mantle and perpetuated his ministry. So it has been and so it will be to the end. Thus God hides pride from man. No man can claim exclusive credit for the triumphs which seem to flow from his genius, character and work. There are hidden factors and unseen influences entirely independent of us, and without which our largest and brightest victories would have been out of the question. Who would be so egotistic and ungrateful as to deny the claims and merits of the unknown toilers who long since have passed into human oblivion, but whose names are in the book of life?

We can not get away from the past. The dead, by a "last will and testament," rule us from the grave. The generations which have passed away are potent in their example and influence. The master minds live in their immortal thoughts. It is for us to catch up and transmit to others this priceless heritage, and at the same time to enlarge the foundations upon which unborn thousands may build. Life is too short to do more than start trains of influence which may work on after we shall have passed from the sight and hearing of men. We can do but little more than deepen and intensify forces already in operation, and launch enterprises which others may develop and perfect. He is a great fool who arrogates to himself, single-handed and alone, the completion of any great and monumental work. He is equally dull who does not realize that his own work, no matter how small, is imperishable and supplementary. The sowing and reaping go on forever. Nor should we care which shall be our own personal lot, so that the effort is conscientious and done for God. Both may rejoice alike.

It is one of the tests of wisdom to see and use opportunity. Too often we do not appreciate our advantages until they are gone. Suppose every one had been sufficiently careful in financial matters—he would possess a

competency now. Suppose every one had utilized every chance to learn—he would rank with the erudite and cultured now. Suppose every one had done every possible good—he would be strong and happy now, and the instrument of much usefulness. We should be wide-awake to our best interests and God-given duties. The retrospect should not paralyze, but spur us to renewed endeavor.

The responsibility of rearing children is a great one. It can not be done wisely and efficiently without profound study and great care. We should not regard it as an incidental duty, but as one of the main concerns of life. Parents should be particularly conscientious and discreet in the matter of punishment. Injudicious and severe chastisement has done incalculable damage. If parents begin early enough and exercise sufficient wisdom, punishment could be reduced to a minimum. Let parents lay this to heart.

Given a right heart, all else will be right. The heart is to the life what the tree is to the fruit and the fountain to the stream. This may be commonplace, but it is fundamental nevertheless. One of the great needs of the hour is to magnify certain doctrines which are commonly rated prosaic. We ought to look at our heart from the divine standpoint and remember that out of it are the issues of life. Superficial and temporary reformation amount to but little. We need a sub-soiling and revolutionizing process. The heart is the citadel of religion.

We know as little of the universal plan of God as the dullest private soldier does of the great campaign of the General-in-Chief. We see only in part, and if we are guided by our own shortsighted vision, we can not but fall into confusion and despair. Just as the blindest soldier stands at his post and does his best, believing that his work is caught up and incorporated into the whole and made potent for victory, so we should do our simple duty with the infallible persuasion that it has gone into a mighty combination and will prove effectual for good.

That we are frequently discouraged is simple matter of fact. Physical ailments, intellectual perplexities, temporal troubles and spiritual conflicts often operate to depress the spirits. But we must trust in God and be patient. It is the basest ingratitude and the most scandalous apostasy to doubt the well-trying and unfailingly good God because of passing fears and pains. Our confidence hath great recompense of reward. The darkest clouds will part and roll away.

Egypt is parched and dry. The Nile is low and practically useless for watering the land. The farmer looks in dismay. There can be no harvest unless the seed is watered. Is there no

supply for his need? Yes. On the snow-capped mountains of Africa there is all he needs, but it is snow, and so useless. But the fiery sun arises, the snow is melted, the lakes are filled, the rill overflows, and the land is refreshed, the seed grows, a harvest is sure. Men are as the snow. They need the Holy Spirit to bless the world. —Preachers' Magazine.

A Christian is always on duty. I carry the glory and honor of my Lord. I am set apart for that, and that must not suffer at my hands. I heard some time since of an oculist who was very fond of cricket. But he had given it up, much as he enjoyed it, for he found that it affected the delicacy of his touch, and for the sake of those whom he sought to relieve he sanctified himself and set himself apart. That is what we want—that there shall come into our lives a force that prompts us always to be at our best and readiest for service, our fullest and richest to help—a tree that is always in leaf and always in bloom, laden with its fruit, like the orange tree, where the beauty of the blossom meets with its fragrance the mellow glory of the fruit.—Author Unknown.

PRESIDENT MCKINLEY'S THANKSGIVING PROCLAMATION.

President McKinley to-day issued his first Thanksgiving Day proclamation, as follows:

"In remembrance of God's goodness to us during the past year, which has been so abundant, let us offer unto him our thanksgiving and pay our vows unto the Most High!" Under his watchful providence industry has prospered, the conditions of labor have been improved, the rewards of the husbandman have been increased and the comforts of our homes multiplied. His mighty hand has preserved peace and protected the nation. Respect for law and order has been strengthened, love of free institutions cherished and all sections of our beloved country brought into closer bonds of fraternal regard and generous co-operation.

"For these great benefits it is our duty to praise the Lord in a spirit of humility and gratitude and to offer up to him our most earnest supplications. That we may acknowledge our obligations as a people to him who has so graciously granted us the blessings of free government and material prosperity, I, William McKinley, President of the United States, do hereby designate and set apart Thursday, the 25th day of November, for national thanksgiving and prayer, which all of the people are invited to observe with appropriate religious services in their respective places of worship.

"On this day of rejoicing and domestic reunion let our prayers ascend to the Giver of every good and perfect gift for the continuance of his love and favor to us, that our hearts may be filled with charity and good will, and that we may be ever worthy of his beneficent concern.

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

"Done at the City of Washington this 29th day of October, in the year of our Lord one thousand eight hundred and ninety-seven and of the independence of the United States the one hundred and twenty-second.

"WILLIAM MCKINLEY.

"By the President:
"JOHN SHERMAN, Secretary of State."
Washington, October 29, 1897.

ORIGINAL ARTICLES

A SUGGESTION.

There is a good deal of discussion in the Advocate about the Church and infant baptism. I wish merely to make a suggestion, which may possibly tend toward bringing the brethren together. As long as there is an uncertainty about what is meant by a word, just so long will men wrangle without coming to an understanding.

I am satisfied that the word Church is the thing upon which the brethren are being divided. That word, as commonly used, has various meanings. It is very easy to get these shades of meaning interchanged, in the mind, without being aware of it.

Now let some one who is competent define, in a definite way, the meaning of the word Church in the statement that infants are members of the Church by virtue of their baptism. We can see at a glance that if baptism initiates them into the Church, in the same sense their baptism initiates them, they were not members in that sense before their baptism, else baptism would not be an initiation.

After giving this definition, then show where the word Church occurs in the Bible in that sense. If this can not be done, the whole controversy seems to me to be worthless. With this meaning settled, and found in the Bible, all the mist and fog will be cleared away and the whole matter easily adjusted. But if this is not done in some satisfactory way, they may wrangle on ad infinitum without ever reaching a conclusion.

W. A. SAMPEY.

BRO. CAMPBELL'S MOONSHINE.

In the Advocate of the 4th, Bro. Campbell replies to Bro. Adkisson and myself on "Some Needed Legislation," in which his strongest leader is his "moon" argument; hence the above caption.

With Bros. Campbell and Nelms, I trust, the airing of opinions may settle the much vexation in the Church before further harm is done.

Now, be it known to all by these presents that I am not, never was, and do not hope to be, a "second blessingist." Their theory, for theory it is, I believe to be without scriptural or logical foundation.

Bro. C. says: If not mistaken I thought two years ago that we needed some new legislation. I am glad to inform Bro. C. that he is mistaken.

Did you not sign the Lloyd paper? Yes, sir, and under the same circumstances would sign it again. I am always for the under dog, if he is not wholly to blame; then I say, kill him, unless he promises to quit. But in the case of the Lloyd and Campbell papers, read and discussed at Temple, I took what I then thought, and still think, the lesser of the two evils.

I believed then, and two years' probation has confirmed my belief, that the Campbell paper would be productive of more friction and ultimate in no good. If it has accomplished any good, it has yet to be seen.

I told Bro. C. at Temple I indorsed his paper as good except the fourth paragraph. That, I knew, would rub the fur the wrong way and do no good as it could be no legislation, but advisory only.

I signed the Lloyd paper as a substitute, to pacify matters as they then stood, not that I favored the "second blessing" theory; for it was known to Bro. Lloyd and the other signers of the paper that I did not indorse that paper as second blessingist, but because I believed it to be more for the peace of the Church than the Campbell paper; nor did I sign it with the thought that the law should be changed in paragraph 120, but that the General Conference would settle the matter by a deliverance from the College of Bishops, indorsed by the body and received and incorporated into the appendix of our Discipline, as it has done on theater-going, dancing, etc., under the general head of "such diversions as can not

be used in the name of the Lord Jesus." (See paragraph 615.)

I haven't the Lloyd paper before me. I do not remember that it spoke anything of a change of law. I did not so understand it then. I want the already existing sufficient law enforced. I want no change at this point. Better let well enough alone.

Talk about "a law with raised letters!" Talk of ignorance of law! Talk of a law half concealed in generalities! This reflects on many of our second-blessing preachers, who hold high places among us, and most severely on the committees who passed the ignorant preachers and on those who made the law. I wonder if Bro. C. helped to make that law?

And now, Bro. C., if we must have a law with raised letters, to suit this specific crime—if, as according to Bro. Wright and others, it be a crime—then please give us a specific law with raised letters for every specific crime, in every specific place, even in the "moon," under every specific circumstance, whether in the light or dark of the moon.

But, as Bro. Campbell has quit the earth, sunshine, and the habitat of Methodism, and taken to the moon, with her cold, reflected smiles, I will follow him no farther. Better let well enough alone.

Now, in conclusion, with malice to none and love for all who differ with me, even up to Bro. Campbell in his cold moonshine, let me say, with the Discipline as it is, I propose to keep out of my charge, from among my congregations, all interlopers and anarchists, be they second-blessingists, evangelical tramps (for such there be), or what not. The present law is sufficient.

Then let our Discipline remain the booklet that it is. Put a little more starch in our backbones, and enforce it. They that will not abide the present law will not be a "specific law, with raised letters." Better let well enough alone. C. L. BALLARD.
Covington, Texas.

LET ME DIE THE DEATH OF THE RIGHTEOUS.

One of the first lessons we all learn in this life is, we are born to die. It is taught us in that sweet little prayer,

"Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take."

There is nothing so dear, so thrilling, so animating, so full of joy and ambitious hope; nothing that fills the human soul with anxious desires for to-morrow, full of anticipated pleasures and joys, like a strong and cheerful life. The very word has a charm that is equaled only by the reality of life, that is prepared to meet and reciprocate the real pleasures and friendship of life, that are seen and found in the highest and most sublime social ethics, as destined by the Creator of life.

Yes, life has its charms for all. Nobody wishes to die. The warm hand-clasp of friendship, the association of friends, the buoyancy of hope, that makes us all feel that a better day is coming, when we can command more of the pleasant and enjoyable things of life; and, above all these things, Love, which sits enthroned in our affections and governs our will, makes life worth living.

'Tis a grand thing simply to live in this beautiful world of ours, whether we ever discover and fulfill our divine mission or not. Life has a charm and attraction for all men that is simply indescribable and undefinable. God in his goodness created all things for man's highest and chief good, that His name might be glorified and man exalted to his chief estate in this life—which is to enjoy God, and lift up his fallen brother.

Had you ever thought of it? Suppose God had stopped when he had created the world and all the things in it, and not have created man, of what use would creation have been? It would take up too much space to discuss this point; but I simply want to impress the idea that God created man for a higher and nobler purpose than merely to "eat, drink and be merry," or to enjoy and use the things of this

life, even though honestly accumulated, in a selfish and brutish manner, as millions are doing, to the damnation of their souls.

Life, in all its protean forms, is but a reflection of the innate principle—the very man—the ego, that is hidden away in the recesses of the soul, to teach us that man is a variable being, often multiplying himself to suit his environments, or the selfish aims of his life. Man himself has proven to the world that his heart is just what the Bible tells us it is—"desperately wicked," and that "no man can know it." Also, that he is incapable of good, of working righteousness, of living a consistent, holy life and giving to the world the evidences of his relation to the Father as a rational and responsible being, without divine help. His own conception as a natural man savors of death instead of life. They are narrow, selfish, and limited in their scope, and as a consequence the sin of covetousness is discovered in their most liberal views. Instance, the moral man.

But oh, my friends, what I wish to say most of all is this, that life, human life, did not emanate from dead matter. Neither is the protoplasm the origin of human life, found in the jelly-fish, as some eminent scientists would have us to believe. Such men as Lucian, Porphyry, Voltaire, Rousseau, Hume, Tyndall, Herbert Spencer, Tom Paine, and a host of others whom God so richly endowed with capacity for doing good and blessing humanity, have done irretrievable harm and entailed curses on the human race that will last as long as time. But, dear friends, remember the Latin quotation, which is full of truth, *ex nihilo, nihil fit*. Had these great and wise men acted like the wise men of the East, who visited the Savior, laid their gifts all consecrated at the Redeemer's feet, what untold blessings would perhaps have touched the lives of untold millions! But I feel assured that few, if any, who read these lines, but will agree with the great poet, Longfellow:

"Life is real, life is earnest,
And the grave is not its goal.
Dust thou art, to dust returneth,
Was not spoken of the soul."
Art is long, Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

Yes, every heart-beat, every stroke of the pulse, brings us nearer to the grave. And it is for us to say what life shall be beyond the tomb. Human life is dual in its nature. We may allow the animal, or sensual, to rule and control us in our desires, appetites and passions, which the Bible denotes as the "pride of life," pride of the eye, and lust of the flesh," and enjoy the good things of life as they come to us every day, at the risk of our souls. Or we may, by surrendering ourselves to God, and by the power of the Holy Spirit, crucify these fleshly appetites and lust of the carnal life, be made ready for every good word and work, and become manifest to all, our love to God and our fellow men.

We have convincing evidence that in the death of the wicked there is no pleasure, no rejoicing, no hope, no forecasting of the future, but dark and dismal wails, that seem to come from the starless night of eternal darkness. The fear of death from guilt is universal in the human race. It is a natural instinct, born in man since the fall of Adam, that has been found in every race, tribe or people on the face of the globe. I speak not of man as an individual, for we all know from sad observation and from history that men have "hardened their hearts and stiffened their necks till they fear not God, neither regardeth man," and that God is never in their thoughts, to seek after him or serve him. The poet has truly said of man:

"There is a time, we know not when,
A place, we know not where,
That seals the destiny of men,
For glory or despair."

The saddest part of this immortal truth is that the young may reach it even before they attain their majority. Statistics teach us that a vast majority, after they pass the age of twenty, irreligious, are never converted at all.

What food for thought for Christian parents and workers! How it should stir our minds and fire our hearts to have our children fashioned after the pattern of godliness, that they may fill their places in the great spiritual temple of God that will, some bright and glorious day, "be presented to Him, without spot, or wrinkle, or any such thing."

This universal terror of death, found among all peoples, comes not only from man's conscious accountability, but, as I have said, from his knowledge of guilt. Hence, "blood for sin has ever flowed, upon millions of altars, in every part of the world, and among all nations."

But, dear friend, God has prepared a remedy for this terror, this guilt, that extinguishes every fear and removes every sense of anxious forebodings. There need be no trembling or doubt when you come to the dark valley and shadow of death. "The blood of Jesus Christ, His Son, cleanses us from all sin." When this is done, take Him for your guide, your refuge, in the temptations and trials of life, your bulwark in times of persecution, when your good name is cast out as evil. Remember his precious promise, "I'll never leave you, nor forsake you," and when the skein of life gets into a tangle, don't worry and fret into sin, nor trouble the world about your private heartaches, for the busy world cares but little whether you are living or dead. (I speak of the world in a worldly sense, with its own cares, anxieties, etc.) But take it all in prayer to your Heavenly Father, who careth for you, and will send peace to your troubled soul. For more than eighteen centuries no decade has passed when millions of men and women were not ready to bear testimony to the power of Jesus' name to save from sin. There is nothing in the world, no other power, that blesses mankind and cheers us on to pure and sublime thoughts and aspirations, and exalts the intellect and warms the heart's affections into love and sympathy like the silent forces of Christianity. "It is said that the wounded deer sheds tears, and the camel, when tired or beaten, will shed tears; but it belongs to man only to 'weep with those that weep,' and, by sympathy, to divide another's sorrow and double another's joys."

Oh, let me live the life of the Christian, and "die the death of the righteous."

Many condemn the Christian religion because so many have committed violent deeds, while many have shown by their lives they love the world more than their Savior, and many have lived the lives of hypocrites. But this is all wrong, and those who condemn are the best witnesses, and only ones the Church would call. They all know that such things are contrary to the teachings of the Bible. Again, they all know that false teachers and opposers of religion are only found where the Bible has gone, and that truth has enlightened the mind and set free the intellect from false deities.

Friendly reader, you may be a stranger, or you may be a good friend, but if you are without hope of heaven, accept Jesus now, as your personal Savior, and the Holy Spirit will regenerate your soul and lift you up into God's spiritual kingdom, and you will be a new person in all your natural attributes. "God will work in you to do of his good pleasure." Heaven will not seem so far away, but will dwell in your very soul. Your heart being pure, you will be enabled to see God in all visible creation. When you attend Church, the sweet religious songs will sound like heavenly cadences, and fill your soul with rapturous delight. As you go into the quiet solitude of the forest, you will think of God and his goodness to men. The little brook, as it ripples along so silently over the little pebbles, will sing its praises to God. The silent forest trees, as they wave their branches above your head, will remind you of Him who sought these very solitary places to rest his weary body and pray to the Father to strengthen his heart for trials that awaited him. The sweet songs of the little birds, as they chant their melody of praises, will so enchant your own soul, and perhaps fill your eyes with tears, your heart with such gratitude, that amid such joyous environments

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you will be made to exclaim, "Oh, the beauties and wonders of nature, that God in his love has so lavishly bestowed on man for his happiness in the true realm of his existence here; yet he is so blind he can not see, so deaf he can not hear, so stupid and selfish he does not consider."

And oh, what Christian has not, in the silent watches of the night, walked out into some secluded spot near the home, and gazed up into the starry heavens, and thought of loved ones and friends departed, without shedding the sacred tears of sorrow, and offering a prayer that God would keep and lead them to that "Beautiful Land" where "good-byes" and "farewells" are never said? What a blessed home heaven will be, where the scattered children of earth shall meet again and part no more. I may never reach that happy, happy home—Beulah Land and the Delectable Mountains lie beyond the darkest shadows of earth, and it is only by God's grace that we are sustained in our earthly pilgrimage—but having these dear promises, I am determined to anchor at the port of heaven.

"A few more years shall roll,
A few more seasons come;
And we shall be with those that rest,
Asleep within the tomb.
A few more storms shall beat
On this wild, rocky shore,
And we shall be where tempests cease,
And surges swell no more."

REUBEN B. GILL.
Oakwood, Texas.

"CONFERENCE LINES ONCE MORE."

The above is the caption of an article in the Advocate of October 28th, by Rev. O. P. Thomas, presiding elder of Marshall District, East Texas Conference, touching the territory ceded to East Texas Conference by the last General Conference. That the lines between North Texas and East Texas Conferences could be much more satisfactorily arranged as regards East Texas Conference than at present, I do not question, but that the last General Conference did the best for us that could have been peaceably done, I am sure. I went to the General Conference prepared to do all in my power to secure additional territory to the East Texas Conference. I had procured minutes of all the Texas Conferences, had made a comparative statement of all the stations and strong circuits in the North Texas, Northwest Texas and East Texas Conferences and other statistics showing the relative strength of these conferences. I had also a map showing the conference lines as they then existed, and also showing the territory which East Texas Conference wanted added. When the General Conference met I was placed on the Committee on Boundaries from East Texas Conference; E. W. Alderson, from North Texas Conference; W. L. Nelms, from Northwest Texas Conference; Seth Ward, from Texas Conference, and I think B. Harris, from West Texas. The Texas members on the Committee on Boundaries got together to come to some understanding, if possible, on contemplated changes. The brethren of the other conferences agreed that the East Texas Conference ought to be helped, but the

only help we could well get was from the North Texas Conference, and if North Texas gave us help it would have in turn to be compensated from the Northwest Texas Conference. I showed these brethren my map and what I would ask from North Texas Conference. Bro. Alderson said: "We will never give you that without the hardest fight in our power," and after much talk and many comparisons, the present boundary lines between East Texas were agreed on. It was a compromise between East Texas and North Texas, East Texas taking less than they had intended asking for, and North Texas giving more than they had intended. I make these statements to show that the delegates from East Texas did the very best they could to strengthen our conference. This compromise had to be made or a fight made. Bro. Alderson and other brethren said, if you make the fight you may get more or you may get less, and in any event you will get up a wrangle and hard feelings.

As to redistricting the State, I believe with Bro. Thomas that it could be done to the good of Methodism in Texas.

There is one statement made by Bro. Thomas that, however honestly made (and I do not doubt that it was so made), is misleading. Speaking of the change made by the last General Conference, he says: "The last General Conference, instead of helping us by change of boundary line, did us serious harm." To this statement we must interpose an objection, because we utterly fail to see wherein the East Texas Conference is seriously harmed by the ceded territory, and because we think we see where we were greatly benefited. Look at the facts and see whether we are hurt: Take the four strongest districts in the conference and see how they stand when compared with each other on amounts paid for support of the ministry, foreign missions, domestic missions, Church extension and conference claimants:

Marshall District paid last year for support of ministry.....	\$8170 37
Foreign missions.....	665 70
Domestic missions.....	360 05
Church extension.....	192 50
Conference claimants.....	321 00
Total	\$9709 67

Tyler District—	
Support of ministry.....	\$8873 92
Foreign missions.....	665 00
Domestic missions.....	327 20
Church extension.....	190 55
Conference claimants.....	309 00
Total	\$10,364 77

Palestine District—	
Support of ministry.....	\$8237 50
Foreign missions.....	611 50
Domestic missions.....	339 20
Church extension.....	189 65
Conference claimants.....	299 50
Total	\$9679 85

Pittsburg District—	
Support of ministry.....	\$9111 00
Foreign missions.....	695 90
Domestic missions.....	338 05
Church extension.....	190 90
Conference claimants.....	374 35
Total	\$10,709 20

Let it be noted that the Pittsburg District is composed of eighteen of the twenty-two appointments ceded from the North Texas Conference, also notice that it paid \$238 more for the support of the ministry than any other district in the conference, and \$334.45 more for all purposes mentioned above than any other district in the conference. Now wherein are we hurt? I fail to see. Look at it another way: The Board of Missions of our conference in 1896 received from this district \$338.05, and appropriated to it for 1897 \$350—only \$11.95 more than it received from the district the year before. In other words, the East Texas Conference gave Pittsburg District \$11.95 and got back from it \$10,697.25. Pretty good investment, it seems to me. I have spoken of Pittsburg District because nearly all the ceded territory is in that district. When it is remembered that our assessments for all purposes remain nearly the same on our conference since this territory was ceded as before, and that they have all been divided with the twenty-two appointments mentioned, thereby re-

KIDNEY AND BLADDER TROUBLE QUICKLY CURED.

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Men and women doctor their troubles so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, scalding irritation. As kidney disease advances the face looks sallow or pale, eyes puffy, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; a sediment or settling is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, or not always understood, is that women suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and as such is not recommended for everything, but will be found just what is needed in cases of kidney and bladder disorders or troubles due to weak kidneys, such as Bright's Disease, gravel or rheumatism.

The mild and extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cent and one dollar. So universally successful has Swamp-Root been in quickly curing even the most distressing cases, that if you wish to Prove its wonderful merit you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. Mention Dallas Christian Advocate and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The fact that this liberal offer appears in this paper is a guarantee of genuineness.

ducing them on the other districts and pastoral charges, this surely has not injured us, but helped us much. Again, this territory gave us six stations which paid their pastors last year \$4415.25—an average of \$735 each. Five of these stations are filled by men who were in the conference when this territory was ceded. This has not injured us, but helped us. The circuits of this territory will average with the circuits of any part of the conference. I can't begin to see what was in Bro. Thomas' mind when he wrote that, "instead of being helped, we were seriously injured." If this be true, we ought to give this territory back to the North Texas Conference next year, just as soon as the General Conference meets. J. T. SMITH.
Timpson, Texas.

A WORD FOR THE ADVOCATE.

A Clear Head and Brave Heart are Always in Demand.

The editor of the Advocate is justly entitled to a chromo of the brightest colors. First, for his bringing out the facts in the Morrison case while all the other Church papers were meager in their reports. Secondly, in his fearless course in "speaking out in meeting" on the case of Dr Mathews, of Centenary Church of St. Louis. We may look out for other claimants to come asking like innovations, and where will it stop?

Joint Board of Publication showed their good judgment in their unanimous vote placing the present editor to succeed himself.

The Texas Christian Advocate is one of the best, if not the best, papers published in the Church.

You are all invited to Conference at Weatherford, November 17.

B. M. STEPHENS.

Couts Memorial Church, Weatherford, Texas.

OUR HONOR ROLL.

We can not be too careful about superannuating our old preachers. This ought, indeed, to be an "honor roll," and none ought to be placed on the superannuated list except those who are really superannuated men. It is too often the case that men, with their peculiarities that make them unacceptable as pastors, because they are getting on the shady side of life, and have been in the conference a number of years, they are superannuated, when they ought to be located. Sometimes a man who has worried the Bishop and his cabinet for years to get an appointment for him, is finally dumped on the superannuated list to get rid of him. We think this an injustice to the superannuated brethren, and takes from them what they justly deserve. We believe in taking good care of our really superannuated men, but do not believe in burdening our superannuated roll with men that ought to be located. J. DAVID CROCKETT.
Cleburne, Texas.

Northwest Texas Conference.

PEACH STREET, FORT WORTH.
S. J. Rucker, Nov. 8: We are winding up the conference year very favorably. The Church is in a very good condition. There is little or no doubt about the finances being up in full. People have been very kind to their pastor throughout the

year. Thanks to the good women of the Church for a most beautiful quilt, and for other acts of kindness.

BRANDON.

N. A. Keen: This charge has done splendidly; built a good parsonage; congregations fine; finances for pastor and collections just about up. We have served this people seven years. It is amazing how much Methodist people will endure when they have religion. A "God bless you" and many invitations to return, but if not, "be sure to send us a good preacher." Ah, me! just as if I were "boss."

BANGS MISSION.

R. D. Moon: We have gone through a year of very great blessing, when we consider we are in western territory and on a new work, with a parsonage in debt. Our people are loyal, sound in doctrine and Church polity. We have two local preachers, Fields and Coker, who are good help and would be a credit to any work; collections full, and we will report an excess to conference. We love our presiding elder and want him sent back to us. He fills the measure full; has done us good work. We are growing financially, numerically and spiritually. Visible elements of growth and vigor are seen on every hand, outlook is brighter in every department of Church work; League and Sunday-school growing in interest. We are very grateful for the measure of success that has attended our labors during the year.

ARLINGTON.

J. G. Miller, Nov. 10: We have had a very prosperous year in our Church work. Have had two revival meetings, both bringing fine results. In one I was assisted by my brethren in the pastorate; in the other by Rev. Abe Mulkey. So far we have received eighty-five members this year, and in this number we have some of the leading citizens of Arlington. The Church is greatly strengthened in every way. When I was appointed here two years ago we had one hundred and twelve members, and two of that number would lead in public prayer; we now have two hundred and twenty members, and I suppose twenty men would lead in prayer. We made a full financial report last year, for the first time in the history of the Church. We are hoping to come out clear again this year, and prospects bid fair for a full report at Weatherford next week. We serve a good people, and Arlington Station will in the near future be an inviting appointment. I believe that this Church will pay more money this year, according to its numerical strength, than any Church in the Fort Worth District, and perhaps more than any in the Northwest Texas Conference. I pray God's richest blessings upon the people of Arlington.

ROUND ROCK.

James M. Sherman, Nov. 9: The close of this week leaves the Round Rock charge in the hands of a receiver, this pastor having closed his fourth year on the charge. In the four years we have had a net gain in membership of two hundred and one. We have built one good church, at Hutto, at a cost of \$1800. There have been good revivals each year. This year we have received ninety-two into the Methodist Episcopal Church, South, and had about one hundred and fifty conversions on the charge. We have repaired two churches, and have money on hand to repaint the third. There have been some improvements on the parsonage. The brother sent by Bishop Granbery to Round Rock charge will find good people to serve and stand by him in his work.

BLANKET CIRCUIT.

G. E. Sandel, Nov. 1: This circuit will make a fair showing at conference. Have our conference collections paid, League mission assessment paid, \$10 assumed for the Sunday-school for the missionary debt paid, and in fact all of the benevolences have been attended to. We are heartily thankful to God that we are able to say as much.

CORSICANA.

F. M. Winburne, Nov. 9: I spent last Sunday on the Dawson Circuit, with Bro. McKeown, preaching in the morning to a large audience of childhood friends from North Mississippi; at night I filled the pulpit for Bro. McKeown at Dawson,

preaching to a mixture of Texas and Mississippi. By the way, Bro. McKeown is a rustler, and is building a beautiful church three miles south of Dawson. Of course it is named Harmony, in the memory of old Harmony, being made up largely of members of that old Church and their descendants. Bro. McKeown has done a fine work here, and will carry up a fine report. Bro. Nelson is on the "home stretch," and he's stretching, don't you forget it. Somehow he has a modest, tender way of bringing things up and keeping folks in a good humor. Bro. Hotchkiss is in labors abundant in his station, and ere long will complete one of the finest churches in the conference. I sincerely trust our conference may be a great spiritual uplift.

MARYTOWN CIRCUIT.

M. H. Major: Bro. W. M. Hayes has been helping me in a series of services at Joshua for the last two weeks, with phenomenal success. We have not yet reached the end. Notwithstanding strong opposition from many sources, and many hindrances in the Church on account of powerful indifference, we have had a splendid revival. Twenty-three have been converted and reclaimed. This, in my judgment, is the least that has been done. The Church has been unified along all lines. Bro. Hayes' work in a meeting is the most thoroughgoing I ever saw. His sermons are of the highest order. He goes to the very root of everything with which he deals. Our whole community is thoroughly aroused religiously. I am sure that every interest of the Church has been helped during this meeting.

HILLSBORO.

E. K. Bransford: We have had a splendid year. Received about ninety into the Church. The assessments for the connectional claims, \$492, paid in full and over on one item, which was \$55 more than last year. Bishop Granbery transfers me to the Memphis conference. We leave with a sense of profound appreciation of the multiform kindnesses shown us, both by the preachers and the dear, good people whom we served, both at Coleman City and Hillsboro, which will linger with us far into the future.

BOSQUEVILLE.

J. L. Fields, Nov. 12: The fourth quarterly meeting of Bosqueville charge was held at Greenwood, November 11, Bro. James Campbell, presiding elder, in the chair. Bro. Campbell preached a good sermon at 11 o'clock, from Matt. 5:16, "Let your light shine." The conference convened at 2 p. m. Nearly all of the officials answered to roll call. It was a good session. Finance badly behind, partly on account of short crops and low price of cotton; I find there are other causes, also. Our pastor, Bro. C. E. Gallagher, is not a second-blessing man, and it shows very plainly where the second-blessing folks are the strongest that there is the greatest deficit. An appointment that has not failed to bring up the assessment in full before in years, to my knowledge, fell short nearly half of the assessment, and another fell short over half, and they the two appointment where the second-blessing has the most supporters. Now I don't wish to be hard on anybody, but it does seem to me that the more religion we have the more we would feel like doing our duty, both spiritually and financially, and our life should correspond with our profession. This is Bro. Gallagher's first year on our circuit, and Bro. Campbell's third on the district, and we of Bosqueville want them both returned to us for another year, and I believe I voice the sentiment of a big majority of the circuit.

Is your Brain Tired?

Take Horsford's Acid Phosphate.

It supplies the needed food for the brain and nerves, and makes exertion easy.

North Texas Conference.

BOWIE.

W. M. Leatherwood, Nov. 11: We are closing up a year of hard work on the Bowie District, and for the most part on very meager support. The wheat section of this district is closing up much better than the cotton section. This, with us, has not been a year of general revivals, but we trust it has been a year of teaching and discipline to the Church, which, perhaps, was more needed than a season of fitful revivals. Some of our preachers will go up with sad reports, so far as

finances are concerned. Our presiding elder, Rev. F. O. Miller, is the hardest worked man in the district; indeed, it has been a very hard year on him, and he shows it. He has not only been full of labor, much of which has been difficult to perform, but he has been patient, prudent, conservative and wise. He is, as he deserves to be, held in very high esteem by preachers and people of this country.

CARUTH PARSONAGE.

W. H. Stephenson, Nov. 16: A few weeks ago your humble scribe was pleasantly surprised by Sister Annie Daniels calling at the parsonage and leaving the nice sum of \$28.15 to buy the preacher a conference suit. This comes from the Cochran congregation, a token of love, and is very highly appreciated by this preacher. God bless forever the donors. I am now closing another very pleasant and in many respects a successful conference year. Happy the preacher whose lot may be cast with this good people. Many tokens of love have found their way to the parsonage, for which I am profoundly thankful.

ALLEN.

Mrs. S. L. Ball: Another conference year is nearing its close, and our thoughts are turned toward the great annual gathering of the North Texas Conference at Dallas. We have spent a very pleasant year on the Allen work, notwithstanding the tolls and cares connected with an itinerant preacher's life. In reviewing the year's work, we see where we could have done more for our blessed Master and for the good of our people. We feel like the year has been too short for us to pay them for all their kindness to us. We take this opportunity of thanking the dear ladies of Lebanon for a nice purse to help me go to conference. God bless them every one.

KINGSTON.

S. W. Miller, Nov. 4: Our fourth quarterly conference was held Monday, October 11, at Kellogg. Bro. Ashburn was not permitted to be with us Sunday night, on account of the excessive rain, but preached us a fine sermon on Monday, and held our conference in the evening. Bro. Ashburn is an ideal presiding elder. It was a most delightful conference, with the exception of one little episode, growing out of an abnormal religious condition. Finances not up, but as good as we could expect, owing to the drought and the low price of cotton; think we will make a good showing at conference. The Quarterly Conference decided to refit the old Harrell camp-ground, and appointed Dr. T. B. Spaulding, of Kingston, J. T. Harrell, of Celeste, J. B. Graham, of Dent, Johnnie Craig, of Wagoner, and James Love, of Alliance, as a committee to raise the funds to re-cover the shed, refit the cistern, reset the tabernacle, etc. Those who have an interest in that memorable place, and remember to revere the name of Father Harrell, will help a good cause by sending to one of these brethren any amount, from fifty cents to five, ten or more dollars. Brethren, please help in this good cause, and then all come next summer and we will have a good old camping time.

BROADWAY, GAINESVILLE.

W. A. Stuekey: We have just closed a glorious revival in Gainesville, resulting in two hundred and fifty conversions. I had Bro. Abe Mulkey under promise to come to Broadway the 15th of October. I went before the Pastors' Association in this city, and proposed a union meeting. It was gladly accepted. Three weeks before Abe came we began a series of union services, going from church to church. We secured a large tent for Abe, which we located in a place of easy access to all the Churches. On the night of the 15th, Bro. Mulkey held the first service under the tent, and was greeted by thousands of anxious listeners. The meeting lasted twelve days, with unceasing interest to the very close. It was indeed a great meeting. Sinners were convicted, mourners were converted, and the old and new converts shouted together the old-fashioned way. Old debts have been paid; hoes and rakes and stolen corn have been returned by night; merchants have had goods returned; stolen cattle have been paid for; men have confessed that they were thieves, and the Lord only knows what all has happened to us. But this we do know, that a messenger of the Lord has been among us, and that his coming has proved a great blessing to our city. Bro. and Sister Mulkey have a warm place in the hearts of our people, and as an evidence of our love and esteem for them we sent them away with the handsome sum of \$511.25, and \$70 for the Orphanage at Waco. We received thirty-nine into the Church yesterday at Broadway; have forty-five yet to receive. About two hundred have made application for membership in the various Churches. We have had a good year. Our people have been true and faithful, and also very kind to us. We have been pounded twice, besides many things given us during all the year. A few days ago the good ladies of the Church presented the writer a beautiful \$35 suit for conference. We hope to go to conference with every claim on the Church met.

"Our bruised arms."

—Richard III, Act I, Scene 1.

Rub well with Pond's Extract.

East Texas Conference.

TROUPE AND OVERTON CIRCUIT.

S. N. Allen, Nov. 8: The fourth quarterly meeting convened at Troupe on the 6th. The elder (Bro. Adams) was on hand in the Spirit and did some good preaching. We were all delighted with his sermons; finances a little behind, but we are hopeful yet, as we have one more month to run on. As to the collections, we have not failed for years to pay out on this circuit, and we think we will pay out yet.

We serve a good people. We have one more year, if the Bishop don't get after us. The man who succeeds us on this work will be delighted to find so many good folks.

DAINGERFIELD.

J. C. Carr, Nov. 9: The fourth Quarterly Conference for this charge convened November 6-7. Rev. T. P. Smith, presiding elder, was on hand, diligently looking after all the interests of the Master. As a presiding officer he is dignified and courteous. As a preacher, he is clear, logical, Scriptural and spiritual. He preached four forcible sermons, to the delight and comfort of my people. His sermon Sunday night was especially strong and beautiful, and was highly complimented by men of high intelligence, and much appreciated by all who heard it. Finances considerably behind. Short crops and poor collections have held in check the finances of this and many other pastoral charges. We hope to near the shore of "Everything in Full," however, by conference. We have a generous, big-hearted and consecrated board of steward, a noble band of elect ladies, and in the main a loyal membership. This preacher and family have been powerfully pounded twice this year, presented with \$47.25 to help pay for a buggy, and otherwise remembered by the good people of this charge. The Advocate is in great favor with all who read it.

CARTHAGE CIRCUIT.

W. T. Davis, Oct. 29: We have just closed our last protracted meeting for the year. The siege has been a long and reasonably successful one. We commenced the fourth Sunday in July at Bethlehem, where Bro. J. L. Dawson, of Trinity, did the preaching, to the joy and edification of all. Prevalent sickness in the community forced us to close out the sixth day. Results, three conversions and three accessions, Church greatly revived. On Saturday before the second Sunday in August we began at Clayton, without ministerial help till Tuesday night, when we were joined by our zealous and untiring presiding elder, Bro. J. T. Smith, who did here some of his best preaching, and laid the foundation for the results which followed. He stayed only two days, leaving us on Thursday. The meeting continued till Friday night. Results, eight conversions, eight accessions by ritual and five by letter, and Church more thoroughly aroused than ever before. The brethren here are now at work repairing the church building, which, when completed, will be like a new one. The fourth Sunday night in August found our forces in line at Pleasant Ridge, where we continued for four days, having laid the foundations for good work, but were called away to Center, to the bedside of a sick grandchild, and had to close. Visible results, three or four reclamations, two accessions. The third Sunday in September we began at Boren, where many odds were against us. Very little was accomplished here. The few faithful ones were greatly helped, and from the first service quite a number came to the altar for prayer, but none professed religion, and there were no accessions. On the third Sunday in October we began at Carthage, where on Tuesday following we were joined again by our presiding elder, Bro. J. T. Smith, who labored faithfully with us till Monday, preaching the pure Gospel in power. We closed out Tuesday night of the second week. Results, two conversions, quite a number of reclamations, and five accessions; a part of the Church never having been reached. Thus is the work of protracted meetings on Carthage Circuit for 1897 summarized. In addition thereto, during the year we have received at the various appointments ten members, making a total of thirty-three during the year. These results are meager enough, to be sure, and yet for them we praise God and press on. We expect to close the year with finances all up, and leave everything in as good condition as possible for our successor, for we have to move. In addition to this, we are now under prohibition regulations in Carthage school corporation. This makes Panola County a dry county save one point, Beckville. They expect soon to down the monster there, I am told. Let the work go on.

Feeling Very Poorly.

"I was troubled with headaches and was broken out with eruptions on my face and body. I was feeling very poorly, and could find no medicine that did me any good. Seeing Hood's Sarsaparilla recommended, I began taking it, and was soon gaining. I continued its use until cured."

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HOOD'S PILLS cure nausea, sick headache, biliousness and all liver ills. Price 25c

Texas Conference.

MADISONVILLE.

J. W. Jones, Oct. 31: Bro. Horner has gored the Campbellites until they are sick nigh unto death, from appearances. Bro. Horner has done a great deal of hard preaching. I have no doubt that the fruits will be seen in time to come. Not many brethren in the Texas Conference can excel him in points of doctrine. Finances behind, but the stewards think they will come up. Regret to lose our beloved presiding elder, Bro. Wootton. Our loss will be some other charge's gain. Have been a reader of the dear old Advocate for twenty-three years; can't well do without it; it gets better and better.

HOUSTON DISTRICT.

O. T. Hotchkiss: The last Quarterly Conference for Matagorda Circuit was held at Bay City October 30. A very rainy day, but the attendance of officials was good. Bro. Callaway has done a hard year's work, and has had success. Assessments for Foreign and Domestic Missions and for Orphanage paid in

They don't agree
—your pocket-
book and



your wash-board. One tries to keep your money—the other wastes it. You'd better consult your pocket-book, do your washing with **Pearline**, and put the wash-board out of the house. There's no room or place for it with **Pearline**, nor for any of its wearing-out, tiresome rubbing. You'll be doing your pocket-book a good turn, and help toward making it fatter and sleeker, if you'll do all your washing and cleaning with **Pearline**.

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Two Epistles: I. To Professors of Perfect Love. II. To Opposers of the "Second Blessing," by Rev. W. P. Andrews. Approved and edited by Rev. John J. Tigert, LL. D., book editor. Endorsed by church press and prominent ministers as "the book for the times."

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full, and the pastor is after the balance on the other collections, and says it must come. Salaries are behind, but the stewards are striving to bring them up. Net gain in membership of about thirty. I held the last conference for Patterson Circuit November 6. Bro. Guess reports everything in full in the way of conference collections, and \$5 for Bible cause. The stewards are a little behind with the salaries, but expect to pay out. The sacramental service and love feast were very precious. The Church at Fulshear asked for authority to build a parsonage in their town, proposing to finish it completely and give it to the Church if they would accept it and allow the preacher to live in their town. Their generous offer was accepted. The present parsonage is badly located, and very much out of repair.

LA PORTE.

P. E. Nicholson, Oct. 30: I have just made my report for this year to the fourth Quarterly Conference, and it is the thirty-ninth report since I was licensed as an exhorter by Dr. Philpott. He was then a young man. I was his senior in years, not in knowledge, for I thought him one of the brightest lights I had met in my travels, and think so yet. However that started me in my humble way, and God did abundantly bless me in my work. I opened up all that field from the Colorado to the Trinity River, lying on the coast. For twenty-two years I was camping, singing, shouting, and swimming lagoons, rivers and lakes, trying to preach the blessed Gospel, sometimes sailing a boat, then poling, then pulling a skiff; sometimes walking to get to my appointments, and never failed to get there. After the death of my wife I retired and for four years I was silent and almost dumb. On the 6th day of July, 1896, I left to review my old field. I preached at La Porte, then in East Texas for six weeks. I returned home, and on the 9th of September started for Florida, the home of my boyhood. There I held several protracted meetings, with wonderful success, and had many conversions. The preachers treated me kindly. I preached in Alabama and Florida, then came back to Texas, and traveled west as far as Live Oak County. I traveled 3000 miles from July, 1896, to August 2, 1897; preached every Sunday but eight from one to three times, and never asked for a dollar nor sent around the hat, and am safe and sound at home, and so blind that I have to be led at night, and can't see the lines on the paper. I want to say I am sorry that our big brothers have some what or some how got cross with each other. I am afraid that much learning hath made them mad. Sixty-seven years ago I went to school three months, and never saw the inside of a school-house after that as a student; the rest I had to dig up myself by the light of pine knots and tallow candles. As a matter of course I left the stump, such as Latin and grammar, but the Bible I made the book of my life study; that and the help of God made me a preacher, and the common people heard me gladly. Thank God, my life was not a failure. But I am worn out and retired, and want the few of my old comrades to hear from me once more—the few that are yet living of my age that I met when I made my first report to conference in 1871. The second blessing is not troubling me. I have had a thousand, and will have as many more if I will go to Jesus, and not fly to the press and shoot shafts at my brothers through the papers.

THE MOST SIMPLE AND SAFE REMEDY for a Cough or Throat Trouble is "Brown's Bronchial Troches." They possess real merit.

GERMAN MISSION CONFERENCE.

The German Mission Conference of the Methodist Episcopal Church, South, convened at Bartlett, Texas, on the 4th of November, 1897. Bishop W. W. Duncan, President; J. A. G. Rabe, Secretary. Question 1. Who are admitted on trial? B. Rausch. Question 2. Who remain on trial? None. Question 3. Who are discontinued? None. Question 4. Who are admitted into full connection? None. Question 5. Who are readmitted? F. Mumme. Question 6. Who are received by transfer from other conferences? None. Question 7. Who are the deacons of one year? None. Question 8. What traveling preachers are elected deacons? None. Question 9. What traveling preachers are ordained deacons? None. Question 10. What local preachers are elected deacons? W. D. Weimers, John Winkel, B. Rausch. Question 11. What local preachers are ordained deacons? W. D. Weimers, John Winkel, B. Rausch. Question 12. What traveling preachers are elected elders? C. A. Lehmburg. Question 13. What traveling preachers are ordained elders? C. A. Lehmburg. Question 14. What local preachers are elected elders? None. Question 15. Who are located this year? None. Question 16. Who are located this year? None. Question 17. Who are superannuated? None. Question 18. Who are superannuated? John Poinzing, F. Vordenbaumen, J. A. Schaper, H. Jordan. Question 19. What preachers have died during the past year? None. Question 20. Are all the preachers blameless in their life and official administration? Their names were called, one by one, and their characters passed. Question 21. What is the number of local preachers and members in the several circuits, stations and missions of the conference? Local preachers 17; members 1250. Question 22. How many infants have been baptized during the year? 141. Question 23. How many adults have been baptized during the year? 4. Question 24. What is the number of Epworth Leagues? 11. Question 25. What is the number of the Epworth League members? 360. Question 26. What is the number of Sunday-schools? 21.

Question 27. What is the number of Sunday-school teachers? 106. Question 28. What is the number of Sunday-school scholars? 1153. Question 29. What amount is necessary for the superannuated preachers and the widows and orphans of preachers? \$250. Question 30. What has been contributed on the foregoing account, and how has it been applied? \$135.25, and distribution made to conference claimants. Question 31. What has been contributed for missions? Foreign \$729.43; domestic \$786.10. Question 32. What has been contributed for Church extension? \$56.65. Question 33. What has been contributed for the support of presiding elders and preachers in charge? For presiding elders \$436; preachers in charge \$3547.95. Question 34. What has been contributed for the support of Bishops? \$61.75. Question 35. What is the number of societies, and the number and estimated value of church edifices? Societies 35; edifices 24 1/2; value \$35,060. Question 36. What is the number of pastoral charges, and the number and value of parsonages owned by them? Charges 17; parsonages 15; value \$11,590. Question 37. What is the number and value of district parsonages? None. Question 38. What are the educational statistics? None. Question 39. Where shall the next session of the conference be held? Houston. Question 40. Where are the preachers stationed this year?

EASTERN DISTRICT.

W. A. Knolle, P. E. Houston Station—A. E. Rector. Houston Mission—H. W. Weise. East Bernard—J. G. Mueller. Bellville—E. Mumme. Industry—C. A. Lehmburg. Walleck—G. Gerdes, supply. Grassville—P. H. Hensch. Bartlett—J. Winkel. John Prinzing, superannuate.

WESTERN DISTRICT.

J. Kern, P. E. Llano Circuit—E. A. Konken. Fredericksburg and Blanco—J. Bader and B. Rausch. New Fountain—D. Schrimpf. San Antonio and Somerset—J. A. G. Rabe. New Braunfels and Hunter—W. D. Weimers. Cibolo and Elm Creek—E. Frenzel. Maxwell and Lockhart—J. Merkel. Cuero and Colettos—W. Lieser. John A. Schaper, F. Vordenbaumen, H. Jordan, superannuates. J. A. G. Rabe, editor of the Mission Friend. J. KERN.

CHURCH DEDICATION AT GATESVILLE.

On yesterday we closed the work of the year by paying all the indebtedness against our church here and dedicating it to the worship of God. Rev. G. S. Hardy, presiding elder, preached from II Chron., 7:16: "For now have I chosen and sanctified this house, that my name may be there forever, and mine eyes and mine heart shall be there perpetually"—a sermon marked for its appropriateness, strength and beauty. The times have been stringent, yet the progress of the Church throughout the district, both spiritually and financially, has been very gratifying. Bro. Hardy goes up to the conference bearing a good report, and that which is better, the love and entire confidence of preachers and people.

Gatesville, Texas. C. S. FIELD.

TWO DEDICATIONS.

Last Sunday Bro. Bolton, our "beloved," dedicated our Collier's Chapel, and yesterday our new church at the Falls. The congregations were large and appreciative; the sermons were full of rich thought and deeply spiritual. Not soon shall we forget these services. We now have a Methodist church at each appointment in the charge. Our ex-presiding elder, Rev. John S. Davis, was with us yesterday, much to our delight. J. D. ODOM.

CHURCH DEDICATION.

Pleasant Valley Methodist church house will be dedicated next Sunday at 11 a. m., Nov. 21, 1897. Sermon by Rev. E. B. Thompson, of Commerce Station. A general invitation is hereby extended to one and all, and a special request that as many former pastors be present as is possible. N. C. LITTLE, P. C.

BABY HUMORS

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OLD AND YOUNG

Do It Now.

A successful business man says that he owes much of his prosperity to a lesson taught him by his employer. This man's principle was "Do it now." Instead of putting things off, with the idea of attending to them "some time," he made it a rule to "do it now." Thus he was often in advance of his competitors, both in taking hold of a good thing, or letting go of an unprofitable one. This principle may be applied to the smaller affairs of life, as well as to the more important. The little things we ought to do and don't do worry us most. "Some time" they must be attended to, and the oftener they are brought to mind and dismissed again to that indefinite time, the more trouble they give us. Then, after all, we are often surprised to find how little trouble it is to attend to these things, and want somebody to kick us for not realizing it sooner. Happy is the man whose rule is promptness in all things. —Stockman and Farmer.



Why the Boys Changed Their Minds.

"Where are you going, Ned?"
"Down to the orchard, to look for a bird's nest."
"What for?"
"Why, you know our teacher, Miss Graham? She has a collection of nests. She was showing them to my sister and me the day we went there on an errand. I thought maybe I could find something down in our orchard that she hasn't. So many birds build there. Will you come along, Jack?"
"Why, yes, of course. I'll help you look."

Ned was hurrying along in the direction of the orchard, and Jack soon caught up with him. In a few moments they were among the trees, looking first at one, and then at another, in the hope of finding something very unusual.

"There's a beauty, Ned; let's take that."

"That's so; it is a beauty, and no mistake."

The boys were now standing under the wide-spreading branches of a low tree. Their attention had been taken by a delicate little structure woven of thin blades of dried grass, shaped somewhat like a basket, and fastened securely to two of the outer branches. The sunlight resting on it made it look almost as yellow as gold. Its fragile contents, light-grayish eggs, with curiously shaped spots of brown, added to the beauty of the picture. The nest was so low as to be easily examined.

"It's tight enough. How shall we get it without spoiling it?" Jack inquired.

"Wait!" and Ned lifted a warning finger.

The boys drew back just as a yellowish bird darted out from among the branches and took up a position in a tree close by. It was followed by another, a lovely creature in chestnut and black. Both seemed greatly alarmed, but the former only flitted about on the tree, while the latter gave expression to its feelings in notes that were decided, but not unmusical.

"I know that bird—the one in chestnut and black," whispered Ned; "it's an orchard oriole."

"What's the light one?" asked Jack.
"Why, that must be the female oriole, and that is their nest."

"But ain't the same kinds of birds alike?" Jack inquired wonderingly.

"Oh, no; father says they seldom are; that is, the male and the female. The male bird in most cases is prettier. Just see how we have frightened them! Let's hide where they can't see us and watch what they do."

"Yes, perhaps they'll go to the nest."
The boys stepped softly behind a large tree near by. There they could see the nest without being seen by the birds. But it was several minutes before the timid creatures recovered from their alarm. They hopped about un-

easily from branch to branch, looking this way and then that, as if to make sure that no enemy was near. Then the female oriole quietly slipped into the nest, and her mate went as near to it as he possibly could. Every little while he would glance at her and seem to say: "Don't you be afraid; I'm here, and I'll protect you."

"Doesn't he seem proud of the nest?" whispered Ned.

"Yes, and see how contented she is, sitting there on those eggs."

"Say, Ned," went on Jack, after a moment's thoughtful pause, "it seems to me it would be a kind of a shame to take that nest away from them."

"Just what I was thinking. They'd feel awful, I suppose. Let's don't. I never thought much about how they'd feel."

"Neither did I. All right, we'll let them keep it."

The boys watched a while longer, and then started for home.

"I wonder that Miss Graham would take the nests," Jack remarked on the way.

"Well, I was just thinking that she probably takes them after the birds are done with them. I remember, now, too, that she spoke of getting them late in the fall, and I'm sure she wouldn't do anything to hurt the birds, because she loves them so."

"But don't you suppose they want the nests another year, after all the trouble they take to build them?"

"I hardly think they do. Besides, Jack, the nests are blown about so, and so much spoiled by the storms of winter, that they can't be worth much the following spring. They mostly blow down, too, so I think it is all right to take the deserted ones."

"Then we can watch that orchard oriole's nest and take it for Miss Graham after the birds leave it."

"Yes, it won't be so pretty then, I suppose, but she'll appreciate it. I wonder now that I ever could take a nest while the birds were using it, but I didn't think. I won't any more, though."

"Neither will I," Jack said decidedly.

—New York Observer.



Proof-Sheets of Wesley's Notes

"John Wesley's Notes on the New Testament" is one of the standards of doctrine among Methodists. Everything touching the book is of interest. The proof sheets of this work, substantially bound, have been presented to the American University by Rev. Frederick J. Bate, of Dollar Bay, Mich. It is a generous thing in him to put this very interesting relic where it will be sure of preservation and where it will be accessible to scholars.

The history of the proof sheets is not fully known. It has long been a family heirloom, and was in possession of the late Rev. George Osborn Bate, of Wesleyan Conference, England. There can be no doubt of its being just what it claims to be. It speaks for itself. While much of the mechanical detail is corrected by some one else, there are a number of corrections in John Wesley's own hand. It is well known that Wesley, in the changes he made in the text of the New Testament, anticipated the Revised Version at many points, and in some cases the revisers might well have followed him where they did not. We only call attention to some of the changes made in the text as he read the proof. Most changes were made in the copy.

In Matthew he changes "thieves" to "robbers," as being crucified with our Lord. In Matthew 6:22 "light" is changed to "lamp." In the parable of the "tares," he strikes out "tares" and puts in "darnel." The revisers put darnel in the margin. The "tare" is the *Vicia sativa*, which is widely cultivated in Europe as a forage plant. The "darnel" is the *Lolium temulentum*, a pest of the wheat fields. Wesley, probably, as the revisers, hesitated to the last to make this "taring" change, but truth compelled it.

A very interesting incident of more probable hesitation in the mind of Mr. Wesley occurs in the proof of Acts 2:27-31. "Thou wilt not leave my soul in hell," had been changed so as to read "in the unseen world." But this does not suit him, so he changes both text and note, the latter probably a

second time, and leaves us to read "in hades," with the explanatory note, "the invisible world," "soul in its separate state." "It does not appear that ever our Lord went to hell," "but to paradise." Mr. Wesley is consistent in adhering to this use of hades in Cor. 15:55, though it would sound strange to shout in our burial service: "O hades, where is thy victory?"

He seems to have had less trouble with doctrine than with the text. He hints at his preference as to mode of baptism, possibly, when he changes his text so it reads that John baptized "at," instead of "in" Jordan. He shows a little leaning to sacramentarianism when he changes the note on Acts 22:16 from "Baptism * * * a means and a seal of pardon," to "The means and the seal of pardon," adding to the typesetter: "Put a great letter 'T.'"

In one place he strengthens his language concerning the depravity of human nature, that "we are by nature at a distance from God, alienated from him." In his note on Luke 10:22 he makes a strong addition concerning the deity of Christ—"essentially one with the Father." His mind is evidently on the person of Christ, as in John 3:13 he insists on the omnipresence of Christ, and adds: "This is a plain instance of what is usually termed the communication of properties between the divine and human natures, whereby what is proper to the divine nature is spoken concerning the human, and what is proper to the human is spoken of the divine."

We might give more instances. Here is a mine for some digger in the days to come.—University Courier.



"Too Old to Pet."

One woman, who declares laughingly that her children are "of assorted sizes," has four little ones between two and ten years of age. With regard to these children, she once said to me:

"I try to remember that my tallest girl was once the baby, that my seven-year-old boy was in his turn petted and cuddled, and that only a short time ago the next to the youngest was the lamb of the flock, and received his share of cossetting. These children have, through no fault of theirs, been pushed along the line to make room for the baby. I have made it a matter of principle never to allow them to feel that they have lost anything by the arrival of another child. I still pet and 'mother' each of them with as much tenderness as if he or she were the only child in the home. Each one of them is still 'mamma's baby.' Their common sense teaches them that the baby sister cannot wait on herself, and consequently requires constant care, but they know she receives no more love than they. And I shall try to make them feel that, even when they are men and women, they shall never be too old for their mother's petting."

Wise woman! Would that more mothers had such thoughtful consideration for their children, who, although they have outgrown babyhood, have not outgrown the love of being loved!

Too many boys and girls lose petting with their baby clothes. It should be remembered that with the disappearance of baby dimples and baby plumpness, the fondness for mamma's tenderness does not disappear. Many a heart under a rough school jacket or a white pinafore longs for the "motherings" lavished upon the last arrival in the family. One mother tells her eight-year-old daughter that she is not petted as is her little brother, because she is "leggy and awkward, and not round and pretty like baby."

The mother who pets only the baby, and gives up caressing the growing boy or girl, loses her strongest hold on her daughter's or her son's heart. She surely has "enough love to go around," and the child who is subjected to temptations, to naughtiness, and is not attractive to everybody, needs the mother-love and petting even more than does the cooing, dimpled darling whom everybody seems to love, and upon whom everybody is ready to bestow a tender word or caress.—Harper's Bazar.

SLEEPLESSNESS

ESPECIALLY FREQUENT IN HIGH ALTITUDES.

How It May be Overcome in Any Climate.

From the Chieftain, Pueblo, Col.

While the Rocky Mountain region is justly famed for its salubrious climate, and is becoming more and more the mecca toward which pilgrims are traveling from all parts of the world, that they may fill their weakened lungs with its life-giving air, yet there are ailments in that climate as in any other, one of the chief of which is sleeplessness. This is due to the rarity of the air which on some constitutions is too stimulating to the nerves. In some cases patients are compelled to remove for a time to the sea level to escape the high nervous strain. As sleeplessness is not an uncommon accompaniment to certain nervous conditions (in any climate) we propose to repeat a little story of a woman of Pueblo, Col., which may point a moral to others, who have had a similar affliction.

The woman came to Pueblo thirty years ago, when the town was a frontier settlement, and Indians were by no means unusual visitors, bands of Utes often passing through on their way from the mountains down to the plains to hunt buffaloes.

She had been in good health, until a few years ago when at each recurring spring-time she became debilitated, weak and languid. Her strength left her, she was listless and lifeless, and was obliged to whip herself to every task. This too, in spite of the stimulating effects of the high altitude. The perhaps most serious difficulty, however, was sleeplessness which she could not cure. The long weary watches of the night told on her health and she dreaded the approach of night. This lack of sleep weakened her strength and brought on extreme nervousness, until she was a physical wreck.

As she could not well take the long journey necessary to a change of climate, she sought for some nerve restorative that would build up the nervous system, and thus enable her to get that sleep and rest without which she could not long endure the strain. She at length found this in Dr. Williams' Pink Pills for Pale People. She said to the reporter: "By the time I had taken one box of these pills, I not only felt stronger, but to my surprise found that I could sleep."

"I have taken four boxes now and can take a long nap during the day and sleep soundly all night."

"The medicine not only takes away that weary depressed feeling, but creates a buoyancy and exhilaration that does not pass away when one stops taking the pills."

"I am forty-nine years old and about thirty years ago I began to be troubled with gatherings in my head. The trouble continued until I was unable to hear a sound through my right ear and my left ear was badly affected. I had no idea that the pills would benefit my ears, but they evidently did, as my hearing is very much improved."

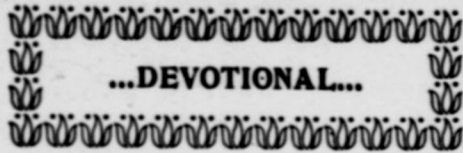
"I consider Dr. Williams' Pink Pills for Pale People a wonderful medicine. The address of the woman is: Mrs. H. L. Graham, 214 E. 4th St., Pueblo, Col. State of Colorado, |
County of Pueblo, ss.

Subscribed and sworn to before me this 6th day of July, 1897.

GEORGE W. GILL.

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...DEVOTIONAL...

One of David's Mighty Men.

Benaiah, who "went down also and slew a lion in the midst of a pit in the time of snow," was a brave man. It was a snowy day—think of it—a snowy day, a cold day, and a wet-blanket kind of morning, with nothing to stir the blood, nothing to cheer the poor fellow. It is difficult to be brave on a day like that,

When Dick, the shepherd, blows his nail,
And milk comes frozen home in pail.

One snowy day, when all others were in, sitting over the fire, burning their knees, he arose, went to the door and listened. Look at him trudging through the snow. And he went on, and on, and on, and nearer and nearer came the pit with the lion in it. He comes to the edge of it and looks down and sees the ranger and ravager and destroyer of the countryside, and with a prayer to the God of Israel he leaps down beside the lion, knowing that out of that pit only one will come up alive. It was a big deed by a big man. He leaped down. There is a roar and a spring, then a mortal groan. The lion is down. Benaiah has put his foot on his neck. "He went down and slew the lion in the pit on a snowy day!"

Did it ever occur to you that that man was wonderfully like another Benaiah? Did you ever think he was wonderfully like the Lord Jesus Christ, who on one of the dullest and darkest days that ever the world saw, went down into the pit and encountered the devourer and destroyer of men? And he had nobody to encourage, nobody to cheer. All his disciples forsook him and fled; and single-handed, unaided, alone, he went down and slew the lion, the dragon, the devourer. He fought and he won.—Rev. John McNeill.

The Everlasting Love.

There is no rest for the weary heart, no balm for the sorrows of life, no ease for the back bowed with the daily burden, like the realized thought of the everlasting love. Blessed thought, which comes to us in the night watches, calming disturbance and soothing the eyes which care holds from slumber. Sweet words of faith and dependence spoken by holy men of old sing themselves to the tune of our modern melodies, as our lips move softly and we say, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Hear my prayer, O Lord, give ear to my supplications. I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land. Lord, thou hast been our dwelling place in all generations." Verse after verse from the Psalms rises in memory, as stars arise in the sky, and though we may be grieving over our dead, or, yet sadder experience, grieving over our living dear ones, we still can say, "Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

In the midst of the day's toil, as in the wakefulness of the night, it is blessed to call to our minds the assurances given by our Heavenly Father that he will always support and sustain us. "As thy day, shall thy strength be." Fear not, little flock. It is your Father's good pleasure to give you the kingdom." "Behold, the Lord's hand is not shortened, that it can not save; neither is his ear heavy, that it can not hear."

The disciple of Christ need never be cast down nor discouraged, let circumstances be adverse or opportune. For the one cable which holds against all strain of our infirmities, our wants, or our yielding to temptation, is the cable of the ceaseless love of God. We are kept by the power of God through faith unto salvation. We do not keep ourselves. We are kept.

When we look about us in the world we can not help seeing that earthly love and human friendship are subject to changing conditions. The staunchest plank of human affection may give

way in a storm. The wife may grow cold and indifferent to the husband of her youth; the husband may cease to show the tenderness and consideration which once made her life a dream of delight. The child going forth from the home and forming other relationships, apparently is weaned from the early loyalty and fondness he once felt for the parents to whom he was all in all. The father and mother may be disappointed in the daughter and the son, and no longer treat them with the proud fondness of a happier time. Brothers and sisters drift apart, and perhaps for weeks and months together they do not mention the names which once were spoken every day. Mrs. Hemans made a true statement of fact in her poem, "The Graves of a Household," about the scattering of many a family who "grew in beauty, side by side, and filled one home with glee," but we do not always wait for the cold hand of death to come and separate beloved kindred. Life wields a surer and sharper knife of division than death. The love that lasts is not the earthly love. It is a love of finer tissues and stronger fiber, and it is eternal, being hid with Christ in God.

Shall we not cling close to that endless love? "O love divine, how sweet thou art!" Shall we not comfort ourselves with the knowledge that we can not be lost from the clasping embrace of the everlasting arm that fainteth not, neither is weary? Shall we not, by prayer, by study of God's word, by meeting with God's children, by faithful service day by day, by use of the appointed means of grace, and by frequent contemplation, dwell more than ever in the blessedness of a life of entire trust, in the confidence of the Father's enduring love?—Margaret E. Sangster, in the Christian Intelligencer.

Grace Sufficient.

I told my people the other morning, when preaching from the text, "My grace is sufficient for thee," that for the first time in my life I experienced what Abraham felt when he fell upon his face and laughed. I was riding home, very weary with a long week's work, when there came to my mind this text, "My grace is sufficient for thee;" but it came to me with the emphasis laid upon two words: "My grace is sufficient for thee." My soul said: "Doubtless it is. Surely the grace of the infinite God is more than sufficient for such a mere insect as I am," and I laughed and laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I said, "Alas, I shall drink up the ocean." Then the Father of the waters lifted up His head sublime, and smilingly replied, "Little fish, the boundless main is sufficient for thee." The thought made unbelief appear supremely ridiculous, as indeed it is.—C. H. Spurgeon.

The High Priesthood.

Far up among the Colorado mountains men hunt for health as they go wildly to Klondike for gold. Men with tuberculosis—and a cough! They are not sick men! O no! They need a change of air—only a change of air! Some of them find new life in the new air, and go back to the old places for a new stretch. Others stay there, because return to the old places means death. And for many even the Colorado mountain air brings no lease of life. Death hangs grim shadows over struggling strength—and the "patient" at the sanitarium is reported dead.

A colonel came up from the South, handsome, erect, chivalric; but tubercles had developed. Day after day he walked out under the skies of the glorious West, but one morning blood ran red from the lungs, and the physician saw the danger signal. Death was rushing down! Clear track! "Colonel, you are in a dying condition!"

Somehow there had grown up in the sanitarium an impression that the colonel was a Catholic, and so when the red tide flowed out, message was

sent to a priest. With oil for extreme unction, and book for prayers, he came promptly at the summons, and stood at the door of the room in which the soldier lay, dying on a field where no sword wins in conflict with the foe.

"Colonel, we have sent for a priest!" "Ah!" said the soldier, the blood gurgling in his mouth, and flowing from his lips. "Give—the gentleman my compliments—but tell—him—that I have—a—great—High—Priest—who has—passed—into the heavens!" And the priest went quietly away.—Western Christian Advocate.



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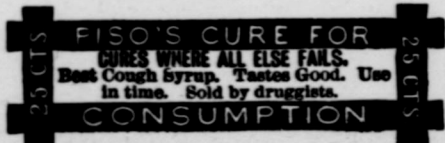
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TEXAS ANNUAL CONFERENCES.

Held by Bishop J. C. Granbery.

Nov. 17.....Northwest Texas.....Weatherford
Nov. 24.....North Texas.....Dallas
Dec. 8.....Texas.....Bryan
Dec. 15.....East Texas.....Palestine

IT IS THE BEST STEWARD.

Recently I asked our postmaster how the Advocate stood on circulation through this office, and he replied that it was the largest of any except a secular weekly. Now the result: While times are hard and cotton is low, our pastor goes to conference with salary paid in full, and all his collections fall and over. Let the preachers take a lesson from this. It is the best steward we have. Yours, C. M. PATTILLO.
Hico, Texas.

AN IMPORTANT ANNOUNCEMENT.

The North Texas Conference will meet at First Methodist Church the 24th of this month. We would love to entertain all visitors to the conference who want to come merely to enjoy the sessions; but owing to the size of the body to be provided for we will have to limit our entertainment to members of the conference and such others as have business with the conference. We will include in this the wives of the preachers who notify us of their purpose to attend. We can not provide for children and other persons who desire simply to witness the proceedings of the conference. If such people will notify us of their desire to come, we will get good accommodations for them at good boarding-houses and hotels on the most favorable terms. As to the people who have business of any sort with the conference and all members thereof, we will lay ourselves out for them. One more word: We will not publish the directory of the entertainment in the Advocate, but we will try to drop a card to all the members by mail, giving you the residence, street and number of your host not later than Saturday, so that you can go right from the train to your place of abode. If you fail, however, to get this card we will meet the trains from time to time and attend to you. If from any accident we should fail to see you at the train, just come to the church and you will find a welcome.

All committees will find good rooms in the lecture room of the church for the transaction of their business. No committee will have to go out in town for accommodation. Come, brethren, one and all of you in prayer that God may give us a great spiritual uplift at conference.
G. C. RANKIN,
For the Committee.

CONNECTIONAL NEWS.

The Christian Advocate, in speaking of the subscription to pay the missionary debt, among other things says:

There is one pleasing incident in connection with the whole affair which we take special pleasure in recording. About forty-five years ago Rev. A. M. Bailey was transferred from the Kentucky to the Pacific Conference, and served Southern Methodism on the Western coast most faithfully till 1872. At the latter date he saw fit to connect himself with the Methodist Episcopal Church. But he took this step without speaking a single harsh word of his former associates, or suffering any

abatement of his love for them. His good wife retained her membership among us till her translation to paradise. In honor of her memory he was pleased to give \$10,000 toward the extinction of the burdensome obligation upon our Board of Missions, just twice as much as any other contributor. May God bless our venerable brother for his generous deed. The whole Church, we doubt not, will cordially say, "Amen!"

The St. Louis Advocate refers to the dedication of the "Sue Bennett Memorial School" as follows:

This spacious and splendid building, standing on one of the most beautiful and commanding sites in Eastern Kentucky, it was our privilege to dedicate on the fourth Sunday in October. Its radiating range of influence will not be as far-reaching as that of the Training School, but to the mountain region of Eastern Kentucky it will be a savor of light and life, and its benefits immeasurable and incalculable from any standpoint this side of the final judgment. How such a building could be erected with the amount of money invested is a striking illustration of the cheapness of labor and building material in that section of the country. We have seen buildings which cost from \$30,000 to \$40,000 no better than this, which cost less than \$15,000. We had another illustration of the hardness of the times in the attempt to provide the remainder of the debt of \$15,000 which was still due on the building.

The campus is large, and occupies the most commanding position in the town of London. The building of brick, stone and slate is not only a thing of beauty, but of such spacious comfort and durability as will doubtless stand to witness the consummation when not a boy or girl in these mountain counties shall be without the privileges of an education and an intelligent evangelism. This building looks down and out upon the road along which Bishop Asbury used to travel, and contains a stone from the old Bethel School, which he was instrumental in projecting, not far away.

The woman's Parsonage and Home Missionary Society of the Kentucky Conference was holding its annual session here, whose anniversary sermon we were privileged to preach. The essays and addresses of these brainy ladies were much appreciated by the people of London. They also rated the addresses, sermons and lectures of the western editor at all they were worth, but none nor all of these were so highly esteemed as their benefactress.

GENERAL CHURCH NEWS.

The Independent: From a correspondent writing from Australia we learn that the largest contingent of missionaries which has ever left Australasia sailed away for the mission fields of India in September. There were thirty-five in the party, twenty-four of whom were ladies. As they went through the country, deeply interesting meetings were held at different centers: and as they told of the impulses which led them to obey the Master's command, many were caused to reflect on the wonderful nature of the religion for which people are willing to remove themselves from all kindred and home ties and go into the heathen lands. This band of devoted missionaries, who are under the care of Mr. C. R. Reeve, have associated themselves with the Poona and Indian Village mission. It is conducted entirely on the faith principle, makes no collection, but obtains its income from contributions sent entirely without personal solicitation. It guarantees no salary to its missionaries, and only provides them with such assistance as its funds will allow. Interdenominational in character, it includes all sections of evangelical Churches. The central station is at Poona, a district of 160,000 people, where there are already sixteen missionaries, most of whom have been furnished by Australia.

H. M. Stanley speaks of missionary work in Africa thus: The Church Missionary Society began its work in the region of the Nile lakes in 1877, on the invitation of King Mtesa, of Uganda, communicated through Mr. Stanley. It has suffered reverses, and was for a time excluded from the country; but in January, 1897, Ugan-

da contained 23 English Protestant clergymen, 699 native teachers, 6905 baptized Christians, 2591 communicants, 57,380 readers, 372 churches, and a cathedral which can hold 3000 worshippers. The native Church is doing aggressive missionary work at numerous centers and stations in the regions around. The Roman Catholics in the district west of the Victoria Lake claim 20,000 proselytes. In the Congo State missionaries are established at 67 stations. Most of them are Roman Catholics, who are instructing about 5000 children. The Protestants also have been singularly successful in this State, and have made a larger number of converts. In Congo Francaise the French missionaries have established 20 schools, which contain nearly 1000 pupils. German East Africa, including Ujiji, where Stanley met Livingstone in 1871, has seven Protestant and three Catholic Missions engaged in Christianizing the natives. In the British Central African Protectorate the Livingstonia Scotch Free Church Mission was begun in 1875, that of the Church of Scotland in 1876, the Universities Mission in Nyassaland in 1881, the Mission of the Dutch Reformed Church in 1889, the Zambesi and the Baptist Industrial Missions in 1892. Altogether these missions now have 36 white clergy and 5 white women teachers, 129 native teachers, and 55 schools, in which 6000 children are taught. Including, also, the German Cameroons, where the missions are of older date, there are in all these regions 545 missionaries and 119,075 converts. The results in Uganda (97,575 converts) "exceed those obtained from all the rest of Central Africa." All this, except in the Cameroons (900 converts), has been done in a region which twenty-five years ago was unknown to the white man and plunged in the darkest savagery.

TEXAS PERSONALS.

Miss Nona Armstrong, of Corsicana, en route to the Conference at Weatherford, made the Advocate a pleasant call.

Rev. R. J. Crump, a transfer from the Illinois to the Northwest Texas Conference, made the Advocate a pleasant call.

Bro. H. F. O'Neal, of Atlanta, called on the Advocate this week, and made some very pleasant remarks about the paper. Such visitors are always welcome.

Hon. Asa Holt, a lay delegate to the Northwest Texas Conference, is in the city, a guest of his old and appreciated friend, A. J. Ross, and honored the Advocate with a pleasant call.

Rev. J. R. Nelson, Bruce Meador, R. B. Evans, J. H. Walker and J. R. Morris, M. S. Hotchkiss, J. M. Tisdale, Sam C. Vaughan and wife and Bro. B. H. Woods, Jr., called on us on their way to Weatherford.

Bro. W. E. Weaver writes us that Rev. A. M. Eubank, a most estimable local preacher, died at his home in Dew, November 13. He died in great peace. The Advocate tenders condolence.

Rev. T. M. Pledger, father of Rev. W. P. Pledger, of the East Texas Conference, died in Wichita Falls, November 13, and was buried with Masonic honors in Athens, Texas. The bereaved friends have the sympathy and prayers of their brethren.

Rev. E. K. Bransford and wife, together with Bro. Hill, made the Advocate a pleasant call. Bro. Bransford, who has been a member of the Northwest Texas Conference for some time, has been transferred to the Memphis Conference. We wish him great success in his new field.

Muscogee, I. T., Nov. 11, 1897. I arrived at this place last night. This morning I went to the Methodist church; found the conference at work, Bishop Wilson in the chair. I received a warm welcome, and I feel at home, among friends. I hope I will be able to accomplish good in this field of

labor. Love to all my friends of the West Texas Conference.

B. F. M'MANAMA.

The note above is self-explanatory. We wish Bro. McManama great success. The Indian Mission Conference has a good man in him.

Just before leaving for the West Texas Conference at Cuero, Rev. T. Gregory was banqueted by the Knights of Pythias of San Angelo. Bro. Gregory had finished a four years' pastorate there, and he and his wife were held in the highest esteem. The banquet was the very highest esteem. The banquet was a notable social event.

SOUTHERN METHODIST PERSONALS.

The Christian Advocate: In our last issue we announced that Bishop Galloway had been barred by the quarantine from returning to his home in Jackson, Miss. He is now in the city of Memphis, which is included in his episcopal district for the current year. With characteristic courage and fidelity he will remain there while the fever lasts, so as to be ready to supplement the pastors at any needed point. It will be remembered that he went through the great epidemic at Vicksburg in 1878, and came so near to death's door that he was reported dead and his obituary actually published.

Rev. S. W. Speer, in Central Methodist:

Rev. John Mathews, D. D., of St. Louis, was raised in Shelbyville, Tenn. The family were Presbyterians, and his brother Robert was intensely opposed to his brother John becoming a Methodist, but through the godly example and instruction from George W. Ruth, and other devoted Methodists, young Mathews was brought in to the Methodist Church and became as intensely Arminian as his brother was Calvinistic, and still lives to bless the Church. He was licensed to preach by the Shelbyville Quarterly Conference. His brother Robert put his entire estate in Confederate bonds, a bad investment, which proved disastrous.

Rev. J. A. Lewis refers to Bishop Wilson's sermon before the Louisville Conference thus:

"The sermon by Bishop Wilson on the power of the gospel was a memorable one. Feeble in body as he was, yet he rose to the grandest heights of pulpit power. To use one of his own thoughts he 'seemed to stand upon the steps of the throne and to look into the very face of God Almighty.' As he glowed under the inspiration his forehead was white as marble, but his dark eyes burned with spiritual fire. His body seemed burdened and frail under the mighty domination of the soul, and the man was lost sight of in the message from God. He seemed to lose sight of himself, and to be fused into a glowing white heat. His sermon will abide with us as an illustration of his great text."

Dr. Palmore, who dedicated the "Sue Bennett Memorial School," makes the following appreciative reference to Miss Bennett:

She was delicate in health, under the shadow of a great sorrow and draped in the sables of grief, but whenever she appeared before the great audiences there was such a spontaneous burst of applause as could only come from sincere hearts filled with gratitude. This is one advantage that workers at home have over the good sisters who work amid the jeers, ribald obscenity and anathemas of the heathen persecutors. The home workers can have more of the recompense of reward in this life; the foreign workers will have to pass through the vale and stand on the battlements above before they can fully realize the far-reaching effects of their self-immolation and labor of love.

GENERAL PERSONALS.

At a recent conference of the Bishops held in Baltimore, October 27-November 1, the following appointments were made:

1. Fraternal delegates to the British Wesleyan and Irish Methodist Confer-

- ences: Bishop Charles H. Fowler, D. D., and the Rev. John W. Hamilton, D. D., of Cincinnati, Ohio.
2. Fraternal delegates to the Methodist Episcopal Church, South: The Rev. Joseph F. Berry, D. D., of Chicago, Ill., and the Hon. J. P. Dolliver, of Fort Dodge, Iowa.
 3. Fraternal delegate to the Methodist Church of Canada: the Rev. Bradford P. Raymond, D. D., of Middletown, Conn.
 4. Fraternal delegate to the African Methodist Episcopal Church: the Rev. R. E. Gillum, of Topeka, Kan.
 5. Fraternal delegate to the African Methodist Episcopal Zion Church: the Rev. John Braden, D. D., of Nashville, Tenn.
 6. Fraternal delegate to the Colored Methodist Episcopal Church: the Rev. Isaiah B. Scott, D. D., of New Orleans, La.
 7. Fraternal delegate to the Reformed Episcopal Church: the Rev. T. B. Neely, D. D., of Philadelphia, Pa.

New York Advocate: Bishop Joyce writes in the most enthusiastic way concerning the outlook of our work in Korea. He says: "I am more and more impressed that now is the golden opportunity for the Church of Christ in Korea. And of such conviction is every man who knows the real situation in that country. Not to heed God's call to do our very best now for the spiritual good of Korea's 12,000,000 people will be to close our eyes upon answered prayers, and refuse to do the very work that we have been asking God for years to give us the opportunity of doing." Dr. W. T. Smith, Missionary Secretary, in commenting upon Bishop Joyce's statement, says: "We ought to send at once at least five or six earnest men to that field. The limited means at the disposal of the Missionary Society prevent us from responding to this earnest appeal for reinforcements. We wish a few talented well-to-do, consecrated young men could go to Korea at once, paying their own expenses for a year or two, until our Missionary Society could have the means to support them. Hundreds of Koreans are turning to Christ. The whole empire seems to be open to missionary effort."

THE PRESS.

A PRAYER.

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propped with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy, looking up;
Let life lightly wear her crown,
Like a poppy, looking down,
When its heart is filled with dew,
And its life begins anew.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under shady oak at noon:
Beetle, on his mission bent,
Tarry in that cooling tent.
Let me, also, cheer a spot,
Hidden field or garden grot—
Place where passing souls can rest
On the way and be their best.

—C. A. Markham, in Scribner's Magazine.

DANIEL WEBSTER.

Over Webster's grave there was much heated dispute as to the place he would occupy in the history of his country. Many of those who had idolized him during his life extolled him still more after his death as the demigod whose greatness put all his motives and acts above criticism, and whose genius excused all human frailties. Others, still feeling the smart of the disappointment which that fatal 7th of March had given them, would see in him nothing but rare gifts and great opportunities prostituted by vulgar appetites and a selfish ambition. The present generation, remote from the struggles and passions of those days, will be more impartial in its judgment. Looking back upon the time in which he lived, it beholds his statuesque form towering with strange grandeur among his contemporaries—huge in his strength, and huge also in his weaknesses and faults; not, indeed,

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

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an originator of policies or measures, but a marvelous expounder of principles, laws and facts, who illumined every topic of public concern he touched with the light of a sovereign intelligence and vast knowledge; who by overpowering argument riveted around the Union unbreakable bonds of constitutional doctrine; who awakened to new life and animated with invincible vigor the national spirit; who left to his countrymen and to the world invaluable lessons of statesmanship, right and patriotism, in language of grand simplicity and prodigiously forceful clearness; and who might stand as its greatest man in the political history of America had he been a master character as he was a master mind.—Carl Schurz, in Harper's Magazine.

DEATH OF MARIE ANTOINETTE.

The scaffold was erected facing the garden of the Tuileries, before a statue of Liberty, on the spot where the Obelisk now stands, and not where the king's scaffold had stood, which was on the opposite side, facing the Champs-Elysees. The priest attempted to assist her in alighting, but, notwithstanding the increased difficulty consequent on her tied hands, she turned from him and stepped down firmly, with apparent ease, as quickly as she could, seeming desirous to hasten the end as far as possible. The executioner offered to assist her in ascending the scaffold, but she went up alone and quickly, immediately going to the plank on which she was to be bound. In doing so she trod on the foot of the executioner, who made a motion as of pain. With the kind courtesy which characterized her even in this last hour, she quickly exclaimed, "Pardon, monsieur!" in a tone of regret and apology. The executioner and his assistant then fastened her to the plank and tore off her muslin kerchief, lest it should impede the action of the knife. The last motion of Marie Antoinette was an involuntary attempt to bring forward her tied hands as a screen for her uncovered shoulders! * * * When the executioner held up the head to the populace, to the deep awe of the spectators, the face of Marie Antoinette expressed perfect consciousness, and the eyes looked on the crowd! The expression was that of intense astonishment, as of some wonderful vision revealed.

All was over; the eventful life was ended. The follies of early youth, the joys of the past, the dreadful sorrows of the present time, the heroic final atonement for what had been "errors, but not crimes"—all was over. All had vanished like a dream, save the eternal reward in store for the faith and trust of the Christian, more valuable now than the majesty of the queen. Requiescat in pace.—Anna L. Bicknell, in the Century Magazine.

THE BIBLE INVULNERABLE.

It is this vital, undecaying idea of the divine purpose to bring mankind to the knowledge and the holiness of God which is the vital substance of the Scripture; which prepares us for the advent and for the miracle and for the divine instruction and for the cross itself, and then for the illustrious and triumphant ascension which follows the cross. It is this which makes Pentecost divinely natural, if we may say

so, and prophetic of all that is to come after in the dispensation of the Spirit. It is this which reverberates in the great arguments of the Epistles, and which comes out in ruby and jasper and amethyst and chrysolite in the glorious imagery of the Apocalypse. That the armies arrayed in white are to subdue the inveterate and fierce and bloody evils of the world, that is the burden of that closing book. That is the burden really from first to last of all the Scripture; and no man can read that Scripture carefully and thoroughly without having this vitally and permanently impressed upon his mind. Whatever particular criticisms may be made concerning writings or portions of writings in the Scriptures, as to their authority, as to their proper place in the sacred canon, as to the authorship of them, as to the time at which they were written, these criticisms or critical inquiries no more touch this substance of the Scripture than a minute botanical analysis touches the splendor of gardens or the grandeur of forests, or than the deep sea soundings efface the blue from the surface of the ocean, or stay the swing of its tremendous tides.—Dr. Storrs.

Life is ample as eternity. Beginnings alone are here. Life is enjoying; but life is also achieving. To lie by brooklets, dreaming in the sun, is not life at its best. We are to do. We are parts of history. We come and pass, but leave a shadow, and a footprint where we trod. We change the world we came to. * * * Make self a prince, a mighty memory on whose wings the ages shall be upborne. Achieve! Life is more than playground. It is harvest-field and battlefield. It is a place to suffer and bear silent sorrow, and exert the effort of a Hercules, and know the prose of toil and poetry of battle.—Rev. William A. Quayle, D. D., in "The Poet's Poet."

How Mrs. Wm. Henry Makes Money!

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear \$10 a day, and double that after they get started good. I don't see why any one should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you all instructions and testimonials necessary to succeed.

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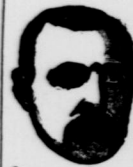
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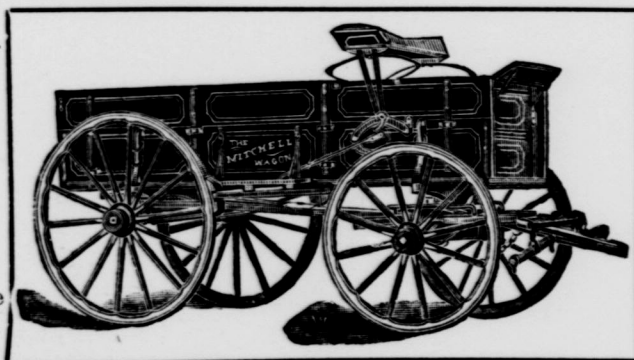
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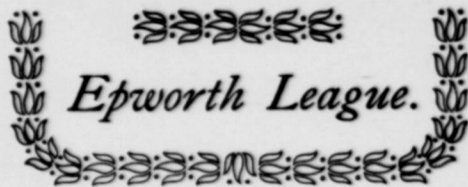
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Be not quick to resent an injury.

Silence in the presence of insult is a more courageous thing than to face an enemy in battle.

Shall we, when the skies are overcast with clouds, lose heart and say there is no sun?

Shall we, in adversity or sorrow, abandon faith and question if God knows or cares?

Seek peace, not by sacrifice of principle, but by gentleness and patience in word and deed.

THANKSGIVING TOPIC.

Thanksgivings of St. Paul.—II Cor. 9:15; II Cor 2:14; I Cor. 15:57; Eph. 5:20.

Thanksgiving is a vital part of the Christian's communication with the Father. St. Paul exhorts: "In every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God."—Phil. 4:6.

National thanksgiving is a becoming confession of a nation's dependence upon God. This sense of dependence should be encouraged and cultivated. We should learn wisdom from the fate of those nations which, forgetting or ignoring God, have fallen into decay and perished from the earth.

Our safety and the perpetuation of our institutions depend upon our reverent and grateful recognition of God's blessing.

Every individual has, in addition, his own reasons for thanksgiving. Ingratitude is a mark of serious moral defect. Frequent meditation upon the goodness of God will go far toward establishing us in habits of reverence and obedience.

THANKSGIVING FOR REDEMPTION.

(II Cor. 9:15.)

Paul is writing of the blessings of Christian liberality. Closing, he utters this exclamation of praise to God, the exceeding excellency of whose character is manifested chiefly by means of his unspeakable gift—the gift of his Son to be a sacrifice for man's sin, and to win him back to holiness and to God. This is our principal ground for thanksgiving. The gift of Christ is above all temporal gifts as far as eternity is above time and as heaven is above earth. Though all other gifts be denied us, yet are we rich if Christ be ours, for he is "all in all."

FOR THE TRIUMPH OF THE GOSPEL.

(II Cor. 2:14.)

In spite of opposition and persecution and chains, multitudes turned to the Lord under the apostle's preaching. It was to him his greatest cause for rejoicing. The true disciple longs to share with others the benefits of salvation. That the cities and towns and country places of his own land are swept by gracious revivals of religion; that China and Japan and Africa and Mexico are being redeemed from superstition and idolatry, rejoices his heart more than bountiful harvests and great commercial prosperity.

FOR VICTORY OVER DEATH AND THE GRAVE.

(I Cor. 15:57.)

Death, our mortal enemy, whose coming strikes terror to every heart and pales every cheek with fear, is robbed of his power by our Lord Jesus Christ. "There is no death; what seems so is transition." The grave is the portal of paradise. We lay God's saints to rest, not to oblivion. We face the last

enemy ourselves with serene confidence in the power of the resurrection.

FOR ALL THINGS.

(Eph. 5:20.)

James teaches us that every good gift and every perfect gift is from above, and cometh down from the Father of lights. We live upon his bounty; we eat at his table. Let us make, not this Thanksgiving Day only, but every day, a day of praise.

TOPIC FOR NOVEMBER:

THE CHURCH OF ST. PAUL.

Nov. 28. The Bonds of Peace.—Eph. 4:1-3.

This exhortation to the Church, calling her members to peace and patience, is from one whose own life was a singularly stormy one, in its outward relations, but a singularly peaceful one in its relations to God.

Persecuted, stoned, beaten, in prison, Paul maintained, unshaken, his confidence in the care of Him who had called him to be an apostle. He never faltered, never doubted. When the people received his message and rejoiced in its truth, he called himself "the minister of Jesus Christ." When they rejected his words and cast him into prison, he was "the prisoner of the Lord." His was

"The faith that did not shrink,
Though pressed by every foe,
That did not tremble on the brink
Of any earthly woe."

Not all the envy and enmity and malice of which he was the victim could arouse in him a spirit of resentment or revenge. He sought to establish the Kingdom of Righteousness by righteous and peaceful means, and not all the rage and hate of Pharisee and scribe and heathen could turn him from his purpose. The peaceful course which he commends, he himself exemplifies.

If Christians are to exercise such forbearance toward their enemies, how much more should they be at peace among themselves, "forbearing one another in love."

WALKING WORTHY.

Not only are Christians the advocates of the principles of true religion, but they exemplify them. The argument of a holy life is unanswerable; "actions speak louder than words." Nothing puts so effective a weapon in the hands of Christ's enemies as the folly and sin of his avowed followers. The strife and jealousies and contentions of disciples have hindered the progress of the Kingdom of Christ infinitely more than the sneers and criticisms of infidelity.

Many a heart has been won by the example of a pure life and the strong persuasiveness of enduring love, after the mind had resisted all argument and rejected all evidences in favor of religion. The memory of the patience, and sacrifice and piety of a Christian mother has proven stronger than all the doubts and objections of after years, though her voice had long been silent, and her form long vanished from sight.

WHAT IS WORTHY OF OUR VOCATION.

Lowliness. Whatever worth we possess, and whatever honor we enjoy, have not been of our own merit, but have come from Christ and he was poor and lowly and homeless and despised; therefore let us not think of ourselves "more highly than we ought to think." We are enjoying, not what we have merited, but what he died to give us.

Meekness. We are to be, as our Lord was, not contentious and clamorous for our rights, but submissive and enduring. Let no one imagine that this is to be weak or cowardly, or without decision of character. Meekness is a virtue involving self-mastery and control of the passions possible only to those who are taught in the school of Christ.

Long-suffering. This is meekness intensified and perpetuated. It endures and suffers, not once, but many times. It forgives not "until seven times, but until seventy times seven."

"That bears unmoved the world's dread frown,

Nor heeds its scornful smile;
That seas of trouble can not drown,
Nor Satan's arts beguile."



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THE UNITY OF THE SPIRIT.

The Holy Spirit is the universal teacher. His doctrine is always consistent. His methods and processes may and do differ in individual cases, but the essential result is always the same. All Christians are born of the same Spirit, for the same purpose, and with the same results. They are taught the same truth, and sent upon the same mission. Their interests are not conflicting, but harmonious. Strife and division are not from above, but from beneath.

THE BONDS OF PEACE.

While Christians are to dwell in harmony and love, they need not be cast in the same mold. Spiritual unity is an unmixed blessing; denominational union might be an unmixed evil. The bonds which join us are the bonds of peace, not the bonds of name or ceremony or Church polity. Maintaining our individuality, we are to dwell together in peace. Wrangling over differences instead of rejoicing over points of agreement is unchristian. Doctrinal debates convince so few of any vital truth, and result so often in intensified hostility, that it may well be questioned whether they be not unmitigated evils.

OUR MISSION FUND.

Many Leagues have already paid

their amounts on the Mission Fund for the third year. Many more have not.

Pastors and League Presidents will please give this matter attention. Now is the best time to raise the money. Our men are in the field and their salaries must be paid. Information and programmes necessary for a special mission service furnished free on application. Remit to and address

A. K. RAGSDALE, Sec. Com.
Dallas, Texas.

IMPORTANT.

The officers and members Executive Committee of the North Texas Epworth League Conference are hereby called to meet in Dallas at Young Men's Christian Association rooms, on Friday, November 26, to consider very important business concerning the welfare of the conference.

The Presidents of the District League Conferences are also asked to meet and confer with us. D. E. EMERSON,
President North Texas Epworth League Conference.

PROSPECTUS.

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Sunday-School Dept.

Address all communications for the Sunday-school Department to Rev. F. B. Carroll, D. D., Greenville, Texas.

I wish to speak a word in commendation of the Sunday-school Department of the Advocate as it is now conducted. To very many Sunday-school students, whose libraries are scant, especially in the way of religious books, these articles furnish the only historic knowledge they can get of the lessons, and in my humble opinion there is no person in the State better qualified to supply this knowledge than Dr. F. B. Carroll, the present editor. One of his articles on Paul alone is worth many times the yearly subscription price of the Advocate. He is certainly an authority on Paul, as well as on other Scriptural characters, and his entire consecration to the service of God makes him a willing, yea an anxious, as well as an able writer. His ill health has rendered it impossible for him to fill a pulpit regularly, and his congregations have mourned in consequence; but God has found a way for him to reach and touch more hearts with his pen than he could possibly reach with the voice of a Whitefield. Every superintendent, every teacher, every pupil, and every Methodist, should give Dr. Carroll's articles careful and prayerful perusal, and I feel sure that they will be amply repaid, both spiritually and intellectually, in so doing.

The following lines are respectfully dedicated to Dr. Carroll by the writer:

When winsome ways and kindly smiles
The saddened heart has failed to cheer,
When flattery falls like funeral clouds
On an aristocratic bier;
When pains and aches refuse to heal
By human arts and alms,
And the panting spirit will not quench,
Because of inward flames,

Do not despair and think that life
Holds nothing good and true,
But turn to Him—the Source of Life—
And he will lead you through
The way that seems so long and dark,
And, walking by his side,
Your hand in his, you can but shout,
"The Lord my faith has tried."
A FRIEND.

Van Alstyne, Texas.

FOURTH QUARTER LESSON 9. NOV. 28.

SALUTARY WARNINGS.

I PETER 4:1-8.

Golden Text: Be ye therefore sober, and watch unto prayer.—I Peter 4:7.

Time: The first Epistle of Peter was written from Babylon in A. D. 64 or 65, to Christians in the northern portions of Asia Minor. So his salutation, "To the strangers"—strangers personally to St. Peter—"scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithnia." Hence it is called a General Epistle, because it was written to no particular Church. It was a time of great heaviness—heaviness through manifold temptations and fiery trials of the Christian's faith. (See 1:6-7 and 4:12.) Silvanus or Silas, a former co-worker with St. Paul, brought tidings, it would seem, of these fierce and painful persecutions, and by him the letter of St. Peter was borne back to the persecuted brethren. "By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand." (5:12.)

One of the noblest features of the Epistle, says Peloubet, is its gentle, tolerant, comprehensive catholicity. It is full of sweetness and light, but especially is it full of the echoes of our Lord's teachings; for Peter had been three years under that blessed tuition, and much of it had been indelibly written on his heart.

Time and grace had now given to St. Peter, the apostle of the circumcision, a view of the universal scope of God's grace, and the world-wide mission of the Gospel of Christ—a lesson very difficult to him in the early days of his Christian life.

Dr. Hoss points out the remark of Canon Cook that in the paragraph which constitutes our present lesson, St. Peter resumes the argument from verse eighteen in the preceding chapter. From the fact there stated, and here repeated, namely, that Christ suffered in the flesh—that is, in the body—he now deduces practical inferences showing not only that He suffered to bring us into a state of reconciliation, but also into a state of holiness. His death at once represented and effected a complete conquest over sin. His death both saves us from the penalty of sin and represents our thorough mortification to the carnal nature. We die to sin in Him who died for sin in us. This line of argument is followed by St. Paul in the Epistles to the Romans and Colossians.

ARMED WITH THE MIND OF CHRIST.

Vs. 1, 2. Forasmuch as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind (chapter 3:18). No higher reason for heroic, unselfish suffering could be given than the example of the noble, heroic suffering of Christ. For them he had suffered in the flesh. Of that wonderful life of suffering, ending on the cross, the Gospel had told them the story. And the spirit of Christ's suffering, the fortitude with which he endured it; His patience, as a lamb led to the slaughter, and his spirit of forgiveness toward His enemies and murderers—all this was as wonderful as the deep anguish and pain which he passed through. It was this sacrificial suffering of Christ, so manfully borne, that had brought them salvation from guilt and sin.

Now for their life of suffering they must arm themselves with the same mind—this would be their chief defense in all their fiery trials. With the mind of Christ, giving them also Christ's point of view, his hatred of sin and love of holiness and his unflinching pity for sinful men, they could suffer patiently and heroically as Jesus suf-

fered. And as Jesus had suffered for them, they should be willing to suffer for others. Besides, there is a great spiritual outcome—a noble fruit, from suffering. He that hath suffered in the flesh, hath ceased from sin. Here suffering in the flesh is suffering with Christ, and in the spirit and purpose of Christ; we suffer with Him, we are crucified with Him. And thus we crucify the lusts of the mind and of the body, and cease from sin. Certain it is that severe trial and great suffering are a powerful means of chastening and sanctification.

Chastened into righteousness by suffering the Christian's life should move forward in obedience to the will of God—no longer living to the lusts of men, the sinful desires and passions of human nature—but to the will of God. This life of inward and outward conformity to the will of God is the great practical end of regeneration. Out of human nature redeemed and renewed must spring a new and holy life. Make the tree good and the fruit will be good. Nothing short of living to the will of God can meet the changed and exalted condition of a man who has been born of the Holy Spirit and adopted into the family of God. And that will never demands less than the holiness of those who have been brought in subjection to it.

THE OLD LIFE OF SIN.

Vs. 3, 4. For the time past of our lives may suffice us to have wrought the will of the Gentiles. The will of the Gentiles was the unholiness and idolatries of the nations which knew not God.

St. Peter definitely characterizes the grossness and corruption of that sinful life. Having walked, he says, in licentiousness—that is, in all the forms and acts of impurity and lusts—wicked longings, "the inner principles" of licentiousness; excess of wine, revellings, banquetings—all intemperate carousals characterized by gluttony and drunkenness. And abominable idolatries—"the lusts and abominations which were connected with idolatry, and which often made it so attractive to the natural man."

Three of the terms in this dark description are personal, applying to individuals, each denoting and accurately discriminating the principle and character of the sin: First, lasciviousness, that is, lascivious actions and habits; second, lusts, the inner principles of licentiousness; thirdly, excess of wine, a strong word indicating drunkenness. Whether solitary or not, these three sins are personal. The three following—revellings, banquetings and abominable idolatries, are social evils. (Dr. Hoss.)

THE STRANGE, NEW LIFE.

This was a deep mystery to those who had not entered into it. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. This you once did, and now your new life of sobriety and purity seems exceedingly strange to them. And so it is now; it is always a striking and impressive thing to see a man who had been leading a wicked and selfish life, leading a new life of purity and consecration to the service of others. He appears, indeed, to be another man; and he is a new man. Old things are passed away, and all things are become new. Often as former associates look upon a man newly converted to Christ, and feel it strange that he does not enter with them into their old excess of riot, they speak evil of him—call in question his motives and speak lightly of the change of his character and life; and often evil-speaking becomes slander and persecution.

The conversion of an unholiness man into a saint is a wonderful spectacle. It is the great miracle of the Gospel of Jesus Christ. But by the evil-speaking and persecution of evildoers, the Christian must not be moved. Because he shall give an account to Him who is ready to judge the quick and the dead. The quick—that is, the now living—and the dead, all must soon stand before God. Therefore is the judgment of men, and their censure and their praise, but a small thing. The good man's final appeal from the persecution and false judgments of wicked men is to the awful tribunal of the last day. Beho!d now, says Job, my record is in heaven.

Judge nothing before the time, said St. Paul.

GOSPEL PREACHED TO THE DEAD.

Vs. 6, 7. For this cause the Gospel was preached also to them that are dead. The dead here means the past generations of men, men who had lived during the earlier ages of the world, before the coming of Christ. From the very gates of Eden, down to the Christian age, the glad tidings of salvation through the promised Redeemer were proclaimed and symbolized before men. The Gospel, Paul tells us, was preached to Abraham, and Jesus says, Abraham saw my day, and was glad. And during the long wanderings in the wilderness they did all eat the same spiritual meat, and all drank the same spiritual drink, which was Christ. Thus by promise and prophecy, by type and shadow, the Gospel was preached unto the dead—the generations of the by-gone times. That they might be judged, says St. Peter, according to men in the flesh—"that is, chastened, as other men, by sickness, pain and death"—but live according to God in the spirit, a life of freedom from the guilt and power of sin, a holy life of love and service. So has the preaching of the Gospel in all ages contemplated this noble end—that men should live pure spiritual lives according to God, agreeing with his character and will.

The patriarchs and the prophets, and all the ancient Israel, these had the Gospel preached to them no less truly than to the apostles and disciples of St. Peter's age, to the end that they might be holy men. "I am holy; be ye holy," was the command, and all the temple and tabernacle service, with its sacrifices, washings and confessions, illustrated and enforced the same great lesson of holiness.

THE END OF ALL THINGS.

V. 7. "But the end of all things is at hand." What does St. Peter mean by this? Does he mean that death was near at hand to all those then living? Or does he mean that the storm of judgment was about to break upon the Hebrew nation, and their great temple sent up in smoke and flames

by the Roman army? Or does he mean the end of the world? The Christians generally in that age, including the apostles, looked for the coming of the Lord as not far off; and then should be the end of all the present order of things. To this most likely St. Peter refers. The time perhaps has been extended far beyond what St. Peter expected. One of the last things Jesus said to St. Peter and the other apostles was: "It is not for you to know the times and the seasons, which the Father has put in his own power." Yet, as Canon Cook has said, "the last day is spoken of as near, not with reference to our chronology, but to the development of God's purposes in its various dispensations. We live in the last times, under a dispensation which is final in the history of humanity." St. Peter was looking upon the beginning of the end. Elsewhere he says: One day is with the Lord as a thousand years, and a thousand years as one day. But the day of the Lord shall come as a thief in the night. (II Pet., 3:8-11.) Seeing then that all these things shall be dissolved, what manner of persons we ought to be in all holy conversation and godliness. Be ye therefore sober—"of sound mind, of good judgment"—and watch unto prayer. The end is hidden from us, and is therefore always an occasion for watching and prayer. Thus it becomes a great practical truth to the Christian, which, in its effect upon life and character, is always near at hand, and may be, at any moment, realized in its full power and glory.

FERVENT CHARITY.

V. 8. And above all things have fervent charity among yourselves. Love is the first, the supreme thing. Above all things, or before all things, as chief in the order of its importance, have fervent love—love intense and continued—among yourselves. Certain it is that no other grace, no other gift, can take the place of love. Great and shining gifts, knowledge, wisdom, eloquence, without love these leave the Christian's heart powerless against envy, pride and ambition, and they leave the Christian assembly helpless and pervaded by a spirit of harsh judgment and accusation. But fervent love among yourselves, this fulfills the law, this covers the multitude of sins. Love is not indeed blind to the sins of others. Infinite love sees all the sin in us. "He shows us all the mercy, for He tells us all the sin." And all the sin he atones for and pardons upon our faith in Jesus Christ. So fervent love in us looks upon sin with the eye of love, covers it over with charity, and regards it with the tenderness and mercy of our Lord.

Fervent love among yourselves! In this is peace, harmony, long suffering and mutual helpfulness and forgiveness among all the children of God.

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Herr A. J. Friedman, our new Vocal Teacher, comes highly recommended as an artist and as a gentleman. Mrs. Holt, in writing of him, assures us that he is a genuine artist and that we are fortunate in securing his services.

Miss Mary O. Norris, who takes charge of our Art Department, is a teacher of unusual ability. She was engaged by the Legislature of Arkansas to paint portraits of Washington and Bryan, which she did to their greatest satisfaction. Miss Norris is now in New York, getting the latest in her profession. Instruction will be given in the whole range of art, including the latest in China painting.

Prof. A. M. Merrill, a graduate of Dickinson College, will give instruction in Natural Sciences. He is now in the Harvard laboratory pursuing his studies. We are adding a splendid physical and chemical laboratory, and pupils in these branches will be required to do individual work.

Among other improvements furnaces are being put in "Annie Nugent Hall."

The public may feel assured that I will spare no care or means to keep this institution in the front ranks, and that I will give my patrons and pupils the benefit of the best culture and talent that can be commanded.

Respectfully, MRS. L. KIDD KEY, Sherman, Texas.

MUSIC FOR CHRISTMAS.

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WOMAN'S DEPT

Address communications to Mrs. Florence E. Howell,
28 Masten Street, Dallas, Texas.

HOME AGAIN.

We arrived home on Monday night, the first day of this month, from our summer "outing" in the mountains of North Carolina, having been absent just four months to the day.

We stopped over at Atlanta, Georgia, en route home, to visit dear friends and relatives there, greatly enjoying the days spent in that bustling city, which some claim to be the most prosperous city now in the South. We also spent several days in Chattanooga, Tennessee, with relatives, where we had a most delightful visit with those who are dear to us. We found many places of interest there—the national parks and national cemetery, the battle-field where the battle of Missionary Ridge was fought during the civil war, and, most interesting of all, the ascent to the top of Point Lookout, on the "incline road." The ascent to the top of the mountain is made in a car drawn by two immense steel cables, one car making the ascent while the other makes the descent, on the double track, at the same time, somewhat similar to the action of two well buckets attached to the same rope, the roadway being almost perpendicular as it nears the summit. From the top of Lookout Mountain a view of surpassing loveliness is obtained; the broad valley of the Tennessee River stretching away for miles, the graceful curves of the river winding around the city at the base of the mountain, and flowing away in the distance, while the blue outline of the mountains of North Carolina and East Tennessee were visible far away to the north and east. This was not our first visit to this mountain summit, yet the surpassing view to be seen from Point Lookout is one to which the eye of the appreciative visitor will turn with ever recurring interest and admiration, and, once beheld, remains a most lovely scene in "memory's picture gallery."

We stopped for a day or two in Nashville, to visit the Tennessee Centennial, and saw at the Exposition much to entertain and instruct us. While in the city we spent a short time most pleasantly in a social visit at the home of our old friend, Dr. Hoss, editor of the Christian Advocate. We had previously called at the Publishing House of the Methodist Episcopal Church, South, which building we found, to our disappointment, was closed, in order to give the employes of the House a holiday at the Exposition, the day being a general holiday for Nashville to honor the President of the Exposition by a public demonstration, a trades display, etc.

We visited Vanderbilt University, that place of so much interest to every loyal Southern Methodist. In the chapel of the university building we saw the full-length portraits of "Commodore" Vanderbilt and of his son, William H. Vanderbilt, the founders of the university; also the full-length portrait of Bishop H. N. McTyeire, through whose influence this noble bequest came to our Church, and around upon the walls the portraits of many of the older Bishops of our Church. We next visited the library across the hall from the chapel, where we had the unexpected pleasure of meeting Prof. G. J. Nunn, who was for a number of years connected with educational interests in Texas, having made for himself a fine character and reputation as an efficient teacher and cultured Christian gentleman, and who is now in the theological department of the university. Our friend gave us a most cordial greeting and at once took us in charge to show us through the buildings of the university. We are indebted to him for the delightful turn which was given to our visit there, he at once arranging for us to spend the evening hour and take tea with the theological students in Wesley Hall, which was indeed an added pleasure to us. A "Texas table" was at once arranged in the dining-room of Wesley Hall, and all the Texas "boys" who were inmates of the hall, fifteen in number, were invited to meet us and take tea at this table, as was also Miss Florence Conwell, the libra-

rian of the theological library in the hall, a lady of mature years and fine intellectual endowments, who has filled this position for nineteen years. The hour at the tea table passed but too quickly, as we sat around the cheerful board, and "brake bread together," and held social converse meanwhile. After tea we were invited to the chapel, on the third floor of the hall; and joined in the evening prayer service. As we looked upon the earnest, manly faces of the students, and saw the reverent attitude of each during the service, our heart swelled with gratitude to God for such an hour in such a place. We had to take a hurried leave of our friends at the close of the prayer service, as we were expecting to take our departure from the city at about nine o'clock that night. We carried away with us a cherished memory of the hour spent in Wesley Hall and of the friendships begun there with the young students, and we pray that years of usefulness may be given to them, one and all, in the future, in which to work in the Master's vineyard. We are grateful to our friend, Bro. Nunn, for the opportunity thus given us to meet them and to know them. May God's choicest blessings rest upon the young students in Wesley Hall, and upon our friend and brother who is an inmate there.

While in Asheville, North Carolina, we visited "Biltmore," the princely domain of Mr. George Vanderbilt, about four miles out of the city, comprising about 10,000 acres of valley and mountain, with its forty miles of graded and paved driveways through forest and beside rippling streams, surrounding a chateau of grand architecture, such as royalty itself might own—a domain upon which the owner, a grandson of the deceased "Commodore" Vanderbilt, has lavished millions of dollars. When we later visited Vanderbilt University and saw the buildings and equipment of that grand institution of learning, upon which millions of dollars have been expended, and thought of the great blessing the institution is to our Church, and to our whole South as well, we decided that for our part we would rather have been the benefactor who gave this institution, with all its possibilities of good, to this generation and to generations yet to come, than to have done as the grandson has done, expended millions of dollars on a summer home, or resort, for the enjoyment of himself and his personal relatives and friends.

I am glad to be once more at home, for although we had a charming summer sojourn in a charming section of our country, yet "my heart turns back" to Texas, the State in which I have lived the greater part of my life; a State, too, which has its own attractions and its own varied resources, the latter unexcelled by any other State of our Union. So I thank a kind, Heavenly Father for all the blessings which have ben mine the past summer, and am also thankful to be permitted to be again at home, ready to fall into the line of duty as it comes. I hope to receive contributions regularly from our sisters for our department. Please send all such to my address, as in the past. FLORENCE E. HOWELL.

WEEK OF PRAYER.

To the Members of the Woman's Foreign Missionary Society of the Texas Conference:

Dear Sisters—The Woman's Board of Foreign Missions, at its last meeting, passed the usual resolutions with reference to the "twilight hour of prayer" and the "Week of Prayer." Our Corresponding Secretary was one of the number.

At the annual meeting of our Conference Society last June, the Committee on "Extension of Work," emphasized both these requests, and the Conference Society unanimously adopted their report. It is ours.

The object of this is to remind the individual members of the request and the promise implied by the action of their representatives at these meetings. The Gospel never touches people in the aggregate. Many hear at once, many act at once, but not as a soulless corporation. Our Lord appeals to us as individuals, and personal obligations rest on each. Sisters, please recognize your individuality in this. Each of us, as a unit, is asked to pray. If our

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Lord had asked us personally to do some great thing, would we not endeavor to do it? How much more then when He only asks us to talk with Him every day for a year, and to let His servants suggest the topic one week in the year.

During the week including Thanksgiving Day, you are requested to pray every day for the light that blesses our lives to shine also upon the women and children upon whom it has not yet shone. Meet every day, if you can; if not, as often as possible. If so situated that you can not meet at all, study the needs of the cause, and pray at home for it, and may you each find a blessing to yourself in the effort that admits no element of selfishness. Yours in the love and work of our Redeemer. MRS. S. PHILPOTT, President Texas Conference Woman's Foreign Missionary Society, Dew, Texas.

ANNUAL CONFERENCE NOTICES.

RAILROAD RATES.

North Texas Conference.—Let it be taken for granted that round trip tickets will be on sale at all points on railroads touching conference territory, Nov. 22, 23 and 24, on account of North Texas Conference at Dallas, Nov. 24. Should an exception occur notice will be given promptly in Advocate. See ten days before time if your agent has instructions to sell as above stated, but, if not, he can secure them. The distance plan is one and one-third fare for round trip under 75 miles; above 75 to 100 miles \$3.00; above 100 miles one fare. Should any one fail to get a round trip ticket, pay full fare and take a receipt. The Texas Central limits dates of sale to 22 and 23 at one and one-third fare.

CHAS. I. McWHIRTER, Secretary North Texas Conference, Nevada, Texas, Oct. 26, 1897.

Those making application for admission on trial into the North Texas Conference will meet the committee in the basement of First church, Dallas, Tuesday, Nov. 23, 9:30 a. m. GEORGE S. SEXTON.

The class of the first year will meet the committee of examination in the basement of First church, Dallas, Monday, Nov. 22, at 7:30 p. m. By order of the chairman, S. C. RIDDLE.

The class of the second year, North Texas Conference, will meet the committee Monday, 23d instant, 7:30 p. m., at First Methodist church, Dallas. I. W. CLARK, For Committee.

The class of the third year, North Texas Conference, will meet at First Methodist church, Dallas, Texas, on Monday, November 22, at 2 o'clock p. m. J. P. ALDERSON, Chairman.

The class of the fourth year, North Texas Conference, will meet the committee in the basement of the First Methodist church, Dallas, Texas, Tuesday morning, November 23, at 8:30. Bring your sermons with you to the morning session. S. A. ASHBURN, Chairman.

NOTICE TO PRESIDING ELDERS.

The presiding elders of the North Texas Conference will please meet Bishop J. C. Granbery at his room at 7:30 p. m., Tuesday, November 23, 1897. By order of the Bishop. I. S. ASHBURN.

TEXAS CONFERENCE.

The class of the fourth year will please meet the committee at the Methodist church, in Bryan, Monday night, December 6, at 7:30 o'clock. E. W. SOLOMON, For Committee.

TEXAS AND PACIFIC RAILWAY CO.

Special low rate tickets to points in the Southeastern States will probably be sold by the Texas and Pacific Railway Company from all points on its line December 21 and 22, 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 homes for Christmas and New Year's, namely, New Orleans, Shreveport and Memphis. If you contemplate making the trip, and want to know the cheapest and best way, write to Mr. E. P. Turner, G. P. & T. A., Texas and Pacific Railway, Dallas, Texas.

BRING YOUR BIBLES and old books to be repaired when attending the conference.


SAM HARGREAVES, Bookbinder, 202 Main Street, Dallas, Texas.

San Angelo District—First Round.
Milburn cir, at Milburn.....Nov 27, 28
Pontotoc cir, at Fredonia.....Dec 4, 5
Brady cir, at Brady City.....Dec 11, 12
Mason cir, at Mason.....Dec 18, 19
Paint R. and Menard, at M.'ville Dec 25, 26
Ozona,Jan 1, 2
SherwoodJan 8, 9
San Angelo sta.....Jan 22, 23
Sterling City cir, at Sterling City Jan 29, 30
Junction City.....Feb 5, 6
District stewards will meet in Methodist church in Menardville, December 2, at 7 o'clock p. m. J. A. Baker, P. E.

San Antonio District—First Round.
Prospect Hill.....Nov 18
PearsallNov 20, 21
Conal sta.....7 p. m. Nov 24
UvaldeNov 27, 28
HondoDec 4, 5
MooreDec 11, 12
DevineDec 18, 19
Travis Park.....11 a. m. Dec 26
Sherman St.....7 p. m. Dec 26
BexarJan 1, 2
Eagle PassJan 8, 9
Del RioJan 15, 16
LenkeyJan 22, 23
CotullaJan 29, 30
Buck HornFeb 5, 6
AmphionFeb 12, 13
PleasantonFeb 19, 20
District stewards' meeting December 2, at 2 p. m., in Travis Park. Homes will be provided for the brethren. J. D. Scott, P. E.

PREACHER WANTED.

I want a live, wide-awake, energetic, consecrated young man for the Lockhart Circuit, San Marcos District, West Texas Conference. I wish to secure a man as early as possible. I. T. MORRIS, San Marcos, Texas.



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We shall do the same this year.

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DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

A PLEASANT OCCASION.

On the 15th of last month Sister Nancy A. Parsons celebrated the one hundredth anniversary of her birth. Bro. McLester, with whom she lives, made a nice dinner for her, and a number of her relatives and friends, together with the pastor and his wife, had the pleasure of being present. After noon we held religious service, which was indeed a "time of refreshing from the presence of the Lord." Grandma was happy beyond expression. The religion that made her happy in her youth sustains her in old age. This aged and honored servant of the Lord has belonged to the Methodist Episcopal Church, South seventy-six years. She was the mother of nine children, only two of whom are still living. She has twenty-nine grandchildren, one hundred and five great-grandchildren, and twenty-one great-great-grandchildren. She professes entire sanctification, and I believe she has it. She loves her Church, pays her pastor and reads the Advocate.

J. P. LOWRY.

Blue Grove, Texas.

NOBLE EXAMPLE.

The German Mission Conference, now in session at Bartlett, reports \$52.65 collected for the Bible cause—a gratifying increase over the previous year. of the seventeen charges in the conference, fifteen report collections for this cause. This is the best report I have received in twenty-one years' experience in the Bible work. The Church membership in the conference is 1252, an increase of fifty. Reports are good on all lines.

W. B. RANKIN,
District Superintendent, A. B. S.

RESOLUTIONS.

Whereas, By the law of the Church, Bro. L. M. Fowler is to be moved from the presiding eldership of Palestine District, therefore,

Resolved, That we, the Holcomb Circuit, in Quarterly Conference assembled, do most heartily commend him as an earnest preacher, an able presiding officer, and bespeak for him the love and confidence of those among whom his lot may be cast.

Resolved, That this paper be spread on the Quarterly Conference Journal, and a copy be sent the Texas Christian Advocate.

J. E. MORGAN,
J. H. RATCLIFF,
Committee.

NOTICE.

I want to call the attention of the brethren to two books. The first was written by a layman of our Church, a Texan. The title of the book is "The Plumb Line;" the theme, science and the Bible. I will say to our brethren, if you have not read this, you have missed a feast. Don't begin to read even the introduction till you get plenty of stovewood cut; if you do, your wife will get impatient.

The other one is "Ministry of the Spirit," by Dr. A. J. Gordon. The author is a Baptist, and he does get in some of his Baptist views, but his work is grand. All you men that are fighting over the second blessing theory ought to get Gordon, and read it. It will settle that question, if read prayerfully.

J. J. HARRIS.

Ranger, Texas.

UNANSWERED LETTERS.

Nov. 11.—P. R. Eaglebarger, sub. J. C. Calhoun, has attention. Sam'l Weaver, sub. B. H. Webster, it is o. k.; thanks. C. D. West, subs. R. F. Dunn, sub. W. W. Gollubugh, subs. W. P. Edwards, sub. John E. Roach, sub.

Nov. 12.—O. A. Shook, sub. Jerome Duncan, sub. E. G. Roberts, sub has attention. R. A. Hall, sub. J. Haralson, change made.

Nov. 13.—T. M. Collie, sub. W. B. McKeown, sub. J. R. B. Hall, sub. C. I. McWhirter, subs.

Nov. 15.—C. D. West, subs. J. S. Barcus, sub. S. L. Ball, has attention. M. H. Major, sub. C. C. Davis, sub. J. W. Bowden, sub. I. W. Clark, sub. C. B. Garrett, sub. W. K. Simpson, has attention.

Nov. 16.—J. L. Massey, sub. Joe F. West, sub. Geo. H. Phair, sub.

Nov. 17.—M. D. Hill, sub changed. J. W. Bowden, sub.

The statements of those who have been cured by Hood's Sarsaparilla prove the great merit of this medicine. Get only Hood's.

MARRIAGE NOTICES.

Brashears—Barber.—At the residence of the bride's parents, on November 4, 1897, Mr. J. A. Brashears and Miss Besse Barber, all of Eastland County, Rev. R. S. Heizer officiating.

Chapman—Allen.—At the parsonage at Aledo, Texas, November 2, 1897, at 3 p. m., A. S. Chapman and Mrs. E. T. Allen, of Anna, Texas, Rev. C. E. Lindsey officiating.

Burditt—Johnson.—At the Methodist Church at Leakey, Texas, Oct. 20, 1897, Mr. J. J. Burditt, Jr., and Miss Lizzie Johnson, Rev. F. B. Buchanan, officiating.

Ellis—McGee.—At the residence of the bride's parents, near Ben Franklin, on October 28, 1897, Mr. J. W. Ellis and Miss Ola McGee, Rev. L. L. Naugle officiating.

Edwards—Knope.—At the residence of the bride's parents, near Ben Franklin, on November 4, 1897, Mr. J. N. Ellis and Miss Anna McGee, Rev. L. L. Naugle officiating.

Crawford—Mitchell.—By the Rev. J. J. Davis, October 7, 1897, in Stephen-

ville, Texas, Mr. W. C. Crawford, of Cow Creek community, and Mrs. Isabella Mitchell, of Dunblin, Texas.

Baker—Clark.—By the Rev. J. J. Davis, October 7, 1897, at the residence of the bride's father, Mr. George Clark, Mr. W. H. Baker and Miss Ada Clark, all of Erath County, Texas.

Wisdom—Tulper.—November 3, 1897, by the Rev. J. J. Davis, at the Willingham Hotel, Stephenville, Texas, Mr. J. G. Wisdom and Mrs. M. E. Tulper, all of Erath County, Texas.

Shines—Gaines.—November 2, 1897, at the residence of the bride's parents, near Linn Grove, Grimes County, Texas, Mr. Rufus E. Shines and Miss M. E. Gaines, Rev. J. M. Wesson officiating.

Ellett—Rogers.—At the schoolhouse at Vernal, Texas, on November 7, 1897, by Rev. J. A. Ruffner, Mr. Robert Ellett, of Mart, Texas, and Miss Josephine Rogers, of Vernal, Texas.

Middleton—Roberts.—At the residence of Mrs. N. M. Roberts, the bride's mother, October 31, 1897, Dr. W. F. Middleton and Miss Alice Roberts, of Brandon, Texas, Rev. N. A. Keen officiating.

Pogue—Willis.—October 4, 1897, at Waco, Texas, Mr. David Pogue and Miss Fannie B. Willis, Rev. Jerome Duncan officiating.

Stichel—Bryan.—September 25, 1897, at Waco, Texas, Mr. M. F. Stichel and Miss Edith Bryan, Rev. Jerome Duncan officiating.

Brown—Morgan.—September 29, 1897, at Morrow Street Methodist Episcopal Church, South, Waco, Texas, Mr. W. C. Brown and Mrs. Jessie Morgan, Rev. Jerome Duncan officiating.

Weaver—Branch.—At the residence of R. B. Whisenant, in Allen, Texas, on Nov. 10, 1897, Mr. J. W. Weaver, of New Boston, Texas, and Miss Tommie Branch, of Allen, Texas, Rev. S. L. Ball officiating.

Seawell—Armstrong.—October 13, 1897, in McLennan County, Texas, at the residence of the bride's father, Mr. George M. Seawell and Miss Alda Armstrong, Rev. Jerome Duncan officiating.

Taylor—Yorbrugh.—October 14, 1897, at Waco, Texas, Mr. W. H. Taylor, of Bremond, Texas, and Miss Ella Yorbrugh, of Waco, Rev. Jerome Duncan officiating.

Brandon—Yard.—October 27, 1897, at Morrow Street Methodist Episcopal Church, South, Waco, Texas, Mr. A. B. Brandon and Miss Beatrice Yard, Rev. Jerome Duncan officiating.

Cain—Fowler.—At the residence of the bride's sister, Mrs. Dr. Gray, Ben Wheeler, Van Zandt County, Texas, November 9, by Rev. John Adams, Rev. D. L. Cain, of the

East Texas Conference, and Miss Fannie Fowler, daughter of Rev. L. M. Fowler, presiding elder of Palestine District.

Harris—Lewis.—October 24, 1897, at Waco, Texas, Mr. Fred E. Harris and Miss Maggie J. Lewis, Rev. Jerome Duncan officiating.

Hunter—English.—November 7, 1897, at Waco, Texas, Mr. Henry A. Hunter and Miss Emma Lee English, Rev. Jerome Duncan officiating.

Woodall—Copeland.—November 10, 1897, at Waco, Texas, Mr. John C. Woodall and Miss Nellie T. Copeland, Rev. Jerome Duncan officiating.

A GOOD OPPORTUNITY to have your Bibles and old books rebound when attending the conference. SAM HARGREAVES, Bookbinder, 202 Main Street, Dallas, Texas. Write for prices.

It is too much to have to scratch for a living and for relief also. Hunt's Cure will not help you in the former case, but will sure cure the Itch, Tetter or Ringworm, Itching Piles, or it costs you nothing. Price 50 cents.

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If you are weak, thin, pale, nervous and easily tired you are at least on the verge of it. If you have no reserve you had better create one.

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OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

SKINNER.—Another pioneer is gone. Roswell Skinner was born in Nelson County, Virginia, February 1, 1807. In 1814 or 1815 his mother, then a widow, moved to Marion County, Kentucky, where he grew to manhood. He married Miss Theodosia Dever, a native also of Virginia. In 1849 he settled in Liberty County, Texas. After a short illness, on the 18th of October, 1897, he departed to his home among the redeemed, in the triumph of faith. Bro. Skinner came to Texas a strong Christian gentleman and a member of the Methodist Episcopal Church, South. His oldest son, James D. Skinner, of Galveston, Texas, now sixty-four years of age, says his earliest recollections were of his father's piety. What source of rejoicing to a religious son! He maintained the strictest integrity and fidelity, both to God and men, through life, as was attested by many friends at the funeral. Just a few days before his death he said that he was ready and waiting for the Lord to call him home, resigned to go or stay. A good man is gone to his reward, in full age, leaving another witness of the promise to the children (three of whom are living) and many friends, that He will keep through a long life that which is committed to his care.

O. A. SHOOK.

Liberty, Texas.

LEVERIDGE.—Reuben S. Leveridge, born May 1, 1832; died March 16, 1897. His sickness was long and very painful. He was willing and anxious to go, for he was prepared for death. He was converted and joined the Methodist Episcopal Church, South, when twenty-one years of age. At the age of twenty-seven he married Miss Nancy C. Davis. This marriage was blessed with eight children, two of whom died in infancy. The others, four sons and two daughters, are religious and members of the Church of their parents, the Methodist Episcopal Church, South. One of his daughters is the wife of an itinerant Methodist preacher. Father Leveridge left an abundant evidence of his acceptance with God. He had a remarkable experience several months before he died. This experience, in all its details, he told all of us. As he narrated it, his face would shine, and he would grow very happy. The writer took it down as he gave it, word for word, and we have carefully preserved it. It was evidently a vision. Our father has gone, but we know where to find him.

B. A. SNODDY.

ATCHLEY.—James B. Atchley was born January 17, 1828, in Calhoun County, Alabama. In Van Buren County, Arkansas, July, 1875, he was converted to God and joined the M. E. Church, South. In December, 1877, he moved to Texas and located in Bell County, near the town of Troy. He was married to Miss M. L. Griffin on the 8th of December, 1892. For several years Bro. Atchley's health has been failing and for the past year he has been confined most of the time to his room. It has been my privilege to visit him and his good wife often since December last and I found him always hopeful, ready and glad to talk about Jesus and his love, and always triumphant when talking of the life beyond. On Sunday night September 19, 1897, he fell asleep in Jesus. The valley and the shadow have been passed and an end he walks amid the splendors of an endless day. We commend his sorrowing wife and friends to the God of all grace, praying that after work is done all may meet in a heaven of eternal rest.

GEORGE S. CLARK.

Troy, Texas.

LACEY.—The subject of this sketch, Mrs. Nannie Lacey (nee Garrison), was born June 16, 1854. She was converted and joined the Methodist Episcopal Church, South, in 1872, and from that day till the day of her death she lived a consistent Christian life. She was happily married to J. T. Lacey on February 24, 1876. To them ten children were born, four of whom preceded her to the better land. The death angel came September 16, 1897, and carried her redeemed spirit home to God who gave it. She had been a great sufferer for some time before her death, but her afflictions worked out for her a far more exceeding and eternal weight of glory. She was converted and received into the Church under the ministry of my father, and, when she married, the ceremony was performed by him. What a happy meeting it must have been, when she joined the family of God on the other side of the river, and met her children and other loved ones, with the one who led her to Christ, there to reign and live with Christ forever. Her earthly remains were buried beneath the sod at old Caldonia church, in the presence of a large concourse of people. It was a sad occasion, but the sadness is sweetened by the hope of a reunion on the shining shores of immortal bliss. She will be missed at home by her husband and children; she will be missed in the community in which she lived, and she will be missed in the Church of which she was a member, but our loss is her eternal gain. She is now in those mansions above which are prepared by Christ for those that love him. She is free from sickness, sorrow, pain and death. To the bereaved husband and children I will say: Follow her, as she followed Christ, and it will not be long until you will meet her in the beautiful city of God, where death is unheard of and where partings are no more. Her pastor, J. W. BRIDGES.

ROBERTSON.—Mrs. Elinor Evaline Robertson (nee Jones) was born in Bedford County, Tennessee, January 14, 1822, and died at the ripe old age of seventy-five years, four months and one day, at the home of her daughter, Mrs. S. M. Henderson, near Denison's Springs, Anderson County, Texas, May 15, 1897. "Grandma," as every one called her, spent the years of her early life in Tennessee. She was married to William Robertson May 23, 1853. To this union were born three children, two boys and one girl. Her husband preceded her to "the other shore" in 1857. In 1859 she removed to Texas where she spent the remainder of her life. In conversation with this "mother in Israel," I asked her, "Grandma, when were you converted?" And she said, "I don't know, but when I was a child, only five years old, I was singing, 'Jesus, Lover of My Soul,' and I became so happy that I shouted for joy, and I've loved Him ever since." "Grandma" was indeed a faithful soldier of the cross. She "fought a good fight." The last time I visited her, she was sick in bed, but just a little more cheerful than any one I ever saw under similar circumstances. Just before leaving the house, I conducted family prayer for them, and as I arose to take my leave of them, grandma called me to her bedside and took me by the hand, and in a very calm and natural voice, she said: "When you come around to see me again, I won't be here; but I'll be at home in heaven. I want you to preach my funeral, and write my obituary to the Texas Christian Advocate." It was a sad occasion, yet it was very pleasant to observe such complete resignation to God's holy will. And sure enough, before my next appointment at that place, God took her to himself. Blessed are the dead which die in the Lord.

J. M. PERRY, P. C.

ROBERTSON.—Mrs. Evaline Robertson was born in Bedford County, Tennessee, January 14, 1822. She came to Texas in 1850, and in 1851 she was married to George McRight, who lived but a short time. In 1853 she married William Robertson, who died in 1857. Two children were born to her, a son who died in 1879, and a daughter who still lives. The greater part of her life was spent within the bounds of old Larissa Circuit. She did not know the date of her conversion, nor how long she had been a member of the Church. The closing years of her life were attended with much affliction. Her last sickness began in March, but she lingered till the 15th of May. Loving hands ministered unto her, and would have retained her, but she was anxious to go. She loved her Church and pastors, and the Advocate especially. Hers was a long and blameless life.

F. A. DOWNS.

Flint, Texas.

SWIM.—Robert William Swim was born in Fleming County, Kentucky, March 15, 1832, and died June 14, 1897. June 24, 1854, he was married to Miss Sophia A. Coppedge at Steelville, Missouri. He came to Texas in March, 1862, and served the remainder of the war in the 23d Texas Cavalry. About 1869 he married the second time to Miss Lizzie Ward, of Claramore, Cherokee Nation, where he made his home until his death. He joined the Methodist Episcopal Church, South, in 1853, and at once erected a family altar, which he kept up until he was called home. Also he was a steward for a long time, being very faithful, and much of his life was spent in Sunday-school work, as Superintendent. He was a Mason, which order he loved very much. In departing this life he left a wife and three children—one boy and two girls. He was greatly beloved by all, was faithful to duty, and has a good reward. His brother,

S. E. SWIM.

WARDEN.—James R. Warden, the subject of this sketch was born in Maury County, Tennessee, September 14, 1868. A. D. Emigrated to Texas during the year 1891, and settled in Navarro County, where he lived until death claimed him. He died October 2, 1897, of typhoid fever. He was married to Miss Florence Perry, December 29, 1890. Of the fruit of this union the wife and three precious children live to mourn the death of a fond husband and father. May God's protection be over them continually. Bro. Warden was converted in July, 1892, and joined the Methodist Episcopal Church, South, and remained a member until his death. He was an earnest member. He asked me what books would be the best help to a proper knowledge of the doctrines of Methodism. I conversed with him during his sickness in regard to his preparation for death, and he seemed to be ready. I believe he is now in heaven. Thank God the Christian weeps not as those who have no hope. After a while, in the resurrection morn, when earth's teeming millions are raised to life again, then those who have loved may meet to part no more, provided they keep God's commandments.

J. P. MUSSETT.

SMITH.—Lena Bell, the only daughter of J. M. and Ella Smith, was born October 26, 1805, and died September 18, 1897. Although sweet little Lena was not quite two years old, she had, by her amiable disposition and sprightliness, so endeared herself to all who knew her, especially her

fond parents, that to give her up made their hearts ache and bleed in a manner known only to those who have been called to pass through a similar ordeal. She died of membranous croup, and her death came so suddenly that our hearts were not prepared for the stinging blow. My dear brother and sister, your little Lena is now in heaven. Let us be faithful a little while longer and God will permit us to join her and other loved ones where separation will be unknown.

J. A. COPPEDGE.

STAPLETON.—Lizzie Jane Stapleton, daughter of W. M. and Sarah Stapleton, was born February 22, 1880; professed religion and joined the Methodist Episcopal Church, South, under the ministry of Bro. Godbey, July, 1890, and lived a consistent Christian life until November 3, 1897, at 8 p. m., when her young life quietly passed out, as a lamp, without a murmur, after an illness of several weeks of typhoid fever. Sister Lizzie, though so young, had lived so as to entwine the tendrils of her influence around the affections of many hearts. She was the oldest daughter of a large family, and promised to be quite a leading spirit in her community. We preached her funeral in Salem church, to quite a large audience, and then carried her remains to McLight cemetery, and there interred it to await the trump of God to awake her sleeping dust at the last day. Lizzie was a dutiful girl, of a sweet, quiet spirit; while, like all young people, she may have made her mistakes, they were few, and were eclipsed by many noble traits of character.

S. W. MILLER, Pastor.

JAMIESON.—I have but recently learned of the death of a dear friend, Dr. William Emmett Jamieson, of Dye, Texas. He may have had an obituary from some one, but such a life as he lived deserves more a biography than a mere church paper obituary. I knew him in Arkansas; have known him about forty years; was more intimate with him than brothers usually are. I have a right to speak, as well as a heart, and therefore contribute this memento to his noble life. His life is a heritage to the whole Church, and not simply to the localities where he lived and passed away. He was born December 25, 1826; grew to manhood in Mississippi; learned to be a druggist in Memphis, and came to Arkansas in 1851 or 1852.

On February 1, 1853, he was happily married to Mrs. H. M. Harris. They had one son. The mother soon passed away, and the son followed in a few years. His second marriage was to Miss Frances Josephine Login, of Dover, Arkansas, January 1, 1856. She was the only daughter (two children) of her parents. They were Methodists of the old type, and raised her in the faith. She was a worthy companion of her now sainted husband. From this happy union sprang five children, three of whom still remain. I knew him first in 1858. But few men were more companionable, and but few so well qualified for companionship. His private life belongs to his family and friends; his public life to the Church, and of this I wish to speak. In 1857 he united with the Church, was made steward and served until 1887, thirty years. In all this time he magnified this office, both by his large liberality, and also by his efficiency. In his communities no one excelled him in public spirit and munificence—no preacher wanted long in his jurisdiction. To all needy about him he extended a helping hand. He was District Secretary for quite a number of years, and did the duties of that office with a faithfulness rarely to be found. With him no office was nominal, no duty optional. He was often elected delegate to both District and Annual Conferences and always went when possible. For many, many years, he was Sunday-school Superintendent, and for four years during the time he never missed but two Sabbaths. He did not know what it was to close his hand to the financial claims of the Church. He not only gave of what he had, but he gave himself to the work of his Church, wherever it called him or imposed a duty. He literally belonged to the Church. I believe no man in the bounds of our Church gave more than he, along all its lines, according to his ability. I never knew a more liberal man, and often told him he was the only man I ever knew who labored with all his might to keep from getting rich. His worthy relief was a

FREE.
We direct special attention to the following remarkable statements.



For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed; took cold on the slightest exposure, eyes were weak and discharged great deal of mucus, was deaf in right ear suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends. Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.

34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes and "stopped up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in 92. It stopped the roaring, pain and soreness, fully restored my hearing, for five years have been free from Catarrh.—WM. F. BOWERS, Howell, Arkansas.



"Whereas I was Deaf, Now I Can Hear."

At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing which had become so bad that I could not hear a watch tick, or conversation is fully restored. I will verify this statement.—WILLIAM RITCHIE, Derby Centre, Vt.

The late Prof. Basil Manley, of the Southern Baptist Theological Seminary, Louisville, Kentucky, says of Aerial Medication: "I can cordially recommend its use." Write for fac-simile of this letter.



It has always been a pleasure to carry your ads, and your remedies are popular with our people. Bell and Van Ness, Editors Christian Index, Atlanta, Ga.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—Cincinnati Christian Standard.

MEDICINES

For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address,

J. H. MOORE, M. D., Dept. T 1, Cincinnati, O.

LINENE REVERSIBLE COLLARS and CUFFS

Are Not to be Washed.

Made of fine cloth in all styles.

When soiled, reverse, wear again, then discard. Ten collars or five pairs of cuffs for 25 cents. They look and fit better than any other kind.

ASK THE DEALERS FOR THEM.

A trial invariably results in continued use.

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THE DEAF HEAR

"Common Sense Ear Drum" Relieves all conditions of Deafness and Head Aches, where Medical skill fails. The only Scientific Aural Sound Conductor in the world. Safe to wear, comfortable, invisible, no dangerous wire or metal attachment. Recommended by physicians. Write for book free.

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Send for 100 pp. illus. book and learn how.

SEELEY'S TRUSS ESTAB., 25 S. 11th St., Phila. Pa.

Pronouncing Bible and Advocate \$4.

Hood's Pills

Best to take after dinner; prevent distress, aid digestion, cure constipation. Purely vegetable; do not gripe or cause pain. Sold by all druggists. 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

ASTHMA CURED!

Dr. Hair's cure has brought happiness to sufferers. A \$1.00 bottle and valuable treatise sent free, you pay the expressage. Address DR. H. W. HAIR, Dept. 1, Cincinnati, O.

FITS STOPPED FREE

Permanently Cured Instantly Prevented by DR. KLINE'S GREAT NERVE RESTORER

Positive cure for all Nervous Diseases, Fits, Spasms, St. Vitus' Dance, No Fits or Nervousness after first day's use. Treatise and 50 trial bottle free to fit patients, they paying express charge only when received. Send to Dr. Kline, Ltd., Bellvue Institute of Medicine, 921 Arch St., Philadelphia, Pa.

full co-worker with him in all his aims in life. His house was the home of the preachers, the whole family making them welcome. He was the efficient president of the Board of Regents of Quitman College for seven years, and much of its success was due to his untiring energy and wise counsels.

He swept into the beyond on July 25th, 1897. We do not know the particulars of his last sickness and his death, but a life so full of noble works and alms-deeds cannot but bring one to the pearly gates and to the final inheritance of the people of God, especially when done in the name, for the cause and in the spirit of Christ.

Lewisville, Oregon. P. A. MOSES.

PHILLIPS—In the Advocate a few months back appeared a short obituary notice of the death of Reuben Phillips, known far and near as Uncle Reuben, whose earthly life was ended at his home in Iredell, Texas, last January. I hope I will not be barred by limitation from saying a few things as a tribute to his memory.

Rev. J. R. B. Hall was not in possession of the necessary data to write what he desired to write; besides, by the printer's mistake, he was made to say what he did not intend to say. Had all he said about dates and places been correct, still I feel that a man who had given more than fifty years of faithful and useful service to the Church, having always been in some official place, deserves a more extended notice than was given him; and from long acquaintance, and the warmest friendship, I feel inclined to offer this tribute to his memory. Brother Phillips was born in the State of Georgia, and not in Iowa, as stated in the obituary. He moved from Georgia to Alabama, but did not remain there long, for in 1845 we find him in Louisiana, and in 1858 in East Texas. He came from that section to Iredell, Bosque County, Texas, about thirty years ago, and from his home at that place passed peacefully away Jan. 27, 1897. I was sent to North Bosque Mission from the conference of 1872, and when I reached the work, which was in November, 1872, found Uncle Reuben there holding the office of class leader and steward, and in the very foremost rank in the work of the Church. And it was not long after we met until we were the warmest friends, and remained so until the day of his death; and now that he is gone, I love to think of his many noble traits of character. I was then a young preacher, with few books to read, and but a short experience, but I found a true friend and helper in Bro. Phillips, and I shall never forget, and I hope will never cease to appreciate what he did for me. He had collected somewhat of a library of choice Methodist books, and after I came on the work he made a selection of books from his library and presented them to me as a gift. Bro. Phillips was a true friend to a young preacher, ready and willing to help in every way he possibly could.

When I first became acquainted with him he was strong and vigorous for one of his age, was a fine worker in the Church, and never behind in any plan proposed for the spread and establishment of Methodism. To show something of his love and devotion to the Church, I want to call attention to one special thing he did long before I knew him, and of which I never heard him speak, but learned it from others after his death. When he moved into Eastern Texas there was no church building in the community, and he went to work and put up a church building and never asked nor received any assistance from any one, and turned it over to the Methodist Church as its home and place in which to worship. Bro. Phillips was what might be called an "old-time Methodist." Converted in a class meeting, he never ceased to love the class meeting, and expressed great regret that class meetings had almost ceased to be an institution of the Church. He was a great lover of camp-meetings, and until he became too feeble by age, he never failed to bear his part, and sometimes more than his part, in supporting all the camp-meetings held in reach of his home. Bro. Phillips was twice married; first to Miss Sarah Barrrough, Dec. 23, 1824, and second to Miss Lucy A. Bawcom, February 16, 1867. To the first marriage one child was born, a son, but he died when his children were small, and the care of raising and looking after the children fell upon the grandfather. In this very responsible duty he proved himself equal to the demand, and I know no reason why he should have been ashamed of the building erected, for his grandchildren and great-grandchildren are good citizens and most of them on the way to meet their grandfather in the home where parting will be no more. Sister Lucy, the wife of Bro. Phillips' old age, whose care in taking care of her aged companion has not been surpassed by any, has no children and is the more lonely, but God is able to keep her to the end. I visited Bro. Phillips (uncle, as he was called) often in his latter years and always found him trusting and happy. He would talk of nothing but the Church and religion, and would often get happy and praise God.

A kind husband, a good citizen and a devoted Christian was Uncle Reuben Phillips.

W. V. JONES.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c. Hall's Family Pills are the best.

West Texas Conference.

Llano District—First Round.
Llano sta. Nov 27 28
San Saba sta. Dec 4, 5
Cherokee Dec 11, 12
Kingsland, at Oxford. Dec 18, 19
Kerrville sta. Jan 8, 9
Center Point sta. Jan 15, 16
Boerne, at Salado. Jan 22, 23
Blanco Jan 29, 30
Round Mountain Feb 5, 6
Willow City, at Post Oak. Feb 12, 13
Bandera Feb 19, 20
Rock Springs Feb 26, 27
By special request, the District Stewards will meet at Willow City, at 7 p. m., December 15, 1897. The pastors are requested to attend if at all convenient.
I. K. Waller, P. E.

Beeville District—First Round.
Beeville sta. Nov 20, 21
Goliad cir. Nov 27, 28
Corpus Christi Dec 4, 5
Floresville and Karnes. Dec 11, 12
Laredo sta. Dec 18, 19
Alice cir. Wednesday, Dec 22
Oakville cir. Dec 25, 26
Wade City cir. Tuesday, Dec 28
Rockport Jan 1, 2
Laverna Jan 8, 9
Stockdale cir. Tuesday, Jan 11
Blanca cir. Jan 15, 16
Helena cir. Tuesday, Jan 18
Runge Jan 22, 23
The District Stewards will please meet me at the Methodist Church, in Beeville, Wednesday, Dec. 1, at 7 p. m.
J. M. Alexander, P. E.

Cuero District—First Round.
Yoakum sta. Nov 27
Rancho cir. Dec 4
Nursery cir. Dec 11
Hallettsville cir. Dec 18
Cuero sta. Dec 25
Sweet Home cir. Jan 1
Waelder cir. Jan 8
Leesville cir. Jan 15
Port Lavaca cir. Jan 22
Victoria sta. Jan 29
Morales cir. Jan 29
Edna sta. Feb 5
Edna cir. Feb 12
Clear Creek cir. Feb 19
The District Stewards will meet at the Methodist church in Cuero, Nov. 30, at 3:30 p. m.
A. C. Biggs, P. E.

San Marcos District—First Round.
Luling cir. at Luling. Nov 27, 28
Belmont cir. at Nixon. Dec 4, 5
Lockhart sta. Dec 11, 12
Dripping Spgs. cir at Liberty Hill Dec 18, 19
Kyle and Pleas. Grove, at P. G. Dec 25, 26
Seguin and Mill Creek at Seguin. Jan 1, 2
Lockhart cir. at Dale. Jan 8, 9
Harwood cir. at Harwood. Jan 15, 16
Buda cir. at Science Hall. Jan 22, 23
San Marcos cir. at Harris' Chapel. Jan 29, 30
Gonzales sta. Feb 5, 6
San Marcos sta. Feb 12, 13
The District Stewards will meet in Luling, Thursday, 7 p. m., Nov. 25, 1897. Let all the Board be on hand. We will meet at the Methodist Church.
I. T. Morris, P. E.

Texas Conference.

Brenham District—Fourth Round.
Bellville, at Buckhorn. Nov 20, 21
Milano cir. Nov 24
Chappell Hill sta. Nov 28, 29
Brenham sta. Nov 30
Cameron sta. Dec 1
Maysfield cir. Dec 4, 5
J. C. Mickle, P. E.

Houston District—Fourth Round.
Cedar Bayou, at Cedar Bayou. Nov 20, 21
Shearn. Nov 27, 28
City Mission. Nov 27, 28
Tabernacle. Dec 4, 5
O. T. Hotchkiss, P. E.

Austin District—Fourth Round.
Weimar and Osage. Nov 20, 21
Platonia sta. Nov 21, 22
McDade cir. at McDade. Nov 27, 28
Bastrop sta. Dec 4, 5
H. M. Sears, P. E.

Calvert District—Fourth Round.
Mt. Vernon, at Elliott. Nov. 20, 21
Franklin. Nov. 22
Pettaway. Nov. 27, 28
J. B. Cochran, P. E.

Huntsville District—Fourth Round.
Dodge cir. at Dodge. Nov 20 21
Hockley, at New Hope. Nov 24, 25
Hempstead and Waller, at H. Nov 25, 26
Courtney & Plant, at Lynn Grove Nov 27, 28
Bryan sta. Dec 4, 5
The new church at Lynn Grove will be dedicated Sunday, Nov. 28, by the presiding elder.
W. Wootton, P. E.

JOSEPH GILLOTT'S STEEL PENS

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

THE MOST PERFECT OF PENS.

Henry Lindenmeyr & Sons PAPER Warehouse

Nos. 31, 33, 35 and 37 E Houston St. (Puck Building, near Broadway.) F. O. Box 2865. NEW YORK

East Texas Conference.

Marshall District—Fourth Round.
Church Hill at C. H. Wed af. 2d Sun in Nov
Marshall, First Church. 3d Sun in Nov
Arleston, at Bethel. 4th Sun in Nov
Kilgore. 1st Sun in Dec
Henderson cir. 2d Sat in Dec
Longview sta. Tues after 1st Sun in Dec
O. P. THOMAS, P. E.

Beaumont District—Fourth Round.
Orange Nov 17
China Mission at China Nov 19
Boliver Circuit at Bethel Nov 20, 21
Beaumont and Sabine Mis, at Beau. Nov 24
Beaumont Station Nov 25
Jasper Mission, at Bryerly Camp. Nov 27 28
Jasper and Kirbyville, at Jasper. Nov 28 29
Newton Circuit, at Smith's Tramm. Dec 4 5
Kountze, at Village Mills. Dec 7
Pinkney Mission at Ashland Dec 9
Livingston, at Livingston Dec 10
Moscow, at Corrigan Dec 11 12
T. J. Milam, P. E.

Tyler District—Fourth Round.
Tyler, at Bascom. Nov. 20, 21
Tyler, Marvin. Nov. 21, 22
Grand Saline cir. Nov. 25
Walton mission. Nov. 27, 28
Athens sta. Nov. 28, 29
Canton cir. Dec. 4, 5
Lindale cir. Dec. 11, 12
Tyler, city mission. At will
John Adams, P. E.

San Augustine District—Fourth Round.
Sexton, at Geneva. Nov. 20, 21
Hemphill, at Pine Hill. Nov 23
Sharpesville mis, at Weather's Ch'l. Nov 24
San Augustine and Chireno. Nov. 27, 28
Timpson sta. Nov. 30
Douglass mis. Dec 4, 5
Nacogdoches Dec. 8
Appleby, at North Church. Dec 11, 12
J. T. Smith, P. E.

Pittsburg District—Fourth Round.
Quitman cir. at Liberty. Nov 20, 21
Musgrove cir. at Musgrove. Wed, Nov 24
Naples cir. at Naples. Nov 27, 28
Park mis, at Redwater. Fri, Dec 3
Fairview, and Rose Hill, at F. L. Sat. Dec. 4
Texarkana, State Line, at S. L. Dec 5, 6
New Boston, at New Boston. Dec 11, 12
T. P. Smith, P. E.

Palestine District—Fourth Round.
Alto Nov 20, 21
Rusk Nov 27, 28
Grapeland Dec 3
Trinity Dec 4, 5
Saron Dec 7
Jacksonville sta Dec 10
Jacksonville cir Dec 11, 12
L. M. Fowler, P. E.

New Mexico Conference.

Albuquerque District—First Round.
Cerrillos Nov 14
Magdalena and Kelly Nov 29
San Marcial Dec 1
Gallup Dec 12
Albuquerque Dec 29
M. Hodgson, P. E.

SWAYNE'S PILES ITCHING PILES OINTMENT

ABSOLUTELY CURES. SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops itching and bleeding, absorbs the tumors. Sold by druggists or by mail for 50c. Prepared by Dr. S. Swayne & Son, Philadelphia.

As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

Next Spring

Travel will begin to the Gold Fields of Alaska, and it is suggested that those who intend going to the

KLONDIKE

Will find THE DENVER ROAD the most satisfactory route in every particular by which water transportation is reached.

THE REASONS

Why your ticket should read via THE DENVER ROAD

ARE { Shortest Route, Quickest Time, Grand Scenery

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Necessitating but one change of cars between Fort Worth and Portland, reaching the

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"The International Route" (International & Great Northern Railroad Co.)

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THROUGH SLEEPERS DAILY both ways between Laredo, San Antonio, Austin and St. Louis.

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THE GREAT T. & P.

"SUNSET LIMITED,"

ONE OF THE

FINEST TRAINS IN THE WORLD

WILL RUN SEMI-WEEKLY EACH WAY TO

LOS ANGELES

SAN FRANCISCO,

ALSO TO

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VIA

TEXAS & PACIFIC RY.

Through Dallas and Ft. Worth.

THE FASTEST TIME EVER MADE.

A Palace on Wheels.

See nearest ticket agent for further particulars.

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SOLID TRAINS OF WAGNER BUFFET SLEEPERS

AND

FREE RECLINING KATY CHAIR CARS

TO

St. Louis, Chicago, Kansas City.

CLOSE CONNECTIONS TO ALL POINTS East, North and West.

FIRST-CLASS MEALS AT OUR OWN DINING STATIONS 50 CENTS.

DR.
PRICE'S
CREAM
BAKING
POWDER

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

THE REVIVAL AT FIRST CHURCH.

The great revival at First Methodist Church came to a close Sunday night, after a continuance of two weeks. It began in the church the day the Dallas Fair closed, and from beginning to end the Holy Spirit was present with power and demonstration. Rev. George Stuart did the preaching, conducting sometimes as many as four and five services a day. His sermons were wonderful in their simplicity, earnestness and Scriptural presentation of truth. He adopted none of the clap-trap methods so often seen in the revival work of some evangelists. He preached repentance, regeneration and consecration as only a well-informed Methodist minister can preach such doctrines. By earnest appeals to the Church, touching the great importance of giving up the world and working for the salvation of souls, the membership soon arrayed itself with him in the work to be done. For months we had been praying and preaching to this end, and we were of one mind and in accord, waiting for the descent of the Spirit. When Bro. Stuart came we were in pretty good shape for the meeting. For one week his preaching was largely to the Church, and our membership became wonderfully aroused for the salvation of the unsaved. After the first few nights we had to move into a large tent, just across the street from the church. The day services were conducted in the building, and at night under the tent. In the day time, during the last week of the meeting, the house was crowded at nearly every service, and at night the tent was packed and hundreds stood all around it, listening to the Word. We started a men's meeting at nine o'clock every morning at G. A. Knight's feed store, near the courthouse, and after beginning with twenty-five present at the opening service, we went up to a large congregation. Much good was done at this meeting, but at the tent was the place of power. Scores and scores of penitent men and women bowed at the altar in earnest prayer, as in the old camp-meeting days. They were converted in the old way, and shouts of praise were often heard around the altar. On Saturday morning I witnessed one of the most wonderful manifestations of the Holy Spirit in the church that ever came under my observation as a pastor. After the sermon the altar was crowded with men and women seeking salvation. Power came down upon the people from on high, conversions took place, one after another, and the vast audience was in a flame of glory from the pulpit to the doorways. It was a veritable day of Pentecost. The tide rose higher and higher until the throng was one shouting multitude of rejoicing people. The old-time religion was revived, and Christ walked in triumph through the sanctuary. It was a scene to be carried in the memory through life, into eternity. It was a revelation to the eye and heart of a city Church, and the people will never forget it. But what of the result of the meeting? Well, this is hard to calculate, for its influence went beyond our Church, and took in the city. We did not try to count the converts, for we could not do it. The door of the Church was

opened but once, and that was done the last day of the meeting. Sixty-two presented themselves for membership in First Church, and a number of others will do likewise. Some fifty odd gave their hand to Bro. Stuart, pledging themselves to join the other Churches in the city. Seventy-five new family altars were established, and scores and scores promised to give up the ballroom, the card party, wine drinking and theater-going. In these respects, all of the Churches have been greatly blessed and built up. Just here I want to say that all of our Methodist pastors worked with us in fine spirit and efficiency. Bro. Crutchfield is immense in a revival, and the others were not far behind him. Uncle Dick Thompson was in his glory, and almost imagined that he was young again, leading the hosts to victory. Such prayers as he prayed! God bless all of these men—so tried and true in the service of the Master.

Bro. Stuart goes from here to Nacogdoches, to begin a meeting. Such a man is a benediction to any people and pastor. He is one evangelist, and perhaps there are others, whom the Church and her ministry can afford to turn loose for God and humanity. Wherever he goes and labors, no complaints or criticisms of the Church, her polity and pastors, will ever be heard. He is every inch a Methodist preacher, devoted to the Church, and seeking to build up righteousness and save sinners. God bless and preserve George Stuart! I have known him from his boyhood, and he is the same, simple, earnest, big-hearted fellow of other days.
G. C. RANKIN.
Dallas, Texas, Nov. 15, 1897.

Wherever we are, we may do something for Christ. Some can speak of him, more can sing of him, and more still can smile for him. Willing hands will not remain long idle, if wedded to thoughtful hearts and observant eyes.
—Rev. Henry W. Little.

THEY RIDICULE IT.

MANY PEOPLE RIDICULE THE IDEA OF AN ABSOLUTE CURE FOR DYSPEPSIA AND STOMACH TROUBLE.

Ridicule, However, is Not Argument and Facts are Stubborn Things.

Stomach troubles are so common and in so many cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially on medicines.

This fear of being humbugged may be carried too far; so far, in fact, that many persons suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common sense plan of digesting the food eaten promptly, thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely upon the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets, taken after meals, digest the food. That is all there is to it. Food not digested or half digested is poison as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite, and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package. Address Stuart Co., Marshall, Mich., for book on stomach diseases or ask your druggist for it.

SET DOWN ON.

While protesting against "Some Needed Legislation," I had no thought of its sounding so loud as to wake up the most tremendous avoirdupois proportions of "Methodism in Texas." Hence, I feel very much like the geological explorers, who, while striking with their picks upon what they supposed to be a very wonderful specimen, were startled when the specimen rose up a thing of life and assumed the royal majesty of a full-grown rhinoceros.

Bro. Campbell has "set down on" two of us at once—Ballard and me. This he had the capacity to do without the least inconvenience to himself. As for myself, I feel very much compressed. How is it with you, Bro. Ballard? I have all along been "mashed" on Bro. Campbell, but never before mashed under him. Some people may take the circumstance as a joke, but it is no joke—nothing funny about it—neither is there any sarcasm to be indulged in such a situation. I am both sincere and serious. I should not be rude, however, and pass Bro. Campbell's questions by unnoticed. "Will Bro. A. inform us who capitalized the word, whether the General Conference or the Book Editor?" I answer that both did it. The Book Editor, no doubt, because he understood the word should not refer to houses of worship and the whole Church. General Conference and all have made the capitalization capital by accepting it as it is all along the years.

Second question: "What pastor, evangelist or tramp ever pretended to hold a meeting in an organized society?" Let it be answered that pastors are in the habit of doing so, and "tramps and evangelists are forever wanting to do so. On missionary grounds, and sometimes elsewhere, the regularly-appointed minister may "hold meetings" elsewhere than in the bounds of organized societies—Churches—but ordinarily in the Churches.

Bro. Campbell says: "Bro. A. did not go quite far enough with his supposition. He took in the sea and foreign countries; he should have included the moon also." Now, I do not think the moon should have been included. I have been under the impression that it would be impossible for any human being to go to the moon by any ordinary mode of traveling. It is possible for people to go to foreign countries and to be upon the sea while going; it is possible for us to go to New York or to Chicago and to other places not far away, and yet outside of the jurisdiction of our Church, and I thought it best for me to keep within the range of possibility and not take in the moon. Bro. Campbell, however, admits that my point was well taken by suggesting that "the whole difficulty can be removed by substituting in the Nelms' formula the word 'may' for the word 'shall.'" Here a hole is made large enough for even Bro. Campbell to "crawl out at," and he comes out like a hero by virtually admitting the error of the formula and suggesting an amendment to it. There could be no serious objection to the formula as thus amended.
J. W. ADKISSON.
Waxahachie, Texas.

A TEXAS WONDER.

One bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, weak and lame back, rheumatism, and all irregularities of the kidney and bladder in both men and women. Also regulates bladder trouble of children. If not sold by your druggist, will be sent by mail on receipt of \$1.00. One small bottle is two months' treatment and will cure any case above mentioned. Send for Texas testimonials.

Cisco, Texas, Feb. 25, 1896.—E. W. Hall, Waco, Texas: Dear Sir—I have used your Great Discovery for Kidney and Bladder Troubles, and have been greatly benefited by it, and I can fully recommend it to any one suffering in the same manner. Respectfully,
COL. J. H. HOLCOMB,
President First Nat'l Bank.

E. W. Hall, sole proprietor, box 218, Waco, Texas. All orders promptly filled.

What evidence of the patience of God can be more conclusive than the bald head of the infidel lecturer?

The Health of the Hair

is indicated by its condition. When the natural secretions decrease; when the hair becomes dry, splits at the ends and comes out in combing; when the gloss disappears and the hair becomes gray or faded, the ill health of the hair is indicated. The success of AYER'S HAIR VIGOR is due to the fact that it restores the hair-producing organs to their natural vigor. It encourages and promotes the secretions of the hair follicles, and thus gray or faded hair regains its original color, new growth begins, and lost lustre is restored.



"I have used
Ayer's Hair Vigor

for fifteen years. It causes the hair to keep its natural color and is a positive cure for baldness."—T. B. WEYANT, Weyant, Pa.

She does very well under the circumstances, but that's the trouble—she's always under a lot of them; she never gets above the circumstances at all.—Mrs. A. D. T. Whitney.

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