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PROCEEDINGS OF THE NORTH TEXAS CONFERENCE

The North Texas Conference convened in First Church, Dallas, November 24, with Bishop J. C. Granbery in the chair. C. I. McWhirter was elected Secretary, who, with his faithful and efficient assistants, J. M. Nichols and J. F. Archer, did much to expedite the business. The Bishop, though just out of the labor and strain of the Northwest Texas Conference, betrayed no sign of weariness, and met his heavy responsibilities and onerous labors with unintermittent zeal and unabated strength. No trials can exhaust his patience, no influence can warp his impartiality, no perplexity can baffle his intelligence, and no amount of labor and increase of burdens can diminish his interest in the various departments of the Annual Conference work. The Bishop's fine character, sunny spirit and profound devotion to his work have won the hearts of the conference, and the brethren will hold him in kindly remembrance forever. There were several things at this conference to test the Bishop's skill, but he engineered the delicate matters through without embarrassment or failure. The conferences of Texas are greatly blessed in their faithful and efficient Secretaries, and in their assistants, and the North Texas Conference is no exception to the rule. We avail ourselves of this opportunity to express our deepening gratitude to these beloved brethren for uniform courtesy and invaluable assistance.

The North Texas Conference has met in Dallas several times since its organization. This was no doubt one of the most pleasant sessions ever held. It was in many respects one of the very best sessions ever held. Dallas is very accessible; the railroads gave reduced rates; the papers reported the proceedings; the Churches threw wide their doors; the weather was uniformly good, and everybody had a good home. The pastor, Dr. Rankin, and his noble people, laid themselves out to give the conference a good time, and they succeeded. The other pastors and their people assisted, too, most generously and bountifully. It was a truly delightful and profitable time, greatly enjoyed both by the hosts and guests. We were glad to see the preachers so cheerful and zealous. The hard times have not disheartened them, nor extinguished their mighty zeal for God and the Church. Such perennial buoyancy and unconquerable devotion can only spring from one source—revealed religion. The preachers endure as seeing Him who is invisible. God is the strength of their heart and their portion forever. They are fighting for a winning cause, and they know it.

The debate on the report of the Joint Board of Finance brought out the strongest speakers of the conference in full force, and for a time things

seemed pretty close to the danger line. The Bishop held the reins steadily, remarking, "You will do the right thing after discussing it awhile." The prophecy was realized. The conference finally concluded that it could not revise and improve the report in open session, where it was impossible to procure full and definite information. A wise conclusion.

The election for delegates to the General Conference was an interesting affair. Dr. J. H. McLean led the delegation, securing the largest vote, and getting many more votes than was necessary to elect—a handsome testimonial of his deservedly high standing in his conference and in the Methodism of Texas. Revs. I. W. Clark and I. S. Ashburn are both new men, and richly merit the confidence and appreciation so enthusiastically reposed in them. Our lay delegates are fine men, of whom we are proud, and from whom we expect a good account.

Our memorial service was an exceptionally solemn and tender time. Two of the dead, Revs. W. P. Read and F. C. Pearson, were superannuates, who had fought a good fight and had served their own generation according to the will of God. The other two, Revs. T. E. Sherwood and R. M. Powers, were in the prime of life, and were cut down in the midst of their strength and usefulness. The hour closed with many attempting to secure the floor to testify to the merit and triumphs of the sainted dead. A never-to-be-forgotten hour! Their memory lingers like a sweet fragrance, and their influence abides to enrich and bless the world.

Dallas Methodism will never forget this memorable occasion, and especially the conference Sunday. All of our pulpits were filled by able men, whose strong and unctious preaching was a benediction to the waiting congregations. The Bishop's sermon on character as the basis of success and joy was helpful to many. He was more than ordinarily felicitous and powerful in the presentation of his theme.

Personally we enjoyed the conference very much. Association with the preachers, many of whom we have known for twenty years, was exceedingly enjoyable. We shall always remember them with gratitude and love.

The appointments were no sooner read than the brethren turned their faces homeward. The appointments were well received, and we sincerely trust that the brethren will realize most abundantly in the year to come that the grace and providence of God are with them.

NOTES.

On Tuesday night, in the Methodist church, Rev. E. B. Thompson preached a good sermon to an appreciative audience.

Wednesday night Dr. M. H. Neely, recently transferred from the Denver to the North Texas Conference, preached a most excellent sermon to an attentive and responsive congregation. Bro. Neely was for many years a mem-

ber of this conference, but on account of the health of his family transferred to the Rocky Mountain region. He is now among us again, honored and welcome, as heretofore.

The North Texas Brotherhood had a meeting Wednesday afternoon. This society is well organized, and is doing and has done a good work. Many beneficiaries have enjoyed the bounty of this benevolent concern.

The following question of law was submitted to the Bishop: "Does the law of the Church prohibit any one not a member of the conference from acting as counsel or assistant counsel in the trial of a traveling preacher?" Answer: "The meaning of the law is that the counsel (principal or assistant) shall be a member of the conference."

Two trials of traveling preachers, together with the appeal of a local preacher, cast a gloom upon the conference. Solemnity and sympathy marked the occasion. The necessity for discipline is deplored, but inevitable.

Thursday of the conference session was Thanksgiving Day. The conference recognized the occasion, and Dr. J. J. Tigert of Nashville, Tennessee, was appointed to preach, which he did to the satisfaction and enjoyment of all concerned. The church was filled to its utmost capacity. The pipe organ sent forth its mightiest and sweetest tones; the great congregation sang with "the Spirit and the understanding also;" the prayers were full of devotion and fire; the attention and interest were deep and earnest, and the sermon able and pertinent. It was an hour of more than passing interest, and we wish to record our gratitude that in the order of divine providence such a day has been established among us. It would be impossible to overestimate its social and religious value to our American people. It is a devout and beautiful custom, and we believe that it has been so incorporated into our national life and so hallowed by time and many precious associations as that it will be perpetual.

Rev. H. A. Bourland, of the Northwest Texas Conference, preached a thoughtful and animated discourse in the interest of the Woman's Foreign Missionary Society Thursday afternoon. The congregation was good and the interest profound. Bro. Bourland had been some twenty years ago the pastor of this Church where the conference sessions are being held. Many of his old parishioners were present, and gave him a hearty greeting and affectionate welcome.

We noticed the following brethren from other conferences, who were most cordially welcomed by their comrades of the North Texas Conference: Northwest Texas—Revs. H. A. Bourland, J. G. Putnam, G. A. Wyatt, W. F. Lloyd, S. R. Hay, H. P. Shrader, J. G. Miller, C. E. Browne, E. A. Bailey, S. J. Rucker and W. L. Nelms. West Texas—Sterling Fisher. East Texas—O. P. Thomas Indian Mission—J. F. Sherwood, A. B. L. Hunkapillar, C. M. Copledge.

The Bishop in his address to the class of the second year stressed the necessity for studiousness. He made some telling points in this connection, which the brethren would do well to heed. He said that some of the older brethren might be dropped from the roll in order to make room for better educated men. The time has come

when the preacher should have a first-class endowment and equipment. The intellectual and literary elements, together with doctrinal soundness and depth, can not be ignored. Our preachers must be alert and progressive.

The Board of Church Extension held its anniversary Thursday night, with Rev. P. C. Archer in the chair. Dr. Tigert and Bishop Granbery made the addresses, and Dr. M. H. Neely lifted the collection. These names are sufficient vouchers for an entertaining and profitable hour.

Dr. J. J. Tigert was a most welcome visitor to the conference. He came principally to represent the Publishing House, but of course did not neglect the Review. The Doctor rendered very fine service in many ways. His visit and ministrations constituted one of the chief and most pleasant features of the occasion. The brethren were glad to see him and honored him very highly, both for his own and his works' sake.

Rev. W. B. West, of the Colored Methodist Episcopal Church in America, was introduced to the conference. He made a speech and took a collection for the Texas College, an institution of learning located in Tyler, Texas. He made a speech which took well and brought forth a handsome contribution. We were glad to see that he was so cordially received, and that he felt so much at home among us. It was a shrewd, taking speech, and was heartily enjoyed. Such a spirit and address will strengthen the bonds of friendship between the races.

Dr. J. R. Allen on the first day of the conference made a ringing speech for Christian education in general, and the Southwestern University in particular. The brethren of his home conference gave him an attentive and sympathetic hearing. Bro. Sinex, the Financial Agent, followed him with a brief business statement, which was well received.

On Friday afternoon Rev. Sterling Fisher, of the West Texas Conference, preached a good sermon to a good congregation. Bro. Fisher is one of the editorial corps of the Advocate, and his work in the League Department has been highly commended. His visit to the headquarters of the Advocate was highly appreciated by his co-workers therein.

The Conference Board of Missions held its anniversary Friday night, with Rev. I. S. Ashburn in the chair. Rev. R. C. Hicks conducted the religious service. Rev. I. W. Clark was the speaker, and right nobly did he fill the bill. His speech was characterized by deep thought and strong feeling. The speaker threw his whole heart into the discourse, and carried his audience with him. The collection, \$314, was very creditable, all things considered—much more than many expected. Bro. Clark impressed the audience as being a first-class platform man, and the occasion was fruitful of much good.

One of the most pleasant episodes of the conference occasion was the dining of the surviving members of the Trinity Conference with Rev. R. W. Thompson. This conference was organized in 1857, with forty-three members, and subsequently became the North Texas Conference. The dinner was a most elegant affair, and the occasion a most joyous one in many ways. The following were present:

(CONTINUED ON FOURTH PAGE.)

ORIGINAL ARTICLES

LETTER FROM DR. PHILPOTT.

It was my pleasure to attend the recent session of the West Texas Conference at Cuero, Bishop J. C. Granbery presiding. Having been at one time a member of this conference, I enjoyed the greetings and the fellowship of the brethren not a little. Of course the formality of being introduced to the conference was attended to, and was appreciated as a courtesy due my conference. As usual on such occasions, we heard some fine preaching. After the Bishop (who is my ideal of a didactical preacher, excelling his compeers in office in this line of pulp work as easily as he matches them in the general work of the ministry in and out of the pulpit) came Dr. Boggs, a transfer from Little Rock Conference, who did very fine work indeed, in a style simply unique. It was casuistry in the main, handled with a classic fluency that made us almost forget that we were hearing the gospel of God's grace. It was the old, old story, heard through a golden trumpet. Bro. Boggs was sent to Travis Park, San Antonio.

How different from that which occurred just forty-one years ago, when your humble brother was sent to take charge of the same congregation, worshipping at the time on the other side of the river, on Soledad street. Then there was almost nothing but a house of worship, two-storied, with audience-room upstairs, and reached by a stairway in front, at the center of a narrow platform, by which the people, turning right and left, entered doors opening from the two aisles, leading up toward the pulpit at the farther end. The only other Protestant Church owning a building in the city was the Presbyterian, ministered to by Rev. R. F. Bunting, afterward the distinguished chaplain and Terry Rangers correspondent of the interstate war. He had a little adobe building on Commerce street, which had no ceiling. Now the Methodists have not only Travis Park, but several other houses of worship in and around the city, and all of the Protestant Churches common in the South have elegant temples of worship.

In addition to what the congregation was expected to raise for my support, there was three hundred dollars appropriated to the charge, fifty dollars of which my presiding elder, a well-to-do planter, appropriated to his own use, and one hundred dollars of which was given by him to a resident local preacher. The total excess of expense over receipts was not far from five hundred dollars for the year.

But it was not my purpose to write an autobiography. I wanted to refer to the march of events, and to express my hope that Travis Park may blossom as a rose under the rare administration of our new Texan, who comes to help cultivate this portion of Immanuel's land.

These West Texans are a fine body of men. Some of them have seen many years in this war, and still they have their faces forward, as they climb the last round of life's ladder. My prayer is that at the very top the light of God's smile may illuminate every hoary head, while the angels, singing the heavenly harvest home, may greet them upon the threshold of the celestial house not made with hands.

I took my pencil in hand to tell how this conference acts with respect to their superannuates, and what provision they have made in cases where a preacher dies, and to express a hope that similar things be done in the Texas Conference. When a preacher is superannuated in this conference, each of the brethren contributes one dollar then and there. Any one can see at a glance that a preacher superannuated is literally stranded. He has no place to which he can go and be received and entertained, as any man having an appointment may. He has no money probably, to rent a house, or to commence any manner of business, and a dollar each from seventy-five or a hundred brethren is a real blessing. I superannuated at Cameron, after having been robbed at Willis, and some kind-hearted brethren contributed about thirty dollars (the exact amount not remembered), which was no little help in that emer-

gency. When I superannuated at the last session of the conference, after having sold the most valuable part of my library to pay my board bill, nothing was done for my relief, and, half-sick and penniless, I became an immediate burden upon my children, and remain so to this day. Of course my children cheerfully accepted the situation; but that does not relieve the Church of its obligation to take care of its superannuates.

This society paying one dollar per capita is designed to relieve the situation to some extent. And where the society is vigilant and expert, they can find a friend here and there, residing at the place of holding the conference, or visiting the session of the conference, who would assist if called upon. I was informed that a brother superannuating in the West Texas Conference received over one hundred dollars, recently.

And then when a brother dies, the sum of five dollars sent in by each of the members of a society organized for that purpose, gives great relief to the widow and family, where the man is married, and to his immediate circle of relatives, who are chargeable with the expenses connected with the funeral of the deceased.

I propose, D. V., to try to introduce similar societies and usages at the next session of the Texas conference, and I call on all magnanimous persons to be prepared to enter cheerfully and heartily into these social and fraternal organizations. H. V. PHILPOTT.

S. W. TURNER'S ANSWER.

It seems that Bro. Crockett disclaims being the man who said through the Advocate October 7 that our ritual for the baptism of children (and adults) ought to be amended, for the reason that it made us say "what we do not mean," and because the passage from John 3:1-6 "had no reference to water baptism," as he now says I "got the wrong cow by the horns." Now I want to say to Bro. Crockett that he is mistaken about my trying "to jump on him with both feet." I did not bring "my feet" to bear in the matter at all. They at least would be formidable weapons, and it is not Bro. Crockett that I am after, but I simply wanted to say that I do not think that the ritual needs amending in the respects and for the reasons presented by Bro. Crockett, and to give good reasons why I do not think so; and nothing that I have written or shall write was or is intended to be "a personal fling." But Bro. Crockett says I gave no reason or offered no argument against the change. Perhaps Bro. Crockett's trouble is in the way he read my article. Let us see.

Bro. Crockett affirmed substantially that our ritual for the baptism of children made us say what we do not mean—viz., that by baptism the "child is brought into the Church of Christ." That the Baptists say: You receive children into the Church by baptism, and do not give them the Lord's supper; therefore you are close communionists; but "we say to them that we do not receive them into the visible Church. The Campbellites say: You teach baptismal regeneration, because you baptize children in order, you say, to bring them into the invisible Church or Kingdom of God, and we say to them, That is not what we mean; we baptize them to bring them into the invisible Church." Now, in reference to this explanation of our ritual I entered my protest, and thought the matter so plain that it needed no elaborate argument to show my position and reveal my reason; therefore I simply said that "if Bro. Crockett explains infant baptism to his people and to Baptists and Campbellites as he has stated, it must be conceded that he, and not the Methodist Church, gives Baptists and Campbellites a cudgel to beat him over the head."

I asked Bro. Crockett if he "refused to give the sacrament of the Lord's supper to a baptized child of the Church that in company with father and mother, or otherwise, presented himself? Did he so restrict the invitation as to prevent children from coming? If so, by what authority he did these things?" I said also: "Truly this is a new interpretation of our ritual, and of the law of our Church. These questions were asked and this statement made with reference to the very clear implication of Bro. Crockett in what he said 'we say' to Baptists. Now Bro. Crockett says: 'My article had nothing to say as to how I explain in-

fant baptism to any one.' Will Bro. Crockett be kind enough to tell us who is meant by the pronoun 'we' in his article, when 'we say to Baptists' and 'we say to Campbellites?' Did he mean the Methodist ministry? If so, I plead 'not guilty' for myself and the great body of my brethren. Did he mean the Methodist Church? Again I enter a demurrer. Then did not Bro. Crockett very clearly imply that he at least included himself in the 'we,' and that he thus 'explained infant baptism'?"

Again, I asked: "Does Bro. Crockett mean to say, and that he so informs his people and his Baptist and Campbellite antagonists, that our Church baptizes infants in order to introduce them into the invisible Church?" And I answered: "If so, the charge of his Campbellite brethren that he teaches 'water regeneration' is certainly true. But if the Church does not teach as above, and if such is an improper interpretation of the ritual, then the charge (of Baptists and Campbellites) is untrue, no cudgel is furnished (by the Methodist Episcopal Church, South), and no legislation is needed on that part of the ritual."

Does Bro. Crockett see no reason in these things "against" his proposed amendment? My argument is that the ritual does not put us in the contradictory attitude clearly implied in Bro. Crockett's reasons for a change in the ritual: does not make us say what we do not mean—ergo—needs no change at that point. But Bro. C. challenges the whole ministry (Bro. Turner included) to say in this issue of the Advocate, if we believe it, "that we take the child into either the visible or the invisible Church of Christ by water baptism." Yet he says to us all, in advance, "You know you don't believe it." This being interpreted means: "I know you don't believe it." Despite this confident statement of Bro. C. I answer for myself (though from what I have written any other answer seems unnecessary) that I believe the ritual as it is and therefore that we (as a Church) mean what we say: that by water baptism the "child is brought into the Church of Christ." I do not believe that water baptism initiates into the "invisible Church of Christ," therefore it must be "the visible Church of Christ."

Now it will be in order for Bro. Crockett to answer the questions I asked in my first, and repeat in this article and tell us who it is that says "thus and so" to Baptists and Campbellites in explanation of our ritual.

If Bro. C. is correct, and no one believes the ritual as it is, he ought to have little difficulty in bringing about a change of some sort. But I apprehend that if his suggestion gets before the "Committee on Revision" next May there will be so many believing as the ritual affirms that the usual report of "non-currence" will be adopted." Now I will say what by some means I did not say in my first in regard to Bro. C.'s suggestion about the passage from John 3:6 not having any reference to water baptism—proved by the fact he says that Christ explained by saying: "That which is born of the flesh is flesh," etc. I intended to say that if Christ had no reference to baptism, but intended to teach that men must have a natural and a spiritual birth, Bro. C. affirmed then it "would have been perfectly plain and at the same time incapable of misinterpretation if he had said, 'Except a man be born of the flesh and of the Spirit he can not enter the kingdom of God,' instead of saying as he did: 'Except a man be born of water,' etc.—leaving out the term 'water' altogether."

Now, Bro. C., this nor my other article is not a "personal fling" at you, but a respectful, honest difference of opinion, offered in sincerest love to you and of the truth and of the doctrine of our Church on this point, and if my "two feet" or my pen have hurt you personally in the least I humbly beg pardon and I sincerely hope you will so far recover as to get to Weatherford "safe and sound," in body and faith by the 17th, when I hope to give you the right hand of fellowship with my heart in it.

S. W. TURNER.
Weatherford, Texas.

REV. SAM P. WRIGHT'S ARTICLE ON SECOND-BLESSINGISM EXAMINED.

With some degree of astonishment we read Bro. Sam P. Wright's exposition of "Second-Blessingism" in the

Advocate of September 30. The rejoinders are good, but they fail to touch some of the most important features of the subject. Believing that every point should be noticed carefully and critically, we offer the following reply:

He asserts that "second-blessingism is not holiness nor sanctification." In this statement we see his negative position. On the affirmative he says: "But it is a theory concerning religious experience which may be correctly stated in about these words: 'Salvation through our Lord Jesus Christ being incomplete in regeneration, a second work must be accomplished, if at all, instantaneously.'" We are glad that he says that this theory of Christian experience, "may be correctly stated in about these words." He thinks so, but with the lights before us we deny the correctness of his theory. As he does not believe that "second-blessingism" is holiness, and also denies that it is sanctification, he ought to give us a correct theory of "religious experience" in positive terms. On the principle that he has the right to coin words, he may define them to suit himself. If his supposed theory concerns salvation—by which it may be obtained—it is certainly a scriptural one. We deny that any "second-blessingist" of note teaches that salvation through our Lord Jesus Christ is "incomplete in regeneration;" hence demand proof. If he does not produce it, it will appear evident that his imaginary theory is not correct. Judging from the standards of Methodism, we maintain that the advocates of "second-blessingism" are orthodox in their views of the new birth. Not one of them contends that any part of God's work in the soul is "incomplete." They teach that the "second-blessing" is a full development of an embryotic state. They also believe that this blessing may be obtained by faith, gradually or "instantaneously." Bro. Wright will not assume that they teach that "second-blessing" or entire sanctification is obtainable only "instantaneously." Does he or the Church believe that "salvation" is "completed" in regeneration? We know what the Church teaches, but he must speak for himself. He is in a dilemma. If he takes the ground that "salvation" is completed, he contradicts the Bible and Christian experience; also the testimony of our standard authors. In denying that a "second-blessing" is necessary, he virtually denies Christian development. The "second-blessing" implies full salvation from "all sin." This theory accords with the old-time doctrine, as taught by John Wesley and the founders of Methodism. We heard it preached as the "second-blessingists" now preach it in A. D. 1850. At that time we did not hear an objection to the theory or doctrine. When properly understood, in our judgment, both are scriptural.

Bro. Wright adds that "It is a heresy, damaging to the Church." He will not deny the doctrine of entire sanctification or holiness; hence he must allude to the theory. If this idea is correct, our conviction is that two-thirds of our ministers and members are heretics. Bro. Wright protests against the truth of this statement as follows: "Every writer of even moderate ability, who disbelieves the theory, and has written upon the subject, has found it a simple task to prove that it is unscriptural, illogical, and therefore untrue." Wonder why he did not give us the names of a few writers who have done such wonderful works. On the contrary, many blood-washed souls in heaven, and millions on the earth, know that the theory and doctrine are correct. A greater man than John Wesley will have to be born to disprove the doctrine or theory.

Bro. Wright assumes a great responsibility in saying, "There is no warrant for it in all the word of God." He knows that the advocates of the "second-blessing" contend that it is Bible holiness. If it is a moral fitness for heaven, it certainly can be proven by the Scriptures. Being a Methodist preacher, he will not deny that entire sanctification is taught in the word of God. If it is taught, it would be absurd to say that it has no theory; therefore we maintain that there is no consistency in conceding that the doctrine is true, and at the same time denying the theory. Opposition to one signifies opposition to both.

Another wonderful discovery: "It has been easy also to show that the Church disbelieves it." Disbelieves

what? Does he refer to the "second-blessing" or the theory? Or does he allude to both? We never knew the Church to manifest her unbelief in either. We do not hesitate in saying that John Wesley and thousands of his followers believed in the doctrine and theory. If it is an easy job to prove that the Church disbelieves in the doctrine or theory, let him produce the proof. He grants that one of our Bishops "believes it." Again we ask, believes what? He must say that he believes in the "second-blessing" or its theory. We do not see how any man can be a believer in the doctrine and successfully deny the theory. Now if Bro. Wright's testimony is correct, one of our Bishops is guilty of "heresy," "immeasurably damaging to the Church." If the Bishop is guilty of heresy, he ought to be expelled from the ministry and membership of the Church. He also says that there are "but two (Bishops) in the Northern Methodist Church" who hold to the same doctrine. Neither one of the Churches believe that "second-blessingism" is heretical doctrine. Our Churches are a unit in their faith in regard to sanctification, and there is but little difference in their theoretical views. If any of our ministers should refuse to preach perfect love, Christian perfection, or entire sanctification, he would soon be tried for heresy. "Those who live in glass houses ought not to throw stones."

He continues his argument thus: "Not a dozen distinguished names can be given as believing this theory as I have stated it above, and as it is being spread in Texas to-day by all sorts of irregular, irresponsible and untaught people." He gives himself plenty of room for dodging. He refers, as we suppose, to men and women who believe in the doctrine of "second-blessingism," as he styles it. God only knows the number who believe in the "second-blessing" doctrine, in and out of our Church; and, if they are consistent, they believe in the theory also. We do not know what he considers "distinguished names," but if he means "second-blessing" or holiness people, the names of thousands might be given. Every true Methodist is a believer in the "second-blessing" in some way, regardless of Bro. Wright's theoretical views. It is a peculiar characteristic of Methodism. He may consider the "second-blessingists" a class of "all sorts, irregular, irresponsible and untaught people of Texas to-day," but we differ with him in judgment. Thank God for the difference. To his own Master—not to Bro. Wright—every man must stand or fall. We think that "second-blessingists," in point of intelligence and moral excellence, will compare favorably with any other class in the Church.

Furthermore he says: "Another proof I offer, and with reluctance, but it will appear so manifestly valid and so thoroughly convincing it must be given: 'Second-blessingism,' when accepted as a creed and professed as an experience, has not in a single instance, so far as I have known, added beauty to the character or power to the life." Wise men are not always competent judges. Blinded prejudice oftentimes keeps out the light. If he has not found a single instance where "second-blessingism" has added "beauty to character" and "life" to the soul, his knowledge must be very limited. By "second-blessingism" we suppose that he refers to the experience of "second-blessing" theorists. Our supposition is based on his own terms, which refers to those who are capable of taking on "beauty," "power" and "life." Giving his words an English definition, we are bound to say that his observation and experience are astounding to thinking men. While he appeals to God and Methodists, believing that their judgment accords with his, if he would peruse and think for a moment he would certainly see that his convictions are visionary.

With regard to "second-blessingists," he assumes that they are disloyal to the Church. He writes with a doubt as to the truth of his own position, as follows: "I may not be so correct when the term 'immeasurable damage' is used. I am not sure but the Church needs drainage, which she is about to have at this point, and which, when it comes, will bring large compensation. Nothing can be simpler nor truer than this statement: Whenever members of a body, Church or what, reach a point in their lives where they will not be governed by its rules and regula-

tions, such members should withdraw. But if they refuse or hesitate, the body should eject them." If the Church needs drainage, she has the executive power to do the work. Judging the "drainage" in the future by the past, we are inclined to think that, instead of receiving a "large compensation," she will realize an irreparable loss. But, withal, as Bro. Wright says, if any will not be governed by our "rules and regulations," they ought to be disciplined—as the law demands. We do not believe that our Church can excommunicate a member of her body for believing or preaching the "second-blessing," as held by the "holiness people." If they are heretics, the whole body should be legally charged and expelled. But just as long as our standard authors are respected, in a doctrinal sense, "second-blessingist" ministers and laymen will hold their position in the Church.

We concede that the Church needs draining, but our conviction is that there are worse people in it than those who experience the "second-blessing." The "drainage" of the Church has been going on to some extent, right or wrong, but so far we have not heard of any one being expelled for professing the "second-blessing." If the drainage continues as it has been, until all the "second-blessing" members are put out of the Church, then she will realize "immeasurable damage." The Church can (and we hope she will), in her legislative department, stop the "drainage," but if she will not, eternity alone will develop the fruits of her failure.

Bro. Wright makes an unkind thrust at the "second-blessing" theorists, by saying that their "method of warfare is necessarily guerrillaism." He defines "guerrillaism" to be "petty war," and tries to illustrate his idea by adverting to "bushwhackers" between 1861 and 1865. If contending earnestly for the faith of our fathers is "guerrillaism," his allegation is well founded. He can not prove that their "method of warfare" imitates "guerrillaism" on any part of the ground. We have been in Texas nearly twenty-eight years, and have watched their "method of warfare" closely, but never saw the slightest inkling of "guerrillaism." If Bro. Wright has found in our Church any man guilty of "guerrillaism," he ought to report him to the proper authority, or else hereafter forever keep silent. To shoot a man in the dark, without giving him a chance for his life, is the worst feature of "guerrilla" warfare.

Another thought: "And I will add the description (of guerrilla warfare) suits perfectly those who have raided us from abroad." This is a horrible picture of ministerial labor. Wonder where their murdered victims are buried. He asks: "What is it (second-blessingism) building up?" He answers: "Nothing—not even itself." With all the facts before us, we are forced to believe that thousands of souls have been saved through the instrumentality of Christ's ambassadors who believe and teach the "second-blessing." They have not been trying to build up themselves, but to save souls. As they have no Church organization, their converts have increased the membership of other Churches. With respect to those who ask for admission into the Methodist Episcopal Church, South, he says: "If any come to her doors, they are so tainted with this heresy that the Church would a thousand times prefer that they stay away." What does he mean here by "heresy?" He certainly alludes to the "second-blessing" doctrine. This unjust personal reflection is enough to keep thousands of sanctified men and women out of the Church, and cause many to leave it. His example of the sanctified woman who applied for membership is amusing. In a logical sense, he can not demonstrate his position by the introduction of fanatical examples. He must remember that fanatics, regardless of "second-blessing" principles, frequently trouble the Church. It seems that he has some faith in the success of these "tainted" people. Mark what he says: "As to building up themselves, this could be done with the utmost ease and rapidity if the second-blessingists would draw out of the Churches and organize their forces. Each Church would be glad to let its quota go." Were all the ministers and members of our Church like Bro. Wright, in judgment and spirit, they would soon force the "tainted" members out. All things considered, we fear that the time of separation, in

Royal makes the food pure,
wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

some way, will soon come. The Churches may be willing to let their "quota" go, but ours, above all others, will feel the greatest loss.

Bro. Wright contends that "in dealing with this heresy the Church has hitherto been extremely tender and forbearing." We know the reason, viz.: No "second-blessing" theorist has ever been found guilty of "heresy." If "heresy" could be proven by the standard authorities of Methodism, the Church would not have been so "tender and forbearing." In order to prove his position—in regard to the forbearance of the Church—he calls attention to the "character of her appointments," etc. In reply to this point we say that no presiding elder has the right to reveal the secrets of the cabinet. His bold charge against the cabinet should be specially noticed. It is this: "The cabinet has been sending this heresy abroad in the mouths of a few pastors, who teach it, and has been sowing down every part of our conference, until we have reached a crisis." If that body sent the "heresy abroad," who is to blame? Is it reasonable to suppose that the members of "the cabinet" would send heretical pastors to "feed the flock of God? Is it possible that the members of the cabinet, who represent the highest interest of the Church, send out heretics into "every part of our conference?" It may be possible, but their official position forbids such an idea. Bro. Wright regards certain pastors sent out by the cabinet as being heretics, but that God-loving body does not indorse his testimony. "Actions speak louder than words." If Bro. Wright can not prove this daring allegation, he ought to confess his error and immediately retract it. It seems that retraction is not in the programme, but on the contrary, he tries to establish his position. "The time for the end of this tenderness and forbearance has come. * * * If an assertion above is observed closely, it will be seen that I say the cabinet 'has been sowing down every part of our conference.' I meant to say just that. The cabinet—Bishops and presiding elders—have been responsible for the spread, and are to be responsible for the future spread, if such be, of this disease in Zion." Well, then! If the Bishops and presiding elders are responsible for spreading the so-called "heresy," they ought to be deposed, or else, in a disciplinary way, teach them the way of the Lord. If "Averill & Co." took the song books from the church without permission, they ought to have been indicted for theft. To resort to such bad examples proves nothing against the "second-blessing." "Black sheep" can be found in almost every flock. Judas was numbered with Christ's apostles. If Bro. Wright should give us another chapter on Averill & Co., we would like for him to give all the particulars.

In conclusion, he affirms that a "second-blessing" pastor may do mischief in many ways, which he presents in numerical order. He takes the ground that he is "in a position" to do "incalculable and irreparable damage." Bad men under favorable circumstances may act badly anywhere. If "second-blessing" pastors have done "incalculable and irreparable damage," the Church has not found it out. If every pastor should be condemned because he is in a "position" to do wrong, none would be exempt. It will be time enough to censure and condemn "second-blessing" pastors after being

found guilty. He tells us what he means by "position," viz.: "As long as we give appointments to second-blessing pastors, we are taking all the risks of ruin enumerated above." The reader must bear in mind all we have quoted in regard to the Bishop and his cabinet. He (the Bishop) makes the appointments, and the "second-blessing" pastors do the "damage" (!) It is clear to every thinking mind that he (Bro. Wright) is opposed to giving "appointments" in the future to "second-blessing pastors." If our Bishops should act in accordance with his views, thousands of our best preachers and pastors would suffer "incalculable and irreparable damage." Without reference to the "second-blessing," or its consequences, the Bishops are compelled to give appointments to all who are in the regular work. In a lawful way, they may be taken out of the Bishop's hands, but there is no law by which they can be located or condemned for their faith in the "second-blessing;" hence to insinuate that they should not receive appointments, as other pastors, is breath spent in vain.

In view of Bro. Wright's faith and principles, as seen in the forementioned quotations, we are sorry that he committed them to print, because they conflict with the views and experience of many who devotedly love him.

WILLIAM PRICE.

Weatherford, Texas.

LETTER FROM NATH THOMPSON.

Moore Circuit is new born, but a fine, healthy baby, and I believe in a few months will be a bouncer and ready to take her place and part among the other West Texas Conference children. I have preached four times, held two Church conferences, visited and prayed in most of the families of the two Churches, and by the time you read this will try to digest into my heart and head another Church.

Our folks, as far as we have given them a chance, have received us all right, and we are expecting a heavenly time this year. This circuit reminds me of Washington City in one respect—its "magnificent distances." I drove eight miles on a straight public road the other evening, and never saw a living soul or house. I was lost; night began to come on; the darkness deepened; so did my fear of having to camp out, a stranger in a strange land. Finally a lighted home lit up my hopeless heart. A good teacher and his wife from Missouri took me in, prepared a nice supper, found corn for my tired ponies, and all was well—especially when the whistling norther came slapping everything with his icy dripping hand.

I am happy in my work, and wouldn't swap places with any man or angel, and nobody wants mine, so my happiness is doubled.

In reading the lives of our old preachers, I notice they kept a diary. Let us boys of the West Texas Conference keep one this year, and every once in a while send up a week's work, to see who is doing the most. The Lord says, provoke one another to good works. Some of you boys seem scared to write, say or do anything, for some may say you do it to show off. I don't propose to let the bark of any lazy dog keep me from trying to do something. If you can't "sing a new song," at least "make a joyful noise unto the Lord."

We dropped on to the following assessment plan last Sunday. The stewards selected one member, not a steward, the member another, and these two another, to make the assessment, and then we are to have a ratification meeting. If you think you can beat it, let's hear from you.

I tell you, Dr. Bigham is getting out some good booklets on education; get every Methodist and their neighbors to read them.

I didn't intend to write so much; my hand is as big as my mouth.

NATH THOMPSON.



Sewing Machine and Advocate \$22

NORTH TEXAS CONFERENCE.

(CONTINUED FROM FIRST PAGE.)

Revs. J. L. Angel, J. W. Chalk, J. M. Binkley, W. M. Robbins, M. H. Neely, J. H. McLean, T. B. Norwood, W. C. Young and R. W. Thompson. Revs. W. H. Hughes, R. Lane and J. B. Rabb were unable to be present. Blessings upon all these veterans.

Rev. W. H. Vaughan was present at the conference session, and in a neat, strong speech succeeded in securing enough to make the assessment for the Orphanage full and more. This is gratifying. The Orphanage is in safe hands.

Rev. A. R. Sellars was placed upon the superannuated roll. He did not attend the session, being detained by an illness which will without doubt prove fatal. The brethren remembered him, and spoke of him frequently and kindly. They sent him, along with their sympathy and prayers, a contribution of money to relieve his immediate necessities.

Rev. F. B. Sinex authorizes us to say that Bros. George and Jack Bowman, of Plano, have given \$1000 toward the erection of the University building in Georgetown. A noble gift from a pair of noble brothers. Such an example will prove fruitful.

The discussion of the report of the Joint Board of Finance demonstrated the inexpediency of attempting to amend that report by changing the appropriations made to the various claimants. The conference in mass meeting, without sufficient data and light, can not decide these delicate questions as faithfully and efficiently as an expert committee with full information and an abundance of time in which to reflect.

The conference closed Monday night. Several interesting preliminaries engaged the attention of the brethren before the reading of the appointments. One was a debate; the other a collection to provide a salary for a man who was sent to a mission without an appropriation. The Bishop made a strong and touching talk, and read the appointments.

The smallness of the collections at the various Annual Conferences was noted by many. It was attributed to the stringency of the times, and not to the indifference of preachers and people.

Mrs. Lucy Kidd Key, the President of the North Texas Female College, was introduced to the brethren, who gave her a very hearty reception. She is always and ever a welcome visitor to the conference.

Mrs. W. H. Johnson, the Financial Agent of the Rescue Home, was presented to the conference and made a brief statement to the brethren, who were glad to see and hear her. The brethren gave her assurance of a cordial welcome to their pastoral charges.

Rev. W. F. Lloyd, President of Polytechnic College, represented in an able speech the institution mentioned above. Bro. Lloyd has many friends in this conference, who were glad to see him among us.

Prof. D. S. Switzer, President of Weatherford College, was introduced to the body and made a neat, telling talk for his school. We were glad to have him among us.

Clerical delegates: J. H. McLean, I. W. Clark, T. R. Pierce, I. S. Ashburn. Lay delegates: B. M. Burgher, Rev. F. B. Sinex, P. C. Thurmond, Sid Bass. Clerical reserves: J. M. Binkley, W. W. Hughes. Lay reserves: W. H. Hancock, H. N. Tuck.

Sunday morning of conference is always a great day. Sunday in Dallas was no exception. The church was crowded to its utmost capacity. The Bishop preached in the Methodist church, and preached a sermon which melted the whole congregation into tenderness and tears. The Bishop felt deeply and made others feel. Much good was done that day.

Four of our preachers had died during the year: R. M. Powers, F. C.

Pearson, T. E. Sherwood, W. P. Read. The conference met in memorial session Sunday afternoon, with Rev. W. H. Hughes in the chair. The talks were numerous and touching. Nothing but the coming on of night could prevent the strong flow of affectionate testimonials. The brethren were anxious to talk of the sainted dead, but lack of time forbade. May the mantles of these dear brethren fall upon their living friends.

Dr. Neely preached a fine sermon Sunday night, after which the elders were ordained. It was a very impressive occasion, and the audience showed a profound interest in the whole affair.

Greenville was unanimously selected as the place for holding the next session of the Annual Conference. Greenville had no competition, and the brethren will go there with great pleasure.

MINUTE BUSINESS.

Minutes of the North Texas Annual Conference of the Methodist Episcopal Church, South, held at Dallas, Texas, beginning Nov. 24, 1897; Bishop John C. Granbery President; Charles I. McWhirter Secretary:

Question 1. Who are admitted on trial? Charles W. Dennis, Robert L. McIntyre, George W. Day, William R. McCarter, John A. Old, William H. Wages, D. H. Aston.

Question 2. Who remain on trial? Edwin L. Spurlock, Charles A. Corry, Newton G. Ozment, Atticus Webb, Sterling M. Ownby, Mark P. Hines, R. H. Fields, T. N. Weeks.

Question 3. Who are discontinued? None.

Question 4. Who are admitted into full connection? E. R. Edwards, J. E. Crutchfield, W. F. Bryan, R. F. Bryant, J. R. Atchley, W. K. Strother, J. W. Tinscher, John E. Roach.

Question 5. Who are readmitted? None.

Question 6. Who are received by transfer from other conferences? M. H. Neely and J. B. Wood, from the Denver Conference; I. N. Crutchfield and C. L. Ballard, from Northwest Texas Conference; S. H. Renfro, from the Missouri Conference; J. R. Ray, from the Louisiana Conference; T. P. Pipkin, from the Indian Mission Conference; L. M. Broyles, from the Holston Conference; T. N. Weeks, from the Memphis Conference; Charles A. Spragins, from the North Mississippi Conference.

Question 7. Who are the deacons of one year? J. S. Graves, T. M. Kirk, A. R. Nash, William H. Wright, J. B. Sims, R. G. Mood, D. A. Williams, J. P. Lowery, N. C. Little.

Question 8. What traveling preachers are elected deacons? E. R. Edwards, W. F. Bryan.

Question 9. What traveling preachers are ordained deacons? Elouard R. Edwards, Winfred F. Bryan.

Question 10. What local preachers

are elected deacons? David G. Stokey, James W. Carter, Wallace M. Crutchfield, William R. McCarter, Alexander J. Hopper, Walter B. Douglass, Carroll B. Jennings, Wesley B. Martin, Thomas W. Lovell, James S. Ogle, George A. Marvin.

Question 11. What local preachers are ordained deacons? All names above except Wallace M. Crutchfield and Carroll B. Jennings, who were absent.

Question 12. What traveling preachers are elected elders? W. C. Pryor, L. S. Barton, P. G. Huffman, S. P. Pirtle, J. L. Sullivan, W. T. Harris, M. D. Hill, J. R. Smith, William T. Morrow, J. H. Bass.

Question 13. What traveling preachers are ordained elders? All who were elected. See question 12.

Question 14. What local preachers are elected elders? Benjamin F. Blanton, Edwin L. Spurlock, Atticus Webb.

Question 15. What local preachers are ordained elders? Benjamin F. Blanton, Edwin L. Spurlock, Atticus Webb.

Question 16. Who are located this year? W. B. Walker, at his own request.

Question 17. Who are supernumerary? M. C. Blackburn, J. W. Murphy, William Hay, W. H. Hughes, W. M. Leatherwood.

Question 18. Who are superannuated? R. Lane, L. P. Lively, J. W. Chalk, A. H. Brewer, R. G. Rainey, J. L. Angell, J. B. Rabb, W. R. Davis, James McDugald, L. W. Harrison, S. S. Chalk, J. R. Randle, W. L. Clifton, J. H. Hunter, F. B. Carroll, A. R. Sellars, T. L. Miller.

Question 19. What preachers have died during the past year? W. P. Read, F. C. Pearson, R. M. Powers, T. E. Sherwood.

Question 20. Are all the preachers blameless in their life and official administration? Their names were called over, one by one, and their characters examined and passed, except H. L. Jamieson, who was expelled.

[For answers to questions 21 to 39, inclusive, see statistical table.]

Question 40. Where shall the next session of the conference be held? Greenville.

Question 41. Where are the preachers stationed this year? See appointments.

DALLAS DISTRICT.

J. H. McLean, P. E.

Dallas, First Church—G. C. Rankin. Ervay Street—L. P. Smith. Haskell Avenue—J. H. Reynolds. Floyd Street—C. I. McWhirter. Trinity—C. M. Harless; W. H. Hughes, supernumerary. City Missionary—W. F. Clark. West Dallas—L. S. Smith. Oak Lawn—L. M. Broyles. Cochran and Caruth—W. H. Stephenson. Oak Cliff—T. H. Morris. Wheatland—L. J. Coppedge. Lancaster—Charles A. Spragins. Cedar Hill and Duncanville—L. A. Hanson. Grand Prairie—C. M. Shuffler. Argyle—J. R. Atchley. Denton Station—J. W. Rowlett. Plano Station—G. S. Sexton. Lewisville—D. J. Martin. Professor in S. W. University—J. R. Allen. Editor Texas Christian Advocate—T. R. Pierce. Student S. W. University—C. W. Dennis.

SOME DAY.

There comes a time to many of us when poor health and sickness bring anxiety and trouble most hard to bear; disappointment seems to follow every effort of physicians in our behalf; remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms which are unmistakable evidences of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the back—they all tell us, in silence, that our kidneys need doctoring. If neglected now, the disease advances until the face looks pale and hollow, eyes puffy, feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse, and that we are on dangerous ground. 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. There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every requirement and wish in quickly relieving pain or dull ache in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water, and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. At druggists; price fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention Texas Christian Advocate and send your address to Dr. Kilmer & Co., Binghamton, N. Y. This liberal offer appearing in this paper is a guarantee of genuineness.

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TERRELL DISTRICT.

M. H. Neely, P. E.

Terrell Station—E. H. Casey. Kaufman Station—W. B. Patterson. Rockwall Station—C. E. Lamb. Fate—W. A. Edwards. Renner—P. A. Edwards. Garland—D. F. Fuller. Wylie—W. K. Strother. Mesquite—J. B. Minnis. Reinhardt—T. B. Norwood. Forney—T. J. Beckham. Chisholm—D. T. Brown. Terrell Circuit—C. C. Davis. Kemp—A. R. Nash. Crandall—N. C. Little.

GREENVILLE DISTRICT.

I. S. Ashburn, P. E.

Greenville, Wesley—F. A. Rosser. Kavanaugh—J. F. Pierce. Farmersville—S. A. Ashburn. Weston—B. H. Bounds; G. W. Day. Bethel—S. W. Miller. Merit—J. B. Adair. Nevada and Josephine—J. M. Nichols. Princeton—H. M. Pirtle. McKinney—J. W. Hill. Floyd—C. W. Glanville. Blue Ridge—Joel S. Graves. Kingston—R. H. Fields. Allen—S. L. Ball. Quinlan—J. M. Langston. Neola—C. A. Corry. Lone Oak—J. H. White. White Rock—C. L. Ballard. Conference Mission Secretary—I. S. Ashburn.

SULPHUR SPRINGS DISTRICT.

C. B. Fladger, P. E.

Sulphur Springs—J. M. Sweeton. Rely Springs—B. H. Webster. Sulphur Bluff—B. A. Thomasson. Mount Vernon—J. W. Clifton. Commerce—E. B. Thompson. Cooper—J. E. Roach. Ben Franklin—L. L. Naugle. Fairlie—J. T. Bludworth. Campbell—J. W. Beckham. Cumby—W. T. Morrow. Willsboro—O. C. Fontaine. Como—J. N. Hunter. Wolfe City—N. B. Read. Celeste and Lane—M. A. Smith; William Hay, supernumerary. Leonard—S. M. Ownby. County Line—To be supplied.

PARIS DISTRICT.

W. D. Mountcastle, P. E.

Paris, Centenary—J. A. Black. Lamar Avenue—J. J. Clark. Emberson—S. Crutchfield. Roxton—George H. Adams. Blossom and Reno—R. C. Hicks. Marvin—R. S. Gorsline. Rosalie—W. A. Coppedge. Depoit—R. N. Brown. Woodland—J. P. Rogers. Detroit—P. E. Eaglebarger. Clarksville—J. M. Peterson. Annona—J. L. Sullivan. White Rock and McKenzie—W. H. Wright. Lake Creek—P. G. Huffman. Maxey—J. A. Old. Powderly—N. G. Ozment. Bagwell—R. L. McIntyre.

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comes from good blood. Bad blood means Dyspepsia, Nervous Prostration, General Debility, Backache and Liver and Kidney Troubles. Invigorate your body by taking

Dr. Harter's Iron Tonic

The only known remedy containing iron in its proper form for use as a tonic and blood purifier. Read the accompanying from one who used Dr. Harter's Iron Tonic and was restored to good health.

Testimonial.

Washington, D. C., March 25, 1897.

Gentlemen: I sincerely thank you for the gratifying and beneficial results I have obtained from the use of your celebrated Dr. Harter's Iron Tonic in my household, which I consider an invaluable medicine for building up the system. From my own personal experience with same, I unhesitatingly recommend it as a thoroughly reliable medicine. Its curative properties in my estimation are unequalled.

H. S. Shepard.

Bos. Mgr. Farmers' Magazine.

Sold everywhere. Sample dose of Dr. Harter's Little Liver

Pills and Book of Dreams mailed free.

HARTER, Dayton, Ohio.

BONHAM DISTRICT.

I. W. Clark, P. E.

Bonham Station—C. M. Threadgill.
Bailey—W. B. Bayless.
Ector—J. B. Gober.
South Bonham—W. H. Wages.
Gober—A. H. Hussey.
Dodd and Window—Samuel Weaver.
Honey Grove—J. E. Vinson.
Petty—W. H. Brown.
White Rock—Zoro B. Pirtle.
Ladonia—O. S. Thomas.
Brookston—J. F. Archer.
Randolph—J. D. Hudgins.
Trenton and Marvin—W. J. Bludworth.
Lannius—W. F. Bryan.
Fannin—W. R. McCarter.
Student S. W. University—M. P. Hines.

SHERMAN DISTRICT.

J. R. Wages, P. E.

Sherman, Travis Street—E. W. Alderson.
Willow Street—C. H. Govette.
Sherman Circuit—E. S. Williams.
Bells—E. L. Spurlock.
Van Alstyne—A. F. Hendrix.
Denison Station—J. A. Stafford.
Denison Mission—M. D. Hill.
Pottsboro and Preston—J. A. Thomas.
Gordonville—M. M. Dunn.
Collinsville—C. B. Carter.
Whitesboro Station—S. C. Riddle.
Whitesboro Circuit—J. M. Woodward.
Pilot Grove—T. J. Minnis.
Whitewright—J. F. Alderson.
Howe—A. W. Gibson.
Gunters—To be supplied.

GAINESVILLE DISTRICT.

J. M. Binkley, P. E.

Gainesville, Denton Street—J. L. Morris.
Broadway—W. A. Stuckey.
Nocona—G. F. Boyd.
Pilot Point—P. L. Smith.
Dexter and Woodbine—W. M. Robbins; R. F. Bryant.
Marysville—E. G. Roberts.
Era and Valley View—W. E. Jordan; M. C. Blackburn, supernumerary.
Rosston—J. R. Smith.
Bonita and Illinois—S. P. Pirtle.
Sanger—J. W. Blackburn.
Aubrey—W. T. Harris.
Mountain Springs—L. F. Palmer.
Belcher and Spanish Fort—W. C. Pryor; T. N. Weeks.
St. Jo and Dye Mound—J. C. Weaver.
Montague—D. A. Williams.
Henrietta—L. S. Barton.
Benvenue—J. E. Crutchfield.
Greenwood—J. W. Tinscher.

BOWIE DISTRICT.

F. O. Miller, P. E.

Bowie Station—J. A. Wyatt; W. M. Leatherwood, supernumerary.
Decatur Station—P. C. Archer.
Bellevue—H. H. Vaughan.
Decatur Circuit—M. B. Johnston.
Rhine—J. B. Sims.
Bridgeport and Boyd—J. P. Lowry.
Boonsville—H. E. Smith.
Sunset—S. H. Renfro.
Crafton—T. M. Kirk.
Alvord—W. S. May; J. W. Murphy, supernumerary.
Post Oak—J. A. Kerr.
Chico—J. D. Whitehead.
Wichita Falls—R. G. Mood.
Iowa Park—I. N. Crutchfield.
Holliday—E. R. Edwards.
Archer City—Atticus Webb.
Blue Grove—C. C. Williams.
Jacksboro and Giltown—John Moore and D. H. Aston.
Bryson and Salt Hill—J. R. Ray.

TRANSFERRED.

J. H. Bass—To the Indian Mission Conference, and stationed at Lynn Circuit.
W. M. P. Rinner—To the Denver Conference, and stationed at St. Paul's, Denver.
M. W. Shearer—To the Indian Mission Conference.
J. R. Wood—To the Northwest Texas Conference, and stationed at Thurber.
T. D. Pinkins—To the West Texas Conference, and stationed at Utonia.

JOINT BOARD OF FINANCE.

Clerical—J. P. Smith, D. E. Fuller, F. A. Dugger, J. M. Swanton, P. N. Brown, J. R. Gober, A. F. Hendrix, P. L. Smith, H. E. Smith.
Treasurer—R. M. Rorcher, C. G. Jordan, J. A. Weaver, James Church, J. T. Webster, C. R. Jennings, H. N. Tuck, W. J. Stone, J. H. Matthews.

REPORTS.

CHURCH EXTENSION REPORT, 1897-98.

By cash on hand..... \$15 60
Dallas District..... 330 75
Terrell District..... 228 40
Greenville District..... 191 20
Sulphur Springs District..... 207 00

HAIR HUMORS

Itching, irritated, scaly, crusted Scalps, dry, thin, and falling Hair, cleansed, purified, and beautified by warm shampoos with CUTICURA SOAP, and occasional dressings of CUTICURA, purest of emollients, the greatest skin cures.

Cuticura

Treatment will produce a clean, healthy scalp with luxuriant, lustrous hair, when all else fails. Sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston.

SKINS ON FIRE with Eczema instantly relieved by CUTICURA REMEDIES.

Paris District..... 241 80
Bonham District..... 236 05
Sherman District..... 214 25
Gainesville District..... 262 70
Bowie District..... 203 15
Subscriptions..... 29 10

Total.....\$2160 00
To subscription unpaid..... 10 00
Parent Society..... 1075 00
Appropriations..... 1060 00
Minutes..... 15 00
Total.....\$2160 00

Churches aided—
Foster's Chapel..... \$80 00
Jacksboro and Giltown..... 100 00
Greenwood..... 150 00
Fairlie..... 100 00
Liberty..... 100 00
Stoneburgh..... 175 00
Douglass..... 75 00
Mount Vernon..... 200 00
St. Paul..... 100 00

Total.....\$1060 00

BOARD OF MISSIONS.

For Foreign Missions.....\$10,500 00
For Domestic Missions..... 6,800 00
Appropriations for 1897-98:

Dallas District—
Oak Lawn.....\$125 00
Haskell Avenue..... 125 00
West Dallas..... 150 00
Wheatland..... 100 00

Total.....\$500 00

Terrell District—

Crandall.....\$250 00

Greenville District—

Quinlan.....\$200 00

Neola..... 100 00

White Rock..... 100 00

Total.....\$400 00

Sulphur Springs District—

Reilly Springs.....\$200 00

County Line..... 100 00

Total.....\$300 00

Paris District—

Maxey.....\$125 00

Powderly..... 125 00

Bagwell..... 200 00

Total.....\$450 00

Bonham District—

South Bonham.....\$100 00

Fannin..... 100 00

Gober..... 100 00

Total.....\$300 00

Sherman District—

Gordonville.....\$125 00

Denison..... 125 00

Gunter..... 100 00

Total.....\$350 00

Gainesville District—

Dexter.....\$125 00

Mountain Springs..... 125 00

Total.....\$250 00

Bowie District—

Presiding elder.....\$100 00

Iowa Park..... 200 00

Bridgeport and Boyd..... 250 00

Holliday..... 200 00

Archer City..... 200 00

Benvenue..... 200 00

Total.....\$1150 00

Report of the Treasurer of the Board of

Missions of the North Texas Conference of

amounts received from Stations, Circuits

and Missions for the conference year of

1896-97, by districts:

Foreign Domestic German

missions, missions, missions.

Dallas.....\$1076 00 \$587 00 \$82 00

Terrell..... 797 75 411 40 39 55

Greenville..... 596 85 324 80 46 70

Sulphur Springs..... 694 75 373 35 39 00

Paris..... 801 75 498 50 61 85

Bonham..... 820 00 478 55 65 15

Sherman..... 804 15 494 00 55 75

Gainesville..... 700 95 387 55 42 15

Bowie..... 657 25 407 00 35 95

Total.....\$8908 45 \$3820 15 \$468 10

From anniversary..... 162 00 162 00

Total.....\$7130 45 \$3982 15 \$468 10

Assessments for 1898—

Foreign Missions.....\$10,500 00

Domestic Missions..... 6,800 00

Total.....\$17,300 00

F. H. WELCH, Treasurer.

HOUSTON DISTRICT.

O. T. Hotchkiss: The last Quarterly Conference for Cedar Bayou Circuit for the year was held November 20. The charge has had a very prosperous year. There has been more than fifty net gain. Bro. Murray has succeeded in building a nice parsonage, at a cost of \$800. Finances in good shape; they expect to have a clean balance-sheet at Bryan. Have paid Missions, Bishops, Education and Conference Claimants. Held the conferences in Galveston during the past week. West End is enjoying a revival to close the year; it promises to be a good meeting. Considering everything, the charge has had a very good year. The future is brightening. St. John's Church has had a year of great prosperity, and the tide is still rising. Bradfield is stepping high; finances well up; have already paid assessments for Missions, Orphanage, Church Extension, Bishops and Education. Bro. Sonfield has had a good year at St. James. The outlook there is more hopeful than it has been. While the finances are behind, they are determined to do their best, and determination with them means a great deal.

EAGLE PASS.

A. L. Scarborough, Nov. 29: This is Monday morning after my second Sunday in Eagle Pass. Congregations were small at both services the first Sunday. Yesterday there was much improvement, at night the house being almost filled; and what was marvelous to a preacher from San Antonio, about two-thirds of the congregation were men. This preacher has been very kindly received, and he hopes to have good news to tell Texas Methodists about what their Church here is doing this year, though they have done nobly in the past. The people speak kindly of all their pastors, but if the other brethren will not think wrongly, since the best is intended, Rev. R. S. Adair has left the deepest tracks of any man who has ever been pastor here. Bros. Liles, Wright and Elliott are also mentioned on every hand. Their labors still bear fruit, and it does me good to hear my people express love for their former pastors. We have fifty-nine members with which to begin the year.

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For advice, in cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

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It has already on its paid subscription list (it has no other) many of the most prominent men of this country. Those sending \$1.50 for 1898 will receive the November and December numbers of 1897 free, or the November and December numbers will be sent on receipt of fifteen two-cent stamps, or a four months' subscription for fifty cents.

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OLD AND YOUNG

The Little Paper Ladies.

"This is going to be a perfectly dreadful vacation!" wailed Louise, sitting disconsolate on the west porch. "Here's mamma sick, and we can't go to Morris, and there isn't anything here to play-y-y!"

"This is the maiden all forlorn," That sat on the porch one summer morn,
And wept and wished she had never been born!"

sang a gay voice behind her, and there stood Aunt Bess, peeping out at her with a merry, mischievous face.

The little maid's eyes brightened suddenly; the kiss that Aunt Bess dropped on her cheek proved as effective as a spoonful of sugar in a saucer of tart strawberries. All the morning-glory blossoms looked up and nodded as Aunt Bess perched herself upon the railing beside them, and a big bumble-bee almost mistook her bright face for a flower.

"And how are the dolls?" she asked. The little maid pouted a little.

"Some of 'em are sick, and some of 'em are dead. I'm tired of dolls. I've got seventeen dresses made for Alice Elizabeth, and I don't know what to do."

A queer little smile came creeping about Aunt Bess' lips.

"I know some little girls who haven't got any dolls, and who don't know how to make dresses."

Louise laughed a little.

"I can make parasols—and hats."

"I'll tell you what we'll do," said Aunt Bess, confidentially. "I saw some darling little paper dolls at Marshal Field's yesterday. I'll get the dolls and the tissue paper, if you'll dress them; and some day we'll take them down to the Children's hospital."

"O yes!" said Louise, beginning to prance. "And there are all of Alice Elizabeth's dresses, too. She doesn't really need seventeen."

So this was how the little paper ladies began.

Every morning, on her way down town, Aunt Bess peeped in for a five minutes' consultation, to inspect the pink and blue frocks and the darling little parasols. Right here David Boy had his finger in the pie; for how could there be parasols without sticks? And what was a boy good for, anyhow, if he couldn't whittle?

Two weeks later there was a grand dress parade on the shady porch. There were twenty-four paper ladies in line, dressed in the gayest of rainbow colors, and each carried a tiny crimped paper parasol. Besides this, each one had laid away two other gay frocks, with hats and parasols to match.

It rained that Saturday afternoon that they planned to go to the hospital; not a hard rain, but a drizzly, spiteful little rain, that didn't enjoy itself a bit, and tried hard to keep everybody else from having a good time. But while Louise was watching at the window with an apprehensive face, a little patch of blue sky bloomed out in the west, and along came Aunt Bess with a big umbrella, and away they whisked to catch the car.

It had been such a doleful day. To the children in the little white beds, it seemed a weary, weary time since morning. Little sick heads throbbed, little nerves twitched, and broken bones ached the harder for the rain. The black-eyed baby cried for an hour about nobody knew what. The little dusky-faced Italian moaned a little now and then, and tried to put up her hand to her bandaged head, wondering dimly why they wouldn't let her have her accord. A horse had knocked her down in the street, and the old oc-cordion would never wail again. The little fellow who had lost his leg could just hobble awkwardly to the window; but there was nothing to see outside except ugly brick walls and chimneys, that gray sky, and the dismal rain.

But all at once there came a break in the gray clouds; a long, bright shaft of sunshine came in through the western window, like a bar of gold. It streamed over the little white beds and the clean scrubbed floor, till even the black-eyed baby looked up and laughed, in spite of her poor, bandaged feet, and reached out her hands toward it.

Then a little maid in a pink frock went whisking up and down the rows

of beds, with her big, beautiful brown eyes dancing and sparkling; and before anybody knew what was happening, there were bits of rainbow a-flutter all through the room, for on every one of the little white beds stood a smiling paper lady.

Then how the sunshine fairly streamed in at the big west windows! How the wan faces brightened, and the little voices shouted and gurgled and laughed! Somehow the tears crept into Aunt Bess's eyes as she looked on. She had to wink very hard to keep them back. But the little maid's brown eyes shone like stars, and she had never felt quite so glad in all her life.

I think they never quite decided—those little hospital children—whether the paper ladies brought the sunshine, or whether the sunshine brought the little paper ladies.—Dorothy Deane, in unknown exchange.



A Life Worth Living.

I wish I might tell to all the bright and lovely girls I see the true story of a life with which I am familiar. It might show them how naturally, without cant or strained attempt to be singularly "good," a young girl may live, not unto herself, but unto Him who died for her. "Elizabeth's boys" were known among a wide circle of her friends. A few years ago she set herself to find some special, useful work to do. She had a large acquaintance, and no lack of "things" to take her time, just as most girls have. But she had good sense, a keen conscience, and she loved the Savior. So she went into the most forlorn part of the city where she lived, and found six of the most forlorn looking boys, with a very indifferent sort of mothers. She invited them to her own Sunday-school, with the promise that she would be their teacher. The first result of their coming into such a place, with such a dainty teacher, was to make them ambitious to be themselves as clean and tidy as circumstances would permit. Her work did not stop with the Sunday-school. She visited them; found places for them where they could earn something; when for any cause they lost a place she found another; she put them upon their honor, and their chivalry was roused to make them loyal to her in all their conduct. Her house was always open to them. I was once there when two or three of them came to spend the evening, and one would not have supposed they had ever been anything but gentlemen, the change in appearance and manner under her instruction and influence had been so great. Her class was so popular that many asked to join it, but she said six were as many as she could successfully teach, so she would take an extra boy in for a Sunday or two, until another teacher could be found, and in this way she formed three classes in the school and set two of her girl friends to work as teachers, which of course was a blessing to them.

The boys' birthdays were always remembered by some little gift, or by a letter, and sometimes she sent to the shops where they worked a nice birthday luncheon. When absent from the city on summer vacations, she kept her hold upon them by correspondence. Her constant aim was their conversion. She often said, with a glowing face: "Such a one will be ready to come into the Church soon." Who can measure the influence of such a life? It seemed, to our earthly sight, to close too soon. After a brief illness, God took her to himself. One of her boys was to have united with the Church the next Sunday, but before that day dawned she was wearing the white robe of a saint in heaven. As the casket lay in the quiet parlor of her home, her boys asked the privilege of watching beside it, two by two, in turn. The following Sunday the place of the class was vacant; they could not bear to meet without her. During the week, however, they met and resolved not to disband, but to study the lesson together, choosing from their own number a leader from week to week. Not one of them will forget her teachings, and each one of them will be a center from which purifying streams will flow through other lives. She was not exceptionally brilliant nor influential. What she has done, hundreds more may do, if only they have hearts full of the same love, and eyes open to the opportunity. —New York Advocate.

AN EMACIATED BOY.

HIS LIMBS NO LARGER THAN A PERSON'S WRISTS.

The Peculiar Condition of J. F. Williams' Four-Year-Old Boy—The Case Attracting Wide Attention—Many Parents and Physicians Interested.

From the Democrat-Messenger, Mt. Sterling, Ill.

Residents of Damon, the village fourteen miles northwest of Mt. Sterling, Ill., have recently told a remarkable story of the almost miraculous recovery of little Josie Williams, the four-year-old son of John F. Williams, who resides a short distance northwest of Damon.

The Democrat-Messenger dispatched a representative to the scene, to obtain the actual facts in connection with the case, and stakes its reputation as a newspaper upon the truth of the incidents herein cited.

Mrs. Williams is a pleasant-voiced matron. She has the forceful personality, the positive manner that is nurtured and developed by the cares and responsibilities of a farmer's wife. She would make a good witness for any cause founded upon the principles of truth and equity, and she told the story of little Josie's sickness and recovery in a convincing way.

"He was never right from the time of his birth," she said. "He was weak and puny, and did not grow like other children. A year ago last February, when he was two years old, he had an attack of lung fever. We had the services of Dr. Jones for two or three weeks. After Josie had recovered from the fever, he did not seem to get any strength. He had no appetite and could not keep anything on his stomach. He would fall, trying to walk across the room and after while he could not bear his weight. His legs seemed to wither away until there were nothing but skin and bones, and he kept up a continual coughing.

"We had a boarder named Asa Robinson who had rheumatism so severe that he was bent nearly double. He had used Dr. Williams' Pink Pills for Pale People, and had become so well and strong that he was able to chop wood every day and never feel a touch of his rheumatism. He said that he believed that the pills would help little Josie. At that time I also read an article in the Quincy Whig regarding some people who had been cured by Dr. Williams' Pink Pills for Pale People and I said to my husband that we should get some for Josie, as they cost only 50 cents a box, or six boxes for \$2.50, and could be bought at any druggist. He decided to try them, and went to Mt. Sterling to Dr. Irving and bought three boxes. We began the last of March, giving him one-third of a pill three times a day. In three days we noticed an improvement, and we increased the dose, giving him half a pill at a time. He kept improving and finally we gave him one pill at a dose. Near the first of June we gave him the last of the three boxes which we had bought in March, and now little Josie is as fat and hearty as any boy in the neighborhood. He has a good appetite and never has any trouble with his stomach. I never had any faith in proprietary medicines before, but Dr. Williams' Pink Pills for Pale People saved our Josie from the grave, and I do not believe anything else would." (Signed) MRS. JOHN F. WILLIAMS.

Subscribed and sworn to before me this 21st day of June, 1897.

(Seal) DAVID CRISP, notary Public.

Dr. A. A. McCabe is the coroner of Brown County and is a physician of extensive practice. He accompanied the Democrat-Messenger representative and made a thorough examination of little Josie with reference to his physical condition. His statement under oath is appended.

Brown County, ss.
State of Illinois, ss.

"I, A. A. McCabe, a regularly licensed physician of Mt. Sterling, Brown County, Illinois, hereby state that I made thorough examination of Josie Williams, the four-year-old son of John F. Williams, of Damon, Brown County, Illinois, on Monday, June 7, 1897. With the exception of indications of nasal catarrh, I found him in a thoroughly healthful condition physically. I was unable to find in his present condition any evidences of the disease with

which his parents affirm that he was afflicted."

A. A. McCABE.

Subscribed and sworn to before me this 28th day of June, A. D. 1897.

(Seal) MORT. BROOKS,
Justice of the Peace.

This is to certify that I treated a little boy of John F. Williams, of Damon, Illinois, suffering from catarrhal pneumonia from March 12 to March 27, 1896. During the above period the child was greatly prostrated and in a very serious condition, and for a number of days its life was despaired of, but finally took a change for the better and complete recovery ensued.

N. A. JONES, M. D.

Sworn and subscribed before me this 17th day of June, 1897.

(Seal) GEO. RUPP, Notary Public.

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...DEVOTIONAL...

Man lives in deeds, not years. The time we live is counted by heart-throbs, not figures. God's estimate of human life never supersedes the soul's accomplished work. We are born into a world pregnant with opportunity. These are factors in the sum. Milnes, in that homely verse, only transcribes heaven's theory:

"The bee and butterfly
Live longer in one sunny, active hour,
Than the poor tortoise in his torpid years."

What is the soul? Answer: The capacity for love. Everything that belongs to the realm of the spirit must find its apothecies in love. The soul is contracted or expanded in proportion to the expenditure of this divine essence. The soul must measure its greatness by the radii of its love. No man is great until he transcends himself by entering the sphere of another heart. We are to be measured by the distance we have gone into other lives. Life can never be exclusive. It must be inclusive, since we incorporate each other. Definite boundaries mark the horizon of your love. The altitude of God's appreciation of your life is described by the boundaries of your heart.

That your sin will find you out is the inevitable result of divine law. For it there is no antalgic save a Redeemer's blood. Wrong back on itself must recoil. Evil must die at the shrine of its worshipers. Like the boomerang, sinful acts wing their flight and return to torture the heart from whence they sprang. We leap from our very shadows. Tennyson, in his "Sea Dreams," no doubt had this law in mind when he wrote:

"He that wrongs his friend
Wrongs himself more, and ever bears about
A silent court of justice in his breast;
Himself the judge and jury, and himself
The prisoner at the bar condemned."

Wealth precludes no man's hope of heaven. Prospects are blighted by the degree of affection bestowed upon hoarded gain. At a given distance between the sun and the eye, a gold eagle can obscure the light. So can a silver dime at its proportionate distance. The philosophy of ruin because of wealth finds its genesis in the realm of the affections, and not bank accounts. On this hypothesis the pauper and the millionaire must be saved or lost.

Were it not for the scheme of grace, oft-times the whirlwind of disciplinary wrath, without question, would cast us at a tangent. Divine grace lays a blessed paralysis upon all tangential movements of the soul. The center of a funnel-cyclone is said to be one of perfect quietude. The tornado of trial may sweep over the heart, but by grace divine a storm-center is preserved. Thus we can say:

"Now rest, my long-divided heart,
Fixed on this blissful center, rest."

Mathematicians demonstrate that a curve may be drawn of such a nature that a straight line, lying in the same plane, may forever approach, but never touch it. This is called an asymptote. This illustrates a profound spiritual law which some are wont not to perceive. Progress is the attribute of soul life. We are to forever grow in grace and knowledge. We may forever approach, but never reach, "the fullness of his stature." By this continuous movement within the infinite circle of divine love, it doth not yet appear to what infinite stretches this process would lead us.

The slothful servant who wrapped his talent in a napkin died of spiritual atrophy. The crustacea in the Stygian waters of Mammoth Cave, it is said, were originally given perfect sight. Now their eyeballs appear all right, but the optic nerve has shrunk to a mere insensate thread. "Having eyes, they

see not." They have degenerated into blindness. Sheer neglect of any power will result in the inevitable—atrophy.

Some elements of religion are too profound for utterance. To relate them is unlawful, because they are unutterable. If they could be framed in human language, they would remain incomprehensible. These component parts rest essentially in the realm of faith. Some things we know for ourselves, and not for another. So fundamentally spiritual are certain phases of the Christian life that their philosophy is vaguely envied. Faith interprets these facts, and the Spirit communes with the soul in heaven's own peculiar vernacular. See the certainty of the blind man in the midst of an absolute ignorance concerning the philosophy of his healing! "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." Your eyes have seen Niagara Falls; you were ravished with its sublime grandeur. Go to your room, close the door, pull down the shades, shut your eyes, and in a mental vision see a second Niagara more sublimely grand. Can you tell the difference between the two? Yes, to yourself, but not to another. Thus, I know in whom I have believed. I may never be able to give a philosophic statement of my belief. The inability to define invalidates no question of faith.

J. MARVIN NICHOLS.

A Shining Face.

The real attractiveness of a face is not that elusive and deceptive thing called beauty, but the expression of the face itself. From the standpoint of the artist some faces are deficient in outline, in regularity, in harmony of feature, and yet there is so much play of light and feeling that such faces are singularly winsome, and awaken the most ardent affection and regard. Who has not seen faces fairly transfigured with a smile until the whole countenance was lit up and glowed as in heavenly light? Just as some rugged mountain side, seamed and broken, catches the glory of the sunset and becomes even more beautiful than the picturesque valley, so faces, when illumined with holy impulses and divine desires, lose their commonness and possess for the time being a singular fascination and charm.

Some of the mightiest characters known in history, both men and women, have not been handsome or beautiful according to the general standards; but the genius and strength of their inner life shone through their faces, as a lamp flame through a shade, until the power and meaning of their lives were everywhere recognized. As a rule, and a rule with but few exceptions, the master passions of the soul reveal themselves in the body of the flesh. The keen, tense face of the student; the quick, sharp face of the man of business; the carnal, worldly face of the man of pleasure; the eager, ingenuous face of the young man just entering upon life; the tired, sated face of the man who has drained life's cup to its dregs—these faces, and countless others, we see in the throng of the busy streets, and seeing them we know something of the life that lies behind each countenance.

But where is the shining face, the face of the man or woman who has been on the holy mount, and there remained until the divine Light had caught upon every feature so that the whole countenance was illumined? Where is the face that mysteriously bears upon it something of the peace of God, and in which, as in a mountain lake unruffled by the wind, heaven seems to lose and find itself? Where is the face that carries in its very expression a holy calm, a quiet strength, a patient sweetness, suggestive of the stars in the autumn nights, when the heavens bend low and the voices of the sky are so sweet and solemn? Where is the face to which one would turn to sympathy as naturally as the flowers turn to the light, or upon which one would rest with perfect confidence,

as a ship in a storm when it has found secure anchorage.

We may have deep, genuine religion in our hearts, but unless that religion expresses something of its beauty and meaning in the face, we are like a letter whose envelope is soiled and illegible, and like a book with unattractive binding, like a fine picture miserably and inadequately framed.

Shining faces are far more valuable than burning words; for the words, however striking, will die away, but the face with its light will rise up in after years, and its memory will be one of beauty and graciousness.

If we had more of the shining face in the home, and less exhortation and reproach, the results would be a thousandfold more gracious. For how can we talk of the peace of God when a frown sits perpetually on our brows? How can we commend the care and providence of God when lines of anxiety and fear have written themselves all over our faces? How can we speak feelingly of the joys of religion when our countenances are "set" like that of Jeremiah or "cast down" like David's? And in the church, where we sing with such feeling,

"Come, ye that love the Lord,
And let your joys be known,"

very little of the shining face is seen. In the public congregation, in the prayer room, in the class room, here and there, one sees a face in which the divine light is shining, but O how few there are! We see sternness, seriousness, earnestness, thoughtfulness, but seldom that mysterious light which makes us think of Moses with the glory of God streaming from his face.

Have we ever thought of religion as a beautifier of the face? As a gracious divine influence that will manifest itself as fully in the countenance as in the life? As a transforming, transfiguring force, which will cause even the visible features to bear "the marks of the Lord Jesus"? Surely there is something more than mere coincidence in the illumined features of the Hebrew lawgiver as he descends from the holy mount; and Stephen, whose face shone as that of an angel; and Jesus, "the fashion of whose countenance was altered" while he prayed.

We hear much in these days of the sanctified heart, but why not have the sanctified face, shining with heavenly light, containing in itself something of the gospel of God?—Christian Advocate, New York.

True Happiness.

To serve God. Herein lies true happiness, the happiness of yesterday, the happiness of to-day, the happiness of all days. But we must know this, and when we know this we must act. Many never know it, and of those who know it many never commence to act; of those who commence many do not continue, or else continue so feebly that their search for happiness serves merely to weary and disgust them still more with their false happiness—that is, with their real unhappiness.—Louis Veillot.

When one wants to hear the secret things of God, or to delight one's eyes with the finer shades of grace, he leaves the market-place and visits some one who wrestles daily with cruel pain, and has come to know death as a familiar friend. Without the last touch of pain certain natures had never come to their perfect sweetness and autumn color.—Rev. John Watson, in "The Problem of Personal Suffering."

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Had catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold: dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—MISS CARRIE BOWERS, Rouseville, Pa.

Am 72 years old, suffered from Catarrh over 25 years, was almost entirely deaf. Four years ago used Aerial Medication, which I regard one of the most useful discoveries of this age. Since have suffered but little. My hearing was and is still restored, can hear ordinary conversation and preaching. Rev. Dr. Potter, of this city, has been signally blessed by this treatment in the cure of throat affection.—REV. C. R. PATTERSON, Eustis, Fla.

He Threw His Slate Away.

In 1869 I had typhoid fever which left me with Catarrh and totally destroyed my hearing; for 25 years I could not understand a word, or hear a steam whistle, and had to carry a slate so that people could talk to me. In '94 I obtained Aerial Medication and in a week surprised my friends by throwing my slate away, could begin to hear in two weeks could hear loud conversation, in three months could sit by the church door and fully understand every word that was spoken. The wonderful cure astonished my friends as well as myself, for three years my hearing has been perfect and I am entirely free from Catarrh.—EDWARD E. WILLIAMS, Lead, S. D.

Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had La grippe the disease settled in the back of my head and the pain was almost unbearable, but now I am cured, and thank God I ever heard of this treatment, which has no equal.—MISS E. S. ORR, E. Harpswell, Maine.

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:

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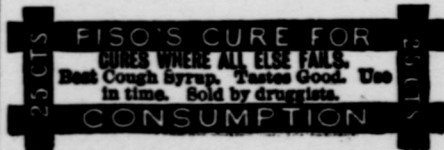
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L. Blaylock, Dallas, Texas:

Dear Sir—I have used the Machine since October, 1896. I am prepared to say it is equal to the best. All the attachments work like a charm.

MRS. R. H. BRAMLETT.
Ladonia, Texas.

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Texas Christian Advocate

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TEXAS ANNUAL CONFERENCES.

Held by Bishop J. C. Granbery.

Dec. 8..... Texas..... Bryan
Dec. 15..... East Texas..... Palestine

Bro. S. M. McAshan, of Houston, in a private note, says: "I judge that I am one of very few now living who have taken the Advocate continuously from the first number (then the Texas Wesleyan Banner) to this date." We would be glad to have the names of all others who have taken the Advocate from its first issue.—Ed.

Northwest Texas Conference.

(Crowded over from last week.)

B. H. Wood, Jr., acted as Teller for the conference during the present session. His work was so finely done that the conference gave him a vote of thanks, and unanimously re-elected him to the same position for another year. The Conference Teller receives all the funds of the conference, and then pays to the Treasurer of each Board the amount due him. Thus the preacher settles with one man, instead of seven or eight, thus vastly simplifying the work. The plan works like a charm, and the other conferences would do well to adopt it.

Dr. J. R. Allen preached a masterly sermon to a large congregation in the Methodist church Sunday night. He also made a telling address in the interest of the Southwestern University. He was a welcome visitor to the conference.

We have learned that many have misunderstood our announcement concerning the death of Bro. T. B. Holt, the Treasurer of the Board of Missions. Some have thought it was the announcement of the death of Bro. Asa Holt, of Abilene, who was at the time in Weatherford as a lay delegate to the Northwest Texas Conference. Bro. Asa Holt is still alive, and very much in evidence in Methodist circles.

In a certain portion of the Northwest Texas Conference the corner-stone of a Methodist church was laid, and in it some heterodox things, such as the Kentucky Methodist, were deposited. When the people found it out they broke it open and put therein articles of a standard sort. A loyal people! Our commendation!

The Troy Circuit, in the Waco District, is the banner charge of the conference in its conference collections. Though it was in the hail district, and hurt by drouth, it paid its full assessment, and gave to foreign missions a surplus of one hundred and nineteen dollars and forty cents.

Prof. Switzer made a good talk for Weatherford College. He said among other things that Weatherford contained nearly one thousand Methodists. This is a remarkably healthy location, and the spiritual atmosphere is very fine. Weatherford College is a success.

Prof. Moore, of Granbury College, made a brief and forcible talk for the aforesaid institution. He said: "Our preachers of the Gospel are not the only men who make sacrifices for the kingdom of God. Our school men are making noble sacrifices, too." This is truly and well said. All honor to

the men who have consecrated themselves to the cause of Christian education!

Rev. F. B. Sinex, the agent of our central institution of learning, was in Weatherford, busily engaged in promoting the interests committed to his care. His smiling face and cheerful demeanor indicated success. Bro. Sinex has adopted a plan for building an University edifice, and this plan has been approved by the authorities and knowing ones, and we sincerely trust that all our people and preachers will fall into line therewith and assist according to their ability.

Dr. Lloyd represented the Polytechnic College in a short but timely speech. The growth of this school is phenomenal. There is some talk of a close correlation between the Polytechnic and Southwestern. The unification of all our schools is "a consummation devoutly to be wished."

The afternoon session of Monday, ably conducted by Horace Bishop, who occupied the President's chair, witnessed the transaction of a vast amount of business—so much so that the conference was able to adjourn Monday night. A busy, pleasant and profitable session.

ACTION OF THE MISSION BOARD.

It becomes our sad duty to inform the Church of the sudden death from apoplexy of Thomas B. Holt, Treasurer of the Board of Missions. The swift stroke came on the morning of the 17th instant, while he was in attendance upon the Northwest Texas Conference, at Weatherford, Texas. He lived and walked uprightly, and knew how to die. "God buries his workmen, but carries on his work."

The Board of Missions met on the 18th instant, and adopted the following resolutions:

Whereas, in the providence of God, our friend and brother, Thomas B. Holt, Treasurer of the Board of Missions, was suddenly called to his eternal reward from Weatherford, Texas, on the morning of the 17th instant, therefore be it

Resolved, That we, the members of the Board, do hereby express our high appreciation of the long and faithful services of this devoted servant of the Church, in his official capacity, and of his sterling character as a man.

2. That we feel in his death a profound sense of personal loss, and in this hour of bereavement we extend to his wife and children our heartfelt sympathy.

3. That we attend the funeral services in a body, and that a copy of these resolutions be handed the family, and another be furnished the press for publication.

WALTER R. LAMBUTH,
H. C. MORRISON,
THOMAS D. FITE,
Committee.

The body of our deceased brother, after appropriate services, was laid to rest in Mt. Olivet, near the city of Nashville, there to await the summons at the last day. Ours is a sore bereavement, but God took him, and we pray, Thy will be done.

H. C. MORRISON.

WALTER R. LAMBUTH.
Mission Rooms, Nashville, Tenn., November 20, 1897.

TREASURER OF BOARD OF MISSIONS.

The death of our Treasurer, Thomas B. Holt, rendering it impossible to proceed with business, it became necessary to take immediate steps to supply his place. At a meeting of the Board, by the call of the President, on the 18th instant, Mr. George William Cain, for several years assistant bookkeeper, was elected Treasurer, to fill out the unexpired term. Mr. Cain is a competent accountant, has an experience of nearly eight years in this department, and has a very thorough acquaintance with the business of the office. He comes of good Methodist stock, and is conversant with the policy of the Board in its administration of missions. The constant presence and counsel, moreover, of one of the Secretaries, insures such adjustment of the office work that neither delay nor embarrassment need occur. All communications and remittances intended for the Treasurer should hereafter be sent to the Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn. It is important that this direction be strictly adhered to.

Subscriptions to the missionary debt are being paid promptly. Let the remittances continue to be sent in. There is light ahead.

H. C. MORRISON,

WALTER R. LAMBUTH.
Mission Rooms, Nashville, Tenn., November 20, 1897.

TEXAS PERSONALS.

Bro. J. S. Godwin, of Pilot Point, called on the Advocate this week. His pastor reports him as a Methodist of the old stock. For a number of years he has been Sunday-school superintendent and steward. The preacher in charge of Aubrey Circuit may be proud to have such a man with him.

TOPIC FOR DECEMBER: THE CHURCH OF ST. PAUL.

December 12: Its Unity in Diversity.—Eph. 4:11-13.

In last week's lesson we dwelt upon the fact that while the Church is composed of different members, it is yet one Church. This lesson emphasizes the individuality of the members and teaches us that, though the aims and destinies of the members are the same, their offices and responsibilities differ, according to their endowments and the needs of the Church. The wise member, therefore, will not trouble himself with longing to do impossible things nor spoil his life by envying other members their places or honors, but will inquire what he is qualified for and seek to perform the service which God's providence puts in his way.

St. Paul illustrates this principle by reference to the different offices in the apostolic Church.

APOSTLES.

These were the twelve disciples chosen by Christ to be his companions during his ministry and commissioned by him to preach his gospel and propagate it to all parts of the earth.

"To the apostles belonged the peculiar and exclusive prerogative of writing doctrinal and preceptive books of authority in the Christian Church; and it sufficiently appears that no epistles or other doctrinal writings of any person who was of a rank below that of an apostle were received by Christians as a part of their rule of faith. With respect to the writings of Mark and Luke, they are reckoned historical, not doctrinal or dogmatical."—Watson.

Apostles occupied not only the highest place, but the place attended with greatest danger, and were called and equipped for this work in a peculiar manner.

PROPHETS.

Their office was, under divine inspiration, to foretell future events. They endured great hardships and championed the cause of religion at great risks. Their food was the plainest, their dress coarse and their dwellings mean; they were consecrated to holiness; their zeal was disinterested and their courage undaunted. They had special communion with God and filled an important place, both in the Jewish and apostolic Churches. They were needed for an especial work and were called to God to it.

EVANGELISTS.

The term is now confined to the writers of the four gospels. In apostolic times they were assistants to the apostles and acted under their authority and direction.

The term has suffered great abuse: While some men, good and true, obedient to authority, have done great good in modern times under this name, others, defiant of law, irresponsible, sensation-mongers, have inflicted great injury to the cause of true religion. There is a true and a false; let us not be deceived.

PASTORS.

Those to whom are entrusted the spiritual charge of the Churches. Their duties are like those of a shepherd—indeed, the Word means shepherd. They feed the flock of Christ, encourage the weak, seek after those who go astray, instruct the lambs of the flock and warn the flock of dangers.

"They watch for souls, for which the Lord

Did heavenly bliss forego.
For souls which must forever live
In raptures, or in woe."

So great are the responsibilities and so arduous the duties, that only those are qualified for them whom the Holy Spirit calls and anoints.

TEACHERS.

Requiring a clear understanding of the truth and the ability to impart it. This office is frequently combined with that of the preacher. He is both shep-

herd of the flock and teacher of the truth. What need he has of divine guidance who must teach others the way to God!

THE PURPOSE OF ALL.

The Perfecting of the Saints—To strengthen, confirm and instruct those who are saved by the power of the gospel.

The Work of the Ministry—That the doctrines of the gospel might be preached and all the many duties of the ministry successfully discharged.

The Edifying of the Body of Christ—"To build up the Church, which is Christ's mystical body, by increase of their graces and an addition of new members."

TILL WE ALL COME, ETC.

The gifts and offices which have been spoken of are to continue in the Church till the saints be perfected, till all true believers meet together, by means of the same precious faith and of the knowledge of the Son of God.—Henry.

OUR VARIED DUTIES.

In the Church to-day we have place and need for every sort of talent and endowment. There is opportunity for every work.

The Epworth League, with its wide field of activity, affords a place to work for everyone.

Devotional—By prayer, testimony, Scripture reading.

Literary—Teaching the Word of God, the doctrines of the Church and cultivating a taste for good literature.

Charity—Helping the poor, visiting the sick, comforting the troubled and assisting in all the material interests of the Church.

DOUGLAS MISSION.

G. W. Henderon, Nov. 26: Our protracted meetings for Douglas Mission began the third Sunday in August at Douglas, in a union meeting with the Cumberland Presbyterians. Bros. George Self (their pastor) and Walter Neal, of Shelby County. Our people pronounced it a good meeting. Neither of us opened the doors of the Church. Pine Grove was the place for our third quarterly meeting; time, fourth Sunday. Here we met Bro. L. A. Webb, instead of our presiding elder, who captured our people with two soul-stirring sermons; a good start for a protracted meeting it was indeed. Bro. J. W. Goodwin, of Appleby Mission, came Sunday night, and remained with us until the close of the meeting. Bro. Goodwin is a young man, but a more faithful worker I never saw. You needn't be afraid to ask Bro. Goodwin to help you; the Holy Ghost is with him. We had a grand meeting; we did not try to count the backsliders reclaimed; we just say that the Church was revived. Several conversions; four additions to our Church. At New Harmony fifth Sunday. Here the Church was at outs with one another. Labored hard all the week, with no visible results, of course. Flowery Mountain first Sunday in September. Here we had a glorious revival, of the old-time sort. This was in many respects the best I have ever seen. First, was no cornstalk fire; it was in answer to fasting and prayer. Instead of all rejoicing, it was earnest work, and, best of all, it is going yet. Bro. Frank Carns, of the Congregational Methodist Church, preached three sermons for us during this meeting. Frank is a good case; he had a good mother. He went out from us. This meeting resulted in four additions to our Church. Indian Creek, the next point; time, second Sunday in September. This place had a revival last year, but, alas! the membership had grown cold. Wallace Grove was our last point. Here the meeting had been put off the second time, and, as a matter of course, after a hard week's work, we are still awaiting the descent of the Holy Spirit. One addition. Total additions for the year, ten, by ritual; ten infants baptized. Bro. M. Donegan and wife (superannuate) were with us much of the time, helping us with their presence and prayers. They are both in good health, and oh! what a power for good in a revival. We were made glad Thanksgiving Day by a box containing valuable presents in the way of clothing, and \$2.75 in cash enclosed to wife. The bill of lading said, Ladies Home Mission and Parsonage Society, Nacogdoches, Texas. God bless the dear women.

RUNGE.

(Mrs.) J. F. Webb, Nov. 26: On the night of the 15th instant, the preacher and his family were taken completely by surprise and most gloriously pounded. Just before conference the good ladies had presented their pastor with a new suit of clothes, and his wife was the recipient of a black silk dress. Truly these people know how to appreciate the services of a Methodist preacher. Every member of the family was remembered, down to the horse, who received a sack of corn. There were eatables, ranging all the way from coffee, sugar, oatmeal, rice and flour, to pickles, chow-chow, jelly and fruit, canned and dried; and from hams, crackers, eggs, flavoring and baking powders, to dress goods, dishes, a silk handkerchief and towels—all departments were stocked. It was the best all-round thing of the kind I think I ever witnessed—certainly the wishes and needs of each member could not have been better met if they had selected the things each for himself. And it hasn't stopped yet. It promises to be a continual pounding, judging from the quantity of potatoes and fresh meat that have been sent in lately. Verily the heart of the preacher is made glad. Nearly every member of the Church, even to Grandpa and Grandma Ryan, from Ryanville, were on hand to see that the pounding was done properly. Hall, front room, office dining room and kitchen were crowded by old, young and middle-aged, laughing and joking at the stupefaction and wonderment of the preacher and his wife. "Why how on earth did such a crowd of women keep this secret from me three days?" ejaculated the astonished parson. Yea, verily, a woman can keep a secret. After prayer by the pastor the merry crowd trooped out, leaving us a happier and a richer family. Surely at this Thanksgiving season we have something to be thankful for, for we look back of the gifts to the thoughts which inspired them, to the hearts filled with love and consideration for the welfare of the preacher and his family. It will give us more determination to do better work in the future, knowing and feeling the hold we have on the hearts of the people. Our W. P. and H. M. Society, though few in number, is doing good work. We are now getting ready for our winter's work, and have planned much. In all departments we hope to move out and do better and more effective work than

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"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C.S. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills cure all liver ills. 25 cents.

last year. While we return thanks for other things, we feel like offering up thanks for the Advocate, which is doing a noble, grand work. Long may it live!

Dan, Wise Co., Tex., Oct. 21, 1897.
The Piso Company,
Warren, Pa.

Gentlemen: I have seen Piso's Cure for Consumption used in many cases of stubborn cough, and have never known of a failure to cure. I know that if it had not been for Piso's Cure I should have been in a consumptive's grave long ago; it has made me a strong-lunged man. I know of eight severe cases of pneumonia, all cured by this medicine. I have offered to pay for more than a hundred bottles of Piso's Cure if it should fail to cure, and I have never been called on to pay for a single bottle.

Respectfully yours,
J. W. ALLISON,
Dealer in Apiary Supplies.

Many Church-goers, like little fish, only nibble at the bait.

DO YOU LOVE MUSIC?

If so, secure one of the latest and prettiest Two-Steps of the day, by mailing Ten Cents (silver or stamps) to cover mailing and postage, to the undersigned for a copy of the

BIG FOUR TWO-STEP.

(Mark envelope "Two-Step.")

We are giving this music, which is regular fifty-cent sheet music, at this exceedingly low rate, for the purpose of advertising, and testing the value of the different papers as advertising mediums.

E. O. McCORMICK,
Passenger Traffic Manager "Big Four Route," Cincinnati, Ohio.
Mention this paper when you write.

SAN ANTONIO RESCUE HOME.

We hope it will be convenient for the friends who subscribed so liberally to this enterprise at Cuero to make a payment within the next few days. Some did this before leaving Cuero, but the present need of more cash is urgent. Our word is out, and the time will be up in a few days more. If any can pay their full subscription, this will help to relieve the situation, and due credit will be given. Remit to J. D. Scott, West End, San Antonio.

If we are not careful, our efforts to take care of the Rescue Home property will interfere with the running expenses. These are two distinct, separate things, and money collected for one can not be used for the other. Our preachers and people had to give special attention to the general finances of the Church during the latter part of the year preceding conference, and hence had no time for this; so we find ourselves about two months behind in funds, while the expenses have gone on, and the bills accumulated. As conference is over, and we are about settled in our new places, ready to begin with fresh inspiration our work, suppose we all do a Christ-like thing, and open the new year by giving the Rescue work prompt and substantial attention. Will not our preachers, W. P. and H. M. friends, and all, solicit help, present this worthy cause, take collections within the next few weeks between this and Christmas, at least—sending in the cash without delay? Christ stands closest to the weakest, and helps first the most needy. "Go thou and do likewise." J. D. SCOTT,
Chairman of Committee.

CORRECTION.

In the statistical table of the Northwest Texas Conference for 1896-7, Dublin District is reported paid to presiding elder \$1170. The final report of all the preachers in the district to me at conference was \$1125.75 paid presiding elder. I do not know whether the mistake is with the preachers or statistical secretary, but there is a difference of \$44.25 which the presiding elder did not receive. E. A. SMITH,
Dublin, Texas, Nov. 27.

STEWART'S BOOK.

A number of the brethren asked me about a steward's book for immediate use. So I determined to answer the demand if possible. I got Bro. Will Mays, of Brownwood, to print a cheap book. The conference year is now beginning, so I will send

TIME TELLS THE STORY.

SINGER SEWING MACHINES do Good Work DURING A LIFETIME.

There is a big difference between the cost of making a first-class sewing machine, embodying the best of materials and workmanship, and one made in the cheapest manner. The buyer of the cheap machine soon pays the difference of price in the constant cost for repairs, to say nothing of its annoying inefficiency.

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five copies to every pastor in the Northwest Texas Conference, with a request. Special attention is called to the request. This book is arranged for monthly assessments and payments, but it can be used for quarterly payments. I think they will help in the finances. Any one can get the steward's book at ten cents each by addressing

R. V. GALLAWAY,
Glen Cove, Texas.

If the Baby is Cutting Teeth,

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

WEST TEXAS CONFERENCE BROTHERHOOD.

Two of our members superannuated at the last session of our conference. A number of our members paid the amount due these brethren from them at Cuero, others have sent it in since, but quite a number have not yet responded. I call attention to this, as these brethren need the money, and our membership depends upon the payment of this fee within thirty days after notice. The time will soon be up. Please remit to me, J. D. SCOTT, Secretary and Treasurer.

JOSEPH GILLOTT'S STEEL PENS

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

THE MOST PERFECT OF PENS.

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Sunday-School Dept.

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

FOURTH QUARTER—LESSON 11, DEC. 12.

PAUL'S LAST WORDS.

Golden Text: I have fought a good fight, I have finished my course, I have kept the faith.—II Tim. 4:7.

Time: In March, A. D. 63, St. Paul was released from his first imprisonment at Rome. After several years of active service, in which he visits Antioch, Colosse, Ephesus and, possibly, Spain; also Philippi and Corinth, from which last named city he wrote his first Epistle to Timothy and his Epistle to Titus; he was apprehended at Ephesus, and in the autumn of A. D. 65 was for the second time a prisoner at Rome.

During this second imprisonment, in A. D. 66, not long before his death, he wrote his second letter to Timothy.

THE EPISTLE.

At the last of St. Paul's writings, and in close view of his martyrdom, the second Epistle to Timothy is of peculiar and pathetic interest. Great favors had been shown him during his first imprisonment; he was in a good part of the city; lived in his own hired house; was left free to preach the gospel, and was favored with the constant fellowship of true and tried friends. But all this is changed now. "He was probably in the dark, foul lower dungeon of the Mamertine prison, which even now it makes one shudder even with a light and a guide."

Besides, the great severity of the second imprisonment, the Epistle discloses other troubles and burdens which were weighing upon his heart. Winter was coming on, which would add to the loneliness and rigor of his suffering. And so he writes: Do thy diligence to come to me before winter. The cloak I left at Troas, with Carpus; when thou comest, bring with thee; and the books, but especially the parchments. Poor lights and a dark room, yet Paul could read a little. Timothy, the books and the parchments—great comfort were in these for the heroic, aged saint. Meanwhile his heart was smarting under the apostasy of some he had trusted and loved. This, thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes. Demas hath forsaken me, having loved this present world (chapter 4:10). At my first hearing no man stood with me, but all men forsook me. Thus, through fear and shame, and love of the world, in the hour of his supreme need, his unfaithful friends deserted him to his lonely fate. But these dark lines are offset by lines of light. The Lord, he says, give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day (chapter 1:6). Again he says: "Only Luke is with me" (chap. 4:11). Demas, the lawyer, had forsaken him; but Luke, the beloved physician, was faithful to him still. Take Mark and bring him with thee; for he is profitable to me for the ministry. No trouble between Paul and John Mark now.

Then the brightest line of all: When he had said, At my first hearing no man stood with me, but all men forsook me, he added: Notwithstanding the Lord stood with me, that by me the preaching might be fully known, and that all the Gentiles might hear. Paul on trial for his life and preaching in the strength of Jesus at the bar of Nero. Sublime. Ah! that "notwithstanding, Jesus stood with me." Paul saw Jesus there; Nero did not see Him. Mark the contrast: "All men forsook me. The Lord (Jesus) stood with me." As if He were on trial that day. Paul and Jesus—and all the world against them. Such were the lights and shadows under which St. Paul wrote to Timothy his final words.

FINAL CHARGE.

Verse 1—Here are the highest possible motives to unswerving faithfulness: Observe, says Matthew Henry, how awfully this charge is introduced: "I charge thee before God and the Lord Jesus Christ. The best of men have need to be awed into the discharge of duty." God was looking at him; the eye of Christ was upon him. The omniscience and omnipresence of God are awful and glorious realities, furnishing the highest motives and constant stimulus to noble, faithful, heroic conduct. Who can be unfaithful with that awful presence around him, and with that glorious eye burning upon him?—the Great Task Master's Eye.

In view of the judge and the judgment also, St. Paul lays his charge upon Timothy. The Lord Jesus, who shall judge the quick—that is, those living when the end comes—and the dead—all those who have died from the first death outside the gates of Eden down to the close of time. Thus the judgment shall include the entire race—the good and the bad, the dead and the living of all ages and all nations. And this at his appearing—his final coming, for the purpose of summing up and closing out the mighty work of human redemption—the glorious manifestation of his kingdom—embracing all who have accepted the offer of salvation, and who then shall shine forth in the beauty of holiness above the brightness of the sun—an array of spiritual splendor and glory before the assembled universe. Then shall Jesus enter upon what St. Paul calls the riches of the glory of the inheritance of his saints (Eph. 1:18) and the joy that was set before him (Heb. 12:2).

The Revised Version reads: "By his appearing and his kingdom," thus adding a new motive to the charge of faithful work. Jesus the Lord and Judge will come. His kingdom, the most glorious spectacle in all human history, shall in due time appear. Certainly in the contemplation of these mighty events, Timothy would find a strong incentive to faithfulness and perseverance in the work committed unto him. And now the coming of Christ and the appearing of his kingdom should have, through faith, upon every Christian's heart, the force of a present reality. So should we see the promises

afar off, and be persuaded by them, and embrace them, as the patriarchs and prophets who beheld and realized the first coming of Christ to save the world (Heb. 11:13).

TIMOTHY'S WORK.

Verse 2—Having given him the high and awful motives to his charge, he now tells him the matter of this charge. Preach the Word. That is the minister's business. A dispensation is committed unto him. Not his own notions—that is, he is to preach, but the pure, plain word of God. And he must not corrupt it, but as of sincerity, but as of God, in the sight of God he must speak in Christ (II Cor. 2:17). For the minister, for the teacher—yes, for every Christian—the highest service of all human science and learning is to help him to preach and teach and live this pure word of God. "The Word"—the Old Testament then; the Old and the New now. Together they illustrate, enforce and make up the sum of the written revelation of God. No higher criticism shall ever destroy the value of that Old Word; nor shall any modern searchlight of science and philosophy impair the value of the "New Word," of which St. Paul was then writing down a portion to Timothy.

And as to the manner of his work. Timothy was to be instant in season and out of season; preach when the opportunity seemed favorable to the Word, and when circumstances seemed to be against it. Persistent, courageous, persevering zeal. O is that not the thing now, as it was then? Is not the careless, easy-going spirit now the weakness and shortcoming of the preacher and teacher, while many perish for lack of knowledge? In view of the awful realities coming, who is as he should be—instant in season and out of season?

Reprove, says St. Paul; our Savior's word, convince or convict of sin. Rebuke—a sharper word—in which the sword of the Spirit cuts quick and deep like a stroke of lightning.

And exhort—that is, encourage and strengthen—a very necessary work when rebuke and reproof have done their deep and searching work. The stricken soul must be encouraged to look up to the Great Physician, who alone can heal his wounds—the gracious Savior, who only forgives his sins. And all this work must be done with long-suffering, patience, like that seen in the earthly ministry of our Lord; and with doctrine—that is, teaching, and thus actually imparting to the inquiring heart the truth of the gospel upon which the life in Christ is to feed and grow. So now, in every valuable ministry, teaching holds an essential place. Teaching doctrine—clear-cut, well-defined and duly proportioned truth.

THE REASON WHICH ENFORCES TEACHING.

Verses 3, 4—For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears. And they will turn away their ears from the truth and shall be turned unto fables. Therefore Timothy, with all diligence and energy, improved the present opportunity of teaching sound doctrine. Beyond a doubt what St. Paul here enjoins upon Timothy is obligatory upon every preacher and teacher of the Word. Our age is pre-eminently impatient of sound and thorough teaching. All well-ordered and clearly-defined religious teaching is cried down under the name of "dogma." Broad, vague, general belief (if any belief at all), which carries with it no definite sense of obligation—that is the thing. Our Sunday-school teachers, and may I not add our preachers, should at once turn over a new leaf here and teach with due order and fullness the old substantial truths of Paul and Timothy and Luther and Wesley and the rest; justification by faith, renewing by the Holy Ghost; the witness of the Spirit and the sanctification of the believer. Only as these truths are known and held do our people have an experience and become original witnesses to the present saving grace of God. Along this line Timothy was to watch and to do the work of an evangelist—water the Churches already planted and to make full proof of his ministry.

PAUL'S BACKWARD AND FORWARD LOOK.

Verses 6-8—I am now ready to be offered—or more literally, I am already being poured out as an offering—and the time of my departure is at hand; death not a cessation nor an annihilator, but a release—a going away. Then glancing backward he sees that all is well. I have fought a good fight—against all sin in myself and sin in the world. What a noble warfare! I have finished my course—the race set before him to run. I have kept the faith—faith in Jesus as my Savior and the Savior of all who believe in him. Then he looks forward. Henceforth there is laid up for me a crown of righteousness. He had lost for Christ; but he was sure he should not lose him. The Lord the righteous Judge will give him in that day—the day of his appearing—the crown promised to his service and suffering, and to all others who love his appearing.

FINAL LOOK AROUND HIM.

Verse 16-18—He stands at Nero's bar, deserted by all men. I pray God that it may not be laid to their charge. It was an untimely, base desertion. Notwithstanding the Lord stood with me and strengthened me—and so he has stood in every case of suffering and heroism since. And all the Gentiles in Nero's court heard the preaching, and at that first hearing he was delivered out of the mouth of the lion—the sentence of death was not then pronounced upon him.

And the Lord shall deliver me from every evil work. See how Paul improved his experience. He hath delivered, doth deliver, and we trust he shall yet deliver. Death itself was but the passage to glory and the signal for the perpetual ongoing of his life-work.

And He will preserve me unto His heavenly kingdom. That dungeon is made luminous with faith and hope and vocal with exulting praise.

To whom be glory forever and ever. Amen.

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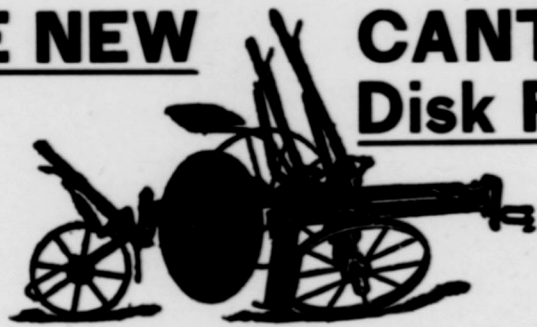
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W. P. AND H. M. SOCIETY.

I wish to say a word for our Auxiliary at Royse through the columns of the Advocate. Sister Dashiell, of Terrell, organized a Woman's Parsonage and Home Missionary Society here in May. We have thirty members. We observed the Week of Prayer, and I think it was very beneficial to us, for it placed the work before the public, and they understood our mission better than ever before. We have raised our assessment of \$10 for the Rescue Home at Dallas; have also sent the Orphanage at Waco a box valued at \$25.

We hope to be very useful in our work. Will the District Secretary please take notice of my address as Corresponding Secretary of this Auxiliary? MRS. MINNIE CARDEN, Corresponding Secretary.

Royse, Texas.

WEEK OF PRAYER IN DECATUR.

The Woman's Parsonage and Home Mission Society at this place observed the week of prayer, October 11 to 17. Prayer-meetings were held at the church five afternoons, conducted by the President, First Vice-President, Second Vice-President, Treasurer and Secretary. The programme furnished by the Central Committee was followed, and nearly every member was on duty.

During the week one name (by payment of \$20) was placed on the "Angel Band Roll," and several babies were added to the baby roll.

An unusual amount of interest was manifested during these meetings, and we feel that we have been spiritually strengthened and mentally improved. Our members show an increasing knowledge of the real aims and inner workings of the Woman's Parsonage and Home Mission Society.

On Sunday night the pastor gave the ladies charge of the services, and a very pleasant and instructive programme was rendered.

Our thanks-offering was \$10.10.

MRS. C. H. SMITH,

Pres. W. P. and H. M. Society.
Decatur, Texas.

MISSION ITEMS.

Work for our Heavenly Father, and with Christ, his dear son, "involves peculiar responsibility and accountability." All work is useless only when accompanied by the operations of the Holy Spirit. Then let us seek His guiding hand in all work for Him and His blessed cause, that each meeting of an auxiliary W. F. M. Society be made profitable and interesting as possible to each member, so as to help them in more diligent work for the Master and become more enthused in the progress of our mission fields, growing nearer and dearer to our hearts, filling us with gratitude as we behold the glorious results being accomplished by the consecrated ones sent forth to tell the "old, old story of Jesus and His love" to those pleading to be led out of darkness into light and liberty. The report of the Committee on Foreign Missions to the General Assembly of the Presbyterian Church uses these words: "Of all the fields now open to missionary effort, Korea seems to stand first in the matter of blessed opportunity. The recent war has only served the better to prepare the Koreans for the hearing of the gospel."

As a proof that education is gaining ground in Japan, it is said they now have 25,000 schools in that rapidly developing country. Mr. J. R. Mott is a representative of the World's Students' Christian Federation in Japan. In his last report he says, "The revised treaties between Japan and other countries, which are now being made and which will go into effect within two years, open the largest opportunity which has ever confronted the Church of Christ in Japan. By these treaties the whole country will be thrown open for the first time for missionary residence and work, thus affording a great highway for the gospel."

On the return of Mr. Mott from a

tour of the world, he says, "China is the greatest of mission fields for population, for combination of difficulties, and for possibilities to the students of the government; competitive examinations constitute the Gibraltar of the student world. Educational missions are of the greatest importance."

With the month of July, 1897, the eighteenth volume of our Woman's Missionary Advocate, W. F. M. Society, began. Many of its subscribers began with the first number, July, 1880, and have never failed to renew each year since that time, and others say while life lasts they will continue to pay for and study the contents of this valuable pamphlet, so full of useful, enlightening literature, what a glorious record we would have. Hundreds are squandering the precious time allotted them in reading low, trashy fiction, instead of devoting it to the study of our Father's inspired word and other worthy literature. Such can have no permanent interest in the conversion of the world, and are indifferent to the success of all work for Christ. May there be a great awakening among the careless ones, and may thousands fall into line, that they no longer be drones in the busy hive of faithful workers. We can learn a good lesson from the converted heathen of the Hervey Islands, taken from the Missionary Review of the World: "The Bible Basket is an indispensable requisite in the Hervey group. It is neatly plaited the exact size to contain a thick octavo Bible, a hymn book, a lead pencil and a pair of spectacles. Every Church-goer, man or woman, is equipped with one of the baskets suspended from the shoulder. It is their custom to take notes of the sermons, as the head of the household invariably catechises every member on return." Here is a lesson taught worthy our imitation.

(CONTINUED ON PAGE TWELVE.)

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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,
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Woman's Department

(CONTINUED FROM PAGE ELEVEN.)

while we should blush in shame at our heedlessness in the house erected for our Father's service. Why is it that so little regard is felt by those so long blessed with the light of the Gospel, while those so recently brought out of darkness give their whole attention to the growth of the soul? Will we not now begin to be more attentive in His holy service, while we take heed to the precious truths delivered by God's ministry? It is said: "All the best of a Christian life lies out before them," for "the path of the just shineth more and more unto the perfect day." Then why ever be sad? "For we are pressing toward the prize of the high calling of God in Jesus Christ." So let us trust, wait, watch and pray, until every battle of life is faithfully fought and a glorious victory gained, as we hear the welcome plaudit, "Well done, thou good and faithful servant; enter into thy Master's joy."

"If you will sit down at set of sun,
And count the acts that you have done,
And, counting find
One self-denying act, one word
That eased the heart of him who heard;
heard;
One glance most kind,
That fell like sunshine where it went,
Then you may count that hour well spent.

"But if through all the live-long day,
You've cheered no heart by yea or nay,
If, throughout all,
You've nothing done that you can trace
That brought the sunshine to one face;
No act, most small,
That helped some soul, and nothing cost;
Then count that day as worse than lost."

(MRS.) MARY M. DAVIDSON.
Georgetown, Texas.

W. P. AND H. M. SOCIETY.

The Woman's Parsonage and Home Mission Society of the Methodist Episcopal Church, South, Sulphur Springs, Texas, observed the "Week of Prayer," beginning October 11. The prayer service was held every afternoon at the parsonage, commencing at 3 o'clock. The programme was carried out, and much interest was manifested at each meeting. Every one who attended felt that she was better for having been there. On Wednesday evening our pastor kindly allowed the society the use of the church for a public meeting. Several papers were read, touching on what the W. P. and H. M. Society had already accomplished for good, and showing that there was much work yet to be done; and pledging ourselves, with the help of the Lord, to do all in our power to upbuild his kingdom on earth. Our united prayer was to become useful instruments in God's hands in accomplishing much good. On Saturday evening a tea was given at the home of Col. James A. Weaver, which was quite a pleasant occasion, and resulted in adding twenty dollars to the society's funds, which sum was appropriated as our "Week of Prayer" offering. A box of supplies for the Orphans' Home at Waco, Texas, was also shipped, containing substantial clothing and several bright story books, donated by little ones who had much to render them happy, and whose little hearts overflowed with love and sympathy for the little orphan children. The box of supplies was valued at \$27. Sunday, October 17, at 11 a. m. o'clock, Bro. Sweeton (our pastor) preached an excellent sermon. His subject was "Woman—Her Influence and Power for Good or Evil." He showed that woman's work is necessary to the Church, and paid a glowing tribute to the W. P. and H. M. Society. This closed our services for the "Week of Prayer."

(MRS.) STELLA P. DINSMORE.
Recording Secretary W. P. and H. M. Society, Sulphur Springs, Texas.

Summary of annual report of Conference Treasurer, Woman's Parsonage and Home Mission Society, Northwest Texas Conference, November 12-15, 1897:

Amount received from—
Dues \$1086 41
Life membership dues 25 00
General work 132 38

Special donations	262 52
Contingent fund	50 90
P. W. loan fund	45 50
Angel Band	20 00
Mite Boxes	7 35
Baby Roll	3 75
Miscellaneous	40

Total amount received.....\$1643 23
Cash on hand Sept. 20, 1896.....\$ 246 82

Total\$1890 05

Disbursements—	
General Treasurer.....	\$1106 75
Conference Corresponding Sec.....	46 24
Conference Treasurer.....	17 85
Conference Organizer.....	2 00
General Secretary for literature.....	24 04
Treasurer Rescue Home.....	185 65
Rev. W. B. Ford.....	2 00
Rev. Myatt, Indian Territory.....	6 00
Printing and stationery.....	60 35
Miscellaneous accounts.....	8 40
Exchange	50

Total disbursements.....\$1459 78
Cash on hand Sept. 14, 1897.....430 27

Total\$1890 05

LOCAL WORK.

Amount expended on—	
Station parsonages	\$1703 26
District parsonages	73 00
Circuit parsonages	412 45
Local mission work.....	541 35
Local Church work.....	2740 54
Value of supplies and cash sent off.....	984 35
Value of supplies given locally.....	368 45
Miscellaneous	67 25

Total amount for local work.....\$6890 65
Total for connectional work.....1643 23

Grand total\$8533 88

CONFERENCE APPROPRIATIONS.

Wellington, Clarendon District.....	\$55 00
Bangs Mission, Brownwood District.....	55 00
Couts Memorial, Weatherford, Dist.....	75 00
Roby, Abilene District.....	60 00
May Circuit, Brownwood District.....	55 00

Total appropriations.....\$300 00
MRS. W. F. BARNUM,
Conference Treasurer.

"O how full of briars is this working day
worked."

—As You Like It, Act I, Scene 3.

Avoid all you can of them, and Pond's
Extract will soon cure effects of others.

IVORY SOAP

If you would have your husband's
shirt fronts immaculate give your
laundress Ivory Soap.
A white soap, it washes white.



Saint Andrew did not wait to be ordained before he brought his brother to Christ.

A Chance to Make Money.

I read some months ago how one of your subscribers made money selling "non-alcoholic flavoring extracts." I wrote to the U. S. Fruit Co. for an outfit. I tried the flavors myself. They are in powdered form, and just lovely for ices, puddings, custards, cakes, candies, etc.

I canvassed around home the past six weeks and cleared over \$26 a week, one day I made \$8. I am going to work the surrounding towns this winter. This is a splendid chance to make money. Every housekeeper wants these flavors, and most of them buy four kinds.

The flavors are perfectly pure, free from poison, and superior to the liquid extracts in every respect. I give my experience for the benefit of others who are like myself obliged to earn their living.

For full particulars address U. S. Fruit Co., St. Louis, Mo.

No one climbs high enough to get above suspicion.

For Sick Headache

Use Horford's Acid Phosphate.

It removes the cause by stimulating the action of the stomach, promoting digestion and quieting the nerves.

ANNUAL CONFERENCE NOTICES.

TEXAS CONFERENCE.

The class for admission on trial will please meet at the Methodist church, at Bryan, Tuesday, December 7, at 9 a. m.
GEORGE A. LeCLERE.

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.

RAILROAD RATES TO THE TEXAS CONFERENCE.

The Houston and Texas Central Railroad will sell tickets to Bryan and return on account of the Texas Annual Conference, at the rate of four cents per mile for the round trip. Tickets will be on sale December 6 and 7, and for day trains of December 8, good for return passage until December 14. Application has been made to all lines in our territory for the same rate, and favorable response has been received from all except one. I have not yet heard from the Gulf, Colorado and Santa Fe road, but have no doubt they will make the same rate.
SETH WARD.

TEXAS CONFERENCE.

The class of the third year in the Texas Annual Conference will please meet the committee of examination at the Methodist Church in Bryan, Tuesday morning, December 7, at 9 o'clock. Send sermons to me by December 3.

O. T. HOTCHKISS, Chairman.

The class of the first year, Texas Conference, will please meet the committee at the Methodist church in Bryan, on November 7, at 9 a. m.
F. O. FAYRE,
For the Committee.

The following letter will explain itself. I have written to all other railroads in the bounds of our conference. Have not heard from them yet, but feel sure they will answer as favorably as does the International and Great Northern Railway. If no further notice is given, let all who attend the conference inquire at their respective railroad stations for reduced rates. A. J. FRICK.
Longview, Texas.

A. J. Frick, Esq., Secretary East Texas Conference, Longview, Texas:
Dear Sir—Answering your favor 17th instant, take pleasure in advising that for the East Texas Annual Conference, which will convene at Palestine, December 15, 1897, we will make reduced rates from all stations between and including Mineola and Longview on the north and Houston on the south, on the basis known as the Distance Plan, namely: From points within seventy-five miles, four cents per mile; seventy-five to one hundred miles, \$3; beyond one hundred miles, one fare for the round trip. Tickets to be sold December 13, 14 and 15, with return limit December 21. Connecting lines within the territory described in your letter have been requested to sell through tickets at rates made on like basis.
Yours truly,
D. J. PRICE,
General Passenger and Ticket Agent.

The presiding elders of East Texas Conference will meet at the Methodist Church, in Palestine, on Tuesday, December 14, at 10 a. m.
JOHN ADAMS.

To the Delegates and Others Intending to Attend the Texas Conference at Bryan:

We are doing our best to provide pleasant homes for the delegates, but must ask the consideration of those desiring to bring along their wives and children. We love the women and children, but, sad to confess it, it is impossible to provide homes for all that want to come. Due notice will be given the delegates of the homes to which they are assigned. The presiding elders will please furnish the undersigned a list of the lay delegates that will attend.
GEORGE E. CLOTHIER.

A NEW CATALOGUE

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

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

Christmas, whether it is spent at Windsor Castle or at Osborne House, in the Isle of Wight, is the chief holiday of the year with Queen Victoria, whose husband, the Prince Consort, introduced Christmas trees into England. Lord Lorne, the queen's son-in-law, gives a charming picture of the way she spends the day, in one of the many attractive articles announced for publication by The Youth's Companion.

THE LADIES' HOME JOURNAL
for
CHRISTMAS
1897

EVERY PHASE OF CHRISTMAS

IN SPECIAL ARTICLES:

- I—A Novel Christmas Night at Home
- II—The Complete Table on Christmas Day
By Mrs. Rorer
- III—The Christmas Tree Up-to-Date
- IV—The Most Delicious Home-Made Candies
By Mrs. Rorer
- V—Novel and Dainty Christmas Candy Boxes
- VI—Two New Christmas Church Festivals
- VII—A Score of New Ideas in Christmas Gifts

And CHRISTMAS IN SONG AND STORY by
SIR ARTHUR SULLIVAN MRS. A. D. T. WHITNEY
RUTH McENERY STUART HAMLIN GARLAND
ALICE W. ROLLINS LILLIAN BELL
MARY E. WILKINS MRS. LYMAN ABBOTT

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STATISTICAL TABLE OF THE NORTH TEXAS CONFERENCE FOR 1896-7.

NAME OF DISTRICT.	Local Preachers.	Total Members This Year.	Total Members Last Year.	Baptisms.		No. Societies in Conference.	No. of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of District Parsonages.	Value of Other Church Property.	Expended for Churches and Parsonages.	Presiding Elder.		Preacher in Charge.		Bishops.	
				Infants.	Adults.									Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.
Dallas.....	26	5126	4514	142	208	34	28	\$103,500 00	14	\$21,800 00	\$2,500 00	\$992 00	\$5,654 45	\$1,750 00	\$1,570 62	\$12,640 00	\$11,480 91	\$190 00	\$167 10
Terrell.....	18	5715	5967	119	192	47	34	48,150 00	13	13,760 00	1,500 00	2,590 00	4,370 77	1,508 00	1,235 51	7,655 00	6,386 74	171 00	128 90
Greenville.....	29	5574	5906	102	239	58	37½	65,225 00	17	13,800 00	1,800 00	1,020 00	14,343 25	1,525 00	1,224 51	10,897 00	8,976 44	160 00	97 10
Sulphur Springs.....	17	6432	6064	145	330	57	40	52,450 00	16	10,400 00	1,250 00	4,200 00	6,280 00	1,352 00	1,178 00	6,554 00	7,641 00	162 00	113 00
Paris.....	17	5215	4964	111	238	58	38	65,885 00	17	13,175 00	1,500 00	1,137 50	6,570 45	1,506 00	1,327 60	7,870 00	6,410 52	170 00	121 63
Bonham.....	17	5020	4782	113	306	47	29½	50,850 00	15	8,850 00	2,000 00	15,550 00	283 63	1,500 00	1,297 70	8,985 00	7,979 00	170 00	145 00
Sherman.....	17	5491	5446	105	212	47	32½	56,986 00	12	9,800 00	1,500 00	51,300 00	3,570 70	1,500 00	1,352 00	10,420 00	9,226 90	190 00	120 87
Gainesville.....	17	5650	5579	152	312	70	38	62,118 00	14	9,950 00	1,500 00	1,169 00	5,249 20	1,600 00	1,259 62	11,656 00	6,661 74	191 00	116 27
Bowie.....	17	5892	5522	136	290	88	44½	47,006 00	21	11,300 00	1,500 00	1,700 00	3,167 25	1,325 00	1,060 00	8,600 00	8,299 70	170 00	106 60
Total.....	234	50,462	47,339	1,123	2,437	506	322	\$555,170 00	139	\$112,835 00	\$12,050 00	\$79,658 50	\$49,489 90	\$13,566 60	\$11,526 31	.....	\$73,062 95	\$1574 00	\$1116 47
Increase.....	34	478	.....	142	1103	15	18½	\$23,652 00	3	.....	.....	\$11,445 65	\$821 60	.....	346 09	.....	.....	140 00	.....
Decrease.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

NAME OF DISTRICT.	Conference Claimants.		Foreign Missions.		Domestic Missions.		Church Extension.		Education.		Exp. Delegates Gen. Conf.		German Mission.		Orphanage.		Other Objects.	Total from all Sources.
	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.		
Dallas.....	\$840 00	\$701 10	\$1,200 00	\$1,076 10	\$725 00	\$587 10	\$420 00	\$329 75	\$295 00	\$224 50	\$60 00	\$41 00	\$120 00	\$82 60	\$120 00	\$103 00	\$8,258 62	\$24,652 90
Terrell.....	700 00	533 95	1,140 00	706 75	650 00	402 30	385 00	228 40	205 00	126 40	56 00	40 05	110 00	38 55	110 00	156 10	3,088 61	17,016 03
Greenville.....	720 75	415 20	1,080 25	600 86	611 75	334 05	348 25	191 20	238 50	118 20	50 00	32 30	100 75	96 00	99 75	47 45	15,680 27	19,676 13
Sulphur Springs.....	720 00	302 00	1,082 00	692 00	615 00	346 35	352 00	198 00	244 00	117 00	63 00	38 00	100 00	42 00	100 00	100 00	7,696 58	17,878 23
Paris.....	750 00	554 14	1,151 00	801 48	649 00	432 52	386 00	246 79	268 00	167 33	68 00	48 17	113 00	54 00	113 00	100 55	4,978 88	15,572 35
Bonham.....	760 00	501 80	1,140 00	880 00	650 00	453 55	385 00	236 05	285 00	167 75	65 00	10 50	110 00	75 15	110 00	127 15	3,515 55	15,380 00
Sherman.....	840 00	532 00	1,200 00	824 15	725 00	424 00	419 00	214 25	285 00	155 28	75 00	46 10	120 00	55 75	120 00	116 90	4,536 96	18,502 46
Gainesville.....	852 00	446 55	1,209 00	707 85	732 00	388 72	475 00	233 70	283 00	144 67	71 00	38 49	128 00	32 00	114 00	97 00	5,815 22	16,638 46
Bowie.....	760 00	449 10	1,140 00	657 25	645 00	407 00	385 00	211 65	280 00	133 55	75 00	35 70	110 00	30 75	111 00	124 30	2,206 22	15,430 21
Total.....	\$7,002 75	\$4,435 84	\$1,0552 25	\$7,036 54	\$6,002 75	\$3,775 59	\$3,555 25	\$2089 89	\$2403 50	.....	\$583 00	.....	\$1011 75	\$506 20	\$907 75	.....	.....	.....
Increase.....	992 75	.....	43 25	.....	.....	607 25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Decrease.....	.....	.....	.....	.....	4 35	.....	.....	.....	16 00	.....	449 00	.....	.....	.....	16 25	.....	.....	.....

NORTH TEXAS CONFERENCE.

To Those Serving Missions North Texas Conference:

Send address and name maner of sending money to F. H. Welch, McKinney, for first quarterly payment and receipt the same. I. S. ASHBURN, Chairman Board of Missions.

DEL RIO.

F. H. C. Elliott, Nov. 26: Having spent two pleasant years at Hondo, with as noble a people as a preacher ever served, I was appointed to Del Rio for this year, and am now settled in the parsonage. Bro. Kennedy, my predecessor, has left the marks of his faithful work here. The people have received us cordially, and we have begun to "break up the ground." We had two good services on last Sunday, and a very precious Thanksgiving service. There is plenty of work here to do, and we trust our friends everywhere will remember in their prayers those who are on the "picket line" on the Rio Grande. May God abundantly bless the Advocate this year.

Feet and Ankles Affected.

"I had inflammatory rheumatism in my feet and ankles. Reading so much about Hood's Sarsaparilla, I began taking it. In a short time I was relieved, and I continued its use until I was cured. I have not had a touch of rheumatism since." IDA FARMER, 3820 Ave. M., Galveston, Texas.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cures all liver ills.

We must have both wisdom and knowledge to get much benefit out of either.

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.

Waco, Texas, Sept. 5, 1895.—This is to certify that I had the kidney and bladder trouble, and that I used everything I could find in the drug line, but all to no effect until I used Hall's Great Discovery, which did my wife and I more good and gave us more relief than all the other medicines combined. It is a great medicine, and we heartily recommend it to all who may suffer with kidney and bladder trouble. Less than two bottles did the work.

A. S. FOSTER, 215 Mary Street.

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

The commonest kind of cheerful giver, is the one who gives nothing but good advice.

A coin is not simply a piece of silver. It is a stamped piece of silver. A Christian is not simply a human being. The imprint of the King's face is here.—Ram's Horn.

THE OLD MEN AND WOMEN DO BLESS HIM

Thousands of people come or send every year to Dr. Bye for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, they send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. D. M. Bye, Box 25, Indianapolis, Ind. [If not afflicted, cut this out and send to some suffering one.]

NAME OF DISTRICT.	Paid Amer- ican Bible Society.	No. Ep. Leagues	No. League Members.	Sunday-schools.									Total Amount Raised.
				Schools.	Officers, Teachers.	No. of Scholars.	Amt. Col- lected for Sunday Schools.	Amt. Col- lected for Missions.	Amt. Col- lected on Children's Day.	Amt. Col- lected for Other Objects.			
Dallas.....	\$32 90	27	983	25	277	2408	\$1,247 07	\$60 65	\$53 48	\$1259 00	\$2,720 70		
Terrell.....	24 35	13	514	34	324	2006	816 08	66 35	42 00	276 00	1,200 38		
Greenville.....	15 45	28	1240	43	329	3202	708 81	68 31	21 35	657 05	1,481 52		
Sulphur Springs.....	22 55	18	584	48	374	3237	581 00	117 50	69 98	648 10	1,416 58		
Paris.....	32 95	13	469	43	312	2532	692 01	34 45	21 92	708 90	1,456 28		
Bonham.....	48 05	17	769	31	258	2226	571 11	100 15	36 96	137 85	867 07		
Sherman.....	18 00	26	1034	37	315	2706	703 88	97 73	20 20	196 90	1,018 71		
Gainesville.....	11 15	25	941	47	329	3054	804 42	168 75	28 00	1065 78	1,124 87		
Bowie.....	19 30	20	736	50	370	2803	729 56	66 15	35 95	351 25	1,182 91		
Total.....	\$224 70	187	7,270	358	2,888	24,834	\$6,853 89	\$780 04	\$329 84	\$5300 83	\$12,469 02		
Increase.....		12	557	3	26		21 90	81 96	55 27	2176 37	1,539 92		
Decrease.....						474							

I am praised by all of my purchasers.

WHO AM I? Don't you know—almost everybody does. Well, I am the sewing machine that you see so much about in this paper. I am fully guaranteed and only cost \$22.00. You also get the Advocate one year. Address Texas Christian Advocate, Dallas, Texas.

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DALLAS, ★ SANGER BROS ★ TEXAS.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

BROYLES.—Miss Delia Broyles, daughter of Dr. I. M. Broyles and J. A. Broyles, was born February 15, 1846, in Alabama; lived in Tennessee and North Carolina; and departed this life in Tyler, Texas, September 12, 1897. A good part of her life she was a great sufferer. At eight years of age she fell on the ice, and received a hurt that made her a cripple all her life. After she was grown she was in a railroad wreck, which increased her suffering for the remainder of her days. Much of her time she was confined to her bed; the writer never saw her anywhere else. At an early age she was converted and joined the Methodist Church. Her religion was a great stay to her during her seasons of suffering, and many Christians learned lessons of patience and trust at her bedside. Quietly and peacefully she went to sleep in Jesus.

B. H. GREATHOUSE.

SHAW.—Rena Shaw, daughter of Mr. and Mrs. Morris Shaw, was born November 26, 1892, on Bolivar Point, Galveston County, Texas; died April 30, 1897. This little darling was the light and joy of the home of her parents. She died of lockjaw, which would not yield to the best of medical attention. I have looked upon great suffering, but nothing like this have I ever witnessed. She was conscious up to the very last. She called for her loved ones a few hours before she died, and said good-bye. After that she called for her father and said, "I want to tell papa something." But alas, she could not tell him. Poor little dear, she did try so hard, but all she could say was "Papa!" We feel if she could have spoken, it would have been, "Papa, meet me in heaven." She is gone. We can not call her back, but we can go to her, for we know where to find her. While your hearts, dear parents, are torn and bleeding on account of your darling's absence, heaven will have a sweeter sound and seem nearer than ever before. Yes, she is waiting and watching at the beautiful gate, beckoning her loved ones on, where death is unheard of and we part nevermore.

NENA JOHNSON.

SCOTT.—Metie Alice Scott, daughter of Demetrius and Alice Scott, was born at Elgin, Bastrop County, Texas, May 12, 1883, and died near Enon, Tarrant County, Thursday, October 28, 1897, aged fourteen years, five months and sixteen days. Metie was reared an orphan, her father having died two weeks before she was born. She had an only sister, Texie, nearly three years her senior. Her mother, with the help of her grandmother, Mrs. E. L. Whipple, did what she could to educate these two girls, and train them up for God and for heaven. She succeeded to a good degree in these efforts, especially the latter, for they were both converted young, and united with the Methodist Episcopal Church, South, the Church of their father and mother. Metie was converted at Shiloh, Texas, during the summer of 1894, and united with the Church at the same place. She was a child of much promise, and her ever-pleasant mood had drawn to her, even at this early age, quite a large circle of friends. To know her was to love her. Her life in this world came to end by accident, and at a time when least expected, thereby corroborating with solemn emphasis the statement of the Savior, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh." With a number of her friends, in a wagon, she was on her way to a social gathering. They were all in the merriest mood, exultant with happy anticipations, not realizing for a moment the sad bereavement that soon was to befall them, when suddenly the team took fright, throwing Metie out of the wagon, both wheels running over her. They could hardly realize what had happened. She told them she would never get well. They carried her to her uncle, Walter Stephenson's house, a brother to her stepfather, J. L. Stephenson, to whom her mother was married January 20, 1877. The accident occurred on the 27th of October, and twenty-four hours later, just after the sun had gone to rest behind the western hills, and the dark pall of night had covered the land, her soul took its everlasting flight to "the rest that remaineth for the people of God," leaving a vacant place in homes and hearts that can never be filled. She was not afraid to die. She told her sister a few days before that she would not be afraid to die. We pray that heaven's sweetest benedictions may abide with the bereaved ones left behind, and finally bring them to each other again in the "sweet bye and bye." J. R. B. HALL.

Walnut Springs, Texas.

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

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

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1896.

(Seal.)

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by druggists, 75c.
Hall's Family Pills are the best.

GINN.—Pinkney Vinson Ginn, infant son of J. J. and Sallie E. Ginn, was born July, 1896, and died September 9, 1897. Little Pinkney was a bright little child, and, while his stay on earth was short, in heaven it will be eternal. T. B. VINSON.

TIPPS.—Edie Tipps, daughter of William and Alice Tipps, was born January 20, 1897, and died November 3, 1897. This life was but as a moment to this dear child, yet it leaves in memory the impress of an eternity. We laid her away, not without hope, yea, believing that we should meet again where no death can come to sadden our lives. O. P. KIKER.

ARMSTRONG.—Samuel, son of Samuel and Mattie Armstrong, was born October 5, 1896, and died October 29, 1897. His little body was laid to rest in Caddo cemetery, by the side of his three little brothers. All that loving hearts and willing hands could do to alleviate his sufferings were of no avail; the angel of death claimed him, and fond hearts must give him up. As we looked into his dear little face for the last time we said: "The body has given up its life, but not its beauty." He was beautiful in death. He came from God to cheer the home of Bro. and Sister Armstrong for a short time only, but now has gone home to welcome his loved ones when their life's work is done. One more link binds them to the things above; one more voice is added to the celestial choir; one more white robe now shines on the streets of the New Jerusalem; one more star shines in the Savior's crown. Parents, the time for Sammie to await your coming will be very short, and then "Oh how sweet it will be in that beautiful land." A FRIEND.

RILEY.—Mrs. Cora E. Riley, wife of Thomas J. Riley, died at her home in Wichita Falls, Texas, September 5, 1897, at 11 o'clock p. m. Sister Riley was the daughter of Rev. W. D. Powell, a local preacher in the Methodist Episcopal Church, South, residing near Clarksville, Red River County. Sister Riley had been a member of the Methodist Episcopal Church, South, and a devout Christian, since early childhood, and when informed that her end was near, she gave to loved ones standing near clear and distinct testimony that all was well, and that she was willing and prepared to die. Her death reminded us of the words of the great founder of our Church: "Our people die well." Her only anxiety was for her husband and her baby boy, two weeks old. May God in his infinite mercy and love comfort the husband and guide the steps of the baby boy through life to a home in heaven with his sainted mother. May the aged father and mother, and other stricken friends, be comforted by the hopes of the religion in which she lived and died, and so live as to join her in that better land, where there is no sickness or dying, and where "God shall wipe away all tears from their eyes." R. GIBBS MOOD.

Safety comes



first, in washing. What is the use of making the work easy, as long as it's risky or dangerous? What does it

matter how little a thing costs, or how many prizes you get with it, if it rots and ruins the clothes? It can't be that you want to take any chances. Use Pearlina. Nothing that has ever been used for washing or cleaning is so harmless as Pearlina. It gives you the easiest, the quickest, most thoroughly economical work.

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With Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN'S SONS, Specialists, Atlanta, Ga.

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Torpid Liver
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Kidney Complaints
Sleeplessness
Nervous Debility
Lost Vigor
Cold Extremities
Female Complaints
Pains in the Back and Limbs
All Weaknesses in Men and Women.

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We make this Special Unprecedented Offer to Quick Introduce and Obtain Agents in New Localities.

To quickly introduce and obtain agents in as many new localities as possible for Dr. Horne's New Improved Electric Belts and Appliances, we have decided to sell for 30 days only, our No. 4 Dr. Horne's New Improved Regular \$20.00 Electric Belt for only \$6.66, a price that will make it possible for every person reading this advertisement to get one of our best Belts at a nominal price. Never in the history of our business have we offered to sell this Belt at such a price, but we want an agent in your locality, and we believe that if you buy a Belt you will be so well pleased with it that you will either act as our agent or help us to get one.

Remember, the Belt we are offering you for only \$6.66 is our No. 4 Dr. Horne's New Improved Regular \$20.00 Combination Belt for men or women. It is adjustable and can be worn by any member of the family. Suspensory free with every sale Belt. It is the best Belt we manufacture; in fact, the Best on Earth, and we make no exception to this statement. We have sold hundreds, yes, thousands of them, up to \$40.00. There is not a family but what should have one of these Belts, as it is the best and cheapest doctor, and you do not have to go out of the house to get it. It will last you for years with proper care, and will save itself in doctor bills ten times over. These Electric Belts have cured thousands and will cure you if you will only give it a trial, as the many testimonials which we publish in our catalogue will prove.

YOU RUN NO RISK IN DEALING WITH US.

We do not ask you to send any money in advance. If you want one of these Belts we are perfectly willing to send it to your nearest express office, C. O. D., so that you can see and examine it free of any cost, just the same as if you came into our office or go into any store, and if you are perfectly satisfied with it, pay the express agent the price of the Belt and express charges and take it; otherwise it will be returned to us. Can any fairer offer be made you than this? We are the only manufacturers of Electric Belts who send Belts C. O. D., without asking one cent in advance. If you wish to send cash, with order we will prepay all express charges and guarantee the Belt to be exactly as represented, or forfeit \$100.00.

WE HAVE NOW OFFERED YOU AN OPPORTUNITY OF YOUR LIFE and if you do not accept it you may be sorry for it, as we shall never again offer this Belt at such a price. It seems needless to say that we are sustaining a loss on every Belt we sell at the above price, but it is cheaper to introduce them in new localities in this way than to send traveling men to do it for us. If you want one of these Belts

CUT OUT COUPON

and send to us with your waist measure in inches. Don't delay. Order today if possible, otherwise you may forget it.

DR. HORNE ELECTRIC BELT & TRUSS CO.
112-114 DEARBORN ST., CHICAGO, ILL., U.S.A.

P. S.—If you have no use for an Electric Belt please hand or mail this advertisement to some one that you know, who is not enjoying good health. By doing this you will favor them and us. We want a good agent in every locality to whom we can give steady employment. We only employ those who have used our Belts and can speak of their merits from personal experience.

REFERENCES.—As to our reliability we refer to any Express Company, any Bank in Chicago, and the many thousands all over the United States who have used our Electric Belts and Appliances during the past 20 years.

AGENTS WANTED EVERYWHERE

THOSE WHO OWN A HOME and WANT TO OWN A HOME

should subscribe for Texas Farm and Ranch, the handsomest, best, cleanest, most interesting and instructive Family, Farm and Stock Paper published. Weekly; \$1 a year. Send for a free sample copy.

A LITTLE WORK will bring BIG PAY

to those who can spare the time to secure subscriptions for us. Cash pay and handsome premiums for those getting up clubs. Samples, particulars, etc., on request. Write NOW.

TEXAS FARM AND RANCH, Dallas, Texas.

Christmas Excursions

TO THE



OLD STATES

December 21 and 22, 1897.

THE SANTA FE ROUTE

will sell Excursion Tickets from all points on its line in Texas and Indian Territory to all points in

Tennessee,
North Carolina,
South Carolina,
Alabama,
Mississippi and Georgia.

Rates will be one fare for the round trip, and tickets will be limited to thirty days for return. For detailed information as to rates, routes and time schedules call on any Santa Fe ticket agent, or address

J. P. WRIGHT,
Traveling Passenger Agent, Dallas.

W. S. KEENAN,
General Passenger Agent, Galveston.

Northwest Texas Conference.

Georgetown District—First Round.

Liberty Hill and Leander, at L. H. Dec 4, 5
Burnet and Marble Falls, at M. F. Dec 11, 12
Bertram and Mt. Horeb, at B. Dec 18, 19
Sam'l P. Wright, P. E.

Dublin District—First Round.

Granbury Dec 4, 5
Morgan Mill, at Oakdale Dec 11, 12
Stephenville, at Stephenville Dec 12, 13
Rising Star and P., at Scranton Dec 15
Proctor, at Proctor Dec 18, 19
Carlton, at Flat Rock Dec 19, 20
Dublin Dec 25, 26
Glen Rose, at Glen Rose Dec 30
Bluff Dale, at Bluff Dale Jan 1, 2
Desdemonia, at Graham Chapel Jan 8, 9
DeLeon Jan 9, 10
Slip Springs, at Sand Hill Jan 12
Duffau, at Duffau Jan 15, 16
Iredell and Walnut Jan 16, 17
Green Creek, at Green Creek Jan 20
Hico, at Fair Jan 22, 23
Carbon, at Pleasant Valley Jan 28
Gorman, at Jewell Jan 29, 30
Let every steward be in his place at the first Quarterly Conference, having done his best to bring up a good report.
E. A. Smith, P. E.

Brownwood District—First Round.

Decker, at Spring Creek Dec 4, 5
Winters, at Bowman Dec 8, 9
Robert Lee, at Hayrick Dec 11, 12
Bollinger sta. Dec 13
Coleman Dec 17
Glen Cove, at Glen Cove Dec 18, 19
Center City, at Center City Dec 25, 26
Goldthwaite Dec 27
Lometa, at Long Cove Dec 28
Mullin, at Mullin Dec 29
Indian Creek, at MacAnally Jan 1, 2
Brownwood Jan 3
May cir. Jan 5, 6
Blanket Jan 15, 16
Comanche sta. Jan 20
Fleming Jan 22, 23
Comanche cir. at Indian Creek Jan 23, 24
Bangs, at Bangs Jan 29, 30
Santa Anna, at Santa Anna Feb 5, 6
O. F. Sensabaugh, P. E.

Weatherford District—First Round.

First Church, at Weatherford. 1st Sun Dec
Counts Memorial. 2d Sun Dec
Weatherford mis at Shady Grove 3d Sun Dec
Aledo cir. at Aledo. 4th Sun Dec
Springtown cir. at Goshen. 20th Dec
Peaster cir. at Carter. 1st Sun Jan
Whitt cir. at Whitt. 5th Jan
Mineral Wells at Mineral Wells. 7th Jan
Millsap cir. at Millsap Val. 2d Sun Jan
Santo mis. at Santo. 13th Jan
Lipan cir. at Lipan. 2d Sun Jan
Huckaby mis. at Liberty. 20th Jan
Gordon and Strawn, at G. 4th Sun Jan
Thurber mis. at Coalville. 24th Jan
Ellasville cir. at Irvin Chapel. 26th Jan
Breckinridge, at Breckinridge. 5th Sun Jan
Ranger mis. at Ranger. 31st Jan
District Stewards meet at the First Church, Weatherford, December 14, at 2 p. m.
E. A. Bailey, P. E.

Fort Worth District—First Round.

Glenwood Nov 27, 28
Marytown, at Joshua Nov 29, 30
Blum, at Blum Dec 1
Grapevine, at Grapevine Dec 2, 3
Trinity mis. 7 p. m. Dec 3
Arlington cir. at Forest Hill Dec 4, 5
Peach Street Dec 7
Azle, at Dido Dec 7
East Cleburne cir. at Watts Chapel Dec 8
West Cleburne cir. at Bono Dec 9
Cleburne sta. Dec 10
Covington cir. at Covington Dec 11, 12
Missouri Avenue Dec 13
First Church. 7 p. m. Dec 14
Mulkey Memorial. 7 p. m. Dec 15
Cresson cir. at Cresson Dec 18, 19
Smithfield cir. at Keller Dec 21
Mansfield and St. Paul, at M. Dec 22
Arlington sta. Dec 25, 26
Polytechnic sta. Dec 27
The District Stewards will please meet me at Missouri Avenue Church in the city of Fort Worth, Thursday, December 16, 1897, at 10:30 a. m. I greatly desire every steward to be present. If any should have to come the night before if they will notify me, I will meet them at depot and provide entertainment for them.
Will the preachers and stewards see to it that they have a list of the membership of their respective churches present at the Quarterly Conference. I am very anxious that we lay our plans at the first Quarterly Conference year. Let the pastors and stewards take hold of the work committed to them with a firm grip and press it from start to finish, and let us labor and pray to make this the crowning year of service and success. May the Great Head of the Church lead us. Let every appointment be represented in the Quarterly Conference.
G. S. Wyatt, P. E.

Waco District—First Round.

Moody Dec 11, 12
West and Elm Mott, at West Dec 18, 19
Troy, at Shiloh Dec 21
Bruceville, at Bruceville Dec 22
East Waco Dec 26, 27
Aquila, at Scott's Chapel Dec 30
Whitney, at Whitney Dec 31
Morgan, at Morgan Jan 1, 2
Mt. Calm, at Mt. Calm Jan 4
Peoria, at Peoria Jan 8, 9
Abbott, at Abbott Jan 10
Mart, at Reisel Jan 15, 16
Bosqueville, at Mt. Zion Jan 18
Lorena, at Lorena Jan 22, 23
Morrow Street Jan 30, 31
Fifth Street Feb 6, 7
District Stewards meet at Fifth Street at 2 p. m., December 9.
James Campbell, P. E.

Waxahachie District—First Round.

Hillsboro sta. at Hillsboro Dec 11, 12
Sims and Glenwood at Glenwood Dec 15
Ferris, at Ferris Dec 18, 19
Reagan, at Boyce Dec 22
Waxahachie, at Waxahachie Dec 25, 26
Italy, at Italy Jan 1, 2
Milford, at Milford Jan 2, 3
Osceola, at Woodbury Jan 4
Itasca, at Itasca Jan 5
Grandview, at Grandview Jan 6
Alvarado, at Alvarado Jan 7
Midlothian, at Midlothian Jan 8, 9
Bristol, at Kirkpatrick Jan 15, 16
Avalon, at Rankin Jan 21

Ennis, at Ennis Jan 22, 23
Venus, at Mountain Peak Jan 29, 30
Red Oak, at Sardis Jan 30, 31
The District Stewards will meet at Waxahachie December 9, at 11 o'clock. Their names are: J. J. Metcalf, J. W. Story, W. H. Knight, W. W. Major, R. C. Mitchell, T. W. Harrison, W. H. Tipton, C. C. Hayden, Car Forest, B. H. Dunbar, J. S. Middleton, H. H. Stephens, Asa Binum, W. J. Johnson, H. T. Jenks, J. C. Willis, J. H. James.
Horace Bishop, P. E.

Vernon District—First Round.

Haskell, at Haskell Dec 12, 13
Throckmorton, at Throckmorton Dec 15
Graham, at Graham Dec 18, 19
Farmer, at Farmer Dec 20
Vernon Dec 26, 27
Chillicothe, at Chillicothe Jan 1, 2
Harrold, at Harrold Jan 8, 9
Benjamin, at Benjamin Jan 15, 16
Seymour sta. at Ogden Jan 19
Crowell, at Crowell Jan 29, 30
Quannah sta. Feb 5, 6
Childress sta. Feb 12, 13
Eldorado, at Eldorado Feb 19, 20
Mangum, at Mangum Feb 23
Altus, at Altus Feb 26, 27
District Stewards will meet at Vernon January 5, at 8 p. m. C. W. Daniel, P. E.

West Texas Conference.

Llano District—First Round.

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.

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
A. C. Biggs, P. E.

San Angelo District—First Round.

Pontotoc cir. at Fredonia Dec 4, 5
Brady cir. at Brady City Dec 11, 12
Mason cir. at Mason Dec 18, 19
Pain R. and Menard, at M. ville Dec 25, 26
Ozona Jan 1, 2
Sherwood Jan 8, 9
San Angelo sta. Jan 22, 23
Sterling City cir. at Sterling City Jan 29, 30
Junction City Feb 5, 6
J. A. Baker, P. E.

Beeville District—First Round.

Floresville and Karnes Dec 11, 12
Laredo sta. Dec 18, 19
Alice cir. Dec 25, 26
Wade City cir. Dec 25, 26
Corpus Christi Dec 28
Rockport Dec 28
Oakville cir. Jan 1, 2
Lavernia cir. Jan 8, 9
Stockdale cir. Tuesday Jan 11
Helena Thursday Jan 13
Runge Jan 15, 16
J. M. Alexander, P. E.

San Antonio District—First Round.

Hondo Dec 4, 5
Moore Dec 11, 12
Devine Dec 18, 19
Travis Park. 11 a. m. Dec 26
Sherman St. 7 p. m. Dec 26
Bexar Jan 1, 2
Eagle Pass Jan 8, 9
Del Rio Jan 15, 16
Leakey Jan 22, 23
Cotulla Jan 29, 30
Ruck Horn Feb 5, 6
Amphion Feb 12, 13
Pleasanton Feb 19, 20
J. D. Scott, P. E.

San Marcos District—First Round.

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

Hood's Pills

Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only Pills to take with Hood's Sarsaparilla.

WITHIN REACH
of All.

A First-Glass Sewing Machine (with all Attachments) and one year's subscription to the Texas Christian Advocate for \$22
And the Freight is Paid by Us!

Fine Pronouncing Bible (worth the price alone) and Texas Christian Advocate one year for only \$4

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
I. T. Morris, P. E.

East Texas Conference.

Marshall District—Fourth Round.

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.

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. Millam, P. E.

Tyler District—Fourth Round.

Canton cir. Dec 4, 5
Lindale cir. Dec 11, 12
Tyler, city mission. At will
John Adams, P. E.

Palestine District—Fourth Round.

Grapeland Dec 3
Trinity Dec 4, 5
Saron Dec 7
Jacksonville sta. Dec 10
Jacksonville cir. Dec 11, 12
L. M. Fowler, P. E.

San Augustine District—Fourth Round.

Douglass mis. Dec 4, 5
Nacogdoches Dec 8
Appleby, at North Church Dec 11, 12
J. T. Smith, P. E.

Pittsburg District—Fourth Round.

Park mis. at Redwater. Fri, Dec 3
Fairview, and Rose Hill, at F. 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.

Texas Conference.

Brenham District—Fourth Round.

Maysfield cir. Dec 4, 5
J. C. Mickle, P. E.

Houston District—Fourth Round.

Tabernacle Dec 4, 5
O. T. Hotchkiss, P. E.

Austin District—Fourth Round.

Bastrop sta. Dec 4, 5
H. M. Sears, P. E.

Huntsville District—Fourth Round.

Bryan sta. Dec 4, 5
W. Wootton, P. E.

New Mexico Conference.

Albuquerque District—First Round.

Gallup Dec 12
Albuquerque Dec 29
M. Hodgson, P. E.

ITCHING PILES

SWAYNE'S 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 50 cts. Prepared by Dr. 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
And a Through Tourist Sleeping Car Line Between Colorado and Portland,

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

Northwest Seaports with

Economy,
Luxury and
Comfort via

THE DENVER ROAD

(Fort Worth & Denver City Ry.)

Eli A. Hirschfield, D. B. Keeler,
A. G. P. A. G. P. A.
Fort Worth, Texas.



ON AND AFTER OCT. 19

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

St. Louis and Chicago

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.

E. P. TURNER, G. P. & T. A., DALLAS.

"The International Route"

(International & Great Northern Railroad Co.)

is the Shortest, Quickest and Best Line between

Points in Mexico, Texas, and Principal Cities North, East and Southeast.

THROUGH SLEEPERS DAILY both ways between

Laredo, San Antonio, Austin and St. Louis.

San Antonio, Austin, Taylor, Fort Worth, Dallas and Kansas City, Galveston, Houston, Palestine and St. Louis WITHOUT CHANGE.

Call on nearest Ticket Agent for full information as to rates, time of trains, etc.

D. J. PRICE, G. P. & T. A.
L. TRICE, General Superintendent.
PALESTINE, TEXAS.



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.

Sewing Machine and Advocate \$22.

DR. PRICE'S CREAM BAKING POWDER

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

MARRIAGE NOTICES.

Hollamon-Bond.—In the Methodist church at Florence, Texas, November 3, 1897, Prof. W. F. Hollamon and Miss Mal Bond, W. B. Andrews officiating. The bride is a daughter of Rev. J. M. Bond, of the Northwest Texas Conference.

Gannaway-Allen.—Married, by Rev. B. H. Baird, October 21, 1897, Mr. J. M. Gannaway and Miss Minnie Allen, all of Coryell County, Texas.

Lipsev-Campbell.—Married, by Rev. B. H. Baird, in July, 1897, Mr. W. M. Lipsey and Miss Mirtle Campbell, all of Coryell County, Texas.

Ford-Littrell.—Married, at the section-house near Antelope Gap, Mills County, Texas, November 14, 1897, by Rev. Daniel Morgan, Mr. J. L. Ford and Miss Carrie Littrell.

Revel-Reeves.—At the residence of the bride's father, in Camp County, November 17, Rev. J. F. Revel and Miss Etta Reeves, all of Camp County, Rev. S. W. Jones officiating.

Mansfield-Buck.—At the residence of the bride's mother, on November 17, 1897, Edward Mansfield and Miss Cora M. Buck, all of Bandera County, Rev. J. D. Worrell officiating.

Thompson-Maden.—At the residence of the bride's brother, Mr. Will Edy, in the Rural Flat community, at 7:30 p. m., November 16, 1897, J. E. Thompson and Miss Q. E. Maden, all of Panola County. Rev. H. Twomey officiating.

Taylor-Carter.—At the home of the bride, in Weatherford, Texas, November 24, 1897, Smiley Taylor and Miss Mary Carter, Rev. E. A. Bailey officiating.

THE KATY TO THE FRONT.

The M. K. & T. Inaugurates Wagner Tourist Sleepers Between St. Louis and Galveston, and Kansas City and Galveston.

The Katy, as usual, is to the fore in providing for the comfort of the traveling public, and will on December 7, the next date for home-seekers' excursion, begin the operation of Wagner Tourist Sleepers from its northern terminals to Galveston and Houston.

The first Tourist Sleepers will leave St. Louis and Kansas City night of December 7. The Tourist Sleeper from St. Louis will run via Fort Worth, and the one from Kansas City via Dallas.

The date for the return of these sleepers from Galveston is not yet definitely decided.

This service is provided for the benefit of home-seekers coming to Texas, and as the accommodations in these sleepers are but very little different from those provided in the regular Wagner Palace Sleeping Cars, and the rates being less than one-half of those charged on regular sleepers, will prove a great saving, as well as comfort, to the traveling public.

CHRISTMAS HOLIDAY EXCURSIONS TO THE SOUTHEAST.

On December 21 and 22, the Missouri, Kansas and Texas Railroad will sell round-trip tickets to all points in the Southeast at rate of one fare for the round trip.

Tickets good for return thirty days from date of sale.

Special trains with through coaches will be run from Texas points to the old States. Routes as desired.

For rates, time of trains and further particulars, address any M. K. & T. ticket agent, or W. G. Crush, General Passenger and Ticket Agent, Dallas, Texas.

M. K. & T. LOCAL HOLIDAY EXCURSIONS.

For the Christmas and New Year holidays the Missouri, Kansas and Texas Railway of Texas will sell round-trip tickets between all points on its line at the rate of one and one-third fares for the round trip.

Tickets on sale December 24, 25 and 31, 1897, and January 1, 1898. Good for return until January 3, 1898.

Does it pay? Yes, because in case Dr. Simmons' Cough Syrup fails to cure or give satisfaction the purchase money is refunded. Try a bottle.

The Youth's Companion announces six serial stories for publication in its coming volume, including "The Freshman," by Jesse Lynch Williams, the brilliant young author of "Princeton Stories."

DODGE MISSION.

E. M. Myers, Nov. 22: Our fourth Quarterly Conference just over. Bro. Wootton was with us and gave us three good sermons, but the one on Sunday at 11 was extra good; his subject, "Christian giving." It had a most happy effect; already we begin to see fruit. This is Bro. Wootton's last year on the Huntsville District. We are loth to give him up. Your humble servant has served this charge the past two years. While we haven't had the accessions to our Church we had last year, yet it has been a prosperous year in many respects. We have received twenty-six into the Church, and twelve infants baptized. The salaries will not be paid; but very near, if not quite, equal to last year. The conference claims will be paid. There are some as good people in the mission as we ever served. We have had some Holy Ghost times with them. We have fought some hard battles together, and gained many victories. May God keep

them humble, with their robes washed in the blood of the Lamb.

LINDALE.

G. W. Riley, Nov. 25: To-day was a pleasant and memorable occasion in Lindale. The Thanksgiving service was held in the Methodist church, under the management of the faculty of the Lindale High School. An appropriate programme was rendered by the scholars, under the direction of the President, Pro. D. C. Lake, whose address to the congregation was timely, well chosen and entertaining, as is characteristic of that noble Methodist layman. The sermon of the occasion, delivered by Prof. Duncan, of the faculty, a Baptist minister of marked ability, was unique, short, well considered, up to date, full of profound thought and devotional spirit, and was eloquently delivered. This pastor and family were the recipients of many tokens of respect and appreciation in the way of thank-offerings—dress patterns, goodies for the children, and a cash present of five dollars from a devoted young lady and mother. We are thankful.

Ablene District—First Round.

Cottonwood cir.	Dec 4, 5
Snyder cir.	Dec 7
Roby cir.	Dec 9
Truby cir.	Dec 11, 12
Anson cir.	Dec 18, 19
Buffalo Gap cir.	Jan 1, 2
Eastland cir.	Jan 8, 9
Albany and Moran.	Jan 15, 16
Baird sta.	Jan 22, 23
Colorado mis.	Jan 29
Colorado sta.	Jan 29, 30
Putnam cir.	Feb 5
Cisco sta.	Feb 6, 7
Merkel and Sweetwater.	Feb 12, 13
Big Springs.	Feb 19, 20
Midland.	Feb 21
Taylor Co. mis.	Feb 23
Rayner mis.	Feb 24
Ablene sta.	Feb 26, 27

District Stewards will meet in Abilene at 7 p. m., December 16, 1897.
J. S. Chapman, P. E.

Paris District—First Round.

Marvin, at Marvin.	Dec 12, 13
McKinzie and W. Rock, at McK.	Dec 18, 19
Centenary, Paris.	Dec 25, 26
Annona cir. at Shawnee Chapel.	Jan 1, 2
Lamar Avenue, Paris.	Jan 8, 9
Detroit cir. at Detroit.	Jan 16, 17
Bagwell mis. at Bagwell.	Jan 15, 16
Rosale cir. at Rosale.	Jan 22, 23
Woodland cir. at Woodland.	Jan 29, 30
Clarksville sta.	Feb 5, 6
Deport cir. at Deport.	Feb 11, 12
Emberson, at Mt. Taber.	Feb 19, 20
Maxey, at Maxey.	Feb 26, 27
Powderly, at West Point.	Feb 5, 6
Blossom and Reno, at Blossom.	Feb 9

RADWAY'S READY RELIEF

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation,

Rheumatism, Neuralgia, Frostbites, Chilblains, Headache, Toothache, Asthma,

DIFFICULT BREATHING, CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Sure Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the First and is the Only PAIN REMEDY

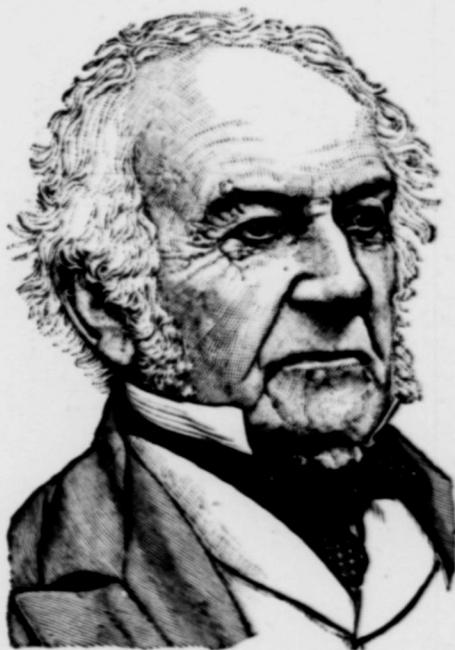
That instantly stops the most excruciating pains, allays inflammation, and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

WHEN USED INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

Fifty cents per bottle. Sold by Druggists.

RADWAY & CO., NEW YORK.

*BE SURE TO GET RADWAY'S.



HON. W. E. GLADSTONE.

THE GREATEST OF LIVING ENGLISHMEN FOR THE FIFTH TIME PAYS THE YOUTH'S COMPANION THE COMPLIMENT OF SPEAKING THROUGH ITS COLUMNS TO THE PEOPLE OF AMERICA.

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