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## PROCEEDINGS OF THE Northwest Texas Conference.

### Letter From Weatherford.

On Tuesday evening, November 16, we turned our face westward bound for Weatherford, the seat of the Northwest Texas Conference—a long coveted opportunity. We had for companion, Hon. Asa Holt, that fine layman, from Abilene. Preachers from various portions of the Conference boarded the train from time to time, and added much to the pleasure of the trip. For cheerful company commend us to Methodist preachers and laymen en route to an Annual Conference.

We had never been farther west than Fort Worth, and consequently, were keen to contemplate a new section of this imperial State. We were more than pleased with the prospect. The valley of the Clear Fork of the Trinity, near Aledo, was beautiful, while the whole stretch of country from that point on to our destination, was a feast to the eyes. Approaching Weatherford we passed through broken and hilly country, well wooded, and traversed with numerous small streams. The view from a high point in Weatherford was the most charming piece of landscape we have ever seen in the State. There was an aspect of vastness and beauty not often witnessed, even in Texas.

Weatherford is a capital town. We do not wish to exaggerate, but taking it for all in all, we believe it is the best place in the State for residences, neighborliness, and a home-like air. It abounds in natural shade trees, something which, in other places, you can get neither for love nor money. The water is good and plentiful. While Weatherford is a good place for business, getting an astonishingly large amount of cotton, and having an excellent trade in many other respects, it impressed us more as a city of contented and happy homes than as a commercial emporium. The churches, most of which were new, were very creditable buildings, attesting the interest of the people in religion. Many handsome residences revealed the fact that there was considerable wealth in the place.

Weatherford entertained the Conference with ease, and with the most abounding hospitality. The Editor and Publisher were domiciled with Judge McCall and his most estimable wife—staunch Presbyterians, but catholic and progressive. They certainly did their best to entertain their Methodist guests, and we hereby testify to the entire success of their efforts. Brother R. C. Armstrong, as Conference host, was equal to the occasion. Indefatigable, courteous, patient, and tactful, he discharged his difficult and delicate task to the entire satisfaction of his multitudinous guests. The Conference is under obligations to him for every favor which could be reasonably

asked. The Editor and Publisher are peculiarly indebted to him for much kindly consideration. Brother Armstrong goes back to Weatherford for the fourth year—an evidence of his efficiency, and of the high regard in which he is universally held.

The weather during conference was perfect—bright, cool, and bracing. The beauty of the weather was typical of the spirit of the occasion. Brotherly love abounded, and several breezy debates passed off without the slightest bad effect. The Bishop, in his talk, just before adjournment, spoke of the Conference session in the highest terms. As is well known, this is the largest Conference, numerically, in the State. It is composed of a fine body of preachers. In some respects they transact their business, and look after their interests more vigilantly and efficiently than any other Conference within our borders. The Conference is so large that many of the brethren are agitating diminution, but whether they will secure this by division, or by being trimmed all round by the contiguous Conferences, remains to be seen. We believe that we have Conferences enough. The existing bodies ought to constitute the geographical nuclei, about which the permanent crystallization is to take place. Make the four other Conferences a little larger by the incorporation of a slice from the largest ecclesiastical body in the State. There was a net gain of nearly 5000 in the membership, and the other interests gave evidence of increasing prosperity. The Conference is steadily growing together with her sister Conferences, and the outlook for Methodism in Texas is very fine, indeed. The responsibility upon the leaders, and also upon the rank and file, is enough to make us reel and stagger.

Our intercourse with the brethren was very pleasant. The Advocate has many staunch and enthusiastic friends in this Conference. The Committee on Books and Periodicals said some kind and highly appreciated things about the paper, both the business and editorial departments. They gave us a patient and sympathetic hearing, and treated us royally in every way for our work's sake.

The Bishop impressed all the brethren by his inexhaustible good humor, perfect impartiality, thorough knowledge of the law, and abundant capacity to take care of an Annual Conference. We heard nothing but kindly words of his work, speech and spirit, and judging from the signs, our prophecy that he would win the hearts of the brethren is being fulfilled. He is standing the physical and other strain of the Conference work well, and that he may be long spared to the Church, is the prayer of all our hearts.

We reached Dallas Tuesday at twelve o'clock, devoutly thankful for many mercies and ready for the responsibilities and duties entailed by the visitation of another Conference.

### NOTES.

Monday night, the last session of the Conference, was memorable in many ways. The Bishop and cabinet were not ready to read the appointments, and so the time from 7 to 10 o'clock was spent in preaching, singing and prayer. R. R. Raymond preached a characteristic sermon, abounding in racy remarks, humorous allusions and pregnant sentences, full of wisdom and religion. Solos, quartettes, congregational, and all other sorts of singing, delighted the brethren. The prayers were fervent and trustful. The ejaculations and shouts were numerous and hearty. No company of men ever faced an unknown future with braver or happier hearts. Exactly at 10, the Bishop arose to assign the preachers to their places. Soon the work was done, and the usual tumultuous scene followed. So far as we could see, the brethren were satisfied and content. Thus ended a great occasion, and may God go with his servants to their work.

One of the most interesting features of the conference was the address of welcome by Col. W. T. S. Lanham, and the response by Bishop J. C. Granbery. Col. Lanham referred very happily to the past, contrasting the feeble beginnings of Methodism in Europe and America, and especially in Texas, with its present magnificent status. He referred to the sainted dead, remarking that while they might not respond to their names at this session of the conference, that "when the roll is called up yonder, they will be there." He wished to know how many among the brethren had been Confederate soldiers and chaplains in the Confederate army. At his request a large number arose, and when they did so many voices exclaimed spontaneously and tenderly: "God bless them, every one!" The Colonel quoted two fine passages from distinguished authors showing the principal characteristics of civilization and religion, and how they blend in promoting the best interests of mankind. His speech contained several quotations from the Bible and the Hymn Book, and was very appropriate and helpful. He put in several telling licks at modern evangelism, which were highly enjoyed and enthusiastically applauded. He gave the preachers and laymen a very warm welcome to the hearts and homes of the people of Weatherford, which was gratefully received by the conference. He gave the wives and daughters of the preachers, together with the devout women who have business with the conference, the warmest possible reception. He waxed truly eloquent when upon this subject, and the objects of this sincere and hearty commendation were much pleased. The speech was a long way above the average of such performances, and thoroughly felicitous in all respects. It was a unique and noteworthy occasion, and entirely creditable

to all concerned. It is strength and consolation to the preachers to know that they have the confidence and love of their lay brethren. The Bishop's response was brief, but in every way worthy of the occasion.

The conference was greatly solemnized and saddened by the unexpected and sudden death of Bro. Holt, the Treasurer of the Board of Missions. He died in the vestibule of the Methodist church Wednesday morning, November 17, about half-past ten o'clock. He reached Weatherford from Nashville, Tenn., Wednesday morning, November 17, and died before he had been in the church ten minutes. He was talking to Bro. Kiker, and undoing a bundle of books, when, instantly, without the slightest premonition, he fell over backward, expiring in a few minutes. Dr. J. R. Allen reached him soon after the stroke, and immediately sought medical assistance. Physicians did all in their power, but in vain. The stroke which removed him was apoplexy, or heart failure. His family was notified, the body was embalmed and shipped to Nashville, Tennessee, accompanied by Dr. R. J. Bigham. The conference, led by Dr. Lloyd, offered a fervent prayer for the relatives of the deceased, and adjourned as a testimonial of esteem. A faithful and efficient officer of the Church has passed to his reward. The body of Bro. Holt was carried to Nashville over the Cotton Belt Route. The Cotton Belt was held at Fort Worth nearly two hours for the remains. When the General Superintendent was wired in regard to it he said: "Out of respect to the great Southern Methodist Church, yes." This was a beautiful act, and the Southern Methodist Church appreciates it, and will remember it. We are glad to chronicle such a fine deed.

Wednesday afternoon at 3 o'clock Bro. Boaz, of Fort Worth, preached a good sermon on the love of God to a large and appreciative congregation. The service concluded with the old song, "What Wondrous Love Is This, O My Soul!" sung by the preachers with evident enjoyment and power. A pleasant and profitable hour.

On Wednesday night there was a great mass meeting in the interest of Christian education. Rev. Samuel R. Hay presided. The speakers were Rev. W. F. Lloyd, Dr. J. R. Allen and Dr. R. J. Bigham, in the order named. Bro. Lloyd confined his remarks chiefly to the dangers which confront Christian education in Texas at the present time. He spoke advisedly and earnestly. Dr. Allen dwelt chiefly on the advantages and power of an educated Christian life, and Dr. Bigham took a wider range, finally converging the argument upon a collection for the Haygood Memorial Hall. The addresses of these honored brethren were very

(CONTINUED ON FOURTH PAGE.)



...ON THE...  
*Religion of Tennyson*

By H. A. SHANDS.

It is a far cry from Chaucer to Tennyson, but as the series of articles of which this is one is in no wise intended to be an orderly presentation of the whole field of English literature, I feel myself at liberty to write about the great English authors in any order that may suit me best. My last paper, endeavoring, as it did, to give a somewhat compendious account of Chaucer, was necessarily superficial, and necessarily strove rather to give the orthodox criticism of Chaucer than to be the source of new and original information.

The present article will be more limited in scope. In it I shall endeavor to set forth some of Tennyson's religious opinions, as expressed or suggested in "In Memoriam." This poem has been chosen for my purpose because it is the most fruitful of suggestion in regard to the author's religion. It was written in memory of Tennyson's dearest friend, Arthur Henry Hallam, and was not published until seventeen years after the latter's death, so that we may reasonably suppose it contains revelation of Tennyson's mental and spiritual life for a long term of years.

The fundamental fact in any man's religion is his conception of God. This determines all else. So we shall first address ourselves to the task of interpreting what the poem contains about the author's idea of the Supreme Being. The information furnished us is not at all scanty; on almost every page of the poem some reference is made to the great and loving Father, who is so immeasurably above and beyond poor and erring man. That God is eternal, that he is omniscient, that he is the creator of all things, that he is omnipotent, are distinctly affirmed. Tennyson speaks in no uncertain way when affirming the ultimate majesty and supremacy of God, or the comparative worthlessness and impotence of man:

"Thou madest life in man and brute;  
 Thou madest death; and lo, thy foot  
 Is on the skull which thou hast made."

"We are fools and slight;  
 We mock thee when we do not fear;  
 But help thy foolish ones to bear;  
 Help thy vain worlds to bear thy light."

Man's right relation to God is that of perfect subjection. It is true "our wills are ours," but only to make them God's. We have freedom of the will, but there is laid upon us the imperative duty of conforming our will to God's. So far as we fail in that, we are fools, and mock our Creator. The rights of man in relation to God are naught; God owes us nothing:

"For merit lives from man to man,  
 And not from man, O Lord, to thee."

Though man can deserve nothing, still God, out of his plenteous mercy and infinite love, will forgive our transgressions. We may not demand forgiveness, but may pray for it. It comes to us as a boon, not as our lawful right, and it comes to us because God is love. Tennyson believes not in that by-gone conception of God as a cruel and relentless judge, seeking in us some fault as justification for our eternal damnation; but rather of God, our Father, all-merciful, all-loving, anxious and willing to save. God is as supreme in love as in power.

Though a merciful and loving sovereign, God yet rules by laws. He is not capricious, fickle, changeable. His laws are universal in their application. "Nothing is that errs from law." If we be tempted to grieve, to rebel, when afflictions fall upon us, we must reflect that we and our affairs are part of the all-comprehending plan of our Creator. Laws founded in mercy and justice are through us working for the good of the whole universe. Our wisdom may fail, but God's wisdom is infallible; our insight may be at fault, but God's insight never errs. We see—or fail to see—only a part of the great plan,

our Lord sees it all. All happenings whatsoever are related one to another, and they all work together toward one great end.

Tennyson's idea of God can best be summarized in his own words which form the last stanza of "In Memoriam":

"That God which ever lives and loves,  
 One God, one law, one element,  
 And one far-off divine event,  
 To which the whole creation moves."

Tennyson was not only a religious man in the broad sense of that term, but he was also a Christian. He was not a mere Deist, nor even a Unitarian. He explicitly calls Christ the Son of God, and asserts his divinity as well as his humanity. As the Son of God, Christ possesses the attributes of his Father; he is just, supreme, sinless, full of love. As a human being, Christ represented the "highest, holiest manhood," living a human life differing from that of other men in being devoid of sin. He is spoken of as "Immortal Love," "the Life indeed," "He that died in Holy Land," and, best of all, he is our Savior. When we arrive at our "blessed goal," Christ will "reach us out the shining hand" to welcome us to our eternal home. We may rely confidently upon the power and love of Christ; it does not seem reasonable that he will allow the highest of his creations to perish miserably in the dust.

The Bible Tennyson believes to be indeed the revealed word of God, and he eagerly claps the comfort that it brings. One of the greatest blessings ever bestowed on man is this message from the Most High. While it is true that darkly within man's nature lie truths most important and significant, still divine revelation is needed to make these truths understood. Now we have the greatest of truths so expressed that even the humblest of persons may read and comprehend them; for God has taken into consideration the weakness of human powers, and has, consequently, made his Gospel so plain that it does indeed "enter in at lowly doors." This Bible is the "creed of creeds," and in its loveliness of perfect deeds, is "more strong than all poetic thought." The highest reaches of poetry can not compare with the perfection of the divinely inspired Book of Life.

Tennyson's belief in the immortality of the soul is frequently and beautifully expressed. He is unable to find any consolation for his grief at the death of his friend except in the hope that they will meet again in the glad hereafter; and he looks forward to that future time with unspeakable yearning and love. When his earthly race is run, the poet expects not to end utterly, but to live on through blessed aeons in happy communion with his lost dear one. However, at times there comes a "spectral doubt" that he shall no more be mate to him so loved on earth, though he does not doubt that they shall both live "thro' all the secular to-be. It may be—who knows?—that the one, though following through all the upward progress of ages, will be evermore a life-time behind the other.

Tennyson bases his argument for immortality on the justice of God, who has made man and implanted in his mind the belief that he is not to die. Man knows not why he was made; he knows he is made, and he knows that God is his creator. Can it be that man, the last and fairest work, is to

"Be blown about the desert dust,  
 Or sealed within the iron hills?"

Ah, no! The thought were intolerable. Man would then be a dream, a discord; his creation purposeless, futile; the lowest of low creatures would be as high as he. This can not be the reward of man's trusting love for his all-wise, all-just Creator.

Man's mortal life must teach him "that life shall live for ever more," else nothing were worth while; all that is were mere dust and ashes, mere semblance or ruin of things. This very earth, with its wealth of beauty, and the sun with its shining radiance, were but as the work of some fantastic poet who writes without a conscience and without an aim. Even God himself can have no significance for man if he grant not immortality. It would be as well for one to die at once; for the hope that renders life worth living,

the main reason for choosing the good rather than the bad, would be taken away. All of our highest, truest, noblest, holiest aspirations would be as naught;—our yearning toward God would be based on a false foundation. In the very nature of things, this can not be; it can not be that what the universal sense of man affirms to be highest is essentially wrong.

If there were no hope in a future life, love itself could not exist. Love, knowing that it must die, would be already half dead. Instead of filling our life with joy, instead of adorning our existence with the brightest lustre, love would be shut in the "narrowest working," confined to "mere fellowship of sluggish moods," or find its sphere in the purely sensual, in the animal lusts of the body. The very reality of highest love is evidence of its everlasting continuance, and hope based on that love has its foundation in the very deepest depths of truth. "O me, what profits it to put an idle case?" It can not, can not be, that "Man dies, nor is there hope in dust!"

The place where the happy dead are to spend eternity, seemingly, in the eyes of the poet, has for its chief charm plenitude of knowledge. There we shall know all that has gone before.

"No shade can last  
 In that deep down behind the tomb,  
 But clear from marge to marge shall bloom  
 The eternal landscape of the past."

There, freed from doubt and ignorance, in serene bliss we can look on the turmoil and convulsions of the earth, knowing that all is well. And in that happy abode work and growth do not cease, but to each glorified spirit is given a power that fits it to perform the great duties "that suit the full-grown energies of heaven." Those whom we call the dead have a fuller life than ours, and use it for ends ever increasing in nobleness.

The poet inquires with fond anxiety whether those in heaven have any knowledge of earthly happenings, and in answer surmises that his departed friend may be surprised by at least some dim touch of earthly things. Then naturally comes the question, can heavenly spirits wholly blessed still feel some "painless sympathy" with mortal pain? The response suggested is that it is hard for man to understand how the inhabitants of heaven, though beholding and sympathizing with earthly sorrow, still rejoice; but the reason is that they can contemplate the "serene result of all," seeing how happiness and eternal good come out of trials and tribulation.

Tennyson draws a line of sharp discrimination between faith and knowledge. In one place he says "Knowledge is of things we see;" the natural corollary of which is, all other things we must accept on faith. Therefore, even the primal truths of our religion are such as must require faith for their acceptance. In this sense of the term, we who have not seen his face can say that we believe, not that we know. Christ is the Son of God. The poet here does not mean to give comfort or hope to skepticism, but to state what he regards as a plain fact; and indeed, if his premise be regarded as true, his conclusion is indisputable. The future life lies in unknowable, undiscovered lands; we can not know "how fares it with the happy dead." Question them with whatever agony of entreaty we may, we have "no hope of answer;" all is enveloped in mystery inscrutable. Tennyson does not imply that this is unjust to us, although he does suggest that we should be better satisfied if our information were fuller. He in no wise ventures to call in question the ultimate purpose of God; he only points out the inevitable, and wisely yields to it his submission.

Faith is all the more necessary to man on account of the great limitations of his knowledge; if we knew more, we should not have to believe so much. But, as it is, the poet feels the need of greater faith, and yearns toward it, recognizing that through it we have our hope of final and eternal communion with God. So then, faith, in the absence of knowledge, is not to be despised, but rather is to be sought with all earnestness and diligence. Its origin lies in self-control; the man who can not subject himself to God's will shall not obtain it. We must so far master the unruly questionings of our mind as to rely implicitly on the

goodness of God. Knowledge is admirable, but if cut loose from love and faith, it is "but some wild Pallas, from the brain of demons." It occupies, not first, but second place, and must, like a younger child, be guided by some higher hand. Knowledge amounts to true wisdom only when it increases, "by year and hour," man's reverence and charity.

Though Tennyson emphasizes and insists upon the importance and necessity of faith, still he readily recognizes the possibility of honest doubt, and says:

"There lives more faith in honest doubt,  
 Believe me, than in half the creeds."

The context makes it clear that he means sincere questioning, when coupled with good deeds, is much more likely to find genuine faith than is a half-hearted conventional conformity to any set of doctrines. Yet our poet does not fail to say that creeds have their use. He warns those who think they "have reached a purer air," and who care not to fix their faith to form, to beware lest "even for want of such a type," they fall "in a world of sin." Tennyson's firm conviction seems to be that a man who resolutely does the best he knows, will have with him in his night of doubt that Power who dwells both in darkness and in light, and by this divine aid will come to possess a stronger faith. The poet himself sometimes had his moments of doubt; sometimes heard a voice saying "believe no more;" but then

"A warmth within the breast would melt  
 The freezing reason's colder part,  
 And like a man in wrath the heart  
 Stood up and answered, 'I have felt.'"

He likens himself in such a state to "a child that cries, but, crying, knows his father near;" and the divine Father came to him, and again assured him of "What is, and no man understands."

Altogether, the poet is an optimist in religion—in fact, so great an optimist his belief seems to tend toward Universalism. He can but think that in the end, far though it may be, good will come to all; that not a single life shall be destroyed when God shall have perfected his purpose. And here on earth there shall be continual progress upward, and truth shall spread, and justice shall prevail.

I shall conclude by quoting what I think we may consider a passage from the poet's own religious experience, or, if not that, certainly a truth to cheer and encourage us:

"Thrice blessed whose lives are faithful prayers,  
 Whose loves in higher love endure.  
 What souls possess themselves so pure,  
 Or is there blessedness like theirs?"

In my last article the types made me say "Sir Thomas and Melibus," for "Sir Thopas and Melibeus," and, in rather an important place, "as it were" for "as they were."

#### LETTER FROM GILDEROY.

Rev. Sam P. Wright is worried because some people do not understand him. He "amplifies," that they may understand. But why do so? What good will it do? Some people have eyes but see not, have ears but hear not, and they have hearts but understand not. It was so in the days of our Lord, and it is so now. It takes time, care, close attention and study, to hear and read understandingly. If some people were to pause long enough to understand two sentences of Bro. Wright's two articles, something would happen. I will ask you to print them in italics. Here they are:

*"Salvation through our Lord Jesus Christ being incomplete in regeneration, a second work of grace is necessary. This work must be accomplished, if at all, instantaneously."*

These two sentences contain the gist of the whole subject. This is the pivot on which the question of "second-blessingism" turns. Read the sentences again. Commit them to memory. Ponder them in your heart for a week. Then sit down and prove by God's holy word wherein "regeneration is incomplete," and prove the necessity for a "second work of grace," to do



what was left undone in regeneration, and prove that this second work of grace, or any other work of grace, must take place instantaneously. I have yet to read after a "second-blessingist," or to hear one preach, or to converse with one who did not minimize regeneration in order to magnify sanctification, as held and taught by this class. To a man they all assume that "this corruption of nature doth remain in them that are regenerate." Mr. Wesley and his coadjutors, all except Mr. Maxwell, Mr. Bell and George Whitefield and their followers, asserted and maintained with all their power that "this corruption of nature doth not remain in them that are regenerate." At one time, and for a long time, Mr. Wesley believed and taught that it did remain, and that regeneration was incomplete. He got over that before he drew up our VII Article of Religion. He left that clause out. It is Calvinism pure and simple. All those now who hold and teach that "regeneration is incomplete" are Calvinists, and not Wesleyan Arminians, and so Bro. Wright calls it heresy, or calls them heretics. They are not Arminian Methodists, and what they contend for can not be established by the word of God.

Let any man who cares to know things take the definition of regeneration as given by Mr. Wesley, Clark, Watson, Benson, Fletcher, or any authority since their day, and see if the change they describe is incomplete, and demands a "second work of grace" to complete it. These things are susceptible of proof. When I teach my people that regeneration is a complete, thorough and radical change of nature, and that those who are born again are new creatures, I do not like for a preacher to follow me and tell them that "original sin doth remain in every one of you." I am wrong, or he is. One of us has taught something that is not true—is not the doctrine of the Methodist Church. I am heretical or he is. If I were a Calvinist on original sin, I would be a "second-blessingist" on sanctification. If the "corruption of nature doth remain in them that are regenerate," then it ought to be taken out by a "second work of grace," or by death, or by the fires of purgatory. If it doth not remain, then the new-born soul may go right along from the first "perfecting holiness in the fear of God," and "grow up into Christ his living head."

"Instantaneously" is an adverb of time, and in this connection, in some sense, an adverb of manner. I should hesitate to stake the salvation of an immortal soul on an adjective or an adverb, or any other descriptive or qualifying word—on an expletive. For aught I know, conviction, repentance, faith and regeneration may be processes and gradual in many cases. I would as soon stand on the necessity for instantaneous repentance as on instantaneous sanctification. "Going on to," "groaning after" and "expecting to be made perfect in love in this life," is as far as the leaders of Methodist thought have seen fit to go on this subject. If they change it to read, "Are you going on to perfection instantaneously?" "Are you groaning after it instantaneously?" and "Do you expect to be made perfect in love in this life instantaneously?" why I am done. I am out of the Methodist Church in a jiffy, and I'll set up shop for myself, if by myself.

My faith does not stand in adjectives, adverbs, prepositions and conjunctions, copulative or disjunctive.

If Bro. Wright can get these two sentences fixed in the minds of men, he will have done a great work. Tell him to keep on hitting in that spot.

GILDEROY.

Minter City, Mississippi.

#### SOME LEGISLATION IS NEEDED.

Since quite a number of the brethren have spoken out against any additional legislation along lines suggested by Bro. W. L. Nelms, I want to give some reasons why I think we need some changes in the law as it now stands.

We do certainly need some additional legislation, or what is now vague made plain. In the main I endorse Bro. Nelms' suggested changes. At Dublin we have had some experience in dealing with the question involved, and I am sure none of the

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brethren who think all we need is a "little backbone" have tried their backbones in trying to get the law as it now stands enforced. It seems to me that it has been thoroughly demonstrated that we need some legislation that will forever settle the independent evangelist question. When it became known to W. H. Matthews, our pastor at Dublin, that Rev. H. C. Morrison, of Kentucky, had made an engagement to hold a meeting at Dublin, we wrote him, asking him to cancel his engagement. Mr. Morrison answered that he was coming to Dublin, and so refused to cancel his engagement. We sent him a second protest, and also informed him that we should test the law fully should he come. The Official Board of Dublin Station also sent Mr. Morrison an earnest protest against his coming to Dublin. At once we began a correspondence with Mr. Morrison's presiding elder and pastor. Bro. Matthews insisted on Dr. Bolling, Mr. Morrison's pastor, reprehending him, but Dr. Bolling claimed that Mr. Morrison was away from the State, and he could not reach him. We consulted Bishops Duncan and Keener, who gave us the advice that it was a violation of law for one preacher to enter the charge of another and hold meetings over the protest of the pastor, and for such violations of law the offender could be dealt with. With the exception that Dr. Bolling failed to reprehend Mr. Morrison, he and Rev. John Reeves, the presiding elder, acted in perfect accord with us. The Church knows the result. Had Morrison held membership with a pastor who was in sympathy with the independent evangelistic move, there would have been no way to force such pastor to action except by charges of maladministration, and then, before a conference like the Kentucky, there would be no show at all to get the law as it now stands executed. So we would still be left at the mercy of the freebooter. But if successful in reaching the case by charges of maladministration, it would take more time and trouble than many of our pastors would undertake.

Again, there are some prominent men in our connection who take the position that it is not a violation of Church law for one preacher to enter the pastoral charge of another and hold meetings over the protest of the pastor. Just as long as the law stands as it does now, the independent men, "who are led by the Spirit of God," regardless of Church law and Church vows, will be encouraged by the expressed opinion of these prominent men, and we will have trouble. Some of the brethren seem to think that all we need is a little "backbone," but let them have a little experience with freebooters who live in another State, and especially when the pastor or presiding elder, or both, are in sympathy with the independent evangelist, and I am sure they will sing another song. As for myself (and I can speak for the pastors in and near Dublin who have had to deal with this question), I want the law made plain, and then so changed as to make it easy to reach the violator.

E. A. SMITH.  
Dublin, Texas.

#### CRAWL OUT OF THE BRUSH.

I have just read in the Advocate of October 28 the "Reply to Bro. Crockett"

by "Atticus." His arguments are like his name—in the brush. He says: "I think we do mean the visible Church," where we read in baptizing a child, "In causing this child to be brought by baptism into the Church," etc. Now will he please tell us what "visible Church" we bring them "into?" All he says about "the universal Church" is universal gush. If a preacher baptizes a child "into a visible Church," it must be some special Church, and no Methodist preacher could baptize a child "into" any other "visible Church" than the Methodist Church. And will "Atticus" say that we baptize the child "into" the Methodist Church? He knows we do not count them as members of our Church, or any other "visible Church." Nor do we claim that we baptize them "into the invisible Church," for that would teach water regeneration. We repeat our former statement that if there is a Methodist preacher who believes that we "bring the child into the Church," either visible or invisible, let him say so, and tell us what "Church" we bring them "into," or "forever hereafter hold his peace." And if we do not believe it, we ought to quit saying it.

The Jews circumcised the child into the visible Jewish Church. We claim that water baptism is in lieu of circumcision, and if we would follow the Jewish law of circumcision, and count the children as members, and enroll them as members of the Methodist Church when they are baptized, then I am willing for our ritual to remain as it is; but, until we do, I must contend for it to be changed, so as to be consistent with our faith and practice.

As to Atticus' irony and sarcasm in regard to where I will find our standard works, I can inform him that I do not have to go to Nashville for them; but if he will step over and examine my library he will find something beneficial for him to read.

And now, my dear Bro. Atticus, if you want to write any more for the Advocate, please crawl out of the brush and sign your name, so that we will know whether we are shooting at a crawfish or a mosquito.

As to what he says about our standards on John 3, I have only to say that it is possible even for great minds to be mistaken.

I have received many words of commendation, both in person and through the mail, from both the clergy and laymen, for the position I have taken, which I appreciate much. The only opposition that has come to me is from Bros. Turner and "Atticus," through the Advocate. Yours, for consistency,  
J. DAVID CROCKETT.  
Cleburne, Texas.

#### INFANT BAPTISM.

Bro. David Crockett seems to be in trouble over the ritual for baptizing infants, or rather over the question whether we receive any one into the Church by baptism, and in your issue of the 28th ultimo he challenges every reader of the Advocate to answer his position.

If you will permit a North Mississippian space, I will make a few statements in order to establish it is a fact that we do not receive members by baptism.

Bro. Crockett will not only change the ritual for the baptism of children, but also the suggestion in reference to the answer to the fourth question in Quarterly Conference, as follows: "Let this report embrace the names of those baptized, or in any other way received into the Church." So baptism must be one way of reception into the Church. Also, in the seventeenth article of our religion we read that "Baptism is a sign or mark of difference whereby Christians are distinguished from others who are not baptized." Baptism is thus the initiatory to the difference of state between being in the Church and out of it.

If Bro. Crockett will turn to the form of reception of members who have been previously baptized, he will find that he can not get along even there without the baptismal covenant. Why this, if baptism is not considered an initiatory step? We find, too, that Bro. Crockett will have to change the form of Church Register sent out by our Publishing House for baptism as one manner of reception into the Church.

J. H. SMITH.

## SAVED FROM DEATH.

### LIFE WAS EBBING AWAY WHILE IN THE MOUNTAINS.

A Woman was Rescued When in a Perilous Plight—The Novel Method Used to Save Her.

From the Press, Ottumwa, Iowa.

Miss Lola Noble, of 416 East Maine Street, Ottumwa, Iowa, daughter of Mr. E. M. Noble, the shirt manufacturer, has accomplished a work which will not only benefit her, but undoubtedly be of service to many others. It was a praiseworthy undertaking, one which she may feel proud of and amply repaid for her indefatigable efforts.

A reporter of the Press, hearing of her successful achievement, sought an interview with her.

Miss Noble seemed cheerful, hopeful and in the best of health. Apparently she had not suffered any ill effects from her efforts, which were reported to have done much good.

About two years ago she accompanied her parents to the west, and resided among the mountains for several months. This was done in the hopes that her health might be improved, as she was suffering from anaemia. Instead of the change of climate benefiting her, she rapidly became worse, and her parents hastily returned east with her.

Reputable physicians were summoned, and exercised their skill, but it was of no avail. Her condition became worse, and her face assumed a ghost-like appearance. She was wasting away for want of blood, and what little she did have was watery and in a depraved state. Any slight exertion caused excessive fatigue and palpitation of the heart. She had no appetite, and the daintiest viands did not tempt her. Her condition was deplorable, and death seemed nigh. Many of her friends thought she was going into consumption.

Finally some of her friends advised her to try Dr. Williams' Pink Pills for Pale People, prepared by the Dr. Williams Medicine Company, Schenectady, N. Y., as they contained in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves.

They had learned of cases similar to hers which had been cured. The pills, they said, were inexpensive, only costing 50 cents a box, or six boxes for \$2.50, and could be had at any druggist's.

Miss Noble was reluctant to try them, for it seemed as if all possible remedies had been tried, and the expense had been considerable, without being benefited. Her friends were so enthusiastic regarding the good qualities of the pills, that she finally decided to try a box, and purchased one from E. M. B. Scott's drug store.

A decided improvement was noticeable after the pills had been taken, and she purchased some more. The change in her condition was so great that after taking four boxes of the remedy, she considered herself well, and stopped taking the medicine. But her severe sickness could not be cured so soon, and she was obliged to commence taking the pills again. After using a few more boxes, all traces of her fearful disease had disappeared. To-day she is the picture of health, her complexion being that of an ideally healthy young lady, and she is as active as in her younger days.

Her father was so much impressed with the marvelous improvement wrought in the health of his daughter through the merits of Dr. Williams' Pink Pills, that he too is using them, and is rapidly regaining his failing health.

Several have heard of Miss Noble's case and experience with these wonderful pills, and are using them with satisfactory results.

Mr. E. M. B. Scott, who is one of Ottumwa's prominent druggists, can testify to the wonderful improvement in the health of Miss Noble. He is having a large sale of these health restorers.

**\$22**

Buys from the Advocate a Sewing Machine that all our purchasers speak of in the highest terms. We pay the freight. Sold under a full guarantee. Made by one of the largest machine factories in the U. S. In addition, you get the Texas Christian Advocate for one year. Address  
TEXAS CHRISTIAN ADVOCATE, Dallas, Tex.



## NORTHWEST TEXAS CONFERENCE

(CONTINUED FROM FIRST PAGE.)

intelligent and strong, and a deep and lasting impression was made. These brethren were profoundly in earnest, and spoke with the utmost animation. Such zeal is the guaranty of success.

Bishop Granbery preached a capital sermon to the conference and people in the Methodist church Tuesday night. He preached on glorifying God in all things, and the immense audience listened with deep and pious attention. The Bishop seemed much stronger and more animated than he was when in Cuero. It is a great pleasure to listen to the earnest preaching of such a refined, cultured and devout Christian gentleman.

A memorial to the General Conference, embodying the suggestions made by Rev. W. L. Nelms in a series of articles in the Advocate, entitled "Some Needed Legislation," was adopted by a vote of 185 to nothing. This conference, together with the other Texas conferences, are fully and irrevocably resolved to protect their pastoral charges from the intrusion and intermeddling of roving evangelists. The lawless proceedings of last year will not be repeated again.

Many of the superannuated preachers attended the conference, and made tender and touching talks. The bearing of the brethren toward these old veterans was very filial and beautiful.

Rev. W. H. Vaughan, agent of the Orphan Home, irrepressible and irresistible, was very much at home among the brethren, and very much in evidence in many ways. Texas Methodism made no mistake in the selection of an agent. Vaughan is a providential man, called to meet a great emergency, and to establish a noble enterprise. He has been wise, faithful and indefatigable. In view of his fine record Texas Methodism can safely say: "Well done, good and faithful servant." By the way, let the Methodists of Texas take a collection on Thanksgiving Day for the Orphanage. Let it be a free will offering, over and above all assessments. Let our gratitude for national and personal blessings express itself not only in praise and prayer, but in abundant gifts to the cause of God and man. The little ones in the Waco home are the wards of Methodism. May they prove the beneficiaries of our bounty and love.

Rev. Emmett Hightower filled the pulpit at the Methodist church Thursday afternoon. He preached on the call of Abraham. He made several fine points. Ridiculing the idea that any man made a sacrifice when he gave himself to the ministry, he said: "All I gave up for the ministry was a bottle of whisky, two six shooters and a pair of bell spurs." He intimated that many of us had gained, even in a temporal sense, more than we had ever lost. He paid a beautiful tribute to the preciousness and power of the family altar.

Thursday night Uncle Dick Thompson preached a telling and effective sermon to a very large congregation. The sermon was in the interest of the Orphan Home. The preachers and people were in sympathy with the cause, and the good points of the sermon were quickly recognized and keenly enjoyed. The inevitable collection followed, and if it was in proportion to the excellence of the sermon it was a fine one. Bro. Thompson, though a superannuated preacher, is doing some of the best work of his life.

Rev. J. A. Hyder preached a sermon full of thought and animation on Friday afternoon. A large congregation enjoyed the discourse.

Prof. Switzer, President of Weatherford College, brought his young ladies and gentlemen to see the conference. As they filed in, two and two, they made a beautiful procession. The

conference felt very much gratified to know that so many young people were being educated under such favorable auspices. The Weatherford College is a great success, and the conference is proud of it.

The Bishop in his address to the class of the second year stressed the necessity for a faithful and efficient discharge of every duty. The minutiae and details of the work must be looked after. Drudgery must not be shirked. Drudgery is incidental to every form of professional and industrial work. It is a feature of the ministry. It must be done. No preacher can succeed who does not look after all the departments of ecclesiastical work.

Rev. Walter Spence was expelled from the ministry and membership of the Church, for holding and disseminating doctrines contrary to our articles of religion. The Bishop, in pronouncing the judgment of the committee, spoke very tenderly of the brother, and commended him to God and the word of his grace.

Friday night was devoted to the Church Extension anniversary. Hon. Asa Holt presided with his accustomed intelligence and efficiency. The speakers were T. J. Duncan, T. R. Pierce and W. M. Hayes. The speeches were brief and were kindly received. Dr. Hayes took the collection, which was up to the mark of former years.

Dr. W. B. Rankin, the agent of the American Bible Society, was introduced to the conference and made a brief address. He stated that one hundred and twenty-six pastoral charges had reported a collection for this cause, and offered fervent thanks therefor. He said that the Bible Society was greatly in need of funds in order to carry on the work. This society is indispensable to our missionary work, and the Church ought to sustain it.

Rev. J. T. L. Annis was sick and unable to be present at the conference. His absence was much regretted by the brethren. He is one of the leading members of the body, and always answers at roll call when possible. He has the sympathy of a large number of faithful friends.

Rev. W. L. Nelms and Rev. James Campbell were elected by a large vote, upon the first ballot, the former receiving 130 and the latter 129.

Delegates to the General Conference: Clerical: W. L. Nelms, James Campbell, S. P. Wright, John R. Nelson, E. A. Bailey, J. M. Barcus. Lay: Asa Holt, J. D. Robinson, G. H. Mulkey, D. S. Switzer, R. S. Hyer, J. W. Robbins. Clerical reserves: H. Bishop, E. A. Smith, W. F. Lloyd. Lay reserves: W. H. Lastinger, W. H. Knight, W. T. Ayers, B. H. Wood, E. T. Murchison, W. J. Barcus.

Four preachers had died during the year: M. Yell, W. R. D. Stockton, S. B. Ellis and C. D. Jordan. A very large audience assembled to honor these departed brethren. Memoirs were read and brief talks were made. Great grace rested upon the people. Each one of these brethren left a trail of holy light and blessed influence behind him.

Brownwood was selected as the place for the holding of the next session of the conference by an overwhelming vote. When the discussion was on it became so apparent that Brownwood was the choice of the brethren that the other places withdrew. The vote was unanimous, and Brownwood ought to appreciate her victory.

The Board of Missions held its anniversary Saturday night. This board is composed of intelligent and able men, who look with great conscientiousness and efficiency after the interests committed to their care. This conference assesses as much for domestic missions as for foreign. The anniversary was an occasion of much interest. The editor of the Advocate was honored with the privilege of speaking for this cause. Horace Bishop presided, and his introductory and concluding remarks were very felicitous.

The Sabbath morning dawned bright and pleasant, and immense congregations wended their way to the various

churches. We heard good reports from all the services. We doubt not but that deep and lasting impressions were made. The Methodist Church, as usual, was the center of attraction. The ordination of deacons and elders, the memorial service, together with the preaching of the Bishop, invariably draw large crowds. The Bishop preached a sermon at 11 o'clock that was much enjoyed. We heard great numbers express their profoundest gratification. It was unquestionably a fine service and contributed much to the edification and comfort of the brethren. The intervention of the Sabbath, giving leisure for thought and prayer, opportunity for rest and recreation, the songs, prayers and sermons, all hallow the occasion, eliminate the harsher elements and expedite and sanctify the business.

## MINUTE BUSINESS.

Minutes of the Northwest Texas Annual Conference of the Methodist Episcopal Church, South, held at Weatherford, Texas, beginning November 17, 1897; Bishop J. C. Granbery President; John M. Barcus, Secretary.

Question 1. Who are admitted on trial? James A. Walker, Richmond H. Helzer, George S. Slover, Luther B. Tooley, Benjamin Hardy, Henry L. Munger, Alfred D. Waddill.

Question 2. Who remain on trial? W. C. Hollingsworth, W. L. Childress, Robert B. Young, Willis P. Edwards, O. P. Kiker, S. A. Barnes, James A. Ruffner, Rufus B. Evans, William M. Lane, Bruce C. Meador, Wiley D. Johnson, John S. Huckabee, R. F. Byrd.

Question 3. Who are discontinued? None.

Question 4. Who are admitted into full connection? Marcellus H. Hudson, Samuel J. Rucker, James M. Wynne, Granbery E. Sandel, James L. White, Joseph W. Fort.

Question 5. Who are readmitted? Stephen W. Turner.

Question 6. Who are received by transfer from other conferences? H. C. Jolly, from Arkansas Conference; R. J. Crump, from Illinois Conference.

Question 7. Who are the deacons of one year? Charles E. Lindsey, B. F. Jackson.

Question 8. What traveling preachers are elected deacons? Marcellus H. Hudson, James M. Wynne, Joseph W. Fort.

Question 9. What traveling preachers are ordained deacons? Marcellus H. Hudson, James M. Wynne, Granbery E. Sandel, Joseph W. Fort.

Question 10. What local preachers are elected deacons? Oval P. Kiker, Jacob N. Broyles, Lee A. Clark, Henry E. Grimes, Joseph T. McKeown, James T. Hicks, Simon P. Ulrich, John L. Huckabee, Luther B. Tooley, James M. Maloy, Henry L. Munger, Kenneth M. Turner, C. Bruce Meador, William M. Lane, Robert A. Stewart (elected by North Alabama Conference), John L. Terrell (elected by Western North Carolina Conference).

Question 11. What local preachers are ordained deacons? Oval P. Kiker, Jacob N. Broyles, Lee A. Clark, Henry E. Grimes, Joseph T. McKeown, James T. Hicks, Simon P. Ulrich, John L. Huckabee, Luther B. Tooley, James M. Maloy, Henry L. Munger, Kenneth M. Turner, C. Bruce Meador, William M. Lane, Robert A. Stewart, John L. Terrell.

Question 12. What traveling preachers are elected elders? Jefferson D. Hendrickson, James H. Stewart, Benjamin R. Wagner, Robert A. Walker, John E. Stephens, William N. Curry, Charles S. Cameron, Lazarus W. Carlton, Robert B. Bonner, James L. Hollers, Thomas B. Hillburn.

Question 13. What traveling preachers are ordained elders? Jeff D. Hendrickson, James H. Stewart, Benjamin R. Wagner, Robert A. Walker, John E. Stephens, William N. Curry, Charles S. Cameron, Lazarus W. Carlton, Robert B. Bonner, James L. Hollers, Thomas B. Hillburn.

Question 14. What local preachers are elected elders? None.

Question 15. What local preachers are ordained elders? None.

Question 16. Who are located this year? W. M. Adams.

Question 17. Who are supernumerary? B. F. Jackson, J. W. Montgomery, B. F. Gassaway.

Question 18. Who are superannuated? Levi F. Collins, John Carpenter, T. W. Rogers, O. M. Addison, John Powell, A. Davis, J. J. Davis, William Price, Samuel Morris, E. L. Armstrong, P. W. Gravis, S. S. Scott, G. W. Swof-

ord, James Peeler, F. T. Mitchell, W. L. Harris, W. F. Graves, L. N. Reeves, J. P. Hulise, F. P. Ray, E. W. Simmons, D. T. Holmes, H. M. Glass, E. M. Sweet, R. W. Welborn, C. Rowland, H. W. Smith, Daniel Morgan.

Question 19. What preachers have died during the past year? W. R. D. Stockton, M. Yell, Charles D. Jordan, Levi W. Dennis.

Question 20. Are all the preachers blameless in their lives and official administration? All called and characters passed except Walter Spence, who was expelled for heresy.

Questions 21 to 28, inclusive, see statistical table.

Question 29. What amount is necessary for the superannuated preachers, and the widows and orphans of preachers? \$8000.

Question 30. What has been collected on the foregoing account, and how has it been applied? \$6452; applied to claimants.

Question 31. What has been contributed for missions? Foreign \$8676; Domestic \$8362.

Question 32. What has been contributed for Church Extension? \$1469.73.

Question 33. What has been done for the American Bible Society? \$445.30.

Question 34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders \$15,365; preachers in charge \$105,416.15.

Question 35. What has been contributed for the support of Bishops? \$2045.20.

Question 36. What is the number of societies, and the number and estimated value of church edifices? Number of societies 747; number of church edifices 383; value \$702,077.

Question 37. What is the number of pastoral charges, and the number and value of parsonages owned by them? Number of charges 206; number of parsonages 184; value \$153,164.

Question 38. What is the number and value of district parsonages? Number of district parsonages 10; value \$17,800.

Question 39. What are the educational statistics? Granbury College, value \$15,000; professors 6; pupils 150. Weatherford College, value \$25,000; professors 12; pupils 242. Polytechnic College, value \$25,000; professors 15; pupils 299. Southwestern University, value \$100,000; professors 18; pupils 425.

Question 40. Where shall the next

## ARE YOU A MINERAL?

There are Minerals in Your Blood. You Think You Belong to the Animal Kingdom.

And so you do, but your body contains minerals that are absolutely needed to keep you in health and alive.

You are like a quartz mine. There are veins of phosphorus, sulphur, magnesia, calcium, iron in your blood.

They are nerve and tissue foods, just as starch and meat are. What we call "poor" blood is nearly always the lack of one or more of these mineral physiological foods.

The rich, red, strength and nerve power in good, healthy blood is due to its vein of iron.

Pale people are poor-blooded people. They lack strength and stamina. They are nervous. They catch cold easily. They suffer from headaches, rheumatism, dizziness, sleeplessness, depression of spirits, fever, ague, general lack of health and vitality.

They may build up an iron constitution with Dr. Harter's Iron Tonic.

Swallowing an iron bar won't help you. A chemical salt of iron is needed, so that it can go through the natural chemical processes of your body.

Dr. Harter's Iron Tonic, a medicine which contains a new salt of iron, more easily dissolved into the blood and turned into strength than any other.

Dr. Harter's Iron Tonic makes you as strong as iron.

"Indianapolis, Ind., Aug. 20, 1897.

"Dr. Harter Medicine Co., Dayton, O.—Gentlemen: I desire to thank you for the benefits derived from the use of your Dr. Harter's Iron Tonic, but I am unable to find words to express my appreciation. For years I was troubled with dyspepsia and impure blood, was constantly troubled with that tired feeling, until I finally became a confirmed invalid. I tried a number of physicians of all schools, and a number of the advertised remedies for stomach and blood, but was unable to find anything to help me until I tried Dr. Harter's Iron Tonic. I was very much benefited by the first bottle, and by continuing its use I am now as well and healthy as ever, and I can not too highly recommend it. As a blood purifier and health builder it has no equal.

Very truly yours, W. K. BELLIS."

His experience is only one of thousands. Nature can do no wrong. A weak system craves iron.

Give it to it.

Sold everywhere.

Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O.

Dr. Harter's Little Liver Pills do the business.



session of the conference be held? Brownwood, Texas.

Question 41. Where are the preachers stationed this year?

#### GEORGETOWN DISTRICT.

S. P. Wright, P. E.  
Georgetown—J. G. Putman; Jno. F. Neal, supernumerary.  
Taylor—T. J. Duncan.  
Belton—M. K. Little.  
Temple, First Church—Jno. M. Barcus.  
South Temple Mission—J. M. Armstrong.  
Burnet and Marble Falls—W. M. Hayes.  
Liberty Hill and Leander—W. J. Lemons.  
Round Rock—J. T. Griswold.  
Granger—N. A. Keen.  
Bartlett and Holland—J. W. Story.  
Rogers—G. W. Harris.  
Moffat—Sam C. Vaughan.  
Salado and Corn Hill—S. J. Rucker.  
Florence—S. B. Sawyers.  
Bertram and Mt. Horeb—J. Haralson.

#### FORT WORTH DISTRICT.

G. S. Wyatt, P. E.  
Fort Worth, First Church—E. D. Mouzon.  
Missouri Avenue—J. S. Barcus.  
Mulkey Memorial—J. R. Morris.  
Peach Street Mission—E. T. Caton.  
Polytechnic College—J. G. Miller.  
City Mission—L. Z. T. Morris.  
Glenwood—S. A. Barnes.  
Trinity Mission—To be supplied by S. Richardson.  
Azle Circuit—H. P. Shrader.  
Smithfield Circuit—J. C. Carter.  
Grapevine Circuit—W. N. Curry.  
Cresson Circuit—L. W. Carlton.  
Arlington Station—E. V. Cox.  
Arlington Circuit—J. A. Walkup.  
Mansfield Circuit—L. W. Cain.  
Marytown Circuit—M. H. Major; W. C. Hollingsworth.  
Cleburne Station—B. R. Bolton.  
East Cleburne Circuit—G. E. Sandel.  
West Cleburne Circuit—To be supplied.  
Covington Circuit—C. E. Davis.  
Blum Circuit—O. P. Kiker.  
Colporter—L. Z. T. Morris.  
Polytechnic College—W. F. Lloyd, Pres't.

#### WACO DISTRICT.

James Campbell, P. E.  
Waco, Fifth Street—W. L. Nelms.  
Morrow Street, J. H. Wiseman.  
East Waco—C. L. Browning.  
Lorena Circuit—W. H. Terry.  
Bruceville Circuit—J. R. Steele.  
Troy Circuit—G. S. Clark.  
West Elm and Mott—J. H. Chambliss.  
Abbott Circuit—C. N. N. Ferguson.  
Pearla Circuit—C. S. Cameron.  
Moody—S. J. Vaughan.  
Boonville—C. E. Gallagher.  
Mt. Calm—R. H. Raymond.  
Mart Circuit—J. A. Ruffner.  
Aquila Circuit—To be supplied by L. A. Clark.  
Whitney—W. W. Dorman.  
Morgan—G. H. Hodge.  
Orphan Home—W. H. Vaughan.

#### WAXAHACHIE DISTRICT.

H. Bishop, P. E.  
Waxahachie—H. A. Bourland.  
Hillsboro—C. R. Wright; B. F. Gassaway, supernumerary.  
Ennis—E. F. Boone.  
Midlothian—T. G. Whitten.  
Itasca—J. H. Stewart.  
Italy—T. S. Armstrong.  
Alvarado—C. S. Field.  
Grandview Circuit—K. S. VanZandt.  
Venus Circuit—J. S. Davis.  
Sims and Glenwood—C. A. Evans.  
Ferris Circuit—M. E. Hawkins.  
Reigor Circuit—R. A. Ellis.  
Red Oak Circuit—J. W. Dickinson.  
Bristol Circuit—S. C. Littlepage.  
Avalon Circuit—W. A. Gililand.  
Milford Circuit—Supplied by J. T. McKee.  
Oseola Circuit—D. C. Ellis.  
Agent Texas Christian Advocate—G. W. Owens.

#### CORSICANA DISTRICT.

J. R. Nelson, P. E.  
Corsicana Station—M. S. Hotchkiss.  
Corsicana Circuit—R. B. Evans.  
East Corsicana Mission—C. B. Meador.  
Rice Circuit—B. A. Snoddy.  
Kerens Circuit—J. D. Crockett.  
Brandon Circuit—J. J. Canafax.  
Frost Circuit—J. P. Mussett.  
Blooming Grove and Cryer Creek—J. D. Odum.  
Barry Circuit—W. H. Crawford.  
Hubbard Station—John R. Henson.  
Dawson Circuit—A. T. Culbertson.  
Wortham Circuit—G. J. Irvin.  
Mexia Station—Sam E. Hay.  
Cotton Gin Circuit—M. L. Hallenbeck.  
Greensbeck Station—E. T. Harrison.  
Horn Hill Circuit—G. C. Summers.  
Thornton Circuit—J. M. Rond.  
Armour Circuit—C. G. Shutt.  
Missionary Secretary—John R. Nelson.  
Secretary of Education—Sam R. Hay.

#### DUBLIN DISTRICT.

E. A. Smith, P. E.  
Dublin Station—W. H. Matthews.  
Green Creek Circuit—A. B. Roberts.  
Stephenville Circuit—A. E. Caraway.  
Morgan Hill Mission—M. H. Hudson.  
Bluff Dale Circuit—J. W. Fort.  
Granbury—J. W. Adkison.  
Glen Rose Circuit—G. S. Slover.  
Iredell and Walnut—J. R. B. Hall.  
Duffau Circuit—J. H. Watts.  
Hico Circuit—R. B. Bonner.  
Carlton Circuit—M. M. Smith.  
Proctor Mission—J. M. Baker.  
De Leon Station—J. E. Walker.  
Gorman Mission—Supplied by J. C. Moore.  
Sipe Springs Circuit—C. H. Smith.  
Rising Star and Pisgah—C. D. West.  
Carbon Mission—E. J. Maxwell.  
Desdemonia—H. K. Agee.

#### ABILENE DISTRICT.

J. S. Chapman, P. E.  
Abilene—H. A. Roaz.  
Taylor County Mission—H. C. Jolly.  
Buffalo Gap Circuit—J. R. Elder.  
Truby Mission—L. L. Mills.  
Anson Circuit—J. A. Hyder.  
Baird—C. W. Irvin.  
Putnam—R. Heizer.  
Cottonwood Circuit—C. W. Young.  
Cisco—S. W. Turner.  
Eastland Circuit—R. S. Heizer.  
Albany and Moran—W. P. Garvin.  
Merkel and Sweetwater—E. Hightower.  
Roby Mission—J. H. Trimble.

Rayner Mission—R. F. Byrd.  
Colorado Mission—W. D. Johnston.  
Colorado Station—J. A. Whitehurst.  
Snyder Circuit—W. H. Harris.  
Big Springs—N. B. Bennett.  
Midland—W. H. Moss.

#### BROWNWOOD DISTRICT.

O. F. Sensabaugh, P. E.  
Brownwood—C. E. Brown.  
Indian Creek Circuit—R. D. Moon.  
Bangs Mission—D. C. Stark.  
May Circuit—R. B. Young.  
Santa Anna Circuit—John A. Wallace.  
Coleman—W. C. Hillburn.  
Glen Cove Mission—R. V. Galloway.  
Ballinger—W. M. Lane.  
Winters Mission—M. Mills.  
Robert Lee Mission—E. T. Bates.  
Decker Mission—B. J. H. Thomas.  
Goldthwaite and Mullin—Samuel Gay.  
Center City Circuit—W. K. Simpson.  
Lometa Circuit—G. F. Fair.  
Blanket Circuit—To be supplied.  
Comanche Station—S. E. Burkhead.  
Comanche Circuit—C. E. Statham.  
Fleming Mission—Supplied by J. W. Bowden.  
Mullin Circuit—Supplied by Frank Jackson.

#### GATESVILLE DISTRICT.

G. S. Hardy, P. E.  
Gatesville—C. V. Oswalt.  
Oglesby Circuit—J. L. Hollers; J. W. Montgomery, supernumerary.  
McGregor Circuit—J. H. Braswell.  
Crawford Circuit—N. M. McLaughlin.  
Valley Mills Circuit—T. B. Hillburn.  
Meridian—W. S. P. McCullough.  
Meridian Mission—G. D. Wilson.  
Jonesboro Circuit—A. P. Smith.  
Hamilton Circuit—W. B. McKeown.  
Evant Mission—To be supplied.  
Bee House Mission—H. L. Munger.  
Brookhaven Mission—W. P. Edwards.  
Killeen and Nolanville—F. M. Winburne.  
Coperas Cove—J. E. Stephens.  
Lampasas—W. B. Wilson.  
Lampasas Mission—A. W. Waddill.  
Coryell City Circuit—R. J. Tooley.  
Harmony Circuit—W. J. Jones.

#### VERNON DISTRICT.

C. W. Daniel, P. E.  
Vernon Station—Jerome Duncan.  
Quanah Station—W. B. Andrews.  
Childress Station—Benjamin Hardy.  
Chillicothe Circuit—C. M. Cooper.  
Mangum Mission—M. W. Rogers.  
Eldorado Mission—J. W. Kizziah.  
Altus Mission—A. P. Lipscomb.  
Harold Mission—B. R. Wagner.  
Crowell Mission—R. A. Walker.  
Seymour Station—W. D. Robinson.  
Seymour Mission—To be supplied.  
Benjamin Mission—J. L. White.  
Graham Circuit—G. W. White.  
Farmer Circuit—W. B. Ford.  
Throckmorton—L. G. Rogers.  
Haskell Circuit—M. L. Moody.

#### CLARENDON DISTRICT.

R. A. Hall, P. E.  
Clarendon Station—J. M. Sherman.  
Clarendon Mission—Supplied by J. P. Wheeler.  
Claude Mission—C. S. McCarver.  
Canadian Circuit—W. L. Childress; B. F. Jackson, supernumerary.  
Higgins Mission—Supplied by Paul Bentley.  
Amarillo Station—M. R. T. Davis.  
Amarillo Circuit—R. O. Eustace.  
Silverton and Tulla—J. W. R. Bachman.  
Plainview Circuit—Supplied by T. F. Robeson.  
Floyd Mission—H. A. Story.  
Matador Mission—R. M. Morris.  
Childress Mission—J. H. Walker.  
Memphis Circuit—J. T. Bloodworth.  
Wellington Mission—E. R. Wallace.

#### WEATHERFORD DISTRICT.

E. A. Bailey, P. E.  
Weatherford, First Church—R. C. Armstrong.  
Weatherford, Courts Memorial—B. M. Stephens.  
Weatherford Mission—G. A. Nance.  
Aledo Circuit—C. E. Lindsey.  
Springtown Circuit—J. T. Rascoe.  
Penster Circuit—W. E. Caperton.  
Whitt Circuit—A. Long.  
Mineral Wells Station—J. S. Tunnell.  
Millsap Circuit—J. S. Hucklebee.  
Santo Mission—L. B. Tooley.  
Lipan Circuit—To be supplied.  
Huckabee Mission—J. D. Hendrickson.  
Gordon and Strawn—I. E. Hightower.  
Ranger Mission—J. H. Harris.  
Ellasville Circuit—J. H. Wynne.  
Breckenridge Circuit—R. F. Dunn.  
Thurber Mission—To be supplied.

Transfers: W. J. Snow, to Southwest Missouri Conference; E. K. Bransford, to Memphis Conference; L. N. Crutchfield, to North Texas Conference; C. L. Ballard, to North Texas Conference; R. J. Crump, to Tennessee Conference; J. G. Freeman, to Kentucky Conference; W. T. Melugin, to Texas Conference.

#### REPORTS.

##### REPORT OF THE JOINT BOARD OF FINANCE.

To the President and Members of the Northwest Texas Conference, 1897:  
Dear Fathers and Brethren—Your Joint Board of Finance submit the following report:

We have received the sum of \$443 on account "delegates expenses to the General Conference," which, added to the amount raised last year of \$823.80, makes a total sum of \$1266.80, being \$167.20 less than our total assessment, all of which has been paid to our agents, Messrs. Barbee & Smith.

We have collected on account "Bishops' fund" a total sum of \$2045.42, being \$412.78 less than our assessment, which amount so collected we have paid to our agents, Messrs. Barbee & Smith.

The "Reserve fund" for last year, left with our Treasurer, was \$300, and during the year, from this reserve, the following amounts, and to claimants thereon, have been paid, to-wit:

Sister Charles D. Jordan .....\$50 00  
Sister John W. Sansom ..... 50 00

Leaving a balance of \$200 in the treasury.

We have received on account "conference

claimants" the following amounts: General collections \$6452.11; Publishing House \$726; reserve fund left over from last year \$200, and miscellaneous \$10.90, making a total sum for this fund of \$7389.01, which sum we have, after a most careful study, representation and earnest prayer, distributed to our claimants, together with the Colvin fund of \$18.80, received from the Publishing House, as follows:

|                                      |         | Colvin fund. |
|--------------------------------------|---------|--------------|
| Rev. O. M. Addison.....              | \$50 00 |              |
| Mrs. C. C. Armstrong.....            | 25 00   | 30           |
| Mrs. S. D. Aiken.....                | 100 00  | 30           |
| W. C. Brodie children (3).....       | 75 00   | 90           |
| Mrs. Jesse Boyd.....                 | 125 00  | 30           |
| Miss Grace Blackburn.....            | 97 00   | 30           |
| Mrs. W. G. Connor.....               | 25 00   | 30           |
| Mrs. J. Fred Cox.....                | 25 00   | 30           |
| Mrs. Mary C. Crawford.....           | 50 00   | 30           |
| Mrs. Martha Crabb.....               | 50 00   | 30           |
| Mrs. J. A. Compton.....              | 100 00  | 30           |
| Rev. Levi F. Collins.....            | 200 00  |              |
| Rev. A. Davis.....                   | 300 00  |              |
| Rev. J. J. Davis.....                | 150 00  | 30           |
| Mrs. T. A. Grant.....                | 50 00   | 30           |
| Rev. H. M. Glass.....                | 100 00  | 30           |
| Miss Hattie Gaskell.....             | 100 00  | 30           |
| Rev. W. F. Graves.....               | 300 00  |              |
| Mrs. G. W. Graves (7).....           | 275 00  | \$2 10       |
| Mrs. M. J. Hines (3).....            | 50 00   | 90           |
| Children of W. W. Henderson (5)..... | 147 00  | 90           |
| Mrs. James Hiner (4).....            | 100 00  | 1 20         |
| Mrs. J. T. Hosmer (4).....           | 275 00  | 1 20         |
| Rev. J. P. Hulse.....                | 100 00  |              |
| Rev. D. T. Holmes.....               | 100 00  |              |
| Mrs. J. M. Johnson.....              | 25 00   | 30           |
| Mrs. J. S. Lane.....                 | 100 00  | 30           |
| Mrs. S. A. Landin.....               | 25 00   | 30           |
| Mrs. James Mackey (2).....           | 150 00  | 60           |
| Rev. F. T. Mitchell.....             | 200 00  |              |
| Rev. L. K. Mullens.....              | 150 00  | 30           |
| Mrs. G. W. McWilliams.....           | 180 00  | 30           |
| Rev. Daniel Morgan.....              | 200 00  |              |
| Rev. L. N. Reeves.....               | 50 00   |              |
| Rev. F. P. Ray.....                  | 50 00   |              |
| Rev. T. W. Rogers.....               | 300 00  |              |
| Mrs. M. D. Reynolds.....             | 175 00  | 60           |
| Jer. Reese, Jr.....                  | 50 00   | 30           |
| Rev. S. S. Scott.....                | 50 00   |              |
| Mrs. Thomas Stanford.....            | 25 00   | 30           |
| Rev. W. H. South.....                | 100 00  |              |
| Mrs. R. H. Simpson (6).....          | 275 00  | 1 80         |
| Mrs. F. A. Mood (4).....             | 100 00  | 1 20         |
| Rev. W. P. Gravis.....               | 200 00  |              |
| Rev. Samuel Morris.....              | 150 00  |              |
| Rev. William Price.....              | 250 00  |              |
| Rev. H. W. Simmons.....              | 50 00   |              |
| Rev. E. L. Armstrong.....            | 250 00  |              |
| Rev. W. L. Harris.....               | 250 00  |              |
| Rev. E. M. Sweet.....                | 250 00  |              |
| Mrs. J. W. Sansom.....               | 250 00  | 1 70         |
| Mrs. S. B. Ellis.....                | 100 00  | 30           |
| Federal exp. Sister Walkup.....      | 40 00   |              |
| Reserve fund.....                    | 250 01  |              |

Total .....\$7389 01 \$18 80

Three of our claimants have died during the year: Rev. M. Yell, who left no wife or minor children; Rev. W. R. D. Stockton, who left a wife, and Sister J. W. Walkup, who left no minor child.

Some of the claimants on this board have not asked any appropriation at our hands, but have given room to more necessitous claimants, while we make no appropriations to some others because we do not regard their case as being necessitous.

The assessment against this conference, account "Bishops' fund," 1898, is \$2303.80, and we have estimated the amount necessary for conference claimants for 1898 at \$8000, and the shortage on delegates' expenses is \$167.20, which amounts we have apportioned to the several presiding elders' districts, as follows:

| District—        | Bishops' fund. | Conference claimants. | Delegates' expenses. |
|------------------|----------------|-----------------------|----------------------|
| Georgetown.....  | \$290 80       | \$1000 00             | \$21 00              |
| Fort Worth.....  | 277 00         | 980 00                | 20 00                |
| Waco.....        | 277 00         | 980 00                | 20 00                |
| Corsicana.....   | 277 00         | 980 00                | 20 00                |
| Waxahachie.....  | 277 00         | 980 00                | 20 00                |
| Dublin.....      | 129 00         | 480 00                | 10 00                |
| Abilene.....     | 129 00         | 480 00                | 10 00                |
| Weatherford..... | 129 00         | 480 00                | 10 00                |
| Gatesville.....  | 129 00         | 480 00                | 10 00                |
| Brownwood.....   | 129 00         | 480 00                | 10 00                |
| Vernon.....      | 116 00         | 400 00                | 9 00                 |
| Clarendon.....   | 70 00          | 240 00                | 5 00                 |

Totals .....\$2303 80 \$8000 00 \$168 00

We recommend that the Board of Missions be assessed \$120, the Board of Church Extension \$44, the Sunday-school Board \$15, and the Board of Education \$50, to defray the expenses of the conference journal.

All of which is respectfully submitted.  
JAMES M. ROBERTSON, Sec. and Treas.  
P. S.—These assessments are subject to change if a new scale is adopted.

##### REPORT OF BOARD OF MISSIONS.

Collected on Foreign Missions.....\$8717 44  
Collected on Domestic Missions..... 8396 46

(CONTINUED ON THIRTEENTH PAGE.)

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## OLD AND YOUNG

### A Copy of Our First Code.

We have in our possession a unique volume—our first Discipline. It is entitled the "Minutes of Several Conversations Between the Rev. Thomas Coke, LL. D., and the Rev. Francis Asbury and Others, at a Conference Begun in Baltimore, in the State of Maryland, on Monday, the 27th day of December, in the Year 1784, Composing a Form of Discipline for the Ministers, Preachers and Other Members of the Methodist Episcopal Church in America." This was the historic "Christmas Conference."

Passing the eye along its pages, it is clear enough that the small volume was meant for the guidance of apostolic men. Only heroes, worthy of any age of the Church, could have measured up to this code.

One of the evidences of the divinity of Jesus was the distance between his condition as an obscure peasant, without army, navy, treasury, or even a single soldier, and his calm command to his corps of a dozen plain persons to move upon the world, predicting its conquest. He was a madman or a God. He was not insane.

On the first page of this poor little pamphlet, Question 4 asks: What may we reasonably believe to be God's design in raising up the preachers called Methodists? The answer (recalling the handful of unknown ministers of the smallest sect in the country, and held in contempt) is the raving conceit of fanaticism or the utterance of men well nigh inspired. This little lot of roaming, poor, uneducated preachers make answer: To reform the continent and spread scriptural holiness over these lands! Remembering there were only about a hundred Methodist preachers in America at that time, the expedition "to reform the continent" has in it amazing faith and courage.

The answer to another question is pithy and blunt: The greatest hindrance to field preaching you may expect from rich, cowardly or lazy Methodists. On page 5 is a unique confession: The world says the Methodists are no better than other people. This is not true, but it is nearer the truth than we are willing to believe. The Discipline continues to depreciate their own piety: Personal religion, either toward God or man, is amazingly superficial among us!

Such was the rating of their consecration and life, when, in fact, they were scarcely a whit behind the apostles. Ware, who wrote of them, records his opinion from personal intercourse, that they were "dead to the world." How do we rank with such men of God! Lord, be merciful to us.

There are many items of a curious import. Here's one: Who does as he would be done by, in buying and selling, particularly in selling horses! Write him down knave that does not. And the Methodist knave is the worst of all knaves.

That sort of severe scrutiny "in buying and selling" nowadays would "write down" not a few as the "worst of all knaves." The Methodist, from the start, seemed beset with temptation to horse jockeying, which was the limit of his humble ventures.

These stern men dealt severely with themselves. Listen: We have a base, man-pleasing temper, so that we let men perish—go quietly to hell—lest we anger them! We blush to contradict the devil. Look around and see how many of them are still in apparent danger of damnation. And how can we walk and talk and be merry with such people, when you know their case? Methinks when you look them in the face you should break forth into tears. Bestir yourself. Spare no pains! The answer, or excuse, was that such hand-to-hand work for God would take time from "sermonizing, to use the modern phrase. Here comes the thundering reply: Gaining knowledge is a good thing, but saving souls is better. I would throw by all the libraries in the world rather than be guilty of the loss of one soul.

The preachers are directed to an-

tagonize "High-Heads, enormous Bonnets, Ruffles and Rings," which are mentioned as obstacles to membership. Marriage with an "Unbeliever" was sufficient cause for excommunication: "Whoever does this will be expelled." Heroic surgery!

They were earnest men who enacted such laws and executed them.

The Discipline lays down the rules for preachers. "Do not affect the gentleman. You have no more to do with this character than with that of a Dancing Master. Be ashamed of nothing but sin; not of cleaning your own shoes, or your neighbors."

By the bye, a preacher visiting Bishop Kavanaugh, looked out of the window and saw that genuine old saint blacking the shoes of his guest. The amazed man protested.

The preachers are forbidden to receive a "present" for marriage, funeral, or baptism. They are ordered "to rise at 4." There is a schedule for using their time. They are commanded to study. "No idleness is consistent with growth in grace."

Friday is prescribed as the fast-day. "Touch no tea, coffee, or chocolate in the morning, but half-pint of milk or water gruel. Dine on vegetables. Eat four ounces flesh in evening."

"Let your deportment be serious, weighty, solemn. Take care of anything awkward or affected, either in gesture, phrase, or pronunciation."

The elderly brethren will recall the custom of the seniors cautioning the juniors of any flaw in this respect. It was done from deepest interest. Fathers dealing with sons. It corrected defects. Few can avoid bad habits in speech and manner, unless aided by a faithful and wise monitor, unsparing in his review of your faults.

"Be merciful to your beast. Not only ride moderately, but see with your own eyes that your horse is rubbed and fed." How certain was the visit of the old circuit rider to the stable. No protestation that Jo, or Tom, or Ben had attended to the animal would satisfy. He saw with his "own eyes" to the currying, and a full trough. Being a few minutes late, a certain junior came to a church in Chesterfield forty years ago at a fast gait. Jesse Powers rebuked him. "Start in time. Never gallop."

"Take care that every society (Church) be duly supplied with books, particularly Kempis, the Instruction for Children, and the Primitive Physic, which ought to be in every house. Be active in dispensing Mr. Wesley's books." We remember well itinerants, after the sermon, opening their huge saddlebags and displaying their stock of books. The people bought then and there. We once owned a copy of the "Primitive Physic," a thin volume of queer remedies, up to date in Wesley's time, but much belated now, especially the "pills of cobwebs for chills." The alkaloid of the cinchona bark, unknown then, beats spiders' thread for agues.

"Vigorously but calmly enforce the rules concerning needless ornaments and damps."

We close by extracting this exhortation, always timely: "Let us pray for a desire of union. Let us never speak slightly of each other in any kind. Let us defend one another's character in everything, as far as consistent with truth."

Such the army code, the marching orders, the rigid drill of the devoted band. The one hundred itinerants of 1784 have become an army of tens of thousands, "reforming this continent." The story of their achievement is as thrilling as a romance of chivalry.—Baltimore Advocate.

### Blind Tom.

Blind Tom, the weak-witted sightless negro, whose phenomenal gifts as a pianist and whose unnatural powers of memory and mimicry were the wonder of the world some years ago, is now a gray-headed, infirm old man, living in retirement in a little cottage on the highlands of Navesink, on the New Jersey shore of New York bay, in charge of Mrs. Eliza Lerche, who was appointed his guardian several years ago. After the death of her first husband, John G. Bethune, who was Tom's manager nearly the entire time he was before the public, there was a long legal struggle between her and her father-in-law, James N. Bethune, who owned Tom and Tom's mother as slaves, and still claimed the sole proprietorship of the musician. Tom had been a valuable piece of property, and had brought him a large income for many years. It is said that he earned several hundred thousands of dollars, and Col. Bethune naturally objected to losing so lucrative an investment.

Justice Andrews, of the supreme court of New York, to whom the case finally came by appeal, decided that Tom was a free man, and permitted him to choose his own guardian, for, although over fifty years old, he was incapable of caring for himself, and Charity Wiggins, his mother, who still lived in Georgia on the old plantation where Tom was born, declined to accept the responsibility. In fact, Tom did not know his mother. He met her at the trial for the first time since his

childhood, nearly forty years before, when his musical genius was discovered and he was taken out for exhibition by his owner. Nor did he have sufficient intelligence to appreciate the relationship, and she, an illiterate negress, over seventy, was frightened by his outlandish gibberish and peculiar habits, for when he is away from the piano Blind Tom is a most repulsive animal. He has an abnormal appetite, his passions are strongly developed, and he has no respect for persons or places. He is simply an idiot, and his mother believed him to be possessed of the devil. With the instincts of a child, however, when Tom was made to understand that he must select the person who should care for him, he naturally clung to the lady who had cared for him most of his life, and the court recognized Mrs. Bethune as the natural and proper guardian. Shortly after she married Mr. Lerche, who had been her attorney in the litigation, and her circumstances are such that it is not necessary for Tom to return to the stage. She prefers to support him in idleness, and has him comfortably placed in a cottage, under the charge of a negro attendant, who seldom allows him out of his sight.

It is not probable that Tom will ever appear in public again. Although his peculiar faculties are retained, his health is feeble and his mind has weakened with age. He spends much of his time at the piano, playing his old pieces and practicing new ones, which he picks up as readily as he did years ago.—Chicago Record.



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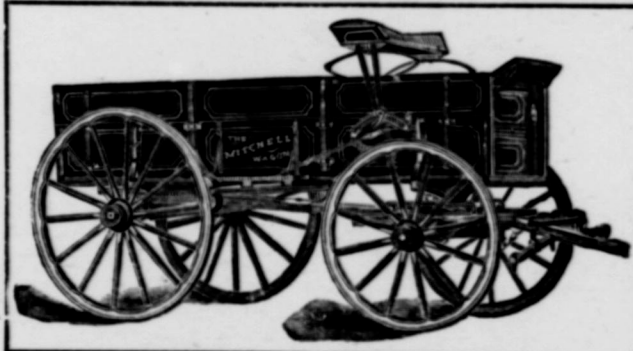
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## ...DEVOTIONAL...

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Think for a little of the excellence of that power which can set limits and fix bounds. It is a fine thing, indeed, to be able to say to one soldier, Go, and to another, Come, and to know that the one will go and the other come; but there are numberless times when the command must be Stay! and, instead of Advance, the order must be Fall back! Now take your stand by the man of power; can you hold your place? How varied and how mighty are those tendencies and impulses that need restraint! Singular servants are these, for some how, at some time, they seem to have developed out of instincts that were not illegitimate, but well born; passions that got their life in virtues, and grew rank and wild, until under tropic heat they exceeded normal bound, and blossomed forth with choking and poisonous bloom. Ambition, avarice, envy, hate, appetite, lust—no servants now, but slaves in victorious revolt, demoniac tyrants, whose domination is absolute, and whose only reward is remorse. As the trainer of wild beasts stands, with watchful eye and ready whip, in the midst of the crouching, snarling pack, his cry is, Down, Nero! Back, Satan! The master among men will not escape the struggle with vice and passion; he is no weakling, he enjoys no immunity from the uprisings of defiant lower nature, but he holds the passions in magnificent control. His command is Down! and he is obeyed. Not all at once is the power attained, but it is attained. The discipline that brings it we misname self-repression. It is no repression, but rather self-control, and self-control is self-development. This makes the man his own master, and is the first and indispensable step in his becoming a master among men.

Now, it is always characteristic of the true man of power, that, joined with his authority, is a sense of obligation. He realizes his place in the economy of the universe, and in that one who has attained the mark of leadership and mastership, there is, along with the consciousness of the position held, a fine humility, which is, perhaps, the last and conclusive test of the man of power. Greatness is self-consciousness, not in the ordinary sense of that phrase, but in the sense that denotes consciousness of its possession. There is a superb egotism in genius, usually misunderstood and misjudged by mediocre men, but as far removed as possible from self-conceit. Without this confidence in its power, even genius would remain inactive; in conjunction with this humility of spirit, it becomes the prime stimulus to its expression. Francis Bacon, in splendid assumption of his great endowment, could afford to say, "I take all knowledge to be my province;" but he also asserted that, before he summoned his magnificent powers to obedient effort, he had swept the whole field of human want and endeavor to determine first how he could best direct those powers for the service of mankind.

So it is ever with the really great man, the master among men: he is conscious of a vocation, a call. Not only is he placed in authority over men; he is himself set under authority to society, to State, to some serious and worthy purpose for men; and only as he recognizes allegiance to this ideal, only as he joins subordination with leadership, does he become truly great. There have been, indeed, thousands of mighty men in history to whom mastery has come in remarkable degree, who have tried to wield their power irresponsibly and independently of all obligation, moral or national; but those whom the world recognizes as its real leaders in action or in thought, its true masters in art, in literature, in common life, its ideal men of power, are those who have forgotten their personality in the duties of their sphere: who have, in no morbid fashion, but naturally, as a thing of necessity rather than a matter of choice, consecrated wholly, body, mind, and soul, to the purpose of their call. Without this spirit, no man becomes a leader of men; there is no

selfishness in greatness, no arrogance in power. Well may the poet exclaim:

"Yea, let all good things await  
Him who cares not to be great,  
But as he saves or serves the State."

—William Edward Simonds, Ph. D., in  
University Record.

## An Experience Worth Having.

A few days ago, while traveling in a train with a friend who has spent many years in the service of the Church, the conversation turned upon the more serious affairs of life. He had been speaking about the troubles that had assailed him during the year, when suddenly he said: "Nevertheless, I have not had an anxious moment for ten years. I have had burdens, grievous to bear; sorrows, heavy and sore; difficulties, numberless and vexatious; disappointments and embarrassments, of various sorts; but none of these things have corroded my heart, nor have they distressed me with anxiety."

Here was a man who has not the first tinge of fanaticism about him, and is not liable to be carried away by a whim or a sentiment. Life is a serious thing with him. But he lives in an atmosphere of spiritual serenity, because he has verified the sure promises of God. The exhortation of the apostle, "Be anxious for nothing," is full of common sense, but its value appears only in its practical application. When the Master said to his anxious disciples, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you; let not your hearts be troubled, neither let it be afraid," he uttered words that produce a marvelous composure of mind in many of his devoted and sincere followers to-day.

Undoubtedly there are people who will say that all this is the result of imagination; that this spiritual peace is only an impression that is likely to be dissipated when the tempests of life rage. But this is not so. That some do not understand how a child of God can be entirely free from anxiety with reference to the concerns of life is not at all strange. These spiritual experiences are understood only by those who are in spiritual accord with God, for it is literally true that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." If this "peace of God," which keeps the hearts and minds of God's children through Jesus Christ be a thing that "passeth all understanding," even that of those who are members of the family of God, it surely must be a thing beyond the comprehension of those who have not come into the heritage of faith and the fellowship of God's saints.

This exalted privilege of freedom from the cares of this world is within the reach of all. "Acquaint thyself with God, and be at peace," is an earnest entreaty to God's child to surrender himself to the teaching and leading of God. Most Christians fail to enjoy the rapturous delights of the spiritual life because they do not yield themselves wholly to the higher impulses of that life. They accept God's word, and in a measure make it a lamp to their feet and a light to their path, but they often hesitate to apply its teachings to their own experiences. The man who reads the words, "Cast thy burden upon the Lord, and he shall sustain thee," and does not immediately seek the peace that comes from obeying this exhortation, is robbing himself of a great blessing, narrowing the range of his Christian experience, and hindering the development of his spiritual life.

Every Christian, then, should be a partaker of this peace of God. It is possible for all to stand on this mountain top of spiritual aspiration, where the sunshine of God's presence is all-pervasive, where the atmosphere is clear and the spiritual vision sharp and its range extensive. There the Christian may stand serene and confident in the turmoil of his daily life.

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unmoved by the fury of the elements contending about him for temporary supremacy. There, an inspiration to those about him to strive after the better and higher things, he may stand—

"As some tall cliff that lifts its awful form,  
Swells through the vale, and midway  
leaves the storm;  
Though round its breast the rolling  
clouds are spread,  
Eternal sunshine settles on its head."

Such a Christian is a living commendation of the religion of Jesus, and bears constant testimony to the power of God to save him from the evil of this world, and to keep him saved.

His life is rich with the peaceable fruits of righteousness, which give further evidence of the fact that he has tried that word, and found it to be true, that says, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

Reach out after this blessing of the satisfying peace of God. It is for you; why not appropriate it? Get into spiritual harmony with God, that this grace may come to you, enrich your lives, and bring you into that blissful sphere in your Christian experience where there is surcease of anxiety with reference to the things of the life that now is, and of that which is to come.—Christian Advocate, New York.

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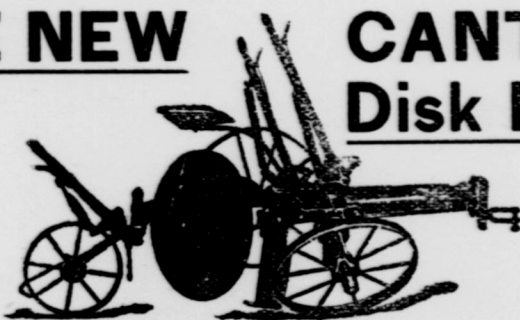
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## TEXAS ANNUAL CONFERENCES.

Held by Bishop J. C. Granbery.

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

The Advocate sewing machine has come. I am well pleased with it. It is a beauty, and runs easily. I think it equal to the \$50 machines. Respectfully,  
(MRS.) EMILY BILLS.

Davis, Texas.

## TEXAS PERSONALS.

Rev. E. R. Edwards, of the West Dallas M. E. Church, South, closed his conference at that station Sunday, Nov. 21. After an able sermon in the morning to a large and appreciative audience, the Ladies' Aid Society of that congregation, as a little souvenir of their high regards, Rev. Edwards and his estimable wife, presented them a silk quilt. The presentation speech was made by Mrs. Nannie H. Sidell. Bro. Edwards made a happy reply.

## LETTER FROM GILDEROY.

I am truly glad to see that we are to have a series of articles on some of the old English authors by Dr. Herbert A. Shands, of Georgetown, Texas. I do not want the readers to forget that Dr. Shands was born, bred, educated, graduated and Doctored in Mississippi. Mississippi is not as large territorially as Texas, but she is the first and best State in the Union, or I think so. It is a poor frog that will not croak for his own pond. I am proud of Mississippi, of her beautiful women and noble men. For this reason I follow with watchful eye her sons and daughters who move to other States. Dr. Shands was educated in Mississippi, and graduated from her university at Oxford. He then took a post-graduate course of three years, receiving from his alma mater his Ph. D. degree, the first man to receive that degree on Mississippi soil. I note this fact with pleasure and pride. This degree has been conferred on only two others since in this State. My friend, Hubert Shands, for Hubert he will be to me as long as I live, has fairly and honestly won all the honor and the title that has come to him. I was his pastor, and the pastor of his father's family, for four years. Hubert was a sound, healthy boy, and just as full of life as a turnip is of meat. This was exactly as it should be in every case. Boys ought to be boys with all their

might while they are young. It does me good and makes me real proud to see these choice articles in print, written by the native sons of this great State. The University of Mississippi has sent out a long line of great men, and many are now on the stage, and there are many more to follow in the years to come. Hubert A. Shands will be one of them—mark what I say. His first article, on Chaucer, who lived and wrought full five hundred years ago, is a choice paper—bright, sparkling, instructive and racy, and whets one's appetite for more. I am glad Dr. Shands is devoting his time and talents to the study of English and to teaching the same. He has begun to dig in a deep mine, and one full of the choicest ores. Many of us are so full of the present that we forget the past. Chaucer was good in French, better in Italian, and best in English. This fact is clearly set forth in this article. Dr. Shands knows much of English as she was, and more of English as she is, and he has some high notions of English as she is to be. The English may yet come to be a universal tongue. No other is so saturated with the Gospel of the Son of God. To know English well is to know Christ in part. He has come into the language, purified and enlarged it and made it his own. If the English speaking people are true to Christ the power of this language will continue to grow. "The Lord has need of it." I am sure you will give Dr. Shands plenty of room in your columns.

His father, Hon. G. D. Shands, is one of the first men of this State. He is gifted, pious and a devoted Methodist. On his feet before an audience he is a man of rare power. He also has the pen gift in a high degree. He served for some years as Lieutenant-Governor of this State. He is a splendid presiding officer and a fine parliamentarian. At this time and for some years he has been at the head of the law school in our State University. Yours,  
GILDEROY.

## ABEL STEVENS.

In Nashville Advocate of November 11, George G. Smith, in speaking of the respective merits of Abel Stevens' books, says: "He had many friends in the South, but I do not remember that he was ever with us." Mr. Stevens was a missionary to Texas in 1839. Jesse Hord, one of the old missionaries at that time, had Houston in his circuit as a monthly appointment. He says: "On my arrival I learned that two ministers had just arrived and had taken lodgings at a private boarding-house. Thither I went and found Mr. A. Stevens, accompanied by Mr. Hoes, agent for the American Bible Society. I made their acquaintance, and was very happy at this addition to the ministry of Texas. I immediately exchanged my boarding-house for theirs, kept by a Miss Moyan." Thrall's history, in speaking of Stevens and Hoes, says: "After spending a Sabbath in Houston, the two started across the prairie to the Brazos, mounted on Spanish ponies. To them the scene was new and exciting. The boundless meadows were covered with cattle, deer and an occasional wolf. Just at dark they arrived at the edge of the Brazos timber, and stopped for the night. The house was a cabin of one room, already occupied by a large family. They passed the night sleeping upon their cloaks on a puncheon floor. The next day they pushed on across the river and up toward Center Hill. Night overtook them: they got bewildered—lost. Carefully listening, they heard a human voice, and drawing near, recognized it as the voice of prayer. Paving still closer attention, they were surprised at the eloquence and appropriateness of the language used. They were at the house of Thomas Bell, one of Mr. Kinney's earliest converts, and he for whom the town of Bellville was named. Mr. Bell had procured of Mr. Alexander the works of Richard Watson, and had studied them until he unconsciously adopted the style and language of the great Englishman. After remaining a few months in Texas and preaching with great acceptability, Mr. Stevens returned to the North, to become the historian of Methodism."

A little further on, in the appointments for 1840, we find: "Brazoria,

Abel Stevens." Brazoria was the old capital of the Republic. Stevens did not go to the work, and his place was filled by Dr. O. Fisher. Also, Thomas O. Summers was for many years a missionary in Texas. H. G. H.

## EPWORTH LEAGUE NOTICES.

FROM KERRVILLE EPWORTH LEAGUE.

Our League at Kerrville was organized September 24, 1892, with seventeen members. We now have forty members, most of whom take an active part. We are progressing nicely in all departments of the League work. Mr. Henry Candlin, a most zealous worker, is our President. Miss Pattie Ruth Goodwin has charge of the Devotional Department. A devotional meeting is held in the church on each Sabbath afternoon, with a good average attendance and a fair interest taken by the members. We change leaders each Sunday, and vary the programme as much as possible. The Charity and Help Department is well conducted, under the management of A. Lycurgus Starkey. Miss Alice Starkey, our Third Vice President, very successfully conducts the Literary Department. Regular literary meetings are held monthly, with a splendid attendance. Our monthly sociables, which are both pleasant and profitable, are also well attended.

Our pastor, Rev. C. S. Mills, usually meets with our League, and is a great help to us. Mrs. J. H. Ward is our Treasurer, and looks after the finances of the League in a business-like manner. It is our earnest desire to see our League, by God's help, grow to be a mighty power for good in this place. JAMES PRITCHETT.

## TOPIC FOR NOVEMBER: THE CHURCH OF ST. PAUL.

December 5: Its Unity of Life and Hope.—Eph. 4:4-6.

Christ's Church is a unity. It is his body, and is made up of various members—just as the human body is. These members have not the same office—they are suited to different purposes; they do not look alike, nor are they used alike, but each in its own way contributes to the symmetry and perfection of the body. While they are distinct, they have many things in common.

They suffer together: If the hand is injured, the suffering is not confined to the hand, while the other members are unconcerned, but the other members share the suffering, and if the injury be severe, the entire body is disqualified for active work.

They are honored together: The skill of the hand reflects credit, not on the hand alone, but on the entire body. Thus the body is a unity, while it is made up of many individual members.

Thus the unity of the Church consists not in one name, or in one way of thinking, or in one form or mode of worship, but in one heart and soul. If the same spirit governs each member, then is the unity complete.

There are prevalent many unscriptural notions concerning Christian unity. It is very pitiable to see a religious denomination, so small and powerless as to be almost insignificant as a soul-saving agency, posing as "the Church," harping on the union of all Churches, their plan of uniting them being that all others accept their opinions and adopt their modes and ceremonies of worship.

Let us insist upon this scriptural idea of unity—that, while each member does its own work in its own way, all the members shall be directed by the Spirit of God, and inspired by a common purpose.

## THE UNITIES.

Notice the points of agreement common to all the members of Christ's body:

One hope. "Hope is here put for its object, the thing hoped for, the heavenly inheritance, to the hope of which we are called. All Christians are called to the same hope of eternal life. There is one Christ that they all hope in, and one heaven that they are all hoping for, and therefore they should be of one heart."—Henry.

One Lord: Christ, the great head of the Church, to whom all are subject, and whom all acknowledge.

One faith: In its essential points, the faith of all Christians is the same.

They all believe the Gospel, as containing the doctrine of Christ; they all exercise the same faith in Christ, and by it are saved.

One baptism: The essential fact in baptism is the application of water in the name of the Father, and of the Son, and of the Holy Ghost, as a badge of our profession of, faith in, Christ, and as the outward sign of grace bestowed upon the inner man. The mode of its application is unimportant; therefore Methodists do not contend for mode; they are no formalists; but in all that is essential to true baptism they are at one with all true Christians.

This may be referred also to the baptism of the Holy Spirit, cleansing the heart and furnishing power for service, upon which all members are alike dependent.

One God and Father: The great God, the creator of all things, is the Father of those who become members of the body of Christ—their Father, not only by creation, but in a special and tender relationship.

Above all: Glorious and perfect in his nature, and exalted in his dominion.

Through all: Being present with all, providing for all, supporting all.

In you all: "Making your hearts the temples of the Holy Ghost."

With so many unities, we have ground of agreement sufficient to enable all to live and serve in sweetest accord.

With such a rich heritage in common, let us strive to be of one heart and one soul.

## TRANSFORMATION.

The word "transformed," which St. Paul uses in Romans 12:2—be ye transformed by the renewing of your mind—is full of meaning. The word literally means metamorphosed. It means more than changed. It means turned into a new substance, a new life. It is exactly what happens when the earth—the dull, dead sod that has no shape, no beauty, no fragrance—gives itself up to the seed that lies within it, and it is transformed into the life, and beauty and worth and fragrance of the flower. The earth must be earth, and earth only, for ever and ever, until it gives itself up to that seed. But thus surrendered, it rises into the wonder of the stem; it is fitted to drink in the rain and sunshine; it unfolds itself in the beauty of the flower and the ripened fruit. It is transformed. And thus man gives himself up to good, and is transformed into the likeness of God—made partaker of the divine nature. This is the wonderful, the awful word that is spoken concerning us.—Mark Guy Pearse.

## THE GREAT CORONATION.

"I was in London when Victoria was proclaimed queen of England," said the genial Dr. Abel Stevens, as we sat chatting one morning on the vine-shaded porch of the Abbotsford Inn. The king had died, and in the gray dawn of the morning, Victoria had been awakened and informed of the fact that she was England's ruler, and she had begged her grace, the archbishop, to pray that God would give her grace to perform her high and exalted duties to his glory and the good of her people, and together they had knelt in trustful prayer; and now, the day having fully dawned, a crier in costume, with trumpet in hand, went through the city, and, stationing himself at advantageous points, made proclamation in loud voice (having blown on the trumpet to arrest attention) that Victoria was henceforth England's sovereign.

The coronation did not occur until some time subsequently, and the good doctor stated that he was not present at its occurrence; but it was my privilege to congratulate him on the fact that he will be present on the occasion of the coronation of the King Jesus. With moistened eyes and tremulous lips, he responded, "I hope so." Yes, indeed. And what will it be to be there? The King: the consummate flower of our humanity, God's son, and the son of man. The company: angels and seraphs. The singing: superbly glorious, in which higher notes will be struck than were ever reached by nightingales of song on earth. The song: that of Moses and the Lamb. The chorus: "Alleluiah! Alleluiah! The



Lord God Omnipotent reigneth!" What wide acclaim! What royal welcome! What sweep of vision! What

But see! Look yonder! See that white-robed throng! Who are they? Listen! "These are they which came up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They shall hunger no more; neither thirst any more;" hungerings and thirstings and buffetings they have had, but they are all in the past; now fountains of waters are at hand, and "God shall wipe away all tears from their eyes."

No wonder Bernard of Cluny sung of

"Jerusalem the golden,  
With milk and honey blest,  
Beneath thy contemplation  
Sink heart and voice oppressed.

O sweet and blessed country,  
The home of God's elect!  
O sweet and blessed country  
That eager hearts expect!

Jesus in mercy bring us  
To that dear land of rest,  
Who art with God the Father,  
And Spirit ever blest."

—Rev. S. L. Hamilton, in Western Advocate.

Ease of movement depends largely upon the element in which a man moves. One who dons the suit of a diver, with heavy weights attached to back and breast and each foot, and a helmet that threatens to crush his head, is no longer fitted to move freely in an atmospheric element. When, however, he finds himself immersed in the sea, his ease of motion returns, and he experiences such a buoyancy that the sensation partakes of the lightness of flying. It is when loaded by weights of care and anxiety, the sorrows and burdens of life, that a man needs to find God as the surrounding and supporting element of his life. He will find it impossible to sustain the weights bound on foot and back and breast, unless he turns to God and lives in the upholding atmosphere of his love. And it is perhaps true that we are not fitted to live and move in God until our light and trivial natures are chastened and weighed down with that which prepares us for the uplifting power of his loving presence.—S. S. Times.

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The above letter is similar to thousands received and constantly coming in.

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### EAST TEXAS CONFERENCE.

At the third Quarterly Conference of Rusk Station, Palestine District, the following resolutions were unanimously adopted:

Whereas, our beloved pastor, Bro. V. A. Godbey, is closing out his third year at this station, and

Whereas, it is a fact that he has given us three faithful, active and effective years' work, not only acceptable to his own people, but to others, therefore,

Resolved, That the untiring, energetic three years' work by Bro. Godbey and his ever faithful Christian wife in this community and for the good of our people and the cause of the Master at Rusk is appreciated beyond expression.

Resolved, That if the Annual Conference in its wisdom and judgment could do so without confining his usefulness as a spiritual educator too much, or to his financial injury (which sacrifice we would not ask) we would be pleased to have him returned to Rusk.

Resolved, That, in case he is not returned to us as pastor of Rusk Station, he be put on Palestine District as presiding elder.

Resolved, That it is a pleasing thought with this Quarterly Conference that during the entire four years' service of our presiding elder, Rev. L. M. Fowler, we have had pleasure and profit in meeting him at the different conferences, at each of which he has not only looked well to the Church and her interests, but his impartial rulings, his assistance and interest in our meetings, in our church building and our general welfare has been noted and fully appreciated by our people, and especially by our official board.

J. R. MILBURN,  
Secretary Quarterly Conference.

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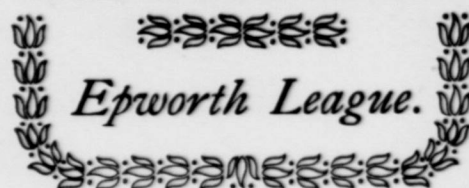
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#### TO THE THIRD VICE-PRESIDENTS AND SECRETARIES.

Dear Leaguers: During the first part of September I addressed a circular letter to you in regard to collecting and forwarding the five-cent assessment for State League expenses, but I am sorry to say responses are coming in very slowly indeed; so let me urge you again to collect and send in this assessment as soon as possible.

It will take money to carry on the work the Executive Committee has planned to do, and they are depending on you to raise the necessary amount. Trusting this call will meet with a hearty response, I am, yours fraternally,  
W. P. WALLACE,  
Treasurer State League.

Kyle, Texas.

#### NOTE.

Prof. C. C. Cody, of Southwestern University, Georgetown, Texas, has written a pamphlet, entitled "How to Organize and Conduct the Literary Department of the Epworth League." This little booklet should be in the hands of every preacher and local Third Vice-President in the State. The peculiar characteristic of this pamphlet is that its helpfulness lies in the fact that it helps. It covers the entire work of the Literary Department, and is brimful of practical suggestions. It is devoid of the weary drip about the importance of the Literary Department that we have been hearing ever since the League was organized and tells us what we have all been wanting to know for so long a time—"How to conduct the work." Whether this pamphlet is sold or given away, I can not say. It would be well to write Prof. Cody.

Brenham, Texas.

#### FROM CHINA.

The following letter from Rev. E. Pilley, our first Texas League missionary, to Dr. Lambuth should be read by every Leaguer in Texas. This is a good report and spiritual. It breathes a spirit of consecrated devotion and loyalty to Christ:

Nanzing, Sept. 18, 1897.

Dear Dr. Lambuth:

I have just returned on my last round of the work before conference. The year has been one of much pleasure and happiness. Of course, there are the dark and rough places in one's life and work, especially here in China. But truly the light has outshined the darkness, and the smooth has leveled down the rough. We thank God for his goodness and take courage. We feel there is much to be thankful for. While we do not see any extraordinary forward movement, yet there has been a steady advancement along all lines. I think the time was never more promising than now for a great turning to the Lord. On my last round I went to two places in the country where we have no chapel, but their houses were open to me where I preached to a large number. They were all as quiet and attentive as if they had been Christians. Last Tuesday night at Dongding-san the chapel was crowded, not room for all who came, and they seemed to listen so as to catch every word. Scarcely a person left until the service closed. "Surely the Lord was in the place and we did know it." We feel very feeble in trying to preach to them, knowing so little of the language, but this should only so much the more remind us that the Lord is our strength. The more we get into the work the more we like it, but at times we almost stand and tremble, seeing such a vast territory with but the one missionary and its thousands of people, and no way of hearing of the Word of Life except through myself and native pastor. We know the Lord is not slack concerning his promises, and his word will not return unto him void.

We have had very good weather this year, and enjoyed the presence of the Lord much. We give God praise and thanks for all his goodness and his wonderful works to the children of men. Yours in Christ,

E. PILLEY.

#### FROM ALLEN AND LEBANON.

Have organized an Epworth League of twelve members at Lebanon, one of my appointments, eight miles from Allen. F. M. Daughtry, President; Prof. J. T. Teel, First Vice-President;

Sister Lou B. Smith, Second Vice-President; Miss Clyde Elkins, Third Vice-President, and Noel Smith, Secretary. We expect them to become successful League workers. We have also put into the League at Allen a few books as a circulating library. By this plan a Leaguer, for one dollar, may read a dozen books. The influence of good books on our young Leaguers will certainly be of great benefit. Eternity alone will reveal the fullness of the harvest that may grow from a germ like this. We also have a reading club, just begun, to meet every Monday night at some private residence. This promises to be both entertaining, instructive and edifying.

S. L. BALL, P. C.

Once upon a time a very huge and ancient apple tree in an orchard set forth a suggestive parable in the face of passers-by, if those who ran but chose to read. An immense branch, broken from the trunk, but not severed from the root, was cast upon the ground by the high wind. There it lay along, the size of a tree itself, like a defeated giant, but not defeated after all. Its object was to bear fruit, and bear fruit it did. The tiny apples with which it was covered when it fell grew apace and ripened, in spite of the fell disaster which had visited the branch. It still had vital connection with the root, though torn from the trunk. The tree was marred, the branch broken; but in spite of all it fulfilled its mission. Beauty, symmetry, a conspicuous place high in air among the other branches, were not essential, although desirable. The vital thing—connection with the root—insured the life and fruitage.

So a maimed life, cast from its high place, injured by some sharp stroke, but not destroyed, may still be fruitful and also fair; may live in the sunlight, gladden the eyes and enrich the lives of others, if, at the root, there is still vital connection with the Infinite Source of life and love.—Julia H. Johnson, in "Bright Threads."

Every boy thinks his mother is the best woman on earth—and they are all of them right, too.

#### HEART DISEASE.

#### SOME FACTS REGARDING THE RAPID INCREASE OF HEART TROUBLES.

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Heart troubles, at least among Americans, are certainly increasing, and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomach, of poor digestion.

Real, organic heart trouble is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by branches of the same great nerve, the Sympathetic and Pneumogastric.

In another way, also, the heart is affected by that form of poor digestion which causes gas and fermentation from half digested food; there is a feeling of oppression and heaviness in the chest, caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, makes it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart troubles is to improve the digestion and to insure the prompt assimilation of food.

This can best be done by the regular use, after meals, of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found at most drug stores, and which contain valuable, harmless digestive elements, in a pleasant, convenient form.

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### FOURTH QUARTER—LESSON 11, DEC. 5.

#### CHRIST'S HUMILITY AND EXALTATION.

PHIL. 2:1-11.

Golden Text—"Let this mind be in you, which was also in Christ Jesus."—Phil. 2:5.

Time—During his first imprisonment at Rome, in the late autumn of A. D. 62, or the early spring of A. D. 63, from his own hired house, St. Paul wrote his Epistle to the Philippians.

Occasion of writing—During St. Paul's early ministry in Europe, soon after he had founded the Philippian Church, these brethren showed their love for him by sending him gifts for his support. Twice while Paul was at Thessalonica, and once while he was at Corinth, they remembered him in this way. So he writes them in this letter: "For even while I was in Thessalonica, ye sent once and again, to relieve my need." And the Church at Philippi is the only one that showed their love in this way: "And you yourselves know, Philippians (he writes), that in the beginning of the Glad Tidings, after I left Macedonia, no Church communicated with me on account of giving and receiving but you alone." (Phil. 4:15.)

And now they remembered him in his prison at Rome by sending Epaphroditus, a special messenger, to bear him another gift which might relieve his wants.

In a most touching way he refers to this proof of their thoughtful and tender regard: "But I rejoiced in the Lord greatly that now at length ye revived your thinking of me; although also ye were thinking of me, but ye were lacking opportunity." For them to think of Paul was to minister to Paul's wants; but for the past few years, during Paul's journeys and imprisonments, they had lacked opportunity to send their gifts. But now their care for him had flourished again. The literal meaning of Paul's word, "anathallo," here rendered "flourished," is "to put forth fresh shoots." Mr. Cowles says the word is specially significant of beauty and fitness. "Ye have blossomed out again, as if for a new set of flowers and fruitage." Thus the thoughtful care of the Philippian Church was like a fruit-bearing tree, just waiting for the season of opportunity, when it should send forth new shoots and clothe itself with blossoms and fruit again.

It was this gift, sent by Epaphroditus, that called forth St. Paul's letter to them, which was borne back by the messenger who had brought their gift.

And what beautiful flowers and fruit are here—the gift of the Philippians to Paul, and Paul's letter to the Philippians!

#### LESSON—EXHORTATION TO UNITY.

V. 1—"If there be, therefore, any consolation in Christ." In the first clause, says Mr. Cowles, the word "consolation" should be "exhortation." "If then you can be exalted or exhorted in Christ." In Matt. 18:32 the word has this meaning. By all the motive or power there is in Christ Jesus, St. Paul here exhorts the Philippians to oneness of mind and mutual love.

This Church had been marked by great beauty of character and harmony of Christian life. In this respect it approached the highest standard. But there was a disagreement between Euodia and Syntyche, two prominent women in the Church, and from them the evil of party strife already may have been spreading out. In any event, either to cure or forestall a spirit of dissension, St. Paul here exhorts them to Christian unity with great force and earnestness. If there be any entreaty in Christ Jesus; any comfort of love, the consolation which springs from mutual love; if any fellowship of the Spirit—communion in the Holy Ghost; any bowels and compassion—pity and tender mercies. All these things belong to true Christian unity, and they are great blessings and mighty arguments for that oneness to which St. Paul is urging them.

"Fulfill, then," he says, "my joy." Make my joy complete, by being like-minded, having the same love, being of one accord—of one mind. "The same mind"—holding together the same great essential truths of the Gospel, and being of one heart, animated and filled by the love of Christ. Such peaceful unity and harmony among Christians would fill to overflowing the great apostle's cup of joy. And the same spectacle of love and harmony now fills every true pastor's heart with gladness and joy.

#### THE TRUE SPIRIT OF WORK.

V. 3—"To secure this oneness of mind and heart there must be a true spirit in all Christian work. Nothing must be done in strife—which always springs out of selfishness, never from love—nor in vainglory, personal vanity, desiring to win praise and excite admiration. Nothing can be further from the true spirit of Christian work than strife and vainglory. And yet how much work among Christians, and in every department of Christian activity—teaching, preaching, giving, writing, and even prayer itself—how much is tainted by a spirit of strife and vainglory? Instead of vanity and strife, the true spirit is humility and love. In all Christian work, in lowliness of mind, let each esteem others better than themselves. His own defects, his own sins, the Christian must know, while his mind will base its estimate of others chiefly upon their manifest good qualities. What thorough Christian, from self-knowledge does not feel St. Paul's saying, "Less than the least of all saints." Let others have the honors and high places. "In every person there are some things to which others can look up." Then look not every man on his own things, but every man also on the things of others. This is the true Christian spirit, which should pervade all the relations and affairs of life. The good of others, not our own good alone. Give

the Spirit full play, and it will soon regulate all the commerce and all the business affairs of the world. This was the point of view of Jesus, looking on the things of others, ministering unto others. The universal and perfect sway of this unselfish spirit is the conversion of the world to Christ.

#### THE MIND OF CHRIST.

V. 8—"Let this mind be in you which was also in Christ Jesus. He is our exemplar, and in mind—that is, in spirit, temper, disposition—we are to be like Christ. Thus chiefly, not in outward things, but in spirit, are we to imitate our Lord. His mind is to be in us. We can not do the works of power which he did, but we can always do our work in the same spirit of lowliness and love which characterized him. And here St. Paul points out one great quality of His mind. He was in the form of God, the brightness of His glory, the express image of His person, possessing the very nature and essence of God. "And thought it not robbery to be equal with God." It was no robbery of the infinite glory and perfection of God for Christ to be equal with him. "But He made himself of no reputation"—veiled His glory, and emptied Himself, used His high estate "as an opportunity, not for self-exaltation, but for self-abasement." "And took upon Himself the form of a servant, and was made in the likeness of man," and as a man lived and served, laying out Himself in ministries to others. It was infinite condescension thus to empty Himself, and clothe Himself in the form of a servant. But more than this, He humbled Himself as a man. His human nature was essential to this humiliation. "And became obedient unto death, even the death of the cross." He could go no lower down than this. The very manner of His death was itself a great humiliation. And he was obedient unto this. It was a voluntary death, the sacrifice of obedience. "Thy will be done"—Christ's will coinciding with the will of God.

#### GROUND OF EXALTATION.

Vs. 9-11—"Wherefore"—for the reason stated, the reason of His humiliation—"God also hath highly exalted Him." In His humanity He had proved Himself worthy of all trust and all honor. "And gave Him a name which is above every name." And that is the name Jesus or Savior. This name is the highest name ever known to men or to angels, given because of the character and work which deserved such high distinction. Of all His names, Jesus is the most exalted name. He saves His people from their sins.

That at the name of Jesus, Savior, every knee should bow, of things in heaven—all that is in heaven—and things in earth—all men and all forces shall own the rule of Christ. He is head over all things to the Church. And things under the earth. "The secret and hidden powers of nature. Or it may mean the dead, good and bad, and the demons of the lower regions, whose defeat will exalt the Conqueror." Thus all heaven and earth shall join in the recognition of the power and glory of the name of Jesus. "And that every tongue should confess that Jesus Christ is Lord"—and therefore is entitled to the obedience and worship of his followers. He rules in and over his saints. And rules over his enemies. All tongues are to confess the Lordship of Jesus. And this to the glory of God, the Father. In the work and character of Christ, and in his Lordship over saints, the glory of God is revealed. His love, his power, his wisdom, all are manifest in the great plan of human salvation. And the Lordship of Jesus, the subordination of men and angels and forces to him, belongs to this great movement and plan of infinite love. Thus the confession of the Lordship of Jesus brings glory to God, the Father. God intended that Jesus should be Lord, and in the acknowledgment of this great truth the purpose of God is realized and declared.

#### APPLICATION.

In this lesson are many suggestions of great practical value to the Christian. (1.) In all his existences, St. Paul pleaded with his Churches for a spirit of unity and mutual love. The temper that makes for peace and sustains peace should be a characteristic of every Christian. The one life of Christ which is in all his members is the ground and source of this unity. All live in Him and by Him. All by one Spirit have been baptized into one body. And this oneness is essentially not a oneness of form or opinion, but of spirit, purpose and service.

On the other hand, strife and vainglory mar the Christian character, and distract and weaken Christian service. In the Church at Philippi it was Euodia and Syntyche—two prominent and godly women—who disagreed. "I beseech Euodia and I beseech Syntyche"—making it as emphatic as possible—"to be of the same mind in the Lord." Strife and vainglory do not belong exclusively to men. Euodia and Syntyche still find their way into woman's work for

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women. St. Paul's letter to the Philippians is a good one for Christian women to read. (2.) Jesus is our great example in humility. From his throne to the cross measures his infinite condescension. True humility is always an estimate of one's self in his relation to God and mankind. It is not a weak virtue, nor is it founded in an underestimate of one's true gifts and worth. It is the true balance of the mind as it faces the infinite greatness and glory of God, and the helplessness and imperfections of man.

In the human heart, true humility is the fruit of the Spirit. Knowledge discloses the real ground of humility, meditation on the great truths of God and man in their relation to each other strengthens and deepens it, but only the gracious Spirit of God makes it possible to weak and vainglorious human nature.

Humility is characteristic of strong men, and well consists with courage, magnanimity, and all manly virtues. Humility is also the pathway to larger service and exaltation. "He that humbleth himself shall be exalted." Humility implies such facing and recognition of the truth, such self-possession and dependence on God, and such use of the powers given, as prepare its possessor for higher service and larger responsibility. It implies trustworthiness.

(3.) The spirit in which we do our work is of supreme importance. In fact it is not what we do, but also the spirit in which it is done, that gives our service value. Read the great chapter on love, in the thirteenth chapter of First Corinthians, and see. The Christian should constantly guard the spirit of his work, and see that a true regard for others—"looking on the things of others"—and true love pervades it through and through.

(4.) The infinite honor which crowns the name of Jesus indicates the great practical truth which every Christian should realize in his heart: Jesus the Savior—my Savior! He saves me from sin! No other view of Jesus can take the place of this. And this truth, to be satisfactory at all, must be felt and attested to our consciousness. Christ in us the home of glory. The Son of God revealed within us. Christ our life—we live because he lives. And this view of Jesus can take the place of this, proper view and service toward man. "I am the Savior of all, and all need his salvation. Knowing men in their relation to Jesus as sinners, needing salvation, our great work is to bring men to Jesus, that they may be saved."

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Harold von Mickwitz, Director of the Conservatory of Music, was a pupil of Leschetizky, who is recognized as the greatest living teacher of piano. Mr. Mickwitz was a classmate of Paderevski, and is personally recommended by the above artists, Fannie Bloomfield Zeisler and Victor Herbert. Mr. Mickwitz is probably the only authorized exponent of the celebrated Leschetizky method in the South, and those who desire the best advantages will do well to take notice.

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

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

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

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

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

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

**DR. J. B. SHELMIER**, Practice Skin, Genito-Urinary and Rectal Diseases. Rooms 507-508 North Texas Bank Building, Dallas, Texas. Office Hours: 8 to 1; to 5 p. m.

#### BELLS.

**Buckeye Bell Foundry** E. W. Vanduzen Co., Cincinnati, Ohio. Best Pure Cop. Church Bells & Chimes. Highest Award at World's Fair. Gold Medal. Mid-winter Exp'n. Price terms, etc., supplied free.

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## WOMAN'S DEPT

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

### A THANKSGIVING HYMN.

O Thou, whose bounty fills my cup  
With every blessing meet!  
I give Thee thanks for every drop,  
The bitter and the sweet.

I praise Thee for the desert road  
And for the river side;  
For all Thy goodness hath bestowed  
And all Thy grace denied.

I thank Thee for both smile and frown  
And for the gain and loss;  
I praise Thee for the future crown  
And for the present cross.

I thank Thee for the wing of love,  
Which stirred my worldly rest;  
And for the stormy cloud which drove  
Me, trembling, to Thy breast.

I bless Thee for the glad increase  
And for the waning joy;  
And for this strange, and settled peace  
Which nothing can destroy.

—Jane Crewdson, in the Evangel.

### WEEK OF PRAYER, W. F. M. S.

The week of prayer for the auxiliaries in Dallas will be deferred one week on account of the meeting of the North Texas Annual Conference in the city on the 24th instant. The week will be observed as follows: Tuesday, November 30, with Oak Cliff Auxiliary; Wednesday, December 1, Trinity Church Auxiliary; Thursday, December 2, Haskell Avenue Church Auxiliary; Friday, December 3, First Church and Ervay Street Church Auxiliaries, at First Church. These meetings will be held each afternoon at 3 o'clock sharp in each church as indicated. Sisters, let us do our duty—be prayerful and punctual in the observance of the week—God has been so good to us.

MRS. R. W. THOMPSON,  
Dis. Sec. Dallas District.

Dallas, Texas.

### W. P. AND H. M. SOCIETY—ENNIS AUXILIARY.

I have been requested by our President to write an account of our week of prayer for the Woman's Department of our dear old Advocate. The duty is a pleasant one. Every student likes to speak of his Alma Mater; every pastor delights in talking of his particular charge, so there is a genuine pleasure felt in telling you of our beloved society at this place.

When we met to arrange for our meeting our President, ever alive to the interest of our society, urged that in accordance with old Methodist custom we observe the Friday before our meeting as a day of fasting and prayer for God's special blessings upon the services of the following week. This sent us to our knees. Can the result be questioned? He whose blessings we sought was found in the temple at our first service, waiting to answer our prayers. We used the programme sent by our Central Committee, omitting no topic it contained. Our pastor co-operated heartily with us, encouraging and strengthening our hearts for our work "in His name." We felt on Thursday afternoon, after his earnest talk on "The danger of unconsecrated wealth," that we had partaken of the best wine, but not so: the culmination was reached on Sunday when he gave us a sermon fraught with such information as thrilled the hearts of the large audience who heard it. Ah, can we ever forget the picture he drew of Mother Wesley looking down upon the work of Methodism as it is to-day, asking what her daughters had done? The work of her sons she points proudly to, a monument before which the world pauses in amazement; beside it she sees, with no less pride and joy, the modest shaft, whose inscription tells to the world that her daughters, too, have not been idle. As the picture grew upon the canvass of our hearts, and we took in its wondrous beauty, we answered with "joy unspeakable" the question asked of us, "What are my daughters doing?" We are working heart and hand, building homes for

our brethren, the brave itinerants, who, regardless of danger and hardship, go with their wives and little ones wherever they are sent—often to the far-off frontier, where privation and toil are well-nigh the only compensation for their services. True-hearted, loyal soldiers, "willing to face such perils, as waste their lives away," that they may carry the gospel "to every creature." Is not our work of providing for them comfortable homes a noble one? Give us time and the daughters of Methodism will belt the earth with homes for our preachers—homes so commodious, so comfortable, that the name "Methodist parsonage" shall become the synonym for "cozy comfort." But I digress. Our Week of Prayer was a great success. It was said that there had been nothing of the kind ever before in our Church—nothing that approximated it. How nobly our women worked!—they were a surprise unto themselves. O for the grace that will discover us unto ourselves—that will show us what we can accomplish for the Master when "heart, soul, mind and strength" are consecrated to His service. A number of excellent papers on the different topics were read, furnishing much valuable information. A member of the old Ladies' Aid Society, who has not yet joined this society, said, "How I wish that every Ladies' Aid woman could have attended those services during the Week of Prayer, for it is lack of information, ignorance, that has caused all the prejudice that has existed." How forcibly was the thought applied to our minds, "My people perish for lack of knowledge." If our women everywhere would inform themselves in regard to the work of the W. P. and H. M. Society (which is a positive duty they owe to themselves), they would enlist heartily in the cause—this work of ministering unto the need of our fellow-beings. Ah, sisters

"Tis not a cause of small import  
Our earnest help demands;  
But what might fill an angel's heart,  
And filled a Savior's hands."

Let us give to it our best efforts, our most earnest prayers. There is a beautiful motto that says, "Look Up, Lift Up." We gathered day after day, in the sanctuary and looked up to God for wisdom and guidance in our work, and while we "looked up" we "lifted up" a weary sin-sick soul from the darkness of despair into the sunlight of hope, pointing her to "One mighty to save." We found her, a poor woman, very ill, and in utter destitution. We employed an able nurse for her (a noble physician gave his services), bought food and medicine for her and ministered in every way that we could to her physical need. But a greater work was yet to be done—for she was not a Christian. Tenderly was she led to the Savior. She "looked up" and believed, and soon the "joy unspeakable" filled her heart. How delightful are our visits to her now! To see the worn features light up with joy as she speaks of her trust in her Savior and his power to sustain her in her afflictions, would touch the hardest heart. She is improving rapidly now. The physician says she will recover. How our hearts rejoice! O the joy that fills the humble believer's heart when permitted to lead a soul to God! We feel (as Bishop Hendrix beautifully expresses it) that this was "the crown-jewel" of our meeting. May there be many more for us.

It is said that "nothing ever leaves us just as it found us." There has been progress or retrogression—either we have taken a step forward or fallen backward. We feel that our Week of Prayer has left us on higher ground, with a greater determination to do more and better work than ever in our Master's vineyard. There are many difficulties in the way, many trials to bear; but no matter, when our Heavenly Father fails us we will lose heart and quit, but not till then. Pray for us.  
MS. S. M. JOHNSON,  
Ennis, Texas.

### SOCIETY, NORTH TEXAS CONFERENCE.

I did not attend the annual meeting of our Conference Society, held in Gainesville in October, but have heard such favorable reports from those who went from here—Mrs. M. A. Allen, Mrs. Ingram and Mrs. Cockrell—that I

# IVORY SOAP

99<sup>14</sup>/<sub>100</sub> PER CENT PURE

In some of  
the best hospitals  
and sanitariums no  
other soap is allowed  
for any purpose

am going to let the people know it was one of the best spiritual business meetings held yet. It was not so largely attended, however, as some others, but for hospitality and kindness on the part of Gainesville, rapid transaction of business, pervaded by intense spirituality by officers and delegates, the Gainesville meeting might be said to be ahead of any held yet—the peer at least.

But the pleasing feature to the Terrell Auxiliary is that she is still the banner society. I remember at Dallas last year several said to me: "Terrell had better look well to her laurels; we are going to do better." But I am told Terrell is away ahead. We are exultant—not that we are ahead, but that we believe God is answering the oft-ascended prayer of our President, that every member of the society might hear for herself the still small voice: "Go work—unto the uttermost parts of the earth—Lo, I am with you alway." And in our hearts we praise His name that he has revealed Himself unto us, and put His Spirit upon us.

Now let's all be up and doing this coming year, and what we do do quickly. If put off until the latter part of the year, the probability is that it will not be done. This year, besides our dues, we have clothed a girl in Mexico, sent Bro. Methvin a box of good clothes, and have secured a scholarship for a little girl in China whom we have the privilege of naming. Of course she bears the name of our President, "Mary Adeline Allen." We have been studying the points where we have missionaries, praying for them, learning their names, etc., and we feel wonderfully close to them. This familiarizing ourselves with the work has been a means of grace to our own souls.

And now, with a hearty "God-speed" to every Auxiliary in North Texas Conference, good-bye.

MRS. FANNIE MATTHEWS,  
Terrell, Texas.

(An interesting account of this annual meeting was given in this department in the issue of November 4, by Mrs. Potts, of Gainesville, which we trust has been read with profit by our members.—Ed W. Dept.)



Mrs. B., of Evanston, Illinois, writes: "Thank you for check. This work has made our Church Building Fund steadily increase."

Mrs. M., of Chicago, says: "Accept thanks for check for \$250—for prize offer."

Our agents are making more money than ever. We pay a good commission for every subscriber secured, and then give extra prizes (as high as a thousand dollars for the largest club). Send for terms.

The Curtis Publishing Company  
Philadelphia

THE LADIES' HOME JOURNAL

At this Thanksgiving season, what more appropriate theme can we find for our study than love in its two-fold sense: Love to God, love to man? The great need of the world is love—not only so, but the need of the Church also is love. Taking our Savior as our pattern, filled with his Spirit, how shall we show our love to God but by deeds of love to man? In all our great cities there are people hungry for love. They may wear stern, even sour, faces; their hearts may be hardened by repeated disappointment; they may be striving to content themselves without love, and in the effort to appear indifferent may manifest recklessness that repels—and yet deep in their hearts there is a hurt that nothing but the touch of love can heal. They—nay, do not we all—bear burdens unshared because we lack confidence in the love of those about us, fearing to put it to the test?

A gift of a few oranges daintily arranged and taken to a woman who seemed alone and lonely stirred her pent-up feelings to the point of tears, as she said: "It isn't that I am so fond of fruit, but the thought that you cared enough for me to take the trouble to bring it to me is what makes me cry. I had begun to think that nobody cared for me."—The Evangel.

### Are you Nervous?

#### Use Horsford's Acid Phosphate.

Dr. H. N. D. PARKER, Chicago, Ill., says: "I have thoroughly tested it in nervous diseases, dyspepsia and general debility, and in every case can see great benefit from its use."

#### 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   |

#### Cuero District—First Round.

|                                                        |                    |
|--------------------------------------------------------|--------------------|
| Cuero sta.....                                         | Nov 27             |
| Morales cir.....                                       | Dec 4              |
| Port Lavaca cir.....                                   | Dec 8              |
| Edna cir.....                                          | Dec 11             |
| Edna sta.....                                          | Dec 18             |
| Victoria sta.....                                      | Dec 25             |
| Nursery cir.....                                       | Jan 1              |
| Yonkum sta.....                                        | Jan 8              |
| Rancho cir.....                                        | Jan 15             |
| Leesville cir.....                                     | Jan 22             |
| Hallettsville cir.....                                 | Jan 29             |
| Waelder cir.....                                       | Feb 5              |
| Sweet Home cir.....                                    | Feb 12             |
| Clear Creek cir.....                                   | Feb 19             |
| The District Stewards will meet at Cuero, November 29. | A. C. Biggs, P. E. |

### A TEXAS WONDER.

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

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

COL. J. H. HOLCOMB,  
President First Nat'l Bank.

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



## STATISTICAL TABLE OF THE NORTHWEST 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.     |
| Waco              | 29               | 6650                     | 6406                     | 165       | 344     | 52                           | 43               | \$84,885 00        | 16                    | \$15,900 00          |                               | \$4,375 00                      | \$2,782 75                            | \$2000 00        | \$1684 90   | \$13,185 00         | \$10,650 70  | \$295 00  | \$256 00  |
| Georgetown        | 48               | 6018                     | 6706                     | 121       | 276     | 51                           | 40               | 118,825 00         | 16                    | 19,150 00            |                               | 12,300 00                       | 4600 63                               | 2030 00          | 1683 48     | 14,180 00           | 11,862 11    | 307 25    | 249 90    |
| Corsicana         | 52               | 7298                     | 6649                     | 210       | 407     | 60                           | 45               | 75,360 00          | 16                    | 15,750 00            |                               | 835 00                          | 9586 32                               | 2000 00          | 1580 84     | 11,935 00           | 9,544 66     | 297 00    | 254 70    |
| Waxahachie        | 32               | 7381                     | 6851                     | 127       | 392     | 46                           | 36               | 81,621 00          | 16                    | 13,506 00            |                               | 3,880 00                        | 6947 50                               | 2000 00          | 1648 89     | 13,158 00           | 10,865 82    | 295 00    | 245 25    |
| Fort Worth        | 37               | 7309                     | 5826                     | 244       | 507     | 56                           | 36               | 813,411 00         | 14                    | 19,450 00            |                               | 1,600 00                        | 4600 85                               | 2141 00          | 1809 86     | 12,809 00           | 10,435 70    | 288 00    | 242 10    |
| Abilene           | 23               | 4673                     | 4395                     | 164       | 171     | 64                           | 30               | 49,550 00          | 16                    | 11,700 00            |                               | 1,610 00                        | 9719 29                               | 1487 00          | 1318 78     | 10,430 00           | 9,156 40     | 147 85    | 135 08    |
| Vernon            | 19               | 3535                     | 3316                     | 76        | 172     | 65                           | 19               | 33,400 00          | 15                    | 8,580 00             |                               | 3,500 00                        | 2790 05                               | 1200 00          | 643 48      | 8,655 00            | 6,552 26     | 113 75    | 93 55     |
| Brownwood         | 31               | 4497                     | 4177                     | 143       | 118     | 73                           | 24               | 42,346 00          | 15                    | 10,620 00            |                               | 370 00                          | 2647 15                               | 1292 80          | 1054 45     | 9,326 00            | 7,902 48     | 172 69    | 134 90    |
| Gatesville        | 33               | 6024                     | 5604                     | 105       | 208     | 68                           | 33               | 34,530 00          | 16                    | 10,500 00            |                               | 6,610 00                        | 3276 05                               | 1282 30          | 1066 69     | 8,550 70            | 7,208 00     | 147 50    | 104 00    |
| Dublin            | 46               | 6741                     | 6542                     | 201       | 385     | 72                           | 39               | 38,150 00          | 18                    | 11,350 00            |                               | 18,570 00                       | 2884 40                               | 1445 00          | 1170 00     | 10,600 00           | 8,471 07     | 172 00    | 150 55    |
| Clarendon         | 13               | 2038                     | 1810                     | 81        | 126     | 67                           | 9                | 11,350 00          | 11                    | 5,175 00             |                               | 275 00                          | 1261 20                               | 700 00           | 622 78      | 5,885 55            | 5,373 37     | 75 00     | 75 00     |
| Weatherford       | 30               | 5256                     | 5178                     | 131       | 205     | 73                           | 29               | 50,719 00          | 15                    | 11,303 00            |                               | 22,895 00                       | 1497 45                               | 1390 00          | 1082 63     | 9,253 00            | 6,894 29     | 147 50    | 117 35    |
| Total             | 372              | 68,084                   | 63,460                   | 1768      | 3321    | 747                          | 383              | \$702,077 00       | 184                   | \$153,164 00         |                               | \$186,800 00                    | \$52,503 64                           | \$18,968 10      | \$15,365 40 | \$106,414 57        | \$105,416 15 | \$2358 54 | \$2038 54 |

| NAME OF DISTRICT. | Conference Claimants. |           | Foreign Missions. |           | Domestic Missions. |           | Church Extension. |           | Education. |           | German Mission. |       | Exp. Delegates Gen. Conf. |          | Orphanage. |       | Other Objects. | Total from all Sources. |
|-------------------|-----------------------|-----------|-------------------|-----------|--------------------|-----------|-------------------|-----------|------------|-----------|-----------------|-------|---------------------------|----------|------------|-------|----------------|-------------------------|
|                   | Assessed.             | Paid.     | Assessed.         | Paid.     | Assessed.          | Paid.     | Assessed.         | Paid.     | Assessed.  | Paid.     | Assessed.       | Paid. | Assessed.                 | Paid.    | Assessed.  | Paid. |                |                         |
| Waco              | \$800 00              | \$800 80  | \$1200 00         | \$1145 30 | \$1200 00          | \$895 00  | \$480 00          | \$288 80  | \$240 00   | \$118 90  |                 |       | \$65 00                   | \$21 70  |            |       | \$1953 10      | \$18,625 16             |
| Georgetown        | 1000 00               | 784 00    | 1312 50           | 1058 50   | 1312 50            | 1013 50   | 500 00            | 364 00    | 250 00     | 182 00    |                 |       | 51 00                     | 33 75    |            |       | 1547 39        | 22,925 51               |
| Corsicana         | 960 00                | 786 70    | 1272 00           | 1052 90   | 1272 00            | 1030 07   | 481 50            | 412 35    | 245 50     | 172 30    |                 |       | 41 50                     | 33 30    |            |       | 947 70         | 16,286 46               |
| Waxahachie        | 960 00                | 648 00    | 1200 00           | 1026 95   | 1200 00            | 956 95    | 480 00            | 356 80    | 240 00     | 172 13    |                 |       | 27 00                     | 19 30    |            |       | 2384 85        | 19,412 63               |
| Fort Worth        | 936 00                | 712 75    | 1228 00           | 1034 50   | 1228 00            | 1020 50   | 241 85            | 350 95    | 240 00     | 178 75    |                 |       | 96 00                     | 85 70    |            |       | 400 75         | 21,053 56               |
| Abilene           | 481 20                | 427 40    | 631 40            | 566 50    | 631 40             | 560 50    | 241 85            | 220 45    | 121 90     | 102 90    |                 |       | 58 55                     | 51 40    |            |       | 776 16         | 13,083 81               |
| Vernon            | 400 00                | 349 85    | 525 00            | 434 50    | 525 00             | 400 00    | 200 00            | 153 10    | 100 00     | 73 50     |                 |       | 50 00                     | 38 95    |            |       | 1455 95        | 12,610 18               |
| Brownwood         | 561 68                | 441 32    | 631 89            | 493 34    | 631 89             | 475 14    | 240 72            | 168 83    | 120 36     | 81 81     |                 |       | 68 24                     | 48 25    |            |       | 899 29         | 13,339 85               |
| Gatesville        | 480 00                | 379 65    | 630 00            | 467 60    | 630 00             | 453 00    | 240 00            | 151 30    | 120 00     | 89 15     |                 |       | 41 00                     | 28 60    |            |       | 588 35         | 10,193 77               |
| Dublin            | 600 00                | 522 75    | 787 50            | 655 20    | 787 50             | 628 20    | 300 00            | 237 00    | 160 00     | 114 75    |                 |       | 30 00                     | 25 70    |            |       | 675 05         | 14,463 80               |
| Clarendon         | 240 00                | 236 00    | 315 00            | 316 00    | 315 00             | 315 00    | 120 00            | 111 00    | 60 00      | 55 00     |                 |       | 7 00                      | 10 00    |            |       | 847 15         | 8,136 98                |
| Weatherford       | 480 00                | 384 55    | 630 00            | 550 10    | 630 00             | 510 50    | 240 00            | 187 10    | 126 00     | 86 55     |                 |       | 44 00                     | 39 05    |            |       | 274 47         | 10,769 41               |
| Total             | \$8058 88             | \$6363 57 | \$10,483 29       | \$8801 39 | \$10,483 29        | \$8468 96 | \$4492 07         | \$3001 68 | \$1963 76  | \$1407 73 |                 |       | \$577 29                  | \$455 70 |            |       | \$3420 21      | \$180,910 62            |

## NORTHWEST TEXAS CONFERENCE

(CONTINUED FROM FIFTH PAGE.)

Assessment on Foreign Missions.....\$10,500

Assessment on Domestic Mission..... 10,500

The assessments will be made to the Districts, according to the scale adopted, in due time.

H. BISHOP, President.

J. R. NELSON, Secretary.

## APPROPRIATIONS.

Georgetown District—

South Temple .....\$180 00

Waco District—

East Waco .....\$320 00

Corsicana District—

East Corsicana .....\$220 00

Horn Hill ..... 100 00

Fort Worth District—

Trinity .....\$180 00

Peach Street ..... 220 00

Weatherford District—

Milford .....\$90 00

Osceola ..... 90 00

Avalon ..... 90 00

Dublin District—

Gorman .....\$60 00

Desdimonia ..... 100 00

Morgan Mills ..... 50 00

Carbon ..... 100 00

Proctor ..... 80 00

Weatherford District—

Santo .....\$200 00

Thurber ..... 136 00

Ranger ..... 136 00

Corsicana ..... 480 00

Huckaby ..... 90 00

Couts Memorial ..... 180 00

Weatherford Mission ..... 150 00

For presiding elder ..... 180 00

Gatesville District—

Bee House .....\$48 00

Brookhaven ..... 80 00

Meridian ..... 200 00

Evant ..... 80 00

Lampasas ..... 50 00

Presiding elder ..... 90 00

Brownwood District—

Bangs .....\$100 00

Fleming ..... 80 00

Glen Rose ..... 80 00

Winters ..... 100 00

Goldthwaite ..... 100 00

Decker ..... 100 00

Presiding elder ..... 125 00

Abilene District—

Roby .....\$136 00

Colorado Mission ..... 136 00

Truby ..... 90 00

Taylor County ..... 136 00

Rayner ..... 48 00

Presiding elder ..... 180 00

Vernon District—

Crowell .....\$90 00

Mangum ..... 160 00

Eldorado ..... 200 00

Altus ..... 90 00

Seymour Mission ..... 90 00

Harold Mission ..... 90 00

Benjamin ..... 90 00

Presiding elder ..... 360 00

Clarendon District—

Wellington .....\$136 00

Matador ..... 136 00

Higgins ..... 136 00

Childress ..... 90 00

Claude ..... 70 00

Floyd ..... 48 00

Clarendon Mission ..... 500 00

## CHURCH EXTENSION.

Assessments and payments for Church Extension for conference year 1896-97:

District

Assessed.

Paid.

Georgetown .....\$500 00

Waco .....\$364 00

Corsicana ..... 480 00

Waxahachie ..... 412 35

Fort Worth ..... 480 00

Weatherford ..... 350 95

Brownwood ..... 240 00

Gatesville ..... 187 10

Abilene ..... 240 00

Vernon ..... 151 30

Presiding elder ..... 200 00

Clarendon ..... 120 00

Dublin ..... 111 00

..... 237 00

..... \$400 00

..... \$3001 68

The above is the Statistical Secretary's report. It does not correspond with the Church Extension Treasurer's report.

Amount collected for Church Extension, and disbursements, for 1896-97:

Collections from the various charges

this year .....\$2930 43

Anniversary ..... 46 77

Balance from last year ..... 13 13

Disbursements: .....\$2990 33

To parent board .....\$1493 60

Printing minutes ..... 25 00

Incidental expenses ..... 1 50

Strawn, Weatherford District ..... 100 00

Powell Mission, Corsicana District ..... 200 00

Big Springs Station, Abilene Dist. .... 250 00

Tulia, Clarendon District ..... 125 00

Memphis, Clarendon District ..... 125 00

Crowell, Vernon District ..... 150 00

Bartlett, Georgetown District ..... 150 00

Fleming, Brownwood District ..... 50 00

Blanket, Brownwood District ..... 50 00

Dawson, Corsicana District ..... 100 00

Carlton, Dublin District ..... 100 00

Moran Mission, Abilene District ..... 50 00

Amount on hand .....\$2960 10

Assessments for Church Extension for 1897-98: .....\$30 23

District—

Georgetown .....\$500 00

Waco ..... 480 00

Waxahachie ..... 480 00

Corsicana ..... 480 00

Fort Worth ..... 480 00

Weatherford ..... 240 00

Brownwood ..... 240 00

Gatesville ..... 240 00

Dublin ..... 280 00

Abilene ..... 240 00

Vernon ..... 200 00

Clarendon ..... 140 00

Conference is assessed \$4000; have not the conference scale to apportion to the various districts.

W. J. LEMONS, Secretary.

## ANNUAL CONFERENCE NOTICES.

## 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

| NAME OF DISTRICT. | Paid American Bible Society. | No. Ep. Leagues. | No. League Members. | Schools. | Officers, Teachers. | No. of Scholars. | Sunday-schools. |  |  |  |
|-------------------|------------------------------|------------------|---------------------|----------|---------------------|------------------|-----------------|--|--|--|
|-------------------|------------------------------|------------------|---------------------|----------|---------------------|------------------|-----------------|--|--|--|



## 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.

**CLARK.**—Matilda Clark (nee Morrison) was born in the State of Alabama, April 7, 1829; professed religion in her thirty-second year and joined the Methodist Episcopal Church, South; married C. W. Clark in 1841; moved to Johnson County, Texas, in 1876; was left a widow in 1882; died in Johnson County, Texas, November 4, 1897. Left three children to mourn her loss. She was faithful unto the end.

LEVI SWARTWOOD.

Crowley, Texas.

**GEORGE.**—Katie Louella, infant daughter of W. H. and M. O. George, born August 29, 1897; baptized September 26, and died October 16, 1897. Sweet little bud, that shed its fragrance for a few days on earth, then plucked by the Master, to bloom forever in heaven. The bereaved parents have our sympathy.

C. V. OSWALT.

Mt. Calm, Texas.

**BAKER.**—Little infant of W. S. and Rosa Baker; born Saturday, November 13; died Sunday morning, November 14, 1897. Its little body was borne to the Marvin chapel cemetery, where it was buried. Its little soul was untarnished by the stain of sin. May the parents only feel that heaven is nearer and dearer because of a treasure there.

MAC. M. SMITH.

Bluffdale, Texas.

**WYMAN.**—Mary A. ("Auntie") Wyman was born in Ohio about seventy-two years ago. She moved to Illinois in childhood. Fourteen years ago she came to Big Springs, Texas, where she lived until October 11, 1897, when she fell asleep in Jesus. She was married to John Wyman when young. After ten years she was left a widow, and ever remained such. Soon after her marriage she was converted and joined the Methodist Episcopal Church. Coming to Texas, she joined the Methodist Episcopal Church, South. In her the pastor always found a warm friend and zealous co-laborer. When, in its infancy, the Church here lacked men to fill its official places, in her was found a faithful acting steward. She was also a very successful altar worker. When the summons came it found her ready. She "rests from her labors, and her works do follow her." C. D. WEST, P. C.

Big Springs, Texas.

**WILLIAMS.**—Dr. S. B. Williams was born in Alabama, April 7, 1824. He removed to Kentucky, where he spent many years of his life. Later he moved to Taylor, Texas, where he died November 2, 1897, having lived in this city sixteen years. He was converted and received into the Church forty-six years ago, and to the day of his death he stood for Christ and the Methodist Episcopal Church, South. He had passed the day of Christian activity before I came to Taylor. I found him a patient sufferer, passing out from under a twelve years' shadow in the beautiful sunlight which had already been sending its flames through the mists. But the summons came; the ties were severed; hearts are crying out because of the light that has fled, the voice that is hushed and the new hillock in the cemetery. How much was accomplished in his life no man can estimate. What will be accomplished in his death who can tell? The day shall declare it. Many prayers are going up that something unaccomplished during his life will, under the direction of the Holy Spirit, be brought about by his home-going.

T. J. DUNCAN.

**MAYFIELD.**—Miss Mirtie Mayfield was born in San Saba county, Texas, December 17, 1876, and June 22, 1897, exchanged her home on earth for one in heaven at Medina, Bander County, Texas. Sister Mirtie joined the Church while quite young, and ever remained in it until transferred to her home in heaven. While her life was beautiful, how much more so her death. Yet it would be strange if otherwise, for from her very infancy she was used to being gathered around the family altar morning and night. Consumption was the cause of death, and while she suffered much, she always bore it with a patience that surprised all about her, and often said it would not be long until she would be at rest, never for a moment doubting the power of Christ to save, claiming him to the very last as her own. She talked to her father, mother, brothers and sisters, begging them to meet her in heaven. The doctor who attended her was not a Christian; while dying she thanked him for his kindness, begging him to become a Christian and meet her in heaven.

F. M. WILLSON.

**FROST.**—Lucy Victoria Frost, daughter of T. R. and Mary L. Frost, was born March 8, 1885, and died at Santo, Texas, November 6, 1897. Lucy was taken with slow fever, which proved to be a malignant type, baffling the physician's skill and the tender nursings of the family and kind friends. The combat between life and death lasted thirty-two days. She was a very patient sufferer all this time. The last week she seemed to be wholly in another sphere. She said, "I want to go home," and sang sweetly, "Blessed be the Name." As a child falls to sleep on its mother's lap, so she passed peacefully and calmly from earth to paradise. Death has lost its sting, the grave its victory. Jesus has conquered. Her body sleeps in the cemetery at Santo, to await His coming.

W. E. CAPERTON.

Palo Pinto, Texas.

## REV. G. M. BRUCE.

Rev. G. M. Bruce was born in the year 1830, and died at his home near Lester, Hunt County, Texas, September 25, 1897. Bro. Bruce was converted and joined the Methodist Episcopal Church, South, at Pleasant Grove, Tennessee, at the age of 15 years; was licensed to preach by the Quarterly Conference of Cumberland Circuit, Tennessee Conference, George L. Staley, presiding elder, June, 1866; ordained deacon by Bishop George F. Pierce, October 8, 1871, and elder by Bishop E. M. Marvin, May 13, 1876. From the above we see that he was a member of the Church for fifty-two years, and a local preacher thirty years. His illness was short. Working Friday, he was taken sick at night and died next day. I only knew Bro. Bruce about nine months, but found him to be a faithful, true and loyal local preacher. He loved his Church and stood by his pastor. His preaching was with power, and accompanied by the Holy Ghost. When death came, he was fully prepared to meet it, gave directions concerning his business, pronounced blessings on his wife and children, and died in great peace. We shall meet him again. J. T. BLUDWORTH.

Fairlie, Texas.

**McFARLAND.**—Sarah L. McFarland, wife of Tommie McFarland, died in Sterling City October 31, 1897. She had been a member of the Methodist Episcopal Church, South, nearly two years, and died in the triumphs of a living faith. She leaves her husband, infant child, parents, brothers and sisters, to mourn their loss. She was born September 23, 1878, in Mason County. Her parents, Mr. and Mrs. Malcolm Shepard, after moving about for several years, settled in Nolan County five years ago. She was married May 10, 1895, making a devoted wife and adding sunshine to the home. The afflicted husband has our heartfelt sympathy.

G. M. GARDNER.

**TEUTSCH.**—Little Bunyan, the four-year-old son of Mr. and Mrs. Milton Teutsch, died on Thursday, September 30, at 9 o'clock a. m. The child was remarkably bright, healthy and vigorous up to the time of the attack of sickness, beginning with a cold and ending with a fatal form of membranous croup. His death was a sad shock to the devoted father, mother, relatives and friends. The little darling was the light of the house, that darted hither and thither like a flash of sunlight. It was hard to realize, even when laid in the stateliness of death, that little Bunyan was dead; yet no voice could call him to life. He had obeyed the summons: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Only the casket that held the treasure is gone. You shall have it again if you go where it is; it is now safe with the angels, and only waiting, dear father and mother, for you.

MRS. LIZZIE KING.

**ALLEN.**—Bro. D. C. Allen died on the 22d day of August, 1897. He was born in Alabama, the date not known; was married to Miss Azaline Gedd in 1869, and was converted the same year and joined the Methodist Episcopal Church, South. Soon afterward he removed to VanZandt County, Texas, where he resided up to the time of his death. Bro. Allen had been much afflicted for a long time. He was much devoted to his Church, and for the last three years of his life peculiarly so. Though suffering greatly, he was always in his place at Church whenever physically able to be there. He bore his afflictions with great Christian fortitude, and for several weeks before his death he talked continually to his friends of his heavenly home, frequently shouting and praising God, and expressing a wish to be with the blessed Jesus, saying to one of his friends, "I have the advantage of you; I will be at home first, but will look for you soon." He died happy. Sister Allen is at all times ready when the summons comes. His six children promised to meet him in heaven. "The end of that man was peace."

B. G. POLLARD.

Colfax, Texas.

**MANNEY.**—On the morning of October 28, 1897, the messenger of death knocked at the door of Mr. and Mrs. W. F. Manney's home, and called for their little son, Floyd Boone, who was born January 17, 1894. Another home has been robbed of its jewel; another flower budded on earth has been transplanted to bloom in heaven. This is the fourth son these parents have had taken, and the one spared to them the longest. They have thought God intended they should keep Floyd, and have doubtless imagined noble attainments for one with so sweet and amiable a disposition, but all their hopes for this world are blighted, and they only have the hope of a reunion on "The Happy Golden Shore," which has the charm of no more parting. While our hearts are made sad, and our eyes to fill with tears, the angels in heaven rejoice over another "precious one." Dear papa, mamma, and loved ones, while you and a kind physician did what you could to allay the pains of congestion, "The Great Physician" was preparing to heal. Doubtless when our sweet one opened his eyes, just before his little spirit took its flight, it was to say, "Good-bye, papa and mamma; I'll be your boy up yonder." We have, thank God, a hope of meeting again. SISTER.

## \$100 Reward, \$100.

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

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

Sold by Druggists, 75c.

Hall's Family Pills are the best.

**STITH.**—Willie C. Stith was born in Henderson County, June 29, 1890; was raised in Tyler; joined the Methodist Church about eleven years ago. He was a skilled mechanic and engineer, and met death by accident with a train in Tyler, Texas, Sept. 27, 1897. He was a kind husband and father, and a good neighbor. He leaves a wife and little boy, and an aged mother, to mourn his untimely death. May they trust the God of all grace for consolation.

G. W. RILEY.

Lindale, Texas.

**HENDERSON.**—Bro. Willow H. Henderson was born June 19, 1866, in Giles County, Virginia; moved to Texas in 1870; professed religion while young and joined the Methodist Episcopal Church, South; was married to Mollie E. Cieneger, December 30, 1891. He was a faithful steward of the Church, a loving and faithful husband and father. He leaves a wife and three children to mourn their loss and many loved ones and friends. We have lost a good man, the Church a good steward. We sympathize with those who mourn.

R. F. BRYANT, P. C.

**O'NEAL.**—John O'Neal was born in South Carolina, December 14, 1813; died at his home in Gonzales County, Texas, October 11, 1897. These dates tell of a long life. The facts of the history of all these years warrant the statement that it was a noble life, full of faith and good works. Brother O'Neal had been a resident of this county forty-four years. As a citizen and neighbor he was the embodiment of honor and generosity. He had lived about two-thirds of a century in the communion of the Methodist Church. He had filled every official relation except that of preacher, and was faithful in every trust committed to his hands. He had studied the standard works of Methodist theology, and contended earnestly for the faith once delivered to the saints. He was an ardent lover of his Church. Her doctrines and polity, revival work and missionary operations, in fact, all her institutions, were dear to him. His heart, purse and home were open to the preachers. How he did love the preachers! The glad, responsive spirit in which he heard the preached word never failed to bless the preacher. Of the seven children surviving him, all except a son in Louisiana and the wife of Rev. M. A. Black, of the West Texas Conference, were present as we entombed his body at Floyd Chapel.

JOHN I. GRAHAM.

**CANTWELL.**—Martha Taylor Cantwell was born in Fenters County, Tennessee, July 7, 1847. She was converted in 1864, and joined the Cumberland Presbyterian Church. In 1866 she married J. T. Cantwell. They lived happily together in the Cumberland Presbyterian Church. There not being any church convenient to them, five years ago they united with the Methodist Episcopal Church, South, and have been faithful laborers. Sister Cantwell was a relative of Zachariah Taylor. She was a devoted Christian and a loving mother. Her work for Christ did not tell as much in public life as some mothers'; but the home was her parish, and there she did her work well. Every child at the years

## Radway's Pills

Always Reliable, Purely Vegetable,

Perfectly tasteless, elegantly coated, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles,

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION

AND ALL DISORDERS OF THE LIVER.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25c. a Box. Sold by Druggists, or sent by mail.

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## FITS

Positive cure for all Nervous Diseases, Fits, Epilepsy, Spasms and St. Vitus' Dance. No Pills or Nervousness after first day's use. Free trial bottle sent to fit patients, they paying express charges only when received. Send to Dr. Kline, Ltd., Bellevue Institute of Medicine, 361 Arch St., Philadelphia, Pa.

**DO YOU KNOW THAT YOU CAN GET A FIRST-CLASS SEWING MACHINE AND THE TEXAS ADVOCATE ONE YEAR FOR \$22.00.**



## TESTIMONIALS.

The Machine arrived in good shape on the 28th. We are delighted with its appearance and make-up. My better half is well pleased with its working qualities so far. Can not see but that it is in all respects equal to the high-priced machines. The Advocate and the Machine ought to have a great run. So mote it be.

S. W. TURNER.

907 Crawford Street, Ft. Worth, Texas, April 30, 1897.

The Advocate Sewing Machine is above criticism. We are surprised at its beauty and completeness.

G. J. IRVIN.

Bardwell, Texas.

Mr. L. Blaylock, Dallas, Texas:

Dear Sir—The Machine I ordered of you has come, and I am so well pleased with it I would not exchange it for any of the high-priced Machines I ever saw and would advise all needing a first-class Machine to take the Texas Advocate Machine. Yours truly,

MRS. C. A. JONES.

Pittsburg, Tex., March 23, 1897.

We received the Machine the 27th of March. My wife is well pleased with it.

JAS. L. HALL.

Frank, Texas.

Our Machines are made by one the largest Sewing Machine Manufacturers in America, are fully guaranteed, and are shipped direct from the factory.

## ADDRESS

Texas.. Christian.. Advocate,  
DALLAS, TEXAS.

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.

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

\$4



of accountability is in the Church, and is a devout Christian. A truer spirit of man and womanhood I never saw than exists in this trained family of children. Their lives tell of usefulness to the world. She suffered several days with diphtheria, and went off as in a sleep, Nov. 6, 1897, without a struggle. We miss her; we loved her; but she now lives with Jesus. She leaves a husband, five sons and two daughters to mourn her departure. May they and we all live to emulate her example, and meet her in heaven.

BRUCE MEADOR, P. C.

Hester, Texas.

**SHOCKLEY.**—Bro. Albert Pain Shockley was born December 24, 1876, in Warren County, near Viola, Middle Tennessee, and died August 11, 1897, aged twenty years, seven months and seventeen days. Before he died, he prayed a number of prayers and seemed willing to go. He had only been married about nine months; was happily married on the 2d of November, 1896, to Miss Pauline DuBose. He died of appendicitis. About twelve months before his death, he suffered with a severe attack of this dreadful disease. He at that time expressed to his aunt, Miss Harrietta Jones, a change of heart, and that he was going to join the Church and lead a better life. He was a personal friend of the writer, and was a capital young man. He leaves a heart-broken, affectionate wife, a precious, sweet little babe, born after his death, whom his wife named for his papa. God bless Sister Shockley and precious little Albert, and bring us all to heaven, where we expect to meet Bro. Shockley. His pastor, friend and closest neighbor.

W. M. ADAMS.

**PIERCE.**—Sister Eliza Pierce, wife of Bro. John P. Pierce, was born February 22, 1866; was converted and joined the Methodist Church in 1888; was married to Bro. Pierce in the same year, May 20, and passed away October 29, 1897. Frequently during the several weeks of her protracted suffering she gave abundant evidence of her peace with God. She combined the worthy characteristics of Martha, in her careful service at her board and abundant hospitality, and Mary, in her devotion to Christ and his Church. She often told her religious experience publicly. We doubt not that Sister Pierce has gone to heaven, and by and by we may expect to meet her among the Lord's elect in glory. We trust her husband, who is also a faithful servant of Jesus Christ, and her children, most of whom are in the Methodist Church, may be also ready when the death angel shall again knock at the door of that home. Her pastor.

J. J. CLARK.

**WESTMORELAND.**—The subject of this notice, Bro. Reuben H. Westmoreland, was born in Chambers County, Alabama, February 14, 1846, and died at his residence at Midway, Texas, October 31, 1897. Bro. Westmoreland had been in bad health for some time, and suffered intensely from rheumatism, which disease affected his heart, and he died suddenly at night, without any one knowing that he was so near death's door until about the very moment that he died. Bro. Westmoreland came to Texas the first time in 1865, but stayed only a short time. He came to Texas again in 1871, and settled in Madison County. He was married to Mrs. Emma Renssael, nee Westmoreland, January 12, 1875. Three children, two daughters and one son, were the fruits of this union, all of whom are members of our Church. Bro. Westmoreland joined the Church at Midway, under the ministry of Rev. P. C. Archer, in 1874, and remained a member until his death. A kind, loving, devoted father, and a noble, generous husband, he will be greatly missed in many ways at his old home. His house was the home for many of our preachers, and they shared his bountiful hospitality gladly, which was always extended to them with a free and hearty welcome. May God bless his noble widow and children, is the earnest prayer of their pastor and friend.

W. W. HORNER.

**RIGSBY.**—A. J. Rigby was born in Georgia May 23, 1805, and died October 29, 1897. He came to Texas in 1885 and has been living with his daughter, Mrs. Martha McGuire, who lives near Huntsville, Texas. He professed religion in 1836, and was an active member of the M. E. Church, South, very nearly all his life as Sunday-school superintendent and class-leader. It was the writer's privilege to be grandpa's pastor for near two years, and to know him was to love him. He took great pleasure in talking religion, tears often filling the eyes and the breast heaved with joy. He was much devoted to his family, and so were they to him—tender hands and loving hearts always ready to minister to his wants. May all the family meet grandpa in heaven.

E. M. MYERS.

**HITE.**—Margaret W. Hite, wife of Wm. J. Hite, was born September 12, 1883, and died August 14, 1897, at her home in Grayson County, Texas. Her death put an end to much suffering, for she was afflicted for four or five years before her death. Her affliction was brought on by a stroke of paralysis. She professed religion when young, and was almost a life-long member of the M. E. Church, South. Sister Hite was patient in her afflictions, and the end doubtless found her ready for the summons. She leaves five children, all of whom are grown, and members of the Church which she loved. May they each meet her above. Bro. Hite, her companion, survives her, and, though the way seems dark, he will join her ere long. It is always a sad time when mother leaves us, but usually, as in this case, her example will lead us to the place that is in reservation for the finally faithful. God help us to be faithful. Her pastor.

L. S. BARTON.

**AMMONS.**—Sister Mary Ammons (nee Beggs) was born in Sumter County, Ala., October 18, 1863; moved to Texas in 1870, and professed religion and joined the Cumberland Presbyterian Church July 21, 1877. Her health gave way, and the distance to her Church was too great for her to attend. She had her name placed on the rolls of the M. E. Church, South, but ill health prevented her from going very often, but she enjoyed going to the house of God and en-

gaging in the worship of the Lord. Sister Ammons was a great sufferer for four long years. The last few months she was prostrated and the clouds of affliction were very dark. She always looked through them and could see the promises of God, who was her supporter. Her prayer to God was that she might pass over the dark river without a struggle. That prayer was answered; for at 1 o'clock, September 25, 1897, after bidding her husband, children, father, sisters and brothers good-bye, she crossed over the much-dreaded river like a babe in its mother's lap. We know where to find her.

FRANK EVERITT.

**TANNER.**—Rufus Elbert Tanner, son of J. T. and W. E. Tanner, of Iredell, Texas, was born November 7, 1884, and died November 13, 1897. In a meeting at Iredell last spring, conducted by the Rev. R. J. Deets, Rufus was converted and joined the Methodist Episcopal Church, South. Though young in years and young in service in the cause of Christ, yet his zeal and loyalty was without question. His talks in the weekly prayer-meetings were enough to put some of the older members of the Church to shame. The funeral took place from the Methodist church November 14, at 10 a. m. As this was the hour for the Sunday-school, of which he was a member, the classes were all seated, with their teachers, in their usual places for recitation, and when the service was over, marched in procession to the cemetery. I have never seen a larger attendance at a funeral in Iredell than this one. Rufus was called away just when it seemed he was blooming into a happy and useful life, and when his life was a comfort to his devoted Christian parents. A sad vacancy is left, but God knows best, and his grace is sufficient. These parents sorrow, but not as those who have no hope; they rejoice in a good hope of meeting their dear one where parting will be no more.

W. V. JONES.

Iredell, Texas.

**MANNEY.**—Floyd Boone Manney, son of Wilbur and Fannie Manney, was born January 17, 1894, and died October 28, 1897. He was baptized by W. B. Hilburn in 1894. Floyd was a lovely, intelligent child, greatly devoted to his father; but he is gone to the heavenly home, where he awaits the coming of his papa, mamma, brothers, sister and grandpa. May God bless and comfort the bereaved parents and relatives, and enable them to meet their dear Floyd in that bright home where sorrow and separation are unknown.

G. D. WILSON.

#### Better Than Klondike Gold

Is health and strength gained by taking Hood's Sarsaparilla, the great blood purifier. It fortifies the whole system and gives you such strength that nervous troubles cease, and work which seemed wearing and laborious, becomes easy and is cheerfully performed. It has done this for others, it will for you.

**HOOD'S PILLS** are the best family cathartic and liver tonic. Gentle, reliable, sure.

The man who jumps at conclusions may be recognized by his having his overcoat half on before the end of the benediction.

#### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOTES, 820 Powers' Block, Rochester, N. Y.

Every man has his price. Mine is the precious blood of Jesus.

Uriah Jones, Hezekiah Brown and John Peter Smith will testify to the wonderful curative properties of Dr. Simmons' Cough Syrup. Sample bottles free. Satisfaction or money refunded.

#### TEXAS AND PACIFIC RAILWAY CO.

Special low rate tickets to points in the Southern States will probably be sold by the Texas and Pacific Railway Company from all points on its line December 21 and 22, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old homes for Christmas and New Year's, namely, New Orleans, Shreveport and Memphis. If you contemplate making the trip, and want to know the cheapest and best way, write to Mr. E. P. Turner, G. P. & T. A., Texas and Pacific Railway, Dallas, Texas.

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

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

#### 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.

#### West Texas Conference.

##### Llano District—First Round.

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

I. K. Waller, P. E.

##### San Angelo District—First Round.

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

J. A. Baker, P. E.

##### Beeville District—First Round.

Goliad cir. .... Nov 27, 28  
Blanca cir. .... Dec 4, 5  
Floresville and Karnes. .... Dec 11, 12  
Laredo sta. .... Dec 18, 19  
Alice cir. .... Dec 25, 26  
Wade City cir. .... Jan 1, 2  
Corpus Christi .... Jan 8, 9  
Rockport. .... Jan 22, 23  
Oakville cir. .... Jan 29, 30  
Lavonia cir. .... Feb 5, 6  
Stockdale cir. .... Tuesday, Jan 11  
Helena .... Thursday, Jan 13  
Runge .... Jan 15, 16  
The District Stewards will please meet me at the Methodist Church, in Beeville, Wednesday, Dec. 1, at 7 p. m.

J. M. Alexander, P. E.

##### San Antonio District—First Round.

Uvalde .... Nov 27, 28  
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  
Buck Horn .... Feb 5, 6  
Amphion .... Feb 12, 13  
Pleasanton .... Feb 19, 20  
The District stewards' meeting December 2, at 2 p. m., in Travis Park. Homes will be provided for the brethren.

J. D. Scott, P. E.

##### Cuero District—First Round.

Yoakum sta. .... Nov 27, 28  
Rancho cir. .... Dec 4, 5  
Nursery cir. .... Dec 11, 12  
Hallettsville cir. .... Dec 18, 19  
Cuero sta. .... Dec 25, 26  
Sweet Home cir. .... Jan 1, 2  
Wadler cir. .... Jan 8, 9  
Leesville cir. .... Jan 15, 16  
Port Lavaca cir. .... Jan 22, 23  
Victoria sta. .... Jan 29, 30  
Morales cir. .... Jan 29, 30  
Edna sta. .... Feb 5, 6  
Edna cir. .... Feb 12, 13  
Clear Creek cir. .... Feb 19, 20  
The District Stewards will meet at the Methodist church in Cuero, Nov. 30, at 3:30 p. m.

A. C. Biggs, P. E.

##### San Marcos District—First Round.

Luling cir. at Luling. .... Nov 27, 28  
Belmont cir. at Nixon. .... Dec 4, 5  
Lockhart sta. .... Dec 11, 12  
Dripping Spgs. cir at Liberty Hill Dec 18, 19  
Kyle and Pleas. Grove, at P. G. Dec 25, 26  
Seguin and Mill Creek at Seguin. .... Jan 1, 2  
Lockhart cir. at Dale. .... Jan 8, 9  
Harwood cir. at Harwood. .... Jan 15, 16  
Buda cir. at Science Hall. .... Jan 22, 23  
San Marcos cir. at Harris' Chapel. Jan 29, 30  
Gonzales sta. .... Feb 5, 6  
San Marcos sta. .... Feb 12, 13  
The District Stewards will meet in Luling, Thursday, 7 p. m., Nov. 25, 1897. Let all the Board be on hand. We will meet at the Methodist Church.

I. T. Morris, P. E.

#### East Texas Conference.

##### Marshall District—Fourth Round.

Arlington, at Bethel. .... 4th Sun in Nov  
Kilgore. .... 1st Sun in Dec  
Henderson cir. .... 2d Sat in Dec  
Longview sta. .... Tues after 1st Sun in Dec

O. P. THOMAS, P. E.

##### Beaumont District—Fourth Round.

Jasper Mission, at Bryer's Camp. Nov 27, 28  
Jasper and Kirbyville, at Jasper. Nov 28, 29  
Newton Circuit, at Smith's Tramm. Dec 4, 5  
Kountze, at Village Mills. .... Dec 7  
Pinkney Mission at Ashland. .... Dec 9  
Livingston, at Livingston. .... Dec 10  
Moscow, at Corrigan. .... Dec 11, 12

T. J. Milam, P. E.

##### Tyler District—Fourth Round.

Walton mission. .... Nov. 27, 28  
Athens sta. .... Nov. 28, 29  
Canton cir. .... Dec. 4, 5  
Lindale cir. .... Dec. 11, 12  
Tyler, city mission. .... At will

John Adams, P. E.

##### Palestine District—Fourth Round.

Rusk .... Nov 27, 28  
Grapeland .... Dec 3  
Trinity .... Dec 4, 5  
Saron .... Dec 7  
Jacksonville sta. .... Dec 10  
Jacksonville cir. .... Dec 11, 12

L. M. Fowler, P. E.

##### San Augustine District—Fourth Round.

San Augustine and Chireno. .... Nov. 27, 28  
Timpson sta. .... Nov. 30  
Douglass mls. .... Dec 4, 5  
Nacogdoches .... Dec. 8  
Appleby, at North Church. .... Dec 11, 12

J. T. Smith, P. E.

##### Pittsburg District—Fourth Round.

Naples cir. at Naples. .... Nov 28, 29  
Park mls. 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.

Chappell Hill sta. .... Nov 28, 29  
Brenham sta. .... Nov 30  
Cameron sta. .... Dec 1  
Maysfield cir. .... Dec 4, 5

J. C. Mickle, P. E.

##### Houston District—Fourth Round.

Shearn. .... Nov 27, 28  
City Mission. .... Nov 27, 28  
Tabernacle. .... Dec 4, 5

O. T. Hotchkiss, P. E.

##### Austin District—Fourth Round.

McDade cir. at McDade. .... Nov 27, 28  
Bastrop sta. .... Dec 4, 5

H. M. Sears, P. E.

##### Calvert District—Fourth Round.

Pettaway. .... Nov. 27, 28

J. B. Cochran, P. E.

##### Huntsville District—Fourth Round.

Hempstead and Waller, at H. .... Nov 25, 26  
Courtney & Plant, at Lynn Grove Nov 27, 28  
Bryan sta. .... Dec 4, 5  
The new church at Lynn Grove will be dedicated Sunday, Nov. 28, by the presiding elder.

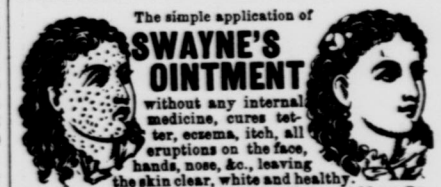
W. Wootton, P. E.

#### New Mexico Conference.

##### Albuquerque District—First Round.

Magdalena and Kelly. .... Nov 29  
San Marcial. .... Dec 1  
Gallup. .... Dec 12  
Albuquerque. .... Dec 29

M. Hodgson, P. E.



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



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

## HOTCHKISS MEMORIAL, AUSTIN.

E. S. Smith: We are "rounding to" for conference. The results of the year's work are not what they might have been, but are encouraging. Sixty-one accessions to the membership—mainly the result of painstaking pastoral effort; net gain of 44, or 26 per cent. No special revival, but a growing interest and increase of spirituality through the year. An Epworth League of 44 members, 2 Sunday-schools, one of which is in a growing suburb, where we have this year made a "plant" for a future Church by buying ground enough for a church and parsonage, and have built a neat chapel; both schools and League doing good work. Woman's Missionary Societies in good running order. Collection all full. The Church is hopeful as to the future and ready to work for better results.

## FIRST CHURCH, DALLAS.

W. H. Howell: Sunday, the 21st, was a grand day at our First Church in this city. Seventy-five persons were at the altar asking for admission to her communion on confession of faith. These are some of the fruits of the protracted services held in the church and in the tent near by during the last sixteen days by that eloquent and earnest preacher, Rev. George Stuart, of Cleveland, Tenn. This was a pentecostal meeting. Great interest was awakened in all the departments of Church work. Seventy-five new family altars were pledged to be erected. Men in advanced life, with young men, young ladies and the Sunday-school children were brightly and happily converted, and the old-time song and shout of praise were heard in the church as never before. About 175 members have now been added to the communion of this Church during the efficient and faithful pastorate of Dr. G. C. Rankin.

## MELROSE CIRCUIT.

W. W. Gollighugh, Nov. 22: Our fourth Quarterly Conference for this charge convened December 6-7. Rev. J. T. Smith, presiding elder, was on hand, diligently looking after all the interests of the Master. Finances a little behind, but we are hopeful yet, as our good stewards are hard at work. I am doing very well on the conference collections; think I will be able to report the collections in full. This circuit has paid well this year. We have bought a \$300 parsonage, and it is paid for. It is a good place, located in the town of Melrose. The people of the circuit are proud of the parsonage, and they have a right to be, for it is a good place. The people on this circuit have been very good and kind to me, and I will never forget their tokens of love. A Thanksgiving turkey is in the coop at the parsonage, given to us by a good lady of Melrose. When we think of all that has been done for us this year we wonder, if they will do these things for a boy on the work as a supply, what would they do for a good preacher?

## WAELDER.

William A. Bowen: Arrived last Wednesday and found an appointment to preach at Moulton, and Thursday night ditto here. Verily, these people "have a mind to work," and my reception shows that my "lines are cast in pleasant places." Large, attentive, earnest congregations, live Sunday-schools, good League (took in fourteen

new members Sunday) and the Woman's Parsonage and Home Mission Society active and loyal. I feel that all these things, with the deep, spiritual earnestness I find, presage a year of growth, development and strengthening. I pray for this. Everywhere I hear words of love for Bro. Wilson, which is the best of indications as to how these good people will "hold me up." I need their prayers and co-operation.

## PORT LAVACA.

James C. Wilson, Nov. 22: Here we are, by the seaside, in our new charge. This is our seventh year as itinerant, and our third charge, having stayed three years on each of our former two. The night we returned to Waelder from conference, the members of our Church there, to the number of about one hundred, came to the parsonage, bringing cakes, etc., and held with us a kind of a Methodist reunion. Christian fellowship and hearty good-will abounded, and our hearts were full of gratitude to God for his goodness and for this expression of appreciation on the part of the people. Bro. Bowen, our successor, will find a noble band of God's jewels to bid him God-speed. Our new charge is God-given. Its possibilities are vast, and its promises big. Lavaca is the county seat of Calhoun County. This coast country is magnificent, the climate delightful; no frost here yet. Immigrants are flocking in. The town is alive and growing, and the Methodist Church is leading. The good people here received us kindly, and pounded us in modern style. God bless them all. Had a good day yesterday; received three members first service. We are "launching out" for God. Look out for a mighty "haul."

## WILLOW STREET, SHERMAN.

R. G. Patty, Nov. 23: Here we come, all ready for conference; paid up in full, at Willow Street charge. Preacher delighted, people happy, and the Sunday-school has been singing "The Mists Have Rolled Away." We must have our preacher back.

## WINFIELD.

L. H. McGee, Nov. 22: Our fourth Quarterly Conference convened at Bridges' Chapel Nov. 13-14. Rev. T. P. Smith, the presiding elder, was present and in good trim for preaching and looking after the general interests of the Church. His sermons were Scriptural, logical and spiritual. Everything considered, it was the best quarterly meeting for the year. There is a small amount behind on the preacher's salary, but the brethren think they will very nearly pay out by conference. Notwithstanding the low prices of cotton and scarcity of money, the conference collections are all in full. My people are always ready to respond to all calls made upon them for the advancement of the cause of Christ. This is my second year on this charge, and to know this people is to love them. During my short stay of two years on this work, the Lord has blessed my efforts, together with that of the brethren, in the salvation of four hundred souls, and one hundred and eighty-six accessions to the Church, for which I humbly give Him the glory.

The diseases cured by Hood's Sarsaparilla are many, because most ailments disappear as soon as the blood is enriched and purified by it.

## HOUSTON DISTRICT.

O. T. Hotchkiss: The last Quarterly Conference for McKee Street Station was held November 16. The charge has suffered greatly for more than two months on account of quarantine. This charge is largely dependent upon employees of the Southern Pacific Railroad, and as the road has been forced, on account of quarantine regulations, to close their shops, more than a thousand men have been thrown out of employment. The Church is willing to do when it can, but now they lack ability. All the finances are behind, but they are making a united and heroic effort to reduce the deficit, and are going to do their best. They have paid Domestic Mission and Orphan Home assessment in full. Wednesday night, November 17, held fourth conference for Richmond Station. They have had a reasonably good year; have made much-needed improvements on the parsonage, and say they are going to pay everything in full. Already the assessment for Foreign and Domestic Missions, Orphan Home and Education are paid. The town and county are improving very much, and the Church is trying to keep step with the march of progress.

## HOUSTON DISTRICT.

O. T. Hotchkiss: I was with Bro. L. P. Davis on Dickinson Mission Saturday, November 13. Conference well attended;

charge in good shape. Have paid all their conference assessments in full. The stewards are behind with the salaries. When we say they have paid all their collections, it means a great deal. This has been a very hard year, especially to them, and their assessments were more than double those of last year—and yet they are all paid. They deserve credit.

## DEXTER.

T. B. Norwood, Nov. 16: Finances are much behind. The young people of Dexter gave us a severe pounding a short time since, and the good ladies of Walnut Bend appointment "suited" this preacher yesterday, from head to foot, with the very best goods in Gainesville. For which we tender thanks.

## WHITESBORO CIRCUIT.

W. H. Brown, Nov. 15: This week winds up our work for the year, and many who will not attend the conference would like to hear from the preachers, how they have gotten along. My report for the year will be about as follows: About 400 professions, on and off of my work together. My collections will be about eighty per cent. I think, and my salary about four-fifths, or a little more. We have had a fine year spiritually.

## MY BOOK.

Subscriptions are coming in very nicely for my book, but it will take at least 300 or 400 to enable me to have the work issued. I write this to remind all of my friends who want the book to please forward their names at once, so that it may be published as soon as possible. I think that the supplement itself will be worth the price of the book, as it deals so extensively with the subject of Church government, and shows very clearly that we have scriptural authority for bishops, elders and deacons, and for all the practices and usages of the Methodist Church.

I have studied these questions very extensively and have shown the difference between our Church polity and that of the Roman Catholic, Episcopalian, Presbyterian, Baptist and Congregational Churches, and that we have the most scriptural and the most perfect system of Church government in the world.

Methodism has been abused, misrepresented and denounced long enough, and it is time for our people, both preachers and laymen, to know that ours is not a system of despotism, tyranny and oppression, as our enemies have so often alleged against us.

Now we hope the subscribers will come rolling in thick and fast, and that I can soon see my way clear to have the book published and put on the market. Reader, if you want this book, sit down right now and give me your name and address.

W. W. HORNER.  
Madisonville, Texas.

The sharper gets most out of the man who is getting least out of what he possesses.

## HOW TO MAKE MONEY.

About a month ago I saw an advertisement in a religious paper where Dep't G 3 of the Iron City Dish Washer Co., of Sta. A, Pittsburg, Pa., wanted a few good agents to sell their latest improved dish washer. I wrote them, and they sent me full particulars how to sell the household article. When the machine arrived I showed it to my neighbors, and I took orders in every home that I visited. It is the easiest thing to sell, and without any previous experience in selling anything I sold a dozen the first five days. The firm gave me full particulars how to sell it, and I found that by following their instructions I did well. The machine washes and dries the dishes in less time than it takes to tell it. Then a woman don't have to put her hands in the greasy dish water, and everyone knows how disagreeable that is. I am making lots of money selling the dish washer, and any other energetic person can do the same. Write them for circulars.

## A COUNTRY WIDOW.

No good comes of blaming others for the misfortunes we bring on ourselves.

A cough is an easy thing to cure if taken in time. It is dangerous to neglect one for any length of time. Dr. Simmons' Cough Syrup is guaranteed. Fifty cents a bottle.

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

We should have a society for doing good among the neglected rich.

**JOSEPH GILLOTT'S**  
**STEEL PENS**  
GOLD MEDAL, Paris Exposition, 1889  
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**THE MOST PERFECT OF PENS.**

# A Common Cold

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

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

"I have used Ayer's Cherry Pectoral in my practice since 1853, and have always found it reliable for the cure of colds, coughs, and all lung diseases."

# Ayer's Cherry Pectoral

is now put up in half-size bottles, for half price—50 cents.

## POSTOFFICE ADDRESSES.

Rev. J. T. Graham, Staples, Texas.  
Rev. J. M. Alexander, Beeville, Texas.  
Rev. J. T. Gillett, Luling, Texas.  
Rev. C. H. Maloy, Sterling City, Texas.  
Rev. A. G. Nolen, Hallettsville, Texas.

## UNANSWERED LETTERS.

Nov. 19.—J. R. Murray, change.  
Nov. 20.—C. H. Maloy, sub. C. C. Davis, sub.  
Nov. 22.—Nath Thompson, sub. R. T. Blackburn, sub.  
Nov. 23.—F. A. Downs, sub. C. M. Thompson, sub. Fred L. Allen, sub. Joe F. Webb, sub.  
Nov. 24.—J. C. Wilson, sub. E. K. Denton, has attention.

"Can honor take away the grief of a wound? No."

—Henry IV., Act III, Scene 2.

But Pond's Extract can take away the pain.

## MARRIAGE NOTICES.

Davis—Howze.—November 14, 1897, at residence of the bride's father, Mr. Henry Davis and Miss Nannie Howze, all of Archer County, Texas. Rev. Atticus Webb officiating.

Ferrell—Lancaster.—At the residence of J. A. Davis, near Long Branch church, Guadalupe County, Texas, November 21, 1897, at 4 p. m., Mr. John Ferrell and Miss Emma Lancaster, Rev. W. A. Scott officiating.

Oatman—Breezeale.—November 17, 1897, at the residence of the bride's father, in Llano, Texas, Mr. H. C. H. Oatman and Miss Carra Breezeale, all of Llano, Texas. Rev. M. A. Black officiating.

Lineberger—Gray.—November 22, 1897, at the residence of Mr. George Gray, in Llano, Mr. L. P. Lineberger and Miss Lizzie Gray, Rev. M. A. Black officiating.

Moody—Sewell.—At the residence of P. A. Sewell, Ewell, Texas, Mr. B. L. Moody and Miss Linna Sewell, Rev. C. H. Martin officiating. All of Upshur County, Texas.

Penington—Raven.—At the residence of the bride's parents, on November 3, 1897, Mr. Dudley Penington and Miss Irene Raven, all of Travis County. Rev. W. D. Gaskins officiating.

Edney—Lancaster.—In front of the parsonage at Salado, Texas, November 14, 1897, Mr. Wiley Edney and Miss Alice Lancaster, W. B. Andrews officiating.

## ENGAGEMENT and WEDDING

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