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EDITORIAL.

THE TWENTIETH CENTURY MOVEMENT.

BY BISHOP MADROVE.

Dear Brother: The time for action has come. Further delay would hazard the whole Twentieth Century scheme. The preliminary work has been done, and, so far as the General Board of Education and its chief officers are concerned, well done. The President of the Board has given all his fervor and strength to it, which is saying much. The "New Century Education" has rung out clarion notes, clear and varied and full and constant, evincing both the industry and the ability of the worthy Secretary of the Board. If we are not now informed it is to our discredit, not to say our shame.

We have been reminded that education is not a matter of mere convenience or taste, an esthetical appendage or superfluity to be considered or neglected at pleasure. All the higher and nobler faculties of mankind it has pleased the Creator to give only in embryo, the bare rudiment of possibilities, which duty to God requires him to develop and expand. If the mind of man, which includes both the intellectual and moral faculties, may be ignored and neglected, then indeed he is on the plane of the brute, without responsibility, and a being to whom the word duty has no application.

It is through the cultivation and expansion of these faculties that all the progress of the past has been achieved, that science and art and religion have made the nineteenth illustrious among the centuries, eclipsing the civilizations of all former times, and prophesying the rear approach of man's enthronement where God intended Him—lord of this lower world, in complete dominion over its creatures, elements and forces.

The improved conditions of our day form the basis of marvelous opportunities, which invite and urge us to project ourselves upon the coming century, and inaugurate an era that shall be new and glorious, if not final, in terrestrial human history.

The lucifer match and the cotton gin, the typewriter and steam navigation, the telephone and the electric car, the bicycle and the telegraph, the railroad and the linotype, the phonograph and the automobile, the photograph and liquid air—products of the closing century—are sure prophecies of untold wonders in the next. What are to be the methods and appliances of the twentieth century are yet to be discovered. The Church, always in the van of human progress, cannot surrender its accustomed place. It must vitalize and use the highest thought of its times. It must seize with ready and competent grasp every improved appliance, and subordinate the earliest suggestions of art and science and literature to the propagation of the gospel and the permanent upbuilding of the kingdom of Christ.

Let our excellent economy demonstrate its superiority in the rapid collection of the million and a half dollars designated as our minimum for Christian education. God grant that the twentieth century may dawn with far more in our hands than this modest sum named by our leaders!

I am most fortunate in my special

episcopal field in this day of opportunity. The Texas Conferences will not fail to respond honorably to themselves and to the great Church of which they are so large a part. About two hundred thousand Methodists must contribute at least that number of dollars. Your own pressing educational enterprises need it, the common cause asks it, and your historic generosity pledges it. Let every pastor inspire his flock, every official discharge his full duty, and every member and friend give "as God has prospered him," and the end will be achieved. Some of the Texas districts have already moved, and are even now crowned with success. Failure has never yet been written on the banner of Methodism, and Texas, I am sure, will not put dishonor upon it in this hour of its loudest appeal and greatest opportunity. Let the commanding cry of all the length of the line, "Forward, march!"

The approaching century signals and beckons us to noble endeavor and glorious achievement.

SHALL THE BREWERS BEAT US?

BY BISHOP CANDLE.

Last May I appealed to the Church, with the approval of both the Board of Missions and the Board of Church Extension for \$20,000 with which to buy a church, school, and parsonage property for our mission in Havana. At that time I could have bought a most admirable property in the heart of the city for that figure.

A letter just received from Rev. George N. McDonell, dated at Havana, November 3, says the price has now risen to \$60,000. Of course that puts the property out of the question. We must look for a cheaper place further from the center of population.

We must now content ourselves (if we can) with a less desirable location and pay a higher price. The delay of the Church to respond to this appeal is very expensive. The cause of Christ suffers while men and women who declare they love him at least enough to secure for them exemption from the penalty of sin, riot in luxury, and vanity.

Dear George MacDonell, the heroic soul who has braved pestilence and dured death in doing a glorious year's work at Havana, writes:

"The devil's people are erecting a brewery here. I did hope that Christian America would have at least one church building under way before our enemy became so thoroughly entrenched. But in all the island there is not one."

Shall the brewers beat us? The situation in Cuba is already bad enough, but if the breweries of the United States invade the island faster than the Christian Churches it must become immeasurably worse. With the disorder which will then arise we shall have a far more complicated political problem to solve, as well as a far more difficult religious work to perform. A few thousands spent on missions in Cuba now may save us many millions in taxes paid to preserve order there later.

With such urgent conditions confronting the Church I cannot see how any truly Christian heart can refuse to make the most generous offering within its reach that this wretched destitution may be relieved. If we fail in such

an emergency, how shall we persuade men that we believe in Christ at all? Can we, if we hesitate in such a crisis longer delude even ourselves into believing that we believe in Christ and his gospel?

Will not the Church give enough to build at least one good church on the island before spring?

Atlanta, Georgia.

CORONAL INSTITUTE.

This institution of learning is located in the heart of San Marcos, a beautiful little city of some 3500 souls. The town is situated upon hills, at whose base the transparent waters of the San Marcos River flow without cessation. Upon one of these imposing eminences is the Institute, commanding one of the finest views in the State of Texas. The building is a magnificent structure of brick and stone, very commodious and possessed of all conveniences necessary to the success of the work to be accomplished. We passed through its several apartments from the dining-room to the third story, and the whole arrangement is complete from the bottom to the top of the edifice. The living rooms occupied by the young lady boarders are in first-class repair and elegantly furnished. They are large, well ventilated and comfortable. There is a home-like air pervading them. The music and art rooms are so situated as to give the advantage of recitation and practice without disturbing the other portions of the building. The chapel is very large and the acoustics are fine. It is used for a study hall during the session and for the commencement exercises at the close of the year. The dining hall is ample and well supplied. The tableware and linen looked more like those of a luxuriant home than a boarding school. The entire structure is lighted by electricity and it has a long and short distance telephone system. The grounds are naturally adapted to an institution of this character. From the front and the two sides they slope to the streets below, and in the rear they extend back upon a level to a thoroughfare crossing the side of the hill. In the front and to the right and the left the eye looks out upon a matchless panorama, stretching across the San Marcos Valley to the distant ridges whose irregular tops form one long sweeping horizon. There is a classic inspiration in the scene and it looks like God had designed the location and the environment for an institution of learning. We had the pleasure of attending an entertainment given by the teachers and pupils of the school in honor of the conference and it was an occasion of real enjoyment. Professors A. A. Thomas and S. W. Stanfield have charge of the Institute and they are men of scholarship and executive ability. They have under their care some three hundred pupils, young men and young ladies. The most of them are from a distance. Such is the character of the school that many very fine citizens have moved to San Marcos to give their children the benefit of an education. All the departments are supplied with excellent teachers. When pupils go through the Coronal Institute they are admitted to the Southwestern University and to the State University without examination. The property is worth not less than \$50,000 and it is the property of our

Church and under the control of the West Texas Conference. And the best of all in that notwithstanding the extent of the equipment it is wholly out of debt and upon a prosperous basis. The people of San Marcos are justly proud of the Institute and they keep it in splendid condition. It draws patronage from all over the West Texas Conference territory and the preachers take great interest in its success. Many of them have their children there for instruction. The religious influence is very fine and the moral characters, as well as the health of the pupils, are scrupulously guarded. While the Institute does not claim to be a college in the technical sense, yet it has a fine course of study, equal to that taught in many of the colleges. Still it is a first class institute. That is all that it proposes to be, and it is this in the truest and best meaning of the term. For all practical purposes boys and girls are well educated when they get through there; but if any of them wish to advance further they are ready for university work. We were delighted with our inspection of the Coronal Institute and its work and surroundings. We pronounce it not only good, but very good.

SAN ANTONIO FEMALE COLLEGE.

While at the West Texas Conference recently we went over to San Antonio and spent the rest of a day at our college, located in the western part of the city. This was a real pleasure, as we have for some time contemplated a visit to this school in order to see something of its improvements and workings. Rev. J. E. Harrison, the President, his good family, and his large number of excellent teachers, showed us many courtesies and made the visit a very delightful experience. San Antonio Female College is one of our youngest institutions, having been chartered in 1885. It is the property of the West Texas Conference, and it claims to be an institution of high educational advantages for girls. The building is new, a part of it just having been completed. It is an elegant structure of brick and trimmed in stone. In 1885 a large wing of the main building was constructed, and here the school work was carried on until a few weeks ago the central edifice was completed. The wing is two stories 70x40 feet, but the new one is three stories 83x51 feet, giving long, wide halls on each floor and fine galleries around the two sides above and below. The two buildings cover a ground space of some 7000 square feet. The first floor of the main building is used for teaching rooms, office, library and parlors. The second and third stories are used for living apartments for the teachers and pupils. The buildings throughout are well ventilated, heated, and in a short time will be lighted by electricity. The campus is a large five-acre lot, which is being improved from time to time. By and by the chapel, whose foundation is started, will be finished, and then the entire buildings will be a model of beauty and completeness. Bro. Harrison has done some wonderful work, added by the brethren, in bringing matters to their present state of perfection. He has about \$25,000 worth of property, carrying only \$6000 of obligation, and this will be met as it falls due. He has a first-rate faculty of teachers, with the finest mental

training the country affords. He has about 100 pupils in attendance up to date and they are a fine looking body of young ladies. He is not working so much for numbers as he is for thoroughness of results in the development of young women, mentally, morally and otherwise. For a young college he has good appliances for the work of education, and these he will increase as time passes. The college has a strong hold upon the consciences, and with the proper local support that the city is able to give to it, it ought at an early day be one of the leading and well-established colleges of Texas. In fact it has already pushed to the front until its great worth is everywhere recognized. The location is one of the healthiest in Texas. They have pure artesian water, and the street railway runs to its doors. The religious tuition of the pupils is fine, and the social spirit of the school is delightful. It is like a big home with everybody recognizing the rights of all the others. Bro. Harrison is wonderfully adapted to this work by nature and training. He is full of energy, a fine disciplinarian, and highly educated to govern and to impart instruction. Miss Walton has the personal oversight of the young ladies, and her association with them is an education within itself. The table is well supplied with the best the market affords, and it is served in good style. We took two meals with them, and we know whereof we affirm. There is no better place in all that section for the education of girls, and it is worthy the patronage of the conference. We predict for the San Antonio Female College an auspicious future. It is destined to be all that was contemplated in its origin. May she have abundant success.

EDITORIAL BIRD-SHOT.

A big bat between you and the preacher is not a means of grace.

It is in bad taste to go to church to show off his apparel.

If you do not bow your head in public prayer you are thoughtless and irreverent.

Profanity is a practice characteristic of an empty head and a very wicked heart.

The youngster who makes it a habit to write notes during the service ought to be taken out and spanked.

To mutilate the song books in the pew is a species of vandalism entitled to punishment by the laws of the State.

Providence is kind and forbearing, but he is not responsible for a great deal of folly pushed off upon him.

The preacher who can tell the truth, the whole truth, and nothing but the truth, in a funeral discourse, is a great big man.

If home is not made the happiest place in the world when the children grow up they will go some where else to find happiness.

When you punish your child be sure not to get mad and commit a worse sin with your anger than that which you are trying to correct.

COMMUNICATIONS.

THE ALAMEDA OUR MISSIONARIES—THEIR WORK—THE RETURN TRIP.

I must speak of one other place of interest before I come to speak of our missionaries. The Alameda. This is the largest and most beautiful plaza or park in the city. I do not know how large it is, but it is quite large, and one of the most beautiful spots my eyes have ever rested on. A wide, level concrete pavement or drive surrounds it, and here an army of the finest horses on earth and carriages as fine as money can buy filled with the wealthy and aristocratic of the city may be seen any night. Streets, or walks, paved with concrete wind and twist every way and everywhere through the park. Here great trees mossy with age tower into the air like they were trying to grow high enough to look over Popocatepetl, while smaller trees, and shrubs and vines and flowers, rich and rare, abound on all sides. These are nature's domains, while art has done its part in caring for them and placing along at convenient distances stately and beautiful fountains. Just across the street north of the Alameda stands the United States Consulate. We called on the United States Consul, but he was not in. We met Mr. Hardy, the deputy. He was clever and showed us real attention.

OUR MISSIONARIES.

Here near the park is our church, or will be, and here are our schools, and here our missionaries live. Bro. D. W. Carter is one of the oldest missionaries in the work, or rather is the oldest. I do not mean in age, but in years of mission service, for he is just in the prime of life. He is a most excellent Christian gentleman. He called on us almost as soon as we reached the city and put himself at our disposal and gave us a day of his valuable time, showing us places of interest, acting as our interpreter and giving us much information. He is now the editor of our Mexican paper. We will never forget his kindness. Bro. W. D. King is our presiding elder on the Mexico District. He is a fine specimen of physical manhood, cultured in mind and heart and of sound hearing. He reports his district in fine condition with the outlook for us most encouraging. It was quarterly meeting time with our congregation and he asked me to preach for him through an interpreter. I tried, with Bro. G. S. Paz, our native preacher, for interpreter. I will not try again. It was a sad experience all around. There I stood. There stood Bro. Paz by my side. There sat Brother and Sister King, Brother and Sister Carter, Miss Norville, and all her English-speaking teachers, Bro. Downs, and Bro. Turrentine, those all Americans. I knew they could understand me if what I was saying was understandable. Then there was a church full of Mexicans waiting to hear something. I read my text, stopped till Bro. Paz repeated it in Spanish then I had to say something else, but had taken stage fright. I could not put it together. I had just one clear thought and that was that Bro. King and Carter were saying to themselves, what fools we were in asking Bro. Smith to preach, and what a fool he was for trying. I soon saw I was badly at sea and thought I would begin to pull in for the shore, but I was so far out I did not know which way the shore was. I landed, I think, to the joy of all. They were glad when I was done and so was I. I had stood there just twenty minutes, ten for me and ten for the interpreter. I am done with that sort of preaching. Bro. Paz seems to be a live, good man and in good favor with all. He has a congregation of 150 and seventy-five members of the Church, eighty Sunday-school scholars, seventy Senior League members, and 150 Juniors. Our church at the present is in rented quarters, they having sold our old house. A new and handsome one to be of stone is now in process of erection. It is to cost \$26,000. The money is nearly all in hand. Our Mexican people are very liberal with their means. Let me give two examples, one in the city and one in San Luis Potosi: The night I tried to preach in the city Bro. Turrentine spoke to an Indian boy in the church and then asked the pastor if he was a member of that Church. He said, "Yes; and a good one. He and his mother live together; are very poor. They sell fruit on the Alameda for a living and that boy gives me 50 cents every Sunday morning for missions and they give to all other things in proportion." I told our preacher in San Luis Potosi of this. He said: "That is an exceptional case. My wife's old cook, a Mexican woman, receives \$5 per month for wages, and gives \$2 a month to the cause of Christ." Our Woman's Board of Foreign Missions in Mexico is doing our very best work out there. That's my deliberate judgment. On this and several other occasions it has been my good fortune to meet quite a number of the women sent out by this board and doing work

in Mexico. If those I have met are samples of the rest they are educated and have stores of good common sense. They are genuinely converted, thoroughly consecrated, and deeply and profoundly impressed with the importance of this work. They are coming in contact with, and touching all grades and ages of society. Their work is chiefly in the school-room. Here they are in almost hourly communication with the young lives of Mexico; life gathered from all ranks, from the poorest of the poor to the well-to-do and rich, and into the rich virgin soil of their young lives they are sowing the best seed that ever found place in the human heart. They are molding the character that is yet to shape a better destiny for the Republic of Mexico. From these thousands of boys and girls in the hands of these gifted daughters of our grand Methodism will come the thousands of future parents for Mexico who will, in turn, stamp their own Protestant image and impress on their children. Oh, the outlook to the eyes of faith is glorious. Miss H. K. Norville is in charge of Mary Keener Institute in the City of Mexico. Her praise is on all lips out there, and deservedly so. She is a little woman, but full of good sense and of faith and the Holy Ghost, and a marvel of energy and industry. We met her first on Sunday evening on the Alameda. She, in company with some of her tenders, was passing. Bro. Carter called to her, saying: "Come this way; here are some friends from Texas. I want to introduce to you." She came forward and met us with glad joy, but said: "I have only time for a word now. We are on our way to a distant part of the city to hold Bible and prayer-meeting with some women whom we can only reach in that way. I am anxious to see you all and have more time with you. Please come to the institute in the morning and be with us a while and see what we are doing. We must hurry, good-bye." And she and her girls hurried away across the plaza on the mission of love, and they brought back a report that God was with them. We spent Sunday evening visiting the homes of Bro. Carter and King. We met their good wives and children and felt a peculiar joy in being permitted to see them and know them. If more of our people could see the workers and the work of our mission fields the missionary spirit of the Church would be quickened.

According to promise we went to the institute Monday morning and found Miss Norville and her eleven teachers and Bro. King and Carter. The chapel was crowded. The writer led the morning services by reading the 14th chapter of John. Every pupil had a Bible and we read responsively, all reading in English. Then they sang in Spanish as none but Spaniards can sing. "Leaning on the everlasting arms." How they did sing! teachers, pupils, and all. More than one of our party cried for joy. Bro. Turrentine led us in an earnest prayer, then followed the song, "At the cross, or Alas, and did my Savior bleed, then talks by Bro. Downs, Turrentine, and Prof. J. R. Ramsey, then they sang, "When the roll is called up yonder," and the classes marched in order to their rooms. The institute has 150 pupils besides the charity school, and they could have three times that number if they had the room. Oh the crying need for this work. Mexico is a land of cathedrals and costly churches, but her people lost in a night of densest darkness. On Sunday morning in the city, while choirs chanted and priest mumbled on the inside of the great cathedrals, at every door men and women were selling lottery tickets. A lottery building stands on the Alameda where weekly drawings take place, and the Church of Rome gets a fine per cent of the net proceeds.

But we must leave this subject and say a word of our return trip and home. Myself and wife left the city twenty-four hours ahead of our company, and stopped at San Luis Potosi for one day and night. We were met at the depot by Bro. F. S. Onderdonk, the pastor of our English-speaking congregation. Onderdonk is a prince of good fellows. He carried us to the parsonage for dinner, where we met his wife, father, and little children. It was a great pleasure to be in that mission home as we had been in the homes of Bro. Carter and King in the City of Mexico. Bro. Onderdonk is an athlete in size and strength, refined gentleman, whose body, mind, and soul is in his work. He has had charge of our English work here for two years, and if outward signs count, it is prosperous. Our new church, just completed, is a gem of beauty. It is built of pink stone; style, gothic; seating capacity, four hundred. It has a nice organ and handsome pulpit and the pews are of the latest and prettiest design. The windows are leaded, stained glass, and all memorial save one. The largest one is in memory of Robert McDonald. The stones in the building are 12x18 inches, and were quarried and brought from the mountains three miles away on the backs of burros, at the small cost of \$2.50 per hundred. The win-

dow frames, even, are of stone. The whole cost of the church was \$11,000. The parsonage is a two-story house built of adobe brick; the door and window faces, pillars, and columns all of stone. It is flat roof and has twenty-two rooms and contains three parsonages in one; occupied by presiding elder, English pastor, and Mexican pastor. Like all nice Mexican houses, there is what is called out there a patio, or open court, which gives more room and the best of ventilation. In connection with the Church, is a new and well arranged hospital. Bro. Onderdonk is General Superintendent and Business Manager. Dr. Chas. B. Hanson is physician and surgeon—a man sent out by our Board, and not now chargeable to it. Dispensary hours from 2 to 5 every day except Sunday. In this hour people come for treatment. These are generally the poor Mexicans, but now and then the well-to-do come and pay for their treatment. Those who remain in the hospital if able pay their board, and if not they receive everything free. No one is ever turned away. All the running expenses of the hospital are met by money raised in the city. This institution of mercy gives us a fine advantage in this center and stronghold of Rome. Bro. Onderdonk and one native preacher, Bro. Sanchez Rivera, meet all who come. They are stopped in the ante or waiting room, and while they wait their turn one or both of these brethren read the Bible to them and pray with or for them. The waiting room was full the day I was there, and Bro. Sanchez Rivera was busy reading the Word and explaining it to them. With our splendid church building and three parsonages in one and the hospital, we count ourselves well entrenched in this city of 80,000. Our Woman's Board has fine property here also and a fine school.

But I promised to finish these letters with this issue of the Advocate. San Luis Potosi is an interesting city, and I could write a full letter about it, but must stop.

Bro. and Sister Downs and Bro. and Sister Turrentine overtook us here and we left Friday at noon, but finding we could not reach home without traveling on Sunday, we stopped in Austin Saturday evening and remained till Monday morning.

We thank God for the privilege of the trip and for journeying mercies. J. T. SMITH.

CONGREGATIONAL AND CHOIR MUSIC.

By Charles W. Landon.

Church music is worship, praise, and prayer, thanksgiving and supplication. "Bless you, sir," said Daniel Burton. "I think music is the grandest worship we can render to the Almighty; preaching convinces us of sin and converts us, but singing goes straight to God."

When Jehovah delivered Israel from the Egyptians and the piled up walls of the Red Sea's angry waters, Moses led the new-born nation in a grand song. When, on the night of Nativity, the Father sent his Son heaven could not contain its joy, but burst out in a grand anthem, its multitudes of angels singing, "Glory to God in the highest" and "On earth peace, good will toward men." "Sing unto the Lord, all the earth; show forth from day to day his salvation," said David. And again he says: "Sing unto the Lord, oh ye saints of his, and give thanks at the remembrance of his holiness." And the prophet says: "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."

We read of the Son of Man: "And when they had sung a hymn they went out into the Mount of Olives," and Paul gave commandment: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

It is generally conceded that if we are to enjoy God's presence in the world beyond we must not be a stranger to him here; we must have an earnest of the spirit in the heart here, in this life, before we may expect to enjoy him hereafter. With this view of the case, let us turn to chapter XV of Revelations, verse 1, and learn what is expected of us there where John saw and heard such delights: "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints.' Query: The above questions from the Word, are they advice, suggestions, or commands? Does singing rest on a different Biblical basis than prayer and thanksgiving? Would we plead as an excuse for never praying: 'Didn't feel like it; personal indifference; rather sit quietly and criticize my neighbor's praying, or take out my watch to see how long the minister is praying?'"

Do you leave your praying to be done for you by the minister and by your neighbor? Do you give personal thanks for salvation and all the multitude of daily blessings, or do you leave that

for others to do for you? If a friend should pull your drowning son from the water, would you leave giving thanks to be done for you by a neighbor?

Is congregational singing only a privilege, or is it a duty? If it is a duty, who is the congregation? When you are at church, the only one of the congregation that you are responsible for is yourself. That means that congregational singing is nothing more or less than that every member of the congregation shall sing. It is a personal affair. It is not a duty to be laid upon that vague impersonality, the congregation, but duty points sternly, directly at you, "thou art the man."

If the Israelite, with his poor religious privileges, was required to give only that which was without blemish, the best of his fruits and flock: "But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you." What! Can we do less with the glorious blessings Christ has so freely given us? Therefore have a book of your own containing both tunes and words, for you can soon learn note values, and when the notes go up and down, the voice must move with them. That little, at least, you can learn. If you own a book the very feeling of proprietorship will induce you to sing. You should listen to the organ when the tune is given out to get its rhythm, to find how fast it is to go, and then sing the very first word and keep singing at the rate of time taken from the organ. Here the choir, if a large one, is an indispensable help. Keep an ear open to their melody and an eye on the movements of the singers' lips, and you can then keep exactly with them, for St. Paul says: "Let all things be done decently and in order." And as "all things" must include the singing, there is a personal duty placed upon each member of the congregation.

There are many good people who have not taken the trouble to discern the difference between the meaning of art and artificial. They seem to think that art is artificial, and that which is artificial is false, and that which is false is wicked, and of course nothing wicked should be allowed a place in the Church service. Hence the unreasonable opposition and needless criticism of good choirs and fine choir singers. God said after the work of each day of the creation that it was good, and as he made music a part of heaven's praise, we may rest assured that they have good music, high art music, there. And if we try our best to have fine music in our churches here, the nearer it is to the divine pattern the better.

Good music moves the soul to the exercise of the highest joys; lifts it as near to a realization of heavenly joys as anything earthly ever brings us. We enter the church with hearts full of worldly cares, and nothing will so soon drive them out as good music. Then the heart is ready to receive divine truths from the remainder of the service.

Choir music has its mission in the Church as much as has congregational music. The members of the choir give steady time, and money that they may learn to do their part of the worship well. And they make many personal sacrifices to attend rehearsals and services regularly. We pay the minister willingly. Why not pay as willingly a well-trained singer or organist? When one's skill in song, choir leading, or upon the instrument is his profession, his stock in trade, he is as much entitled to a fair remuneration for his services, if he does belong to your Church, as the denier in coal is entitled to pay for his coals. But in these days when we are learning to consecrate our talents to the Lord's work through the influence of the Epworth League, we should have large chorus choirs—choirs made up of amateur singers—which shall be a blessing to the Church.

The official members of every society should provide for the training of its young people in vocal music and teach them to sing artistically, and every person who can tell one tune from another should attend these lessons as a religious duty that he may be prepared to sing worthily the praises of his Lord.

The Sunday-school should have a large choir to lead the singing, made up of its members. So should the prayer-meetings and the meetings of the League. Out of these choirs the best material can be promoted to sing in the Church choir, so that there may be a large body of well-trained singers to lead this important part of worship of our Lord. Dallas, Texas.

NOTES FROM BRO. LITTLE.

Soon we are all to recast accounts of another year's labors in the Master's vineyard. What of the results? Great responsibilities have been committed to our charge. Have we gone forth faithfully sowing the "good seed of the kingdom"? If so, we need not trouble ourselves as to results. God will give the increase.

But what patience is required to wait results. After forty years of constant labor in this immediate territory the Methodist people have flourishing congregations and well-equipped churches in Terrell, Kaufman and Forney. Adjacent to these places is the territory embraced by the Terrell Circuit and Crandall Mission, the latter of which, after all these years of patient labor, has an approximate membership of 172 members, with one church building 30x40 feet in the little town of Crandall. Embreced within the same territory, where we have four congregations and one church building, the Missionary Baptists have five congregations and two splendid church buildings, either of which is worth double what ours is. The Primitive Baptists have one church building. The Campbellites have two congregations, but no church building. This year we will have but a small increase in membership and will report a considerable deficit as compared with last year on account of a division in the plan of the work.

After a number of repeated efforts we have succeeded in building a splendid parsonage. This is the first material improvement that has been made within the bounds of this charge in six years. We are indebted to the W. H. M. Society of the North Texas Conference for a donation of \$100. May the good Lord ever prosper and reward them in their labors. The ladies' local society here has raised about \$69. We have expended in all about \$425. The new house is a frame building, 12-foot walls, two 16-foot rooms, one 7-foot hallway and 26-feet of veranda; three coats of paint; papered throughout inside. The old house was turned entirely around and remodeled without and within. The entire house is now complete. It is comfortable, roomy, tidy and neat. It fills a long-felt want in the bounds of this charge.

Bro. H. P. Kelley, an honored steward in the Church of God, and one of nature's noblemen, stood by us in the thickest of the fight and made the enterprise possible. We would be glad to mention others who did all they could, but space forbids. The house is now complete with the exception of two brick flues; not a cent of indebtedness anywhere.

We very much regret that Dr. M. H. Neely and wife did not reach us on last Thursday evening. We had made an appointment for Sister Neely to talk to the ladies of our community in the evening and Dr. Neely to preach at night. We have not learned why they did not reach us, but suppose it was on account of inclement weather and bad roads. We shall ever await their coming with much joy. Now we are on the home stretch. Let us all do our best. Our conference collections are nearly all in hand and will be paid in full. To God be all the glory!

Quarterly Conference meets here next Saturday and Sunday. Rev. T. J. Beckham, of Forney, will preach Thursday night before on the mode of water baptism and on Friday night on election. We hope to see a full turn-out at the Quarterly Conference of all the official members. We wish to express our grateful thanks to Bro. and Sister J. D. Jones for a present of \$20 cash to help fit us up for conference. N. C. LITTLE, P. C.

HOW THEY GOT THEIR BABY.

Her name is Flora. She is tall, slender and graceful in all her movements. Her eyes are blue, her hair a light Auburn, her cheeks, evermore lighted with a smile, are rosy, and those beautiful red lips, in parting to let shine forth that bewitching smile, display two rows of the evenest and prettiest teeth you ever saw. At her next birthday she will be twenty. She is "an only child," and yet she is not theirs, but she knows it not. This is a hidden secret—to her. But what difference does it make with either her or them? She does not know it, and surely she has all the love, caressing, comfort and advantage that loving ones possessing a competency of worldly goods can bestow. As to them, why if you had gone in that beautiful home as I did when only they two occupied it, and had seen the weary disappointed look as they forced themselves around after a union of twenty years, and then had you gone back there with me six months later and seen the cheer and smiles, the vivacious conversation and elastic step; in fact, the joy and light of life that poured forth continuously from those once dull and non-expressive, but now luminous and laughing eyes of a rejuvenated pair, you, like myself, would ask, "What difference does it make?" The first and only time I ever saw her she lay in her new crib with rich tapestry hanging all about her, with an upturned white face, eyes closed in sleep, skin soft as velvet and character pure as is allotted any of Adam's degenerate issue.

He and I had just left the supper table, where we had been served the

lightest, whitest biscuit sweetest preserves, the most delightfully flavored and the creamiest, milk, all of which I taste. The residence is of a little hill, with trees and many pretty trees and a large barn with the rear, where many and calves found food; was the central building built in a valley name of the fleecy stein abundance through and breadth. As we supper table to the room where the little, lay, I halted, looked cent and helpless one stepping to the front, see you have had the v since I was here last, to have taken up her a Said he: "Well, yes, let me tell you about our own, but we do not shall ever know it. happy in the possessio the first time in life I something to live for, rival I was tired and b not know what was th me. My wife seemed to condition. We talked abundance, so far as a concerned, but we were happy. We have good many friends who alwa to see us, and for year a comfortable home, but neither nor all the pleasure. My wife of moody state, which s 'blues,' and would weel to no purpose, while I eyed, sad and sick, w hang my head between wish I were dead. I w at the stock, the negr and for a season woul ant word for no one, went on until one day went up to T——, I directly after arriving there was a sensation that morning. "Well, I asked, I was informed hate Judge found on hi beautiful girl baby, riel had, lying by her sid some clothes, and a bri in a bold hand, lying taining these words: " and care for it. It is of "Where is it?" I asked Judge's house' friend's over to see it. When said: "M, you ought to as you have no childre up' already!" I looked thing and loved it th "Well," said I, "wait and and bring my wife and together, and if she th we will take it." So th and I rolled up to th and when my wife saw looking right in her fa once that she loved it at me and said, with l and a smile on her fa take it home with us," but Judge you've got to good; put it in sack to be broken." And he brought her home wit we began to think wh name her. We would n any friend, nor any of So we settled on the n that's how we got our she got her name. A blessed little angel n and during all that I heard my wife say she a thing, whatever it is before went a week t I ever wished I could d ival. I believe now I ways and be happy all "Well, tell me, do thing of her origin, v from?" I asked. "Ah," he remarked, "There- he through this coun- fore Flora was found, three buggles contain and three babies from which is about forty-T—— They had a b When they returned th Yes, we know our ba that passes as the best Flora is now grown tractive and highly ac ing taken a diploma Female College in the Her father, as she cal than sixty, and her m hind him, but to-day th than ——— felt before unfortunate one enter She is the belle of her, dains things little or b high head, is as inde mortal gress, and yet sweet-tempered and others' interests as she Hence she is a univers better than all yet tel loves the Church, has l day-school and attends duties like elder and women. Now, Flora h married soon to a ta

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our grateful... ter J. D. Jones... ash to help fit... LITTLE, P. C.

HER BABY.

She is tall, a all her move-... blue, her hair a... eeks, evermore... are rosy, and... s, in parting to... switching smile... the evenest and... saw. At her... be twenty. She... yet she is not... it not. This is... But what dif-... with either her... not know it, and... love, caressing... e that loving... competency of... estow. As to... gone in that... I did when... cupied it, and... ary disappoint-... red themselves... of twenty years... ne back there... ter and seen the... vivacious conver-... in fact, the... hat poured forth... se once dull and... w luminous and... juvenated pair... old ask. "What... ?" The first and... er she lay in her... pestry hanging... upturned white... eep, skin soft as... ure as is allotted... erate issue.

left the supper... been served the

lightest, whitest biscuits, the clearest, sweetest preserves, the richest and most delightfully flavored golden butter and the creamiest, coldest, sweet milk, all of which I can now almost taste. The residence sat on the brow of a little hill, with beautiful shade trees and many pretty flowers in front, and a large barn with spacious lot in the rear, where many fowls and pigs and calves found food and shelter. It was the central building of a little burg built in a valley which bore the name of the fleecy staple, that grew in abundance throughout its length and breadth. As we passed from the supper table to the front, through the room where the little, to me, stranger lay, I halted, looked upon the innocent and helpless one a moment, then stepping to the front I observed: "I see you have had the visit of an angel since I was here last, and she seems to have taken up her abode with you."

Said he: "Well, yes. Sit down and let me tell you about it. She is not our own, but we do not intend that she shall ever know it. Wife and I are happy in the possession of her. For the first time in life I feel that I have something to live for. Before her arrival I was tired and lonesome. I did not know what was the matter with me. My wife seemed to be in the same condition. We toiled on and had an abundance, so far as our wants were concerned, but we were far from being happy. We have good neighbors and many friends who always seemed glad to see us, and for years we have had a comfortable home, well furnished, but neither nor all these things gave pleasure. My wife often entered a moody state, which she called the 'blues,' and would weep away her life to no purpose, while I at times, dry-eyed, sad and sick, would sit down, hang my head between my knees and wish I were dead. I would get vexed at the stock, the negroes, everything, and for a season would have a pleasant word for no one. Well, thus it went on until one day last spring I went up to T—, my market, and directly after arriving I was told that there was a sensation in town early that morning. 'Well, what was it?' I asked. I was informed that our Probate Judge found on his front porch a beautiful girl baby, richly dressed, and had, lying by her side, many handsome clothes, and a brief note, written in a bold hand, lying on them, containing these words: 'Take this child and care for it. It is of good families.' 'Where is it?' I asked. 'It is at the Judge's house,' was the answer, and as he was a good friend of mine, I went over to see it. When I got there he said: 'M., you ought to take this child, as you have no children and I am 'full up' already.' I looked at the little thing and loved it then and there. 'Well, said I, 'wait and I will go home and bring my wife and we will see it together, and if she thinks as you do we will take it.' So the next day wife and I rolled up to the Judge's gate and when my wife saw the child I was looking right in her face, and I saw at once that she loved it too. She looked at me and said, with life in her eye and a smile on her face: 'Billie, let's take it home with us.' I said, 'Good, but Judge you've got to make the title good; put it in such form that it can't be broken.' And he did. And we brought her home with us, and then we began to think what we should name her. We would not name her for any friend, nor any of our kinfolks. So we settled on the name Flora, and that's how we got our baby and how she got her name. We've had that blessed little angel now six months, and during all that time I've never heard my wife say she had the blues, a thing, whatever it is, that she never before went a week without, nor have I ever wished I could die since her arrival. I believe now I could live all ways and be happy all the time."

"Well, tell me, do you know anything of her origin, who and where from?" I asked. "Ah, yes, we know," he remarked. "There were seen passing through this country the day before Flora was found by the Judge three buggies, containing three men and three ladies from the town of C., which is about forty-five miles from T—. They had a baby with them. When they returned they had no baby. Yes, we know our baby is from one that passes as the best family in C."

Flora is now grown, beautiful, attractive and highly accomplished, having taken a diploma from the T— Female College in the town of T—. Her father, as she calls him, is more than sixty, and her mother not far behind him, but to-day they feel younger than they felt before that fortunate- unfortunate one entered their home. She is the belle of her community, disdains things little or impure, carries a high head, is as independent as ever mortal grew, and yet as kind, gentle, sweet-tempered and thoughtful of others' interests as she is independent. Hence she is a universal favorite; but, better than all yet told, she is pious, loves the Church, has her class in Sunday-school and attends to all Christian duties like elder and more settled women. Now, Flora is engaged to be married soon to a tall, brown-eyed,

black-haired, handsome young man twenty-eight years of age, and every way worthy of the girl. He is a thrifty merchant in the town of T—, where he first met Flora while she was in school there. It is only ten miles out to C. V., where Flora lives and Moses keeps the road hot going and coming. Every one rejoices in his devotion to her.

But the strangest feature of all this story is yet to be told. Moses is of Jewish extraction, and he does not know it. He is a devout official in a Christian Church in his town and dreams not that he has the blood of Abraham in his veins. The story of his life is about this: In the front of an humble cottage in T— County (Flora lives in M. County) early one warm, bright morning twenty-eight years ago a newly married couple found the prettiest black-eyed baby boy. They traced its origin and learned that the parents were wealthy Jews living in the town of T— (Not the T— where Flora was found.) Moses grew to manhood, was sent off to the State school located at A—. While there his supposed parents died, and when he finished his schooling he turned his face southward and located in T—, where he now lives.

One lesson to be learned from this is: There are hundreds of childless homes, and more homeless children in this land. Both might be made happy if brought together.

A. S. WHITEHURST, Henderson, Texas.

TITUS 3:5.

I have been induced to write this article to the Advocate for two reasons. First, because I believe that I was in error in my application of the above text to John 3:5, and that there is a wide difference of opinion on the subject. In my opinion "the washing of regeneration" does not mean our conversion. It means the continuation of the human race. "As in Adam all die so also in Christ shall all be made alive." I think that without Christ the "soul and body" would have died. But in Christ the "soul" has not died up to this time, and will not until after the judgment. "The soul that sinneth it shall die." "The renewing of the Holy Ghost" means our conversion. It implies that fact. Our regeneration was a "free gift," but it should be remembered that it was "unto justification of life." It was for "all men." So that we see here infants are saved until they reach that knowledge in which their salvation shall depend upon faith in infancy Christ "washed us from our sins in his own blood." This is the first birth. It may be said to be a "natural" birth, but it was not without the blood of Christ. When we reach the line of accountability—when our salvation depends on faith, we "must" have the second birth; "must be born again," must have "the renewing of Holy Ghost," which is spiritual. Then we have "first that which is natural and then that which is spiritual." This view of the subject fully agrees with John 3:5, and shows, too, the nature of the water-birth in that text. While both the water-birth and the spiritual birth are necessary to enter the Church—the kingdom of God—Titus 3:5 shows that it is by no means necessary to be "born of the water" to be saved, but is only a law of the Church, and is important ritually to secure an organized body—the body of Christ. God, "from the beginning, chose us to salvation through sanctification of the spirit and belief of the truth." "The washing of regeneration" did not change our natures in the least—only washed away Adam's sin and left us in a depraved condition, from which we could not recover—only through faith. "His name through faith in his name will save to the utmost all who come unto God by him." From this faith we get "the renewing of the Holy Ghost," the "born again," the pledge of eternal life. Here our sanctification begins. It lives with faith and dies with it. If it is not "by works done in righteousness which we have done, but by his mercy he saved us through the washing of regeneration and renewing of the Holy Ghost," it at once becomes plain that the "born of the water" is not necessary to salvation in any sense, much less to be "dipped" into a "watery grave" for remission of sins. We can discover from Titus 3:5 that at no time has our conversion—the renewing of the Holy Ghost—depended on water baptism, and that therefore this Campbellite doctrine of water regeneration is a dangerous heresy and cannot be trusted. This "common salvation" is not of works "that no man should glory." "It is by faith that the promise might be sure to all the seed." Who are the seed? "For ye are all the children of God by faith in Christ Jesus."—Gal. 3:26. Then if salvation is by faith why hitch water baptism to it? Is that route absolutely "sure" to all? Is it easy? I affirm that it is not. I do not believe that God has imposed such a hardship on the human race. In many instances it could not be done, and God would therefore be a respecter of persons and besides he might get some

one into his kingdom that he did not want, like Simon Magus, and have a Magusan outfit. I have heard very many experiences, but never heard of the Holy Ghost coming the water route and evidenced by a godly life and a devout consecration. "The renewing of the Holy Ghost" comes through faith only, under a devout sanctification having become "vessels unto honor," sanctified, meet for the Master's use and prepared unto every good work." Now, if the above be true, what becomes of the so-called water birth theory also? With reference to this latter theory and John 3:5 there is a dilemma. For instance, if two spiritual births are alluded to it should read, "Except ye be born of water and of the water," or "except ye be born of Spirit and of the Spirit," which would be nonsense. Moreover, if the water birth comes first, as has been stated in an article in the Advocate, and one birth only is absolutely necessary, viz: "born of the Spirit," does it not become plain that it is without analogy only among some of the well-known domestic animals, which are born blind, and inasmuch as we must be born of the Spirit to "see the kingdom of God," "we have two births and have not yet been able to 'enter the kingdom of God.'" It again becomes plain that a devout, consecrated and sanctified life begins with faith, lives when it lives, and dies when it dies. One cannot exist without the other. As we cannot be saved without sanctification, so we cannot be sanctified without faith—the one is of God, the other is of ourselves.

DR. J. W. POOLE, McCoy, Texas.

"IS AN INFANT A SINNER?"

In the Advocate of October 26 Rev. R. C. Hicks has an article under the above caption, in which he grants that infants are depraved, but he assumes that they are regenerated, made pure as converted adults, and that the Holy Spirit dwells in their hearts from the time of their natural birth. The teaching is not in harmony with Methodism nor the Bible. The exact moral status of infants is difficult to determine, but to say they are regenerated at natural birth is to say they are born of the flesh and Spirit at the same time, which nullifies the teaching of Christ to Nicodemus, who had been born of the flesh, and was now taught that he must be born of the Spirit. If all men in all ages and countries have been born of the Spirit at their natural birth, then all were children of God at least for a time. St. Paul says (Eph. 2:3) that we "were by nature the children of wrath, even as others." We certainly could not be children of wrath by nature after having been regenerated. If we should become children of wrath after regeneration it would be by apostasy and not by nature. We say a rattlesnake is poison by nature. Paul says we are the children of wrath by nature, and that "the poison of asps is under their lips."—Rom. 2:13. Now a little rattlesnake may be a very innocent and harmless thing, but it has the poison, and time and opportunity will prove it to be a dangerous reptile. So we who are children of wrath by nature and whose tongues are "full of deadly poison" (James 3:8) find it as Paul says: "They are all under sin as it is written. There is none righteous; no not one." * * * "the poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace they have not known."—Rom. 3:9-17.

Of course this is moral poison, and its slime is seen all over the world. Bro. Hicks might say that this poison is contracted by contagion, and that it drives the Spirit of God out of those little regenerated, pure hearts after Christ has been enthroned there for six, eight or ten years, but that would overturn the teaching of Christ, who said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man."—Matt. 15:19-20.

Whatever may have been the case with Adam, the plain teaching here is that men are defiled from within; that is, they commit actual sin because they have corrupt hearts. If their hearts had been made pure at the time of their birth it is difficult to see whence came this swarm of evils. Christ, the great Teacher, traces them to the heart, but no further. The poison has been there all the time. The little rattlesnake grew. The man developed into a dangerous animal. Bro. Hicks says they all "go astray," which is correct, but they go astray because of their depraved natures. If they were all pure, surely all of them would not go astray, speaking lies as soon as they were born. If their hearts were right some of them would certainly speak the truth and worship God; but as their hearts are all corrupt they all go astray. But are they in a lost condition? Yes; the children of wrath by nature. But by virtue of the atonement they belong to the

kingdom, and when one dies before he has the ordinary opportunities of probation God gives him the full benefits of redemption and saves him in heaven. S. L. BALL, Cumby, Texas.

BAPTISM.

A few weeks ago I felt the necessity of preaching on the above subject. In the meantime, I sent out to eighteen of my Methodist homes Bro. Nichols' "Grub Ax and Pump," with a note as follows: "If, after you have read these books, you desire to keep them, send me the price of the same. If not, please return them." The next day I received through the mail two of the books, and on the back side of above note this:

"Dear Brother: We do not need these books. We have three good Bibles at our house, and do not consider Mr. Nichols' good authority, as we have no evidence that he was inspired. We ought to read the Bible instead of 'Pumps and Axes.' Then fewer people would be misled. I am willing to risk what the Bible teaches on baptism. I would not risk Nichols. Yours for the Bible, ALONE."

The above is an exact copy. I give the above to show the narrowness of some folks and the extreme foolishness of a catchy phrase—"No creed but Christ." No book but the Bible.

Though I have a large number of books and pamphlets on baptism, I decided to study simply (alone) the Bible on the subject.

In search for a foundation, I came across this: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill."—Mat. 5:17.

Then I tried:

- 1. To show what the law was on baptism.
- 2. What did the prophets say would be the mode of baptism?
- 3. Does the New Testament endorse the Old Testament mode (law and prophets) of baptism? (a) Did John the Baptist? (b) Christ? (c) Paul?
- 4. If the Old Testament was changed or done away, to what extent? Hebrews tells us.
- 5. I showed that "infant baptism" was answered by this process.

Then I reviewed the baptismal accounts in the book of Acts, and showed clearly (to my mind) that each account proved apostasy—Philip and the Eunuch clearer than any.

Lastly, I gave as an answer to Mat. 23:16 Mat. 3:11. The latter tells how the former does not. Also to Rom. 6:4, Heb. 10:22. The former controversial to be lenient; the latter not. As a result, I have baptized fourteen babies, and more to follow, and substantiated some weak-kneed Methodists, and all the Methodists that have spoken (and they are many) were well pleased, saying: "It was the most satisfactory I have heard." "Am glad you preached it," etc.

Methodists needs this doctrine—not in a controversial way—preached to her people.

Feel sure that Arlington will make a full report at conference. E. V. COX.

"PASTORAL CALLING."

I was interested in the article of Bro. Boaz, of Abilene, on "Pastoral Calling," and wish to make a suggestion to our preachers in Texas, as the conferences are soon to be held and many of them will be assigned to new fields of labor for another year. Brethren, when you go to your new charges get acquainted as soon as you can with the physicians, and as you meet them from day to day make it a point to ask each of them, "Who is sick, doctor?" and by that means you keep up with your sick members—a very important thing to do. I have noticed that the good pastor in sickness is always the popular one in all things else, because attention paid to the sick is slow to be forgotten, and should a death occur don't forget that a visit or two after the funeral will be appreciated more than at any other time. J. R. MILBURN, Rusk, Texas.

MOYE-SMITH DEBATE.

On October 17, by previous arrangement by committee, the Moyer-Smith debate began at 2 o'clock p. m. Both of these gentlemen promised and signed a contract to give each equal and due respect, each agreeing to a regular set of parliamentary rules. Elder J. T. Smith on first day affirmed that penitent believers are spared by faith and not by water baptism. Rev. Moyer denying. Second day Rev. Moyer affirmed that immersion is the apostolic mode

The Non-Irritating Cathartic Hood's Pills Easy to take, easy to operate—

of baptism and it only, Elder Smith denying. The debate was to have lasted three days, but owing to the manner and language of Rev. Moyer it was closed the second.

The cool logic and weight of scriptures given by Bro. Smith caused him to squirm and dodge, and while in this plight he violated every agreement entered into and soon began to tell of his inability to meet the world in a scriptural argument. This was not enough for him; he could not meet the scriptures given by Bro. Smith and soon commenced to belittle Smith, putting himself in the superlative degree and Bro. Smith in the lowest degree. One of the moderators refused to act the second day on account of his manner of abuse. His manner was ridiculous from first to last, being one of smart A-b-c-h and little y-w. He is not a fair man to argue with. B. F. GUY, Lamesville, Texas.

The Cruel Knife!

It is absolutely useless to expect a surgical operation to cure cancer, or any other blood disease. The cruelty of such treatment is illustrated in the alarming number of deaths which result from it. The disease is in the blood, and hence can not be cut out. Nine times out of ten the surgeon's knife only hastens death.

My son had a most malignant Cancer, for which the doctors said an operation was the only hope. The operation was a severe one, as it was necessary to cut down to the spine bone, and a severe one. Before a great while the Cancer returned and began to grow rapidly. We gave him many remedies without relief, and finally, upon the advice of a friend, decided to try S. S. S. Swift's Specific, and within the second bottle he began to improve. After twenty bottles had been taken, the Cancer disappeared entirely and he was cured. The cure was a permanent one, for he is now seventeen years old and has never had a sign of the dreadful disease to return. J. N. MURPHY, 279 Snodgrass St., Dallas, Texas.



Absolutely the only hope for Cancer is Swift's Specific.

S.S.S. For The Blood as it is the only remedy which goes to the very bottom of the blood and forces out every trace of the disease. S. S. S. is guaranteed purely vegetable, and contains no potash, mercury, or other mineral. Books on Cancer will be mailed free to any address by the Swift Specific Co., Atlanta, Ga.

BEST FOR THE BOWELS

It is a fact that a regular habit of bowels is the best way to keep the system in good health. Cascarets is the best remedy for constipation, and is guaranteed to give relief in every case. It is a purely vegetable preparation, and contains no mercury or other mineral. It is the best remedy for constipation, and is guaranteed to give relief in every case. It is a purely vegetable preparation, and contains no mercury or other mineral.



KEEP YOUR BLOOD CLEAN



MOTHERS. If you fail to find a cure for your Weeping, Scalding, or other skin diseases, try the following: KUKATONIN, Missouri Remedy Co., St. Louis, Mo.

BELLS. Largest Foundry on Earth making CHURCH BELLS & PEALS. Purest copper and tin only. Terms, etc., free. McSHANE BELL FOUNDRY, Baltimore, Md.

SECULAR NEWS ITEMS.

At Eastland, Texas, Burt Harvin was feeding a cotton gin last Saturday, and was accidentally drawn into it and torn to pieces by the machinery.

Dewey was married last Thursday to Mrs. Hanna. He is accustomed to victories on the sea, and this is the beginning of his triumphs on the land.

Dr. Whitten, a prominent physician of Pilot Point, died last Monday night very suddenly at Chicago. He was in Chicago on business at the time of his death.

Vice President Hobart still lingers, but there is no hope for any improvement, and his death is expected at any time. The President is to visit him at his earliest convenience.

In Cleveland, Ohio, last Monday night, some thief stole \$20,000 worth of diamonds from Sigler Brothers. They are in a big jewelry business. Thieves have a fondness for diamonds.

The cruiser Charleston, which did good service at Manila under Dewey, struck a reef the other day and was wrecked. None of the crew were lost, though the vessel will be of no further use.

Maryland returned to the Democratic fold in the late election. This is about the only thing the party got up that way. Nebraska elected the fusion ticket, and this is put down as a loss to the Republicans.

Mr. Bryan sums up the results of the late election, and shows how the Republicans lost heavily, even where they carried several States, and he also shows how the Democrats have gained, even in their defeat.

It is announced that Senator Hanna, who has all along engineered the President's political fortunes, is to retire from the National Republican Committee. But the announcement is taken with allowance.

W. H. Cunningham was placed in the Weatherford jail last week for the murder of his little granddaughter; but last Monday night he died, and we suppose this will terminate the affair, so far as the State is concerned.

At Flagstaff, Ariz., some Indians held up a cowboy and robbed him. The officers went out to arrest them and a pitched battle ensued, in which two of the posse were killed and five of the Indians were left dead.

President McKinley has appointed Jesse H. Johnson, of Texas, to be Consul of the United States for Quebec, Canada. Once in a while Texas comes in for something at the hands of the national administration.

In the Fourth Assistant Postmaster General's report, recently issued, the population of Texas is placed at 2,100,000. If this is correct, then Texas will be raised at the next census from the seventh to the fifth State in the Union.

Russia and Japan are now assuming a threatening attitude toward each other. When war starts over the waters, then others seem ready for the fray. It is thought that England is not averse to war between those countries.

There is a disposition at Washington to extend the Chinese exclusion act to the Philippines. Why not apply it in this country to some other immigrants who infest this country and do more harm to our institutions than the Chinese.

Major Logan, son of the late Gen. John A. Logan, was killed last Sunday in a battle between the insurgents and the Americans in the Philippines. He was a Major in the volunteer service and was leading a charge at the time of his death.

Very favorable news comes from the Philippines as we go to press, to the effect that our troops are pressing the insurgents very sorely, and that it is thought Gen. Otis has Aguinaldo completely cornered. But we had news like that before.

Excitement is running high in Kentucky. Both sides are now claiming the election of their candidate for Governor, and the returning boards are canvassing the votes. Nothing definite can be ascertained until the count is complete. In the meantime, the people

are in a rage, and troubles are daily occurring.

At St. Louis this week a regular system of shipping dead bodies for purposes of medical dissection was discovered and arrests made. It has been going on for some time. Strange that men want to make money out of the bodies of the dead so badly that they will rob the graves.

The discussion of the Samoan trouble has finally brought about an amicable settlement of the matter, so far as the German and English governments are concerned. It is said that the United States will also acquiesce in the agreement. This is a devoutly wished for consummation.

The State against Carlisle, for the killing of Prof. Lipscomb in this city last summer, was called in the Criminal Court the other day, but was continued at the suggestion of the defense. This is the third time the case has been postponed, but it will probably come to trial the 27th of this month.

A few days ago, near the Texas and Pacific depot in this city, while the switch engine was passing over the track, a terrific explosion occurred, which derailed the engine, shattered all the glass in the adjacent buildings and severely shocked the engineer and fireman. The dynamite had been accidentally dropped on the track while loading the material a few hours before.

Col. W. L. Prather, of Waco, has been elected Regent of the State University. He is said to be a very competent man. We are interested in the success of our great University, and we trust that the present Regent will place it upon a broad basis. Heretofore it has not been run in harmony with other institutions in the State except those under the control of the State. There is no excuse for bringing its interests into conflict with Church schools, and we do not think that Col. Prather will run that sort of an educational campaign.

DESPERATE INDIAN FIGHT.

Last Battle with Reds in Denton County.

There are hills, and creeks, and groves, in Denton county that are full of dramatic interest. And considered in their relation to the adventurous and wild life of the pioneer will furnish much of the materials of the museum of Texas history.

When the few old men who helped to vitalize the topography of this country, its hills, its creeks and rocks and groves, with sufferings and adventures shall have passed away, these symbols of romance and tragedy shall speak with a new voice. And the philosopher who studies this country and its people in the light of such testimony shall indeed feel the pathos of history.

While this is not a heathen country of fire worshipers, and other sacrilegious customs that mark the character of the old world saint, still we have men and women who worship the true God, and at the same time pay tribute to other gods. A hill, or perhaps the stump of an old tree, is made the shrine of a strange worship, not because the configuration is different from other objects of the same mould, but because of something more than nature could do for it, for while the country was passing from the lower to the higher condition of society, some of these were made the altar of human sacrifice, where a life was offered to the high claims of a better government; and, whether we will or no, we pay an unconscious tribute to the courage of that sturdy type of men who made the wild plain and hissing jungle the point of contact between civic life and savage barbarity.

Twelve miles west of Sanger is an ideal spot. Close to a bunch of oaks on Trippen creek, brave Cavere Fortenberry was killed while trying to remount a "bucking" pony. His scalp was carried far into the mountains of the northwest, to adorn with other grim trophies the interior of an Indian wigwam. At that time great herds of buffalo gently browsed on the luxuriant plain or swept in wild stampede along the valleys. Antelope, wild turkey, and deer, the natural companions of poor Lo, abounded. But, alas, these poor, crude children of the wilds have been swept by creeds and guns that "besom wide the plain," forced perhaps, to an "Eldorado where the Pactolus rolls its golden tide, and the fountain of youth forever leaps in the sunshine of a halcyon day."

Mr. Christian Luginbyhl, of this community, recently furnished me with some interesting Indian history. "It was in the fall of '68," said Mr. Luginbyhl, "a band of three hundred Comanches rounded up a bunch of horses just west of my house. A company of twenty-five men were quickly organized and started in pursuit of the

slowly retreating savages. They overtook them on Trippen creek, eight miles west of the starting point, and outside the sparsely settled community. "As soon as the white men crossed the creek they were flanked by the Indians, who had deployed their men for this purpose. Consternation seized upon the small company of whites, and each man was allowed to act as his own general, to fight or run. The white men broke up into small squads. Fortenberry was with a small contingent that dismounted behind some oaks to fight or rather repel the advancing warriors. But they were soon dislodged from this covert of brush and trees and forced to flee for their lives.

"A young man, named John Burlington, a comparative stranger from the 'states,' was in this crowd, and just before the remount shot and killed the chief as he rode in front of his men. The crowd then made a dash for their horses, and all of them got safely away except Cavere Fortenberry. Cavere was riding an unbroken pony, and when he would attempt to mount the horse would 'pitch.' Cavere called to his comrades several times for help, but this was a time when by common consent the golden rule was not considered prescriptive, and each was left to his own exertions for safety.

"Poor Cavere was left. Some of the few survivors of those dark days and members of Fortenberry's fugitive comrades say that they saw him as he reined his horse's head to him with the left hand and try to throw himself into the saddle, but at each motion of his body the horse would 'shy' and lunge forward and leave poor Cavere on the ground.

"The Indians surrounded him—killed him—scalped him—and mutilated his body in a horrible manner.

"A small detachment of the band chased young Copas, who had separated from the main body, three miles to a vacant house. The Indians pursued Copas so closely that he took refuge behind a post in front of the house. The post was riddled with bullets, and Copas, who was shot in the neck with a rifle ball was wounded while trenched behind this post, as the side of the post he occupied was splattered with blood. Copas was afterward found dead in the house.

"It is generally believed that after receiving his mortal wound at the post he ran to the house and the Indians, fearing, as their nature is, an ambush, fled. In his delirium of pain Copas lay down his rifle and walked the floor. There were blood spots on the wall about as high as a man's shoulders that encircled the room. This blood spurted from the wound in Copas' neck until, faint from loss of blood, he sank down and died.

This weather beaten shanty stands on the same consecrated ground, a grim reminder of the time of that eclipse that hangs as a cloud in the horizon of Texas history, when man loved darkness rather than light.

There was another Indian killed beside the chief, and some were wounded. The chief was scalped and left on the ground to the prey of the wild coyote and the soft-winged buzzard. Fortenberry left a young widow, who has since married twice. She is now a widow, the widow of the late Mr. Howard. Mrs. Howard lives within a few miles of the scene of her former husband's massacre, the last man killed in Denton county.—Joel S. Graves, in Chicago Saturday Blade.

WHAT PREACHERS HAVE TO STUDY NOW.

See Discipline of 1898, pages 287 to 294. Books in the head and religion in the heart is the object. I will sell you any book in the course (or reference book) at a saving of one-fourth to three-fourths. Will buy any of these or exchange them, that you don't want. I am the largest second-hand book dealer in the South. I buy any clean book published. Write to Henry A. Moos, 514 East Houston Street, San Antonio, Texas.

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A good, religious blacksmith at Hester, Texas. Fine location. Can either rent or buy shop. Speak quick. J. W. LOUREY.

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

The well of salvation which is turned inside out for display, will not hold many refreshing draughts.

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The Son of Man

Studies in His Life and Teachings,

BY GROSS ALEXANDER, of Vanderbilt University.

We have read this book with deep interest, and general satisfaction and spiritual profit.—Arkansas Methodist.

It is a book for all classes, and no man can read it without feeling amply repaid for his time. It is thoughtful and instructive, pleasing and entertaining, logical and convincing, while through it all runs the golden thread of experimental love.—I. W. Clark, North Texas Conference.

In this book Dr. Alexander has made the debut of the ministry of the M. E. Church, South, in the realm of Biblical theological literature, and we hope the example set by him will be followed yet further by himself and others. Every true son of the Church should hail with delight the token here given of a literature that will rank in the very forefront of present day thought.—W. E. Beggs, of the North Texas Conference.

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NOTES FROM THE

MOFFAT. G. W. Harris: We are all right at this place. I all in full. Salary about Received eighty-one; d entry; baptized nineteen Sunday-school at Cedar C. a present of a fine Stets cut. Many thanks to the bless them is my prayer.

NEVADA. G. F. Boyd, Nov. 6: ing the year's work very Have had good meetings Martin did us a week's cently that did much go men are working nicely ards feel good. Josphine Little Creek is close to "pulling for the shore," made the landing yes preacher who comes her will serve a clever pool good neighbors at the pa

HAMILTON. A. P. Smith, Nov. 7: If fying to us to know that greatly blessed us on this year, as well as on Our parsonage has been improved at a cost of \$4 sides this, we are now r enlarging our church at or \$1000. When the cl pleted, Hamilton will l condition as most half s conference. Happy th serves this people anoth

CHILDRES. Geo. A. Nance, Nov. 5 ing out a very pleasant work. Met with a heart first and some of my I grow better. Only one e been built on the circuit Elba, and was blown d The brethren say they better one room. Our up and upper, some 66 special for Brazil. Had Hurray for the Panhan hearted people.

VERNON. Jerome Dunan, No Quarterly Conference. tion and Vernon Distl last rent year was held in their custom, everythin "paid in full." Reports in the interests of the C years' service in this d enables me to truly sa "The lines are fallen ut ant places; yea, I have age." This Quarterly Ce the quadrennium of s fully rendered by Bro. Vernon District, and tions were passed expre plication, and comme heartily to those whom to serve for the comt the conference adjour to the hospitable hom Kell, where a reception elegantly arranged lady, Sister Kell, to our parting guest, I friend and neighbor," him four years of diffi toils forgotten in the tion of the appreciation ing people.

MAY. R. B. Young, Nov. 6 day night, while my were sitting around th the sound of many t gallery; and raps or followed. On opening rushed in, carrying bu kinds. The writer be took himself to a remu apartment, and crouc floor to await the resu time was passed in ce

SKIN IRRITATIONS Instantly Relieved by CUTICURA

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Old and Young

WHEN THE TIDE IS LOW.

Some time at eve when the tide is low
I shall slip my mooring and sail
away.
With no response to the friendly hail
Of kindred craft in the busy bay,
In the silent hush of the twilight pale,
When the night stoops down to embrace
the day,
And the voices call in the waters
low—
Some time at eve when the tide is
low
I shall slip my mooring and sail away,
Through purple shadows that darkly
trail
Over the ebbing tide of the Unknown
Sea,
I shall fare me away, with a dip of
sail
And a ripple of waters to tell the tale
Of a lonely voyager, sailing away
To Mystic Isles, where at anchor
lay
The craft of those who have sailed before
Over the Unknown Sea to the Unseen
Shore.
A few who have watched me sail away
Will miss my craft from the busy bay;
Some friendly barks that were an-
chored near
Some loving souls that my heart
held dear
In silent sorrow will drop a tear,
But I shall have peacefully furled my
sail
In moorings sheltered from storm or
gale,
And greeted the friends who have
sailed before
Over the Unknown Sea to the Unseen
Shore.
—Ella Wheeler Wilcox, in Truth.

A REAL GIANT.

It was a warm summer day after-
noon. Mamma was sewing on the
porch and John and Jane were playing
in the shade of a large oak-tree. Hear-
ing the children laughing so merrily,
mamma came to see the cause of so
much fun. Finding a large brown beetle,
they had turned him on his back, and
Jane was tickling his stomach with a
long piece of grass, to make him
kick. It certainly was funny to see him
draw up his legs so quickly and so tight
to his fat shiny sides.
Mamma looked on for a moment, and
then said:
"I fear the poor little bug is not
laughing or having a good time. Re-
member, he can see you; and to him
you are real giants, monsters with im-
mense round eyes, and mouths as large
as a lion's. Do you wonder he is in a
great fright, and tries to run away?"
While the children were listening to
their mother, the beetle turned over
and began running off very fast.
"Oh, let's all follow him, and see
where he goes," cried Jane.
So away they ran in quick pursuit,
mamma following more slowly, across
the street, over Mr. Paine's lawn, next
door to the wood-pile. There he went
under a log. On lifting the log, very
quietly and slowly, without disturbing
him, the children found Father Beetle,
with Mother Beetle and all the little
beetles crowding eagerly around him.
"I wonder," said mamma, "if he is
telling his family of what befell him
this morning—how he was seized by
terrible creatures, treated in a most
cruel manner, and just escaped with his
life."
"Dear me!" said Jane, looking sorry.
"I didn't mean to scare him. I suppose
a boy or girl is a giant to a bug. Bet-
ter come away, John, and let him have
a rest."
Mamma was glad to see the children
carefully replace the log, and leave the
beetle family to themselves. She knew
Jane and John wished to be gentle and
good to all living things, that they did
not mean to be cruel, but they did not
always know what would hurt God's
little ones.
Another day John's mother was
shocked to see him thrusting a long
brass rod down an ant-hole. Think
how terrible that must have been for
the little helpless ants! Quickly she
called him to her, and asked whether
he would like to hear a story, a story,
a story about giants. There was nothing
the children loved so well. So John
called Jane, and they ran to the porch,
and perched themselves on the great
arms of mamma's rocking-chair, each
flinging a little hot arm around her
neck, and pressing their velvet cheek
against hers, to show how they loved
and how good they thought her. This
made their mother feel rested and hap-
py. Then she began:
"Once upon a time there was a pretty
little house, painted all white, with a
climbing rose-vine over the front, cov-
ered with the pinkest and sweetest of
roses. But sweeter than the roses were
the little children who played about
that house, and very happy they were
in that dear home. One afternoon the
mother, with the little ones, was sit-

ting before the open fire popping corn
and roasting apples hung by long
strings from the mantel over the fire,
suddenly a great wooden club as long
and as large as a forest tree came
crashing through the ceiling. The
whole top of the house seemed to be
tumbling in upon them! The cruel
club went crunching, pounding and
destroying; and the family, who a mo-
ment before had been so happy, lay
bruised and crushed on the floor, and
the pretty home of which they were so
fond was ruined. A great giant had
done it as he passed along.
"O that is not a true story, is it,
mamma?" asked Jane, in distress.
"It couldn't be," exclaimed John,
soberly. "There are no real giants
nowadays."
"It is true there are no giants now
of that kind for my children to fear,"
answered their mother, very gravely.
"But to-day my little boy was a cruel
giant. With a great brass rod he broke
through the roof of an ant's happy
home, a house which had taken them
weeks of hard work to build, and killed
mother and babies, bruising some, and
crushing others, and ruining their
homes."
"O John," cried Jane, "the poor little
ants!"
Then both children sat very still and
grave thinking over mamma's giant
story.
At last John put his head down on
his mother's shoulder, and whispered
earnestly:
"I forgot that time; I'm so sorry.
But I'll try to remember after this;
and, if I am a giant, I can be a good
one, anyway; can I not, mamma?"
And after that the children seldom
forgot. They remembered they were
giants, and tried to be good ones. In-
stead of hurting or tormenting these
tiny little creatures, they learned to
love and watch them; and now Jane
and John know many curious and in-
teresting things about these insects and
their habits.—Sunday-school Times.

BEGINNINGS OF GOOD MANNERS.

How came the people of civilized
countries to acquire the habit of shak-
ing hands; of bowing; of saying "You
are welcome," and "Thank you;" of
touching or taking off the hat to a
lady; of going through movements
which are considered acts of courtesy
or good manners, and are required in
cultivated society?
Such questions occurred to a German
gentleman of an investigating turn,
and he looked into the matter, which,
though seeming trivial to some, is of
consequence; for are not courtesies
and consideration for conventional forms
distinguishing marks between a rude
state of society and a refined one, be-
tween barbarians and persons of gen-
tle breeding?
He traces some of the forms men-
tioned to "signals of peace" manifest
among the savage tribes. For in-
stance, when they have said to an en-
emy "Your life is safe," the usage of
years might have wrought such a
change that they said instead, "You
are welcome." He thinks the present
form of "raising the hat" originated in
the custom of removing the helmet be-
fore a superior or conqueror. And ac-
counting for "shaking hands," he re-
minds us that one who came into a
hostile tribe showed his peaceful in-
tentions by holding out his empty
hands; that is, without weapons. The
chief, or those in power, might have
touched the extended hands, signify-
ing that the attitude of good will was
reciprocated.—Best Things.

"MOTHER NATURE'S NEW HOUSE."

If you should meet an old, old man,
and ask him if he knew "Mother Na-
ture," he would say: "Mother Na-
ture?" Yes, yes, child; and a dear,
good old soul she is. But if you
should ask me if I know who she is,
this is what I would say: "She is the
mother of a great, great many children—
all the Chinese and Japanese, who
live on the other side of the
world; all the colored people;
and we ourselves are her child-
ren, together with the elephants,
hens, tigers, cats, dogs and cows,
and even the little worms and ants; in fact,
everything that lives is a child of
"Mother Nature."
Just think what a big family she has
to take care of, and what a big house
she must have to keep them in. What
do you suppose it is?
The great, round earth is her house,
and she has a beautiful green carpet
with real flowers in it, and instead of
having pictures of trees and flowers to
make her house look bright, as our
mamas do, she has real trees and
birds. Now for such a large house and
family you would think she would need
a great deal of water to keep things
fresh and clean. Well, that is just
what the brooks and rivers, and even
the big oceans, are for.
Now, you know that everything our
mothers want to keep safe from harm,
they put away in some secure place.
So does Mother Nature. She locks all
her precious stones, gold, silver, coal
and iron, and everything she thinks

her children will need some day, in
her storehouse under the ground and
in the mountains.
When do you suppose this busy
mother and her many children go to
rest? Like our kind mammas, she
helps them all to bed first, and it
takes her all of September, October
and November to wrap up the worms
and leaf-buds, and put old Bruin and
the squirrels to bed. Jack Frost al-
ways helps to cover the fishes over,
and put the soft snow blanket over the
flowers, and when December comes she
is ready for her rest.
She sleeps through January and
February, but when March comes she
is wide-awake, and calls to the child-
ren that it is time for them to be up.
Then she begins housecleaning. My,
how hard she sweeps! We just have
to hold on to our hats, and keep out of
the way of the dust during the whole
of March; then the April showers,
come down to help her scrub, and the
May sunshine dries everything off un-
til they glisten, and then all the child-
ren are wide-awake and ready for
their summer frolic.—Gertrude Haines,
in Child Garden.

NO EXCUSE ALLOWED.

A successful business man told me
there were two things he learned when
he was eighteen years old which were
ever afterward of great use to him,
namely: "Never to lose anything and
never to forget anything." An old law-
yer sent him with an important paper,
with certain instructions what to do
with it.
"But," inquired the young man,
"suppose that I should happen to lose
it, what shall I do then?"
"You must not lose it," said the law-
yer frowning.
"I don't mean to," said the young
man; "but suppose I should happen to."
"But I say you must not happen to.
I shall make no provision for such an
occurrence; you must not lose it."
This put a new train of thought into
the young man's mind, and he found
that if he was determined to do a thing,
he could do it. He made such a provi-
sion against every contingency that
he never lost anything. He found that
equally true about forgetting. If a cer-
tain matter of importance was to be re-
membered, he pinned it down on his
mind, fastened it there and made it
stay. He used to say: "When a man
tells me that he forgot to do something,
I tell him he might as well have said:
'I do not care enough about your busi-
ness to take the trouble to think of it
again.' I once had an intelligent
young man in my employment who
deemed it sufficient excuse for neglect-
ing an important task to say, 'I forgot.'
I told him that would not answer; if he
was sufficiently interested he would be
careful to remember. It was because
he did not care enough that he forgot.
I drilled him with this truth. He
worked for me three years, and during
the last of the three he was utterly
changed in this respect. He did not
forget a thing. His forgetting, he
found, was a lazy and careless habit of
the mind, which he cured."—Country
Gentlemen.

THE WORD OF SYMPATHY.

Said a young girl in my hearing:
"I never know just what to say to
people who are in sorrow, so I never
say anything if I can help it. And the
more I feel, the less I can say. I can
write a note of condolence quite easily,
for the stilted phrases slip easily from
the pen even when I know that they
are useless, for they never comfort the
least little bit. But when I am face to
face with bereavement I am dumb, al-
though my heart may ache. Still, it
makes little difference; words don't
help people in grief. And if they did,
all I could say would be, 'I am sorry.'"
As if that were not the best thing
to say! That simple phrase carries
with it more true sympathy than do
dozens of stilted expressions. When
we were in sorrow, and felt as if we
were numbed by the awful loneliness
of our grief, which seemed ours, and
ours only, what did it mean to us when
our friend came, and putting her arms
about us, sobbed: "Oh, my dear, I am
so sorry! so sorry!" That genuine,
unpremeditated outburst brought sym-
pathy which softened grief, although
nothing could lessen it. It is a mis-
take to think that so-called letters of
condolence do good. Of course, they
can not relieve sorrow, but to the
grief-stricken there is great comfort
in knowing that somebody cares; that
the thoughts and prayers of friends
are with her who walks in the Val-
ley of the Shadow of Death. And to
one in sorrow the world in general
seems such a heartless, careless place.
Let us not feel that because dozens
of other people have written letters or
spoken phrases of pity to the be-
reaved friend, our little note or word
is unnecessary. It may be just the
touch of sympathy which will soften
the rebellious grief and bring much-
needed tears; it may be just the drop
of sweet in the cup of bitterness which,
but for that tiny drop, would be in-
tolerable.—Harper's Bazar.

WOMEN WHO FAINT.

A Modern Application of the Famous Epi-
gram, "Faintly, Thy Name is Woman."

It is a curious fact that the word
faint is derived from a French word
meaning to pretend. The word faint,
meaning a deceptive movement, as by
the boxer or swordsman, has the same
derivation. So that originally a wo-
man who fell forward in unconscio-
ness was merely one who feigned ill-
ness. But there is no feigning in that
sudden failure of the vital power which
blanches the cheek, closes the eyes,
seems to stop the breath and sends the
woman an inert mass upon the counter
at which she is shopping. Fainting



is very real for the sufferer who can-
not go to hall or theatre without this
liability to sudden unconsciousness,
menacing her enjoyment and safety.
Why do women faint? Women
themselves would in this advanced age
of progress be the first to deny the
charge of physical frailty. They re-
sist and row, they swim and ride, they golf
and shoot side by side with men. And
yet they faint. You rarely hear of a
man's fainting. Such a thing is so un-
common as to partake of the nature of
a phenomenon. Why don't men faint?
Why can a weak framed, undersized
man go through life without fainting,
when a splendid woman, a Diana for
beauty and courage, must know the hu-
miliation of this sudden lapse of con-
sciousness? There is

A SCARLET CLUE

to follow which will bring us safely
out from the labyrinth of discussion.
There are certain times when a woman
is more liable to faint than she is at
other times. And those times will be
found to be the times when the wom-
anly nature and functions are most
dominant. The conclusion is irresisti-
ble. As a general proposition a wo-
man faints because the delicate organs
by which she is differentiated from
brother or husband are affected by dis-
ease. Woman is creation's master-
piece, the last and fairest work of the
Creator. To her are given joys and
sorrows, which no man may know and
no man can share. To her also is given
a capacity for suffering beyond the
knowledge of men. The great question
is: To what extent is this suffering
necessary? Has woman been made so
finely only that she may know the re-
finement of suffering? The very
thought is an outrage on Nature. The
"new woman" will know nothing of
the suffering of the woman of the past.
She will "run and not be weary." She
will "walk and not faint." Let her put
away at once and forever the thought
that she is under Nature's particular
ban and must suffer because she is a
woman. Let her relegate that super-
stition to the limbo where all the old
superstitions that left her a slave have
long been relegated. Let her believe
that there is a way to seek physical
health which those that sound will surely
find.

THE RIGHT WAY

to escape the physical bondage of
weakness is to follow the guidance of
other women who have found a way
of escape from the sufferings so long
esteemed inseparable from the femi-
nine nature.
"For seven years I was confined to
bed most of the time," writes Mrs. M.
P. Davis, of Honaker, Russell Co., Va.
"I had four doctors, and they said I
could not be cured. I had ulceration
of womb and female weakness so I
could not stand on my feet but a short
time; had bearing down sensation, pain
in the small of my back. My stomach
and bowels, also legs and feet, would
swell, and everything I ate hurt me. I
could not sleep well, was so short of
breath I could not lie down at night;
had soreness and tenderness over
womb, troubled with palpitation of
heart, and suffered with headache all
the time, I would get blind and have
fainting spells. After the doctors said
I could not be cured I got hold of one
of Dr. Pierce's Memorandum Books and
read about how he had cured so many
patients afflicted like I was, so I
thought his medicine might help me. I
wrote to Dr. Pierce for advice, and he
sent me a very encouraging letter in
reply, advising me to take his 'Fav-
orite Prescription' and 'Golden Medi-
cal Discovery' and his 'Pleasant Pel-
lets.' I got two bottles and used these
and felt much better. I sent and got
six bottles more. After I had used four
bottles I broke out all over in sores.

I then quit taking the medicine and
wrote to Dr. Pierce, and he advised me
to still keep on taking his medicine. I
did so, and soon found it to be a great
medicine. I can now work all day and
not feel tired at night. I can sleep all
night and can eat anything I want at
any time. I can walk and go anywhere
I please. I feel better than I ever did.
Can do all kinds of work in the house
and outdoors, too. I am sorry I did
not take Dr. Pierce's medicine when I
first began to have poor health. I
could have saved what I paid to hum-
bugs. My friends say that I do not
look like the same woman. When I
commenced your medicine I only
weighed one hundred pounds. Now I
weigh one hundred and forty."

A FAIR EXAMPLE.

The cure of Mrs. Davis offers a fair
example of what Dr. Pierce's Favorite
Prescription has done and is doing to
make weak women strong. This is
not an exceptional case. It is not a
solitary case. In more than thirty
years of practice Dr. R. V. Pierce,
chief consulting physician to the In-
valid's Hotel and Surgical Institute,
Buffalo, N. Y., has treated and cured
more than half a million women. Many
of these had experienced years of suf-
fering. They had spent large sums of
money seeking a cure in vain. Doc-
tors gave them up. Yet Dr. Pierce's
treatment cured them; made them hap-
py wives and joyful mothers.

Women who are suffering from weak-
ening drains, irregularity, inflamma-
tion, ulceration, bearing-down pains
or headache, backache, nervousness or
other consequences of a deranged con-
dition of the delicate womanly organs,
should begin at once the use of Dr.
Pierce's Favorite Prescription in the
confident expectation of a complete
cure.

Sick women are invited to consult
Dr. Pierce by letter, absolutely without
charge or fee, and thus avoid the un-
pleasant examinations, indelicate ques-
tions and offensive local treatments so
obnoxious to womanly modesty. All
letters are held as strictly private and
sacredly confidential, and all answers
are sent in plain, private envelopes,
bearing no advertising or other print-
ing upon them. Address Dr. R. V.
Pierce, Buffalo, N. Y.

There is no alcohol in "Favorite
Prescription" neither does it contain
any opium, cocaine or other narcotic. It
is in the truest and fullest sense, a
temperance medicine.

A GIFT FOR WOMEN.

We offer free to every woman Dr.
Pierce's Common Sense Medical Ad-
viser on receipt of stamps to defray
cost of mailing only. This great work
on hygiene, medicine and biology is
more comprehensive than any other
work dealing with these vital subjects.
The book contains 1,608 large pages
and over 700 illustrations, and is sent
bound in cloth or paper, as desired.
Send 21 one-cent stamps for the paper-
bound book, or 31 stamps for the cloth.
Address Dr. R. V. Pierce, Buffalo, N. Y.

HOW DIFFERENT NATIONS EAT.

The English and Americans are ad-
mitted by all unprejudiced foreigners
to be the most refined eaters in the
world. To see them go through the
various stages of their dinners is to
have a lesson in the art of graceful eat-
ing.

Very different is the behavior of the
Russian, who does not disdain to use
nature's weapons, when he considers
the latter more convenient than the
knife and fork.

The Frenchman will use a piece of
bread in nearly all cases where he
should use a knife. The German, on
the other hand, plunges his knife into
his mouth in a way that is terrifying.

The Swede cuts up all his food into
tiny pieces first of all, and then, hav-
ing laid aside his knife, proceeds to
take up piece by piece with his fork.

The Italian uses a spoon quite as of-
ten as a fork. He will employ the for-
mer for vegetables, and sometimes
even for fish. The latter use of the
spoon is somewhat curious.

The Japanese diner uses chopsticks,
a form of implement somewhat difficult
to manipulate without considerable
practice, while the Chinaman tears his
food with his long nails in a manner
thoroughly repulsive.

The Greek swallows his meat in
huge mouthfuls, and would probably
devour a steak weighing half a pound
in half a minute. Taking a very sharp
knife, he divides the meat into four or
five sections, each of which he flings
into his mouth in rapid succession. It
is not to be wondered at that the
Greeks suffer much from indigestion.

Cause and Effect. Mrs. Smythe—I
wonder why old china is so rare and
valuable.

Mrs. De Jones—Why, I thought you
kept a servant.—Chicago News.

"Goodness, John! How queer the
baby looks. I believe he is going to
have a fit."

"By George! I believe you are right.
Where is my camera?"—Tit-Bits.

Devoti

AS THIS MY

As this my day! O p
Sweet words of comfort
No more with boding
To read to-morrow's
Whate'er its toils, wh
Whate'er its perils, p
While sun and stars
The old, sweet prom

The Hand that hold
bears

My weary heart with
The Eye that slumber
My graveyard moun
green.

My Father's plying
The pain behind the
How comforting His
"Child, as thy day t
be."

Long, long ago, when
I learned that love,
That watchful care,
The stars' grand mar
fall.

Long, long ago I lea
That calm, we will
Worn, weary, wound
I lean upon; that m

As this my day! my
My broken, troubled
The day whose roses
Was quenched and
gloom.
The morn of gifts
loss!

Once lengthening sha
The more, my Fall
"Child, as thy day t
be."

—Mrs. Mary H. Fint

AN IMMIGRANT

A station-agent
New Jersey, saw a
the tracks of the L
road. On his back
package, apparently
hold utensils as we
seemed tired, though
on. He had not,
the veteran tramp,
on the ties, and his
dently telling on h
more than the san
roadway would hav
stopped him and o
track, telling him t
to arrest for trespas
the risk of being
The man, who was
murred and produce
good from Jersey
Pennsylvania. The
him in amazement
why he was walki
ride. The Hungari
thought the ticket
privilege of walki
His right was exp
first train that st
mistake is often n
who do not avail t
privileges. They
bearing their burd
the fact that God
bear all their care t
Herald.

BE IN I

A haphazard, fro
life is spiritually of
unsatisfactory to t
ligious profession
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and other festivi
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without plan or
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L. BLAYLOCK, Dallas, Texas.

MAYOR TRAYLOR COMES BACK AT THE ADVOCATE.

Rev. Geo. C. Rankin:

Sir: I have just read your editorial in the Christian Advocate entitled "Mayor Traylor and the Spies" with surprise and regret. Surprised that a man occupying your position and your supposed friendliness for myself would have published such an article without consulting myself so as to be assured of the truth of the charges you make; and regret that you, whom I had so highly esteemed and whose mature years and high calling should be a guarantee of circumspet conduct, should so far forget the proprieties of life as to publicly and wantonly assult the conduct of a man which I am persuaded you would have applauded had you made the proper investigation. I do not intend to assult you and answer you in an undignified manner, for I intend to be circumspet. In spite of the provocation which would justify an attack upon you in return, but truth and duty compel me to assert that every statement you made in the article referred to is false so far as it refers to me, but I do not mean by this that you have intentionally uttered a falsehood, for I will be more charitable and express the belief that your reckless statements were written under a misapprehension of the facts, and probably upon representations made by some foolish-minded folk.

I quote before from your article referring to myself. You say: "Neither did he make impartial investigation to see if the spy system was working outside of law."

"He knows that he was forced to give offense in the saloon men by vetoing the Sunday suspension law awhile back."

"He violates good taste and insults his two colleagues on the Commission."

"He went out of his way and assumed facts which had no existence in reality."

"Good people are not going to sit idly by and see the Mayor misrepresent Capts. Brown and Boren, who are simply doing their duty."

(1.) I answer: I did make an impartial investigation through the Chief of Police. The correctness of the investigation is our responsibility by the affidavits in my possession. This should be considered a concrete answer to that charge.

(2.) You say in substance that I was forced to give offense to the saloon men by vetoing the Sunday suspension law and was trying to carry favor with them. Please explain how I was "forced" to give this offense. I suppose you mean that I was forced to veto the bill, and thus give offense to the saloon men. Now who forced me? You are the only man who attempted it, and perhaps because I did it you supposed you forced me. I vetoed it because such action met the approbation of my judgment and conscience. Your threats had nothing whatever to do with it. It is true I talked to you rather defiantly when you made those threats, but it was not in anger, and I think you will bear me out, not in an offensive manner, hence it could be no justification for the offensive article I am trying to answer. Why should I want to conciliate them? I told you I would not be a candidate for Mayor again.

(3.) You say: "He violated good taste and insulted his two colleagues on the Commission." I suppose you mean that I should have had the policemen arraigned before the Commission. That would be correct ordinarily, but as my interview stated clearly those men's time had expired and they were paid off before I had proof of their conduct, and hence not amenable to the board. They were employed only to serve during the Fair.

(4.) Again, you say: "He went out of his way to assume facts which had no existence in reality." The affidavits I offer prove that this is a reckless statement.

(5.) Again, you say: "He has gone so far as to threaten to remit the fines of all saloon men convicted during the Fair for violating the law."

Now, Dr. Rankin, if you can establish that by testimony, or find language in my communication that can be tortured into this construction, I promise to resign my office at once.

(6.) But the climax is reached when you say "good people are not going to sit idly by and see the Mayor misrepresent Capts. Boren and Brown, who are simply doing

their duty." There is really a vein of humor in this. Cannot Capt. Boren and Capt. Brown take care of themselves? Are they in danger from the Mayor? Capt. Boren will tell you, or any one else, that he approves the position I took, and finds nothing to object to, and will stand by me in it. He is not willing to send out policemen disguised in citizens' clothes to induce and inveigle people into committing crime that they may arrest them and punish them for it, nor is any other honorable man.

By the way, would it not have looked a little better if you had published my communication about which you have raised so much tumult that the readers of the Advocate might judge of it as it was, and not as you represented it? Don't you really think it would have looked a little better? Can you persuade yourself that it is right to use the columns of your paper for the purpose of misrepresenting others who have not the same medium for refuting your charges?

Now, Dr. Rankin, I have the affidavits of three men, sworn to before a notary, properly authenticated, that certain policemen did disguise themselves and through persuasion and false representations induce saloon men to sell them whisky within the hours forbidden by law in order to arrest and punish them therefor. These affidavits are in my possession to be shown to any one and to be published. I denounce this as dishonorable conduct unbecoming an officer. For this you have seen fit to denounce me in the most vituperative manner through the Christian Advocate. I am willing to leave it to all fair-minded men as to your justification for this action.

JOHN H. TRAYLOR.

November 6, 1899.

OUR REPLY.

We cheerfully publish the above communication from Mayor Traylor in reply to the editorial in a former issue of which he complains. We do this because the Advocate does not take advantage of any one from whom it has occasion to differ in judgment and opinion. But we wish to assure the Mayor that, despite the unparliamentary spirit of some of his utterances, he cannot draw us into a purely personal controversy. This contention is not a personal matter. If it were it would find no place in these columns. With the words and acts of Mr. Traylor as a private citizen we have nothing whatever to do in this connection, but with the words and acts of Mayor Traylor, the Chief Executive of the city of Dallas, we are dealing in these and in former remarks. Personally we esteem him, and our friendship for him as an individual has not abated one iota on account of our difference of opinion; but personal esteem for him as a man does not exempt him from legitimate criticism as a public official whose words and acts involve the moral weal of the community. Then, again, the enforcement of our Sunday laws is a problem now before the people of Texas. Nearly all of our towns and cities throughout the State are giving this matter special attention. The contest is upon us and the stand taken by the Advocate is the one occupied by the Methodist Church in its doctrines and teachings. We are helping to fight the battle of Texas Christianity. The saloon interests of this commonwealth are moving the powers of darkness to overthrow this fundamental institution of Christendom, and if our grandfather were to take the position assumed toward this question by Mayor Traylor we would have to oppose him with all of the facts and arguments at our command.

Mayor Traylor complains that we did not publish his interview which appeared in the Daily News of October 25, and which was made the occasion of the offending editorial. Just here we will quote it in full, head lines and all. Here it is:

MAYOR TRAYLOR WRATHY.

He Will Vote for the Remission of Certain Fines.

Mayor Traylor made the following statement yesterday: "I learned several days ago that some of the special policemen appointed for duty during the Fair had disguised themselves in citizens' clothes and bought beer on Sunday within the hours prohibited by law. I have been too busy to investigate the matter until today. I find that there have been three convictions and a fine of \$20 in each case on the testimony of two policemen who proposed to buy, and in each case were refused by the seller, but they insisted, giving good reasons for wanting the beer, and prevailed on the parties to sell it to them. They drank it and then arrested the parties for selling it. I don't approve any such conduct. I propose to find out where these policemen got their authority for such proceedings. I am sure the Board of Commissioners did not authorize it. Such a proposition has never been before it. We have come to a pretty pass if Dallas has to enforce her law by converting her officers into spies, a character abhorred by all mankind. In times of war the penalty for playing the spy is death. In this case I think it should not be less than dismissal from office. I intend to see that the Police Board will refund every fine where conviction was procured in this way, and I shall vote to dismiss any policeman guilty of such conduct. "Furthermore, it is a disgraceful admission that we are impotent to enforce the law by legitimate means. I will not uphold any such reprehensible conduct."—Dallas News, October 25.

Now let us examine the special points in his reply:

1. He claims that we ought to have submitted the editorial to him so that he could have made some corrections before it misrepresented him in public print. The body of that editorial was written for the Daily News by us, and was intended to be signed by a number of representative citizens as a reply to the Mayor's interview. It was submitted to him for correction, and after he read it he said that he had been looking for something of the kind and that he wanted it published, so that he could reply to it. But citizens were not allowed to go into the columns of that paper in defense of a law whose penalty the Mayor sought to weaken; but as he seemed so anxious to have it published the Advocate proceeded to accommodate him, and now he pleads the baby act. He read it before it was published.

2. He claims that he made "impartial investigation" of the cases mentioned in his interview, through "the Chief of Police," and refers to some "affidavits." Now it is a well known fact that the Chief of Police is not in sympathy with the Police Commissioner's effort to enforce the Sunday laws. On this point he and the Mayor are agreed perfectly. This same official under the Mayor had charge of the police department for more than one year before the Police Commissioner took charge of this matter, and it is well known that gamblers and violators of the Sunday laws had the right of way in this city. They were not disturbed. Hence the Mayor sent the Chief out among the very crowd who were violating the law and who were being pulled for it to make this "impartial investigation." Of course "affidavits" were forthcoming. There was but one place where this investigation could be made, and that was the records of the City Court where the men were convicted and fined. If there "were three convictions and a fine of \$20 in each case on the testimony of two policemen who proposed to buy, and each case were refused by the seller, but they insisted, giving good reasons for wanting the beer, and prevailed on the parties to sell it to them, and then arrested them for selling it," surely that testimony was a matter of record in the proceedings of the trial. But there is no such evidence there, and never was, according to the Judge who tried them, the attorney who prosecuted them and the Secretary who made record of the proceedings. Yet he says that they were convicted on that sort of testimony, and he sends the Chief out among the Sunday violators to obtain it.

3. The Mayor grows a little impatient because we said that he was forced to offend the saloon men by vetoing the Sunday suspension bill. We neither said nor meant that he was forced to veto that bill. We meant what we said: that he did veto it, and by virtue of that very fact he was forced to offend them, but the Mayor had a reason for placing the misconception upon our language. He wanted to tell the readers that we "tried to force" him to veto the bill, but failed in the attempt. He says that "your threats had nothing to do with it," that he did it because it met the approval of his judgment and conscience. Since he raises the question we, too, will give a little unwritten history. When that bill was railroaded through the City Council at one sitting and the fact was published we went

to the Mayor; and expected him to say without a moment's hesitancy that he was going to veto it; but, to our surprise, he made an argument in favor of the bill, and actually expressed sympathy with it. After expostulating with him for a while we left him in disgust and with the impression that he was going to approve it. His pastor went to him on the same subject and one or two other friends and talked to him, and they left him without the slightest assurance that he was going to veto it. A day or two later we approached him on the matter again, and told him what he might expect if he permitted that bill to become a law, and still we left him with the distinct impression that he was going to sign it. And he kept that infamous bill under advisement nearly a whole week, bringing his "conscience and judgment" up to the point of approving a veto. Then when he did veto it we were all delightfully surprised. And, furthermore, before he gave publicity to his veto he wanted to submit it to us for inspection. Maybe we had nothing to do with his writing the veto. That is not a question of any importance, but the above are the other facts, which the Mayor does not mention.

4. "I suppose you mean that I should have had the policemen arraigned before the Commission. That would be correct ordinarily, but as I stated in my interview these men's time had expired and they were paid off before I had proof of their conduct, and hence not amenable to the Board." The Mayor has a very short memory. Read his interview above and you will see that he said nothing of the kind; but he did say, "I shall vote to dismiss any policeman guilty of such conduct." If the offending policemen were already paid off and gone, pray how could the Mayor vote to have them dismissed? No, he went into the newspapers with a case whose only aim seemed to be to prejudice public sentiment against the work of the Police Commissioner and make it odious.

5. We stated that he assumed facts which had no existence in reality. To this he replies: "The affidavits I offer prove that this is a reckless statement." What did he assume? That two policemen disguised themselves, went to the saloons, made false representations, induced them to sell the beer and then arrested them for the offense. Now we say that these assumed facts had no existence in reality. The whole evidence shows there is not one syllable of real facts in these assumptions. Judge Curtis Smith, who tried the three cases, says that no such evidence was used in the conviction of these men; that only one of them even fought his case, and the evidence was all against him, and when he was fined he paid it and did not appeal the case. The others confessed judgment and there was no evidence of any character before the court but their confession. Moreover the Judge says that evidence such as the Mayor described in his interview is not legal evidence, and that no case would be entertained for a single moment in his court against a man upon such a plea. The higher courts have held that such testimony makes the officers particeps criminis, and within itself is of no legal value. But read below what the two offending officers have to say who made the arrests, and also the words of the Assistant Chief of Police who gave them their orders:

We, the undersigned persons, were policemen appointed for special duty during the Fair to look after violators of the Sunday law, and to whom Mayor Traylor refers in the following language in an interview in the Daily News of October 25: "I find that there have been three convictions and a fine of \$20 in each case on the testimony of two policemen who proposed to buy and in each case were refused by the seller, but they insisted, giving good reasons for wanting the beer, and prevailed on the parties to sell it to them. They drank it and then arrested the parties for selling it." We simply went to the places in citizens' clothes, as we were spectators, and not wearing uniforms, and called for the beverage, and it was furnished us. We made no false representations whatever and we did not act as "spies" and had no orders to that effect.

S. A. METCALFE,
P. S. SHACKELFORD.

I am the Assistant Chief of Police of Dallas and to me was committed the work

of looking after gambling and the violations of the Sunday law during the late Fair. I gave the instruction which the two policemen above mentioned received, and they arrested the three saloon men to whom Mayor Traylor refers. In the evidence which convicted them there is nothing to establish the charge of the Mayor that the officers took any advantage by false representation of the men who sold them the beer. They did their simple duty as officers, and deserved to be commended instead of censured.

E. F. GATES.

6. There is only one point at which we unwittingly put the slightest misconception upon the Mayor's language, and that is where we said that he had threatened to use his influence to have the fines against all the saloon men convicted during the Fair of violating the Sunday law remitted. No, he did not say all of them, but he did say that he would pursue that course with reference to such as were convicted as he described. But the fact is that none of them were thus convicted, and it follows that if the Mayor is going to begin the work of having any of their fines refunded he will have to make it general, or be guilty of an unjust discrimination. All but one of them were convicted upon their own confession of guilt, so says the Judge who tried them.

7. But the Mayor gets himself into a better mood when he says there is a vein of humor in our remark that the good people are not going to sit idly by and see the Mayor misrepresent Capts. Boren and Brown; but really we ought to have said Capt. Brown, as he is the man at whom the whole interview was aimed. He says: "I propose to find out where these policemen got their authority for such procedure. I am sure that the Board of Commissioners did not authorize it. Such a proposition was never before it." What does the Mayor mean by this innuendo? The friends of the Sunday law know what he means. It is that no such proposition as this came before the Board while in session, but that after its adjournment Capt. Brown went round privately and put these policemen on to this dishonorable "spy system." That is the meaning that hundreds of good people find in the insinuation. And the aim of it was to put the Commissioner and his work in an unfavorable light and make the workings of the law unpopular in public sentiment. We know that the Mayor during the Fair did not favor a strict Sunday law, and we further know that he is not in sympathy with the effort of the Commissioner to rigidly enforce that law; and since that interview was made public the police tell us that they have had more trouble to enforce it than ever before. Saloon men are more defiant on Sunday and have less respect for the instruction of the Police Commissioner.

In conclusion, had the Mayor brought this matter before the Board and on proper investigation shown that policemen were guilty of the conduct complained of, and that the court had been soreless as to fine men on such illegal testimony, then the whole community would have commended him for voting to dismiss the officers and for refunding the fines imposed. His action would have been justified in law and right, and Mr. Brown and Mr. Boren would have joined him in the publication of his indignation; but he saw proper to pursue just the opposite course.

That he will have his Police Committee to remit the fines of these two or three saloon-keepers on the ground of their affidavits nobody doubts. That was a prearranged part of the program. But in doing it he does not alter the facts in the case in the least. He simply slaps in the face the policemen who did their duty, the Police Commissioner and Judge Smith, who fined them for violating the law. The Mayor knows that his interview was without any justification in law, and unbecoming an officer, whose duty it was to bring these policemen before him and the other two Commissioners and give them a hearing before condemning them in the public prints. He made a grave mistake, to put it in the mildest terms, and we leave the readers to judge now as to whether our former

editorial was false, as true, as we maintain.

Since the above was Mayor has sent to us to which he refers in have examined them at are the sworn statements the bar-keepers, the for selling intoxicants these men, convicted law the Mayor sent lice to make his "imp tion." But never once or the Chief go to th made the arrests to be the story; and he cal partial investigation!" it their business to violate the law are al make affidavits to the why did not these me davits before the court tried? Simply becau that they were guilty did not think of denyi saw the story in the I approached by the Cl after the interview app

THE BAPTIST STATE

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The daily newspaper doing incalculable by publishing the detail imprisonment and e rals. Last week sev were hanged for cri bidden by the laws of daily papers teemed counts of the last da

ing and the violations during the late Fair. I took the two police-received, and they had men to whom the evidence which is nothing to establish Mayor that the officers by false representation sold them the beer, duty as officers, and sold instead of cent.

E. F. GATES.

y one point at ly put the slight-upon the Mayor's hat is where had threatened to have the fines on men convicted violating the Sun-No, he did not say did say that he course with refer- convicted as he act is that none of victed, and it fol- is going to be- ving any of their ll have to make it of an unjust dis- one of them were r own confession e Judge who tried

editorial was false, as he asserts, or true, as we maintain.

Since the above was put in type the Mayor has sent to us the "affidavits" to which he refers in his reply. We have examined them and find that they are the sworn statements of three of the bar-keepers, the very men fined for selling intoxicants on Sunday! To these men, convicted of violating the law the Mayor sent the Chief of Police to make his "impartial investigation." But never once did the Mayor or the Chief go to the officers who made the arrests to hear their side of the story; and he calls this an "impartial investigation!" Men who make it their business to systematically violate the law are always ready to make affidavits to the contrary. But why did not these men put their affidavits before the court when they were tried? Simply because they knew that they were guilty as charged and did not think of denying it until they saw the Mayor's interview and were approached by the Chief some days after the interview appeared.

THE BAPTIST STATE CONVENTION.

This body met in this city last Friday and held their sessions in the auditorium at the Fair Grounds. They claimed to have some 2000 delegates present, but when they balloted on the seating of Dr. Hayden, which vote called out the full strength of both parties in the fight, there were cast about 1750 votes. But there were at least 2000 or 4000 members of the Church present during the voting. It was a memorable gathering. No political gathering ever excited the interests of the community in a manner similar to this Baptist Convocation. Dr. Hayden has contended all along that if the convention would meet in North Texas that his followers would be in a majority. So when a few months ago it was appointed to meet in Dallas the clans began to work all over the State. When they concentrated their opposing forces here last week it was like the coming together of two belligerent armies. Everybody expected something to happen. Excitement was at fever heat. Grave preachers were in an ugly humor, and men and women were talking with great emphasis. Such was the jam that entrance to the building could only be had by ticket. We looked over the surging throng with their brows knit and wondered what Christ was thinking of the spirit dominating the hearts of these his followers. The whole concourse seemed ready for an explosion. The preliminaries moved off slowly, and there were frequent symptoms of an outbreak. Finally the Committee on Credentials was appointed, and then everybody knew that things would subside until that committee brought in its report. This was not done until Saturday night, and then the sparks began to fly. Of course there was a motion to discard Dr. Hayden. After some noisy skirmishing it was decided by a vote to give him thirty minutes in which to show cause why he should not be ejected. He mounted a table and made the most sensational speech ever heard in a religious assembly in Texas. Such was its character that no responsible newspaper can publish it for fear of the libel laws of the State. A layman replied to him, and the vote was taken, and he was refused a seat—about 1100 to 500 in round numbers. He picked up his hat and left the auditorium, and the convention drew a long breath. But the bad feeling between the factions is more intense than ever before. What Dr. Hayden's next move will be we do not know, but he announced himself in the light to remain.

A POTENT AND GROWING EVIL.

The daily newspapers of Texas are doing incalculable harm to society by publishing the details attending the imprisonment and execution of criminals. Last week several negro brutes were hanged for crimes expressly forbidden by the laws of the State and our daily papers teemed with graphic accounts of the last days of the wretches

and of their great courage upon the gallows. What they said, how they slept, the articles of diet given to them at the last meal, how they relished it, the march to the scaffold, their appearance before the eager throng, their fearlessness in the presence of death, their last words, and their protestations of innocence, were all published and nauseam and flung broadcast over the country. The object of all this is to pander to a morbid sentiment and sell the papers. The result is that thousands of the lower classes of the blacks and of the whites read these things and they look upon the criminals as men of mark whose offense has brought to them a notoriety and fame to be greatly coveted. In the esteem of these classes these brutes become lionized as public heroes. Some time ago a low-bred negro was executed in the jail of this city for the crime of rape and the daily papers gave more space to the last days of the black fiend than to the battle of Manila. The picture of his horrid old face was paraded before the public and all of his deliverances and the number of his visitors were published as though he were a martyr; and the negroes of this locality read all of these things with a relish that was alarming. The tendency of this course pursued by the daily press is to create in the mind of many of these low, black demons a desire to get such attention as those paid to them, even if they have to commit similar crimes to secure it. Many a negro is willing to be hanged in order to become a center of public notice and attention, such as the papers bestow upon all such. When a black wretch commits an offense of that sort no newspaper ought to be allowed to see him and he ought to be hung in private like a dog and not one detail of the performance be given to the public. That method would tend to lessen crime instead of making it popular. But instead of this the hanging of a negro rapist or murderer is the central attraction in the locality where it occurs and throughout the entire State. It is time for our laws to call a halt in this unseemly practice; for its influence upon the minds of the vicious and the ignorant is most injurious to the peace and order of society. It is educating criminals and making it that much more unsafe for our wives and daughters to run the least risk in meeting these wretches, even upon the public highways. We had an awful example of the danger to which they are exposed in the case of the wife of a leading minister of this city the other week, which, out of respect to the family, was published simply as an assault to reb. Our daily papers ought to hold the safety of our families in higher esteem than to jeopardize them by thus encouraging these vicious animals in the perpetration of these nameless and diabolical crimes. They have lionized these whelps by publishing their rot while standing under the noose till the thing is becoming unbearable and dangerous. If their interest in the weal of society is not sufficient to restrain the practice, then the law ought to come in and positively forbid it.

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METHODIST NEWS.

Bishop Hendrix has a fine article in a late issue of the Michigan Advocate on the "Sacrament of Suffering."

Rev. Dr. J. W. Lee, of St. Louis, has recently given his large library of several thousand volumes to the Vanderbilt University.

Dr. C. C. Kelley, of Birmingham, Ala., has been transferred to the Tennessee Conference and stationed at Tulip Street Church, Nashville.

A great meeting was recently held at Tryon Street Church in Charlotte, N. C., in which the pastors of the city and Rev. George Stuart took the lead and it is reported that there were upwards of 3000 conversions. This is marvelous, but the Raleigh Advocate gives us the fact.

After a Day's Hard Work
Take **Horsford's Acid Phosphate.**
It is a grateful tonic, relieving fatigue and depression so common in mid-summer.

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I have greeted with delight every sign of progress and have every reason to place great confidence in Texas Methodism. While it seems now a little doubtful whether the brethren there will enter fully into the Twentieth Century Educational movement, yet I am confident that my native State will not be behind in this great and crying need, but that our schools and colleges will have abundant cause to be thankful that our people were thankful. May God grant that on the morning of the new century we may lay upon the altar of our Church a generous, noble gift.

We certainly have cause to be proud of the class of people who now call themselves Methodists. We have equal cause for misgivings lest we be not able to hold their children and have a noble class next century as we have this.

So let us first: Let us give them the best schools in the State. Let us equip our schools with adequate buildings and the best possible talent. Let us relieve those that are embarrassed and place them on an equal footing with the wards of the State. Let us guard Methodism with a jealous eye, and place such influences about our young people that our daughters shall come from school polished after the similitude of diamonds, yet holding our blessed Church in loving reverence, and our sons shall take their places in the world, among the foremost, yet sanctified to God's service and faithful to the Church, and full of gratitude for the benefits received at her hands.

Second, let us supply them with men well prepared for the ministry; men capable of inspiring in them respect, as well as love and esteem; men broadened and deepened by study of the great masters—under men who are themselves masters.

Men preparing for the ministry are, as a rule, limited in means, and a young man joins the conference and begins his life work without proper preparation. In consequence of this the Church is forever loser, because she did not do her duty by him when he came and laid his virgin life upon her altar.

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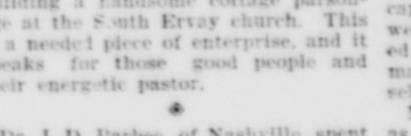
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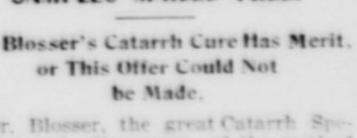
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Sunday-School Department.

FOURTH QUARTER, LESSON 8, NOV. 19.

PUBLIC READING OF THE SCRIPTURES. Neh. 8:1-12.

Golden Text: "The ears of all the people were attentive unto the Book of the law."—Ezra 3:3.

The time of this lesson is September 14 B. C. The persons prominent are Ezra, Nehemiah and others. The place of it is Jerusalem.

Dr. Edward Leigh Pell makes the following practical observations upon this lesson:

The central truth is in the golden text: "The ears of all the people were attentive unto the Book of the law." Attentive listening is always a significant fact. We read a man's heart by the things to which he listens attentively. When a boy listens with red- dening ears to a vile story we know what it means. When a girl strains her ears to catch another's tattle we know what that means. Talk business in a crowd and in a moment you can pick out every business man in it. Talk politics, and you will know who is interested in politics. Talk about the Church and you will know who is interested in the Church. Talk about God and you will know who is interest- ed in God.

When we are told these Jews were attentive to the law we are prepared for the whole story. We are not surprised to find that they came to Ezra and asked him to read to them. The two facts fit. We would expect atten- tive hearing from such people, and we would expect such people from such attentive hearing. They were atten- tive because they were interested. They were interested in the reading because they had an interest in the law. They felt an interest in the law because they had an interest in God. This is the bottom fact. It was a time of reformation. The people were full of desire to do better. They wanted to be God's people again. They desired to serve God and they de- sired to know what God would have them do. This desire drew them to the law of God. When a child is anxious to serve his mother he goes to his mother to see what she wants. When you and I want to serve God we go to him to see what he wants. These peo- ple were interested in the law of God because they were interested in doing the will of God. To quicken interest in Bible study one needs to quicken interest in God. The pupil who finds a new interest in God finds a new interest in his Sunday-school lesson. If we are concerned about the will of God we are concerned to know what that will is. According to our desire to do the will of God will be our hunger for the Word of God.

The story has another chapter. See- ing how attentive these people are to the law we can easily guess that some- thing will happen. We do not know all—we can never measure a crop at seed sowing—but we know that some- thing is going to happen, and so we are prepared as we read on to see the tears trickling down the cheeks of the hearers. Listening to the law atten- tively they were convicted of sin. The law was a mirror which the readers held up before their faces and in which they saw their deficiencies. It was the expected that happened. Attentive listening is like intent gazing into a mirror. One may look into a mirror without attention and not be disturbed by one's physical blemishes; and one may sit in a congregation and listen to the Word inattentively and not be disturbed by anything the Word may reveal of his moral blemishes. But to listen attentively is to become con- scious of deformity, and at sight of our deformity we weep. If the whole world could be persuaded to read and hear the Word with attention the con- viction of sin would be almost univer- sal. Angels in heaven can rejoice in advance over the soul of one sinner who has become interested in search- ing the Bible to learn the will of God.

Epworth League Department.

November 19, 1899.—Topic: "Liberty and Love."—Rom. 14:1-23.

The Canadian Era has the following exposition of this lesson:

By graphic strokes, says Burrows, Paul shows the weakness of the strong as well as the weakness of the weak. Both require words of direction. Each must see the true relation in which it stands to the other.

(a) Both have their faults. Strength may beget self-confidence and the errors that flow from it. The strong may err on the side of indulgence; the weak on the side of restraint. The strong may have a contemptuous spirit and bearing; the weak may have a censorious disposition. Neither can say to the other, "Let me pull the

mote out of thine eye," until he has attended to the condition of his own optic organ.

(b) Both have a common level. The strong and the weak should have a consciousness of common weakness. Strong men are but men at the best. A Samson may be bound captive and led blind; a Solomon may be overthrown by sin; a Peter may be frightened by a maid's thoughtless speech. How short the space between the strong and the weak! By general consent, Jesus Christ has been assigned the foremost place among the strong of the world. And yet, with sympathy and consideration, with tender tones of welcome, and gentle words of love, he received and helped the weak. We are ambitious to be Christ's for strength, let us also be ambitious to be Christ's for gentleness and helpfulness to the weak. Aim not to break, but to mend the bruised reeds of maimed humanity; not to quench, but to fan into a spiritual flame the smoking flax of the expiring heaven-fires in human nature.

(c) Each needs the other. The strong need the weak, and the weak need the strong. A place for every man, and every man in his place. This is a law both for the Church and the world. And what a Church we should have if only that principle were observed! A place for every man! And yet how many men out of their place! The Church has room for all, a place for all, and a task for all. But selfishness says: "The weakest must go to the wall." Christian teaching says: "The weakest must be received and nurtured into greater strength by the strong." And this even at the expense of cut- ting off indulgences that might cause the weaker to stumble. The weak as well as the strong are needful; the weak gather strength by contact with the strong, and the strong secure ad- ded qualities by helping the weak.

Acting and re-acting each on the other, there is gain to both.

(d) Both are servants of Christ. The strong are great helps in the kingdom of God. There have been in the past patriarchs, prophets, apostles, and martyrs among God's servants. Giant- like men have done his bidding; eagle- eyed heroes have watched his pur- poses; wisdom and eloquence have been at the divine command, and the great of the earth have willingly ad- vanced his designs. But the weak have also had a mission. She who could only show her love by tears and she who could only tell the wealth of her devotion by giving two mites, stood high in the esteem of the Mas- ter. The woman who fed Elijah with the loaves and fishes, each had a place in the Master's purposes. The weak who use their limited resources can often accomplish more than the strong who neglect their powers and oppor- tunities.

(e) Both receive divine help. God is able to make the weak stand. This ability has been proved from time to time in the records of the human race, and in the personal experience of Christians. Weak women have been strengthened and have shown mighty men by their exhibition of faithfulness and courage. And they are doing it today in the Churches of our own land. God helps the weak who are willing to be helped. The strongest heroes become morally and spiri- tually strong by the strength which God supplies. There is no moral strength but what is God-imparted and man-appropriated. In ourselves we are all weak; in God's grace, by the Spirit's power, we are spiritually strong. If strong at all.

I desire to call upon the Leagues of Northwest Texas Conference, and all Leagues in the State, to take in a Thanksgiving offering to the Methodist Orphanage at Waco. Let us do no less than clothe the orphans for the winter. If each League will send a little, how easily it will be done. Let us give Bro. Vaughan the greatest blessing he has ever had, and make glad the hearts of these wards of our Church. I call upon all presiding elders, sec- retaries, and conference and district offi- cers, also local officers, to help in this matter.

Let the clothes be nice and new, and express or freight so as to reach Waco on Thanksgiving.

Will you join us? Act promptly. Read this at devotional service, ap- point a committee or department of charity and help out.

W. E. HAWKINS, Pres. Northwest Texas League Conf.

To the Pastors and League Presidents of the Texas Conference:

I desire to urge upon you the great necessity of taking up the League work in earnest this fall, and pursuing it in a systematic way. The constitution of the League outlines the work to be done and it is not necessary for me to specify, but I want to urge every League to take up the Reading Course at once. It is without doubt the best we have ever had. It will not do for us to say that we cannot get our mem-

bers to read the books! They will if the proper effort is made. I hope that we will have a fine year's work done by every League. Our oppor- tunities are great—so let us not minify them. Begin now, if, indeed, you have not begun. I shall be glad to hear from any League in reference to your work. Send me name of your Secretary at once. Sincerely yours,

W. A. PALMER, President Texas Conference Leagues, Bastrop, Texas.

HEMPSTEAD SENIOR LEAGUE.

Hempstead Senior Epworth League was organized in March, 1896, by Mr. C. R. Grobe, who was our first Presi- dent. We have only twenty-four mem- bers now enrolled. Not all of these are active. It is with our League as it is with most organizations—there are a faithful handful. Our pastor, Rev. G. H. Phair, places such confi- dence in the League that we are great- ly encouraged to continue in the good work. The literary work has not been taken hold of as it should be. We would appreciate suggestions from anyone that will arouse inter- est in our Leagues along this line of work. Yours "All for Christ,"

ROSA G. WOOD, Secretary H. S. E. L. Hempstead, Texas.

IT CAN'T BE DONE.

No One Can Remain Well, No Chronic Disease Can be Cured, Unless the Stomach is First Made Strong and Vigorous.

This is plain because every organ in the body depends on the stomach for its nourishment. Nerve, bone, sinew, blood are made from the food which the stomach converts to our use.

How useless to treat disease with this, that and the other remedy and neglect the most important of all, the stomach.

The earliest symptoms of indigestion are sour risings, bad taste in the mouth, gas in stomach and bowels, palpitation, all gone feeling, faint- ness, headaches, constipation; later comes loss of flesh, consumption, liver and heart troubles, kidney diseases, nervous prostration, all of which are the indirect result of poor nutrition.

Any person suffering from indiges- tion should make it a practice to take after each meal one of Stuart's Dys- pepsia Tablets, allowing it to dissolve in the mouth and thus mingle with the saliva and enter the stomach in the most natural way. These Tablets are highly recommended by Dr. Jennison because they are composed of the nat- ural digestive acids and fruit essences which assist the stomach in digesting all wholesome food before it has time to ferment and sour.

Stuart's Dyspepsia Tablets are sold by druggists, full sized packages at 50 cents. They are also excellent for in- valids and children. A book on stomach diseases and thousands of testimonials of genuine cures sent free by address- ing F. A. Stuart Co., Marshall, Mich.



Look in Your Mirror

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

McELREE'S Wine of Cardui

makes women beautiful and healthy. It strikes at the root of all their trouble. There is no menstrual dis- order, ache or pain which it will not cure. It is for the budding girl, the busy wife and the matron approaching the change of life. At every trying crisis in a woman's life it brings health, strength and happiness. It costs \$1.00 of medicine dealers.

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

MRS. ROZENA LEWIS, of Genesville, Texas, says: "I was troubled at monthly intervals with terrible pains in my head and back, but have been entirely relieved by Wine of Cardui."

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"ALL THINGS ARE V... They fought from heav... in their courses fough... sera."—Judges 5:29. "Thou shalt be in leag... stones of the field: and... the field shall be at... thee."—Job 5:23.

These two poetical fra... the same truth on oppos... first of them comes fr... triumphant chant. The... fles God with the cause... declares that heaven... against those who fought... people. There may be... the tempest which Jew... tells us burst over the... enemy, or there may be... ancient astrological not... words may simply be an... of saying that heaven fo... The silent stars, as they... paths through the sky... an avenging host, emb... the foes of Israel and... things fight against the... against God.

The other text gives... of the same truth. One... is rubbing salt into his... sisting on the commo... needs a great many ex... limitations before it ca... as true that sin is the... and that righteousness... ness and in the cours... tablish this heartless... heart he breaks into str... test poetry in describ... ness of the righteous... mate and inanimate, an... The ground, which Ger... cursed for his sake, be... and the very creature... sin set at enmity agal... peace with him. All... friends and servants of... friend and servant of...

I. So, putting the... gether, we have first... viction to which relig... God being on our side... for us, and not again... Now, that is the st... the Old Testament, wh... more easily held in the... if we accept its teachi... ognize that Israel lived... in so far supernatura... goodness and material... a great deal more ch... solubly connected than... So, many a psalm and... break out into apostro... by the whole history... claring how blessed a... apart from all oth... sources of prosperity... their help and Him!

But we are not to... viction as belonging... where the supernatur... does in the Old Testa... as antiquated under... such as that in which... the New Testament t... hind the Old in inst... truth. "All things w... good to them that... things are yours, an... and Christ is God's."... will harm you if ye b... which is good?" Th... is committed to the... as that to which the... tament saints clung... chor of their lives.

That conviction car... of the creed of any... in the God to whom... New Testament alike... rests upon this pl... all this great univer... but a cosmos, that al... creatures are not a... dered host. What is the mean... Name by which, from... relations to—the w... been described—the... Who are the "hosts... "the Lord," and to... turion said. He says... and he goeth; and to... and he cometh; and... this!" and he doeth!

"ALL THINGS ARE YOURS."

"They fought from heaven; the stars in their courses fought against Sisera."—Judges 5:20.

"Thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee."—Job 5:23.

These two poetical fragments present the same truth on opposite sides. The first of them comes from Deborah's triumphant chant. The singer identifies God with the cause of Israel, and declares that heaven itself fought against those who fought against God's people. There may be an illusion to the tempest which Jewish tradition tells us burst over the ranks of the enemy, or there may be some trace of ancient astrological notions, or the words may simply be an elevated way of saying that heaven fought for Israel. The silent stars, as they swept on their paths through the sky, advanced like an avenging host, embattled against the foes of Israel and of God. All things fight against the man that fights against God.

The other text gives the other side of the same truth. One of Job's friends is rubbing salt into his wounds by insisting on the commonplace, which needs a great many explanations and limitations before it can be accepted as true that sin is the cause of sorrow and that righteousness brings happiness and in the course of trying to establish this heartless thesis to a heavy heart he breaks into strain of the loftiest poetry in describing the blessedness of the righteous. All things, animate and inanimate, are upon his side. The ground, which Genesis tells us is cursed for his sake, becomes his ally, and the very creatures whom man's sin set at enmity against him are at peace with him. All things are the friends and servants of him who is the friend and servant of God.

I. So, putting these two texts together, we have first the great conviction to which religion clings, that God being on our side all things are for us, and not against us.

Now, that is the standing faith of the Old Testament, which no doubt was more easily held in those days, because if we accept its teaching, we shall recognize that Israel lived under a system in so far supernatural as that moral goodness and material prosperity were a great deal more closely and indissolubly connected than they are to-day. So, many a psalm and many a prophet break out into apostrophes, warranted by the whole history of Israel, and declaring how blessed are the men who, apart from all other defences and sources of prosperity, have God for their help and Him for their hope.

But we are not to dismiss this conviction as belonging only to a system where the supernatural comes in, as it does in the Old Testament history, and as antiquated under a dispensation such as that in which we live. For the New Testament is not a whit behind the Old in insisting upon this truth. "All things work together for good to them that love God." "All things are yours, and ye are Christ's and Christ is God's." "Who is he that will harm you if ye be followers of that which is good?" The New Testament is committed to the same conviction as that to which the faith of Old Testament saints clung as the sheet anchor of their lives.

That conviction cannot be struck out of the creed of any man, who believes in the God to whom the Old and the New Testament alike bear witness. For it rests upon this plain principle, that all this great universe is not a chaos, but a cosmos, that all these forces and creatures are not a rabble, but an ordered host.

What is the meaning of that great Name by which, from of old, God in His relations to the whole universe has been described—the Lord of Hosts? Who are the "hosts" of which He is "the Lord," and to whom, as the centurion said, He says to this one, "Go!" and he goeth; and to another, "Come!" and he cometh; and to another, "Do this!" and he doeth it? Who are

STATISTICAL TABLE OF THE WEST TEXAS CONFERENCE FOR 1898-9.

Table with multiple columns: NAME OF DISTRICT, Local Preachers, Total Members, etc. Includes sub-tables for Insurance Statistics, Presiding Elder, Preacher in Charge, Bishops, etc.

"the hosts"? Not only these beings who are dimly revealed to us as rational and intelligent, who "excel in strength," because they "hearken to the voice of His word," but also in the ranks of that great army are embattled all the forces of the universe, and all things living or dead. "All are Thy servants;" "they continue this day"—angels, stars, creatures of earth—"according to Thy ordinances."

And if it be true that the All is an ordered whole, and all are obedient to the touch and to the will of that Divine Commander, then all His servants must be on the same side, and cannot turn their arms against each other. As an old hymn says about another subject— "All the servants of our King In heaven and earth are one."

And none of them can wound or slay a fellow-servant. If all are travelling in the same direction there can be no collision. If all are enlisted under the same standard they can never turn their weapons against each other. If God sways all things, then all things God sways must be on the side of the men that are on the side of God. "Thou shalt make a league with the stones of the field: and the beasts of the field shall be at peace with thee."

II. Note the difficulties arising from experience, in the way of holding fast by this conviction of faith.

The grim facts of the world seem from their lowest level seem to shatter it to atoms. Talk about "the stars in their courses fighting" for or against anybody! In one aspect it is superstition, in another aspect it is a dream and an illusion. The prose truth is that they shine down, silent, pitiless, cold, indifferent, on battlefields or on peaceful homes; and the moonlight is as pure when it falls upon broken hearts as when it falls upon glad ones. Nature is utterly indifferent to the moral or the religious character of its victims. It goes on its way unswerving and pitiless; and whether the man that stands in its path is good or bad, it matters not. If he gets into a typhoon he will be wrecked; if he tumbles over Niagara he will be drowned. And what has become of all the talk about an embattled universe on the side of goodness, in the face of the plain facts of life—of nature's indifference, nature's cruelty, which has led some men to believe in two sovereign powers, one beneficent and one malicious, and has led others to say, "God is a superfluous hypothesis, and to believe in Him brings more enigmas than it solves," and which

has led others to say, "Why, why, if there is a God does it look as if either He was not all-powerful, or was not all-merciful?" Nature has but ambiguous evidence to give in support of this conviction.

Then, if we turn to what we call Providence and its mysteries, the very book of Job, from which my second text is taken, is one of the earliest attempts to grapple with the difficulty and to untie the knot; and I suppose everybody will admit that, whatever may be the solution which is suggested by that enigmatical book, the solution is by no means a complete one, though it is as complete as the state of religious knowledge at the time at which the book was written made possible to be attained. The seventy-third Psalm shows that even in that old time when, as I have said, supernatural sanctions were introduced into the ordinary dealings of life, the difficulties that cropped up were great enough to bring a devout heart to a stand, and to make the Psalmist say, "My feet were almost gone; my steps had well-nigh slipped." Providence, with all its depths and mysteries, often to our aching hearts seems in our own lives to contradict that truth, and when we look out over the sadness of humanity, still more does it seem impossible for us to hold fast by the faith "that all which we behold is full of blessings."

I doubt not that there are many in this audience whose lives, shadowed, darkened, hemmed in, perplexed, or made solitary for ever, seem to them to be mysteries hard to reconcile with this cheerful faith upon which I am trying to insist. Brethren, cling to it in the darkness. Be sure of this, that amongst all our mercies there are none more truly merciful than these forms which come to us shrouded in dark garments and in questionable shapes. Let nothing rob us of the confidence that "all things work together for good."

III. I come, lastly, to consider the higher form in which this conviction is true for ever.

I have said that the facts of life seem often to us, and are felt often by some of us, to shatter it to atoms; to riddle it through and through with shot. But, if we bring the "Patern-life" to bear upon the illumination of all life, and if we learn the lessons of the Cradle and the Cross, and rise to the view of human life which emerges from the example of Jesus Christ, then we get back the old conviction, transfigured indeed, but firmer than ever. We have to alter the point of view. Everything depends on the point of view, always.

We have to alter one or two definitions. Definitions come first in geometry and in everything else. Get them right, and you will get your theorems and problems right.

So, looking at life in the light of Christ, we have to give new contents to the two words, "good" and "evil," and a new meaning to the two words "for" and "against." And when we do that, then the difficulties straighten themselves out, and there are not any more knots, but all is plain; and the old faith of the Old Testament, which reposed very largely upon abnormal and extraordinary conditions of life, comes back in a still nobler form, as possible to be held by us amidst the commonplace of our daily existence.

For everything is my friend, is for me and not against me, that helps me nearer to God. To live for Him, to live with Him, to be conscious ever of communion with Himself, to feel the touch of His hand on my hand, and the pressure of His breast against mine, at all moments of my life, is my true and the highest good. And if it is true that the river of the water of life which flows from the Throne of God is the only draught that can ever satisfy the immortal thirst of a soul, then whatever drives me away from the cisterns, and to the fountain, is on my side. Better to dwell in a dry and thirsty land, where no water is, if it makes me long for the water that rises at the gate of the true Bethlehem—the house of bread—than to dwell in a land of milk and honey, and well watered in every part. If the cup that I would fain lift to my lips has poison in it, or if its sweetness is making me

lose my relish for the pure and tasteless water that flows from the Throne of God, there can be no truer friend than that calamity, as men call it, which strikes the cup from my hands, and shivers the glass before I have raised it to my lips. Everything is my friend that helps me towards God.

Everything is my friend that leads me to submission and obedience. The joy of life, and the perfection of human nature, is an absolutely submitted will, identified with the Divine, both in regard to doing and to enduring. And whatever tends to make my will flexible, so that it corresponds to all the sinistries, so to speak, of the Divine will, and fits into all its bends and turns, is a blessing to me. The raw hides, stiff with dirt and blood, new put into a bath of bitter infusion of oak-bark. What for? For the same end as when they are taken out—they are scraped with sharp stones—so that they may become flexible. When that is done the useless hide is worth something.

"Our wills are ours, we know not how; Our wills are ours, to make them Thine."

And whatever helps me to that is my friend. Everything is a friend to the man that loves God, in a far sweeter and deeper sense than it can be to any other. Like a sudden burst of sunshine upon a gloomy landscape, the light of union with God and friendship with Him flooding my daily life, flashes it all up into brightness. The dark ribbon of the river that went creeping through the black cupes, when the sun glistens upon it, gleams up into links of silver.

TARRANT'S SELTZER WATER advertisement with logo and text: 'Always Specify the gentle-acting and faultless Tarrant's Effervescent Seltzer Apertient. There is no remedy so good, so reliable, so appetizing, or so effective for constipation, such as headache, or that "out of sorts" feeling arising from a disordered stomach.' TARRANT & CO., Chemists, New York.

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and the trees by its bank blaze out into green and gold. Brethren, "who follows pleasure follows pain;" who follows God finds pleasure following Him. There can be no surer way to set the shield against me than to try to make it for me, and to make it my all. They tell us that if you want to count those stars that "like a swarm of fire-flies twinkled in a silver braid," make up the decades, the surest way to see the greatest number of them is to look a little on one side of them. Look away from the joys and friendships of creature things right up to God, and you will see these sparkling and dancing in the skies, as you never see them when you gaze at them alone. Make them second and they are good and on your side. Make them first, and they will turn to be your enemies and fight against you.

This conviction will be established still more irrefragably and wonderfully in that future. Nothing lasts but goodness. "He that doeth the will of God abideth for ever." To oppose it is like stretching a piece of pack-thread across the rails before the express comes; or putting up some thin wooden partition on the beach on one of the Western Hebrides, exposed to the whole roll of the Atlantic, which will be battered into ruin by the first winter's storm. So is the end of all those who set themselves against God.

But there comes a future in which, as dim hints tell us, these texts of ours shall receive a fulfillment beyond that realized by the present condition of things.

"Then comes the statelier Eden back to man," and in a renewed and redeemed earth "they shall not hurt nor destroy in all My holy mountain;" and the ancient story will be repeated in higher form. The servants shall be like the Lord who, when He had conquered temptation, was with the wild beasts that forest their enmity, and angels ministered unto Him. That scene in the desert may serve as a prophecy of the future when, under conditions of which we know nothing, all God's servants shall, even more markedly and manifestly than here, help each other; and every man that loves God will find a friend in every creature.

If we take Him for our Commander, and enlist ourselves in that embattled host, then all weathers will be good; stormy winds, fulfilling His Word will blow us to our port; the wilderness will rejoice and blossom as the rose; and the whole universe will be radiant with the light of His presence, and ringing with the music of His voice.

But if we elect to join the other army—for there is another army, and men have wills that enable them to lift themselves up against God, the Ruler of all things—then the old story, from which my first text is taken, will fulfill itself again in regard to us—"the stars in their courses will fight against" us; and Shera, lying stiff and stark, with Ja's tent-peg through his temples, and the swollen corpses being swirled down to the stormy sea by "that ancient river, the river Kishon," will be a grim parable of the end of the men that set themselves against God, and so have the universe against them. "Choose ye this day whom ye will serve."—Alexander MacLaren, D. D.

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That is what the person does who tries to cure rheumatism or any other disease by relieving the symptoms. Hood's Sarsaparilla attacks the cause of these diseases. It neutralizes the acid in the blood and thus permanently cures rheumatism. It tones and strengthens the stomach, restores its natural digesting fluids and permanently cures dyspepsia.

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If you mean to take the train, don't try to take the station, too.

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WOMAN'S DEPARTMENT.

Address communications to Mrs. Florence K. Howell, 170 Mason St., Dallas, Tex.

MY EXPERIENCE.

God is beside me everywhere I go. His gentle hand my strong support and guide. What matter then how little I may know Of danger or of gloom on any side? He wills the full salvation of his own, And I am his, bought by his only Son.

And saved by grace through faith in Christ our Lord,— An uttermost salvation, signed and sealed, And then recorded in his holy word, And by his spirit to my soul revealed.

Whatever storms my heaven-bound barque may toss, I am safely anchored near my Savior's cross.

I love the lofty hillside with its shade. The breath of flowers, the song of early birds— Love everything the hand of God has made; But more than all I love his gracious words.

So, like the tender Father that he is, He knoweth every single child of his.

And, oh! when life's hard battles 'round me rage, And history writes some splendid name in blood, 'Tis sweet to turn again the sacred page

And see how firm God's people always stood. And those who are truly his are standing now

Like the gray rocks on Pisgah's lofty brow.

My joyful soul, resting in steadfast faith, Is quite beyond the reach of earthly ills;

And so I travel life's dim, dusty path, Sweetly content with what my Father wills.

His power controls and keeps the high waves still, And I am always safe, trusting his will.

MRS. V. CABELL.

Dallas, Texas.

NOTICE.

The W. H. M. Society of the North Texas Conference will hold an executive committee meeting in Honey Grove on Saturday, November 25, during the session of the Annual Conference. The officers of the Conference Society, District Secretaries and heads of departments are members of this committee. Board should be engaged in advance.

MRS. H. A. EVANS

Cor. Sec. Conf. Society, Sulphur Springs, Texas.

W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

To the Corresponding Secretaries of the Auxiliaries W. H. M. Society, Dallas District:

At the annual meeting of our Conference Society at Plano I was appointed District Secretary for the Dallas District, and I wish to urge each Auxiliary Secretary to send me at once a report from the week of prayer as to number of meetings held, average attendance, amount contributed; also send me each quarter a copy of your quarterly report.

MRS. W. M. CROW,

141 Ninth St., Oak Cliff.

W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

Having sent my resignation as Conference Corresponding Secretary of the W. H. M. Society, Northwest Texas Conference, to the President, I think it due those who re-elected me to that office to give my reason. First, I want to thank them, as it would have given me great pleasure to serve, but I found that my financial condition would not allow me to give my time this year. This was the case last year, and, after stating it to the Executive Committee, they made me an appropriation that enabled me to do the work. This they did not do this year, hence I have had to resign. Two long expensive spells of sickness this year have drawn heavily on my limited resources. As there are many who have labored under a misapprehension in regard to this matter, I will state that I gave my time without financial compensation four years, and that meant giving part of each day, for to do the work properly less than that would not have done; but it was a service of joy and full of compensation. To be laboring with Christ brought such sweet fellowship. Then, too, how

often I have buried my life's sorrow and forgotten its deep loneliness in its engrossing toils. So I gave it up as one of the last pleasures and interests which life seems to hold for me. May God abundantly bless my successor. This is written from my sick room, where I have been for six weeks, but from which I expect soon to emerge.

MRS. C. C. ARMSTRONG,

Weatherford, Texas.

MISSIONARY GLEANINGS.

I have heard some say, "I do not believe in foreign missions." It matters not about your unbelief, except that you are living in disobedience to our Divine Teacher's call to aid in the redemption of this world, so full of sin, sorrow, misery and woe. These make a chain of four links, which we are commanded to crush, by fulfilling his requirements. Disobedience was the first sin that wrapt our world in impenetrable darkness and bitter woe. Such remained its condition until the great Illuminating Light, in all of its beauty and holiness, descended from heaven to scatter this darkness and sin from all who seek his forgiveness and trust in him, so as to boldly, yet humbly, walk in his pure light. So let us walk by faith, and after awhile all will be ended in perpetual light.

"I know not by what methods rare, But this I know, God answers prayer. I know not when he sends the word That tells us fervent prayer is heard; I know it cometh soon or late: Therefore we need to pray and wait. I know not if the blessing sought Will come in just the guise I thought. I leave my prayers with him alone, Whose will is wiser than my own."

I give here an incident which shows the power and efficacy of importunate prayer, occurring some years ago in far-off China. Such facts as here related are calculated to move both heart and mind, while reading anything so thrilling. A missionary lady one evening received in her home a visitor of high rank. She was dressed in silken robes, heavy with embroidery. This rich and elaborate garment was covered with representations of birds, flowers and butterflies. Her hair was dressed very high upon her head, profusely oiled and decorated with jewels. She was accompanied by a servant and a companion. Her call was to be a secret one, so she requested a private interview with the missionary, which was gladly granted. She began the conversation by saying: "I have despised you and the low people you teach, and only know one person who loves your God. I have a sore heart, and am bowed down very low. I have been to our temples with offerings of fruits and flowers; but my gods do not help. I have gone day after day to the shrine of my ancestors, but no one, not even my tender mother, answers when I call. I want to find the true God. I want his love. I will give him my love. He comforted my friend over the coffin of her sweet child. I want him, but he will not come to me." Conviction seemed deep and pungent, but, like many others, she was so closely clinging to her "besetting sin" that the pure and holy spirit could not enter in and take possession of her stricken heart, until she became willing to yield all at the feet of Christ, the only mediator for fallen humanity. No one is ever rejected who makes this test. The missionary tried to tell her how to find the living Christ as her personal Savior, and of the great peace, joy and love so freely offered to all who will accept his terms of a free and full salvation. While still ardently urging her to accept the rich gift of his unbounding love, the penitent replied: "Oh, I know all of this. My friend who knows your God has explained all to me, but I cannot find him." The baffled missionary knew not how to deal with one so earnest, so desirous of being taught the way of light and liberty, well knowing that he never turns away a contrite, repentant sinner. She knew not that in this distressed heart was hidden a dark, secret sin, crushing and dragging this poor soul to complete ruin. The missionary went to the friend of whom this woman had told her, and asked for her help in bringing this deluded one to the only Savior of this perishing world. In her quick reply the earnest missionary was startled, as she said: "God will not take her. She is rich and amiable, the wife of a government officer, but she is a drunkard, though but few know it, for she hides herself away when the drink is upon her. But you know Christ sees, and he will not accept drunkards for his friends. Not until they put it away can they come to him, and be received as his children."

Her conviction continued to increase, and again she called upon the missionary, feeling that she must enter into the blessed light of the gospel, emanating alone from the Father, who wills the death of no one. When the ques-

tion was asked, "Are you willing to give up all for Christ and his love?" she answered "Yes, but—" and was silent. Her teacher finished the sentence, "all but your drunkenness." This completely overcame her, and with sobs and groans she said: "I cannot give up my wine, but I will drink only at night and sleep off my disgrace, and no one will ever know. I shall never disgrace him. He will not refuse me, will he? He will not. He shall never have reason to be ashamed of his new disciple." She was then taught that no such compromise could be made in this plan of salvation; that our pure and just Father admits no reserve; that each surrender must be full and complete before we are accepted to his divine favor. This she was taught by this good woman, yet she still clung to her idea of being received in her own way, saying: "I will never shame my God by open drunkenness." After a long and bitter struggle with the power of darkness, she yielded all for Christ and his infinite love.

This lesson must be learned by all who expect to find Christ in the pardon of sin. Many of us know the way and long for a consciousness of Christ's love in our heart, but cling to some forbidden thing, keeping us from the rich blessings he is so willing to bestow, which alone brings peace, joy and perpetual happiness to his true followers, and equips them for the warfare in life and to become willing helpers in his blessed service.

"He saw me ruined by the fall, Yet loved me, notwithstanding all; He saved me from my lost estate— His loving-kindness, O how great!"

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

WANTED.

There is a fine opening in Conroe for a good Methodist doctor and druggist. There is not one of either kind in the town, and we claim two thousand people.

A. J. ANDERSON,

Conroe, Texas.

A TEXAS WONDER. HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. E. W. Hall, sole manufacturer, St. Louis, Mo. Send for Texas testimonials. Sold by all druggists.

READ THIS.

The undersigned, of Runge, Texas, have used Hall's Great Discovery for Kidney and Bladder Troubles, and highly recommend it.

DR. T. J. PRESLEY,

R. BUSCHICK, Druggist,

J. A. WORLEY, Merchant.

God links us to himself that he may loose us from our sins.

SANTA FE EXCURSION RATES.

Chelburne, Texas.—Special low rates from Dallas, Temple, Gainesville and intermediate points on morning trains of November 20, limited for return December 1, account sham battle.

Houston, Texas.—One fare for the round trip on the distance plan, December 1, limited for return December 13, account Annual Conference M. E. Church (colored.)

Austin, Texas.—Assent of State Convention Daughters of the Confederacy, one fare for the round trip, November 28 only, limited for return December 1.

Special rates on the certificate plan as follows:

Honey Grove, Texas.—From Dallas to Paris and Gainesville, inclusive, and intermediate points, November 23 to 25, account North Texas Conference M. E. Church, South.

Dallas, Texas.—For the meeting of Knights and Ladies of Honor, November 21 to 23.

REDUCED RATES VIA COTTON BELT ROUTE.

You can ride in a Cotton Belt Parlor Cafe Car all day for an extra 50 cents (25 cents for a half day), have your meals any hour you want them, order anything you want from a spring chicken or a porterhouse steak down to a sandwich, take as long as you please to eat it, and you will only have to pay for what you order.

State Convention United Daughters of the Confederacy, Austin, Texas, November 29-30. Tickets on sale November 28, limited for return until December 1, at distance plan, rates as follows: within 25 miles, one and one-third fare; one hundred miles and over, one fare.

If you are going to take the night ride from Memphis to Texarkana, or from Texarkana to Memphis, and want to ride in a sleeper, buy your ticket via the Cotton Belt Route, for it is the only line operating a sleeper between those points.

For complete information relative to above, or any other trip, call on any Cotton Belt agent, or address A. S. Wagner, City Passenger and Ticket Agent, 227 Main Street, Dallas, Texas.

FREE KIDNEY AND BLADDER CURE.

Mailed to All Sufferers from Disorders of the Kidneys and Bladder, Bright's Disease, Rheumatism, Gravel, Pains in the Back, Dropsy, etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing of water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists the piper methysticum, from the Ganges River, East India. It has the extraordinary record



DR. R. C. WOOD, LOWELL, IND.

of 1,200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the disease.

Professor Edward S. Fez, the Evangelist, testifies in the Christian Advocate that the Kava-Kava Shrub cured him in one month of severe Kidney and Bladder disease of many years' standing. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease after ten years' suffering. His bladder trouble was so great he had to get up five to twelve times during the night. Rev. Thos. M. Owen, of West Pawlet, Vt., and others give similar testimony. Many ladies, including Mrs. Lydia Valentine, East Worcester, N. Y.; Mrs. Maria Wall, Ferry, Mich., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, No. 403 Fourth Avenue, New York City.

The Milano Route TO AUSTIN, SAN ANTONIO, SOUTHWEST TEXAS AND MEXICO.

SANTA FE to Milano I. & G. N. R. R. To San Antonio

WIDE VESTIBULED PULLMAN SLEEPERS

FREE REGLING CHAIR CARS

Through - Without - Change.

Ticket Agents Will Tell You All About Time and Rates.

W. S. KEENAN,

C. P. A.



SOLID TRAINS OF WAGNER BUFFET SLEEPERS

FREE REGLING KATY CHAIR CARS

TO St. Louis, Chicago, Kansas City.

CLOSE CONNECTIONS TO ALL POINTS EAST, NORTH AND WEST.

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

NEW ORPHANAGE BUILDING APPEAL NO. 2.

We want to say the people generous and responded to the first call that we could not keep God for putting it in the League, the several Sunday-school friends to contribute towards this new building. Our prayer is in Luke 16:28, shall be given unto you, I pressed down, shaken together, shall men give into with the same measure you. It shall be measured to you how we give a list of our prices and cost of same. Let a and individual friends remember will place their names on the wall of this noble work, 5 money order, express, or 5 change to me at Cleveland, of these apartments. If you the whole, be one of two, and write me which apartment if you can't send the money in a little later and oblige Orphanage. All

MATRON'S ROOM

- 1 enamel bed, 4x6
- 1 W. W. spring
- 1 all-cotton mattress
- 1 twenty-four inch oak table
- 1 lady's oak desk
- 2 oak cane-seat chairs
- 1 oak rocker
- 3 rugs
- 5 window shades
- 1 oak dresser, 24x36
- 1 oak washstand
- 2 sheets
- 2 three-pound pillows
- 1 pair blankets

Total

RECITATION ROOM

- 4 window shades
- 1 table
- 1 blackboard
- 4 10-foot benches

Total

NURSES' ROOM

- 1 folding bed, with mirror
- 2 window shades
- 2 rocking chairs
- 1 dresser
- 1 washstand
- 3 rugs (\$1.50, \$2, \$2.50)
- 1 table

Total

RECEPTION ROOM

- 1 hat rack
- 2 reception benches
- 1 library case
- 2 easy chairs
- 4 rocking chairs
- 1 large table

Total

BATH ROOMS AND 2 INVARIABLE

- 6 6-foot settees for 150 feet
- 40 doors and windows at \$10 each

Total

CHAPEL AND SCHOOLS

- 12 window shades
- 1 platform
- 48-foot blackboard
- 1 teacher's table
- 1 office chair
- 25 desks, 3 sizes, 12 internos
- 6 8-foot benches
- 1 large globe
- 1 large map of Texas
- 1 large map of the United States

Total

KINDERGARTEN

- 2 dozen chairs
- 2 dozen tables
- 1 small organ
- 1 large chair
- 1 desk
- 2 window shades
- 22 feet of blackboard

Total

SAN MARCOS, TEXAS.

Dear Bro. Mulkey—We of Conference take delight in hospital work in the new building. We send you draft number, \$11, will soon be it may be of great service to who may need it. Yours in God's blessings rest upon you.

Huntsville, Texas

Please find enclosed \$2 for guests' chamber. J. H.

Local Valley, Mason

1. Dear Bro. I was among the trustees in the orphan's Home. I enclosed draft for \$28.05 for God's blessings rest upon you.

Gatesville, Texas

I send you \$2 for guests' chamber.

Chico, Texas

Please find enclosed \$2 to go to the guests' chamber.

Fort Worth, Texas

Dear Bro. Mulkey: Of the 500 feet of picture map Orphanage building, \$23.00 to be heavier than that, a \$45.00 and prepay the freight. I am deeply interested in you. Respectfully your brother GEO.

Dallas, Texas

Mr. Abe Mulkey, Clerk: Six years of the 27th of hand you bereft with my of furnish one room in your year request. Am glad I have succeeded in completing our previous little. With kindest regards I truly,

ROV

Enriska Springs, Ar

Dear Bro. Mulkey: With the necessary amount for the rooms in the new Orphanage more than three years ago called our previous little. I earthy home so sad and memory of this dear little us to furnish this room a less little children. With something about the end simply inscribe a name, o

NEW ORPHANAGE BUILDING.

APPEAL NO. 2

We want to say the people have been so generous and responsive to our first call that we could not keep from making God for putting it in the hands of this League, the several Sunday-schools, and individual friends to contribute towards furnishing this new building. The petition of our prayer is in Luke 10:28. "Give and it shall be given unto you, good measure pressed down, shaken together, and running over, shall men give into your bosom, for with the same measure you meet with all it shall be measured to you again." Below we give a list of our pressing necessities and cost of same. Let all our societies and individual friends remember that we will place their names on the plate on the wall of their apartment to show their devotion to this noble work. Send postoffice money order, express, or New York exchange to me at Corsicana, Texas, for one of these apartments. If you cannot furnish the whole, be one of our partners and write me which apartment you select. If you can't send the money at once send it in a little later and oblige yours for the Orphanage. ABE MULKEY.

MATRON'S ROOM

Table listing items for the Matron's Room: 1 enamel bed, 40c; 1 W. W. spring, 1.00; 1 all-wool mattress, 1.50; 20-24 inch oak table, 1.00; 1 lady's oak desk, 1.00; 2 oak cane-seat chairs, 1.50; 1 oak rocker, 1.00; 3 rugs, 4.00; 5 window shades, 3.00; 1 oak dresser, 21x30, 10.00; 1 oak washstand, 5.00; 1 sheet, 1.00; 3 three-pound pillows, 2.50; 1 pair blankets, 1.50; Total \$50.00

RECITATION ROOM

Table listing items for the Recitation Room: 4 window shades, \$2.50; 1 table, 1.50; 1 chair, 1.50; 1 blackboard, 2.00; 4 10-foot benches, 18.00; Total \$25.00

NURSES' ROOM

Table listing items for the Nurses' Room: 1 folding bed, with mirror, \$25.00; 2 window shades, 1.80; 2 rocking chairs, 1.50; 1 dresser, 1.25; 1 washstand, 1.25; 3 rugs (\$1.50, \$2, \$2.50), 6.00; 1 table, 2.00; Total \$60.20

RECEPTION HALL

Table listing items for the Reception Hall: 1 hat rack, \$20.00; 20 reception benches, 12.00; 1 library case, 20.00; 2 easy chairs, 9.00; 4 rocking chairs, 14.00; 1 large table, 15.00; Total \$90.00

CHAPEL AND SCHOOL ROOM

Table listing items for the Chapel and School Room: 12 window shades, \$5.00; 1 platform, 10.00; 48-foot blackboard, 10.00; 1 teacher's table, 6.50; 1 office chair, 5.00; 25 desks, 3 sizes, 12 intermediate, 21.00; 6 8-foot benches, 8.00; 1 large globe, 5.00; 1 large map of Texas, 4.00; 1 large map of the United States, 2.50; Total \$164.70

KINDERGARTEN

Table listing items for the Kindergarten: 2 dozen chairs, \$11.00; 2 dozen tables, 20.00; 1 small organ, 25.00; 1 large chair, 4.50; 1 desk, 8.00; 2 window shades, 5.40; 32 feet of blackboard, 7.00; Total \$87.40

San Marcos, Texas, Nov. 4, 1899.

Dear Bro. Mulkey: We of the West Texas Conference take delight in furnishing the hospital work in the new orphanage building. We send you draft for \$75. The remainder, \$11, will soon follow. Pray that it may be of great service to the little ones who may need it. Your brother, G. G. JOHNSON, Sec. and Treas.

Huntsville, Texas, Oct. 28, 1899.

Please find enclosed \$2.00 assessment for guests' chamber. Your brother, J. C. MCKLE, Huntsville District.

Local Valley, Mason Co., Texas, Nov. 1, 1899. Dear Bro. Mulkey: I want to be counted among the rank-and-file in furnishing a ward in the orphanage. You will find enclosed draft for \$28.65 for one apartment. God's blessings rest upon the home. W. S. KEYSER.

Gatesville, Texas, Oct. 28, 1899. I send you \$2 for guests' chamber. J. G. PITMAN, Gatesville District.

Cleburn, Texas, Nov. 2, 1899. Please find enclosed \$2 for our orphanage to go to the guests' chamber. Here's to you. J. W. STOVALL, Cleburn District.

Fort Worth, Texas, Nov. 13, 1899. Dear Bro. Mulkey: Of course, I will furnish the 500 feet of picture moulding for the new orphanage building. \$23.00. Likely it ought to be heavier than that, and I will make it \$42.00 and prepay the freight to Waco. I am deeply interested in your work of love. Respectfully your brother, GEORGE MULKEY.

Dallas, Texas, Nov. 8, 1899. Mr. Abe Mulkey, Corsicana, Texas: Dear Sir: Yours of the 25th ult. received, and I hand you herewith my check for \$28.65, to furnish one room in your orphanage, as per your request. Am glad to note that you have succeeded in completing the building. With kindest regards, I am, yours very truly, ROYAL A. FERRIS.

Evreka Springs, Ark., Nov. 7, 1899. Dear Bro. Mulkey: We enclose \$28.65, the necessary amount for furnishing one of the rooms in the new orphanage. A little more than three years ago our loving Saviour called our precious little Willard (aged four years) to his heavenly home, leaving our earthly home so sad and lonely. It is the memory of this dear little one that prompts us to furnish this room and work for helpless little children. Will you kindly tell me something about the engraving? Do you simply inscribe a name, or are a few words

or lines admissible? Also, tell me about the bedding for this room. How much and what kind is needed? May God bless you in your work. In the wish of Mr. and Mrs. W. H. Davis and little daughter, Pattie Mae. P. S.: Address Mr. W. H. Davis, Taylor, Texas (back store).

Texarkana, Oct. 21, 1899. Dear Bro. Mulkey: Enclosed are six dollars for the Orphan Home at Waco. We, of State Line Church, want to furnish a room there, but did not want to collect all the money at once, but forward you this, our first evening's work. Hope to send enough by December 1 to furnish one room for Texarkana. If they are not all furnished. Sincerely, MRS. FANNIE TRIGO.

Weatherford, Texas, Oct. 27, 1899. Rev. Abe Mulkey, Corsicana, Texas: Dear Brother: Certainly! Put me down \$2 for guests' apartment. Yours, etc., JNO. R. MORRIS.

Whitewright, Texas, Nov. 3, 1899. Dear Brother Abe Mulkey, Corsicana, Texas: Dear Brother: I here enclose you a check on the National Bank of Dallas, Texas, for \$28.65, to fit up one room in our orphanage home, and I will keep it up as long as I live. May God bless your efforts in this work. Yours in love for the work for the Orphan Home, W. R. WOMACK.

Boesqueville, Texas, Nov. 2, 1899. Rev. Abe Mulkey, Dear Brother: Enclosed find money order for \$28.65 from the M. E. S. S. You will please use same to furnish one room in Methodist Orphanage at Waco. Please engrave on the wall of our apartment, "Boesqueville Sunday-school of the M. E. Church, South." Respectfully, MISS ALLIE GILES.

Mexia, Texas, Nov. 6, 1899. Dear Bro. Mulkey: I hand you a check for \$28.75, the amount necessary to furnish one room in your new orphanage building. This amount is contributed by the Southern Methodist Sunday school here. Thanking you for the privilege of giving, we are, yours ever, H. E. JAKSON, Superintendent for Sunday-school.

Groesbeck, Texas, Nov. 8, 1899. Rev. Abe Mulkey, Corsicana, Texas: Dear Brother: I have this day forwarded to W. H. Vaughan \$28.65, contribution from the Groesbeck M. E. Sunday school for the purpose of furnishing one room of the orphanage home. May God prosper you in your work. Yours truly, R. OLIVER, S. S. Supt.

ANNUAL CONFERENCE NOTICES.

EAST TEXAS CONFERENCE. The class of the third year will please meet the committee at 8 a. m., Dec. 13, at the Methodist Church, Timpson, Texas. The examination will be written. A. A. WAGNON, Ch'n of Committee.

NORTH TEXAS BROTHERHOOD.

Will all brethren remember that you are pledged to the support of the annual rally personally and by influence, which is to be held in the Methodist Church, Honey Grove, Texas, Wednesday evening, November 22. Also that all will be required to settle in full on said day or during the session of conference. SECRETARY.

TO CONFERENCE MISSIONARIES.

I have just mailed a mission report blank to the pastor of each mission in the North Texas Conference. I will be at the Methodist Church in Honey Grove after 3 o'clock Wednesday, the 22d, and hope every one who has served a mission this year will hand me his report if possible, as it is important to have all the reports in before the first meeting of the board. R. C. HICKS, Sec'y Board of Missions, N. T. C.

EAST TEXAS CONFERENCE.

If you are going to bring your wife to conference, please advise me at once. All the officers and delegates of the Woman's Home Mission Society, who expect to attend, send me your name not later than the 25th of November. If you expect to be a visitor, notify me—not somebody else—and if I can provide for you, I will let you know; if you do not hear from me, you may know that I have failed to provide for you. Everybody, attention! I cannot provide entertainment for any one later than the 30th of November. JAS. W. DOWNS, Timpson, Texas.

TEXAS CONFERENCE.

The committee and class of third year will meet in the Methodist Church at Marlin, Tuesday morning, December 5, at 9 o'clock. Please let every one called be there. D. H. HOTCHKISS, Chairman.

TEXAS CONFERENCE.

The class of the first year of the Texas Annual Conference will please meet the committee at the Live Oak Baptist Church at Marlin, Tuesday, December 5, 1899, at 9 o'clock a. m. O. T. HOTCHKISS, Ch'n.

ATTENTION, NORTH TEXAS CONFERENCE.

Last year our conference adopted the "letter system" of handling "conference collection" accounts, and selected me as its teller. Heretofore many pastors have brought their "collections" in checks or exchange made in separate amounts

and payable to the Treasurers of the different boards. This year I would request that if you bring your conference collections in checks, that it all be in one amount, payable to yourselves. This will very much simplify matters. B. M. BURGHER, Conference Teller.

Will some one send me the November-December, 1894, number of the Methodist Review? I will pay expenses and return it if desired. Please, JOHN ADAMS, Tyler, Texas.

EPWORTH LEAGUE NOTICES.

TEXAS STATE LEAGUE BULLETIN, No. 23. Miss Jonnie Shands, of Forney, has been appointed North Texas Conference League Secretary-Treasurer, vice Robt. M. Means, resigned. Appointment made by Executive Committee, and effective December 1. This conference claims two hundred chapters and eight hundred Leaguers. ROBT. M. MEANS, State Secretary, Whitesboro, Texas.

ATTENTION, TEXAS LEAGUERS.

I am at work on the Texas League Directory for 1899, and expect to publish same early in December. This little book will contain register of all local chapters, as far as known, names and addresses of local Secretaries, presiding elders, District, Annual, State and General League officers and committees, photographs of many prominent League workers in Texas, historical sketch of the State League, together with much other valuable information conveniently arranged. Your State Secretary is having many heavy demands made upon his time and strength, and appeals to every League officer for help. Will some one in each League, except those in the North Texas Conference, kindly send me the name and address of the Secretary? I shall be glad to return the postage. The following information is also needed at once, to-wit: Name and address of District League officers in districts named as follows: Tyler, Marshall, Beaumont, San Augustine, day evening, November 22? Also, that Abilene. With best wishes for your success, I am, yours fraternally, ROBT. M. MEANS, State Secretary, Whitesboro, Texas.

DALLAS FIRST CHURCH LEAGUERS, ATTENTION.

A Thanksgiving box will be sent to the Waco Orphanage by First Church Leaguers. Anything serviceable in the way of clothing, books, etc., acceptable. A box will be at the Publishing House, on Elm Street, to receive all articles sent. Donations should be sent not later than the Tuesday before Thanksgiving. SECRETARY.

GONE TO HER REWARD.

Our oldest member, Mrs. Mattie J. Miller, more familiarly known as "Aunt Mat," passed to her eternal reward last Friday night, the 3d inst., at her home in this city. She was an old settler in Beaumont. She was a member of the Patillo family of Georgia. She was well known throughout our Church by her writings. Her intelligence was far above the average. She had recently written a series of "Letters to the Afflicted" for the Texas Christian Advocate. She died in the triumphs of a living faith. WM. POPE PLEDGER, Beaumont, Texas.

The Sermon on the Mount is just as truly doctrinal as the Epistle to the Romans.

There is too much borrowing of the cross which crosses for bearing the cross.

A pure, sweet, delicious luxury enjoyed by all.

ATMORE'S MINCE MEAT

Try Atmore's Genuine English Plum Pudding. Ask for it.

UNANSWERED LETTERS.

Nov. 7 C. B. Garrett, sub. T. R. Vail, sub. M. T. Allen, sub. R. C. Armstrong, sub. J. T. Bledsoe, sub. J. J. Chas. Fox, sub.

Nov. 8 S. S. Shaver, sub. E. A. Smith, sub. J. H. Smith, sub. W. V. Jones, change. E. R. Edwards, sub. J. C. Cameron, sub. J. L. Mossey, sub. D. C. Stark, sub. Jas. Campbell, sub.

Nov. 9 J. L. Hollett, change made. W. K. Swartz, sub. R. A. Hall, sub. G. F. Carr, sub. J. M. Baker, sub. Jas. change. W. W. Harner, sub. S. A. Ashburn, change made.

Nov. 10 C. W. Gibbelle, sub. J. H. Campbell, sub. R. E. Fields, sub. G. S. Swain, sub. L. L. Nangle, sub. C. D. Wood, sub.

Nov. 11 J. M. Bond, sub. J. D. Hammons, sub. L. C. Mathis, sub. L. F. Palmer, sub.

Nov. 12 W. J. Lottum, sub. G. W. Davis, sub. J. M. Armstrong, sub. Jas. Campbell, sub. G. H. Potts, sub.

Nov. 13 T. J. Bookham, sub. Nov. 14 J. E. Bush, sub. Nov. 15 Jas. Campbell, sub. M. S. Gardner, sub. H. E. Hony, sub. and change. A. H. Hines, change. Will have attention. C. H. McLeary, change. W. O. Shogren, change and attention. Chas. M. Meyers, will have attention. F. J. Pevrin, sub.

Chico District First Round. Hallettsville, 4th Sun. and Sun. Nov. Sweet Home, 4th Sun. and Mon. N. C. York, 1st Sun. Dec. 1. Nursery, 24 Sun. Dec. Victoria, 24 Sun. Dec. Port Lavaca, 24 Sun. Dec. Clark Creek, 3rd Sun. Dec. Lewisville, 24 Sun. Dec. Jimmie, 24 Sun. Dec. 23 Sun. Jan. Goshute, 24 Sun. and Sun. Jan. 15th. 24 Sun. and Mon. Jan. Marlin, at Moss Grove, 4th Sun. Jan. The District Secretaries will meet in the Church at Chico, Thursday evening, Nov. 25, 1899. Jas. W. Stewart, P. E.

San Angelo District First Round. San Angelo, 18th Nov. 18. 19 Sterling City, 18th Nov. 25, 20 San Angelo, at Grape Brook, Dec. 2. Sherwood, at Kinkaid, Dec. 2. In Odessa and Sanger, at Odessa, Dec. 16, 17. The others will follow. Theophilus Lee.

NEW MEXICO ANNUAL CONFERENCE.

Albuquerque District First Round. Gallup, 19th Nov. 19. Rio Grande, 19th Nov. 29. Deming, 19th Dec. 3. Las Cruces, 19th Dec. 10. San Marcial, 19th Dec. 17. Magdalena, 19th Dec. 24. M. Hodgson, P. E.

Radway's Pills

Small, soft without pain or griping, purely vegetable, mild and reliable. Regulate the Liver and Digestive Organs. The safest and best medicine in the world for the

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WANT NE? OF Jewelry.

er granddaughter, affliction with the w. the same, always shown in w fit to afflict her reatly blessed her, quietly fell asleep W. H. BROWN.

is, infant son of was born June 9, 1899. He was a smiling, lively, insatiable provision, but we shall faith in God, the w. the same, is that taken in heaven. A. EDWARDS.

er 1, 1899, there what was, in some life. Thomas J. August 17, 1891. In inverted and joined a was for years af- it grew more men- terminated in by the court. He necessitate confine- November 1, 1899, the collapse of his same time in was a Miss Graves, on him about eight a expressed fear to him to rest, sur- course and years parents and all who using the love and cannot see him here until we have to to here on earth, we He suffered from a passed away. He is E. Church, South, cemetery, there to north. The bereaved but weep not, but w. the same, way and will meet you. Dear friends, be faithful I give you a crown, no more and God A. CARR, L. P.

the short stay of W. H. Williams little Ray died Sept. 6, 1899. They were sunshine and joy of a saw fit to take them main standpoint of them up; but God is too wise to make a I believe they came served the will and God's love, and resting home. With is passed and they even. We commend to the God of all I them to the home C. A. TOWER.

daughter of J. W. 4 about two months home near Calhoun, 6, only a few short over bloom here, and see over the hearts w. Then God trans- "Garden of Love," ds will ever come to sun rays wither its uttles mar its sweet- there, in the rich soil led by the dew of the se." It shall blossom How sweet a thought now their little one is not greater than the best life may not be little babe who was be as strong cords mother to the bright the cares and toils in life are over, they "house not made with dr little ones, there er and mother, grand- ber, we would say, saying, "God is safe before to await your on to that beautiful eye of God." (RE) E. DUNKLE.

Daun, the only son of D. Spott, was born died October 20, 1899, 6 months and sixteen an exceptionally bright he home only a brief long enough to ons of his fond father depart for heaven. Al- ender in years, he was isian. His ready re- of decision was be- about two weeks be- in home. He suffered as not unconscious at

any time, and the fortitude with which he bore his sufferings was something wonder- ful. Three days before he died he spent a very restless night. He prayed almost constantly all night long. He found a sweet comfort in prayer. He was very fond of hearing the story of the lives of the noble characters of the Bible. It was a delight to him to give the girls of the future. He called heaven "God's house." The bereaved ones have the prayers and sympathy of a host of friends. Little Andrew is now in "God's house." May the God of all grace comfort their hearts and preserve their souls blameless in the love of Christ. J. M. PERRY. Livingston, Texas.

TAYLOR—Oran Edward, infant son of Mr. and Mrs. Taylor, was born July 6, 1899, and his little spirit fled from this world to heaven October 14, 1899. He was the pride, the joy, the star of hope in the hearts and home of his fond parents. And when death came and robbed them of him they seemed to be a man and a living being. He had vanished from their sight for ever. But thanks be unto our Father in heaven it was only a temporary darkness. The doctrine of the resurrection penetrates the gloomy clouds of death, reveals the star of hope shining in the world above and hangs the rainbow of promise over the dust of the dead. Weep no more, dear parents. Be true to God and ye shall yet clasp your dear little Oran in your fond embrace. J. M. PERRY. Livingston, Texas.

SIMPSON—Frederic James Simpson was born April 19, 1844, in Mississippi; was married to Miss Lydia C. Coleman, Decem- ber 13, 1867. He came to Texas in January, 1867, and settled in the Corinth community, Erath County, where he resided until Octo- ber 12, 1899, when he was thrown from his horse and dragged some eight hundred yards, and left mangled and dying. He breathed only a short while after he was found. Sister Simpson was at the home of his daughter, in Mississippi, at the time of his death, and could not reach home in time for the burial. On the evening of the 20th the funeral services were conducted by the writer. In the new church house he had helped to build only last year, and his body laid away to rest in the new cemetery of Corinth Church. Bro. Simpson has long been a member of the Methodist Episcopal Church, South, and at the time of his death was an efficient steward, and always stood close by the ministry. He was loved by all who knew him, and held in high esteem as a citizen and respected in all classes. He was a true and devoted Christian. He has reared his children well. All are members of the Church. May the bereaved wife and children ever trust to the end; then the mysteries of this life will be made plain. C. F. KIKER.

GIBSON—Miss Annie Mae Gibson, daughter of John N. and Susie G. Gibson, was born May 18, 1881, and fell asleep in Jesus at her father's home, near Elmer, Texas, October 19, 1899. She professed religion and joined the M. E. Church, South, at thirteen years of age. In this Church she lived a faithful and exemplary Christian life till the day of her death. She was taken with cholera fever August 19, at which time she attended our revival at Chatfield. Thank God, after a long night of suffering, she has at last awoken in the midst of heaven's grand revival hall-dinners, which shall not end. She died singing, "Jesus, my Saviour, My Saviour." Her Christian phys- ician, who stood by her bedside to the last, told me that her death was wonderfully triumphant, and he has witnessed many. Her devoted parents and dear loved ones and sisters will know where to find their darling sister, Annie Mae. W. H. CRAWFORD. Rice, Texas.

MORRIS—R. K. Morris was born in Talladega County, Alabama, November 6, 1830, and died in Lawndale, Texas, October 10, 1899, after an illness of about two weeks. Bro. Morris came to Texas in 1856, settling in Robertson County, where he resided till the late war broke out. After the war he taught school in both Robertson and Van Zandt Counties. Later he moved to Henderson, and thence to Kaufman County, where he resided till his death. He was a member of the M. E. Church, South, about fifty-one years, and a great part of the time an efficient steward. He was a good man and loved by all who knew him. He was faithful to the trust committed to him, and no doubt he has heard the words of the Master saying, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." One son, two daughters and a host of friends are left to mourn his departure, but we would point them to the God whom he loved and served, and who is able not only to comfort the broken-hearted, but also to raise them to the uttermost that come unto God by Him. G. E. HALLEY, P. C.

KNOWLES—Bro. Robert L. Knowles died at his father's residence, near Wil- son's Chapel, at about 1 o'clock a. m., Mon- day, Nov. 6, 1899. In June last he married his invalid wife to Mineral Wells in hope that she would recover her health. They stayed there till late in September, when he started with her to the southern part of the state, where she could spend the winter in a milder climate. At Colington he was stricken down with typhoid fever Septem- ber 20 and was brought back home October 25. He was thought to be rapidly recover- ing, when he took jaundice and died in a few days. He was born March 8, 1838, and was converted and joined the M. E. Church, South, about twelve years ago, and was a consistent and devoted member till death. Only a few hours before his death he told me he was ready that all was well with him. He was married to Miss Mattie Akkins, March 10, 1864, who survives him. She is greatly bereaved, but she bears it with Christian fortitude. She sorrowed, but not like those who have no hope. May the Lord bless her in this bereavement. C. C. DAVIS. Kemp, Texas.

GARRISON—On October 25, 1899, God in His infinite wisdom saw fit to take from us our dear little friend and fellow worker, Horace Garrison. In the death of Horace we lost one who was most faithful to all his assigned duties and one whose face was always present among his classmates. The study of God's Word offered a special de- light to him. He was never searching, but His mysteries, and how all those mysteries have cleared away. He is now singing hymns of praise in the presence of his God, of whose Word on earth he loved to learn so well. To-day there is sadness in the hearts of mother, father, brother and sis- ter, when dear ones are taken away, and we do offer to these grief-stricken ones in their bereavement, a heartfelt sympa-

thy. But, first of all, we ask them to seek in prayer that sympathy that is mortal com- pany. Jesus is a friend to the distressed, and he has said: "Come unto me all ye that labor and are heavy laden and I will give you rest." Done by order of the Sun- day school of the Methodist Episcopal Church, South. W. C. CARROLL, O. H. SANDERS, Committee. Mt. Calm, Texas.

SAYLORS—Sister Cascade Ione Saylors (nee Brown) was born January 25, 1881; joined the M. E. Church, South, under Rev. D. P. Cullin's administration in Edson, Tex- as, in 1899; was married to Bro. Walter Saylors, November 22, 1896. After two days' intense suffering she turned to her physician and asked him if he had done all that he could for her. She then said: "I must go. When asked if she had a good life while crossing the chilly waters, she said that she was. Then, turning to her husband and parents, she said: "I want you to take care of my baby boy." Then she said: "I can't talk any more, but I want to sweetly pass away from her earthly to her heavenly home November 5, 1899. And on the evening of the 6th, amid a large congregation of weeping relatives and friends, we laid her body away to rest in the Edson cemetery to await the resurrection of the dead, when the dead in Christ shall awake in the likeness and image of our blessed Lord. So, dear husband, parents and children, be faithful. A happy reunion awaits you in heaven. V. B. YINSON, pastor.

WALTON—Mrs. Kate Walton, the daughter of W. J. and M. P. Searlock, was born July 1, 1881; baptized in infancy and train- ed up to love and obey the Lord. She went home to heaven on the morning of Septem- ber 17, 1899. She was married to Bro. Wal- ton on December 29, 1897. Sister Walton was a Christian woman, for whom death was no terror. Just a few minutes before she breathed her last, after attending to some temporal affairs, she told her mother all was well. Her last words, "Mother, all is well," still in her heart, and she was breaking hearts of our loved ones. We buried her body in the Searlock burying grounds, singing at her request, "Jesus, lover of my soul." We cannot understand the way she died, but believe that her death was as peaceful as a child's. We cannot bring her back, but we can go to her. May God in His mercy bring comfort to the bereaved parents and the broken-hearted relatives. She left a precious babe, that will not forget his mother in this world, but may they meet in heaven where they will never more be parted. W. W. NIXON.

M'DANIEL—Mrs. Addie McDaniel, daughter of Charles and Nancy McDaniel, resided in Nancy Wallace's home, near Elmer, Texas, in Foshiki County, Georgia, and died Septem- ber 9, 1898. When seven years of age she came to Texas with her parents, who set- tled in Limestone County. She was the youngest of twelve children, only three of whom survive her. She was married to A. W. McDaniel January 12, 1899, and of this union were born five girls and seven boys, eight of whom now live and mourn the loss of one of the noblest and purest mothers that ever lived. She was always a devoted companion to our lonely bereaved father. Our mother united with the Meth- odist Episcopal Church, South, when she was thirteen years of age, and has lived a pious and devoted Christian life. She was a cheerful Christian, always rejoicing in the beautiful promises of God, talking the Bible as her guide. Her health had been failing for several months, and her sufferings in her last days were intense, but she bore it all with patience, being patient to the end of a kind and merciful God. Our mother was composed of the sweetest graces pertaining to a Christian life: always gentle and kind, forbearing as only a mother can be, and ever ready to forgive. We did all we could to keep her with us, but God knew best. He took the sweetest charm of our home away and left a loneliness which no one but him can ever know. But our darling's precious face, wreathed with a moth- er's tender smile, and added the charm of home to heaven for us. HER DAUGHTER.

MERSON—Mabel Atwood Mereson, daughter of Folly H. Atwood and Keturah Noyes Atwood, was born January 9, 1871; joined the Methodist Church in May, 1892, at the age of 21 years; was married to John H. Mereson in Elms June 30, 1897; died October 9, 1899. This tells the story of one of the purest and best women that ever pleased to know. I was her pastor for two years and never have I seen a finer Chris- tian character. But when I say she was a devoted Christian the story of her moral life is told in her home, and perhaps no one she had few equals, and perhaps no super-ior. All who knew her loved her, and her in- fluence was large and weighty. Her mother long ago went to the better land, and for many years has been waiting for the coming of loved ones. The good mother, the two sisters, the three brothers, and the husband and baby boy are bereft of more than they can realize. But the mother and God and heaven have received a jewel made bright by the atonement of Christ. Then let us ones, look up. Your star is shining and its dazzling brightness may inspire you to reach the goal. T. S. ARMSTRONG.

SCOTT—Mrs. T. M. Scott was born in the State of Georgia, December 9, 1837; was married December 21, 1857, to S. T. Scott. To this union were born thirteen children, four of whom preceded her to glory. Sister Scott professed religion in 1859, and joined the M. E. Church, South, and lived a de- voted Christian until death came, May 1, 1899, when the angels conveyed her spirit to God who gave it. This writer visited Sister Scott several times during her ill-ness, and she always expressed herself as ready and willing to go and be with Jesus. She said she had been growing in grace all the time and her faith in God was strong. Now let me say to her bereaved husband and children be faithful and look up and know that your loved one is watching and waiting at the beautiful gate for your com- ing. H. T. HART.

KILLINGSWORTH—Sister Frances Killingsworth (nee Workman) was born in Washington County, Alabama, August 22, 1825. She was converted and joined the M. E. Church, South, at Shade Grove in the summer of 1888, and was married to Bro. J. F. Killingsworth by the writer October 16, 1898, and died in full triumph of the Christian faith October 25, 1899. Sister Killingsworth left two little boy babies that were born October 6—just twenty days old at her death. Sister Killingsworth was a pure, sweet-spirited Christian woman, gentle in manner, affectionate and devoted as a wife and young mother. After the skill of her attendant physician had been baffled, who stood faithfully by her bed- side almost day and night for more than twenty days, and after all that loving

hands, loved ones and many friends could not avail, then the message came, saying: "It is enough, come up higher." She sweetly fell on sleep at 4:30 a. m. We laid away to rest her mortal remains in the cemetery at Old Ashbury to await the resurrection morn, when soul and body shall re-join to live with husband and provisions. Little babies that may come on in the mansion home of God forever. The grace of our Divine Lord be with the bereaved husband, little babies and relatives, is the prayer of her pastor, T. B. VINSON.

MAGEE—Mrs. A. O. Magee was born in the State of Mississippi, November 18, 1851, and died July 6, 1899, in her home near Allen, Texas. She was the daughter of Dr. W. J. Morris. She was married to Dr. J. S. Magee in August, 1881, and lived a faithful and devoted wife until death. At the age of fifteen she was converted and joined the Church. She had lived a good life and was ready for the call of God. She was a woman of rare attainments, cultured and refined. She was an efficient teacher. Her health had been failing for some years, and for the last few months was suffering and critical. During all her illness she bore her affliction with becoming patience and great Christian fortitude, and died in the triumph of a living faith. A few hours before her death she told her husband that she would soon leave him and go to eternal rest. Her death was calm and glorious, as the dying of an autumn day when all the winds are lulled into silence and every cloud sunk to rest beneath the horizon. She leaves a husband and two little orphan children that she had taken care of, and many friends to mourn their loss. JOHN R. WARLICK, Sandy Point, Texas.

REV. A. R. CRAVEN. Bro. A. R. Craven was born in Alabama, Ga., June 2, 1834, and died at the home of his wife, Mrs. Wood, near Dairy, August 12, 1899. His early life was spent in Georgia. At the age of twenty-one he was married to Miss Mary Gilchrist. As a result of their union five children were born to them. His wife has long preceded him. His death was a shock to his family. Some years after her death he was married again. Since the death of his last wife he has remained with his children. He was converted in early life and joined the M. E. Church, South. He was a devoted pastor, and has since been a faithful local preacher. As a citizen he was of the best type, as a Church member he was loyal and faithful to every trust confided to him, and maturing in his work. He loved the Church and his entire life was spent in her behalf. He was kind, sym- pathetic and warm-hearted; where duty called he always responded. At the close of his earthly life he expressed his willing-ness to come at the call of God. His death is a great loss to this community. We believe that God has called him to heaven's rest and music and will meet again. May his spirit rest in peace, and his loved ones and friends. His pastor, JOHN R. WARLICK.

ALLEN—Sister Etta Allen (nee Kidd) was born in Smith County, Texas, and this county was her home till 1894, when she was married to Bro. Wm. Allen, of Matlock, Henderson County, Texas. Here she spent the remainder of her life, which ended in September, 1899. Here was a sad death, being premature. This sudden death was caused by kidney trouble. Although her death was a shock to her family, she was a great blessing to this community. We believe that God has called him to heaven's rest and music and will meet again. May his spirit rest in peace, and his loved ones and friends. His pastor, JOHN R. WARLICK.

San Antonio District—First Round. Hands and Decline 21 Sun in Nov. Galloway 21 Sun in Nov. Ploverville sta. Thursday Nov. 23. Stockdale sta. Thursday Nov. 23. Laramie sta. Thursday Nov. 23. Kenney sta. at Kenney Nov. 23. Laredo sta. Thursday Nov. 23. Allen sta. at Allen, Tuesday Dec. 1. Woodville sta. at Woodville, Tuesday Dec. 1. Beeville sta. at Beeville, Tuesday Dec. 1. Oakville sta. at Oakville, Tuesday Dec. 1. Corpus Christi sta. Thursday Jan. 4. Rockport sta. at Aransas Pass Jan. 4. The District Stewards will meet at the Methodist Church in Beeville, December 5, 7 to 9 p. m. E. M. Alexander, P. E.

North Texas Conference. Bonham District—Fourth Round. Bonham 24 Sun. Nov. T. R. Flores, P. E. Sherman District—Fourth Round. Gunter Nov. 18, 19. J. R. Wages, P. E.

Dallas District—Fourth Round. Cedar Hill Nov. 18. Trinity Nov. 19. Floyd Nov. 19. Jno. H. McLean, P. E.

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Graveyard in Falls County, Texas. She leaves a husband and daughter to whom we extend our sympathy with a prayer that they be faithful and meet her in the happy realms beyond, where pain and sorrow are felt and feared no more. H. T. HART.

CREAMER—The precious little flower, Daisy Belle Creamer, began to bloom in the home of S. P. and A. B. Creamer, near Proctor, Texas, June 28, 1898, and was tipped by the frost of death, October 22, 1899, but it now unfolds in a far lovelier clime, and will forever grow in beauty, sweetness and bliss. Dear parents, cheer up, you shall see your Daisy again, and your hearts shall rejoice. E. T. DOONE.

CUMMINS—Little Bonnie Edgar Cummins, infant son of Marvin E. and Sallie J. Cummins, was born September 28, 1898, and died after a long and painful illness, September 28, 1899, aged eleven months and twenty-two days. How sweet to know that little Bonnie will suffer no more, but his beautiful hands are now beckoning dear papa and mamma to heavenly land. W. H. CRAWFORD. Rice, Texas.

DELANEY—Willie Earl, son of Mr. and Mrs. J. C. Delaney, was born October 2, 1897, and departed this life August 1, 1899. We extend our sympathy to the bereaved parents and bid them be faithful and rest in full assurance that their little darling is in heaven around the throne of God, where thousands of children are singing his praises. H. T. HART.

West Texas Conference. Beeville District—First Round. Galled sta. at Galled, Thursday Nov. 10. Ploverville sta. at Ploverville Nov. 18. 19. Ploverville sta. Thursday Nov. 23. Stockdale sta. at Stockdale Nov. 23. Laramie sta. at Laramie Nov. 23. Kenney sta. at Kenney Nov. 23. Laredo sta. Thursday Nov. 23. Allen sta. at Allen, Tuesday Dec. 1. Woodville sta. at Woodville, Tuesday Dec. 1. Beeville sta. at Beeville, Tuesday Dec. 1. Oakville sta. at Oakville, Tuesday Dec. 1. Corpus Christi sta. Thursday Jan. 4. Rockport sta. at Aransas Pass Jan. 4. The District Stewards will meet at the Methodist Church in Beeville, December 5, 7 to 9 p. m. E. M. Alexander, P. E.

San Marcos District—First Round. Avoye and Thompsonville. 4th Sun. Nov. Sagan and Mill Creek 1st Sun in Dec. Duda 24 Sun in Dec. Luling 24 Sun in Dec. San Marcos sta. Thursday 4th Sun in Dec. Lockhart 4th Sun in Dec. Delmon 1st Sun in Jan. Ploverville sta. Thursday 24 Sun in Jan. Harwood 24 Sun in Jan. San Marcos sta. Thursday 4th Sun in Jan. Kyle and Pleasant Grove 1st Sun in Feb. Irving Springs 24 Sun in Feb. Garfield 24 Sun in Feb. The District Stewards will meet in Lockhart, November 22, 1899, at 7:30 p. m. I. T. Morris, P. E.

San Antonio District—First Round. Hands and Decline 21 Sun in Nov. Galloway 21 Sun in Nov. Ploverville sta. Thursday Nov. 23. Stockdale sta. Thursday Nov. 23. Laramie sta. Thursday Nov. 23. Kenney sta. at Kenney Nov. 23. Laredo sta. Thursday Nov. 23. Allen sta. at Allen, Tuesday Dec. 1. Woodville sta. at Woodville, Tuesday Dec. 1. Beeville sta. at Beeville, Tuesday Dec. 1. Oakville sta. at Oakville, Tuesday Dec. 1. Corpus Christi sta. Thursday Jan. 4. Rockport sta. at Aransas Pass Jan. 4. The District Stewards will meet at the Methodist Church in Beeville, December 5, 7 to 9 p. m. E. M. Alexander, P. E.

Llano District—First Round. Llano sta. Thursday 24 Sun in Nov. San Saba 24 Sun in Nov. Cherokee sta. Thursday 24 Sun in Dec. Kingsland 24 Sun in Dec. Willow City 24 Sun in Dec. S. Post 24 Sun in Dec. Bandera and Medina 1st Sun in Jan. Flores sta. Thursday 24 Sun in Jan. Round Mountain 24 Sun in Jan. Round Point sta. Thursday 24 Sun in Feb. Kerrville 24 Sun in Feb. Rock Springs sta. Thursday 24 Sun in Feb. Ingram sta. Thursday 24 Sun in Feb. The District Stewards—W. M. Allison, J. W. Hannon, M. L. Johnson, S. B. Cook, U. B. Lancaster, T. S. Edwards, J. M. Akles, N. C. Galloway, O. Brown, F. F. Cooke, J. W. Wooten, J. J. Gill, G. M. Watkins, and A. L. Starkey will please meet me in the Methodist Church at Llano, November 18, 1899, at 7:30 p. m. I. K. Waller, P. E.

HAYS—Mrs. A. C. Hays was born February 29, 1848, in the State of Alabama; was converted and joined the Church when young; was married to C. C. Hays, Decem- ber 23, 1886; joined the M. E. Church, South, in 1890, and departed this life April 14, 1899, at the New Orleans Sanitarium, thirty-six hours after a very dangerous operation, performed by one of the most skillful surgeons of that city. Aware of the danger attending her case, with much self-composure and Christian fortitude she submitted herself into the hands of her physician, saying that she was perfectly re- signed to God's will and all would be well whether she lived or died. Her remains were brought home and buried at Union

Gainesville District—Fourth Round. Aubrey Nov. 18, 19. J. M. Binkley, P. E. Greenville District—Fourth Round. Merit 3d Sun, Nov. I. S. Ashburn, P. E.

Terrell District—Fourth Round. Kemp Nov. 18, 19. Gray's Prairie Nov. 18, 19. I. W. Clark, P. E.

Paris District—Fourth Round. West Paris sta. Nov. 18, 19. W. D. Montanot, P. E.

East Texas Conference. Marshall District—Fourth Round. Church Hill, at Church Hill Nov. 18, 19. Kilgus sta. at Kilgus Nov. 25, 26. Coffeyville sta. Thursday Nov. 23. Henderson sta. Thursday Dec. 9, 10. Trustees will please prepare to answer question 27. I. M. Fowler, P. E.

Palestine District—Fourth Round. Groveton sta. at Pleasant Hill, Nov. 18, 19. Alto sta. Thursday Nov. 25, 26. Jacksonport sta. at Jacksonport, Nov. 25, 26. Holcomb sta. Thursday Dec. 2. West Palestine sta. Thursday Dec. 2. Grapeland sta. Thursday Dec. 9, 10. V. A. Godbey, P. E.

Pittsburg District—Fourth Round. Quitman sta. at Liberty Nov. 18, 19. Dalwigsta. sta. at Dalwigsta. Nov. 25, 26. Redwater sta. at Mandeville, Fri. Dec. 1. Fairview and Rose Hill, at Fairview Sat., Dec. 2. Texarkana, State Line, at State Line Dec. 3, 4. Masgrove sta. at Marry's Chapel, Dec. 10. T. P. Smith, P. E.

Tyler District—Fourth Round. Canton, at Edgewood Nov. 18, 19. Denton sta. Thursday Nov. 25, 26. Mineola sta. Thursday Nov. 25, 26. Truett and Overton, at T. Dec. 2, 10. Whitehouse sta. Thursday Dec. 2, 10. Tyler, Mar. John Adams, P. E.

Beaumont District—Fourth Round. Newton sta. at Call Nov. 18, 17. Ferry's Chapel Nov. 18, 19. Port Arthur and Port Arthur, at Port Arthur Nov. 25, 26. Sabine Pass and Port Arthur, at Sabine Pass Dec. 2, 3. Orange Dec. 9, 10. F. J. Milton, P. E.

San Augustine District—Fourth Round. Center sta. at Center Nov. 18, 19. Shelbyville, at Shelbyville Nov. 25, 26. Midway Nov. 25, 26. Milpden Dec. 2, 3. Carthage Dec. 9, 10. J. T. Smith, P. E.

Texas Conference. Houston District—Fourth Round. McKee Sta. at McKee, Wed. night, Nov. 15. Rosenberg, at Varner's Creek, Nov. 18, 19. Columbia and Brazoria, at C. Nov. 19, 20. St. James Wed. night, Nov. 22. Dickinson, at Lange City Nov. 25, 26. Alvin Nov. 25, 26. Shuren Wed. night, Nov. 29. Toluca Dec. 2, 3. McAshan Chapel Dec. 3, 4. G. T. Hartzkiss, P. E.

Austin District—Fourth Round. Cypress Mt., at Lillyville Nov. 18, 19. Merrittown and Walnut Nov. 25, 26. Tenth Street, Austin Nov. 25, 26. Hancock Memorial Nov. 27, 28. Manchaca Dec. 2, 3. Geo. A. LeClere, P. E.

Brenham District—Fourth Round. Bellville Nov. 18, 19. Canton sta. Thursday Nov. 25, 26. Pleasant Hill Dec. 1, 2. Rockdale Dec. 2, 3. E. W. Solomon, P. E.

Galveston District—Fourth Round. Bremond and Renigan, at B. Sat., Nov. 18. Martin sta. Mon., Nov. 20. Durango sta. Fri., Nov. 24. Lost sta. Sat., Nov. 25. Beachport sta. Mon., Nov. 27. Horne and W., at H. Sat., Dec. 2. Galveston sta. Mon., Dec. 4. H. M. Sears, P. E.

Huntsville District—Fourth Round. Courtney and Pantosville sta. at Llan Nov. 18, 19. Madrasville sta. at Madison Nov. 25, 26. Bryan Dec. 3, 4. I. C. Muckle, P. E.

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AN APPEAL.

To the Preachers and Laymen of the West Texas Conference:

Brethren—We have talked much concerning the Twentieth Century Movement, and the time now is at hand for us to do much. The following resolution was presented to the West Texas Conference by its Board of Education and unanimously adopted: "That the canvass for the raising of our part of the Twentieth Century Fund be begun immediately after the adjournment of conference, and be finished, if possible, by January 1, 1900." In view of this agreement, and inasmuch as our limited time for this canvass makes it imperative that we act at once, I appeal, first, to the presiding elders that they see to it that this work of taking subscriptions and cash of at least \$1 per member be made paramount to all else from now until January 1, 1900, or until the canvass is properly finished; second, let the pastors make careful arrangement for the circulation of their roll-books, so that every member may have the opportunity of subscribing something to this important and most laudable undertaking. Remember the following words from Bishop Galloway: "But upon the pastors rests most heavily the success of this movement. What they ordain will surely come to pass. If active and urgent, their people will freely give; if unappreciative and inattentive, their pastoral charges will make meager or no reports. My earnest appeal is, therefore, to the noble men who stand next to the people and to whom they look for instruction and leadership. If their hearts are thoroughly enlisted in this magnificent movement, we may at once rejoice in a victory already assured. I would solicit every pastor at once to begin to lay plans for a systematic canvass of his charge," etc.

Again hear him: "To pastors, presiding elders, teachers, editors, connectional officers and lay members, I appeal for hearty and continued cooperation."

Let an unmistakable call for action in the collection of the \$17,299, the amount expected of the West Texas Conference, be made by our presiding elders and pastors. Let every layman fall in line as the word passes along, and within the next month and a half more than the specified amount will be gathered in cash and subscription. Bishop Hargrove "pitched the tone" at our last session of the annual conference, when he took a collection of about \$3500 for this cause. Respectfully and fraternally,

M. S. GARDNER,
Sec of Education of West Tex. Con.
San Marcos, Texas.

DISTRICT CONFERENCE RESOLUTION.

A very important resolution passed the conference unanimously, and it is as follows:

To the Presiding Elder and Brethren: Whereas, the districts of the presiding elders of the North Texas Conference are too large for all practical purposes, as well as for the convenience of the said presiding elders and of the membership of the Church;

Whereas, our Quarterly Conferences

have become mere business, instead of Holy Ghost meetings, as of old when said districts were smaller;

Whereas, on account of the largeness of said districts the presiding elders are kept from visiting our people and getting acquainted and praying with them in their homes, as they used to do;

Whereas, on account of said Quarterly Conferences having thus become more of a business meeting than anything else, the Church has lost much of its ancient zeal and fidelity;

Whereas, we believe that the said presiding elders would receive the same salaries as now, or even better, because the people would respond more promptly in the payments of said salaries; and

Whereas, the tendency of the Church is to increase rather than diminish the districts and the labors of said presiding elders; now, therefore, be it

Resolved, That we, the District Conference of the Gainesville District, in session, do hereby recommend to the next Annual Conference that the districts of said presiding elders be so re-adjusted as to diminish said districts and the labors of said presiding elders, by creating an additional district. Respectfully submitted,

JAMES F. CARTER et al.

If the Baby is Cutting Teeth.

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

HOW NAILS ARE MADE.

"Where do all the nails come from?" This was the somewhat impatient inquiry of an over-worked mother. "I find them on the floor and in all the boy's pockets, and everywhere—nails, nails, nails!"

Well when you think of it, somebody must be quite busy in this branch of industry. We shall be interested in looking into it a little.

Up to the beginning of this century almost all the nails were pounded out on an anvil with a hammer. Think what it would mean if we did not have any other way of making them now!

About 1810 an American invented a machine which would turn out and cut nails at the rate of one hundred a minute. This was such an advance over the old way that many men set about still further improving machines for nail-making. Up to the year of 1874 more than three hundred patents had been issued to inventors who thought they could see a way to manufacture nails more cheaply and more rapidly. The machine which in 1810 seemed so wonderful has been superseded by those which will send out a perfect stream of nails, all ready for the market.

Let us see how these machines work: First the iron is melted and nicely tempered. Then it is rolled into thin sheets, varying according to the size of the nail it is intended to produce. For shingle and lath nails the sheets must be very thin, while for the great "twenties" or "forties" they would need to be much thicker. These plates are shoved into a slot, where they are chopped off into pieces and sliced up into wedge-shaped bits of metal. Being pushed rapidly along, another part

of the machine hits these slices on the large end and makes a head upon them. They then fall into a trough below, along which they are hurried through a cleaner, which takes off any rough particles which may cling to them. Then they are carried on to be weighed and put into kegs. Even this is done by machinery. After being placed in the kegs they are tossed upon platforms which move up and down with a heavy, jolting motion, which packs the nails down firmly, as they are found in the kegs at the hardware store. Boys deftly head up the kegs, mark the size and weight upon them and the name or initials of the manufacturer, when they are ready for shipment.

The machine for making wire nails, of which immense quantities are now used, is more simple; but what a noisy thing it is! Its ceaseless rattle it tells us they soon become accustomed to the sound, so that they do not mind it. These now very popular nails were first made in France. A heavy reel of wire of the size desired is placed upon a spindle near the nail making machine proper. One end of the reel is brought between a pair of cam grippers, which holds it up to a punch long enough for the head to be upset upon the wire. Quickly the rod is pushed forward to meet two other punches, which advance, one from each side, to form the point. Before you know it a strong arm, called the "knocker-off," comes up and hits the nail a rap, which sends it out a finished nail.

The making of horseshoe nails forms a business by itself, requiring machinery quite different from that already described. Only the very best of steel can be used for this kind of nail. Shoe nails call for still another kind of machine. These are made from sheets of zinc. Tacks, brads, barbed screws, and ornamental nails also require machines adapted to that particular branch of nail-making.

In calling for nails we use the term "fourpenny" or "sixpenny," as the case may be. This term is said to be a corruption of "fourpound," and means that a thousand such nails will weigh four pounds, while the sixpennies a thousand are needed for six pounds.—Edgar A. Vincent, in New York Christian Advocate.

ROUNDUP BALES TESTED.

A Georgia Farmer got \$1.25 per bale more for Roundup than for Square Cotton.

Mr. James H. Camp, one of the most successful farmers of Floyd County, Georgia, asked recently by a reporter of the American Cotton Company's Roundup bale, said: "The other day I put it to the severest possible test. I took cotton to Arnold's [square bale] gin in North Rome and the same day I carried some of the same lot of cotton to Hancock's Roundup gin in Rome. I sold both lots of cotton in Rome the same day and after every item of expense was charged against each, I cleared one dollar and twenty-five cents a bale more on the Roundup cotton."

ADVICE TO YOUNG MEN.

Save a part of your weekly earnings, even if it be no more than a quarter-dollar, and put your savings monthly in a savings bank.

Buy nothing till you can pay for it and buy nothing that you do not need.

A young man who has grit enough to follow these rules will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable; he may have to live a little longer in a smaller house than some of his young acquaintances; his wife may not sparkle with diamonds, nor be resplendent in silk or satin, just yet; his children may not be dressed as dolls or popinjays; his table may be plain, but wholesome, and the whiz of the beer or champagne cork may never be heard in his dwelling; he may have to get along without the earliest fruits or vegetables; he may have to abjure the club-room, the theatre and the gambling-hell and to reverence the Sabbath day and to read and follow the precepts of the Bible instead—but he will be the better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood, or health, or character. True, empty-headed folks may sneer at him and affect to pity him, but he will find that he has grown strong-hearted and brave enough to stand the laugh of the foolish. He has become an independent man. He never owes anybody and so he is no man's slave. He has become master of himself and a master of himself, will become a leader among men and prosperity will crown his every enterprise.

Young man! life's discipline and

life's success come from hard work and early self-denial; and hard earned success is all the sweeter at the time when old years climb upon your shoulder and you need propping up.—Selected.

THE HOMELESS SINGER.

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside:

"Foxes to their holes have gone,
Every bird into his nest;
But I wander here alone,
And for me there is no rest."

Tears filled the good man's eyes as he said: "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was opened to take pity on the little wanderer.

Conrad opened the door and saw a ragged child, who said, "Charity, good sir, for Christ's sake."

"Come in, my little one," said he; "you shall rest with me for the night."

The boy said, "Thank God!" and entered. The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told them that he was the son of a poor miner and wanted to be a priest. He wandered about and sang and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him, if he was willing. In the morning they found that he was only too glad to remain.

They sent him to school and afterward he entered a monastery. There he found the Bible, which he read and from which he learned the way of life. The sweet voice of the little singer learned to preach the good news: "Justified by faith, we have peace with God through our Lord, Jesus Christ." Conrad and Ursula, when they took that little street singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther.—Sunday School Advocate.

"IF I WERE A BOY."

If I were a boy again I would look on the right side of everything, for almost everything has a cheerful side. Life is very much like a mirror; if you smile upon it, it smiles back upon you, but if you frown and look doubtful upon it, you will be sure to get a similar look in return. I once heard it said of a grumbling, unthankful person: "He would have made an uncommonly fine sour apple, if he had happened to be born in that station in life!" Inner sunshine warms not only the heart of the owner, but all who come in contact with it. Indifference begets indifference. Who shuts love out, in turn shall be shut out of love.

If I were a boy again I would school myself to say "No" oftener. I might write pages on the importance of learning very early in life to gain that point where a young man can stand erect and decline doing an unworthy thing because it is unworthy.

If I were a boy again, I would demand of myself more courtesy toward my companions and friends. Indeed I would rigorously exact it of myself toward strangers as well. The smallest courtesies, interspersed along the rough roads of life, are like the little English sparrows now singing to us all winter long and making that season of ice and snow more endurable to everybody.

But I have talked long enough and this shall be my parting paragraph. Instead of trying so hard, as some do, to be happy, as if that were the sole purpose of life, I would, if I were a boy again, try still harder to deserve happiness.—Journal of Education.

BLESSED EXPERIENCE.

Dr. Payson in his last days said: "Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were to be removed, they would be miserable; whereas, God can make them a thousand times happier without them. To mention my own case: God has been depriving me of one blessing after another; but as every one was removed he has come in and filled up the place; and now, when I am a cripple and not able to move, I am happier than I ever was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety."—The Baltimore Advocate.

Look at the Facts.

Mrs. T. Dolan, of Madrid, Perkins Co., Neb., writes: "I was cured of painful periods by the use of Dr. Pierce's Favorite Prescription, and his 'Compound Extract of Smart-Weed.' I think Dr. Pierce's medicines the best in the world."

Mrs. Carrie B. Donner, of Dayton, Green Co., Wis., writes: "I can highly recommend Dr. Pierce's Favorite Prescription—having taken it for nine months previous to confinement. I suffered scarcely any compared with what I had at other times."

"I suffered fifteen years with female weakness and nervousness," writes Mrs. Vincent Bohall, of Franklin, Johnson Co., Indiana. "One year ago I began taking your 'Favorite Prescription' and 'Golden Medical Discovery.' I took six bottles of each and now I am well. I owe my life to Dr. Pierce."



MARRIED.

By Rev. W. B. Bayless, on November 8, 1899, at Windsor, Dr. J. W. Palmer and Miss L. E. Jones.

At Honey Grove, on November 12, 1899, by Rev. W. B. Bayless, Mr. R. F. McLaughly and Miss Mary Henderson.

At McGraw's Chapel, November 12, 1899, Mr. D. F. Stewart and Mrs. Mary E. Baylock, Rev. W. B. Bayless officiating.

At the Methodist parsonage at Desdemona, Texas, October 25, 4 p. m., Mr. D. A. Noel and Miss Annie V. McArthur, Rev. M. H. Hudson officiating.

At the residence of the bride's father, Mr. N. M. Vick, in Whit, Texas, October 19, 1899, Mr. W. T. Housley and Miss Minna Vick, Rev. S. E. Allison officiating.

November 11, 1899, at the parsonage in Marlin, Texas, Mr. T. T. Robinson and Miss Pearl Louellen, of Falls County, Texas, Rev. W. Woodson officiating.

By Rev. J. T. Longins, at the residence of the bride's parents, in Erath County, Texas, on November 5, 1899, Mr. Walter L. Milton and Miss Mary Manning, all of said county.

At the residence of Mr. J. Saxon, near Center, Falls County, Texas, November 8, 1899, Mr. Homer Walton and Miss Ledia Saxon, Rev. W. Woodson, of Marlin, officiating.

At the home of the bride, Palmer, Van Zandt County, Texas, November 12, 1899, at 2:25 p. m., Mr. Arthur Baker and Miss Hattie Stephens, Rev. Frank Everett officiating.

In the home of the bride's father, Mr. G. A. Bills, near Enmore, Navarro County, Texas, November 9, 1899, by the Rev. J. P. Mussett, Mr. G. L. Ledford and Miss Hattie Bills.

November 12, 1899, at the residence of Mr. G. M. Yeats in Marlin, Texas, Rev. W. W. Tyler, of Galveston County, Texas, and Mrs. J. A. Murray, of Marlin, Texas, Rev. W. Woodson officiating.

At the residence of the bride's father, Mr. A. McIntosh, near Buda, Texas, on October 29, at 2:45 p. m., Mr. Richard P. Spradling and Miss Minnie L. McIntosh, Rev. W. O. Shugart officiating.

At the residence of Mr. A. B. Cox, on Tuesday, November 8, 1899, Mr. Alex. O. Coleman, of Carroll Springs, and Miss Annie Augusta Risacka, of San Antonio, Tex., Rev. D. O. McAllister officiating.

Our readers in need of Pianos or Organs should write J. H. Truesdale, Manager the great Jesse French Piano and Organ Co., 231 Elm Street, Dallas, Texas, the only Texas piano firm owning their building or a factory, thus saving you dealers' and agents' profits. Special discount to ministers and on Pipe and Reed Church Organs.

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