

ADIES' WATCH

Three Rubies - Price \$35.
Name to order.
J. H. BARNES & CO.,
121 ST. LOUISVILLE, KY.

Additions by Certificate
"and leave the column
numbers last year" blank.
Statistical Secretaries be
hereby appointed an
mittee to examine the re-
ports, with instructions to
report shall be accepted
into the statistical table
referred to these require-
S. W. TURNER,
JNO. M. BARCUS,
the publication of the
brethren may have
and to make up their
S. W. TURNER.

Nervous Headache
Ford's Acid Phosphate,
Roberts, Waterville, Me.,
of great benefit in nervous
your dyspepsia and neu-

ERRATA.

Article in the Advocate of
written by Rev. R. C. Ar-
mstrong read as follows:
giving to the Texas Con-
7000 members, the year
paid only \$14,000 less for-
money," etc. The fig-
have been \$14,000.

PERSON AT VERNON.

At request of the presiding
tor, Rev. E. W. Alderson,
and a series of doctrinal
ly at Vernon. Several
the district, availing
the rare opportunity of
present. The attendance
because of the unfavor-
but the interest in the
is gratifying. It has been
of Methodism that so lit-
as been felt in the funda-
distinctive doctrines which
mer from sister denomina-
lderson not only demon-
olid scriptural foundation
our ecclesiastical fabric
pires a love and apprecia-
Church and her tenets
strengthen and solidify
ship. Dealing with these
he does, in a comprehen-
sive style, only good
the Church. Any pastor
so fortunate as to secure
s consent to preach this
mons to his congregation
a work for his people the
ch will tell on the stabi-
ness of his Church for years
then, let us lay a doctrin-
n in all our Churches up-
may build an intelligent,
l superstructure in the
members!
foundations be destroyed,
righteous do?"
JEROME DUNCAN.

could face the world, was
alone in his own vine-

HINE,
Optical, Contact,
Whiskey habits
No suffering, recovery is
Cure
followed by physicians, hundreds
of particulars furnished free.
No charge for examination.
25, South Broadway, St. Louis, Mo.
L. H. HINE CO., Dallas, Tex.

LIM. CO. Manufacturers of the
Celebrated WHITE
Wine, in Portland and Goodale
r. Halls, Seaside, Ore., Fine Dried,
AUSTIN, TEXAS.

Prayer Meetings
Inspired Hymns and Songs of
Praise
found in the New Book

Songs No. 2

of the World Famous "Gospel
and Sacred Songs No. 1," of
over 700,000 have already

100. Send 20c. for a sample
copy.

Wm. C. Brown Co., New York and Chicago.

**AWSON
BER GO.**

Manufacturers of ALL KINDS of

PINE LUMBER.

WSON, TEXAS.

NIENT—OCTOBER 28

TEXAS CHRISTIAN ★ ADVOCATE

Per Annum, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Preachers, \$1.00

Vol. XLVII.

Dallas, Texas, Thursday, October 25, 1900.

No. 9

EDITORIAL.

LET THE CONFERENCES TAKE TIME FOR THEIR WORK.

Within the past two years we have gotten in the habit of rushing the business of our conferences. Committees are under whip and spur, and the proceedings have a feverish air from the time we meet until the close. The main thing with many of us seems to be the appointments. As a result, we do not take sufficient time to discuss important measures and to devise mature plans for the next year's work. After we get through and look back, we see more of haste and confusion in our deliberations than wise and helpful counsel in the transaction of the business. This was particularly noticeable at the conference sessions of last year. Now there is no necessity for all of this haste and rush upon the part of a conference session. The Discipline provides that we shall sit at least a week in our annual deliberations. Therefore, as a deliberative body acting under the Discipline, we ought to demand that all the time necessary to conduct our business shall be given to us, and then use it wisely and to the advantage of the Church. These conference sessions do not belong to the presiding officer, but to us. He is there to guide us and decide questions of law and to make the appointments; but we are there to see that we have ample opportunity for free discussion, prudent planning and helpful edification. The idea of a conference like any one of those in Texas meeting on Thursday and adjourning on Monday morning is ridiculous. It can only be done by grossly neglecting much of the business. Now, it so happens that this year we are to have a young, strong and vigorous Bishop to take charge of Texas Methodism. The probability is that after he leaves the State at the close of our conferences we will not have the benefit of his presence only at short intervals. Therefore, let's use him and take all the time that we need to prudently conduct the affairs of our conferences. He has already expressed a willingness to stay with us until we shall have completed our work, and if we rush the business it will be our own fault and not the Bishop's. If he gets ready with the appointments before we get ready for them, we can hold the appointments in abeyance till we get through with our work. And let the Committees on Worship see to it that we have plenty of preaching during the progress of the conference business. This part of our opportunity we constantly neglect. It is a great mistake. People from a distance and in the towns where we meet attend the conferences more for the preaching than for any one other thing, and they ought to have it. Besides this, preachers need the benefit of frequent religious services on these occasions. If an Annual Conference is not kept in a good religious frame of mind, it is an easy matter for the preachers to backslide and become demoralized. Then let us have a good sermon at least every day during the sittings of the conference.

OUR CONFERENCE CLAIMANTS.

The sessions of our several conferences are approaching, and among the large number who have claims upon our attention and sympathy are those

known as our conference claimants. They are composed of our superannuated members of these various conferences, and the widows and orphans of deceased members of these bodies. It is a fact that but very few of our preachers are blessed with this world's goods. We enter the ministry in young manhood, give up all hope and ambition for the things of this life, and consecrate our time and talent to the service of the Church. In this service we expect and get nothing more than a bare support. This support is only sufficient to meet the actual current expenses, and we usually begin each year's work with meager funds and but little margin. Some of us often have to borrow money to reach out; next appointments. It is no wonder, then, that after we support our family, educate our children as best we can, and meet the other claims upon us, we have nothing to lay by in store for a rainy day. When we get old and can not work, or when we die and leave our wives widows and our children orphans, the Joint Board of Finance is our only hope for a little help. This board can only respond to these sacred calls as the active preachers collect the fund for our claimants. Therefore, the most important and binding obligation that can rest upon us, outside of saving souls, is the presentation and collection of the fund for the relief of our superannuated preachers and the widows and orphans of our deceased ministers. To neglect this obligation is unpardonable in any preacher. If he does not raise another dollar for any purpose, he ought in all conscience to gather this fund in full and report it to the Joint Board of Finance. If he will present it to the people, they will cheerfully contribute, not only the amount assessed against them, but more in addition. We know whereof we speak; for in a pastorate of a quarter of a century on poor works, moderate works and rich works, we never had any difficulty in getting this fund in full. Let no preacher, then, go to conference without this sacred money. We doubt whether or not the preacher who neglects this duty is worthy to have his character passed by the vote of his brethren. Let it be understood that this money must be raised by you! all peradventure, and then we will do something for this holy cause.

THE DALLAS CRIMINAL COURT.

The Advocate stands for law and order in the community and throughout the State. Without these, life has no safety, society no security and property no protection. Therefore for the maintenance of these safeguards we look to our courts for a just enforcement of the statutes against crime. If they do their duty to the public in this behalf, they are entitled to the support and co-operation of all good people; but if they wantonly fail, then they merit censure. During the recent Fair the city was infested with a class of sneak thieves and noted pickpockets. The police were constantly on the alert for them, and they succeeded in arresting a number of them. Several of those run down are known all over the country because they have often been in trouble and their photographs are hung up in the rogues' gallery of the leading cities. They were here in Dallas and were recognized by these pictures. Among the number

arrested were five of this character, and two or three of them were caught in the act of picking pockets. Affidavits were filed against three of them and they were committed to the county jail. Three of them were being held without affidavits at the city prison until parties who had been victimized by them could come in from the country and lodge official complaint. They all had considerable money in their possession. The above facts we presume will hardly be questioned by any one. But just here is where the Criminal Court came in and is said to have done a strange thing. It is alleged by the police department that at the instigation of two attorneys for these men his honor, Judge Clint, issued writs for these offenders and they were brought before his tribunal; that he was in a very unpleasant frame of mind; that he rebuked the officers for not more speedily recognizing the order of the court; that he turned to the men, and without the form of an investigation said to them one by one: "You can go, you can go, you can go" until he came to the last one and in his case ordered the deputy to return him to jail. This the deputy proceeded to do, but let the prisoner escape before he reached the prison. Thus, it is said, the Judge turned loose those noted crooks, simply because he was out of patience with the police department on account of what he regarded as a delay in recognizing the order of the court. Yet in the case of one or two of those men there was evidence sufficient to convict them, so say the officers who made the arrests, and two or three of the others were and are posted in the "rogues' gallery." Now if these allegations are as represented, what can the community hope for at the hands of the Criminal Court? Would it not have been better in any event for his Honor to have given these accused parties a hearing, and then if they were innocent they could have been dismissed in due form? Why such summary proceeding in a court of justice where affidavits are pending against men? Why turn men loose without the semblance of an investigation when officers were claiming evidence sufficient to convict them? Why did the court take the simple appearance of the accused as an evidence of their innocence in preference to the words of the sworn officers of the law? What encouragement is this sort of proceeding to officers to attempt to do their sworn duty toward the peace and order of society. If the Judge, on account of a childish whim, is going to dismiss accused parties with a wave of his majestic hand? If this state of things is in accord with the facts, then the action of the court was a farce, without even the benefit of a talisman accompaniment. What has the Court to say in reply to these allegations upon the part of the police officers? We never take advantage of any one, and therefore the columns of the Advocate are open to the Court if these statements are questioned.

THE RESOURCES OF THE GAMBLING MANIA.

Since the inauguration of the Police-Commission in the city of Dallas there has been a marked improvement in the character and efficiency of our local officers. Improper members of the force have been removed and their places filled with competent men, and

the whole police system has been taken out of low ward politics and placed upon a business basis. The result is apparent to all classes of our citizens. The policemen look like gentlemen and they are no longer found hanging around taverns and dives and other places of evil resort. The laws of the city are enforced, and no class of people enjoy immunity from the operation of our ordinances. During the last Fair, when thousands of people from all walks of life were crowded into the city, there was no outbreak, but little disorder, and the peace and security of the community were maintained, and this too in view of the fact that we have a scarcity of men on the force. But they are well trained and under the most commendable discipline.

Another thing recognized by all is that public gambling as such has disappeared from the city. And the resources of this gambling mania are without limit. If the man who promotes and sustains this evil can not keep it going one way, then they resort to another. So a new turn has been taken upon the law touching this industry. These sharpers have discovered that if they will charter a club house, get members to join it, then these members can open the place, drink and gamble among themselves, and so long as they do not disturb the public peace, they are exempt from the operation of laws which prohibit gambling. But if they permit any other person except members to enter the place and play these games, they are liable to arrest as gamblers. So "Coney Island," a notorious resort of some standing in this city, is running a d-- open as a "chartered club house." Its members are permitted under law to enter this resort and skin each other in their hearts' content, and there is none to molest or make them afraid. Just a few blocks up the street from this den of iniquity there is another one even of worse character. During the recent State Fair the police suspected that this "club" was entertaining men who were not members of it. So one of the officers disguised himself, went to the club, passed the guard at the first door, did likewise in the second, and found himself in a veritable gambling den. Where games were in full swing among a promiscuous gathering. A few minutes later he looked a squad of officers detained for the purpose, each charge of the first guard, passed with the second, took in and took in fifty-seven men engaged in various games. They were from the city, the country and the small towns. They were bound over to the next hearing. The prosecutor raised a great hue and cry that his private "club" should thus be invaded and the sanctity of the den be disregarded by the officers of the law. And some of the leaders of this resort have tried to make it appear that the police, under the inspiration of a few "cranks," are making themselves a nuisance in matters of this kind. They are publishing and scattering around wild misrepresentations of the facts in order to prejudice the unthinking and misinformed classes of the community against the commission and the police force. Gamblers, saloon-keepers and their allies are very much opposed to the present enforcement of the laws of the city, but the sensible and moral elements through-

out the city are not only satisfied, but delighted with the present arrangement. We have a clean, unobscured administration of the police regulations of the city, and we demand all of the officials concerned for the impartial and conscientious discharge of their sworn duty, even in the face of the fulminations hurled at them by the enemies of law and order. And we hope that the next Legislature will be made to understand that we are not only satisfied with the workings of the commission, but we will want the commission laws so amended as to make the salubrious of this "chartered" industry. We now have this gambling mania where we can seriously engage in with the amended laws on this subject. Then, with the increasing of our new county administration, whose officers will take the place of the present law and indifferent ones, we hope to have a city to whose public morals we can point with pride and admiration instead of with shame and confusion.

FOOT BALL ONCE MORE.

The short editorial in last week on the foot ball game has called forth many expressions of approval from a number of our readers. We are thankful for these well timed letters upon this subject. We will attention to it again from the fact that during last Saturday, while a game of this barbarous amusement was in progress at Ardmore, N. C., among the students of Indiana College, a young man by the name of Wm. H. Frawley, of Forsyth County, was killed outright. He was playing some back, and in the several playing his neck was broken and his death followed. One of the witnesses who was on the spot will state during the next 200 years will not be able to suppress for the law of this infernal game. And who can blame the game that now overhangs this Texas land on account of this crime and several performances? That such a result as this may be looked for during the progress of the game is not surprising to people who witness the brute force put forth by the contestants in their efforts to win. The reality is that any of them could not withstand or alike when the prize-contenders' muscles are pained. In view of these serious dangers to life and limb the State ought to take a hard and vigorous stand against this kind of entertainment, the physical and mental vigor, and the health of the State ought to be sacrificed to indulge in public amusements, but instead of this is not the case, then the laws of the country ought to drive it from the walls of civilized life. There is too many wrapped up in the feet when we resort to college. Presidents to be played in such jeopardy, and if our schools can not give a stop to it then the State ought to be called in to and its authority against such people to our boys away from home.

When God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own miseries, want and nothingness.—Flavel.

Notes From the Field.

EAST TEXAS CONFERENCE.

GROVETON. J. W. Mills, Oct. 22: Keeping step with the movement of our great Church, we observed on yesterday the "Mission Rally Day."

QUITMAN.

J. M. McCarter, Oct. 18: We have come to the beginning of the end of our year's work on Quitman Circuit. There are a few things that are cheering. It has been a happy year with us.

MARSHALL DISTRICT.

C. R. Lamar: Through the kind offices of Drs. Hammond and Lambuth, I have had Dr. C. F. Reid in my district for some days doing some work for our Thank-offering in general.

GRAPELAND CHARGE.

A. A. Kidd: We are closing our first year at this place. We are ready to say that no preacher has served a better people than these.

never ceased during all the year; and in sickness we have not been neglected, but kind hands always ready to minister to our needs.

CENTER.

C. R. Smith, Oct. 15: The fourth Quarterly Conference for Center Circuit is gone. It was held at New Prospect. On account of sickness in his family, A. J. Weeks, P. E., did not get there until Saturday afternoon.

NORTH TEXAS CONFERENCE.

OAK LAWN.

J. J. Morgan, Oct. 23: It is finished! The parsonage is complete inside and out, having five rooms, a hall, trout and back porches, two fire places, plenty of closets, a large pantry and a bath room.

WEST TEXAS CONFERENCE.

EAGLE PASS.

A. I. Scarborough, Oct. 18: The end of our third year as pastor and people here is almost at a close. Spiritually considering our work, the point of first consideration by any servant of the Lord, this pastor feels anything but self-gratulation.

town than any other one of the four Churches. Our prestige in the community we have seen increased many fold. To this Church is given the credit of having closed business in dry goods and grocery lines on Sunday, which has never been accomplished till now.

NORTHWEST TEXAS CONFERENCE.

HIGGINS.

Geo. A. Nones, Oct. 16: Our Quarterly Conference just closed at Second Creek. The presiding elder, Rev. G. S. Hardy, preached five splendid sermons and presided delightfully.

BERTRAM AND MT. HOBBS.

G. W. Harris: We are now rounding up for conference. We had forty conversions and forty joined the Church. Spent \$10 on parsonage. Home Mission Society spent \$70 making \$78 in all.

BLUFF DALE.

Geo. S. Slover, Oct. 15: We have done and are prospecting some good material work for the Church in the way of paying off debts, repainting and building. About \$825 have been raised and subscribed for these purposes.

After a long siege of chills and fever the patient is often so debilitated and broken down that recovery is slow and uncertain. A good strengthening tonic is then indispensable.

There are no dead saints. Write the Great JESSE FRENCH PIANO & ORGAN Co., Jesse French Building, Dallas, Texas.

SANTA FE EXCURSIONS.

Excursion tickets will be sold as follows on dates mentioned. San Antonio, October 19 to November 1, and San Antonio International Fair, Georgetown, November 19 and 20.

If you are going to California this winter, or expect to visit Arizona or Northern New Mexico, it will pay you to make the trip via the Trinidad Gateway.

ANOTHER EXPANSION.

It will be of interest to the readers of the Advocate who use McDowell's Wine of Canada in their homes to know that the sale of this remedy has increased during the past year.

MUSIC. When I Gave You My Heart Long Ago. This beautiful song is likely to become very popular.

STOPPED FREE TRIAL BOTTLE FREE DR. KLINE'S GREAT NERVE RESTORER.

SO CONVENIENT—OCTOBER 23 THE NEW 'KATY FLYER' ROUTE TO THE SOUTHEAST VIA GREENVILLE AND SHREVEPORT.

A TWENTY DAYS' TOUR TO HAVANA and RETURN for \$150.

THE NEW 'KATY FLYER' ROUTE TO THE SOUTHEAST VIA GREENVILLE AND SHREVEPORT, SAVING FROM 5 TO 10 HOURS TO VICKSBURG, ATLANTA, BIRMINGHAM, NASHVILLE, CHATTANOOGA, MONTGOMERY AND OTHER SOUTHEASTERN CITIES.

GLAWSON LUMBER CO.

Manufacturers of ALL KINDS OF YELLOW PINE LUMBER, GLAWSON, TEXAS. HENRY LINDENMEYER & SONS, PAPER Warehouse



Are You Deaf?? International Aural Clinic.

FREE 50 Sunday School Superintendents Officers & Teachers

Holiday Annual the finest and most complete Sunday School Catalogue issued.

Special.

SO CONVENIENT—OCTOBER 23

Purchasing Public

RECOGNIZES THE FACT that the Big Store's prices are uniformly the lowest and that our stocks and assortments are by far the best in Dallas.

- Tapestry Curtains, a choice lot of designs and colorings, about 25 styles to select from, at \$1.00, \$1.25 and \$1.50. Ragged Stripes for curtains and couch covers, at \$3.00 and \$3.25.

WE WOULD LIKE TO SERVE YOU. There is satisfaction and also profit in shopping at the Big Store.

SANGER BROS. DALLAS, TEXAS.

October 25, 1900. Radway's Pills. Cure. Pepsia.

CO., 55 Elm St., N. Y.

feature of the forth-coming report of Surgeon General...

a great deal of talk all over about the close friendship...

St. Louis Store, a newspaper as in South Africa during the war between the

TEXAS WONDER! GREAT DISCOVERY. A bottle of Hall's Great Disinfectant cures kidney and bladder troubles...

Sept. 12.—This is to have used Hall's Great Disinfectant and can truthfully say that it is a satisfaction.

Cuticura Soap. For Sanative Uses.



Sold throughout the world. Prepper D. and C. Co., Boston.

NER OF PTION.

a simple inflammation of... it may seem at first, it... stomach, kidneys—in...

DISEASE,

ble time, meet with disap-... and dangerous disease...



CO. ATLANTA, GA.

faulty in bending their... after the manner of...

as I have been able to... no characteristic sleep...

also appear to be quite... to the position of their...

speaking to Bishop... man whose congregation...

VED THE MINISTER

Got Him in Line.

letter's family in Los An-... I was visiting some time...

she had tried the Postum... self and her husband, but...

I got something good for... must be boiled, boiled...

as a hard day's work, they... refreshed, and rested by...

AFTER THE STORM.

All day the lowering clouds low hung... Athwart the azure sky.

Then came an awful crash... And a mighty oak was rent.

And then a glimmer of light... From out the northern skies.

The storm of life should serve to make... us like the forest tree—take deeper root...

T. H. YARBROUGH.

COMMUNION.

I Corinthians 10:14-17.

God always addresses himself to the... intelligence of man on law and duty.

The trouble in studying God's Word... is that we are not governed by reason...

I shall investigate this question in... the light of God's Word:

1. What does the Lord's supper represent?... No one can understand its...

The sacrament being instituted at... the time, and for the purpose for which...

This brings us to our second point—... that the supper was instituted in lieu...

Why institute the supper at this... juncture and in this manner? For several...

Paul speaks out clear on the question... in the second chapter of I Corinthians...

ected with the passover, transferring... them from the Jewish passover to the...

But Christ, as God's first born and... as a lamb, was now to be slain—not...

Not to be commemorated by families... as factions of one nation, but individuals—...

Paul says: "Now to Abraham and his... seed was the promise made: He saith not...

Christ being our passover, who was... promised to Adam four thousand years...

Fourth—Christ is the Christian's... passover. I Cor. 5: 7: "Christ our passover...

Fifth—Judas was a participant at... the institution of the first Lord's supper...

Luke makes it still stronger, for... after he speaks of the passover and of...

I ask, in all candor, if Christ did... not sit in judgment upon Judas, whose...

In conclusion, close communion... smacks of selfishness, and is narrow...

comes again, and we think no one has... a right to make a corner on it and introduce...

comes again, and we think no one has... a right to make a corner on it and introduce...

SPRING CONFERENCES VS. FALL CONFERENCES.

Your editorial has provoked discussion... in favor of spring conferences. I beg...

1. Custom.—This plays a very important... part in every change suggested...

2. Scarcity of Money and Supplies in... the Spring.—In the latter, I speak...

3. The Weather.—Some one suggested... that the weather would be much more...

4. Finances.—The majority of our... people, at least in East Texas, will...

5. By holding the conferences in the... spring it will give the pastor no time...

H. B. SMITH.

THAT VISIT TO HER GRAVE.

It was Sunday afternoon, September... 2, 1900. I said to my loving daughter...

It is better to have a dog come in... and stir up an excitement amongst the...

SO CONVENIENT—OCTOBER 23

BED-WETTING CURE

PISO'S CURE FOR CONSUMPTION... CURES WHEN ALL ELSE FAILS.

with the old Catholic poet: "O God... that I were there!" But, "All the days...

AN ITEM WORTH REPRODUCING.

Zion's Herald is published in Boston... and it is one of the most influential religious...

SO CONVENIENT—OCTOBER 23

San Antonio Fair and Exposition.

There is no longer any doubt but what... the San Antonio Fair this fall will be...

The Fair Association begins with their... week of preparation. The grounds have...

THE MONEY QUESTION

There are many who believe in... the "money question" as a...

ATTRACTING ATTENTION.

Take a run up there and... Investigate for Yourself.

You will find the same excellent... quality in the same excellent...

SO CONVENIENT—OCTOBER 23

BELLS.

SAFETY COUNTRY ON BIRTH DURING... CHURCH BELLS & CHIMES

SO CONVENIENT—OCTOBER 23

PLYMYER CHURCH BELLS

CHURCH BELLS... SWEET TONED, FAR SOUNDING, DURABLE

Lost

Temper, Leisure and Energy by the housekeeper who neglected to use

GOLD DUST Washing Powder



SO CONVENIENT—OCTOBER 23

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There is no longer any doubt but what... the San Antonio Fair this fall will be...

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SO CONVENIENT—OCTOBER 23

PLYMYER CHURCH BELLS

CHURCH BELLS... SWEET TONED, FAR SOUNDING, DURABLE

C. S. gave this amount for our boys and girls...

Oct. 25, 1900—Dear Bro... I had you for the...

Texas, Oct. 19, 1900—Dear... Enclosed find \$2.50 in ad-

Oct. 19, 1900—Dear... Enclosed find \$2.50 to be...

Oct. 19, 1900—Dear... Enclosed find \$2.50 to be...

Oct. 19, 1900—Dear... Enclosed find \$2.50 to be...

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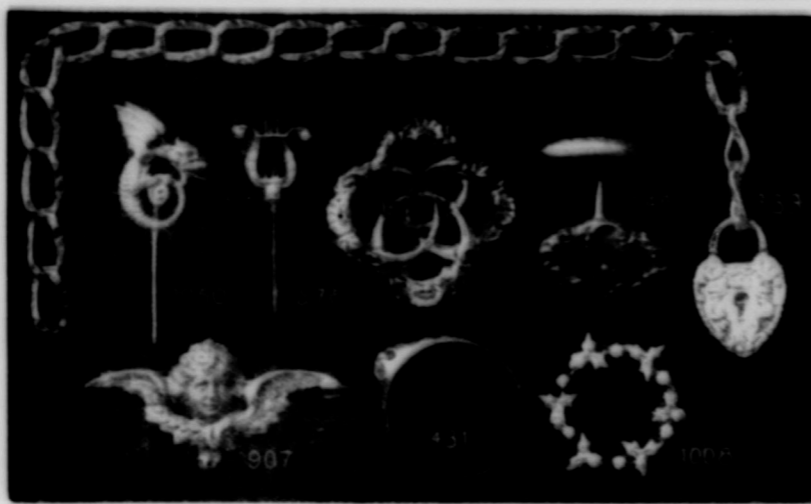


Table with jewelry items and prices: No. 1050 Silver Scarf Pin \$ 75, No. 902 Silver Capul Pin .75, etc.

These are a few articles and prices taken from our new JEWELRY CATALOGUE...

WM. KENDRICK'S SONS, No. 336 4th Ave. Louisville, Ky.

FOR THE FLOOD SUFFERERS.

Three weeks ago I advertised for sale through the Advocate a gold watch and chain...

TO THE PATRONIZING CONFERENCES.

Annual Report of the Directors of the Methodist Orphanage.

The Board of Directors met in annual session, at the Orphanage in Waco, October 16, 1900...

LETTER FROM MISSOURI.

The three conferences in Missouri, all of which it was my pleasure to attend, had delightful sessions...

The industrial features of the institution are becoming more marked. The boys find useful employment...

The new building presents an imposing appearance, of two hundred feet frontage, fifty-four feet depth...

The Orphanage has in buildings, lands and stock, unincumbered, property amounting to \$45,000...

It is to be regretted that the collections for the Orphanage are not more generally taken in the early part of the year...

Three out of our class of eight lived to preach fifty years. Myself and A. H. Powell, of Kansas City, yet live. Only fifteen hours before Dr. Finney died...

Persons seeking to escape our trial may arrange for a trip to lands of the Mother-land...

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It enters sparingly, secures much of the best food provided, would cure dyspepsia...

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ANNOUNCEMENTS

J. M. SKELTON respectfully solicits your vote and influence for Justice of the Peace for Precinct No. 1, Dallas County, Texas.

Sunday-School Department.

FOURTH QUARTER. LESSON 4. OCTOBER 28.

THE PRODIGAL SON.

Golden Text: "I will arise and go to my father."—Luke 15:18.

Under the head of "Lesson Outlook," Dr. McFarland, in the International Evangel, gives us the following points on to-day's lesson:

Remember how the chapter from which the lesson is taken opens: "Then drew near unto Him all the publicans and sinners for to hear Him."

We should distinguish between worry and forethought. In last week's topic we had the importance of attending to the duties and claims of our stewardship, which certainly involve forethought as to the future, but not worry as to future events.

Worry and forethought. In last week's topic we had the importance of attending to the duties and claims of our stewardship, which certainly involve forethought as to the future, but not worry as to future events.

Anxiety is taken from a word which means "to cause pain, to torture." It is the torture of the mind under undue concern as to future events.

Remember, that if Christless, you are the children of God. This relationship to our Heavenly Father implies temporal care and provision and blessing, as well as spiritual.

The Christian who knows God, will praise Him every day of his life, whether he feels like it or not.

Every Movement Hurts. When you have rheumatism, muscles feel stiff and sore and joints are painful. It does not pay to suffer long from this disease when it may be cured so promptly and perfectly by Hood's Sarsaparilla.

Illness is cured by Hood's Pills.

Epworth League Department.

October 28.—Lesson Topic: "Do Not Worry."—Matt. 6:25-34.

The Canadian Epworth Era gives us the following fine exposition of the lesson:

The Christian should not worry. If he does, he shows his lack of confidence in God, and his attempt to cast all his care upon himself.

Worry and forethought. In last week's topic we had the importance of attending to the duties and claims of our stewardship, which certainly involve forethought as to the future, but not worry as to future events.

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Illness is cured by Hood's Pills.

ZECH. 14:7.

By Rev. S. G. Shaw, of the West Texas Conference.

Where somber and silent the cypresses And Guadalupe glides with voiceless flow, I stood in the deepening of twilight alone,

In splendor surpassing description I'd seen The sun disappear amid billows of green, And watched with emotion his last saprophyte gleam

And now, where erstwhile the proud king Had held royal court, night asserted her sway, And the whispering spirits of darkness stole out, Deep-headed and veiled, to wander about

The bark of the many-mouthed wolf for a-kill Scanned a sternal for gent to reveal at will And soon all the air and the clouds were dim, With sounds an old drayd might shiver to hear

"How dreary!" (muscled, crouching close to a tree, As a timorous child to the sheltering knee; "How dismal a sequel to what was so fair!"

"Sad Earth, is thy fate to be ever but this, A moment of brightness—a rayless abyss? A flash of light gilding thy glory and bloom— Then shrouded and gulfed in unrelieved gloom?"

"And what if in this, as a portent, I see The doom that awaiteth my fellows and me? Life, day may be bright—but the evening comes on; Will the song and the bloom and the radiance be gone?"

"Shall we enter the shadows with shrinking and dread, While dark and dank vapors enshroud our head, To shiver and grope through the deepening gloom, Till we are unable at last and fall into the tomb?"

But scarce had I spoke when, looking above, A star met my gaze like the soft eye of a lover; Then far to the east, 'bove a green mountain slope, Another gleamed out like a beacon of hope!

And soon all the clouds and the vapors had fled, And a thousand bright stars clustered over my head. Then I said to despair, "Get thee hence, nor again, Tempt me thus to despond; He whose word is amen, Who hath power to illumine the blackness of night, Hath said at the evening time there shall be light."

REMEMBER CUBA IN THE FINISH.

The Twentieth Century Campaign approaches a close. Will not individuals and Churches remember Cuba in the round up?

Our Cuban schools are vastly important, and they ought to be thoroughly equipped with suitable buildings, grounds and furniture.

All our Cuban schools are doing well, and all are hindered by lack of proper quarters for doing better. They ought to be equipped to do the best.

During the past summer Harvard University was supplied with funds enough to give a summer course to every public school teacher in Cuba who would accept the offer.

It is not necessary to say Harvard influence is not very Methodistic. Will not all Southern Methodists provide at least five school properties for Cuba? This is asking but little.

There can be no reasonable doubt that funds directed to this purpose can be counted on the Twentieth Century Fund.

At the last annual meeting of the Board of Education of our Church held in Nashville, May 2-3, 1900, the following action was taken:

IT COSTS YOU NOTHING but a postal card to get our handsome ILLUSTRATED CATALOGUE, which we send FREE to any address. You are bound to find something in it that will interest you. Remember, everything is as represented.

REFERENCE—This paper. IRION & GIRARDET, 404 West Market Street, LOUISVILLE, KY.

THE MARK IN THE FOREHEAD. (A Dream.) "And they shall see his face; and his name shall be in their foreheads."

Out of this came a form—spirit, I thought—looking at me as I tremblingly did at it. I did not move out into the room, nor did I retreat, but kept as close to the wall as possible, turned to the right and walked slowly down the length of the room, which was very long, never moving my eyes from the form which was coming diagonally across the room toward me as I advanced.

Keeping my eye fixed upon it I moved down the room, now a little more rapidly, its movements keeping pace with mine, until we had gone about two-thirds the length of the room, when it caught up with me and throwing me violently to the floor, began cutting and gashing me with some sharp instrument, as a knife, at which I cried aloud.

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SO CONVENIENT—OCTOBER 28

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O WONDROUS God, uns Thy throne eternally Through all creation! Thy skillful work I Short is my sight of To err am ever pro I would live right in I would be all this Give me thy blessing Help me to do thy And when from earth Be thou my patron

September, 1900. THE UNITY OF THE UNION IN THE There is no subject main of theology that extensively discussed of faith; but that it discussed in harmon and spiritual signifi question.

That there is a meaning in its origin sults is manifest with consideration the fact from the eternal God factor in the moral a vation and elevation; itual being, who has the moral government.

In the discussion presented in the cap tivity, first, it adapted sities of our fallen tensive in its adapta of the race, with th of the gospel call, "I him come and take freely." The condit elme, or previous m not affect the chanc

"He that believeth shall be saved." And mold human ch ly. But the "God dresses himself to cross, in the call an gospel, upon the san King upon his thron quence of rejection

"He that believeth ed." The unity of t ration is in harmon tition with the tions of the race. "C is in unbelief, the mercy upon all." S that faith is predile ties. If God were m be no basis for faith subject. The moral erment, and this is the guarantee of of his protection in erty, and the faithf into action the ent government to rest the clutches of an costs thousands of The pulse of patriot in every citizen of since the rescue o China by the allied

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O WONDROUS GOD.

O wondrous God, unseen by man. Thy throne eternally: Through all creation's boundless plan, Thy skillful work I see.

Short is my sight of things I need, To err am ever prone; I would live right in word and deed, I would be all thine own.

Give me thy blessed will to know, Help me to do thy will, And when from earth I'm called to go, Be thou my patron still.

September, 1899.

J. H. BRUNNER.

THE UNITY OF THE DIVINE ADMINISTRATION IN "THE LAW OF FAITH."

There is no subject within the domain of theology that has been more extensively discussed than the subject of faith; but that it has always been discussed in harmony with its moral and spiritual significance is another question.

That there is a profound depth of meaning in its origin, purpose and results is manifest when we take into consideration the fact that it emanated from the eternal God as an important factor in the moral and spiritual renovation and elevation of moral and spiritual beings, who had revolted against the moral government of God.

In the discussion of this subject as presented in the caption, we will notice, first, its adaptation to the necessities of our fallen race. It is co-extensive in its adaptation to the wants of the race, with the universal extent of the gospel call, "Whosoever will, let him come and take the water of life freely." The conditions of race or clime, or previous moral character, do not affect the chances of the subject. "He that believeth and is baptized shall be saved." Men classify sins and mold human character accordingly. But the "God of all grace" addresses himself to the thief on the cross, in the call and condition of the gospel, upon the same terms as to the King upon his throne. And the consequence of rejection is the same to all. "He that believeth not shall be damned." The unity of the divine administration is in harmony, in the call and condition, with the wants and conditions of the race. "God hath concluded us in unbelief, that he might have mercy upon all." Secondly, we notice that faith is predicated of eternal verities. If God were not true, there would be no basis for faith on the part of the subject. The moral principles of government, and the integrity of the ruler, is the guarantee to the citizen subject of his protection in person and property, and the faithful ruler will bring into action the entire strength of the government to rescue one citizen from the clutches of an enemy, though it costs thousands of lives to save one. The pulse of patriotism beats stronger in every citizen of the civilized world since the rescue of the legations in China by the allied powers. But there are contingencies in everything human, and doubt will exist in consequence of limitations and restrictions in everything finite. The combined forces of the civilized world could not prevent the shedding of innocent blood by mob force in China. Not so, however, with the citizen subject of the kingdom of God. His own fidelity to the principles of the government is the only possible contingency in the results that will follow. "For I am persuaded that neither life nor death, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, shall be able to separate us from the love of God in Christ Jesus." But the faith of the seeker of salvation rests upon the same broad basis of infinite and eternal love, as the faith of the citizen subject. The willingness of the Divine Father to save the world is manifested in the provisions he has made for that purpose. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." All are initiated into the kingdom upon the same condition of implicit reliance upon the immutable promise, "Ask and you shall receive, seek and you shall find." Jesus said unto Pilate, "For this purpose came I into the world, that I might bear witness unto the truth." Pilate asked, "What is truth?" Jesus did not answer his question, for he had already committed himself in the purpose of his heart to the perpetration of the most diabolical act ever committed by a Judge—the crucifixion of the Son of God. Besides this, the Savior had just a short while before said to his disciples, "I am the way, the truth and the life. No man cometh unto the Father but by me." In this last interview with his disciples, he had finished his mission of preaching his own everlasting gospel. And now, as a "lamb dumb before his shearers," he defers his answer to his earthly Judge until he shall sit in judgment upon his accusers and his Judge. But to the penitent soul seeking for the truth he says: "He that believeth on me shall know of the truth, and the truth shall make him free." St. Paul, in his epistle to the Hebrews, gives us

a clear insight into the essential ingredients in the soul of the seeker, of which saving faith is composed. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." The universal belief in the existence of a God is an intellectual deduction from the irresistible evidence of nature and of revelation. "The heavens declare the glory of God, and the firmament showeth his handiwork; day unto day uttereth speech and night unto night showeth knowledge." All nature stands forth as living witnesses, vital with energy, and vocal with the praises of the Divine Creator. In this grand concert, one company is singing his praises, while the other is showing his handiwork. Here is variety in unity, and unity in diversity; hence the deduction is inevitable that there is unity in the source and administration from which this vast universe is evolved. But this great fact does not bring quietness and assurance to the soul of him who only views God in majesty. In the heavenly harmony of the physical universe, his conscious nature shudders and shrinks back aghast from the presence of his Maker and Preserver, because of the anomalous attitude of his own perverse nature, which is out of all harmony with the physical universe, of which he is an important constituent part. "Dost thou believe in God? Thou dost well. The devils also believe and tremble." "Let not your hearts be troubled. Ye believe in God; believe also in me," says the blessed Christ. Theologians have defined the law as a transcript of the divine mind. Jesus Christ is a revelation of the divine heart, and as well a vindication of the integrity of his moral government. In Christ, "justice and mercy have met together. Righteousness and peace have kissed each other." "In him all the promises of God are Yea, and in him Amen." He undertook the work of redemption in his incarnation, and cried out on the cross, "It is finished." His resurrection and ascension to heaven is a vindication of the eternal verities of the doctrines of redemption. "Life and immortality are brought to light through the gospel." "He was delivered for our offenses, and raised again for our justification." The soul seeking for God by faith in Christ finds all the limitations and restrictions of time and humanity removed in Christ, and his faith takes hold upon the divine promises, which will only be fully consummated in "that better and enduring substance" in the kingdom of our Father.

In the text above quoted we see the relation of faith. It is direct between the seeker and God the Father by faith in Christ as "the way, the truth and the life." Against God we have sinned and to him through Christ we must come for pardon. Again, in Rom. 10-10, we have the origin and purpose of faith in the subject, "for with the heart man believeth unto righteousness." This faith originates in the heart. It is, so to speak, the product of a godly sorrow for sin developed into a purpose to turn away from sin; hence faith has its beginning in repentance, which must necessarily precede saving faith in the guilty soul. The purpose of faith here stated by the apostle is not simply to escape the consequences of sin, but the purpose of a righteous life. Man is not said to believe unto pardon or salvation, but unto righteousness. I pause right here to ask, is it not possible, yea, even probable, that this mistake is often made by souls under the first impulse of convicting grace, who fly to the cross in great distress and accept the conditions as they understand them, and quiet their fears thereby? But after surveying dispassionately the field of duty, they either turn back to the beggarly elements of the world or assume a negative relation in the Church and swing off on the righteousness of Christ as a substitute for their own shortcomings. "Having no root in themselves, when the sun is up they wither away." Such characters are doubtless the class of whom Paul speaks "as having believed in vain." As God is eternal and unchangeable, his moral government is the same yesterday, to-day and forever. Therefore, the soul that comes to God by faith in Christ must accept the conditions revealed in the proclamation of grace. His faith must not only soar complacently over the lonely valleys of promise, but he must lend a listening ear to the voice of justice as it utters, amid the thunderings of Mount Sinai, the awful denunciation, "The soul that sinneth, it shall die."

In conclusion, let me say that the remedial agency of the gospel of Christ is no compromise with sin, and

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on the Twentieth Century October 25, and again reporting promptly you their and thereby enable a better for your enter- the session of the com- C. M. HARLESS.

end class of the third in the M. E. Church, November 21, 7 p. m.

fourth year will meet the Cumberland Presby- November 21, at 9 a. m. HURN, Chairman Com.

admission on trial meet the Presbyterian November 21, 1900 TOMSON, Chairman.

TEXAS

third year will meet the Methodist Church, November 28, 9 a. m. in examination. NIXON, Chairman Com.

It is our desire to en- gage a session of the East to convene at Pitts- pleasantly and com- no one will fail request: 1. We want respect to bring their of Conference of lay delegates. 2. The rates of the Woman's duty. 3. Those who ex- conference—to please not later than the Now, brethren, I am on in every way that I pleasure in providing you, but unless you request and send me will disturb my plans wise entertainment. JAS. W. DOWNS.

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Rev. Jno. R. Nelson, preacher in charge of our Fifth Street Church, Waco, orders 200 new Triumphant Hymnals for Sunday-school use, and for use in League and other social meetings. Bro. Nelson is always in the lead and right up-to-date.

The "Surry of Eagle's Nest," by John Esten Cooke, has been issued in a nicely bound 12mo., which will be sent postpaid for \$1.32. This will be remembered as a volume which, besides its interest of plot, contains reminiscences of Gen. Stuart, Stonewall Jackson and other Confederate heroes.

Epworth Leagues should bear in mind that their reading course for this year has a special merit and excellence, and should not fail to avail themselves of the opportunity to do a deal of profitable reading. The course is composed of four books selected with especial regard to literary merit and ethical influence, and can not fail to conduce to the mental and moral development of all who read them. The complete set will be sent postpaid to any address by the House for \$1.50. It has a uniform cloth binding and a very neat appearance.

The St. Louis Christian Advocate, in speaking of "Lovers Always," by Rev. F. B. Meyer, uses these words: "The devotional works of Dr. Meyer are too well-known to need more than a mention, but the little volume under notice indicates his appearance in an entirely new field. The pictures he draws in this volume, of a Christian home, are among his most charming productions. He has excelled himself in these silhouettes, which give both pleasure and profit wherever they are read." This makes a most timely and suitable wedding gift. Bound in a beautiful cover design. Price, 75 cents, postpaid.

The readers of "Love Affairs of an Old Maid" and "As Seen by Me" will hail with pleasure the debut of Lillian Bell's "The Expatriates." The scene opens with a fire in the Bazar de la Charite in Paris, and the story swings back and forth between the continents. There are Townsend's ranch in Arizona, a supper party at Rector's in Chicago, a tragic scene in the Waldorf-Astoria, and glimpses of Chateaux in Touraine, the Faubourg St. Germain, and the American Colony. A critic has said: "Never has such fervent patriotism burned in every line of an American romance since 'The Man Without a Country.' It is a work of genius." Bound in ornamental cloth, 415 pages. Postpaid price, \$1.32.

James M. Barrie's last work, which bears the title "Tommy and Grizel," has probably been awaited with more expectancy than any other of the fall books. In fact, ever since his "Little Minister," Mr. Barrie has been a very popular and admired writer. His new novel has been accepted everywhere as the most important book which he has yet written—a character study of remarkable originality, presented with power, humor and pathos. The inimitable Tommy," says one reviewer, "redeems the promise of his youth, and Barrie presents him so lovingly that he is fascinating." This is a book sure of a marked popularity and heavy sale. Handsomely bound and illustrated. Price, \$1.12 postpaid.

That the literature of the South is not something to be dislained is truly shown in Baskeville's biographical and critical studies under the title of "Southern Writers." This book contains a series of twelve papers, in which the writer proposes to give a tolerably complete survey of that literary movement which, beginning about 1870, has spread over the entire South. Since that time Southern writers have been conspicuous among the chief contributors to the nation's literature. Those same critical opinions are now and then offered—this effort has been intended rather to

present biographical data and literary appreciations—to stimulate the desire for a more intimate acquaintance with this literature, which is so fresh, original and racy of the soil. The following are the writers discussed: Joel Chandler Harris, Maurice Thompson, Sidney Lanier, Irwin Russell, Mrs. Margaret I. Preston, George W. Cable, Charles E. Craddock, Richard M. Johnston, Thomas Nelson Page, James Lane Allen, Miss Grace King and Samuel M. Peck. Nicely bound in 16mo. cloth. Price 75 cents, postpaid.

We received a letter a few days ago from a layman in a large city, enclosing a clipping from a recent issue of the Advocate, and stating that he was delighted to learn that the old Hymn and Tune Book is still in existence. He enclosed the price of one, which he said was for his own use at home. All this implies that the grand old book has disappeared from his church altogether. The Discipline, paragraph 225, uses these words: "In all our congregations, let the people learn to sing, and use our own hymn and tune book."

Along the Doctrinal Line.

Rev. John H. Nichols, of the Tennessee Conference, is a writer on doctrinal subjects who has attained some note. He will be remembered as the author of "Grub-Ax," "Pump," etc. He has now collected all his pamphlets into one volume, with additional new matter, under the title, "Bible Tools for Busy People." This work is especially addressed to the utter demotion of the creed known as Campbellism. Such points as the religious organization of the Church, infant baptism, mode of baptism, etc., are discussed in his vigorous, caustic manner. The style of discourse is mostly the dialogue—a Methodist and a Campbellite discussing the questions with each other. The following is an extract from the chapter entitled "The Pump. The Water Pumped Out of Campbellism": "Campbellite—I believe nothing is baptism but immersion. It is written that John baptized in Jordan—in the River Jordan; and that settles the question as to the mode of baptism. I can almost see John dipping them by the thousands.

"Methodist—You think John, Jesus and Peter were mistaken about its being with water, and that John baptized in water? That is quite bold. Will you give me one verse that says he baptized in water?

"C.—No; but he went down into the water, and baptized, then came up out of the water. That ought to satisfy any reasonable man that he immersed in water. Come, lay aside your prejudice, and I will convince you that you are wrong about the mode of baptism.

"M.—It is written, 'John did baptize in the wilderness' (Mark 1:4). Do you suppose John actually dipped the people into the soil of the wilderness?

"C.—No, of course he did not.

"M.—Baptizing in Jordan, you say, evidently means dipping into the water of Jordan; but baptizing in the wilderness does not mean dipping into the soil of the wilderness. I suppose, then, the word 'in' only means dip when it is connected with Jordan. Is that your idea?

"C.—W-e-l-l, I think that when John baptized in Jordan he dipped the people into the water of Jordan.

"M.—And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan' (Joshua 3:17). Now, if it had been written, 'The priests stood in the midst of Jordan and baptized the people,' would it not have been plain that they dipped the people into the water of Jordan?

"C.—I think so.

"M.—In several passages where it is said that John baptized with water, it is also said that Jesus baptized with the Holy Ghost. I will give you one passage: 'But he that sent me to baptize with water . . . the same is he which baptizeth with the Holy Ghost' (John 1:22). How, if we can find how Jesus baptized with the Holy Ghost, it will give us some light on the mode of baptism."

The author also devotes one of his chapters to the subject of "Apostasy and Close Communion," and another to the "Second Blessing Theory of Sanctification." All of these subjects are handled in a fearless and forcible manner that has given the volume an unusual popularity. The book has a neat 12mo. cloth binding, very presentable and durable. Sent postpaid on receipt of the price, \$1.00.

The Henty books for boys stand unexcelled. They contain interesting and healthy stories of adventure, such as everybody will delight in. They are handsomely bound in a neat cloth design, and are finely illustrated. Price 25 cents each. Postage 10 cents per volume extra.

Lieut. F. M. Bennett, U. S. N., has written a volume treating of the development of the United States Navy since steam and iron became important factors in motive power and struc-

ture, and the volume was recently published under the highly suggestive and descriptive title of "The Monitor and the Navy Under Steam." The volume covers the interesting ground of the early attempts at steam navigation, and furnishes vivid and authentic accounts of the fight between the first

iron-clads, the great naval engagements of the Civil War, and concludes with the stirring and significant naval events of the war with Spain. Two highly dramatic narratives are those of the loss of the staunch old ship-of-the-line, Captain, and the wonderful run of the battleship Oregon around

Cape Horn to Santiago. The volume combines popularly expressed information with local descriptions, writing with many illustrations, and besides being of great present interest is likely also to be of permanent importance. Sent by postpaid mail for \$1.32.

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28. Childe Harold's Pilgrimage.
29. Chimes, The.
30. Christmas Old Organ.
31. Christmas Carol, A.
32. Confessions of an Opium Eater.
33. Cranford.
34. Cricket on the Hearth.
35. Crown of Wild Olive, The.
36. Comedy of Errors.
37. Confession of Philip Strong.
38. Day Breaketh, The.
39. Days with Sir Roger De Coverley.
40. Discourses, Epictetus.
41. Dog of Flanders, A.
42. Dream Life.
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55. Greek Heroes.
56. Gulliver's Travels.
57. Gold Dust.
58. Hamlet.
59. Hania.
60. Haunted Man, The.
61. Heroes and Hero Worship.
62. Hinwatha, The Song of.
63. Holmes' Poems.
64. House of the Seven Gables.
65. House of the Wolf.
66. Hypocrite.
67. Idle Thoughts of an Idle Fellow.
68. Idylls of the King.
69. Impregnable Rock of Holy Scripture.
70. In Black and White.
71. In Memoriam.
72. Imitation of Christ.
73. In His Steps.
74. Julius Caesar.
75. Josselin's First Prayer.
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77. John Ploughman's Talk.
78. King Richard III.
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82. Kobb's Christian Year.
83. Kept for the Master's Use.
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85. Laddie and Miss Toosey's Mission.
86. Lady of the Lake.
87. Lalla Rookh.
88. Last Essays of Elia.
89. Lays of Ancient Rome, The.
90. Let Us Follow Him.
91. Light of Asia.
92. Light That Failed, The.
93. Little Lame Prince.
94. Longfellow's Poems, Vol. I.
95. Longfellow's Poems, Vol. II.
96. Lowell's Poems.
97. Lucile.
98. Line Upon Line.
99. Magic Nuts, The.
100. Marmion.
101. Master of Ballantrae, The.
102. Milton's Poems.
103. Mine Own People.
104. Minister of the World, A.
105. Mosses from an Old Manse.
106. Mulvaney Stories.
107. Macbeth.
108. Natural Law in the Spiritual World.
109. Nature, Addresses and Lectures.
110. Old Christmas.
111. Othello, the Moor of Venice.
112. Paradise Lost.
113. Paradise Regained.
114. Paul and Virginia.
115. Phoenix Dictionary.
116. Pilgrim's Progress, The.
117. Plain Tales from the Hills.
118. Pleasures of Life.
119. Pinocchio's Life.
120. Poet's Poems.
121. Prince of the House of David.
122. Princess and Maud.
123. Prose and I.
124. Peep of Day.
125. Picolet Upon Picolet.
126. Queen of the Air.
127. Rab and His Friends.
128. Representative Men.
129. Reveries of a Bachelor.
130. Rip Van Winkle.
131. Rishwath of Omar Khayyam.
132. Romeo and Juliet.
133. Robert Hardy's Seven Days.
134. Samantha at Saratoga.
135. Sartor Resartus.
136. Scarlet Letter, The.
137. School for Scandal.
138. Sesame and Lilies.
139. Shakespeare's Heroines.
140. She Stoops to Conquer.
141. Silas Marner.
142. Sketch Book, The.
143. Snow Image, The.
144. Tales from Shakespeare.
145. Tanglewood Tales.
146. Ten Nights in a Bar-Room.
147. Things Will Take a Turn.
148. Thoughts—Marianne Austrius.
149. Through the Looking Glass.
150. Tom Brown's School Days.
151. Treasure Island.
152. Twice Told Tale.
153. Two Years Before the Mast.
154. The Merchant of Venice.
155. The Merry Wives of Windsor.
156. Uncle Tom's Cabin.
157. Undine.
158. Vic, the autobiography of a fox-terrier.
159. Vicar of Wakefield.
160. Walden.
161. Water-Babies.
162. Weird Tales.
163. What is Art.
164. Whittier's Poems, Vol. I.
165. Whittier's Poems, Vol. II.
166. Window in Thrums.
167. Woman's Work in the Home.
168. Wonder Book, A.
169. Yellowplush Papers, The.
170. Zoo.

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Convenient—OCTOBER 28

who survived him only fourteen hours. He bore his almost unparalleled afflictions without a murmur...

MARTIN - Mrs. Mary Martin (nee Barnhill) was born June 6, 1852, in Hardin County, Tenn. She was converted when eleven years old...

MER HANT - John William Merchant was born in Alabama, August 1, 1861, and died in Ogona, Crockett County, Texas, June 21, 1930.

STORY - Emily J. Story, of Harrison's Chapel, departed this life September 28, 1930. She was born in Henderson County, Tenn.

BURTON - N. S. Burton was born in DeKalb County, Tenn. May 28, 1859, and died in Floyd, Texas, September 27, 1930.

FLEMING - Mrs. Ada Fleming, daughter of John H. and Annie Hood, of Ripley, Titus County, Texas, was born September 28, 1852.

FOSTER - William Harvey Foster, son of R. W. and P. H. Foster, was born in Calhoun County, November 2, 1880, and died in Sterling County October 6, 1930.

REIDMON - Died, September 8, 1930, Gafford, the thirteen-month-old son of Bro. Kellie and Sister Beulah Reidmon.

brief, but long enough to gather up the affections of father and mother, and well nigh break their hearts by his death.

HICKS - Mrs. Edna Hicks (nee Moore) was born February 12, 1852. She was converted and joined the M. E. Church, South, at the age of eleven years.

East Texas Conference. Beaumont District - Fourth Round. Woodville and Colmesneil, at Wolf Creek, Oct. 21, 28.

Marshall District - Fourth Round. Hallville, at Bethel, Oct. 27, 28. DeKalbville, at Allison's Chapel, Nov. 2, 4.

Pittsburg District - Fourth Round. Naples, Oct. 27, 28. Leokburg, Wednesday, Oct. 23, 24.

Palatine District - Fourth Round. Trinity and Lovelady, at T., Oct. 27, 28. Alto, Oct. 27, 28.

Northwest Texas Conference. Weatherford District - Fourth Round. Ranger, Oct. 27, 28. Breckenridge, Oct. 27, 28.

Waxahatche District - Fourth Round. Midlothian charge, at M. P., Oct. 27, 28. Mountain Peak charge, at M. P., Oct. 27, 28.

Clarendon District - Fourth Round. Dresden, at Post Oak, Oct. 28. Armour, at Della, 4th Sun Oct. 29.

Brownwood District - Fourth Round. Bucket, Oct. 28. May, Oct. 27, 28.

Georgetown District - Fourth Round. Salado, Oct. 27, 28. Georgetown, Oct. 27, 28.

Maxdale, Nov. 2. Bertram, Nov. 2. Burnett, Nov. 4.

Abilene District - Fourth Round. Eula, Oct. 27. Baird, Oct. 27, 28.

Waco District - Fourth Round. Lorena, at Spring Valley, Oct. 28, 27. Moody, at Moody, Oct. 27, 28.

Vernon District - Fourth Round. Farmer, Sat. Sun, Oct. 27, 28. Seymour, Sat. Sun, Nov. 2, 4.

Dublin District - Fourth Round. Size Springs, at Sand Hill, Oct. 27, 28. Rising Star, etc., at Rising Star, Oct. 27.

Greenville District - Fourth Round. Noda, at Wira Grass, 4th Sun, Oct. 21. Bethel, at Smith's ch., Oct. 21.

Sherman District - Fourth Round. Whitehorse, Oct. 27, 28. Gordonsville, Nov. 2, 4.

Bowie District - Fourth Round. Bridgeport and Bogal, at Boyd, Oct. 27, 28. Decatur, at Shub, Oct. 28, 29.

Paris District - Fourth Round. Marvin, at Rocky Point, Oct. 27, 28. Dawson and Reno, at Blossom, Oct. 27, 28.

Terrill District - Fourth Round. Kemp, Oct. 27, 28. Tomasa, Oct. 27, 28.

Dallas District - Fourth Round. Cochran, Oct. 27, 28. West Dallas, 8 p. m., Oct. 27, 28.

Wheatland, Nov. 2. Cedar Hill, Nov. 2. Grand Prairie, Nov. 19.

West Texas Conference. Llano District - Fourth Round. Ingram, 3 p. m., Oct. 27.

Beville District - Fourth Round. Rockport, at Rockport, Oct. 27, 28. J. M. Alexander, P. E.

Texas Conference. Brenham District - Fourth Round. Lexington, Oct. 27, 28. Lytle, at Sepproth, Nov. 2, 4.

North Texas Conference. Bonham District - Fourth Round. Trenton and Marvin, 4th Sun, Oct. 27.

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Hempstead, Nov. 4. Valley, at New Hope, Nov. 4. Grand Prairie, Nov. 19.

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LOCAL PREACHERS' MEETING.

Pursuant to a call previously made in the Texas Christian Advocate the following local preachers met in basement of First Methodist Church, Dallas, Saturday, October 6, at 10 o'clock:

Rev. W. C. Young, Rev. H. Diceman, Rev. D. L. Coale, of Dallas; Rev. T. J. Hines, Italy; Rev. E. H. Lovejoy, Troupe; Rev. G. R. Bevee, East Waco; Rev. M. B. Shanks, Collinsville; Rev. A. N. Keen, Roysse; Rev. H. C. Bradford, Sulphur Springs; Rev. Geo. Smith, Hargrove; Rev. J. T. Whittaker, Oak Cliff; Rev. Percy G. Smith, Van Alstyne; Rev. W. B. Phillips, Houston; Rev. A. L. Griddle, Roseland.

The following visiting brethren were also in attendance: Revs. W. E. Boggs, C. A. Sprague, R. W. Thompson, W. H. Hughes, R. G. Mood, all of Dallas; Rev. N. G. Gement, Reinhardt; and J. H. Reynolds, Lancaster, Texas.

After religious services, conducted by Revs. A. N. Keen and J. T. Whittaker, Rev. W. E. Boggs spoke a few words of hearty welcome, as did also Rev. W. H. Hughes. Rev. W. C. Young made a statement regarding the reasons for calling the meeting, its object, etc., after which temporary organization was effected by the election of Rev. W. C. Young as temporary chairman and appointment by him of Rev. R. G. Mood as temporary secretary. On motion a committee on permanent organization was appointed, the chairman, on motion, being added, consisting of Revs. H. C. Bradford, W. B. Phillips, E. H. Lovejoy, T. J. Hines, W. C. Young, and committee called to meet at 2:30 p. m. The visiting brethren named above and Mrs. W. C. Young was presented to the body. Words of welcome and cheer were then spoken by Revs. R. W. Thompson, J. H. Reynolds and G. C. Rankin of the Advocate. Body adjourned to meet at 3 p. m.

AFTERNOON SESSION.

Conference called to order by W. C. Young and after prayer by Bro. J. B. Bennett the minutes of morning session were read and approved. Following brethren were enrolled: Rev. A. R. England, Wolfe City; J. B. Bennett, Grand Prairie; E. H. Bruce, Heath, Texas. A communication was read from Rev. F. M. Griffith, Denton, requesting his name enrolled as a member. Committee on permanent organization reported that the body go into a permanent organization of a Local Preachers' Conference of Texas. On motion the report was unanimously adopted. A communication was read from Rev. J. F. Riggs, of Marshall, making some suggestions to the body. Upon motion his name was added to membership. Revs. Phillips, Bradford and Hines were appointed a committee on constitution and by-laws. Upon motion the conference adjourned till 8 a. m. at the rooms of the Publishing House.

SECOND DAY.

Conference was called to order at 9 o'clock by W. C. Young, and after religious services by Rev. Smith the committee on constitution and by-laws made their report as follows:

CONSTITUTION.

Article 1. This conference shall be known and designated as "The Texas Local Preachers' Conference of the M. E. Church, South," and shall hold its annual sessions at such times and places as the session may from time to time determine.

Art. 2. The officers shall consist of a President, Vice-President and Secretary, who shall hold their office for the term of one year or until their successors in office shall have been elected at the annual session.

Art. 3. The object of this conference shall be the attainment of a richer religious life and experience, a greater efficiency in our office and ministry, a closer fellowship with each other and an ever increasing bond of union and co-operation in our labors to harmonize in exact adjustment with all the plans and usages of our connection.

Art. 4. This constitution shall be subject to change or amendment by a regular session of the conference.

Art. 5. Any local preacher residing in Texas may become a member of this conference by making application in writing to the President, who shall cause said applicant's name to be enrolled with his official standing.

Upon motion the report was adopted, and the following officers elected, President—W. C. Young. Vice President—W. F. Cummins. Secretary—Chas. L. Denley.

Motion carried that the officers elected be constituted an executive committee with power to select time and place of next meeting and procure the best railroad rates and report their action to the Texas Christian Advocate. Motion carried that a committee on constitution and by-laws be formed of the officers of the conference to report further at next meeting.

Revs. J. H. McLean, W. M. P. Ripper, J. W. Rowlett and W. A. Edwards were introduced to the conference and Bro. McLean made some well appreciated remarks.

Resolutions of thanks to the Dallas preachers, the citizens for kind hospitable treatment, to the editor of the Texas Christian Advocate for space granted relative to this conference and to R. G. Mood for kindly acting as secretary pro tem were offered and adopted.

The minutes of the last two sessions were read and approved and the conference adjourned sine die with benediction by Rev. Dr. McLean.

R. G. Mood, Acting Secretary.

"SHALL WE VOTE FOR DIVISION?"

A REPLY.

"Point No. 1.—The request to be allowed to divide our conference."

Dr. Nelms says: "At the request of Bro. Nelson, our delegation signed a paper asking for division if we saw fit." I plead guilty to the charge. To preserve the conference intact, that member of the delegation on the Boundary Committee was doing everything in his power, except to trade territory, to keep from being sliced. He was in the last ditch, firing his last cartridge, and purposed when ammunition was all gone, and when at close quarters, to use the butt end of his old gun protesting against being sliced and insisting that the fathers and the boys who made the Northwest Texas Conference should have a say in the disposition of their territory. After a hard struggle, I am happy in the thought that this is now their privilege. If they throw away this opportunity, the responsibility is theirs.

Bro. Nelms admits the danger of being sliced was not imaginary, but real. He says: "We signed the paper, because we agreed with Bro. Nelson then, as we do now, that division was preferable to slicing, and he, as our representative on the Committee on Boundaries, feared we would be sliced, and we shared that fear and expressed ourselves as favoring division as against slicing."

If there were danger of being sliced then, is there not danger now? Have conditions changed for the better? Hungry mouths are still on all sides of us. You will hear from these sister conferences in due time. "The little by-play" of other conferences "slipping away" with territory has been going on more or less, ever since the Northwest Texas Conference had a being—sometimes with our consent and sometimes very much against the grain. Talk about there being no danger of being sliced, we have already been sliced. Where is that territory west of the Colorado River that was once within our bounds? Where is that strip on the south, including Cameron and Calvert? Where is Oak Cliff and all that fine section of Dallas County this side of the Trinity River, and the counties of Jack and Wise, an inheritance bequeathed to us by the fathers?"

In Baltimore our delegation were "an unit" and stood solid," but the Brownwood District, like Adam's rib, was taken out of our side. It was when we "expressed ourselves for division" that this fine field was restored and our paper to divide was recommended. The charge was made at that time that the "paper to divide" was a ruse to defeat the West Texas Conference, and that the Northwest Texas delegation did not intend to divide their conference. I answered that we had signed the paper, and offered it in good faith.

Bro. Nelms, in speaking of this matter, now says "division was preferable to slicing," and the delegation fearing being sliced, "we expressed ourselves as favoring division as against slicing." Did we offer "the paper" to "keep from being sliced," and now that the crisis has passed, we are against division? He says we "stood then just where we stand now." We might as to conviction on division, but as related to the question of division, we can't "stand now" where we "stood then." We presented a paper to divide, and on the strength of this representation in a large measure the Brownwood District was restored to our communion. Unless reasons, as contemplated in the proviso of the resolution, "if deemed best," have arisen why we should not

divide, are we not obligated to divide? To my mind, if there were reasons why we should ask for division on its merits at the General Conference in 1898, there are more reasons and stronger now why we should divide, for the conditions favorable to division have improved.

Bro. Nelms alleges, "though he got his Committee on Boundaries to recommend that we be allowed to divide, yet he could not even get that recommendation before the conference for consideration." For the simple reason it went on the calendar too late to be reported. Our resolution to divide, signed by our delegation, was presented to the conference and referred to the Committee on Boundaries May 18, and reported back by the committee May 29, just two days before final adjournment. No one knows better than Bro. Nelms that all reports and resolutions must go to the calendar; that at the time our "recommendation" reached the calendar it was loaded to the guards with reports of standing committees that could never be reached; that no report can be taken from the calendar without suspending the rules, and that important indeed must be the matter and urgent the reasons when this is done. He furthermore knows that the "Committee on Calendar," appointed the last days of the conference, did not report our recommendation, not because the General Conference was antagonistic to the creation of "small conferences," but because of a threat of a long discussion made by those who had failed to carve us before the Committee on Boundaries. Had our resolution been offered at the opening, instead of at the close, of the session, there would have been no trouble in getting the recommendation before the conference and its adoption by that body, because then it would have come up in regular order, without suspension of rules or intervention of Calendar Committee.

"Point No. 3.—Attitude of the General Conference."

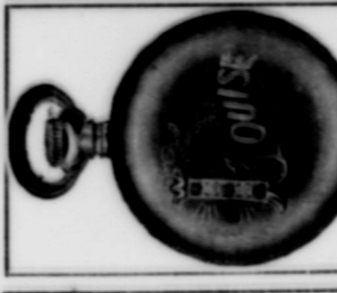
In his first article Bro. Nelms laid down the proposition "that the attitude of the General Conference, as expressed in its last two sessions, is clearly antagonistic to the multiplication of small conferences." This proposition I asserted was without proof, and produced evidence to show the "expressed judgments" of the last two sessions of the General Conference were not antagonistic but favorable to small conferences.

Without attempting to disprove my position, or introducing any rebuttal testimony whatever, my opponent reaffirms that the attitude of the General Conference is antagonistic to the creation of small conferences.

The question naturally arises, what is meant by the "expressed judgments of the General Conference?" Certainly not what "was in the air," if anything, the conference gossip. By "expressed judgments" is meant the judgments of the General Conference as "expressed" by vote; the action of the General Conference; what the conference did. The proceedings of the General Conference are kept in a journal, and are of easy access. Now, to the journals of the last two sessions: Journal 1894 bears witness that the General Conference refused to discontinue the German Mission Conference, page 72; granted the Indian Mission Annual Conference "authority to divide at any time within the next four years," "subject to the approval of the presiding Bishop"—page 222; non-concurred in the resolution signed by Horace Bishop, J. W. Hill and Jno. M. Baneau, "asking that the German Mission Conference be dissolved," page 224—intermittent reading this; did not grant the "prayer of the memorialist to consolidate the New Mexico Conference, the Northwest Missouri Conference and the Arizona District of the Los Angeles Conference." The Journal of 1898 witnesses: That the General Conference refused to dissolve the autonomy of the Los Angeles Annual Conference, and granted the prayer of the memorial of the North Georgia Conference to divide within the next quadrennium—page 98; refused the memorial to absorb the Western Annual Conference by the Southwest Missouri and Indian Mission Conference.

The necessity of small conferences we are not discussing. The question is the "expressed attitude of the General Conference toward small conferences."

Bro. Nelms asks: "Did he not find that no such body has been created during the last two sessions of the conference?" I answer, the General Conference, at its last session, granted the memorial of the North Georgia Conference to divide, and the session before the last gave the Indian Mission Conference authority to divide. Creating and giving authority to create a conference is one and the same thing so far as the General Conference is concerned. It is true, as Bro. Nelms says, "that the North Georgia Conference was the only conference given permission to divide at the last session of the General Conference." Why? Because no other conference had a request for division before that body,



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That the North Georgia Conference did not divide (owing, I am informed, by the minority creating a disagreement among the majority on a line), is the North Georgia Conference's business. Over here in Texas we have a way of our own. By the way, Bro. Nelms, in speaking of this "solid block of Methodism," says if it were divided "into two conferences, both of which could be nearly as strong numerically as our conference as it now stands." A calculation based on the Methodist Year Book for 1899 shows that our conference, as it now stands, would have more preachers by 114 and members by 18,792 than either of the two conferences made out of the North Georgia Conference.

"Point No. 2.—Attitude of the Bishops."

Bro. Nelms persists in dragging our Bishops into this family discussion. Their attitude towards small conferences is made clear in the opening paragraph of their deliverance on this subject. It is as follows: "It is worth while to carefully inquire if our missionary efforts are now being crippled and imperiled by erecting prematurely missions into conferences and placing our missionaries, as well as our native preachers, in the hands of those not sufficiently established in Christian character and sufficiently familiar and devoted to our home economy to be safely entrusted with administration." The main thought with them was the mission field. So far as the home conferences are concerned, they add: "It is not sure that we have always been wise even in our own country to multiply small conferences, dependent upon missionary support and our immature and inexperienced young men for their ministry"—conferences with less than eighteen elders, necessary to try an elder. The new conference, not including the Bowie District, would not be dependent upon missionary support, for last year this territory paid to the support of the ministry \$45,754, and paid to missions \$1105 more money than it received. In advising against an abuse of creating conferences less than 2000 members down to 926 members, these men of God, I dare say, never dreamed of being quoted against legitimate division, growing out of the natural development of the Church.

"Point No. 5.—The Bowie District."

Bro. Nelms says that "Bro. Nelson wants me to join him in the most wholesale slicing ever heard of"—"proposing to take away six of the nineteen counties of the North Texas Conference." I want nothing of the kind—never intimated such a thing. "That he may run that readeth it," and that the "wayfaring men shall not err therein." I wrote it plain, more than once, in the article containing my matured views, "the Panhandle Conference, not including the Bowie District." In the giving of statistics and in discussing the new conference, I never reckoned in the Bowie District. I am not in favor of interfering with the boundary lines of other conferences, nor of "slicing ourselves to keep from being sliced."

Hear him further: "Wonder what has become of the Golden Rule!" "Wonder how that proposition appears to the brethren of other conferences?" I will not say that it required "cheek" to stand up a "man of straw," wax warm over the Golden Rule, and play to the galleries of other conferences—no, real in contending for one side of a great issue.

JNO. R. NELSON.

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It is not claimed to be a cure-all; for nothing can cure those whose constitution has become an absolute wreck. But it will prevent all kinds of sickness, disease, infections or contagions. And it is far better to lock the door before the thief enters the house than to depend on ejecting him after he enters. This agent will stand guard in the system and paralyze the thief of health as he enters the door. It is so convenient to take that it becomes a pleasure to take it every morning upon rising. Then you are safe from disease so long as you keep it up. For thirty-five years, I have taken it and would make an oath to the fact that I have never been sick during the time. If you take it regularly for three months you will continue it during your lifetime. It matters not what your ailment may be, if anything will cure it this agent will, because it will destroy the germs that are annoying your weak point or points, and nature will do the rest. No medicine on earth can do any more than this, assist nature. This agent is not a drug. But my folder, revealing my "Secret of Health and Long Life," will make it all plain to you and furnish you with much valuable information. It will be worth more to those who procure it than a free drug store, and a free doctor at their constant command.

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