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EDITORIAL.

INDIVIDUALITY.

Every human soul is a fresh original creation. While true to the type of humanity it is nevertheless unique. The intellect, temperament and character bear the stamp of a special peculiarity. Individuality is the law of life. No two men are alike. Whenever nature makes a man she breaks her die. She is never forced through poverty of resources to duplicate any previous work. The infinite variety visible in the material universe is equally evident in human society. Each individual is the impersonation of a thought of God with his special gifts and inseparable idiosyncrasies. He is without a precedent or a parallel.

Personality lies at the bottom of the charm and power of life. Just in proportion as men are true to their own convictions and impulses, just in proportion as they develop and mature themselves a long the lines originally planned for them by the wisdom and beneficence of God, just in that proportion they will prove fascinating to others and strong to accomplish the mission whereunto they have been called. Imitation is the bane and the weakness of men. Many are afraid to be natural, to act out the life coiled up in their brains and heart, to play the role for which they are destined and qualified. Hence they try to duplicate some model. Failing both to approximate the standard and to unfold and perfect their own original life, they become a malformation and a monstrosity. David was a wise man when he disdained the armor of Saul and stuck to his sling. The ass was a fool because he wrapped himself in a lion's skin and acted the part of a servile hypocrite. He who improves and uses his own individual gifts will always prove influential and make his mark. To slavishly copy another, no matter how great or brilliant, is to throw away his own talisman and weapons and to refuse his God-given destiny. Imitation destroys the freshness and the originality of the newly created soul, effaces the charm and beauty of a sharply defined personality and cuts the sinews of one's energy. This idiotic desire to resemble some great and successful man is the altar whereon many a fine career has been remorselessly sacrificed.

Every soul issuing from the plastic hand of God bears an original stamp and is predestined to an original mission. If he is only wise enough to obey the law of his own temperament, to follow the deepest convictions and the noblest impulses of his own heart, he can not fail. He and his life-work will fit like tongue and groove. The fascination and the power of his unique gifts will conciliate the world and pave the way to success. Differentiation from all others is the point to be aimed at. To be just what God intended we should be and to do just what God intended we should do constitute the basis both of philosophy and religion. Being like others is a departure from the divine standard concerning us, and thus a folly and a crime. The books and the sermons which we enjoy most are stamped with this fine quality. The heroes and the characters which challenge our homage are all marked by this unfulfilling fascination. The trouble with modern society is its artificiality. We are hampered and enslaved by conventionalisms. The freshness of our life has been choked out by red-tape. Precedents rule the hour. Originality is at a discount.

But, after all, each individual should be true to himself. He ought to have the courage of his convictions. He ought to obey the impulses of a heart dominated by grace. He ought to follow the beckoning of duty and the lead-

ings of providence. He ought to consecrate himself to his mission and trust his destiny. The character that sleeps potentially within ought to unfold as naturally and beautifully as the full-blown, fragrant rose. He ought to fight down everything that would hinder the expansion and refinement of that original, noble, moral manhood which is the predestined goal of life. Every man is his own best counselor. The best advice is that which comes from the depths of his own heart and from the oracles and the Spirit of God. Let him follow the light which shines to him alone. Let him step to the music which his ears alone can hear. Like the Italian poet, Dante, let him follow his star and believe that in so doing he can not miss at last a glorious haven.

"And if thou follow but thy star,
Thou canst not miss at last a glorious haven."

Connectional News.

Bishop Hendrix, in St. Louis Advocate: Immediately after the action of the Board of Missions in May approving the selection of Korea as a mission field, Rev. Dr. C. F. Reid, in response to a cablegram, went immediately to Korea, where he has been busy for five or six weeks getting in readiness our mission compound in Seoul and making the necessary improvements upon one of the Korean houses in the compound so that it might serve for a few years as a missionary residence. There is before me as I write the plat of the mission compound which was bought in October last, by the extinguishment of not less than nine titles, at a cost of not over \$2000. It is beautifully located in a desirable residence part of the capital of Korea and in what is regarded as the healthiest part, quite near the Nam San Mountain. In this city of 250,000 souls our first missionary to Korea reports that on the Sabbath after his arrival he witnessed the baptism of thirty-six persons at one service, the largest number of converts from heathenism that he had ever seen baptized in one day. His heart was cheered by tidings from the interior, where hundreds were turning to Christ.

Dr. Reid writes:
"I long for a church building and the necessary means for casting our net into this great human sea. Truly the harvest is ripe and I long to get at the work of gathering it. If the necessary means are at my disposal I can have another native house so that I can take care of a married man and two or three single men by October or November. Amid all the changes that are going on, mission work thrives more and more. We are, last in the field, but by the grace of God, we will not long be last in labors and, I trust, in results. We must have our men on the ground acquiring the language as quickly as possible. Let me beg of you to make arrangements for sending out two or three men this fall."

Five weeks later, just before returning to Shanghai, after more closely studying the situation in Korea, Dr. Reid wrote, begging that he might be permitted to move his family at once to Korea alike in the interest of their health and his own and that both himself and wife might the sooner be ready to begin work in their new field. What seemed impossible in May, in view of the financial condition of the Board of Missions, has been made possible by the special contributions for Korea from the Leagues of Tennessee, Virginia and Missouri, those in each State asking the privilege of supporting one or more missionaries in Korea. The Tennessee Leagues finally consented to allow their contributions to go toward returning Bro. Burke to China. This will make it possible to spare Dr. Reid to give his whole time to Korea. I have accordingly cabled him and by the time these lines are read he and his family will be on their way to Seoul, their future home. He will remain a member of the China Mission Conference, but as presiding elder of the Korea District he will hold his own Quarterly Conferences and thus save the expense of travel between the two countries.

At the late session of the Missouri Epworth League Conference \$1500 was pledged for missions with the request that it might go for Korea and for the support of the superintendent of mission to this once Hermit Nation. The pledge of a like amount by the Virginia Leagues, with a preference expressed that it go to Korea, will now make possible the consideration of missionary candidates to be sent out this fall to that very inviting field.

General Church News.

The following, from the Methodist Recorder, is a part of the address of Dr. W. L. Watkinson, fraternal messenger to the Northern Metho-

dist General Conference, to the English Wesleyan Conference:

But I do want, if I may have a few minutes more, to say a few words to my brethren—words of cheer. ["Hear, hear."] I can assure you that I never felt a contrast more acutely than I felt between the Cleveland Conference, when those magnificent successes were reported, and when I sat last Friday in this conference while we discussed the work of God. In that conference gigantic successes, enthusiasm, the exhilaration of victory; and the other day there was, at least so far as statistics are concerned, the spirit of discouragement and of failure. Now, will you excuse me if I take upon myself to speak to you a word of encouragement at this critical moment. ["Hear, hear."] There is one thing to be said for us, that we do not rob other Churches. ["Hear, hear," and loud applause.] A book has been recently published in London, "The Church in America." It is written by a High Anglican, and he with great simplicity introduces into it this passage: "The Protestant Episcopal Church of America is attracting to herself, as no other religious body is doing, many members from all the various denominations represented in the country." That is an old trick in a new sphere. ["Hear, hear."] We do not want any. ["Hear, hear."] Methodism from the beginning did never believe in pulling one wall down to build another. ["Hear, hear."] But what I want to point out to you is that we enrich the world, and I felt that most powerfully while I was in America, while I was in that conference. We miss members year by year, but let us remember that, although they are lost to us, they are still playing a blessed part, a vast number of them, in some other place. The Africans say, "The meat may be boiled to shreds, but it is still in the pot." [Laughter and applause.] And, although our members, many of them, are lost to sight and banished from our register, let us not forget that they are enriching the general life of the world. ["Hear, hear."] Why, while I was in that conference people were coming to me perpetually from all parts of England, positively hundreds of them, who had emigrated from the English Methodist Church; and I want my brethren to feel this, that that kind of lowly work that we do in our circuits is work that tells on the ends of the earth. ["Hear, hear."] In America I had the great distinction to shake hands with the President, and I felt it to be a great distinction. ["Hear, hear."] I have never shaken hands with Victoria. [Laughter, and a voice, "Wait a bit."] There was something in my pilgrimage on the other side of the Atlantic that delighted me more than even that distinction. A man came, a miner; he came 150 miles, and of course had to return 150 miles, at his own expense, that he might shake hands with me. ["Hear, hear."] He knew my many years ago when I was in the Black Country, and he came to speak to me, to acknowledge an undying benefit that he had received under my ministry. [Applause.] And will you excuse me if I read to you a letter? [Cries of "Go on."] I can assure you that I read this letter. I am not ashamed to say it, with tears. If you, sir, had told me that I was a great preacher, I should not have told anybody about it. So now you can speak to me, sir, with confidence. [Laughter and applause.] This is a letter to me from an iron worker. It will explain itself. "Dear Sir and Brother: I notice in our papers you are here at our General Conference as official representative from England. I used to know you well when a young man in the Midland Counties when I was young. I had an intense admiration for you. I thought you would some day make a great preacher. [Laughter.] Among the dearest memories of my life is that I was connected so early in life with men like yourself and the Rev. Dr. W. Holland. ["Hear, hear."] Somehow in those days you did not lose sight of the young. I thank you for the fatherly counsels you gave me. They have been a blessing to me all through life. What pleasant walks I have had with you to your week-night preaching places! It has been more than thirty years since I saw you or heard you, yet to-day I recall some of your great themes. When you go home you may have to pass through—; I live eighty miles from there. The train will run you to my door for fifty-two cents. Come and spend a night with us. You shall have a good bed and board. ["And I knew I should," interjected Mr. Watkinson.] We have a little Methodist Episcopal Church and Sunday-school, and it would do you good to spend one day with us. If you can come and see us, do. We should like to see and hear you preach again. With our best wishes to you and our prayers that you may have a good time, I am affectionately yours. ["Hear, hear," and applause.] Now Mr. Backhouse the other day gave to us in this conference a speech that was worthy of being written in letters of gold. The work that we do pastorally in obscure places is work that enriches

them in Australia, as we heard, and work that is shedding beauty and blessing in the far West. ["Hear, hear."] I say to my brethren, although we have a moment's check and discouragement, let us not feel ourselves discredited.

There are only two things of which the Methodist Conference needs ever to be ashamed. The first will be when it lowers its standards ["hear, hear"] and the other will be when it quenches that zeal which in its past it has attained such spiritual and magnificent victories. ["Hear, hear."] America needs religion. Religion is a power in that great country to-day, and we can scarcely believe that after God has so greatly blessed the American Church, he is going to leave it to discomfiture and failure. ["Hear, hear."] Our friends there showed me the utmost favor. When I was in America they gave me the utmost opportunity to address them, and we ought not to be lacking in similar courtesy. There are two brethren to come after me. Some of our brethren returning from that country most proper come with distinctions [laughter] not in utter nakedness, but with trailing clouds of glory" behind them. [Laughter.] But I can assure you that the American Church did me as your representative every possible honor, and showed to me every possible hospitality. Methodism has done splendid things under a monarchy. I believe it will do greater things for a republic. [Loud applause.]

THE PRESS.

The Church and Pure Literature.

The long roll of English poets opens with Caedmon, who sang the story of creation, and closes for us with him that sang a song of triumph as he "crossed the bar," and him whose soul now builds itself a grander habitation in a diviner world. Dante still holds us by his visions of appalling judgment and of beatific love, while the troubadours have faded to troop of hisping shadows, the helpless phantoms of their carousing world. Milton thrills us yet with thoughts that wander through eternity, while Butler and the mockers of the Merry Monarch's court have faded to a speechless pageant. Bunyan, no longer prisoner in Bedford Jail, but denizen of every pious home, reveals his Pilgrim's miseries and triumphs, and points to a multitude of wanderers onward to the gates of light. Not Pope, with all his mastery of verse, speaks for the Eighteenth Century; but Cowper, bending to kiss his mother's portrait, or rising to the mysteries of God that moves so wonderful behind the clouds that hide his smiling face. All that is best in Burns comes from the prayers that glorified the Cotter's Saturday Nights, or sweetened the lives of men and women that climbed the hill together, and then tottered down hand-in-hand, to sleep together at the feet until the Resurrection morn'. Not Voltaire, with all his iridescent genius, but the Wesleys, with their songs of Zion, are the mightier influence of the modern world. Which of you can quote a stanza or a line of Voltaire's poetry? But how many thousands have been lifted to the feet of God by the hymns that have conquered two continents and have filled the world with Christian rapture!

But where shall we look for Christian poets more than the present? Who shall strike again his lyre, and set the echoes of his bugle blowing? Browning is dead! Who shall sound his brazen trumpet, with its clangor of celestial tone, to which the heavens opened, giving him a glimpse of God? Whittier is dead! Who now shall sweep keys that answered to his firm and gentle touch, and filled the air with melodies of faith and hope and love? We can scan the horizon with an anxious look; no sign of poet, no sound of Christian singer anywhere. The reason is partly in the age and partly in the Church. The intellectual movement of our time has been chiefly scientific, and science has been exploited for material triumphs. The Church, while recognizing and dreading this increasing power of science, has failed to comprehend the power of pure literature. She has established a religious press; she has printed sermons and religious books; she has deluged the world with controversy and theological disputes. But what we chiefly need is none of these; not even the specifically religious book. We need poetry and history and science filled with God, as nature is full of God. There are no specifically religious stars, but the heavens declare His glory and the firmament showeth His handiwork. There are no specifically religious flowers, but the lilies of the field and the roses of Sharon and the cedars of Lebanon tell of His tenderness and His perpetual care.—Dr. C. J. Little in Western Advocate.

Genius and Talent.

A contemporary quotes in a recent number a famous passage from Alexander Hamilton: "Men give me credit for genius. All the genius I have lies flat in this: When I have a subject in hand, I study it profoundly day and night. It is part of me; I explore it

in all its bearings, my mind becomes pervaded with it. Then the effort which it makes people are pleased to call the fruit of genius; it is the fruit of labor and thought."

This is but part of the truth. The extraordinary capability of "becoming pervaded" is genius. A man of talent is one who can force himself to "study profoundly day and night" and to "explore." A man of genius does these things almost automatically.

Hamilton was a genius. His competitor, Aaron Burr, "who never lost a case in his life which he attended to himself," was a man of amazing talent. Hamilton's way was "to exhaust a case, giving ample statement to every point, anticipating every objection." He would speak for two or three hours in a strain of elevated eloquence, but often diffuse. Burr, in reply, would "select two or three vulnerable yet vital points of his speech, and quietly demolish them, leaving all the other parts of his oration untouched. In a speech of twenty minutes he has been known completely to neutralize the effect of one of Hamilton's elaborate and orate addresses."

According to Hamilton's "History of Political Parties in the State of New York," General Erastus Root, who knew them both, used to say that "Burr and Hamilton were the two greatest men in the State of New York, and perhaps the greatest men in the United States." He also said that Hamilton was diffuse; Burr's arguments methodical and compact.

But Burr was not a genius, Hamilton was. It is a grievous error for a man of talent to fancy himself a genius and wait for mood; for, as "The Outlook" observes, "Genius cannot supply the place of information, nor render unnecessary the thorough work which must precede mastery of any subject."—Christian Advocate, New York.

"Many a Mickle Makes a Muckle."

The American Builder tells us how much is lost by the leaking of a faucet if the washer is not tight. A chemist found that about fifty drops fall every minute. This in ninety minutes would make four thousand five hundred drops, which is equivalent to a quart. This would make four gallons per day, or about one thousand five hundred gallons per year. Apply this principle to lost cents; to lost minutes; to lost opportunities; to lost property by slow decay or neglect; to time worse than wasted; to life itself. Riches, knowledge, virtue are all within the reach of those who will economize. But "he that dealeth with a slack hand shall never be rich" in anything of real value.—Christian Advocate, New York.

A Living and a Life.

The late Governor Russell was on one occasion called to give an address on "Practical Success" to a high-school class. One sentence in that address livens to the memory of those who heard him: "Remember that there is one thing better than making a living—making a life."

We might say that the epigram is worthy of Aurelius; but it would be more exact to say that it is the same lesson taught in the old question of the Teacher of Galilee: "What shall I man be profited, if he shall gain the whole world, and forfeit his own life? This was his frequent lesson. He bade them take no care for what they should eat or drink or wear, because these were higher wants than these which occupy birds and beasts. It was the money-getting divines that sank Henna, while the beggar Lazarus, was taken to Abraham's bosom. It was the man increased in goods, building new barns, to whom the dread summons came.

Anyone can make a living; it requires only labor. When made, it is an ordinary achievement, not worth much. The living perishes day by day with the consumption of food. It only prolongs an existence which may be a worthless existence. It is all material, disturbed by processes of decay. It is bread, meat, shirt, sheet phingies wheels, nothing more gone to-morrow or next year. Its best product is muscle to make more living, and brain wasted on yet more living. It is permeated with all the ugliness of selfishness.

But a life—that is all of greatness that we can conceive. A life, budding in an infant intelligence, developing into soul and character, transcending the conditions of circumstances in the mutability of time—the maturing will of that little child in it a grandeur that no physical display of force can rival. Sanctified by love, guided by a high purpose, crowned with victory over all low impulses, and charged with power to scatter blessing everywhere. The life is more than meat, more than the mere living.

We hold Governor Russell in honor for repeating the old Galilean lesson.

When he said it his hearers did not think of it as an oracle of religion; but it is none the less the very heart of the teaching of Jesus Christ.—Independent.

Maudlin Sentimentality.

When shall we get over this coddling of criminals and sympathizing with vicious characters? Our readers have not forgotten the three boy train wreckers, who wrecked a train on the Central for the sake of plunder some months ago. At last they have been convicted and sentenced. Hildreth, the ringleader, is to be imprisoned for life, while Plato and Hubbard have received sentences for twenty years each on two indictments. These sentences are by no means too lenient. If they were to be carried out to the letter, we might feel that justice in some measure had been done. The trouble, however, is that experience teaches that before long petitions on petitions will be gotten up for their pardon. A reporter writes, "The boys do not seem downcast. Hildreth hopes to be free in a few years," for his friends have promised to do what they can to secure his pardon. Undoubtedly hundreds of signatures could be secured, after a few years, to such a petition. This very fact, however, known as it is to all criminals, acts as an inducement, leading them to commit crime, feeling sure that the sentence of the law will not be carried out to the last letter. While these three boys were being taken to the prison by train they were kept busy on the cars writing their autographs for sympathizing passengers. The very statement of a fact like this makes one's blood boil. "What fools these mortals be!" for in this way they are simply glorifying crime and exalting the criminal. The simple result is that, so far as their efforts go, boy criminals multiply and feel that it is a glorious thing thus to be exploited by the public and the newspaper reporters.—A. F. Schaeffer, D. D.

Texas Personals.

Bishop Key will hold the Corsicana District Conference at Groesbeck, August 26.

Rev. S. A. Ashburn filled the First Church pulpit most acceptably last Sunday morning and night.

Rev. E. W. Alderson, of the Sherman Station, paid the Advocate a pleasant visit during the week.

The address of Rev. O. M. Addison has been changed from Brazos Point to Euology, Bosque County, Texas.

The New Orleans Advocate refers to a useful and commendable enterprise thus:

Rev. W. F. Lloyd, President of Polytechnic College of Fort Worth, Texas, has opened a "Correspondence School," a leading feature of which will be to give instruction to undergraduates in the conference course of study. Four bright, well-educated and successful young preachers have been chosen as instructors. They will give instruction as to how to study, and then hold careful examinations on every book in the course. Errors will be pointed out, and the fundamentals of each subject will be stressed. There is great need of systematic instruction along this line, and we believe that such a course can be made very helpful. The cost is nominal—only \$10 a year.

The press dispatches announce the acquittal of Dr. S. A. Steel during the recent trial at Nashville, Tennessee.

Dr. E. E. Hoss spent a few days at the Pertle Springs Association in Missouri, preaching and lecturing to the pleasure and profit of large congregations.

The Western Advocate refers appreciatively thus to the late Dr. W. T. Poynter:

"There was no better man North or South, no man more useful, no man whose living promised more for two hosts of Methodism. When last we saw him, standing on the veranda of Science Hill Academy, in form and feature he was the picture of health. His hearty hospitality, his gracious courtesy, his simplicity and candor, his goodness and honor, had so shone out during our interview that the admiration which began a score of years ago took still larger dimensions. Few such men can be found in the ministry of any Church—broad, sound, studious, wisely tolerant, absolutely true to Christ. God filled his mouth as often as he opened it; and none ever sat unprofitably under his ministry. As the head of a school for girls, especially of Science Hill, which Julia Tevis made holy in the thought of Christian parents, he was ideal. He was fatherly and

brotherly, but always the firm and respected head. He had an intuitive knowledge of what was best for his pupils, and a happy way of inspiring their confidence and securing their willing obedience. Years ago, when he placed his daughter under our care in the old Wesleyan, we exchanged hearts, and never withdrew the deposit. His death is a personal bereavement. Somebody blundered, or we had been at his bedside with his loved ones, for whom we pour out our prayers and sympathy.

General Personals.

Independent: The English Lord Chief Justice Russell will be in this country in a few days to attend a meeting of the Bar Association in Saratoga. When there was danger of a miscarriage of justice in the trial of Dr. Jameson and his companions, it was the clear, strong charge of the Chief Justice which dissipated all the appeals to mankind's sympathy, and compelled the decision of the jury which sent him and his companions to jail. They were sent to the common jail like ordinary misdemeanants, and put in prison garments and with prison fare; but so much sympathy was expressed for them that they were the next day granted, by the Government, not the Judge, the privileges of first-class misdemeanants, which allows them to suffer merely detention, and they can have their food supplied as they choose. Lord Chief Justice Russell is an Irishman and a Roman Catholic, the first Catholic that has held the position for centuries, which is evidence that religion does not, in Great Britain, disqualify a man for any office, even the highest, with the single exception, as yet, of the throne, a fact to be commended to the attention of those Catholics here who keep repeating that it would be impossible to elect a Catholic President in this country, forgetting that General Sheridan would have been elected if he had not refused the Republican nomination. The conviction of Dr. Jameson recalls the first poem of the new Poet Laureate, another Catholic, in honor of a man since sent to jail. It is reported, though no one can say that it is more than a plausible and reasonable story, that the Prince of Wales especially requested that Alfred Austin should write no poem in honor of the marriage of his daughter, the Princess Maud; at any rate none has appeared.

Christian Advocate, New York: The Rev. Dr. Morris W. Prings has been elected Professor of History and Political Science in Dickinson College. He is an alumnus of Wesleyan University, of the class of 1857, and for some years thereafter was the principal of an important seminary in the East. As a preacher he has attained high distinction, having been pastor at Concord and Dover, N. H.; Stamford, Conn.; Nostrand Avenue, Brooklyn; Bristol, Conn.; Meriden, Conn.; and, last of all, New Haven, Conn. It is a coincidence that in two important Churches Dr. Prings was successor to President Reed. His accomplishments and mental endowments qualify him to master the requisitions of any professorship which he would undertake. His personal qualities have never failed to win an admiring, and, what is far more advantageous to preacher or teacher, a loving circle of friends. We congratulate the institution and the new professor, for the career of Dickinson has been most honorable, and needs only the enthusiastic support of its natural patrons to equal its best achievements previous to the time when, by the cutting off of the South from its support, its resources of men and means were restricted. This new department is one of several signs of recent rapid advancement.

Western Advocate: That the distinguished Chinese Envoy, Li Hung Chang, will have but about ten days to spend in the United States before sailing for home is greatly to be regretted. Most of this time will be spent in Washington City. Scarcely by more than the length of time it takes him to travel from New York to Van Conner can he form any estimate of the extent and resources of this country. It is of prime importance that he be impressed with our commercial strength and of the desirability of entering into closer trade relations with us. Russia, France, Germany and England have accorded him royal honors, and put all their wonderful diplomatic energy at work to commit him to definite contracts. Though he has declined to be committed, he has given thorough examination of our manufactures, especially those of a military character, something he will not be able to do here. He will not even visit the Cramps shipyard or the New Haven gun factories.

There may be truth in the report that intrigues against him hasten his return to China.

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DEVOTIONAL. WOUNDING CHRIST In the House of His Friends.

The strongest argument for Christianity is a clean, courageous, and useful Christian life. Creed is to be interpreted by character and conduct.

A poor laboring man, whom I had accidentally overpaid, came back to me and refunded the money, when I had no means of detecting the mistake.

We must remember, brethren, that the outside world will not judge us by the prayer-meeting standard. It is very easy to rise to a high pitch of enthusiasm in the warm atmosphere of a devotional meeting; and we are in danger then of overestimating our loyalty to our Master.

What we have said in regard to wounding Christ by deeds of dishonesty will apply to every deed that is contrary to the pure end of the Bible morality. That code requires practical holiness.

What his professed followers sometimes do grieves him who bought us with his precious blood, what they neglect to do is equally wounding. When Jesus was encountering the powers of darkness in Gethsemane he expected barbarous treatment from Pilate's trainbands; but he did not expect his three favorite disciples to fall asleep during his agonies.

Sometimes when we sit alone and dejected, his loving countenance draws near to us and whispers, "Let not your heart be troubled; trust also in Me."

and disgraced from some cowardly desertion of the right, how that look upbraids us as he seems to say: "Could ye not watch with me one hour?" Every call of charity is really a call from him. There is not a struggling church that knocks at our heart, or a hungry beggar that knocks at our door for relief; there is not a lone widow that asks a pittance to warm her shivering frame, or a neglected child running in rags and recklessness through broken Sabbaths, but ever the same voice is saying to us, "Help them for my sake; inasmuch as ye do it to the least of these, ye do it unto me."

A poor laboring man, whom I had accidentally overpaid, came back to me and refunded the money, when I had no means of detecting the mistake. The man who might easily have robbed me got a great hold on my respect by that transaction, and I said to myself, "Ought I not as a Christian to be getting a hold on men's confidence by practicing the strictest rules of Bible honesty?"

The term steadfast means "seated," "settled," "firm," "sure," "established," "cast in form" like metal is cast in a foundry, "faithful," "unshaken," "immutable." Very important, very beautiful, and very essential qualities in the Christian character and life, and yet qualities often lacking.

As a matter of fact that our human nature is fallen. The Lord has a pretty hard time with a good many people to keep them from making shipwreck of their faith, and a good many do it in spite of him.

Think of this figure of water as an illustration of instability: Water takes the shape of its environment, and therefore all shapes. In frosty winter it is ice; heated sufficiently, it is steam. It stands in a column when forced into a standpipe or spreads out into a vast level, or pours down in a torrent, or falls over in a cascade or cataract when unobstructed.

So it is with unstable people. They are acted upon by every influence which touches them, controlled by their environment, "blown about by every wind of doctrine." In the revival they are boiling hot, and evaporate in steam; out of the revival they turn to ice.

Compared with unstable water, think of the exhaustless fountain, ever-flowing, unaffected by flood or drought. Or think of the massive mountain with its brow lifted aloft into heaven, resting upon its great base of hills, and foundations laid deep beneath the surface of

the earth, standing as it stood when Adam wandered sorrowfully from Paradise or the pure-minded Abel pastured his flocks, standing as it has stood while the generations have come and gone. Fierce wars, mighty revolutions, rising and falling civilizations have come and disappeared, but it has changed not. Storms have howled around it, tempests have tried to shake it in their arms, thunderbolts have broken over its head, the earthquake has buried cities at its base. Summer suns have blistered it, and the frost hammers have beaten upon it. The heavenly cloud-flocks have sailed over it. The generations of the forests have come and gone upon its sides, and timid flowers have bloomed and faded through countless centuries, but it has stood steadfast, immovable—type of what God would have us to be in our relations to him; the same in calm and storm, summer and winter, youth and age, in the revival and out of the revival—ever in our place, cast and settled in our faith and in the church, the kingdom of Jesus Christ.

There is, however, an immovability of death! And we must not mistake this for that of life. The bones of the dead in Chaldean tombs, Rawlinson tells us, lie just as they were placed 4,000 years ago. The bronze dish and ruler pottery have not moved out of their place. So with the dust of Agamemnon before Schliemann disturbed it—hand under head, kingly crown upon the brow! The jewelry and ornaments and bronzed swords have rested in tombs for ages. The dust of Remesee II. lay from the days of Moses undisturbed until ten or fifteen years ago, and that of his daughter, whose hands held the infant Moses when taken from the bullrushes. It is not such steadfastness as this that God wants in us, but that of life! That which meets force with force, defies outer influences and controls them. Not like the water controlled by its environment, nor the clay which takes the shape which the potter wills, but like the eagle which rises against the wind, bathes its plumage in the storm, cuffs the tempest with its wing, and sweeps upward with eye undaunted amidst lightning veins and huriling thunders, poles in midair, in spite of the tug-gings of gravitation, like a lamp let down from heaven, and calmly looks upon the earth beneath it unmoved, monarch of the ether, and the fields.

Steadfastness in activity. Immovability in exerted and sustained energy. Telling for life, building for the ages. The great cathedral at Cologne saw over eight hundred years from the time its foundation was laid until its topmost pinnacle was finished. Calmly, steadily, with one intent and purpose and plan, the work went on. So our Father would have us "to be steadfast, immovable always, abounding in the work of the Lord." Christian character needs this grace to-day, perhaps more than any other. "To patient faith the prize is sure," and there is no promise to any who fail to "overcome."—Rev. W. N. McElroy, D. D., in Northwestern Advocate.

As a matter of taste it is beneath contempt, and it exhausts the language of disgust among really genteel people. It is undisciplined. It is on the same plane with the dancing Indian chief, proud of his feathers and beads; only this, the Indian does not know better and does not try to have the account of his high jumps put in the paper. Charly should have a say here. Most of those people belong to the new rich and are ignorant, and know not that they are ill-bred and ill-mannered.

Does any creature suppose that the papers publish all this stuff for nothing? It is mostly a matter of fees and increased sales—motive all-sufficient. For undoubtedly most people rush after newboys selling these salty and illuminated editions. The potent inspiration of such writing and publication is cash—nothing more. And cash so easily leads conscience astray that most editors and publishers count themselves as benefactors of the people who are said to demand such stuff. Woe unto such people—editors, publishers, or readers! For all of them are weakening our civilization and leading us into the pits of Hercules and Pompeii.

The educational effect of such newspaper work is "evil, only evil, and that

and privacies which, in the feeling of cultivated people, stand for civilization."

The Outlook is right beyond all question. Such publications as most of our leading dailies indulge in, whether they describe weddings or births, crimes or hangings, breed flunkeyism and crime. Such things have display type and elaborate exaggerations because such prostitution of the press pays. But it is all coarse, ill-mannered, malodorous and shady through and through. That such writing should make our Nation stink in the nostrils of well-bred people abroad is not all of it, nor the worst of it. —It also stinks in the nostrils of well-bred people at home, who buy these papers solely to find the news that it is necessary to know. Most informed people care nothing for the editorials of such papers, because they have no respect for publishers or editors.

The worst of the sort of writing now under consideration is the vanity, envy and corruption it breeds in the homes of the people. It makes the very rich more arrogant and adds to the hatred of the poor. This plague of demoralization drifts to the humblest cabin of the poorest negro in the land.

Three daily papers I have looked through this morning—and they are among the best of their class—and each makes a contribution to a great and growing evil. Each one has about a page, profusely illustrated, with "Woman's Work," "Woman's World," or other such headings for variety, gossip, and whatever else concerns the superficial life of women. Now and then there is a partial redemption in showing us the face of a useful woman, noble in good deeds. In the Sunday editions the sensational papers excel in the publication of what can do nobody good and often does many harm. It is all of a sort, varied by the necessities of the papers and the events of the passing hour. Sometimes a wedding among the rich and fashionable—or among the fashionable but poor if the "consideration" is sufficient—affords an ample theme for cheap pictures and cheaper rhetoric. We have pictures and gowns of brides, description of wedding gifts, elaborate accounts of the bride's outfit—as if the reporters had inspected it all in the bride's apartments and been instructed what to say.

As a matter of taste it is beneath contempt, and it exhausts the language of disgust among really genteel people. It is undisciplined. It is on the same plane with the dancing Indian chief, proud of his feathers and beads; only this, the Indian does not know better and does not try to have the account of his high jumps put in the paper. Charly should have a say here. Most of those people belong to the new rich and are ignorant, and know not that they are ill-bred and ill-mannered.

Does any creature suppose that the papers publish all this stuff for nothing? It is mostly a matter of fees and increased sales—motive all-sufficient. For undoubtedly most people rush after newboys selling these salty and illuminated editions. The potent inspiration of such writing and publication is cash—nothing more. And cash so easily leads conscience astray that most editors and publishers count themselves as benefactors of the people who are said to demand such stuff. Woe unto such people—editors, publishers, or readers! For all of them are weakening our civilization and leading us into the pits of Hercules and Pompeii.

The educational effect of such newspaper work is "evil, only evil, and that

continually." It is all downward. It leads the people to believe that fashion, pleasure and the money that commands are the chief aims of human life. It breeds idolatry of money. It teaches a boy that a millionaire is better than a man; young women that it is better to marry an unprincipled scoundrel with millions in bank, without love, than an honest man who works for his living and would die for his wife. To every boy it says: "My son, get money, honestly if you can; however, get money." To girls: "Look out for rich lovers and don't fall in love with a poor man, though a born knight and a true saint."

But the cruelest effect of this notorious newspaper vice develops among the poor and middle classes. Such publications go everywhere and create discontent among those who cannot afford costly displays at either marriages or funerals. It puts them on a dead strain to imitate the ways of those who are at the top of fashion. Village and country girls read such things with insatiable hunger for the sort of life pictured to their imagination. They learn to hate the plainness of their homes and clothes. Heaven pity the honest poor man who chances to be the head of a home destroyed by the envy and vanity of his women folk! The girl infects her mother with desire of fine things for her spoiled daughter. The father is compelled to read or hear. He sees the danger and has chills of fear. The girl says, "Oh, father, is so old-fashioned; he don't know anything about it." As a rule he makes a hopeless fight. By and by he surrenders at discretion and with distraction. The girl marries her precious city dude, and there is great display and much ado about the "manly groom—a leader in his profession"—and the "lovely and accomplished bride," who cannot spell "door" and can not parse "The hen runs." The women had their show, bought with the proceeds of a mortgage on the farm or a lien on next year's crop; and his peace and rest come to him and his no more.

How such stimulus leads clerks to become embezzlers and thieves would require a page; but it is known of all men, who know anything, what becomes of young men who spend \$100 a month on a \$50 salary.—Zion's Herald.

Lord Kelvin's power of abstraction from all surroundings, becoming dead to what is near him and lost in intellectual processes, is quite extraordinary. He is never without his "tabula" in the shape of a well-known notebook of the kind, used by reporters, and which he carries in his pocket and produces at the most unexpected times. I have seen him when on a visit to a country house in a crowded drawing-room, with all the jabber of conversation going on in full flood, sitting with his notebook and filling page after page with intricate calculations, seeking the solution of some problem which awaited investigation.

Lord Kelvin can do this in railway carriages and in a storm at sea as calmly as in his library. He will get himself propped up in the corner of his cabin and set to work, and become so absorbed as to be unconscious that there has been a gale blowing while he was at work. And yet, if recalled to ordinary life by some passing questioner, his gentle face lights up with interest, when others, more self-conscious than he, would display irritation. Indeed, I never knew a man less self-conscious. He is absolutely without affectation of any thought of self-importance. He

and the Tinting Colors will afford her an opportunity to exercise her judgment and taste and secure the best and most durable paint. The brands shown in list are genuine. For colors use the NATIONAL LEAD Co.'s Pure White Lead Tinting Colors. No trouble to make or match a shade.

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will converse with a nobody in a manner so respectful and attentive as to make that nobody imagine himself that he has been delightfully interesting and even informing to Lord Kelvin. This arises from the simplicity and sweetness of a great nature.—Good Words.

LITERATURE AT HOME.

The question of literature at home thus becomes a very practical question. And it is especially worth talking about now, for a reason which I will try to make clear. It has happened in these later years, on account of several influences, that education even in the more intelligent families is not what it once was, and in the influx of foreign-born settlers we have a larger proportion of families than formerly in which there is no intellectual life. In education the State has undertaken to supplant the family, and the matter of the whole mental training of the young has been more and more turned over to the public school. The State is wholly inadequate to the work, for the reason that nothing can supply in tender years the place of a home intellectual atmosphere in the formation of the habits of children. If they are accustomed to see books, or to hear at table intelligent conversation about the world of men and things reported in books and periodicals and newspapers, they easily form a taste for going to the sources which will inform or interest or amuse them. They will not look upon reading as a task, but as the pleasure it is.—Charles Dudley Warner.

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Dear Prof. Williams: I read your communication to the Advocate (Texas) with very great pleasure. It shows that your services at the Southwestern have been creditable to yourself and greatly beneficial to the interests of the Southwestern University. As a friend of the school I thank you for your statement in the Advocate. Yours truly, ASA HOLT, Abilene, Texas, July 4, 1894.

I give Prof. Williams my unqualified indorsement. I. ALEXANDER. Mr. Phillips is a good man and has my unqualified indorsement. J. H. KIRKLAND, (Chancellor of Vanderbilt.)

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SUNDAY-SCHOOL DEPARTMENT.

Address all communications for Sunday-School Department to Rev. I. W. Clark, Sulphur Springs, Texas.

IT IS THE EMPTY WAGON THAT MAKES A GREAT NOISE.
★
YOU MAY WATCH THE MAN WHO boasts of his honesty, and disconcert the person who claims to be sinless.
★
THE PREACHER WHO CONFESSES HE can not conduct a revival ought to give place to some man who can.
★
A TALKING SUPERINTENDENT IS A chronic nuisance that needs to be abated.
★
GOOD SONGS FOR CHILDREN ARE gospel seed sown in good ground.
★
THE TEACHER WHO DOES NOT STUDY to know the lesson is a weakling that should be supplanted.
★
Third Quarter—Lesson 9, Aug. 30. ABSALOM'S DEFEAT AND DEATH. II SAM. 18:9-17.
Golden Text: The Lord knoweth the way of the righteous, but the way of the ungodly shall perish.—Psa. 136.
Absalom's rebellion is one of the darkest pictures in history, because it portrays the grief of a parent on account of the ungrateful conduct of his child. It deals with the family circle, and everyone who reads it can sympathize with David in his inconsolable grief. He had set his heart on this boy; his elegant form and prepossessing face won and captivated everyone who looked on him. David had hoped to enjoy the association and love of Absalom in his declining years, but the murder of his half brother, and his subsequent alienation from his father had culminated in open rebellion against the one who had given him all the prominence he enjoyed, and made him more than the common peasant by inherited royalty. Ingratitude is hateful even in a dog, for we instinctively think harshly towards the brute that does not respond to kindness and attention. But when the son of a loving father turns against him, and deliberately plans the ruin of his home, family and nation, there can be no apology offered to still the raging scorn of righteous indignation. Abithophel had been David's counselor, and, probably, no man has ever lived who was naturally

more gifted than he in looking into the future and anticipating the changing fortunes of a nation. He had never failed David in times of trouble, and his advice had always proven wise and opportune. Never had David been in so much need of a far-seeing counselor as when he left Jerusalem to flee from the advancing army of Absalom. He knew not what to do, or where to go, for no one knew who had gone with Absalom, or what spy awaited the opportunity to betray David's designs. Abithophel had betrayed him, and he feared now to trust even those who had always been his faithful friends. Despondent as he must have been, his soul was weighed down under two special burdens: his friends had forsaken him and his son had betrayed him. "Blow, blow, thou winter wind; Thou art not so unkind As man's ingratitude." These men who had grown on David's confidence, and had enjoyed the immunities of his favor, and feasted on the benefactions his generous nature had prompted, now came to confront him in battle, and to take part in one of the most glorious factions that ever disturbed the equilibrium of a nation's prosperity. The thought of trusted and tried friendships proving traitors, and the counselors of national affairs who stood before the throne to advise the king in the management of the interests of the greatest nation on earth, was appalling and enough to make David's heart sick and faint. "Freeze, freeze, thou winter sky; Thine art not like so nigh As benefits forgot." But the lance that penetrated to the core of David's heart was the conduct of Absalom: "How sharper than a serpent's tooth it is to have a thankless child." David is to confront the boy he raised, and his own flesh and bone is to join in mortal combat; the mind he used to train and inspire to noble deeds is to command the traitor band that may strike him down and despoil the State. "So the struck eagle stretched upon the plain, No more through rolling clouds to soar again. Viewed his own feather on the fatal dart, And winged the shaft that quivered in his heart; He nursed the pinion which impelled the steel; While the same plumage that had warmed his nest Drank the last life-drop of his bleeding breast." Absalom comes to Jerusalem to find his father gone, and Abithophel advises him to advance after David without delay, but God had sent David another counselor in the person of the shrewd Hushai, the Archite, who met David and was sent to Jerusalem to counteract the generalship of Abithophel. This man appealed to Absalom's vanity, and suggested that he wait until a mighty army had collected, and then march in great splendor to certain victory. "This caught the vain weakling, and gave David time to collect his friends and prepare for the coming battle. About three months after Absalom had assumed the throne, he met the army of David in the woods of Ephraim, in Mount Gilead; his army was much larger than David's, but much inferior in drill and courage. He had no tried companies that could be thrown into the breach to stand in the face of death, but those who went to Absalom were of that kind that boast in prosperity, but run in adversity. David's cohorts were like a storm wall, and, when they charged, it was like the ocean billows that sweep every craft from the sea, and only halt when breaking on the farthest shore. David divides his army into three divisions to prevent Absalom from concentrating his army; for being engaged in center and on both wings at once, he could not direct his attention to any one point. Absalom's men could not stand the shock of these veteran troops, and they fled in dismay, leaving the ambitious youth to make his escape. He was fleeing through the dense forest, and some how his neck caught in the limbs of a tree, probably in the fork of a limb, and his hair catching in the twigs held him fast until he was discovered by David's men, who passed by and reported the facts to Joab, who slew the youthful traitor, and thus ended the war; for, after Absalom's death, the followers returned to their homes to be loyal subjects to David, but it did not end the sorrow of David. The hearts of parents are too often torn up by foolish or ambitious children, and many a gray head bends to a premature grave because of the ingratitude of heartless children. To Sunday-Schools and Epworth Leagues of Waco District. The time is short. Please notify me at once what representation you expect to have in the conference to be held at Morrow Street Church September 1-3. We will entertain you right royally if you "get your name in the pot." JEROME DUNCAN. Waco, Texas. District League Conference. To the Pastors and Leaguers of the Waxahachie District. Please, without delay, send names of delegates to the district League Conference to R. B. Brewer, Itasca, Texas. You will greatly oblige by responding at once, saving us, and possibly yourselves, some embarrassment. R. A. ELLIS, Pastor. Horsemen and trainers are among the many who realize the benefits derived from the use of Ford's Extract on horses.

EPWORTH LEAGUE DEPARTMENT.

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CHRIST IS THE ENEMY OF EVERY man who gratifies pride or passion by deceiving the ignorant or oppressing the poor.
Be patient with the ignorant and those who have lacked moral training; teach them the truth. The plant that struggles on the bare rock needs not abuse, but soil.
Don't spend all your strength in training; get out and do something. Rescue the perishing.
THE plain teachings of God's Word are enough for salvation. Beware the man who sets up his opinions against them.
TOPIC FOR AUGUST: "THE REPROOFS OF CHRIST."
August 30: The Rebukes to the Scribes, Pharisees and Lawyers.— Luke 11:37-54.
Christ's rebukes to the classes of Jews were frequent and severe. There was constant antagonism between him and them, surprising when we consider that they were the highest in authority in the Church and the recognized teachers of religion, but a natural and necessary antagonism when we consider their perversion of the Scriptures, the consequent general decline of the nation in morals and religion, and the pride and self-righteous exclusiveness of those "who changed the truth of God into a lie." Christ's simplicity, his disregard of their traditions, his unrestrained association with the despised publicans and sinners, his clear discernment and exposure of their selfish motives, together with the fact of his wonderful popularity with the people, aroused their opposition and excited their envy; while he in turn did not spare them, but severely condemned the deceit and hypocrisy of these false teachers. This passage gives the account of an encounter with representatives of three classes who were closely allied to each other. The occasion was dining at the house of a Pharisee at which Jesus gave offense by his disregard of their custom of washing. This gave him opportunity for—
The Rebuke to the Pharisees.—Vs. 29-44.
For senseless ceremonies.—Vs. 39-40.
For scrupulous attention to trifles while neglecting weightier matters.—Vs. 42.
For their self-importance.—Vs. 43.
For their hypocrisy, like graves, beautiful without, but unclean within.—Vs. 44.
Christ taught the Pharisees and teaches us that while the forms and ceremonies of religion are right in their place, they are worth absolutely nothing without inward purity, the love of God, judgment and charity.
The Pharisees were a religious party who were strict observers of rites and ceremonies, placing the traditions of the elders on an equal footing with the Scriptures. They were exclusive, formal, self-righteous, and affected great sanctity.
The Rebuke to the Lawyers.—Vs. 45-52.
These were probably the same as the Scribes. They were learned men who devoted themselves to the study and interpretation of the law. Christ's rebuke to them was even more severe than to the Pharisees.
(1) For burdening the people with requirements unnecessary and unscriptural.—Vs. 46.
They were the authors of the many interpretations and glosses which Christ condemned under the name of traditions.
(2) For being partakers of the guilt of those who killed the prophets.—Vs. 47-51.
By disregarding the messages from God sent through the prophets, and setting up in their stead the traditions of men, they consented unto the deeds of those who rejected the message and slew the messengers.
(3) For keeping the people in ignorance.—Vs. 52.
To sustain their profession, they had to make a great mystery of the meaning of the law. Though it was largely plain enough, it would have struck away all of their privileges and profits to have left such an impression on the common people. Hence they took the law into their own special keeping, and interpreted it for the people as they pleased.
Christ had pity for the erring, and pardon for the penitent sinner, but for these religious teachers who kept the people in ignorance of the truth, that they might oppress them and gratify their pride and selfishness, he had only severest censure and condemnation.
Christ is the enemy of whatever enslaves men, or keeps them from the truth which will make them free.
References: Matt. 23:1-33, Mark 12:38-40, Luke 20:45-47.

Notice, Third Vice-Presidents. Will the Third Vice-Presidents of each district of the Northwest Texas Conference please send me his or her name and address? If there is not such an officer, will the District Secretary send name and address. I desire to get in touch with the work over the various districts. Be prompt in this matter. Will the presiding elder see that this has attention? Address—Miss N. G. ROLLINS, Third Vice-Pres. N. W. T. Con. Abilene, Texas.
Charity and Help Department. The following is a practical plan by which the Charity and Help Department of the Orange Epworth League is conducted: After the election of officers in April, the council met and divided the League into three committees, every member being placed on the committee whose work was best suited to him. Then I, the Second Vice-President, divided my department into sub-committees to work under the following heads: To visit non-Church goers and strangers and to invite them to attend Church. To get children to go to Sunday-school. To get young people, and especially strangers, to take an interest in the League and to attend the meetings. To make strangers feel welcome in our Church and to pay special attention to all the old people. The whole League, and particularly this department, is exhorted to look out for the sick and destitute; for it is a fact that we have to hunt up the worthy ones who are in need, for the other kind generally, in some way, inform you. After having assigned the members of this department to their several committees, I informed each one what his respective line of work was, impressing him with the responsibility of it. My committee meets me every fourth Sunday evening (just after the meeting for the study of the topic card) to report the past month's work to me. Then I make my monthly report from their report. I will give you the first report to show how this plan works. Report of the Charity and Help Committee for the month of May, 1896. To the members of the Orange Epworth League. Dear Leaguers: There were not any calls on the treasury this month through this department. Neither has there been very much sickness. Nevertheless, twelve visits to the sick were made. While there has not been very much work on those lines, this department has not been idle. Our Leaguers have been speaking good words about the League and invited at least twelve young people to attend our meetings. Consequently eight names have been presented for membership; six non-Church-goers were invited to attend Church; ten children have been invited to attend Sunday-school; a cordial welcome was extended to four strangers in our Church. May every Leaguer be ever on the alert for every opportunity to serve our God through this department. Yours in the work, MISS MAYE GRESHAM, Second Vice-President. Orange, Texas. League Organized. Organized an Epworth League Sunday afternoon with twenty members. Officers were elected as follows: President, Prof. R. O. Allen; First Vice-President, T. W. Beyer; Second Vice-President, Mrs. Lena Stephenson; Third Vice-President, Mrs. W. L. Dean; Secretary, Miss Holland Park; Treasurer, J. M. Brownlee. Prospects good. B. J. GUESS. Madisonville, Texas. WACO DISTRICT SUNDAY-SCHOOL AND LEAGUE CONFERENCE, MORROW STREET, WACO, SEPT. 1-3. PROGRAMME. Tuesday, Sept. 1—8:30 p. m., sermon, C. V. Oswald. Wednesday—8:30 a. m., prayer and praise service; Rev. W. Dickinson, leader; 9 a. m., organization; 9:10 a. m., "A Century of Sunday-school Work," W. J. Barcus; 9:30 a. m., "The Sunday-school's Place in the Church," Rev. W. L. Nelms; 10 a. m., "A Superintendent's Idea of What a Pastor Ought to be to the Sunday-school," Ed McCullough, Jr.; 10:15 a. m., "A Pastor's Idea of What a Superintendent Ought to be," Rev. G. S. Clark; 10:30 a. m., general discussion; 11 a. m., "The Work of the Sunday-school Upon Supplementary to Home Training," J. M. Dunn; 11:15, general discussion and question box; 2:15 p. m., prayer and praise service, Rev. J. A. Wallace; 2:30 p. m., "Who Ought to Teach in the Sunday-school?" Rev. S. C. Littlepage; 2:45 p. m., "A Teacher's Preparation for Teaching," Mrs. J. R. Powell; 3 p. m., discussion; 3:15 p. m., "How Can We Get Our Pupils to Prepare the Lessons?" Mrs. J. A. Fouts; 3:30 p. m., discussion; 3:45 p. m., "The Infant Class and Its Teacher," Mrs. D. Holvey; 4 a. m., election of officers; 8:30 p. m., "The Sunday-school and Missions," Rev. Z. B. McGinnis; 8:45 p. m., "The Obligation of the Sunday-school to Instruct Our Children in the Doctrines and Discipline of Our Church," Rev. S. J. Vaughan, Rev. W. H. Terry. Thursday (League day)—8:30 a. m., prayer and praise service, Rev. J. P. Callaway; 8:45 a. m., organization; 9 a. m., "What Has the League Accomplished Up to Date?" Rev. S. J.

Rucker, Jr.; 9:15 a. m., "The Relative Importance of the Three Departments of League Work," Devotional, M. R. T. Davis; Charity and Help, Miss Beth Foster; Literary, G. W. Kinchloe; 9:45 a. m., discussion; 10 a. m., "Attitude of Leaguers Toward Wordly Amusements," R. E. Goodrich; Miss Florence True; 10:30 a. m., "How Can the League Reach the Great Mass of Unreached Young People Both in and Out of the Church?" Miss Sallie Hartigan, G. W. Barcus; 11 a. m., sermon, Rev. C. N. X. Ferguson; 2:15 p. m., prayer, C. N. X. Ferguson; 2:30 p. m., "The Mutual Relation of League and Pastor," W. S. Lewis, J. H. Stewart; 3 p. m., "Leaguers in the Country," Rev. J. H. Wiseman, J. L. Spear; 3:30 p. m., discussion; 3:45 p. m., "What Are the Dangers, if Any, Which Threaten the Success of the League?" Rev. J. Duncan, R. A. Hanrick; 4:15 p. m., election of officers; 8:15 p. m., prayer and praise service; 8:30 p. m., "Social Features of the League," A. J. Kinchannon, Miss Georgia Barnes; 9 p. m., "Kind of Singing We Should Have in the League," E. P. Hassler; 9:10 p. m., "How Can We Get the Leaguers to Sing?" Mrs. M. E. Bullock; 9:20 p. m., "Revival of Congregational Singing in the Obligations of the League," J. CAMPBELL, W. L. NELMS, J. M. DUNN, W. J. BARCUS, Committee. How We Have Succeeded in Our Literary Department. A paper read before the North Texas League Conference at Sherman by Miss Daisy Cullum, of Dallas. In the formation of the Literary Department of the Epworth League its promoters responded to an urgent need for an increased activity on the part of the young people of our Church, coupled with a desire for a higher degree of Christian intelligence, and each year will but prove the wisdom of the undertaking. Plashing in upon our membership as did the Epworth League only a few short years ago, with all of its departments to inaugurate, it cannot be expected that any one feature of the work would attain perfection in so short a time, and though our ascent has but barely begun, yet our feet have been firmly planted, the foundation is secure, and each year will attest a higher degree of success. In discussing this important branch of League work we shall not attempt to discuss the Literary Department of the League in general, because we are not thoroughly acquainted with its workings, and because we believe that the committee which assigned our subject did not intend that it should be treated that way. Also, we shall forego any speculations upon untrod theories of what might be done or upon our idea of what ought to be done, and shall be content with a practical recital of the course adopted by our League, trusting that the lessons we have learned by the hard master—experience—may be of some service to other Leaguers. "How we have succeeded" might be construed in either of two ways—how well, or to what measure of success have we attained; or how, by what process have we succeeded? In answer to the first proposition we will say that if we have been successful in any department of League work, it is this: In the four years since our young people were organized into a League, they have made a systematic study of the Church Discipline from cover to cover; have learned the history of our Church, or her timely origin, her wonderful growth and the grand work that she has accomplished; have acquainted themselves with her gifted founder, and the model home in which he was trained, and from which this society takes its name; have become familiar with her brave pioneers—the men who braved alike the bleak winds of New England and the malarial swamps of Florida preaching as did John in the wilderness, "Repent, for the kingdom of God is at hand;" have looked into the causes which led up to the division of the Church North and South; have learned something of our educational institutions and many other things which intelligent Methodists should know; they have studied our hymn book, and its prominent authors and composers; they have as a body read and discussed a great number of volumes of standard literature—in short, they have almost entirely revolutionized the social amusements and the reading of our community. As to how we have accomplished these ends, which is the more important part of the question, we will endeavor in as plain a manner as possible to give you our methods. Early in our Epworth career we arranged a system for our Literary Meetings which we have never seen fit to change. We have always held a "study" meeting each Friday night at the residence of some member, and a literary and musical programme in connection with business meeting once a month at the church. Of these, the weekly meeting is the most difficult to manage successfully, and is the one from which we get the most good. We try and make it as informal and homelike as we can. When it is time to begin the evening lesson the Third Vice-President, or one of the committee, calls the League to order and invites some member to lead in prayer. The study is usually conducted after the manner of the Chautauqua round ta-

ble, though we vary the order of the lesson to suit the subject in hand. For instance, while studying the Discipline, all were provided with books and studied them as regular school text-books. The greatest difficulty we have found in this feature of the work is to maintain the interest and the attendance. A book that will interest some will tire others. There is a certain portion of the membership who are easily interested in any good subject; there are others who desire to work and to improve themselves, but whose minds do not readily take hold of a subject of a heavy character. Then there is an element who are out for pleasure only, and who are hard to interest in anything instructive. We wish to make the meetings beneficial and at the same time attractive to all of the young people. To do this we have found it well to allow a small part of each evening to social enjoyment. This not only improves the attendance, but it also gives us an opportunity to ingratiate the League into the sympathy of the households of the community. For the same reasons we find it necessary to exercise care in the selection of books to read and subjects to discuss at these meetings. A book which would suit some Leaguers would kill the Literary Department of ours. When reading a book calculated to tire some we try to introduce in connection with it some bright, catchy papers. We never study two hard books in succession, but always sandwich a heavy one between two of a lighter or more entertaining character. For instance, "McTear's History of Methodism" is long, and to some grew irksome. While reading it we interspersed it with evenings devoted to original papers and discussions upon prominent characters and events. One with the pioneers of Methodism in America; another with the division of the Church, its causes and effects; another with the hymn book. This proved to be a very delightful evening, and we suggest that you try it. We opened by singing hymn No. 1, then we had papers and talks upon Watts, Wesley, Fanny Crosby and other prominent hymnists. One member recited a hymn, another sang one as a solo, another read her favorite hymn, another wrote a criticism of "Jesus, I My Cross Have Taken." We were nicely entertained and went away more in love with the old hymn book than ever before. We have read aloud a great many books, each member reading a few paragraphs, and thus all have the benefit of reading in public. Among those we will mention as being especially interesting and helpful to our Leaguers; Ruskin's "Sesame and Lilies," Har- rison's "Our New Building," Broadus' "Jesus of Nazareth," "Life of Lovick Pierce," and last, but by no means least, "Irving's Sketch Book." This work, so rich in literary gems, so inspiring in its tone, with its refined humor, its touching pathos, its beautiful realistic descriptions, its quaint legends, our Leaguers were loth to leave. Young people whom we had never before been able to interest read and appreciated the Sketch Book. We read a book of short sketches and biographies of American authors from the colonial period to the present time, from which we learned a great deal. As each book is completed members are appointed to write reviews of same, which compel them to think upon what has been read, and affords them splendid practice. We spent a good evening each with Longfellow, Bryant, Whittier, Lowell and Tennyson. We handled them in this way: Taking Longfellow, one member wrote a biography, another a paper upon his early poems. A young man of poetic turn read a parody of his own composition upon "Minnahaha's" fishing, which was laughable and enlivened the meeting very much. Select short poems were read and recited, and so on with each of the poets mentioned. We attempted to read and discuss "In Memoriam," but found it too hard for our membership. We also began to read some of Shakespeare's dramas in character, but soon found that they were hardly suitable for Epworth League studies. Another book out of which we derived a great deal was Holland's "Bitter-Sweet." We read it by characters, and so absorbing was the interest taken in it that nearly every member purchased a copy, and the young lady who read the part of "Ruth" has never lost the nickname. One young man who, through mistake, was assigned a character which did not occur in the poem, remarked that he had read it through and could not find his part, but was well rewarded for his trouble. So much for the weekly meetings. While we do not accomplish so much at the monthly meeting, it is through

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It that we come in touch with the public. It is to the weekly meeting what a commencement exhibition is to a school. The following order is always observed: Devotional exercises; reading of minutes; rendering of programme, consisting of music, essays, readings, recitations and our League paper, which we consider an important factor in this work. It contains items of information upon young people's societies in general and the Epworth League in particular, interspersed with spley selections, etc. If you have no League paper, try it. Following this come reports of officers and regular business. These, in the main, are our methods. We do not presume that they are superior to those employed by other Leagues, but being assigned this subject we knew of no more practical way of treating it. Whatever success to which we have attained in the Literary Department is due not only to these, but to a wide-awake, efficient and consecrated Third Vice-President and committee. If allowable, we would close this paper with a few suggestions in regard to this committee. Upon it depends the success of the work. Each member should realize fully the responsibility of the position. The committee should come together often and give time, thought and prayer to their work; they should have all lessons and programmes arranged in advance; they should know what is in a book before they prescribe it for the League; they should observe closely the effect of the work upon every member, and plan accordingly; they should be, as far as possible, personally popular with the League; they should put their heart and mind into the work; they should advise with the pastor, and lastly, should ever bear in mind that the Epworth League is a religious and a Methodist society.
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The TEXAS is one of the very best of the family of Advocates. I usually read it first. Pierce's editorials are as fine as I ever read. There is not a poor column in the paper.

Pierce City, Mo. **L. B. ELLIS.**

We have thoroughly tested your \$22 Sewing Machine ordered several months ago. My wife is a Presbyterian of the Old School, but this Machine has done more toward making a Methodist of her than myself or the W. P. and H. M. Society. Her mother has a \$60 machine which she will dispose of in order to get one like it. My wife will not get a bicycle now. Yours truly, **WESLEY PEACOCK.**
San Antonio, Texas, Aug. 11.

The ADVOCATE is in great favor with all who read it. A staunch layman of a very high order of intelligence said to me: "The editorial every week is worth the price of the paper."
J. C. CARR.
Daingerfield, Texas.

Unanswered Letters.

- Aug. 13 - J. D. Huggins, has attention. C. E. Statham, sub. Chas. W. Irvin, sub. S. E. Burkhead, sub. W. F. Graves, changes. Jerome Duncan, has attention. J. Harrison, sub. J. W. Sims, sub. Nor Harris, sub.
- Aug. 15, 17 - J. R. B. Hall, sub. E. H. Casey, sub. A. A. Wagner, has attention. J. J. Franks, sub and change. P. C. Archer, sub. B. F. Badgett, sub. S. W. Miller, has attention. G. E. Sandel, sub. S. R. Hay, sub.
- Aug. 18 - Chas. Davis, sub. J. B. Turrentine, sub. A. C. Benson, sub. W. J. Lemons, sub. G. J. Irvin, sub at half price.
- Aug. 19 - W. H. Killough, sub. Horace Bishop, sub. R. F. Byrd, sub. R. B. Young, sub. G. M. Gardner, sub and trial sub. J. W. Horn, sub. W. A. Bowen, has attention. Morris Evans, sub.

THE JOINT BOARD OF PUBLICATION OF THE TEXAS CHRISTIAN ADVOCATE

will meet at the Advocate Office, in Dallas, Texas, at 9 a. m., Wednesday, October 21, 1896.

JOHN H. LEAN, President.

A GREAT EVENT.

On or about September 15th, between Hillsboro and Waco, a great event will take place, viz: a head-end collision between two locomotives of the Missouri, Kansas and Texas system. The object of this costly experiment is to afford experts an opportunity to make such observations as may be useful to the science and art of railroad engineering in the future. The experiment will no doubt result in the modification of both engines and cars, thus affording additional securities for life and property. This is certainly an extraordinary enterprise

and the M. K. and T. system is to be congratulated upon its progressive spirit. A vast crowd will attend, and the occasion will prove the sensation of the year.

FROM EUREKA SPRINGS.

"To him who, in the love of Nature, holds communion with her visible forms, she speaks a various language."

Not to quote further from Bryant, to one in sympathy with her, Nature sweeps the gamut of the human heart, from the low-murmuring, deep-toned music of her placid moods to the crashing convulsions of her destructive rage. Whoever visits Eureka Springs and fails to cross East Mountain and wend his way down the footpath into the deep gorge beyond, where the Minchaha Spring has pattered a ceaseless, laughing chorus of praise to God ever since the mighty forces of the Creator in Nature upheaved these mountains and grooved out these gorges, misses the most lovely spot in all this region. Equipped as usual in these rambles, plus a simple lunch, the writer is here alone for the day. The overhanging cliffs are here for shelter alike from sun and storm; the leaves of the forest in the gorge down to the right have already begun to put on their autumnal golden and blood-splashed hues; the pine-crested mountain across the gorge there in front rises abruptly several hundred feet; a gentle breeze is disturbing the slumber of the forest, calling forth alternately the swelling and dying music of the wind; a woodman's ax away up the mountain side in the rear is feebly waking the echoes; a mother partridge, alive with the maternal instinct, is piping to her scattered brood on the ledge overhead, while the spring itself gently keeps up its ceaseless monotonous as it flows out from the cliff, falling a distance of about ten feet in fifty tiny streamlets on the rock beneath, beyond a recess in the rock wall in the rear about the same distance in depth as the waterfall in height. This gorge is the home of solitude, being but seldom visited. It is not a matter of wonder that the imaginative Greeks, upon whom the light of revelation had not broken, peopled their mountains and dells and waters with satyrs and dryads and naiads. Divinity is all astr here, making the susceptible soul glad with the August presence, while the worshiper involuntarily prostrates himself in adoration before Him who "setteth the mountains fast, being girded with power."

I turn to the Book, and the Epistle of James is the study, as it has been for some days past. What of this Epistle? "Much every way." The question is not large for a full answer here. Eusebius places it among the Antilegomena or books of the New Testament of doubtful canonicity; that is, as he explains himself, it is one of the books that had not from the beginning been received by all the Churches everywhere as canonical. Its canonicity has been called in question by an occasional critic through the centuries since Eusebius wrote; but the consensus, with these few exceptions of canonists, is overwhelmingly in favor of its genuineness. Martin Luther, who seems not to have caught its spirit and designs, set it aside, calling it "an epistle of straw." It was his wont to apply to every writing, as the crucial test of its value, his doctrine of justification by faith alone in the semi-Antinomian sense of the imputation to the believer of the righteousness of Christ; and conceiving that St. James contradicts St. Paul, he condemned this Epistle as spurious, and the practice of some of his followers of a later age than St. James. But does St. James contradict St. Paul? By no means. One of the canons of criticism is, that time, place and the intention of a writer must be brought to bear in the interpretation of his writing. St. Paul's Epistle to the Romans, in which he treats at large the doctrine in question, is confessedly doctrinal, setting forth to readers who were masters of the principles of jurisprudence the law of pardon. Pardon is an act of sovereign prerogative. Law knows nothing of pardon, but only justice, and to harmonize with law pardon must be so extended as to meet the ends to which justice looks in the future obedience and loyalty of the pardoned. The scheme of pardon presented in this gospel of Christ, St. Paul shows, meets all the conditions of the problem by making anew the pardoned, and putting into him the spirit and power of future obedience. This, in brief, is St. Paul's thesis. St. James' object in writing was quite different from that of St. Paul's. He wrote for the benefit of the "twelve tribes of the dispersion," Israelites scattered through the Gentile world, who had embraced Christ. St. Paul's readers were such as would be expected to bring to bear on the gospel scheme of pardon the accepted axioms of law. St. James' readers were such as were not familiar with Roman law, but who had accepted Christ believing, and needed to be taught how to apply the teaching of Christ practically. St. Paul holds that we are justified—pardoned—by faith only; St. James says to those professing faith that obedience justifies—proves to be genuine—their faith. St. Paul's doctrine may be pressed by the unwary into all the excesses and immoralities of Antinomianism. St. James, as if by design, brings forward the antidote to this heresy. In a word, putting it in the concrete, St. Paul teaches that Abraham was justified—pardoned—by faith without works. St. James teaches that the genuineness of Abraham's faith and the reality of his pardon is proven—justified—by his obedience. In this sense he

was justified by works. The outcome of it all is that these two apostles wrote upon different subjects, and used the term "justified" in different senses, but on the doctrine of pardon and the necessity of obedience or "works" they are in perfect harmony.

Much use has been made of the Epistle of St. James by the school of so-called Christian writers known as the Tubingen School, who deny the essential divinity of Christ, and rule out the supernatural element in Christianity. The assumption is that two systems of thought, widely different and in essential hostile, emerged during the apostolic age—one called the Pauline and the other the Petrine school; the Epistle of James having been written in the interest of the latter in the post-apostolic age, and that orthodox Christianity is the outcome of a compromise in a succeeding age to the apostolic between these conflicting schools. The only foundation of this theory in the New Testament is the incident down at Antioch, when St. Paul rebuked Peter for his dissimulation in refusing fellowship with Gentile converts under pressure of the presence of brethren from James at Jerusalem, and the fact that Judaizing teachers were abroad in St. Paul's day. That the teaching of these false brethren crystallized at an early day in the heresy of Ebionism is matter of Church history; but that there were such widespread antagonisms, reactions and compromises as the above mentioned writers assume is not sustained by any fair interpretation of the New Testament; and nothing in the Epistles of Ignatius and Polycarp, the fragments extant of Papias, Hegesippus, Melito or the writings of Justin Martyr, Irenaeus, or any other apostolic or early post-apostolic writer, can be fairly pressed into such service.

As a didactic circular letter to all Christians in all ages, written for a purpose eminently practical, the Epistle of James is invaluable. There is not in the same space, the Sermon on the Mount excepted, in the New Testament, grouped in such condensed form, yet with perspicuity and sufficient elaboration and illustration so full a presentation of the rules of conduct necessary to godly living. The writer was fully imbued with the teaching of Christ as set forth in the synoptical gospels. While the quotations from these gospels are few, if indeed there are any quotations, the coincidences are so frequent that one can not help seeing that the words of the Master incarnated themselves in the disciple.

While penciling these lines almost suddenly the heavens have grown dark, and a cyclonic lightning storm strikes as it passes, followed almost instantly by a concussion that jars the mountain side. The bolt seemed to strike within a hundred yards or less of where I sit. Then flash after flash in quick succession: peal upon peal from the most deluging sheets; the rushing mountain torrents, leaping from crag to base; hail keeping its pelted accompaniment; the wind surging now up, now down the gorge in almost cyclonic fury. Meanwhile this scribe sits calmly under the cover of his sheltering rock, watching with thrilling delight and awe the effect of the surging and conflicting forces set free in nature all around him with a sense of security as perfect as that of an infant resting on the bosom of its mother. O it is glorious! My Father is abroad on the wings of the tempest! Soul, fall prostrate and adore! Ah! tempests of another kind—sometimes sweep down over the soul. Temptations surge as a whirlwind; misfortune strikes like a bolt from the clouds; death comes like the dense, shadowy curtain that so darkens this retreat here as to render these lines scarcely legible and leaves us lonely; friends turn away from our clinging hearts, and leave the benumbing chillness, like this hail, of a baptism of ice. Oh! in such tempests we can "cling to the Rock" as I do here! Above the storm-clouds is perpetual sunlight and rest. Thank God I can truthfully claim that realm as my home. **E. S. SMITH.**

DISTRICT CONFERENCES.

CALVERT DISTRICT.

The fourteenth annual session of the Calvert District Conference assembled in Reagan July 9. The presiding elder, Rev. J. B. Cochran, presided.

Your reporter and J. D. Stell were chosen to do service as Secretaries.

By motion it was decided to transact the business of the conference through committees, to be appointed by the Chair.

All of the charges, save two or three, were represented by their pastors on the conference floor. The reports were encouraging. The district is moving up along all lines, but still recognizes that there is room on top.

The Southwestern University was represented by Rev. W. M. Hayes and the presiding elder, who said some strong words for our central institution very much on his heart.

Bro. W. H. Vaughan was there, making the people open their fountain of tears, and, what is better, their pocket-books to the amount of \$56.45.

The Woman's Work, in its various branches, was well represented by Mrs. S. Philpott, Mrs. W. I. Pardum and Miss Kate Higginbotham. In connection with Miss Kate's report, on the P. and H. M. S. the Chair appointed Bro. W. W. Horner to address the conference on "Church Extension and Parsonage Building." After the ad-

resses by Sister Philpott and Pardum on "Woman's Work in Missions," the presiding elder had Bro. Solomon to speak on the cause of missions, and his words were appreciated by all and will bear fruit.

A. McDonald and G. W. Davis were licensed to preach, and Bro. Davis was also recommended to the Annual Conference for admission on trial.

The following local preachers had their licenses renewed: D. K. Compton, Smith Moore, W. C. Heart, D. A. Bird, H. T. Brooks, E. F. Walker, G. W. Trotter, R. S. Houston, J. S. Powell, T. J. Paine and W. T. Stanford.

Delegates to the Annual Conference are: T. J. Paine, J. D. Stell, J. E. Crawford and I. N. Crouch; alternates, J. M. Foster and T. L. Lummus.

Franklin was chosen as the place for next meeting.

By a rising vote the following resolutions of thanks were adopted: To the people of Reagan for their kind hospitality; to the presiding elder for his wise and just rulings and his pre-eminence in general and for the conference programme, which has been so interesting and profitable.

The reports from all of the committees were well-gotten up and elicited the undivided interest of the conference. All of the proceedings were perfectly harmonious, notwithstanding the intense interest and frequent discussion. All discussion appeared to be for the explicating of the truth, and not merely for carrying a point. Many said it was the best conference they ever attended.

The religious feature was stressed. There was preaching three times a day, and the last service ended with the sacrament of the Lord's Supper administered by Dr. Philpott. Besides the preaching by our pastors of the district, we had excellent sermons by the following visiting brethren: W. Woodton, W. M. Hayes, W. H. Vaughan and E. W. Solomon.

Bro. Phair deserves special mention and commendation for the manner in which he cared for us. For some one to care for all of the wants of a conference, from the minutest detail to the most important features, I commend Geo. H. Phair.

J. KILGORE, Secretary.

ABLENE DISTRICT.

The most spiritual and successful District Conference ever attended by this writer was the one just closed at Abilene, Texas.

The presiding elder, M. K. Little, has certainly proven himself a man of marked ability—one who is abreast of the times and one fully alive to the various interests of the Church. The district is in fine condition. It is surely gratifying to Bro. Little to observe the progress and success of his efforts.

The pastors stand by their presiding elder with a devotion akin to filial affection, and prove by such loyalty the confidence they have in him as a wise and prudent presiding elder. As for the preachers, a more consecrated, a truer band of itinerants is rarely seen assembled upon a conference floor. They are true and tried. It is the first time within my knowledge that every pastor in the district was present to give his personal report concerning his work.

A great number of delegates and visitors were in attendance, while the citizens of Abilene thronged the auditorium of the church at each session of the conference.

The business of the conference was dispatched with ease and alacrity, carrying into effect a well-planned programme, previously arranged by the scholarly pastor, E. D. Moutzon, and the presiding elder.

From the various reports it was developed that a general advancement had been made in the year's work in the different departments—in the Sunday-schools, in the prayer-meetings, in the Epworth Leagues, and, in fact, no interest of the Church had been neglected.

The great success of the district is doubtless attributable largely to the methods originated by the presiding elder to keep in touch with his preachers. One of these I here give: The pastor of each charge is required to notify the presiding elder by letter each Monday morning of the nature and scope of his work the preceding week. Thus it will be seen by Wednesday of every week the presiding elder is in possession of facts concerning his district which he can inspect in its different phases, and understands just how to direct his own movements. This has proven a wonderful success in bringing about a close relation between pastor and elder.

In the conference room was always to be seen the face of our honored and beloved Col. Aea Hall, and his words of encouragement, his spirit of consecration and zeal, his counsel of wisdom were a blessing to all, and his words fell upon us "As an evening's benediction that follows after prayer."

Among the distinguished visitors were Dr. Jno. H. McLean, Regent of the Southwestern University, and Rev. R. C. Armstrong, pastor of Weatherford Station.

Dr. McLean, on Friday, at 11 o'clock, addressed the conference and a large concourse of citizens on the subject of education. His address was practical, logical, forcible, instructive and entertaining. He spoke of the Georgetown University in terms of highest praise as an educational plant, as an institution of high moral worth, and a college

in which young men and women of Texas could obtain the most complete instruction from men inferior to none in educational circles. To which every Methodist present, and many others, could most heartily assent. Dr. McLean's speech was a telling one, which gave to the people a knowledge of Methodist institutions before not so fully known.

Bro. Armstrong spoke in behalf of Weatherford College, and he placed in a clear light the advantages offered by this most excellent institution, under the wise management of President D. S. Switzer and his able faculty.

The conference adjourned Saturday evening, and each member and visitor, after enjoying the services of the Sabbath, early Monday morning started for his home and work, feeling that he had derived great benefits by attending a gathering so fraught with interest in which all are deeply interested.

Never did a people show a more generous spirit than was exhibited by the inhabitants of Abilene in entertaining the delegates and members of the conference. By members of the conference and by visitors the occasion will be remembered with pleasant remembrances which will not soon be effaced.

THE SECRETARY.
Baird, Texas, 1896.

BEAUMONT DISTRICT.

The Beaumont District Conference met in the town of Orange July 23, and consumed three full days in the transaction of the business of this body. Rev. Wm. A. Sampey, presiding elder, was in the chair and presided with his usual dignity. Suffice it to say that this presiding elder knows how to run a District Conference.

The following pastors were present: W. W. Watts, Beaumont Station; W. T. Burch, Orange Station; O. A. Shook, Liberty Circuit; J. A. Harvey, Jasper Station; Julian Woodson, Jasper Circuit; J. F. Johnson, Newton Circuit; S. E. Wilson, Woodville Circuit; Jno. L. Williams, Leggett Circuit; J. T. McClure, Livingston Circuit.

The pastors of the Colmesnell Circuit, Kountze Circuit, Burkeville Circuit and Beaumont and Sabine Pass Mission were absent.

This Conference was a harmonious one and one of the best we have had in this District, we are told.

Many resolutions, touching the vital interests of the Church and its work, were introduced and discussed before this body.

Strong resolutions upon missions, education and other interests were offered commending our Texas Christian Advocate, endorsing the literary and mechanical features of the paper.

"Uncle Dick" (Rev. R. W. Thompson) was present and represented the Orphan's Home in a strong sermon. Of course he took a collection, which, in money and subscription, amounted to about one hundred dollars.

The Conference in resolution decided the Orphan's Home ought to be moved to the country; that it would be cheaper to raise this Methodist family in the country. (We wish to say that we are opposed to moving this institution away from Waco at all. It is centrally located. Now let the Church build more room and let's fill this home to overflowing.)

Two persons were licensed to preach the gospel; four were recommended for orders—three for deacons and one for elders' orders.

Prof. E. R. Williams, President of Alexander Collegiate Institute, was present and made a fine speech upon education and a fine impression upon the Conference.

The next District Conference goes to Beaumont, Texas.

JOHN L. WILLIAMS.

NOTES.

The preaching was of the strongest kind.

This Conference was a spiritual one.

The presiding elder knows how to train young itinerants, and he knows how to preach them, too.

Bro. Kelly, our East Texas Conference Epworth League President, was on hand and organized a District League and delivered a fine speech. Beaumont District is ready to vote him a second term in office.

The ladies of W. P. and H. M. Society rendered a nice programme during the conference.

The little "Bee Bees Society" at Orange captured our preacher and delegate. God bless Sister Lachem and her society.

Burch gave everybody the best home, and Orange treated us royally.

and will, we think, capture several pupils.

Reports from the preachers showed their charges to be in fair condition spiritually, though not many meetings held as yet, still all are hopeful of an abundant harvest during the year. Orange is about the best place we have found save our own charge. A more zealous, religious people we seldom find. Bro. Burch's labors are being felt in the community. Believe he is getting to be as popular with his people as he ever was with the Union Telegraph Company. Nearly every preacher had the privilege of preaching, and such a privilege to such a people was a privilege indeed. But the zenith was not reached till Sunday morning, when a love-feast brought to our hearts happiness and joy—testimonials of love flaming up like waters from a pure fountain. It was good to be there. After this came a sermon by Uncle Dick Thompson. It was full of the Spirit and made a lasting impression upon the hearts of the people, arousing them to nobler efforts to help poor, helpless children. A collection was taken, amounting to about one hundred dollars. We hardly think the orphans will suffer as long as Uncle Dick is able to rustle.

But to retrocede a little will speak of the meeting and noble work done by the W. P. H. M. S. They merit the hearty sympathy and co-operation of every pastor.

On Sunday evening was an excellent programme by the Epworth League. Talks, essays, recitations, interspersed with good music, made it an enjoyable occasion to all present. Space forbids us to tell of the noble work done by Sister Lachem and the little "Burdens Bearers."

God bless these children and their faithful leader.

The services closed with a lecture by Bro. Kelley, of Longview, and it was in every way fitting for the occasion.

After partaking the elements of the Lord's Supper, hearing many words of praise from the Epworth Leaguers, we sang "Old Time Religion" is Good for the Beaumont District; had a hand-shaking and left.

We will not say more for fear every preacher will want to get to Orange. But we have found some good people, some good preachers, an excellent presiding elder, have had a good time and are on our way home with new resolutions.

S. E. WILSON.

AUSTIN DISTRICT.

The Austin District Conference met in its twenty-ninth annual session, in Weimar, Texas, July 27, 1896, at 9 o'clock a. m., with Rev. J. B. Sears, presiding elder, in the chair.

D. H. Hotchkiss was elected Secretary.

All the pastors were present save one, who was prevented by sickness of himself and in his family from attending. Three local preachers and twenty-three lay delegates were in attendance.

The business of the conference was conducted in the committee of the whole, but besides the committees made necessary by the Discipline, several special committees were appointed.

William Studer, of the Manchaca charge; John C. Cameron, of the Medade charge, and Robert Paine, of the Weimar and Osage charge, were granted licenses to preach. Bros. Z. Payne and J. H. Styner were granted renewals of their licenses to preach, and were recommended to the Annual Conference for deacons' orders. There were no recommendations to the Annual Conference for admission on trial. Dempsey W. Gardner was recommended for re-admission.

Prof. L. F. Smith, of the Chappell Hill Female College, and A. A. Thomas, of Coronado Institute, represented their schools. The claims of the Southwestern University were presented by Rev. Seth Ward.

At the missionary service on Friday night the sermon was preached by Rev. Seth Ward.

Smithville was selected as the place for holding the next session of the District Conference, and the following were elected by delegates to next Annual Conference: A. H. Carter, J. A. Hill, J. M. Harrison and J. P. Sullivan, with A. M. Hill and W. H. Mackrell as alternates.

Pending the adoption of the report of the Committee on Epworth Leagues, S. H. Morgan addressed the conference on "How to Make the League a Success in the Country," and D. H. Hotchkiss spoke on "How the League May Be Made Helpful to the Pastor."

After much discussion the conference ordered the holding of a District Epworth League Conference in Ft. Tarrant, Texas, to begin September 2 next, and elected W. H. Mackrell, President, and G. G. Moore, Secretary.

Bro. H. M. Sears addressed the conference regarding the claims and work of the Texas Methodist Orphanage.

The following paper was adopted unanimously by a rising vote: Whereas, Our presiding elder, Rev. J. B. Sears, is conceding his fourth year's service as presiding elder of Austin District; and Whereas, He has been faithful and efficient in the discharge of the duties of his office; and Whereas, By the law of the Church he will be assigned to some other field of labor at the next Annual Conference, Resolved, That it is the sense of this District Conference to express our appreciation of the efficient labors of our beloved presiding elder, Bro. J. B.

Sears; that we are grateful to Almighty God and the Annual Conference for giving us the full benefit of his four years' work; that in leaving us for other fields of labor he carries with him our prayers and best wishes for the success of his work wherever he may be called to go.

Resolutions of respect to the memory of our deceased brother, C. M. Keith, were also adopted.

Weimar entertained the conference most hospitably, and the occasion was a very enjoyable one.

Resolutions of thanks to the citizens and the railroads for kindnesses were adopted.

The conference had final adjournment Saturday afternoon, July 4.

NORTH TEXAS CONFERENCE.

CELESTE.

J. M. Sweeton, Aug. 13: We have just closed a good meeting at Celeste, resulting in fifty-two professions and twenty-eight accessions; was faithfully assisted by the local brethren. Raised conference assessments in cash and subscription, for Celeste, amounting to \$208.50.

DUCKSBERRY.

J. R. Smith, Aug. 10: We closed our meeting at Duckberry, after ten days' duration, which resulted in the conversion of twelve penitents and several recommissions. Taking everything into consideration, this was a great victory. We are now at Corinth and have had four conversions to date.

PLEASANT MOUND.

T. M. Kirk, Aug. 15: We have just closed a most gracious revival at Seagrave. The Lord came in such power that a large number of conversions and thirty accessions to the Church was the result. Rev. W. K. Strother was with us several days, doing good work and so impressing the people that they would be glad any time to see him return. At the close of this meeting the people of Montgomery and Seagrave made this scribe a present of a \$25 suit of clothes. May the Lord bless the donors and do still greater things for us spiritually.

CRANDALL.

J. B. Minnis, Aug. 10: Closed a successful meeting at Crandall last night. Don't know how many conversions. Ten joined our Church. The Church is greatly revived. Uncle Buck Hughes preached two good sermons for us. Bro. Oliver, a Presbyterian, preached two splendid sermons. Bro. E. T. Curtis, a local preacher from Kemp, was with me all the week. He is a faithful, earnest and untiring preacher and worker in a meeting. I am working on the claims ordered by the conference.

DENTON.

T. B. Norwood, Aug. 10: I have just closed a ten-day's meeting at Krum, where God wonderfully blessed his people. There were ten conversions and ten accessions. We called for a contribution for collections ordered by the conference and got \$40 paid and subscribed; also organized an Epworth League of twenty-one members. Officers: President, J. B. Black; First Vice-President, Sam Black; Second Vice-President, Mrs. Gullett; Third Vice-President, Hugh Park; Secretary, Miss Lucy Wilder.

WINNSBORO.

J. J. Clark, Aug. 14: We have just closed a gracious revival of religion. We didn't have a great number of conversions (not more than twelve or fifteen), but the work was deep and abiding. I was very ably assisted by Bro. Patterson, of Paris. Over \$3000 has been spent this year for improvements—new seats, good barn, gallery for parsonage, etc. Notwithstanding the very gloomy prospects for a harvest of corn and cotton, the material interests of the Church do not seem to be affected. We are having a very successful year.

ALLEN.

Jas. A. Kerr, Aug. 15: Allen meeting closed last night with twenty-eight conversions and thirty-four additions. Rev. P. M. Sherwood lead the army and that to success, while Robert Nebbett, of Plano, and his choir charmed the

mighty manifestation of the Spirit of the most High. Our Mountcastle holds a steady hand on the district and a warm place in the hearts of the people.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

MESQUITE.

D. T. Brown, Aug. 17: Our third Quarterly Conference convened in Mesquite, August 15 and 17. Our presiding elder, Rev. C. B. Fladger, was present and gave us two fine sermons.

BONITA.

J. R. Smith, Aug. 16: We have just closed a glorious meeting at Corinth on our work. God was with us in power and demonstration of Spirit work.

GOBER.

Sam'l Weaver, Aug. 18: We have just closed our camp-meeting at McCraw's Chapel, in which we had a very fine meeting.

COLD HILL.

S. M. Ownby, Aug. 18: We closed our meeting here last night. The Lord has done great things for us here. The Church wonderfully revived, backsliders reclaimed, many sinners converted, and thanks be to God, the work was done on the old style—the sinners came to the altar and got down on their knees and called upon God for mercy.

CHISHOLM.

I. A. Thomas, Aug. 10: We closed a meeting of ten days' and nights' duration last night; about thirty in the altar the last services, and two bright conversions. Bro. T. J. Beckham was with me three days. Bro. J. M. Kirk preached three good sermons, and the local preachers stood by me from first to last.

WHITE ROCK CAMP-MEETING.

W. F. Dunkle, Secretary, Aug. 15: This, perhaps one of the oldest camping meetings in Texas, having been in existence for upwards of forty years, was visited with a gracious outpouring of the Spirit this year.

BROOKSHIRE, ETC.

Jim Adams, Aug. 11: Have held meetings at Brookshire, Patterson and Fuhshear. There were fifty-four additions to the Church—Brookshire, fifteen; Patterson, six; Fuhshear, thirty-three.

BRYAN.

Geo. E. Clothier, Aug. 12: Have just returned from the third meeting in which I have been assisting. First, with Bro. Gordon, of Zion Church, at Iola; then with Willis, of Hempstead and Courtney, and lastly, with Nutter, of Conroe and Montgomery.

nights with but three nights rest during that time, and had good meetings and many conversions. No failure, either on my work or where I helped other brethren. Never did I stand the heat better, nor was my health better. For all of which we give thanks to God, and likewise give him the glory.

SUNSET.

J. D. Hudgins, Aug. 12: I have been on the wing for six weeks holding my meetings. God has been with us in great power. Eighty have found Christ, one hundred have joined the Church—some by certificate. Our third Quarterly Conference was a grand time for Sparks' Chapel.

SUNSET CIRCUIT.

J. Lynn Bowlin, Aug. 15: Sunset Circuit is moving up on all lines. Our preacher, Bro. Hudgins, is moving things along nicely. He has all his conference collections in cash and good subscriptions.

VELASCO.

C. B. Garrett, Aug. 18: Sunday night we closed a sixteen days' meeting at Phair. The Lord was present in power. Thirty conversions at least, sixteen added to the Methodist Church and others to unite with other Churches.

MONTGOMERY.

J. W. Gary, Aug. 12: Bro. J. B. Nutter has just closed a most interesting meeting of ten days' duration at this place. Bro. Nutter did the preaching for the first several days, when Bro. Geo. E. Clothier, of Bryan, came to his assistance.

WALNUT.

E. Hightower, Aug. 12: A meeting was closed at Enlow last Sunday night, which lasted seventeen days and resulted in seventy-five conversions, many reclamations and fifty-five additions. Many will join the Baptist Church. A League was started with forty-five members, and about fifty dollars secured on the collections.

FLORENCE.

Jim M. Bond, Aug. 12—We are still in the fight. Closed our camp-meeting for Florence and Prairie View last night.

ELM MOTT.

W. H. Terry, Aug. 15: Our camp-meeting at Elm Mott began Friday night, July 31, and closed Sunday night, August 9. It was a glorious success from the first service to the last.

TEXAS CONFERENCE.

VELASCO CIRCUIT. C. B. Garret, Aug. 10: The meeting at Phair has been in progress ten days and still continues. Bro. Thompson, of Angleton, is with us. About fifty were

at the altar last night and several conversions. The Quarterly Conference comes Sunday.

WESTFIELD.

Geo. Southwell, Aug. 11: Bro. W. Wootton was with us the past week holding our third Quarterly Conference. He preached two entirely doctrinal sermons, which opened the eyes of some of our Baptist people.

ANDERSON.

W. T. McDonald, Aug. 12: I have held two meetings on my own work and have helped several of the brethren. At Rome Prairie we had two additions, a revival in the Church and about twelve restorations.

BELLEVILLE.

J. P. Skinner, Aug. 17: The Belleville and Chapel Hill Camp meeting has been written up by Rev. F. E. Hammond and Bro. J. P. Bell, which was truly a success. Closed at Kenney on Sunday night, August 9, after a week of faithful work, assisted by Bro. J. W. Morris and Dr. J. C. Womack, of Cameron.

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noble people of Bryan, I can say the lines have fallen to me in pleasant places.

EAST TEXAS CONFERENCE.

ALTO. W. L. Pate, Aug. 15: So far the meetings on Alto charge have been gloriously successful. Results to date: The Churches have been revived, there have been about forty-five conversions to our Church. The last meeting at Mount Zion was remarkable.

membership was wonderfully revived. There were six or eight conversions, some reclamations and ten accessions to our Church—five by certificate and five by ritual. The services the last four days of the meeting were intensely spiritual.

AUGUSTA. C. B. Smith, Aug. 15: Since my last report I have held three meetings. At Ratcliff had a good meeting in the Church, but no conversions. Bro. A. J. Weeks, of Center, rendered very able assistance, for which I am profoundly thankful.

ATLANTA STATION. A. A. Wagner: Our third Quarterly Conference was held on the 3d instant. Rev. T. P. Smith, presiding elder, was with us in the Spirit of the Master.

NORTHWEST TEXAS CONFERENCE. BRENE. N. A. Keen: Just closed a splendid meeting at Brandon. A number of conversions and accessions. Bros. Dunn, of Frost, and Moore, of Barry, local preachers, did appreciated work. Brandon can boast of having three as good local preachers as any town in Texas.

KILLEEN. A. P. Smith, Aug. 8: Last week I assisted a few days Rev. H. B. Henry in a meeting on the Lampasas River, where he has been preaching this year. There were twelve conversions and three accessions.

PLEASANT GROVE. F. M. Winburne, Aug. 14: Our meeting closed at Pleasant Grove last night with following visible results: The Church re-established and unified, twenty conversions. Bro. Prewitt begins at Goshen (C. P. Church), near by soon, where we all expect still greater things for each Church.

CARBON. The meeting at Jewell closed last Sunday night, with twelve conversions, ten additions and the Church members who attended much revived.

DANGERFIELD. J. C. Carr, Aug. 17: Have recently held two very successful meetings. I commenced at Bradfield's Chapel, Monday, July 27, and continued eleven days. The Spirit's power was felt at the first service.

GEORGETOWN. Atticus Webb, Aug. 15: Meeting at Rock House resulted in about fifty conversions. Bro. J. R. Nelson did all the preaching. Considering the great prejudice there against Methodism and the weakness of our own Church—only eleven members—this was the most wonderful meeting I ever saw.

BRONTE. Eugene T. Bates, Aug. 12: I commenced a meeting at Bronste on Saturday, August 1, and continued for nine days. Bro. McKinley came in and preached for me twice; with that exception I did all the preaching and held every service.

WALNUT. E. Hightower, Aug. 12: A meeting was closed at Enlow last Sunday night, which lasted seventeen days and resulted in seventy-five conversions, many reclamations and fifty-five additions.

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IVORY SOAP 99 1/100% PURE

There are only a few brands of manufactured articles that are kept by all grocers, Ivory Soap is one of these.

The Procter & Gamble Co. Civl.

preaching, and did it well. Rev. W. C. Young, of Dallas, rendered efficient aid in pulpit and altar. Some of the oldest members say it was the best meeting ever held in that community. The good resulting from such a meeting as that in any Church is simply incalculable.

NORTHWEST TEXAS CONFERENCE.

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BRECKENRIDGE.

R. F. Dunn, Aug. 17: Our camp-meeting at Eolian was a decided success. About forty or fifty conversions and reclamations, the Church greatly revived and old difficulties settled.

BARDWELL.

G. J. Irvin, Aug. 17: We closed a meeting at Avalon last Saturday night which opened the Saturday previous with Quarterly Conference.

SNYDER.

W. H. Harris: Have just closed a meeting at this place. Thirty-six conversions, fifteen joined our Church and five or six will join at the first opportunity.

EAGLE COVE.

Isaac L. Mills, Aug. 17: We closed a splendid meeting at Eagle Cove last night. It was held in connection with our third Quarterly Conference.

DISEASES of the Liver, Kidneys and Bladder are quickly relieved and permanently cured by using

Dr. J. H. McLEAN'S LIVER AND KIDNEY BALM. For sale at Druggists. Price, \$1.00 per bottle.

Bicycles. We sell the best wheels at the lowest prices.

BUFFALO LITHIA WATER. DR. ARVY L. BYRD, of Baltimore, Md., has an acknowledged specialty in the treatment of the various forms of Lithia.

Joy Among the Methodists in Missouri.

Mrs. C. H. Chubbuck Walked to Church Alone for the First Time in Two Years, was Crippled and Suffered Great Pain Until Veno's Great Remedies Cured Her.

THANKSGIVING AND SHOUTING FOR VENO.

Mr. C. H. Chubbuck, 1118 Truxtun Avenue, Kansas City, Mo., agent for the Fleming Manufacturing Company, well known throughout Mississippi, Texas and Arkansas, and whose word is as good as his bond, writes as follows:

December 21. Dr. Veno: The medicine reached Mrs. Chubbuck the first of last week, and under date of November 27 she writes me as follows: 'Applied it last night and have felt no pain since. I can also scratch my ankle and can put the sole of my foot flat down. I could never do that before.'

VENO'S CURATIVE SYRUP is the best and only scientific cure. It permanently cures malaria (chills and fever) and thoroughly cures catarrh, constipation and liver trouble.

VENO'S ELECTRIC FLUID is the best and only scientific cure. It permanently cures rheumatism, paralysis, neuralgia, sciatica, neuralgic all aches and pains. No home should be without these medicines.

SAPOLIO IS LIKE A GOOD TEMPER, "IT SHEDS A BRIGHTNESS EVERYWHERE."

these brethren. Twenty-five conversions and fourteen accessions. This is the fourth meeting held in the Buffalo Gap Charge this year.

FLOYDADA.

W. M. Adams, Aug. 15: Our third Quarterly Conference was a success, which met at Lubbock. Bro. R. A. Hall, our good presiding elder, was present and preached two powerful sermons for us.

(Continued on seventh page.)

Oh! What a difference in the evening—when a woman has cleaned house all day with Pearline, instead of the old-fashioned way. It's so much easier.

There isn't a thing anywhere about the house (that you'd take water to) but Pearline can save you time and work on it. Saves that wearing rubbing on your paint and wood work, too.

And what a difference to everyone in the house when the cleaning is done quickly and easily and without any fuming and fretting! You men ought to get together and insist on Pearline.

JAMES FILE, New York.

EPWORTH ORGANS & PIANOS. For House and Churches. No Agents. Shipped direct from factory.

SAVE YOUR EYES. Superior people who desire to avail themselves of our superior facilities for fitting Spectacles or Eye-glasses.

FITS STOPPED FREE. Dr. J. H. McLEAN'S LIVER AND KIDNEY BALM. PRICE (POSTAGE PREPAID) Per 100 Fifty Cents.

Bicycles. We sell the best wheels at the lowest prices.

BUFFALO LITHIA WATER. DR. ARVY L. BYRD, of Baltimore, Md., has an acknowledged specialty in the treatment of the various forms of Lithia.

Joy Among the Methodists in Missouri.

Mrs. C. H. Chubbuck Walked to Church Alone for the First Time in Two Years, was Crippled and Suffered Great Pain Until Veno's Great Remedies Cured Her.

THANKSGIVING AND SHOUTING FOR VENO.

Mr. C. H. Chubbuck, 1118 Truxtun Avenue, Kansas City, Mo., agent for the Fleming Manufacturing Company, well known throughout Mississippi, Texas and Arkansas, and whose word is as good as his bond, writes as follows:

December 21. Dr. Veno: The medicine reached Mrs. Chubbuck the first of last week, and under date of November 27 she writes me as follows: 'Applied it last night and have felt no pain since. I can also scratch my ankle and can put the sole of my foot flat down. I could never do that before.'

VENO'S CURATIVE SYRUP is the best and only scientific cure. It permanently cures malaria (chills and fever) and thoroughly cures catarrh, constipation and liver trouble.

VENO'S ELECTRIC FLUID is the best and only scientific cure. It permanently cures rheumatism, paralysis, neuralgia, sciatica, neuralgic all aches and pains. No home should be without these medicines.

SAPOLIO IS LIKE A GOOD TEMPER, "IT SHEDS A BRIGHTNESS EVERYWHERE."

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WOMAN'S DEPARTMENT

When the devil gets a chance to plant a thorn in the flesh of a man like Paul, he always puts it in deep. A Good Child is usually healthy, and both conditions are developed by use of proper food.

Master's vineyard. Her visit to our district was, indeed, a benediction. Long may she live and continue to respond to the "Macedonian cry."

MISS FANNIE L. ARMSTRONG, who has been a resident of Dallas for several years, has gone to Chicago to fill the position of assistant editor of the Children's Home Finder.

Lost—A fine large case of the chills. Supposed to have been carried off by Chatham's Chili Tonic. No reward offered; it is gone for good.

FOR ONLY 50c. The Texas and Pacific Railway Company will this year sell regularly ordered Clergymen, duty free, good on all lines.

Woman's Work for Woman. When Rev. J. J. Methvin wrote, a few days ago, he was about to start out on a trip near "Saddle" Mountain to hold a camp-meeting among the Indians.

Corrections. Please make the following corrections, as since the publication of my report of the annual meeting of W. F. M. Society, Northwest Texas Conference, I have learned that I made some unintentional mistakes.

OLIVER WENDELL HOLMES has said a multitude of good things, but none better than this: "The human race is divided into two classes: those who go ahead and do something, and those who sit still and inquire, 'Why wasn't it done the other way?'"

Dear Sisters of the W. F. M. S., Northwest Texas Conference. Miss L. Stradley, our new missionary, and Miss Shaffer, of Missouri, and Miss Smith, of Alabama, all sailed August 5 for Brazil; and Dr. Polk, Miss Martin, Miss Leveritt and Miss Sanders will sail from San Francisco, August 26, for China.

Are we not ready to sacrifice ourselves to constantly and cheerfully hold up their hands? Let us as society and individuals do our full part in giving and praying that this year may be our most successful year.

What a happy, thankful heart was that! What a rich poor woman! She might have added the misery of a complaining, selfish spirit to the misfortune of her blindness, but instead she made the darkness itself light by cherishing a loving and thankful spirit; she lessened her own woes by seeking to relieve others. Such grace to me be given!

The District Meeting of the W. P. and H. M. Society convened at Gilmer, July 9, 1896, in connection with the Pittsburg District Conference. Our presiding elder, Bro. T. P. Smith, kindly dismissed the regular session of conference at 3 o'clock Friday afternoon in order to give us an hour in which to bring our work prominently before the people.

Reports from auxiliaries were next called for. Wolfe City, Celeste, Leonard and Bailey reported by delegates.

Suburbs Springs, Mount Vernon and Wimboboro not having delegates present were reported by their pastors. Total number auxiliaries reported, seven.

The reports show these societies to be in good working order and the meetings to be spiritual.

Sister Young, of Dallas, was with us and made an interesting talk on the Rescue Home, after which there was a collection taken by Bro. Clark for the "Home" amounting to \$375.25.

Methodist hand-shake. We all felt that it was good to be there, and I am sure that we all left with more zeal and enthusiasm for this good work.

Miss F. E. HOWELL, Rec. Sec. Conference Society.

When the devil gets a chance to plant a thorn in the flesh of a man like Paul, he always puts it in deep.

A Good Child is usually healthy, and both conditions are developed by use of proper food.

Life is full of disappointments to the man who tries to live without Christ.

It is a most disagreeable and disgusting affliction and should be at once checked. Hunt's Cure will do it—seven years or any other variety, also Teeter, Ringworm, etc. Guaranteed to cure. Price 50 cents a box.

When midnight comes to the wicked, it will be high noon to the righteous.

Send to C. P. Barnes & Bro., Louisville, Ky., and get their Illustrated Catalogue of Initial Rings. They have a large stock of Gentlemen; also for the different Lodges, Societies and trades.

Gen. Pass. and Ticket Agt., Dallas, Texas.

On and after June 1st excursion tickets to Summer Resorts in the North and East will be on sale from all stations on the Texas and Pacific Railway, limited for return to Oct. 31st.

Notice. Write "Farmer Shaw," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses.

Chestnut's Chili Tonic is acknowledged to be the best. Physicians use and prescribe it. Cure guaranteed. Put up in both the tasteless and bitter styles. Tasteless in 60 cents bottles.

Abilene District—Fourth Round. Abilene sta. Aug 29, 30. Alamo sta. Aug 29, 30. Albany sta. Aug 29, 30.

Clarendon District—Fourth Round. Nobexite, at Miami. Aug 22, 23. Caneblow, at Caneblow. Aug 29, 30.

Waco District—Fourth Round. Morrow Street. Aug 30, 31. Fifth Street. Aug 30, 31. Sixth Street. Aug 30, 31.

Georgetown District—Third Round. Belmont. Aug 22, 23. Temple, First Church. Aug 29, 30.

Waxahatchie District—Third Round. Bristol, at Hines Chapel. Aug 22, 23. Dallas, at Dallas. Aug 29, 30.

Brownwood District—Third Round. Brownwood sta. Aug 28, 29. Hallinger sta. Aug 28, 29.

Pittsburg District—Third Round. Texarkana, State Line, at State Line. Aug 29, 30. Dallas, at Dallas. Aug 29, 30.

Marshall District—Third Round. Henderson, at Henderson. Aug 28, 29. Marshall sta. Aug 28, 29.

Palatine District—Third Round. Grapeland, at New Prospect. Aug 22, 23. Elbert. Aug 29, 30.

San Augustine District—Third Round. Tenaha, at Wade's Chapel. Aug 22, 23. Miller, at Pine Hill. Aug 29, 30.

Wills Point District—Third Round. Wills Point sta. Aug 29, 30. Wills Point sta. Aug 29, 30.

North Texas Conference. Iowa Park, at Iowa Park. Sept 12, 13. Archer City, at Archer City. Sept 19, 20.

Terrell District—Fourth Round. Garland, at Garland. Sept 19, 20. Carrollton, at Carrollton. Sept 26, 27.

Dallas District—Fourth Round. Oak Lawn. Aug 22, 23. Fifth Street. Aug 29, 30.

Vernon District—Fourth Round. Haskell, at Haskell. Sept 21. Throckmorton, at Throckmorton. Sept 28, 29.

Dublin District—Fourth Round. Stephen's Sta. at Stephenville. Sept 19, 20. Bluff Dale, at Bluff Dale. Sept 26, 27.

Greenview District—Fourth Round. Kingston, at Kellow. Aug 22, 23. Greenville, at Greenville. Aug 29, 30.

Galveston District—Third Round. Rosson, at Montague Springs. 4th Sun in Aug. Argyle, at Prairie Mount. 4th Sun in Aug.

Sulphur Springs District—Third Round. Sulphur Springs, at Sulphur Springs. Aug 22, 23. Cooper, at Foster's Chapel. Aug 29, 30.

Sherman District—Third Round. Pilot Grove, at New Prospect. Aug 22, 23. Howerton. Aug 29, 30.

Paris District—Third Round. Lake Creek, at Lake Creek. Aug 22, 23. Moxley, at Moxley. Aug 29, 30.

Bonham District—Third Round. Trenon. Aug 22, 23. Bonham, at Bonham. Aug 29, 30.

Brenham District—Fourth Round. Caldwell, at Caldwell. Sept 19, 20. Cameron, at Cameron. Sept 26, 27.

Huntsville District—Fourth Round. Anderson, at Anderson. Sept 5, 6. Stoneham and Plant, at Kirby. Sept 12, 13.

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Waco District—Fourth Round. Morrow Street. Aug 30, 31. Fifth Street. Aug 30, 31.

Georgetown District—Third Round. Belmont. Aug 22, 23. Temple, First Church. Aug 29, 30.

Houston District—Third Round. Columbia and Brazoria. Aug 22, 23. Abilene, at Abilene. Aug 29, 30.

Huntsville District—Third Round. Cold Springs, at Cold Springs. Aug 22, 23. Doge, at Doge. Aug 29, 30.

Calvert District—Third Round. Mt. Vernon, at Beck Prairie. Aug 22, 23. Franklin. Aug 29, 30.

Austin District—Third Round. Winchester, at Ford's Prairie. Aug 22, 23. Cedar Creek, at Upton. Aug 29, 30.

West Texas Conference. San Marcos District—Fourth Round. San Marcos, at San Marcos. Aug 22, 23.

TEXAS CONFERENCE. Brenham District—Fourth Round. Caldwell, at Caldwell. Sept 19, 20.

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Cuero District—Fourth Round. Youkem sta. Aug 22, 23. Hallettsville, at Hallettsville. Aug 29, 30.

San Antonio District—Third Round. Leakey, at Leakey. Aug 22, 23. Stock Springs. Aug 29, 30.

Beville District—Third Round. Florenceville, at Florenceville. Aug 22, 23. Karnes City, at Karnes City. Aug 29, 30.

Llano District—Third Round. Llano sta. Aug 22, 23. Llano sta. Aug 29, 30.

NEW MEXICO CONFERENCE. El Paso District—Fourth Round. El Paso, at El Paso. Aug 22, 23.

WEST TEXAS CONFERENCE. San Marcos District—Fourth Round. San Marcos, at San Marcos. Aug 22, 23.

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Blackwell's BULL DURHAM Smoking Tobacco. The highest claim for other tobaccos is "Just as good as Durham." Every old smoker knows there is none just as good as.

OUR NEW MACHINE! A Better Machine! A Handsomer Machine! THE LATEST AND BEST. HERETOFORE UNHEARD OF VALUES. The New Improved "Favorite" Sewing Machine for only \$22.00, including One Year's Subscription to the TEXAS CHRISTIAN ADVOCATE. This machine is more desirable than those sold in your local markets from \$45.00 to \$60.00.

Diets attacks the weak and debilitated. Keep yourself healthy and strong by taking Hood's Serravallo's.

SWAYNE'S OINTMENT. The great virtue of Swayne's Ointment, is its ability to penetrate to the seat of the disease.

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NORTHWEST TEXAS CONFERENCE.

(Continued from fifth page.)

meeting, but D. V. we will begin a camp-meeting at Lubbock on Saturday night before the first Sunday in September—September 5—to continue ten days or two weeks, D. V. Bro. Paul Bentley, preacher in charge at Matador, will be with us, and we trust others in the ministry. We have been day and night by the bedside of our precious wife, who has been very low with a second attack of heart disease, rheumatism, etc. This is the seventeenth day, and still she suffers greatly with these unbroken troubles. We ask the prayers of all through the ADVOCATE. Our dear brother and steward at Dickens, John J. Davis, whom the wagon ran over, died.

BARTLETT.

James W. Story, Aug. 14: After continuing for twelve days, we closed a glorious meeting at Hackberry last night. The presence of the Spirit was manifest in every service. The Church was wonderfully revived. There were about forty conversions and re-animations, with twenty-five additions to the Church. Raised on conference collections \$67.75. Bros. W. I. Ball and J. M. Porter, local brethren, did faithful and efficient service, preaching the gospel "in demonstration of the Spirit and of power." We will begin a meeting here in Bartlett, the 23d instant, and Bro. A. M. Mulkey will reach us the 28th, to remain ten days. Neighboring pastors and Christian workers are earnestly solicited to be with us and help in the great work.

INDIAN CREEK.

Geo. F. Fair, Aug. 13: Our camp meeting at Indian Creek Church lasted ten days, and resulted in the conversion and reclaiming of forty-three persons, the reviving of the majority of the Church members and the establishing of several family altars. Some of the members claimed to get on a higher plane of Christian attainments than ever before. I think they will do more and better work for the cause of Christ during the next year than ever before. The Epworth League members did some faithful and efficient work in the meeting. The Committee on the Department of Worship divided the League into four committees to work during the meeting, and they worked, too. Bro. Burkhead, of Comanche Station, preached four excellent sermons. The local preachers and myself did all the preaching except the four sermons referred to and eight sermons by Bro. B. R. Wagner. My local preachers are very efficient helpers in a revival. We administered the Lord's Supper to a large number of Christians on the last Sunday of the meeting, and the Lord blessed his people greatly. Bro. B. R. Wagner, of Graham Mission, was with us through the meeting, and did some splendid preaching and altar work.

OGLESBY.

T. B. Hillborn, Aug. 19: Our third Quarterly Conference is a thing of the past so far as the occasion is concerned, but the fruits remain and will be visible in eternity. Can't say here all the good things I should like about Bro. Boone and his work. He gave us a thorough sub-soiling, which was much needed. No hand-shaking as a substitute for repentance. We endeavored to keep up the high standard after he left us on Wednesday. God set the seal of his approval upon the work and gave us a great revival in the Church and thirty-three conversions. Two strong sermons on Infant Baptism did not interfere with the revival. Four infants were baptized. Bros. Casey and Campbell, our local preachers, rendered efficient service. God bless them abundantly. After nine days we closed this meeting with thirty-four penitents in the altar, to begin at Station Creek. Here the Lord was with us from the first service to the last and gave us the best meeting that has been in that Church for eight years. Twenty were converted and reclaimed, and the work still going on in that community. One was converted the next day after the meeting closed and others still seeking. This meeting lasted only seven days. Our local help was all we had and all we needed.

BANGS.

C. S. Cameron, Aug. 12: We have just closed a meeting of wonderful power here. From the first service God's presence was manifest. Every person who came in touch with the services was made to realize this. Our Church here—a membership of eighty-five—was very greatly revived, many backsliders reclaimed and some old fuses settled forever. My people here, I believe, are on a higher plane spiritually than ever before. We did not have much fuss, but a deep, spiritual power. Many family altars were erected—new ones. Conference collections full and over. We had twenty-two conversions, not hold-up-hands sort, but at mourners' bench in straw. We have to date fifteen accessions, with more to follow. Bro. A. E. Carraway, of De Leon Station, was with me eight days and did earnest, efficient work. He is a sound Methodist preacher. The Holy Ghost honored his work. God bless him. Bros. Field and Coker, local preachers, gave good help. I have a noble band of workers here who love God and the Methodist Church. They are firm. God bless them all. In a word, we are very greatly strengthened here.

WEST TEXAS CONFERENCE.

SAN SABA.

E. K. Denton, Aug. 11: We have just closed a very interesting meeting, held under an arbor near San Saba, at Live Oak. Now we are holding our second revival in San Saba, with great interest, under our tabernacle. Our presiding elder has been with us, holding the third Quarterly Conference and preaching twice with good effect. He thinks our charge in good shape; but we are in a terrible drough. Bro. Buchanan is quite a good help.

TIERRYVILLE.

S. A. Dickinson, Aug. 12: We have had a good meeting at this place; lasted eight days. Bro. J. W. Sims, our efficient and beloved pastor, did all the preaching, except two or three sermons preached by the writer. Thank God for Bro. Sims. He loves the people and they all, both saint and sinner, love and esteem him. Results of our meeting: Eighteen accessions to the Church—most all of these converted during the meeting. Conference claims at this place were raised in cash and subscriptions.

BILADY.

C. H. Maloy, Aug. 12: I have just closed a nine days' meeting at Bear's Creek, with fifty conversions. The Church was greatly strengthened, and backsliders reclaimed. The oldest citizens said they had never had such a meeting before. A great many were made to shout aloud the praises of God. I was assisted by Rev. J. D. Worrell, of Pantotee Circuit, and Bro. Thos. Slamp, an exhorter from Opseras Cove Circuit. These two brethren did good work, for which I return many thanks. The Church worked well and all other denominations enjoyed the meeting.

LEESVILLE CIRCUIT.

C. F. Goodenough: We have just closed one of the most glorious revivals I have ever witnessed at Floyd's Chapel. The Church was dead and cold, members were bearing hatred and malice in their hearts, and when Bro. Joe Biggs arrived some of the members told him it would be impossible to hold a meeting; couldn't hold longer than Tuesday anyway; cotton had to be gathered and everything was against it. On Sunday morning Bro. Joe Biggs was told this, but said he wouldn't drive him away like that; he wouldn't have time to eat all he intended to in that time and he was going to stay; so we might as well settle down and get to work. Thank the Lord for sending us Bro. J. B. The Church has taken on new life. There are some who did not attend and who are still needing the dross of malice to be removed, but the majority have received a renewing of God's love. About fifty church members came to the altar acknowledging they had been living wrong. There were about forty or fifty conversions; twenty-five joined the Methodist Church; one gave his name for the Christian Church. There are several who will go to the Baptist Church. There was no excitement but an overpowering evidence of God's saving power. Fathers and mothers, as well as children, were brought in. It was truly a Pentecostal occasion. Many thanks are due Sister Graham. She is truly a helpmate to our pastor. She would go into the congregation and hearts that were unmoved by the preacher were moved by her appeals. Sister Winnie Graham rendered valuable service with her playing and singing.

BLANCO.

Josiah S. Napier, Aug. 19: I have just closed my conference meeting. I have four appointments on my charge. Three of them—Blanco, Live Oak, Paint and Flat Creek—united and held a camp-meeting near Blanco, commencing the 17th ultimo and lasting ten days. Our people were very much discouraged on account of the drought, but we had a good meeting. Rev. M. A. Black was with us a week, our presiding elder, and did efficient work for us. Bro. H. Jordan, who is a member of the German Mission Conference and stationed at Fredericksburg, preached a sermon every day in German for the benefit of the German people, which we think did much good. Bro. Winkle, local preacher from Castell, preached both in English and German with good results. We had sixteen accessions to the Church and several conversions. Our third Quarterly Conference was held the last Saturday and Sunday of the meeting. Bro. Black baptized nine infants and took a collection on my conference collections, which amounted to \$150 in cash and subscriptions. Bro. J. A. Brown, one of my local preachers, and I began a meeting at Kendallia on the 31st ultimo, lasting ten days. Had eight conversions and three accessions to the Church. Blanco charge is moving on nicely, and we expect as good a report at conference as has ever been made in her history.

DEATH OF DR. O. CITY OF TOLEDO, I. I.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., cotton business, in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

MARRIAGE NOTICES.

Slayden—Green.—In the Methodist Church, South, Seagoville, Texas, on August 12, 1896, Mr. D. E. Slayden and Miss Ida Seeger, Rev. T. M. Kirk officiating.

Leach—Hall.—August 12, 1896, in Polytechnic College Chapel, H. P. Leach and Eva Hall. E. V. Cox.

Annis—Carlock.—At the residence of the bride's parents, in Gordon, Texas, July 28, 1896, at 8 p. m., Mr. J. B. Annis and Miss Minnie M. Carlock, Rev. I. E. Hightower officiating.

Edwards—Scott.—At the residence of the bride's father, Cowhorse, Coryell County, Texas, August 6, 1896, at 3 o'clock, Mr. F. A. Edwards and Miss Woodie Scott, Rev. W. H. Carr officiating.

Russell—Warren.—At the residence of W. J. Wilson, at 3 o'clock, August 9, 1896, Mr. S. O. Russell and Miss Rosie Warren, Rev. W. H. Carr officiating.

Spencer—Scott.—At the Methodist Camp-meeting, at 3 o'clock, August 17, 1896, Mr. G. H. Spencer and Miss Lula Scott, Rev. W. H. Carr officiating.

Do you feel depressed?

Use Horford's Acid Phosphate. It invigorates the nerves, stimulates digestion and relieves mental depression. Especially valuable to tired brain-workers.

The best thing to do, when we cannot see in any other direction, is to look straight up.

Dr. Simon's Sarsaparilla has a special action upon the secretions and excretions and assists nature to expel from the system all humors, impure particles and effete matter through the lungs, the liver, the kidneys and the pores of the skin. 50 cents and 50 doses.

Whenever God's word is believed, the man who believes it is blessed, whether he feels that way or not.

When God comes into your hearts He makes us feel akin to everybody.

Dr. Simon's Sarsaparilla restores and invigorates the weak system, recovers and restores the blood, gives appetite and tone to the stomach. Only 50 cents for 50 doses.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 150 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany notices.

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

REV. J. C. BURGAMY.

Rev. J. C. Burgamy was born near Griffin, Spalding County, Ga., on June 23, 1840, and died in the town of Lindale, Smith County, Texas, on May 10, 1896. He was converted and joined the M. E. Church, South, at Mount Zion Camp-ground at seventeen years of age, where his father had been a tent-holder for a number of years. His conversion was clear and distinct, and he was appointed at once class-leader and steward. He made himself efficient in his official positions and frequently conducted religious services to the joy of his own heart and to the delight of those present. He was licensed to exhort November 10, 1860, and licensed to preach in a short time. He enlisted and went into the army at Fayetteville College, where he was attending school. He served as Chaplain, preached often in the open air and contracted a throat affection that gave him some trouble until the time of his death. He returned home at the close of the war and was married to Mrs. Lechia Collins. After her death he was married to Mrs. S. C. Williams, of Henderson County, Texas. He has two surviving daughters and an excellent Christian wife—one, the daughter of his first wife; one, the daughter of his second wife. Bro. Burgamy moved from Georgia to Alabama and from there to Texas and settled in Harrison County. He then joined the East Texas Conference. His first appointment was Halville Circuit and his second was the Tyler Circuit. After the death of his first wife he searched for a location that he might devote his time to the little orphan children that were solely dependent upon him. He was granted a location at Palestine, Texas. He then engaged in teaching school for several years, but continued to preach the gospel as a local preacher. He traveled the Lavndale charge in 1890 as a supply and the Grand Sabine Circuit in 1891. He was then compelled to discontinue the active work on account of failing health. He then moved to Lindale, where he remained until death. His wife informs me that his last day on earth was spent in the service of the Lord. He preached that day six miles out in the country to a large, attentive congregation on the subject of prayer. Everyone present seemed to enjoy the service. We returned home, ate a visit to the sick, came home, had supper and were preparing to go to Church. He went to the lot to care for his horse and on his return I heard him call me, but before I could reach him he had fallen and could never speak to me again. She states further: "The angel of death came suddenly and took him to his long, sweet home." He leaves a wife, two daughters and a host of relatives and friends to mourn his departure, although we know our loss is his eternal gain. His death was sudden, but no one that knew him can doubt his being ready for the summons. He has gone to meet his reward on high. The impres-

sive funeral service was conducted by Rev. S. N. Allen, with prayer by Dr. Lowery, and we laid his body away in the Lindale Cemetery to await the resurrection. I have known Bro. Burgamy for a number of years and can say with pleasure that he was a good preacher, a very liberal man for his means and free from all deception. He was a man of positive character and never attempted to conceal his position in reference to anything. He was a devoted husband, a loving father and a friend upon whom you could depend. I sincerely hope that he has obtained the heavenly inheritance on the other shore and there in that state of complete blessedness awaits the coming of his loved ones. May God's tender blessings rest upon the sorrowing and weeping wife and daughters, relatives and friends. May he pour into the mingled hearts of this widowed mother and her children the oil of consolation, and bring them and their relatives into a glorious reunion with our departed brother in the blessed beyond, where there will be no more parting.

T. P. SMITH.

CHAPMAN.—Many the hearts that were saddened at the tidings of the death of Mrs. McNeil Chapman (nee Miss Laura Bloumy) which occurred in Nacoches, July 29, 1896. Born in San Augustine, July 16, 1877, she was but little past nineteen years of age at the time of her death. She was educated at the Salem Female College, October 10, 1894, she was married to Mr. Chapman. A happy marriage it was. The two lives were bound up one in another—each lived for the other and each was the source of the other's happiness. A more loving couple I have never known. Mr. Chapman was a member of the Episcopal Church; her husband a member of our communion. Their prospects in life were full of brightness. They seemed to have everything to live for. A beautiful home had been built for them, the gift of her father; she had planned much of the house, and looked forward with much eagerness to the time of entrance into their own little home; the day was set for entrance—on that day she breathed her last. A little child is left. How the young wife had anticipated motherhood, how much it meant to her! Fondly she gazed at the child of her hope, but her gaze was not to be for long. God called her and left the child to be a solace to the bereaved hearts. I knew her long and well. I remember her entrance upon young womanhood and read prophecy of a splendid type. I entered the home when she had become a wife and was charmed with the tenderness of love's manifestation. But she is gone from us. Her voice is hushed; and yet she speaks. Her life is more than a memory. It is a presence we feel in its surroundings. To the bereaved there is joy in the thought of the joy which filled her life. She died young, it is true, but she died sorrowful, care free, and had worn her heart. Best of all, she lives. And with her we shall all live if we but be true.

LEON SONFIELD.

STUART.—The subject of this notice, Maj. David A. Stuart, of Pilot Grove, Texas, was born in Sullivan County, Tenn., September 16, 1824, and moved to Franklin County, Ark., in 1852, and served while there as Sheriff for six years. In 1861 he went into the late war, in which he served his country as a brave soldier and officer. While he was in the army he joined the M. E. Church, South, where he joined them at the close of the war. He was married to Miss Caroline R. Newton in 1844; to whom they were born ten children, six of which preceded him to eternity. His wife died April 12, 1895. Maj. Stuart professed religion at the age of fifteen, and was counted a faithful Christian until his death, which occurred August 9, 1896. Bro. Stuart was a charter member of the Pilot Grove Church, and served as steward in it for many years. In Bro. Stuart the preacher found a true friend, his family a faithful father and the country an honorable citizen. An immense crowd gathered last Sunday to see him buried. He was buried by the Free Masons, after the church services were conducted by the writer. Maj. Stuart died as all good men die: happy in the Lord. May his mantle fall on his bereaved children, in the prayer of W. H. BROWN, His Pastor.

ANDERSON.—Death has invaded our town and has taken from our midst and out of our Church one of our fairest daughters, Miss Winnie Ethline Anderson, daughter of Mrs. Callie Anderson, of Mt. Pleasant, Texas. Miss Winnie was born near Gray Rock, Titus County, October 28, 1875, and died July 16, 1896. She was attacked with a gripple last winter, and after suffering intensely for several months her physician advised a change of climate, thinking it might be beneficial to her. But death had marked her as his victim, and all efforts to restoration proved utterly futile. During March, 1895, she was converted and joined the Methodist Church, and lived an exemplary Christian life until death. She was organist for our Church, and as long as she was able was prompt and efficient in her work. She was finely fitted for life's duties, having a broad literary education and was accomplished in art and music. At the early age of seventeen she graduated in Lebanon, Tenn., with B. S. degree. Truly can it be said that she carried sunshine wherever she went,

and her happy disposition and winning ways for which she won many friends. She leaves in her home circle a widowed mother, a fond brother and sister, an aged grandmother, a loving cousin and grandchild, the latter having for many years watched and cared for her as tenderly as a father. No more will her sweet voice mingle with ours in earthly choirs, but how sweet 'twill be to join with her in the triumphant chorus above. ALBERT LITTLE.

COWLING.—Sister Harriett Cowling was born in England, near the old Wesley home, November 6, 1839, and died on March 22, 1896, near Graybill, Texas. Sister Cowling joined the M. E. Church in the Epworth Circuit at the age of sixteen. Sister Cowling's maiden name was Colley. She was married to H. D. Cowling May 28, 1861; came to America in 1869; was the mother of ten children, five of which predeceased her to the better world—four boys and one girl, and one (and the last girl) has gone since: Amelia Ann, who was born on July 8, 1883, and died on July 8, 1896, a bright and happy little girl. Sister Cowling crossed the ocean seven months after her husband had come to America, and she brought her three little boys with her and was so contented days on the water, but she said she found God upon the ocean just the same as upon the land. Sister Cowling was one of the best women I ever knew. She lived right and died happy. Her husband and four children are striving for the better world. May God bring them at last to where she has gone. W. H. BROWN, Her pastor.

CHILDERS.—Death has visited our community (Independent Springs) and taken for its victim one of our most amiable girls, Ida Belle, daughter of S. J. M. and Lucy A. Childers, of Upshur County, Texas; she was born August 21, 1881, died August 2, 1896. Although cut down in the bloom of youth, her sweet young life was not lived for naught. Her father and mother and most of her relatives being irreligious, she and her smaller sister were converted three years ago and joined the M. E. Church, South. Since that time they have been devoted and faithful little Christians, having a secret place where they have constantly gone and prayed for papa and mamma. She was only sick four days and was conscious all the time. Most of the time she was singing, praising God and exhorting her relatives and friends to meet her in heaven. I visited her the second day of her sickness, and after having prayer she had all present to shake hands with her and promise to meet her in heaven. She would not accept a promise to try to meet her there, but held to every hand until they would promise positively to meet her there. Her death scene was one never to be forgotten. Instead of weeping and lamenting, as is common over the dead, everybody was shouting and praising God. Her father and mother and older brother and sister were all converted, and will join the Church in the near future. What a victory! Who will now say that it is wrong to influence children to get religion and join the Church? J. T. COLLIER, J. F. TAYLOR.

MORGAN.—Sister Tennessee Morgan (nee Hawkins) was born in Dade County, Georgia. The exact date of her birth can not be ascertained. Her parents moved from Dade County, Georgia, to North Alabama, where she was united in marriage to J. C. Morgan. After her marriage she was converted at a meeting held at Harmony Grove, Alabama, in 1886. She then moved with her husband to Texas, and landed in Texas, March 27, 1891. She united with the Methodist Episcopal Church, South, at Willow Pond Church during a meeting conducted by A. P. Lipscomb, pastor in charge, in July, 1893, and lived a consistent member until the day of her death, January 31, 1896. Sister Morgan was loved by all who knew her. She was a devoted wife, mother and Christian. She had been a sufferer

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with consumption for two years. She bore her suffering without a murmur. Two weeks before her death she was so she could not speak, but just before her death she said that all was well. She leaves a husband and six children to mourn their loss. Weep not, dear ones, but live faithful, so that you may meet wife and mother in that land where parting is no more. J. A. BERKS, Rock Creek, Texas.

CLAUNCH.—Sister Alice Claunch (nee Stewart) was born in Wilson County, Tennessee, August 9, 1856. Her parents moved to Galveston, Texas, in 1857, thence to Ellis County in 1858. She was married to C. C. Claunch December 24, 1878. She professed religion years ago and joined the Methodist Episcopal Church, South, in which she lived a true Christian till the day of her death. Her life was of the truest type. In her habits she was as regular as the rising sun, as constant as the stars at night, and as gentle as the descending showers at midnight on the thirsty earth. She was all that a wife could be—kind, tender, loving and true. As a mother the fire of love never went out; as a wife, her fidelity never faltered. She loved them to the end. When Sister Claunch was standing in the twilight, she said to her husband and children, "Meet me in heaven," bidding them farewell. Could we then have drawn the veil of humanity aside we would have seen the angels as they with Sister Claunch went sweeping through the gates into the city of God. B. M. STEPHENS, Midlothian, Texas.

DODGIN.—On the 7th day of July the "death angel" called little Cora Dodgin, daughter of J. M. and Lou Dodgin, well known in this (Montague) County. Cora was born May 18, 1887. Though but a child she will be sadly missed in her class at school and in her usual place at Sunday-school. She was a bright, intelligent child and loved by all. We committed her dust to earth and her spirit to God who gave it in faith of the resurrection. This is one more link in the chain that binds her parents to the better world. May the Lord comfort them and bring them, brothers and sisters, to a joyous reunion. Her teacher, C. H. D.

ADAMS.—Died near Pilot Grove, Texas, on July 6, 1896, little Connie May Adams. Little Connie was born September 2, 1874; was one year, ten months and four days old when the angel came to carry her home. She was the only child of Bro. Daniel and Sister Ida Adams, and they miss her much. Little Connie was a sweet little girl; but she has gone to Him who said, "Suffer little children to come unto me." Farewell, sweet child, but not forever. The little hands that used to welcome us into thy home on earth will clasp again in heaven. W. H. BROWN, Her pastor.



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BRIEF NOTES.

Only two or three preachers of West Texas Conference allow their names to continue on the Houston Post gambling list. I hope they will very soon have them stricken off, apologize to the Church and public, and explain to God that it was through ignorance—say inexperience.

A Church Extension Society existed in Seguin three years before our Conference Board was organized, and their first and only contribution was \$30 to the Laredo Mission Church.

An unusual number of applications for church extension money will come before our next Conference Board meeting. Brethren, the collection!

Guadalupe County is forty miles square with between 25,000 and 30,000 people. Only five American Epworth Leagues in the county, two German, none colored, but two more to be organized on my mission field very soon.

Two or three largely attended but nearly fruitless protracted meetings have been held in the county this summer. Other meetings in contemplation.

The people were unusually well prepared for the drought this year. Our brethren higher up have not fared so well. M. A. Black will tell something about it. 'Tis a pity that beloved cannot absorb a drought.

A Methodist preacher with his coat off in the pulpit and "up to his knees in work," and he a Georgia collegian! No man knows to what he is likely to do when he comes to Texas.

I have been watching and reading reports from the "boys of the West," this year and it beats anything I have ever read. Our boys, bless them, are on the track, and some of the old fellows might as well get ready to step down and out!

The city of Seguin is growing in population, public buildings, fine residences, business, wickedness, etc. A session of the Annual Conference would do the town good.

Men whose life and business consists in politics are having an uneasy time in the West. Little petty issues look as big as mountains. Small men are scared. Most of them dare not ask God to enlighten their conscience and help them to do right—for they would have an upsetting time of it.

In our League meeting the other night was brought out the points that Francis Asbury was ordained deacon one day, elder the next, and Bishop the third, and at close of Conference he rode forty miles on horseback, the first day, and frequently fifty and sixty miles a day. That sort of promotion and work would stun some of our Western boys—but some of them might stand it. H. G. H.

LETTER FROM DR. HAYES. In the last issue of your valuable paper "at your own expense and for the information of your readers" you gave us a timely article with two illustrations on the Southwest-ern University. In behalf of the Church in Texas and elsewhere I thank you for this liberal and thoughtful kindness.

Let me add a short article—information. We are practically out of debt. I think by January next the last dollar will be paid. This has been done by the assets that came into my hands when I entered on the agency. The Local Board of Trustees and the faculty deserve the credit and should receive the gratitude of the Church for this glorious work. In accomplishing this not a dollar of the money which I have raised has been used except \$500 given specially for that purpose by Judge Asa Holt. That amount will more than be paid back in the surplus left after the debt is fully paid.

The board has on hand between \$35,000 and \$37,000 in assets for the new building. If we had on hand we could secure \$10,000 additional in cash by September 9, the new building will be completed in the next twelve months.

Not a dollar of the funds I am raising have been or will be used for any purpose other than the expense of collecting and construction of this building, now so much needed by us.

Are there not a few wise-hearted, liberal-minded men and women in our Church who can and will see this "open door" of great usefulness in the Church and State? I wish some one would give us \$5000 and five others \$1000 each, or four or five sums that will aggregate this amount.

A request: Brethren of the min-

istry, please read this short article to your Churches on next Sunday morning. Give a few minutes' talk on the work and worth of your University. Encourage your membership to help now. Then on Monday morning following write me a postal card telling me that you have read this article to your congregations. I desire to file the cards away and to put them in the archives of the University as evidence of interest in our success. I pray the Great Head of the Church to pour His blessings on us in all our work. This building is going to be put up at no distant day. Let us all have a hand in it. Your brother in the work,
W. M. HAYES.

A FAREWELL NOTE.
The time of our departure for China draws nigh. We will take the train for San Francisco, Cal., on the night of the 18th inst.—next Tuesday night—going by the Southern Pacific road. The steamship "Coptic," by which we have engaged passage, is to sail on the 26th inst.

Our visit to America has been pleasant to us in every respect, and our dear friends have made it so. And now, on the eve of our return to our field of labor, we desire to thank the brethren and sisters for their many kindnesses and courtesies they have extended to us. We love them as never before, and earnestly pray God's rich blessings upon them.

I have not forgot my promise to write an occasional letter to our Advocate, and will endeavor to make it good. Farewell, your brother,
J. L. HENDRY.

HOUSTON PATRONS OF CHAPPELL HILL FEMALE COLLEGE.
Prof. Smith will meet pupils coming from South, East or West in Houston on Monday afternoon, August 31. All trains reach Houston before 11 p. m., at which time the Central leaves for Chappell Hill. Pupils from the main line will meet this train at Hempstead. Prof. Anderson will meet Santa Fe and Central trains in Brenham, August 31, 12 to 4 p. m. Free conveyance will be furnished from depot. Our faculty (8 teachers) is complete. Repairs and refurnishing will be completed by September 1. Everything indicates increased attendance and a successful year. Still there is yet unengaged room for a few more boarding pupils. NOTICE OUR LOW PRICES!

Board and Tuition in Literary Dept., 10 months, \$150
Board and Tuition in Literary and Music Dept., \$200
Laundry and Uniforms, \$27

It will thus be seen that the entire cost for a pupil taking full Literary Course, including English, French, German and Latin, need not exceed \$177. Preachers' daughters get free tuition in Lit. Dept. and half price in extras. For the Literary Course and Music (or Art) the entire cost is only \$227. Half of this amount payable at beginning of each term—Sept. 1 and Feb. 1. Parents or guardians, or others interested in the education of girls, will find it to their interest to write us immediately.
LANDON F. SMITH,
Chappell Hill, Tex. President.

DEDICATION.
Our church (West End) will be dedicated the first Sunday in September next. Bishop Joseph S. Key has kindly promised to be with us and preach the dedicatory sermon. All former pastors are solicited to be with us on this occasion. Brethren, come to us "in the fullness of the blessing of the gospel of Christ" and earnestly praying that the great Head of the Church may testify to us His acceptance of the offering by a mighty baptism of power.
T. B. GRAVES, P. C.,
Galveston, Texas.

We presented in our advertising columns of August 6th a full statement of the advantages offered by the great endowed College for Women at Lynchburg, Va. If any of our readers contemplate sending their daughters to Virginia for higher education they should examine carefully the merits of the Randolph-Macon Woman's College. A postal addressed to President Wm. W. Smith, A. M., L. L. D., Lynchburg, Va., will bring a handsome illustrated catalogue of 100 pages.

NOTICE.
Rev. E. L. Spurlock, having completed his education, is ready to take work. Any presiding elder who needs a supply will find Bro. Spurlock an efficient man.
W. P. WILSON,
Fort Worth, Texas.

NOTED LABELL GIRLS.
Elizabeth J. Gardner, whose marriage to Bouguereau after a nineteen years' engagement has recently taken place in Paris; Kate Field, whom all the country mourns, and Annie Whitney, the famous sculptor of Boston, were all pupils at Lasell Seminary, Aburndale, Mass.

CORSICANA DISTRICT CONFERENCE.
To all persons attending the Corsicana District Conference there will be given a reduction of fare there the stations of Rice and Thornton on H. and T. C. Railroad. All persons coming are requested to come as far as possible on day trains. You can get tickets Tuesday and Wednesday.
M. H. MAJOR, P. E.,
Groesbeck, Texas.

Let all candidates applying for license to preach whose cases will come before the Corsicana District Conference meet the committee at the Methodist Church, Tuesday, August 25, at 3 p. m. Also let each member of the committee be present.
M. S. HORCHKISS,
Chairman,
Corsicana, Texas.

In the Lord's army the base of supply is at the front.

NORTHWEST TEXAS CONFERENCE BROTHERHOOD.
The members of our Brotherhood will please take notice that Rev. S. B. Ellis, a member of the Northwest Texas Conference Brotherhood, died August 10. Please send your dues to me at Breckenridge.
R. F. DUNN,
Sec'y and Treas.

NOTICE.
A second blessing debate is to be held in Terrell, August 31, at 8 p. m. The proposition is: "The Scriptures teach that entire sanctification is a second cleansing wrought in the soul subsequent to regeneration." Rev. L. L. Pickett, of Kentucky, affirming, and Rev. M. A. Smith, of Garland, denying. All the pastors of the Terrell District are requested to be on hand, and preachers of other districts are cordially invited. We will endeavor to provide homes for the preachers.
C. B. FLAGGER.

NOTICE.
J. W. Oiler, formerly a licensed preacher in the Methodist Episcopal Church, South, Northwest Texas Conference, Vernon District, Harold Charge, has surrendered his license and withdrawn from the Church. S. B. SAWYERS, P. C., Harold, Texas.

Think It Over.
Have you ever heard of a medicine with such a record of cures as Hood's Sarsaparilla? Don't you know that Hood's Sarsaparilla, the "True Blood Purifier," has proved, over and over again, that it has power to cure, even after all other remedies fail? If you have impure blood you may take Hood's Sarsaparilla with the utmost confidence that it will do you good.
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A hard lesson for us to learn, is that things that look harmless may be wrong.

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If you have a friend who is a morphine or opium addict, write me at once. My treatment is radically different from all others; it consists of opiate or other narcotic; cured secretly, without surgery. "Jive trials" if not satisfied I credit you nothing. Carlos Brest, M. D., 107 Race Street, Cincinnati, Ohio.

People will not soon be forgotten, who forget themselves for the good of others.
In continuation of what has always been the policy of the management, the faculty of the New England Conservatory of Music, of Boston, Mass., has been recently strengthened by the addition of several teachers of high standing and national reputation. The two new three manual electric organs, which are now being installed, add still more to the unrivaled advantages for organ students.

HENRY COLLEGE will compare the following points with any institution in the State: Faculty. Courses of Instruction, Buildings, Equipments, Boarding Arrangements, and Patronage. Write for our rates and think of how much you are worse than giving away if you send elsewhere:

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Rates by the month: Board, \$8.50; Tuition, \$4.00; Music, \$4.50; Art, \$4.50; etc. Others may say that they can teach just as well, but it is a fact that they are not recognized by any first-class University. Why not take the best? It will not cost you any more, and in many instances not so much. Remember that we took the first prize and diploma at the last Dallas Fair for the best College work in the State and that we are affiliated with both the University of Texas and Yale.
T. H. BRIDGES, President,
Campbell, Texas.

Having faith in Christ, is the most religious thing anyone ever did.
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Beware and see that old and well tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the gums, relieves all pain, cures wind colic and is the best remedy for diarrhea. Twenty-five cents a bottle.

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M. THOS. EDERTON, President.
JNO. W. ROACH, Business Manager.
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