

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

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

To Preachers, \$1.00.

Vol. XLV.

Dallas, Texas, Thursday, October 13, 1898.

No. 7.

EDITORIAL.

The Capacity for Emotion.

WHILE much just criticism has been directed against mere feeling, nevertheless it remains perfectly true that the capacity for profound and earnest emotion is an endowment of the highest order. It is an unquestionable source of great power, moving men and women to the accomplishment of the noblest deeds. Lack of feeling accounts for indifference and inaction in practical life. If men were interrogated in regard to the intellectual and moral stagnation which characterize their experience, they would say: We have no profound emotion, enthusiasm is at a low ebb, enterprise is extinct. And this is true. An engine can no more move without fire in the furnace and steam in the cylinders than man can act without the pressure of earnest emotion and mighty impulses. Just so we have been constituted. Thought precedes emotion, and emotion precedes action. The men who have moved the world have always been distinguished by the capacity for great and lasting feeling and for intense and unconquerable volition. As a rule, a man's will power is proportioned to his enthusiasm. Beneficent reforms and great historical movements have been born of the energy pent up within giant hearts. While the mere effervescence of sentiment and the simple intoxication of fanaticism may justly become the target of acrimonious criticism, still it remains that a soul pregnant with powerful emotion is a possession devoutly to be wished.

The feeling which goes by the name of patriotism has won the battles of liberty and regenerated the political world. Conjugal love has redeemed husband and wife and reopened the shut gates of the domestic paradise. Parental love has offered the sacrifices which have astonished the world and revealed humanity in its most beautiful light. Time would fail us to recount the noble deeds of filial and fraternal affection and to unroll the long list of illustrious performances directly chargeable to philanthropy. So, too, zeal for God and man has wrought unnumbered miracles of devotion and enterprise and illuminated the pages of history with its finest radiance. Love is the one unconquerable passion, sweeter than life and stronger than death. Religious frenzy, intelligent and tempered, has evolved new epochs from the depths of time and moved the world nearer to God. Back of all the campaigns which have insured liberty and progress and back of all the great movements which have ameliorated the checkered condition of the race has been the unquenchable fire of deep feeling and the inspiration of giant wills which knew no turning back.

The springing up of a finer and stronger feeling in the individual heart would mean an untold augmentation of power and happiness. In increase of enthusiasm in countless souls

now inert and impotent would be equivalent to a magic enrichment of character and an incalculable contribution to success. The great world needs the impulse and impetus of a nobler enthusiasm. The Church of Christ needs the energy and push of a company of God-intoxicated souls. The pulpit in these days of general education and culture needs more than anything else the throbbing and pressure of a world-embracing zeal. It is matter for the profoundest humiliation and disgust that the pulpit should deliver the mightiest and awfullest truths ever revealed to human consciousness with the complacency and flippancy of an after-dinner speech. We should have men for the pulpit who have felt to the very depth of their souls the significance and power of gospel truth. The time has come again for the melting heart, the moist eye, the agitated bosom, the tremulous lips and the thunder tones. Earnestness will redeem a life otherwise defective and turn into the lightning blast a sermon otherwise lacking. Emotion is life, and life is the deepest need of our age and all other times.

THE UPPER AND NETHER SPRINGS.

THE readers of the Advocate are all familiar with that beautiful account in Joshua wherein Achsah, the daughter of Caleb, said unto him in regard to her inheritance: "Give me a blessing; for thou hast given me a southland; give me also springs of water." The record states: "And he gave her the upper springs, and the nether springs." This thrifty young woman knew that land without water was worthless. The more water the better, especially in a dry country where irrigation is necessary. Springs and brooks not only fertilize the soil, not only furnish drink for flocks and herds, but also beautify the landscape and multiply the comforts of home-life. Achsah's inheritance with the upper and nether springs was a valuable possession and the foundation of a rich and happy home. The upper and nether springs guaranteed plenty of water for every part of the land. There was water for agricultural, pastoral and domestic purposes. Thus the farm of this antique business woman was symmetrically developed and thoroughly enriched. Her foresight and wisdom were so conspicuous as to become historical.

This little incident is fraught with valuable lessons to us. It suggests the necessity for a harmonious development of our whole being. Man is a many-sided creature and needs a variety of nourishment. He should not be content with any provision for the mere animal, no matter how ample and luxurious. He should recognize his intellectual and moral faculties and secure wholesome and pleasant gratification therefor. He should never be satisfied with the nether springs which feed the lower physical life and which minister to the stability and enrichment of his temporal interests. On the contrary, he should seek and secure those upper

fountainheads which fertilize the mind and which sanctify and enrapture the soul. It is hard to keep the animal nature down and to hold our earthly concerns in a subordinate place. The world encroaches upon us constantly, and secularizing influences multiply and continue their deadly assault with increasing force. But it is our solemn duty as well as highest interest to place and keep the physical and temporal elements of life in a secondary place. The loftier and diviner ingredients of our nature are the mental and moral, and they alone are imperishable. The body with the lusts thereof and all the interests which center there will be sloughed away like so much shed plumage and so many cast off skins. This visible world is but a scaffolding, and this present life is but an apprenticeship. The time has come when we should rate these sublunary interests at their true value and fix our treasure and heart in heaven.

It would be wrong to undervalue the nether springs of life. We may be in the world without being of it and use it without abusing it. But still the upper springs, embosomed among the lofty hills, are our true and lasting treasure. These fountains feed the spiritual and immortal within us. The Bible, prayer, meditation and the preached Word enliven and nourish the soul of man. The influences which steal into our hearts from above expand and refine the whole inner man and fit us for a larger and better life yet to come. The best part of every man's inheritance are these same upper springs. Made in the image of God and destined to immortality, we can not be satisfied with the baubles of time and the toys of earth. The water which comes from those divine fountainheads far away in the Mount of God is the water of life, and he who takes a draught therefrom shall thirst no more. And these upper springs will pulse on and distill their life-giving nectar long after all the fountains of earth are sealed forever.

Paradoxical as it may appear, the gift of forgetfulness is a valuable one. Injuries should not only be forgiven, but also forgotten. Much that we have read and heard on many occasions should pass into oblivion. He who habitually recalls the offenses which he has sincerely pardoned, furnishes the occasion for the revival of the old animosities. Forgetfulness is far better than a mind loaded with sorry stuff and trifling details. Progress is by oblivion. We exclude to make room for better material.

Well might the sage exhort us to keep the heart with all diligence, assuring us that out of this same heart are the issues of life. From our own internal volitions come character. From the secret determinations formed deep down in the soul of man come those actions which generate the habits which fix our destiny. This heart is in our own keeping. It comes exclusively under our individual guardianship. A time comes when no hu-

man intermeddling is permitted and when no human help can avail. Destiny is submitted to the solemn arbitrament of each sovereign heart.

Patient continuance in well doing is not only the key to a successful and happy religious life, but also the principle involved is necessary to solid and lasting achievement along any avenue of honorable endeavor. We can not avoid drudgery. We must look after the details. We must keep close to routine. Whenever we find ourselves growing restive under the constraint of drudgery, we had better be careful. We must do these little things faithfully and constantly for a long time before we can expect the reward.

It is sad to see a human life out of tune. This means inevitable suffering and disaster. To go against rather than run with duty is to invite present grief and permanent derangement. We must conform to the eternal ethical standards of the universe or be lost. When one has lost the power of adjustment to the great duties of life, perdition is not far away. Nothing can come into any human life better than a consciousness of harmony with God.

It is a good thing to realize that the continuity and symmetry of life have been comparatively preserved at least. To feel that one has gone right on, turning neither to the right nor left, is a wonderful stimulus. A breach in one's life is a serious affair. The memory of a period of backsliding is depressing in the extreme. The fact that we have already done well is a distinct spur to a further continuance in well doing. The record becomes a sacred possession. We can not bear the thought of marring it. It is a great thing to have behind one the unslacked momentum of an earnest life.

Sometimes the Christian's only consolation is the deep, sweet consciousness that after all he is still making some progress in the divine life. Though slow and almost imperceptible, yet there has been growth in grace and in the knowledge of Christ. We can not depend upon ethereal moods and ecstatic conditions as the true and only index of spiritual life. If we are faithfully using the means of grace and at the same time realizing that we are pressing toward the mark for the prize of the high calling of God in Christ, we may take comfort.

The question of systematic giving should be constantly kept before the people. The preachers virtually have this matter in their own hands. Too often, lest mercenary motives should be attributed to them, they are comparatively silent. The preacher waits for the presiding elder, and the presiding elder waits for the Bishop. In the meantime, the dues of a just cause are consumed. Seeing that so many vital interests are dependent upon mere finance, the preachers ought to begin and conduct to a triumphant conclusion a campaign of education.

Communicated.

TEXAS METHODISM AND CHRISTIAN EDUCATION.

It is a hopeful sign that Christian education is coming to be a live subject in the minds of our more thoughtful people. It is being thought of and talked now as never before. Allow me to take advantage of the pending agitation to say through the columns of the Advocate that I regard the proper equipment and endowment of Southwestern University as the most important enterprise that confronts or has ever confronted the Methodist Church in Texas. This conclusion is deliberate and, I think, well founded. Within the limits of this article I can only suggest a few of the facts upon which it is based.

The preservation of our civilization, with all that it involves of social, national and religious interests, depends upon its being permeated and dominated by the principles and spirit of Christianity. It seems to me that no intelligent student of the great movements of our race—no one who has traced the growth and decay of nations and civilizations—can for one moment question the truth of this statement. Our hope is in God in far deeper and truer sense than we are accustomed to think, and we can only hope to be preserved by him as we conform to the great principles that he has revealed for the government of our personal and national life. If history has taught one lesson more plainly than any other, it is that irreligion and immorality go hand in hand, and that they are the certain forerunners of personal and national ruin. The Christian college, next to the Christian home, is perhaps the most effective agency that can be employed in putting the stamp of Christ upon the thought of the world. With our teachers and leaders educated in an atmosphere of faith and reverence and indoctrinated in the great principles of morality and religion which constitute the basis of all strong character and all stable government, much will have been done for the liberty, prosperity and piety of our people. It is sometimes said that those who can not send their children to our Church colleges are under no obligation to contribute to their support. That is very far from being true. Every thoroughly educated Christian man is a blessing to the people of the entire State. Multiply the number of such men and women and the blessedness of their influence will be so evident that none can fail to see it.

The appeal to Texans in behalf of Christian education is especially urgent and the obligation resting upon Texans is one of unusual weight. Ours is the empire State of the Union. She will soon come to her place of power in the nation. When Texas is as densely populated as Ohio now is, her population will be between twenty-four and twenty-five million souls. Should our population become as dense as that of Massachusetts we would have seventy-five million people within our borders. It is not at all unreasonable to believe that within fifty years from this time Texas will have a population of from twenty to thirty million people. It is easy to see how great a part Texas will then have in directing the policies of our National Government, and surely it will not be deemed a manifestation of pride to say that the interests of humanity are largely involved in the future of our national life. What has all this to do with Texas Methodism and Christian education? Much, every way. What Texas is to be fifty years hence, the extent and character of the influence she is to wield in the councils of Church and State is being determined by us to-day. The Church of God is very largely responsible for the future history of the world. Methodism must do her part in solving the problems of the present and providing safeguards for the future, or be found wanting in fidelity to God and humanity. It is time for us to stop talking about giving to Christian education and other enterprises of the Church, and begin to think seriously of making investments that will yield returns in values too great to be expressed in dollars and cents—dividends that will be realized by our posterity in purer faith, stronger Church, a higher tone in public sentiment and safer civil institutions. We are disposed to boast of our numbers and our influence in this State. The time has come when we must do more or boast less; perhaps it would be better to say, we must do and boast less. We can not afford

to do less than give our central educational institution proper buildings and equipment and set it as a bulwark of defense against the tides of skeptical thought and ungodly practices that threaten to undermine the whole fabric of our Christian civilization. As a native Texan and a native Methodist, I speak plainly. It must be done. We owe it to God and our posterity. I have long believed that Texas Methodists will respond liberally to this claim if we can get it properly before their minds and on their hearts. Surely there are a hundred men and women in Texas who will invest one thousand dollars each in this great enterprise. And there are many others who will invest, some in larger and some in smaller amounts, for the furtherance of this all-important interest. Let the response be prompt and liberal to the appeal that is now being made.

SETH WARD.

CHOPPING WOOD VS. FOOTBALL.

Please permit me to express through the Advocate my real appreciation of Dr. R. S. Hyer's "Opening Address to the Students of Southwestern University," which appears in the columns of last week's Advocate. It is replete with the most wholesome advice.

It is matter for profound gratitude that the young ladies and gentlemen who attend our (the Southwestern) University are not advised to engage in Shakespearean plays for mental recreation, or play football for physical culture.

If I could gain the ear of every young lady and every young man and of every parent in Texas, it would be to read to them, or ask them to read, this thoughtful and instructive article.

Its thoughtfulness and wisdom are not exceeded only by its wise and thoughtful author.

TRIPOD.

ONE CONVICTION IS WORTH A THOUSAND OPINIONS.

The above sentence is in one of the editorials that recently appeared in the Advocate. We have nothing to say about the editorial, but will take the sentence for a foundation upon which to base some thoughts that have been revolving in our mind.

Taking "opinion" to mean theories, our text is true. A conviction is much better than many theories, but a conviction is not everything. Experience is far greater than conviction, which is misleading, so much so that St. John tells us to "try the spirits whether they be of God." With a careful man experience seldom misleads. Conviction unaided by experience is worth little or nothing. Else why did God send Philip to the eunuch, or Ananias to Saul, or why did Jesus, in his last words, say: "Go therefore and teach all nations?" The Holy Spirit is abroad in the land convicting men, but however deep and genuine his convictions, no man has ever been brought to a saving knowledge of Christ, unless guided by his fellowman. Search the Scriptures and the history of the Church, and I think you will find this to be true. It is equally true that no man has ever been a success in any calling of life unless he be guided by the experience of others or by a dearly bought experience of his own. Indeed, experience is a great thing—much greater than conviction—and yet it is far from being infallible. God alone can be our never-failing guide. The trouble with the natural man is that he can not receive the things of God, so must be guided largely by experience. But, for the child of God, God is guide, and however wide and varied that experience, he who depends upon it will soon find himself inextricably entangled in error. David was a man after God's own heart, yet he dared not depend upon experience. When the Philistines came a second time "and spread themselves in the valley of Rephaim," though the circumstances seemed the same, David would not depend upon his experience gained at their first coming, but inquired of God. It was well that he did, for God would not let him go up as before, but sent him another way, thus taking the Philistines by surprise. If any one could have depended upon convictions and experience, it was the Son of God. Yet we find him going to his Father daily for guidance. Brethren, how many of us follow the Master's example by constantly communing with God in prayer? Depending upon experience is depending upon self, and the first principles of the plan of salvation are that man should disown or deny himself. "If any man will come after me, let him deny himself." And having done this, to whom can we go but to Him who has the words of eternal life? In his first attempt to emancipate the children of Israel, Moses failed for the

want of self-denial, and it took forty years' schooling in the wilderness as a shepherd before he thoroughly learned that lesson. But when he did learn it, he was a complete success. May we all learn the lesson that God taught Moses. I know not how to better close than to quote the first lines of the hymn:

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

ATWELL W. CLARK.

A REPLY TO JOHN B. CULPEPPER AND H. G. HORTON.

Bro. Culpepper writes a very sensible and brotherly article, and to much that it contains I can say amen. The dangers which threaten the holiness movement are truly from within, and to more effectually guard against these dangers we organized the "Interdenominational Union" at the Terrell Convention.

Why Bro. Culpepper should assume that "come-out-ism" or "stay-out-ism," either, received any encouragement from the Terrell Convention I cannot conjecture. Neither of these classes are permitted membership in the "Union," and we did all we could to discourage either step on the part of those whom we could influence.

Again Bro. C. says: "I see no good to come from a change of Church." Neither did the convention, and we advised all to stay in their own Churches and support the institutions of the same. The only pertinent point raised by Bro. C. is the one concerning receiving into the Union those expelled or forced out of the Churches on account of the profession of sanctification. Why did Bro. C. raise and discuss these other points as if the convention had advocated or countenanced any such thing? It looks as if his article was a "tub to the whale," but I am sure Bro. C. is too brave a man, too pure a man, to resort to such an expedient to revel in "pastures green" at the expense of his much despised holiness brethren, and must assume that he had not carefully read the proceedings of the convention. Bro. C.'s point concerning membership would have some weight if the "unions" were designed for Southern Methodists alone, but members of Baptist, Presbyterian, Campbellite and other Churches have been expelled for no other offense than that of professing holiness. Are these people to have no showing? Must they be left without any oversight or care or means of grace provided for their benefit? You say, let them join some other church? Nay, Bro. C., in many communities such people are not wanted in the Churches, and would not be received by the Church of their choice if they were to apply for admission, and yet many of these men have certificates of the highest order of commendation, given to them by their Churches when expelled, and stating that they had only been expelled because they were not in doctrinal harmony with their Church. Must these people be left without any religious privileges? Is it a crime to afford them some means of grace? Bro. C. seems to imply that there is next to no oppression on the part of his own pastors. He draws the picture of a pastor, and says: "No such pastor exists." He should have added: "So far as I know." Come down this way, brother, and I can show you some of this genus. Your stay in Texas has evidently been too limited for you to know everything concerning the holiness movement in this great State.

We said nothing about "oppression" in the convention, but it exists nevertheless, and if you want the data, Bro. C., I can furnish you with enough for any use.

No doubt Bro. Culpepper is doing a great work in his way, and we bid him God-speed in it; but possibly the Lord may have use for the holiness movement, and if the hundreds, yea, thousands of souls either converted or sanctified wholly during this year through this instrumentality be not an indication of Divine favor what does it indicate? Our good Bro. Horton would have us believe this is "the work of the devil." But I am sure he is mistaken. I did think to answer Bro. Horton's article; but after giving it a second reading I see no answer is necessary. Bro. Horton had plenty of rope, and he has used it effectually to hang himself. If Bro. Culpepper thinks that no spirit of oppression exists, let him read Bro. Horton's article again, and if that don't convince him, further argument is useless. May God maintain the right. Amen.

B. F. GASSAWAY.

Ryan, Texas.

THE SUBJECTIVE REASON FOR FOREIGN MISSIONS.

The purposes of God as set forth in prophecy should invite to a co-operation with him in the world-wide establishment of his kingdom. The central petition in the Lord's prayer should call forth the most earnest supplication that his will be done perfectly by all the world. We ought to feel the heavy hand of his authority as expressed in the Great Commission. But if none of these incentives avail the issue is squarely made in the parable of the talents: "Unto every one that hath shall be given and he shall have abundance; but from him that hath not even that which he hath shall be taken away."—Matt. 25:29. Talents in the broadest sense include everything in our possession if it may be used to affect others, as physical prowess, money, etc. But the best of our talents lie in those powers that mark our superiority over the brutes. All these may be symbolized by the power of speech. This implies the ability to produce an effect where the author is not. It represents the reasoning faculties. It communicates the higher sympathies. When man attempted to abuse these higher attributes which were given to conquer and subdue the earth God touched his lip and confused his language to remind him of his high origin and destiny and to impress him continually with his obligation to his Creator and to the world. And thus God said to him: "Go ye into all the world." Later when the significance of this Babel was almost forgotten the Lord by miraculous gift of tongues taught man the use of a sanctified tongue. And in view of this endowment which was to be given afterward in the natural, instead of the supernatural, way, our Master said: "Go ye into all the world." The symbol of the new dispensation is tongues, tongues of fire, parted tongues. But as evidences that God demands as a law of life that we use our best talents for the highest benefit of others. Let us notice:

1. It is the natural, heaven-born impulse of every newly converted soul to seek another's highest good, and in so doing he uses his higher faculties.

2. The enthusiastic prophecies of the Old Testament demand our efforts if men are to be converted by means of men.

3. The Great Commission simply puts the work in the hands of human beings.

4. Anticipating that men would multiply a plain command by their tradition or sophistry, the Master sent a man—St. Paul—to illustrate the principle. According to Paul's example Jesus meant exactly what he said. Every quibble and subterfuge of modern times that would array home against foreign missions has been swept away entirely by this prince of the apostles. The "heathen-at-home" chestnut was effectually cracked. The "charity-begins-at-home" excuse existed in Paul's day. And so all the brood, and those slimy vipers find no place in the heart of an intelligent, warm-hearted Christian who reads prayerfully the Acts of the Apostles. If Paul understood the Master's command then there is no valid excuse in Christendom for the neglect of foreign missions.

5. The history of Christianity has been a complete illustration of the parable of the talents. Let us see: "Unto every one that hath shall be given." To him that hath, in addition to the germ—the possibilities of Christian character, a healthy, growing character—shall be given new opportunities and incentives for growth and usefulness. As it is with the individual, so it is with the Church at large or with any denomination or with any local Church. To that part of the Christian world that is co-operating with the great God in redeeming the race shall be given a blessing which thought and eloquence and sentiment and sentimentality have sought in vain, yea, sometimes in vanity, and that is unity. The more earnest Churches are to save the world the less bickerings in the home or the foreign field, and the more clarified the vision as to the relations and the missions of the various denominations. But in the second place more zeal for the salvation of men in Christendom and among pagans is felt when we do the Savior's bidding. The exit of foreign missionaries from our home land warms into new life by its example. Men coming back home for rest or recreation stir up our lethargic spirits. Third, more skill is attained. Impractical methods are laid aside. Tried and true methods are held to with tenacity. Fantastic plans are at once rejected. Fourth, more knowl-

em
gr
A
in
fi
th
B
"2
at
th
or
ag
a
re
se
me
lig
we
ne
un
sel
of
Me
th:
th:
(
no
pe:
"T
Go
suc
lov
tha
Go
als
hav
act
cha
por
and
Chu
wil
ger
flan
awl
go
eve
bro
its
on
gri
unp
ing
mis
Chu
telli
that
mar
sion
In
a ri
path
wou
tow
anot
the
Stat
To o
Ame
labor
Mexi
tion:
Irish
the
lang
livin
by a
tinen
broth
you
be in
must
retur
ca.
fort
be c
tional
it to
This
now l
right
anyw
has c
o rep
And
our el
the e
unaut
to ou
sphere
tion.
and t
white
crucifi
especi
periori
faculti
our a
symbol
talents
respon
eviden
tent of
obligat
Rock
Ever
issue o
I have
few tho
I regard
worthy

edge of the conditions and needs morally and otherwise of heathen is gained by diligent work among them. A colporteur in India after a long stay in a locality was one day reading the first chapter of Romans to a group of the natives. When he had finished a Brahman came forward and said: "Now I've caught you. You have been among us and found out our habits, then you had it written in that book, and you claim the book to be an old one—your Bible." A century or two ago sceptics claimed that Rom. 1 was a slander on heathen morals. Missionaries have learned that Paul was correct. Fifth, to that Church that unselfishly seeks to save men abroad more resources are available for religious purposes. We do not need wealth in the Church as much as we need obedience to Christ. And this unselfish devotion to the Master that sends men and women into the heart of heathenism will bring its reward. Men will be won by such a faith as that.

6. The highest beatitude is pronounced on those who make solid peace, peace between God and man. "They shall be called the children of God, sons of God." John wonders at such honor: "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God."

Now the other part of the text is also true: From him that after having the germ of Christian character, hath not a healthy, growing character, shall be taken away the opportunities and incentives for growth and usefulness. So will it be with a Church both at home and abroad. It will cease to grow and finally the germ itself will be destroyed. The flame will flicker and die, and after awhile the "last spark" will have to go out like the other sparks. "Whosoever shall fall on this stone shall be broken." Witness Protestantism in its first and second centuries. "But on whomsoever it shall fall it will grind him to powder." The fate of the unprofitable servant is an awful warning to many an opponent of foreign missions and to many an indifferent Church. What will become of an intelligent Church member or Church that deliberately ignores a plain command? The neglect of foreign missions is vital.

In view of the text, where have we a right to limit our efforts or our sympathies? To our kinfolks? That would be absurd. To the people of our town or community? Then if we visit another town we must not mention the names of Christ. To our State? State lines are artificial, changeable. To our nation? Then the friend of an American must not be prayed for or labored with if he be a resident of Mexico or France. To one's own nationality? Then an unconverted Irishman is not to be saved through the efforts of a Swede. To our own language? Then an unsaved German living in Scotland must not be saved by a Scotchman. To our own continent? Then if you have a sinning brother with whom you played when you were children and he should now be in the busy marts of China you must not seek his conversion until he returns to the shores of North America. Would you restrain Christian effort to Christendom? Then we must be cast off as were the Jews for national selfishness. Would we confine it to Christians or Church members? This would soon run its course. All now living would some time die. What right have we to command any man anywhere to repent? Because God has commanded all men everywhere to repent.

And any line drawn that would limit our efforts to a narrower circle than the extent of our ability is artificial, unauthorized by the Bible and hurtful to our usefulness in the smaller sphere, also dangerous to our salvation. What cannot the intelligence and the will of man do when heated white hot by the burning love of a crucified and risen Lord. Our talents, especially those that evidence our superiority to the brutes, those higher faculties which enable us to influence our antipodes, those powers which are symbolized by human speech, these talents are the living witnesses to our responsibilities. Our ability is the evidence of our obligation, and the extent of our ability is the extent of our obligation. J. A. PHILLIPS.

Rockport, Texas.

THOUGHTS ON PRAYER.

Ever since reading an article in your issue of August 18 on "Real Prayer," I have been trying for time to write a few thoughts in addition to it, because I regard many ideas in it as very worthy of consideration, although very

delicately expressed. Very early in my religious meditations I accepted the conviction that prayer is the great subject of all religious subjects to be studied most and understood best by the child of God who would grow in grace and wax strong in spirit. Because, no matter how we may be driven about the wilderness of doctrine and forced to doubt the written Word, if only the Spirit witness that we are God's children and our prayers come back laden with answers that bear the marks of identity, the heart will rest in whom it knows by experience, head or no head. So that ever since my boyhood, and for about thirty-five years now, I have been listening to all I could hear and reading all that I could get on the subject and studying it as best I could. I may not have learned very much about it at last, but I feel that the original conviction has lasted, deepened and widened on me till I am satisfied now that the Church can make the longest leap of her life toward her chief Captain's ideal by focalizing her thought on the subject and concentrating her efforts on the practice till the magic art is mastered. For I think that the real and the only real opposition that hinders the Church is her numerical strength and her spiritual weakness; and her weakness is in her praying. She can preach like a giant, but she can not pray. For, of all the follies and fallacies that harbor and prevail in human heads and hearts, I doubt that there is a match for the common notion of prayer that harbors and prevails there. And of all the paradoxical conglomerations that come from the pulpit to the pew, in my wayward judgment, nothing can hold a parallel with the deliverances on that subject. The notion, although as vague as vapor, seems to be that God must be as great as possible, that he is very great, it is true, but that he must be too economical and prudent to overtax his resources as the exceptionless answering of prayer would overtax them; that a will fixed on every subject is his special and essential attribute—the smaller the matter the more certain that his will on it is fixed—so that no fixture may slip a jot to the peril of his throne; that no change of his course, as originally outlined, in general or particular, could be effected by him without violating his stagnant dignity and grating a discord in nature; that he has always known all he now knows or can ever know, and that certainly we can tell him nothing new, as though there were no such power as the power to know not, be not and do not. So that, instead of God's children going to him in all that "pious violence" of prayer that the Savior authorizes and recommends and telling him in tones of trust the wants of the heart he is waiting to learn from the voice of prayer, we often hear even leading members of the Church indulging in speeches to the audience under a call to prayer to God, because they do not know God's will on the subject that occupies the heart, or how it is fixed, so as to hope in the sincerest appeal they might make. They seem to think that, instead of following the Savior's teaching and directing prayer to the will they want affected, they must follow him in the only prayer he ever prayed in vain and say, "Thy will, not mine, be done," in order to be duly humble. I very much doubt God's appreciation of humility when it is substituted, without authority, for faith. The "thy will, not mine, be done" was an apology for trembling as a man while yet divine, under the agony of the hour, and I find no authority he has given another to use it. It is the language of despair and an admission of no hope; and no petitioner can quote it and at the same time "believe that he hath" the thing he prays for. That is the sole and single instance I know of in which God's will was fixed beforehand as to the thing prayed for and in which that fact was known to the petitioner, whose life-purpose was to execute that will and drink the cup rather than have it pass. The trouble seems to lie in the conception of godly greatness. They seem to think that they can worship more greatness than they can comprehend, and that they worship God according to the inconceivable conception they conceive of him; that unalterable fixedness is, and must necessarily be, an essential attribute of greatness, so that if God is not fixed in everything that is and might be he can not be great, and he is; and that he can not be great if he does not know, and has not always known, every past, present and future feeling of the human heart. Now, it seems to me that if to be able to stand fast is great, then to be able to stand fast or move at will, without confusion, is greater; that if to govern this universe with laws that can not be



Most people appreciate a good thing at a fair price, but some few will only have the things that cost the most money.

The Ivory is the favorite soap of most people. Some few want the high-priced toilet soaps and think they must be better because they cost more. No soap is more carefully made, or is made of better materials, than Ivory Soap.

A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

Copyright, 1898, by The Procter & Gamble Co., Cincinnati.

changed is great, then to govern it with those that can be, is greater, and that if to know all things is great, then to be able to know or not know them at will, is greater. In short, I believe that God is great enough to know whatever he wants to know, and to learn and with great delight gratify all our wants in the exact terms of every prayer that faith can carry from a clean heart to the mercy-seat, and yet run this universe without a jar in nature's machinery or a discord in her music.

Prayer, I think, has two, perhaps three, meanings: 1. It perhaps means the one who prays; 2. It is the thing prayed; and 3. It is the thing prayed for. In general, it is the terms of desire directed to a superior tribunal, and in law it is the essence of the petition to the will of the court, and it assumes that that will is open and susceptible thereto. And that it is ever otherwise is so much to the shame of the nation. In religion prayer seems to be the thoroughfare of faith between the heart of God's child and his throne. And he has taken direct pains to teach us that his will is more susceptible to the traveller of that route than is a mother's heart to the voice of her own flesh. He has written no cost-mark on the articles he has for him who prays in store, that he may tell how much more it costs him to still a tempest than a troubled heart; but when he would set limit to the list of his gifts he points the child that prays to the field of nature and tells him "whatsoever," and when he would prescribe the proprieties of prayers he points him to the trees and the mountains, the winds and the seas and tells him they are ready to move or be still at his order. And I proudly believe he is great enough to verify what he tells; and that he would as soon reverse the mossiest law of nature and storm the sun with Rocky Mountain cannister, snowball Etna with the belchings of Vesuvius, or dance the Himalayas topsy-turvy to the music of a clod, as suffer forever the no-occasion to heed the high dash of courageous faith. How he could ever be taken as teaching his children to petition his will to will and to do as they pray when that will has been informed thereof and fixed thereupon, perhaps adversely, from all eternity, I can not now or hope ever to understand. I have many references to instances of prayer and God's promises and conditions of answer thereof, in the book, and all his promises are amply conditioned upon essential things, but never a one upon his will; because to so condition them would logically shut every mouth of prayer till he should make known that will on every human par-

ticular. He has taught us his will as to the manner of praying and the qualities of prayer, and upon that manner and those qualities he has conditioned his will as to the answers.

If only the Church would but learn the lesson over of "the upper chamber," and why the Savior made disciples, to whom devils were subject, tarry in Jerusalem, I think we would have less of the explaining away of prayer than of complying with God's terms of its prompt answer and fewer targets for the skeptic archer in the persons of such as teach from blindly reading the written Word and sundry other hearsay.

Now, I do hope that none of those who read this article, and perhaps most need its earnestly intended effect, will impute to me a chronic, fault-finding spirit as to to all those "beautiful," "splendid," "powerful" (?) prayers we hear made to audiences all over this nineteenth century civilization on every occasion, or assume the fault-finder's tone in taking it to heart, for I am trying to do some good in this effort, and I know the fault-finder is not popular and has very little influence in the world, especially with those who offer largest employment to his calling.

R. H. B.

Columbia, Texas.

SUPERANNUATION—A REVERIE.

The conference year is almost gone, yet forty days, and I shall go to make report of one more twelve-month's toil. There I shall meet my comrades, too, from south and west of this great State—men tried and true—who through the long, hot summer gone have ridden over dusty ways and heralded in school-house low and told in city pulpit high the old-new story of the cross. Expectant not of worldly gain, except perchance a pittance bare to meet their passing needs, they gladly give their life's fair noon to men for Jesus' sake. Content to glean in life's wide harvest field some golden sheaves to lay at last on heaven's polished pavement down they seek not paltry pelf of earth, "where moths corrupt and thieves break through and steal."

But Time, the tomb builder of the ages, digs furrows in the saintly face, says vigor's fount, and 'feebles fleshly frame. And some there'll be who down the long, long way have trod the path of poverty and pain will stand and see the marching hosts file by, themselves too old to longer bear the heat and burden of the day! I've seen them stand—grand veterans—in muster roll, and ask in pained and trembling speech for superannuation. And what is that? Ah, me! too oft it means

to stand with shattered strength, without a home or means, in life's last eventide. Old pensioners upon the bounty of a Church ungrateful of the sacrifice so long by them been made.

True, in the dim, far-distant azure deep life's paling day grows bright again unto the eye of faith that looks through rift of gathering gloom and sees the pearl-swung gates of home. But what about the "waiting time" till God shall bid them come? And I shall stand at last at end of duty's active way—perchance infirm and indigent—and see the hosts go by. Thus meditated I, when, lo! my reverie was broken by the clink of coins within my purse, saying: "Let us go." I gave consent and watched them as they got into the mails and sped along the rail. I saw them as they gathered in a company with other coins by other hands turned loose.

The scene is changed. The night was stormy, and the wind howled hoarse like fiends, and beat with frantic force against the humble cottage where a chaste, brave woman tucked with tender hands the scant, coarse coverlet around her sleeping, orphaned babes. He who had been her stay was sleeping in the churchyard low, where he had fallen at his post. I saw her as she knelt in loneliness and widowhood and poured her plea of need into the ear of Him who rules on high. The morrow dawned, and with it came a check from Conference Board—these self-same coins—which now, converted into bread and shoes and clothes, made glad again that fallen preacher's home!

And then methought that hoary Time had fled, and "on his own strange altar Death lay dead." The glory-throned Eternal came to judge the nations gathered at His bar, and in the company I stood to answer to my name. The vaulted coffers of earth's wealth had vanished with its palaces and the smoke of awful holocaust and millionaires were paupers in that day. My name was called. I answered: "Here!" when lo heaven's treasury opened wide and safely 'posited were there the coins—now current in eternity—that I had given to "conference claim" in 1898. Surprised I stood till He—the Judge—said low and tenderly: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

JAS. C. WILSON.

Port Lavaca, Texas.

THE PICKENS-WARLICK DEBATE.

I proceed at once to give a report of the debate that has just closed at Midway, Texas, while the facts are fresh in my mind. I wish to say, however, in the first place that there seemed to be an absolute necessity for this debate. As a rule, I am opposed to these debates, but there are times and places when it seems that the cause of truth and of Methodism absolutely demands these discussions. If there was a place in Texas that needed a debate of this kind it was Midway. The Campbellites there have been very aggressive and belligerent, and for fifteen long years they have made war upon our Church and tried their best to break down the Methodist Church. They had proselyted many of our members, and this thing had continued so long that our people became tired of it; and after being challenged the second time we accepted the challenge. I began a debate in June with Joe S. Warlick, but was taken very sick and had to close on the second day. Our people wanted the debate finished, and so we sent for Bro. A. C. Pickens, presiding elder of the Wynnewood District, I. T., and the debate began September 14 and continued six days and a half, with two sessions a day.

The following propositions were discussed, viz.:

1. The Scriptures teach that pouring or sprinkling water upon a proper person, in the name of the Trinity, is Christian baptism. A. C. Pickens affirmed, J. S. Warlick denied.

2. The Scriptures teach that immersion in water is for the remission of past, or alien sins. Warlick affirmed, Pickens denied.

3. Infant Church membership and infant baptism are doctrines of the Bible.

Bro. Pickens proved by the Bible and by a number of the best lexicons extant that affusion is Christian baptism, and clearly established his first proposition. In attempting to answer the arguments of Bro. P., Warlick read a few definitions of the words baptizo, bapto, etc., but refused to read all the definitions even in his own lexicon, and resorted to sophistry, sarcasm and ridicule in order to break the force of

the overwhelming facts and scriptural proofs adduced by Pickens.

Warlick made many wild and reckless assertions all through the debate, but especially while talking on this proposition. Here are some of them: "I deny," said Mr. W., "that there is a single standard Greek lexicon in the world that defines baptizo to mean pour or sprinkle." He offered to give \$500 to any one who would furnish such a lexicon. Can not some scholar accommodate the gentleman?

Pickens read the definitions called for right before him, and yet he denied that they were standard, thus setting up his own puny little judgment against that of the best scholars in Europe and America.

He also denied that any of the divers baptisms performed under the law were by sprinkling or pouring, but asserted that in every case immersion was the mode performed. He also said: "I'll give \$100 to any one who will show in the Bible where water alone was ever sprinkled upon any one for a religious purpose." Pickens showed him Num. 8:5-7, but he would not accept that passage as proof. He said also "that no man could imagine a proposition more absurd, ridiculous or devilish than the one Pickens was defending." "That if one were to assert that Christ was a woman or a Gentile, it would not be any further from the truth than to say that sprinkling was baptism." That Nebuchadnezzar was submerged or immersed, and that the son of Sirach was also immersed, and many other ridiculous assertions did he make that are utterly untrue.

When Pickens showed that baptizo did mean immerse, plunge, dip, etc., but proved by the lexicons that it did not have that significance in New Testament Greek, Warlick contradicted him and said "there was no difference whatever between heathen or classic Greek and New Testament Greek"! How does that sound for a man who poses as a scholar?

In his last speech on this proposition, Pickens piled down the lexicons that supported his view—Schleusner, Forest, Stokins, Passow, Ewing, Lee's Critica Sacra, Dunnagan, Thayer, and others—proving that sprinkling is scriptural baptism, and yet Warlick's \$500 was not forthcoming. He knew he would not give it when he offered it. Why will men be so reckless and wild in their assertions while defending the sinking cause of immersion?

Bro. Pickens showed that the baptism of the Holy Ghost was affusion, and in reply Warlick stated that the people were immersed in the Holy Ghost on the day of Pentecost. He also said "that there was no other sort of religion but Holy Ghost religion." O ye Campbellites, what do you think of that? While in the affirmative on the design of baptism, Warlick said: "Baptism is not worth anything to any one except to a penitent believer." Warlick went back to the fall of Adam and showed how the human race fell in him as our representative head; and then said: "We assume that the act of coming back to God is the act of baptism; that we must obey the form of doctrine mentioned in Rom. 6:17, 18, and that the form was a burial in water." In reply Bro. Pickens showed the absurdity of that position, and that the blood of Christ cleanseth from all sin—not water baptism at all. He read from Campbell, who says: "Immersion alone was the act of turning to God;" and then, with ponderous blows, he exposed this dangerous heresy taught by Campbellites and proceeded to show that we are saved by grace through faith, not by deeds of law. While on this proposition, Warlick positively asserted that the Ten Commandments were the ceremonial law, and that all these commandments had been blotted out and nailed to the cross, and that he was above the law!

Reader, that is the loose kind of theology taught by the system known as Campbellism, but called by them the ancient gospel of Christ, and the only true way of salvation!

In trying to support his view, Warlick quoted a great many passages of Scripture that were entirely irrelevant and that were directly against him, notably Acts 10:43, John 14:6, and many others.

Pickens asked him this question: "What will become of all the pious unimmersed?" In reply he said: "Secret things belong unto God, but the things that are revealed belong unto us and our children," but that he (Pickens) and all others who heard the gospel and could obey it, but refused to be immersed for the remission of their sins, would go to the devil, where they ought to go." Of course, this is very refreshing and consoling; but we are glad that Joe S. Warlick is not to be our judge in the last day.

Suffice it to say that Pickens utterly crushed him on this, as he did on the first proposition, as he had no Scripture in support of such a baseless theory.

When Pickens came to the third proposition he laid down in his first speech the best, grandest and broadest foundation for infant Church membership and infant baptism that I ever heard. His views are clearer and more reasonable than any others that I have read, and my reading on that line has been quite extensive. He took the position that the Church was not first organized in the house of Abraham, as many teach, but the Church originated with Adam, was enlarged and extended in Abraham's day, and that the Church of God had always had infants in it, and that they were consequently entitled to the rite of baptism now in the gospel dispensation, as they were entitled to circumcision in the Old Testament dispensation. To this question eight hours were given, and I am glad to say that doctrines of Methodism were ably sustained from the Bible and from history all through the discussion. On this question Warlick was more bitter and sarcastic than on any thing else. He called infant baptism a "devilish, ungodly institution," and said that Satan was its author; that Methodist preachers were blinded by the god of this world and were leading the people astray by their ungodly doctrines. Also that infant baptism was being abandoned rapidly and that as the people became more intelligent they would lay it aside. That the Discipline which he read and ridiculed was an ungodly, devilish, falsifying thing, and that we Methodist preachers ought to throw it away and follow the Bible only.

Of course, he said all these things to break the force of Bro. Pickens' weighty arguments, which he knew he could not answer, and to prejudice his own people against us. Now, if his own people are satisfied with that method and think that they can sustain their cause by ridicule, sarcasm and violent abuse, they are welcome to all they can make by such methods. But we prefer to prove our doctrines by the plain, unvarnished teachings of God's eternal Word, as Bro. Pickens did from the first to the last of this debate, without stooping to the low and unscrupulous methods resorted to by Mr. Warlick.

In conclusion, I will say that the result of the debate was a grand victory for Methodism and the truth, and our people are well satisfied with the able defense of our doctrines made by Bro. Pickens, and we expect to go right on baptizing our babies and baptizing our people by sprinkling water upon them. In fact, I baptized two children in less than four hours after the debate closed, and expect to baptize more when I go to Midway again.

I wish to say also that we do not underestimate the ability of Mr. Warlick, for he is about the ablest debater in the Church he represents in Texas, and he has some acquaintance with Greek and Hebrew, but is not a real scholar, as was fully tested during this discussion.

After hearing both gentlemen, I deliberately say this: Pickens is far superior in scholarship to Warlick, and while the latter is an expert in sophistry, theological jugglery and misrepresentation, the former is a scholarly, dignified, high-toned gentleman and a sweet-spirited Christian. Warlick made the best fight he could, but failed utterly to sustain his cause. No man can sustain a false system of theology; and while he did his best, he was completely driven to the wall by the ponderous blows of Pickens, who proved his positions to be true by appealing to the Bible and dealing in Latin, Greek and Hebrew authorities of the highest rank in the world.

To our preachers I would say, if you are troubled by the Campbellites and want a man to defend Methodism against their gross misrepresentations, send for Rev. A. C. Pickens, presiding elder of Wynnewood District, I. T. We believe that our debate will do much good and cause our people to be better satisfied with our Church than ever. The debate closed with a general handshaking and good feelings, and both disputants spoke in high terms of each other and parted as good friends.

W. W. HORNER,
Pastor and Moderator,
Madisonville, Texas, Sept. 22, 1898.

CORRECTION.

Please correct this sentence in notice of Dr. R. M. Swearingen's obituary: "I can not trust," etc. It reads: "I can not trust the responsibility of this crisis on a new man." O. M. Austin, Texas.

Greedy has no respect for law.

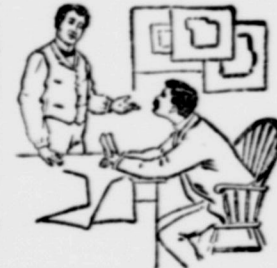
How Relief Came.

From Cole County Democrat, Jefferson City, Mo.

When la grippe visited this section, about seven years ago, Herman H. Eveler, of 811 W. Main St., Jefferson, Mo., was one of the victims, and has since been troubled with the after-effects of the disease. He is a well known contractor and builder, a business requiring much mental and physical work. A year ago his health began to fail and he was obliged to discontinue work. That he lives to-day is almost a miracle. He says:

"I was troubled with shortness of breath, palpitation of the heart and a general debility. My back also pained me severely.

I tried one doctor after another and numerous remedies suggested by my friends, but without apparent benefit,



A Contractor's Difficulty. Decided to give them a trial.

"After using the first box I felt wonderfully relieved and was satisfied that the pills were putting me on the road to recovery. I bought two more boxes and continued taking them.

"After taking four boxes of Dr. Williams' Pink Pills for Pale People I am restored to good health. I feel like a new man, and having the will and energy of my former days returned, I am capable of transacting my business with increased ambition.

"Dr. Williams' Pink Pills for Pale People are a wonderful medicine and anyone that is afflicted with shortness of breath, palpitation of the heart, nervous prostration and general debility, will find that these pills are the specific. HERMAN H. EVELER."

Subscribed and sworn to before me a Notary Public, this 24th day of May, 1897.

ADAM POUTSZONG,
Notary Public.

Mr. Eveler will gladly answer any inquiry regarding this if stamp is enclosed.

Dr. Williams' Pink Pills cure people troubled with the after-effects of the grippe because they act directly on the impure blood. They are also a specific for chronic erysipelas, catarrh, rheumatism and all diseases due to impure or impoverished blood.

THE



WITH ITS AUXILIARY LINES FORMS THE LARGEST SYSTEM OF RAILWAY IN THE UNITED STATES.

WHERE DO YOU WANT TO GO? IF ANYWHERE BETWEEN

CHICAGO,
ST. LOUIS,
KANSAS CITY
OR CALVESTON
ON THE EAST

TO THE
Pacific Coast

San Diego to Alaska
(including the Klondike)
ON THE WEST.

A Santa Fe Agent can give you information as to rates, connections and tickets.

PULLMAN SLEEPING CARS
ARE OPERATED BETWEEN
PRINCIPAL COMMERCIAL POINTS.
W. S. KEENAN, Gen'l Pass. Agent

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1/4 doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required. **BLAINE CO., Box 3, Concord Junction, Mass.**

Sewing Machine

And the Texas Advocate, for \$22.00.

WEST TEXAS CONFERENCE.

BOERNE.

W. A. Govett, October 4: New enthusiasm here. Everybody surprised. Our church has wheels under it, and for the first time in its history it is rolling triumphantly down hill.

ALICE.

W. H. Killough, October 3: Sister Johnson has visited Alice in the interest of the San Antonio Rescue Home. The Church here did a little and promised to do more for this, one of the most important of the enterprises of our Church in West Texas Conference.

PAINT ROCK AND MENARDVILLE.

J. M. Linn, October 2: Meetings have been held at five different places on this charge with varying results, but good has been done in every instance. At Mile's Station, I had the help of Bro. G. W. Swofford, and at Middle Kickapoo Bro. Garrette, of the M. P. Church, gave me good assistance, but the meeting of the year for this work has just closed at Menardville.

tor in full. This has been an arduous year of some thousands of miles' travel, and yet withal a very pleasant and happy year.

EAST TEXAS CONFERENCE.

EMORY CHARGE.

G. M. Fletcher: We began a meeting at Emory Saturday night before the fourth Sunday in September. We had Bro. Allen, of Troupe, with us, and he did some of his best preaching. The people heard him gladly and rejoiced under his ministry—many expressing their thanks for the good he did.

NORTHWEST TEXAS CONFERENCE.

SWEETWATER.

E. Hightower, October 6: A meeting just closed at Sweetwater resulted in a number of conversions and reclamations and nineteen additions to the Church. Rev. H. A. Boaz was with us a week and did fine work. The conference collections are in sight. Merkel and Sweetwater charge is all right.

STERLING CITY.

C. H. Maloy, October 7: Dr. R. J. Deets came to Sterling and held a nine-day meeting, with about thirty conversions and thirty-two accessions to the Methodist Church and two to the Baptist. We paid him for his services \$105. Sterling City charge is in very good shape. We have in course of erection one new church and all the indebtedness on another paid out, the parsonage fairly well furnished, this year.

THROCKMORTON.

J. B. Massie, October 5: The Rev. J. H. Collard, the great revivalist, has just closed a ten-day meeting at this place. He preached with great power. The Spirit of the Lord was with him. He did the place great good. His burning tones of eloquence and his solemn truths sunk deep into the hearts of this people.

Had It Eight Years.

"I suffered for eight years from catarrh. Hood's Sarsaparilla has entirely cured me. Last winter I was troubled with a severe pain in my head and began taking Hood's Sarsaparilla, which gave me relief. I am now feeling better, and I weigh more than before for 20 years."—JAMES A. NEFF, Kingfisher, Oklahoma.

HOOD'S PILLS cure all liver ills. Easy to take, easy to operate; reliable, sure. 25 cents.

TEXAS CONFERENCE.

M'DADE.

R. E. Nunn, October 3: We have closed our protracted meetings for the present conference year. The Lord gave us victory at every point on the circuit, and many were the shouts of new-born souls! Fifty-eight were happily converted and between thirty-five and forty united with our Church.

them! Men of God, men of ability, and will hold down anything given them.

RESOLUTIONS OF RESPECT.

The committee appointed by the Home Mission Society of the Oak Cliff M. E. Church, submit the following resolutions on the death of Mrs. H. P. Saunders: Resolved, That in the death of Sister Saunders this society has lost one of its purest and truest members—one who was ever ready to use her time, talents and strength in the furtherance of its mission.

MARRIAGE NOTICES.

At Bethel parsonage, September 4, 1898, Mr. U. B. Hale, of Hilltown, Texas, and Miss F. L. Perkins, of Celina, Texas, by Rev. S. W. Miller.

At the residence of the bride's father, September 21, 1898, Mr. Henry Wilkins and Miss Dottie Lindsey, by Rev. S. W. Miller; all of Hilltown, Texas.

At the Methodist parsonage, Beaumont, Texas, Mr. Harry Fowler and Miss Mollie McDonald September 28, 1898, Rev. R. J. Birdwell officiating.

At the Methodist Church in Ennis, Texas, October 5, 1898, by the bride's father, Mr. Ernest Ira Conkling, of Dallas, and Miss Louetta Boone, daughter of Rev. and Mrs. E. F. Boone, of the Northwest Texas Conference.

Sitting in their buggy in front of Methodist parsonage in Dublin, Texas, September 4, 1898, Mr. B. H. Schooler and Miss Mary Read, Rev. W. H. Matthews officiating.

On the evening of the 27th of September, 1898, at the residence of the writer, T. A. Gardner and Miss Nellie Price, all of Beehouse, Texas, Rev. W. L. A. Self officiating.

Near Shady Grove October 2, 1898, Prof. H. T. Emerson, Arcadia, Shelby county, and Miss Josephine Stewart of Chireno, Nacogdoches county, Rev. C. B. Smith officiating.

At the residence of the bride's parents in Cleburne October 2, 1898, by the Rev. B. R. Bolton, Mr. W. W. Gallagher and Miss Nettie Keys.

At the bride's home in Lamesa, Texas, September 29, 1898, Mr. Fletcher H. Newsom, of Pannin county, and Miss Ella Avery, Rev. M. D. Hill officiating.

August 21, 1898, at the bride's home, near Mt. Calm, Mr. Matt Steadum and Miss Belle Garrison, Rev. R. R. Raymond officiating.

September 5, 1898, at Wm. Griffin, Mr. C. F. Vosburg and Mrs. Fannie Griffin, Rev. R. R. Raymond officiating.

At Mrs. Cain's near Bowman Grove, October 2, 1898, Mr. Frank Kluard and Miss May Cain, Rev. R. R. Raymond officiating.

Near New Hope, October 2, 1898, Mr. Calvin E. Gentry and Miss Iowa Barkley, Rev. R. R. Raymond officiating.

In a buggy at the gate of this writer, October 1, 1898, Mr. Virgie M. Southworth and Miss Alice Stewart, both near Bartlett, Texas, Rev. Wm. I. Ball officiating.

At the home of the bride's mother, Mrs. Lancaster, Mr. Robert Knight and Miss Ollie Lancaster, October 2, 1898, Rev. Wm. I. Ball officiating.

In Tenth Street M. E. Church, South, Austin, Texas, September 27, 1898, Rev. E. S. Smith officiating, Capt. Benjamin F. Wright, of Company L, First Texas Volunteer Infantry Regiment, and Miss Mary J. Blandford, granddaughter of Dr. Orceuth and Rebecca J. Fisher.

At the Methodist Church near Leander, Texas, August 29, 1898, Mr. L. E. Lassetter and Miss Ophie Mason, John R. Allen officiating.

At the residence of the bride's parents in Georgetown, Texas, August 10, 1898, Mr. W. C. Grant and Miss Birdie Guy Henderson, John R. Allen officiating.

In a buggy, between Troupe and Omen, in front of James Moore's gate, October 9, 1898, Mr. J. Drake and Mrs. Nina Collier, Rev. S. N. Allen officiating.

Mr. J. A. Staley and Miss M. E. Goodman, September 4, 1898, at Arlington, Texas, Rev. E. V. Cox officiating.

Mr. J. A. Smith and Miss Bertha Lawing, October 9, 1898, at Arlington, Texas, Rev. E. V. Cox officiating.

A BADLY SPRAINED ARM.

Houston, Tex., Feb. 25, 1898. DR. RADWAY & CO.: Dear Sirs—August 25th last I had a badly sprained arm. After using six different (what was called) remedies, I never got relief till I used Radway's Ready Relief, which eased the pain at once and cured me in two days. My father, who is 56 years old, says: "Radway's Ready Relief and Radway's Pills are the best of all medicines." We keep them in the house the year round. Respectfully, THOS. HANSBROUGH, Special Police, City Hall.



A cure for all Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Frostbites, Chills, Headaches, Toothaches, Asthma, Difficult Breathing. CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this need anyone SUFFER WITH PAIN. Sold by all druggists.

RADWAY & CO., 55 Elm Street, New York.

ROYAL Baking Powder. Made from pure cream of tartar. Safeguards the food against alum. Alum baking powders are the greatest menaces to health of the present day. ROYAL BAKING POWDER CO., NEW YORK.

FROM BRO. E. K. DENTON.

My time is now engaged up to conference, so that I shall not be able to assist in any more meetings this side of the middle of November. I am preaching this week at South Flores Church for Bro. Renfro's people of this city. Next week I am to help Bro. Sterling Fisher at Prospect Hill. There were two additions to the Church last night, both on profession of faith and baptized, and two infants baptized. Bro. R. is doing a good work.

E. K. DENTON, San Antonio, Texas.

NOTICE.

To the preachers of the Northwest Texas Conference: Please do not send me checks on local banks, unless you will add enough to exchange. If you fail to pay cost of collecting, I will have to deduct it from the amount you send me. Your brother,

J. H. CHAMBLISS.

A CHANCE TO MAKE MONEY.

I am out of debt, and thanks to the Dish Washer for it. I have made \$1,640 clear money in eighty-seven days, and attend to my household duties besides; and I think this is doing splendid for a woman inexperienced in business. Any one can sell what every one wants to buy, and every family wants a Dish Washer. I don't canvass very much; people come or send for the Washer, and every Washer that goes out sells two or three more, as they do the work to perfection. I am going to devote my whole time to this business now and I am sure that I can clear \$5,000 this year. My sister and brother have started in the business, doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 13 Station A, Pittsburg, Pa., and if you don't make lots of money it's your own fault.

MRS. W. H.

SEND AT ONCE.

At Mesquite, June last, during the District Conference, you kindly promised aid to a young brother who lacked but one year of finishing the course at our University. Please send the amount you promised at once, as it is needed. Remit to me at Garland, Texas.

D. F. FULLER.

What Scrofula Is.

Scrofula is a disease as old as antiquity. It has been handed down for generations and is the same to-day as in early times. It is emphatically a disease of the blood, and the only way to cure it is by purifying the blood. That is just what Hood's Sarsaparilla does in every case where it is given a faithful trial. It eradicates all impurities from the blood, and cures the sores, boils, pimples and all forms of skin disease due to scrofula taints in the blood. Hood's Sarsaparilla has won the grateful praise of vast numbers of people by its grand and complete cures. Don't allow scrofula to develop in your blood. Cure it at once by taking Hood's Sarsaparilla.

Faith is the mother of Courage.

A 50-cent Iron Tonic. Pure Soluble Iron concentrated and pure Amorphous Quinine is contained in Cheatham's Tasteless Chill Tonic, making it the most desirable Iron Tonic on the market. It is a true tonic strengthener, appetizer, toner up of the system and blood purifier. Only 50 cents.

For over fifty years Mrs. Winslow's Soothing Syrup has been used by mothers for their children while teething. Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? It so send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures diarrhea, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price, twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's SOOTHING SYRUP."

AWFUL SKIN HUMOR

My little daughter's head and face broke out in bleeding sores. One of her ears was so affected we thought it would slough off. Her suffering was intense, getting no rest unless under opiates. The physician tried every known remedy, but instead of getting better, she got worse. Distracted with her condition, I was advised to try CUTICURA REMEDIES. Before the first week I noticed that the little sufferer was beginning to get relief, and in less than two months was entirely cured. Mrs. JAS. MELTON, 5 Hayden St., Atlanta, Ga.

SLEEP FOR SKIN-TORTURED BABIES AND REST FOR TIRED MOTHERS in a warm bath with CUTICURA SOAP and a single anointing with CUTICURA, greatest of emollients and purest of skin cures. This treatment will give instant relief, permit rest for parent and sleep for child, and point to a speedy, permanent, and economical cure, when all else fails. Sold throughout the world. FORTY D. & C. COOP, Sole Props., Boston. How to Cure Torturing Humors, free.

Old and Young

HELEN GOULD AND HER GOOD WORKS.

The train stopped at Irvington-on-the-Hudson and a score of children got off. They were all crippled. Some hobbled on crutches. One or two were hunchbacks. Four young women accompanied them, like shepherdesses. Four stages were waiting. Eventually these drove away, each with a flock of crippled lambs and a shepherdess.

That was Helen Gould's house party on the way to Lyndhurst, her home. While those children of the tenements were her guests, they were to her as the children of her own brother. She romped with the boys—the newsboys and the bootblacks.

That is Helen Gould's life. Also, it is the way she spends her money. Her annual income amounts to \$1,000,000—or nearly \$2000 a day. Of this the smallest sum is spent on Helen Gould's clothes. The largest part is given secretly to the poor and the struggling. Among her most intimate friends she often alludes to her fortune as "my father's money."

Miss Gould's maxim is: "Do good noiselessly." The love of crippled children or the gratitude of the bed-ridden is more to her than brass band and newspaper headlines. Society looks at Helen Gould askance. She does not believe in visiting lists nor in afternoon teas. She declines to become a patroness of social functions; will not attend dinners, receptions, operas, nor balls. She will not join in the dress parade at Newport, the hounds at Hempstead, nor the social tide at Hamburg or Nice. Nor has she use for yachts, fast horses, rare jewels, and astonishing toilets. She leads a most exclusive life—that is, she excludes fashionable society.

To her, society women are all alike—like clothespins. She prefers individualism. She engages in charity as in business, teaches Sunday-school, and is a Christian woman, yet she is not to be considered as one of charity's lay sisters.

She helped very materially to build the University of New York, by the way, and it was in the woman's law class of that democratic university that she obtained her knowledge of things legal. Long before her father's death she knew she would one day control great wealth. So, after leaving Dr. Gardner's school on Fifth Avenue, where she received her early education, she entered the university and took the regular law course with the other young women. To avoid publicity, she did not graduate, but she left the school with a clear idea of what is meant by law.

She conducts her charitable enterprises as the Goulds conduct business—conservatively and in person, and not through lawyers or agents. She distributes personally as much money as the Charity Organization Society. The fresh-air farm and cripples' home, which she established at Woody Crest, near her own Lyndhurst, is an example to all benevolent societies. There, during the spring and summer, she feeds, clothes, shelters, and helps educate hundreds of children. Each company of youngsters stays two weeks, and, like soldiers at the State camp, the outgoing leaves the camp in perfect condition for the incoming. The children are made to feel that they are the guests of Helen Gould, and not objects of charity. And the farm, like all her benevolent work, is conducted on a business basis and without red tape.

Her assistants are her chosen friends; young women who are not society belles, but workers. She prefers tailor-made gowns because they are plain. But she is not a patron of fashionable tailors nor Fifth Avenue milliners. Those who make her gowns and her hats are her friends. Though Miss Gould works hard from morning till night, yet she needs several secretaries. These, too, are her friends. Thus, in various ways, she gives employment to a regiment of teachers, typewriters, seamstresses, milliners and nurses.

Her age is about twenty-seven, and she has been all her life preparing for her present work. While her father lived, she devoted herself to him; was his friend and companion. In her, Jay Gould caught a glimpse of what it really meant to live. Then he died, sad-hearted. None knew and loved Jay Gould as did the daughter who drove him to the station every morning; who, when she could, hid the newspapers from him; who would have shielded him from the world's

contumely. Since his death the daughter has built to his memory a gray stone church with beautiful windows, in a green field near her father's birthplace in Rockland County. And when she is weary she goes there and kneels and bows her head.

It seems as if Helen Gould were devoting her life to doing those things which her father left undone. The daughter's life may eventually spread sunshine over the shadows cast by the father's image. Philosophers who say Jay Gould evaded the law of reciprocity by giving back nothing to the world from which he took so much, overlook Helen Gould.—The Inland.

SAILING FOR AND ARRIVING IN ANOTHER WORLD.

The English essayist who described years ago the visit to the earth of an inhabitant of another planet, could not have described much more accurately the voyage of the ordinary traveler who makes the journey from the new world to the old, in one of the modern ocean "flyers." Dying may not be so very unlike such a journey. Bating the suffering of the departing spirit and the bereavement of the parting friends, the journey may be very like. I have seen apparently as much suffering in the one case as in the other, and as much bereavement. There is as much uncertainty to a class of people in the one instance as in the other, and it requires as much faith to sail the seas over as to ascend the skies through, most likely. The "prisoners of the sea" at times may not be so differently employed from the "spirits in prison." There are times, sure, when the one purgatory cannot be a very different place or condition from the other. The people on shore do not know much more of the one than of the other. The cable at the bottom of the sea may connect the two ends of the journey, and "the news" may be running to and fro all the while the ships sail above it, but thus far it has not served the passengers aboard the ships; no grappling wire fingers have yet brought up "the contact" to tell what may be of interest at home, or in the port ahead. What has faith told us of the passengers in hades, or, for that matter, who knows what the cable is telling them there of home or heaven?

Our steamer sailed from Boston to Liverpool. I got off at Queenstown, the first station out of Purgatory. If Boston was home, Queenstown was heaven—to get somewhere that the flat of the foot could feel there was no hole in the ground was better than believing. I never loved Ireland so much in all my life as when I saw the Kerry Mountains coming up out of the sea. For five mortal hours "I cast a wishful eye." I would have been willing to land if it had been Spain. They were good angels who came out on the "tender," and the forts on the hills of the harbor were as inviting as the gates of gospel grace. Within the forts the evening sun fell in a shimmer on the rocks, and I saw all manner of precious stones. The first foundation was jasper, the second sapphire—they were all there. I saw a new heaven and a new earth—and there was no more sea. When we drew up to the quay, and Queenstown was squarely in our embrace, I, John, saw the holy city, prepared as a bride adorned for her husband. The former things were passed away. The evening was now far on, but the city had no need of the sun, nor of the moon to shine in it. There is not a word of irreverence in all this—after all, reverence must be something not so sacred that you have no use for it. Go to sea for eight days, boil and bubble, live on your liver, see "men as trees walking," with not a woman to be seen anywhere, fell as though your head had gone down where your feet ought to be and that everything else was coming that way, find that all together have "brought up in the lee scuppers"—and part of Ireland, poor Ireland, even the Roman end of it, will look like a jasper stone, clear as crystal!

But Queenstown is a beautiful city as you see it from the harbor. You approach it to see it with much the semblance of Genoa on the Mediterranean. Terrace on terrace runs up

against the sky, with houses on walls, and around them vines and hedges, and old stone and brick peeping out here and there as if once they had been "ruins," and were now giving promise that they would soon be again. There were red-coats on the embankment by the regiment, and a hundred or more had bugles at their throats, making merry for the passengers as they landed. It was Thursday night, and the "sacred concert" was giving harmony to the city. What of Queenstown? There is always a man, living or dead, who adds interest, and often most of the interest which attaches to a city or town. So it was in Queenstown. Next to Portsmouth, possibly, this Irish city, with its harbor, is important to England, Scotland, Wales and Ireland as a place for "the sitting down" of the navy, as John Winthrop said of the Ten Hills Farm when he tied the first ship to the banks of the Mystic. But here sleeps Charles Wolfe, for whom the tourist will always inquire so long as the world remembers "The Burial of Sir John Moore"—

"Not a drum was heard, not a funeral note
As his corse to the ramparts we hurried."

Nevertheless, Queenstown is a place to land and leave, or to which to go from which to sail, only. We "passed the customs," for we had neither whisky nor cigars, and went on by the first train to Cork—aye, Cork, only five or six miles from Blarney Castle. You will ride that distance to kiss the Blarney Stone. Hanging from the window by your heels, head down, and risking your neck, is nothing if you get "an everlasting memory, and every word you speak thereafter will be the truth." You will come back to Cork as you went to Blarney, in a "jaunting car," which is a vehicle in which you ride as if you were sitting on one of the panniers at the side of a saddle. The enjoyment you have in this kind of a wagon is the fun you get in trying to hold on; when you are sure, you are thrown off. But if you rode to the castle in any other kind of car, carriage or cart, it would do you no good to kiss the stone, nor would the stone indeed consent to be kissed.

Cork has honors of its own. It is not that Paddy always hails from there, but Father Prout was its patron saint. And who has not heard of the poet-priest? Long after the Pope has quit the quarters of Father Tom, or taken his leave of St. Patrick's domain, there will be heard ringing in Shandon church the Shandon bells.

"With deep affection
And recollection
I often think on
The Shandon bells,
Whose sounds so wild would,
In days of childhood,
Fling 'round my cradle
Their magic spells.
On this I ponder
Where'er I wander,
And thus grow fonder,
Sweet Cork, of thee;
With thy bells of Shandon,
That sound so grand on
The pleasant waters
Of the River Lee."

Ireland is all sentiment, from Cork to the Causeway, and when her affection and romance are as free from the tyranny of the Tiber as her farms should be from that of the absent landlord and lady,

"The harp that once through Tara's halls"

was heard so joyously will come again from the willows to gladden the homes of the now hopeless and helpless poor. One can never know the heart of Ire-

Macbeth's is the only lamp-chimney advertised.

What of that?

It's the only make worth advertising.

Write Macbeth Pittsburgh Pa

ANY PREACHER

Desiring a type-writer should write us at once. We have a new No. 5 Blickensderfer for sale. It is guaranteed to do the work of any \$100 machine and is an indispensable aid to any pastor.

Texas Christian Advocate,
DALLAS, TEXAS.

land until one visits the homes of Ireland. There is relish the world over for the Irishman's fervor, no matter how exaggerated its expression. When he speaks of his love he is always consumed—consumed

"Till I'm turned into cinders for Kitty Maclure."

He cannot hinder the welcome he gives you when he meets you at his door. And you would not help him to hinder it; it's the way he does everything—

"Now, Rory, leave off, sir! You'll kiss me no more;
That's eight times to-day you have kissed me before."
"Then here goes another," says he, "to make sure,
For there's luck in odd numbers," says Rory O'More.

What a day that will be for Ireland when "the church" shall tyrannize the people no more. "Its religious condition," said Abel Stevens, "has been the most singular anomaly of European history since the Reformation. Its obstinate tenacity for its politico-religious faith prevented its assimilation with the rest of the empire, and thence have chiefly arisen those abuses in its political administration which have filled its history with oppression, tumult and wretchedness." The Irishman, in his religious oppression, is the kinsman of the Spaniard; but at the other end of the Irishman is the Scotchman. There is coming to Ireland a Scotch ascendancy; it is already making linen over a good stretch of the country, and linen brings good money. It is said the only difference between a Jew and a Hebrew is a few thousand dollars; the only difference between a Scotchman and an Irishman is his religion and more linen. Romish, indigent Ireland is peeled and scattered. Free Protestant Scotland is a happy, happy land.—J. W. Hamilton, D. D., in Epworth Herald.

Hood's Pills

Are gaining favor rapidly. Business men and travelers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 2c.

New England Conservatory of Music. Unequaled advantages in all departments of Music and Elocution. The Conservatory home for young women provides every comfort and safeguard. George W. Chadwick, Musical Director. Pupils received at any time. For prospectus address FRANK W. HALE, General Manager, Boston, Mass.

OPENINGS FOR YOUNG MEN AND WOMEN.

There are employed in Texas and the Indian and Oklahoma Territories—

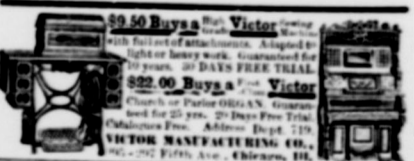
School teachers, about.....	17,000
Book-keepers, about.....	25,000
Stenographers and typewriters, about	5,000
Retail and wholesale clerks, about	30,000
Bank employes, about.....	2,000
Railroad conductors, about.....	3,000
Railroad engineers, about.....	3,500
Electricians, about.....	1,000
Various other positions, about.....	10,000
Total	96,500

It thus appears that nearly 100,000 places—many of which are vacated annually—are in reach of the enterprising youth of this section.

THE BEST QUALIFIED GET THE PLACES.

Send for Catalogue.

President Polytechnic College,
Fort Worth, Texas.



BED-WETTING CURED

Sample Free. Dr. F. E. MAY, Bloomington, Ill.

Sewing Machine

And the Texas Advocate, for \$22.00.

THIS AUTOGRAPH IS NEVER ON A POOR SHADE-ROLLER AND NEVER ABSENT FROM A GOOD ONE.

GET THE GENUINE HARTSHORN

DEVOTIONAL

WITHOUT A GUIDE.

Several dreadful accidents have occurred recently in the Alps, involving loss of life and widespread sorrow. In each instance an adventurous climber has attempted to ascend lofty and icy peaks, by perilous paths, without the help of a guide. These ambitious young men were warned of the dangers which they dared, and of the risks which they incurred, but eager, light-hearted and confident of themselves they laughed at warning, and perished on the icy slopes or at the foot of some deep precipice. Is not the moral course of multitudes fitly symbolized by the incidents of disaster to which we have briefly adverted? To attempt the work and the journey of life, involving hardship, peril, suffering, trial and assaillment of a manifold sort; to set out on a course that may last through scores of years, and yet which may, without notice, summarily end; to do all this without availing oneself of the assistance and knowledge of a guide, when one is at hand—is not this a foolish and heedless policy? Does it not forebode ruin?

There stands along the highway of life at every turning point a guide-board, containing simple and urgent directions, taken from a Book which is a lamp for human feet and a light for all earthly paths. There comes to every instructed child, to every thoughtful youth, to every awakened soul, at certain times especially, if not every day, a divine voice, offering companionship, comfort, wise counsels, help in trouble, and guidance through perplexed and tangled thickets of difficulty. To those who trust in Jesus Christ as a divine Lord the assurance comes from his own lips, "Lo, I am with you always, even unto the end of the world." Why, venture, then, along untroudden defiles and slippery roads, alone, and unaided, when he offers safety, instruction, and help, along with his own companionship for every step of the way from earth to heaven?—Central Advocate.

THE IMMORTAL LIFE.

The Christian doctrine of immortality is not a surmise; it is not an inference from certain facts and appearances in nature that happen to look in that direction; it is not a wish pushed to the point of becoming an opinion. The doctrine of immortality was first a fact in the life of our divine Lord, and we are entered into participation in that fact because of our participation in the divine Lord. We are not going to be immortal because Christ decides that he will make us so; we are not going to be immortal, we are immortal, and that because there is something in us that can not die, something that is not amenable to the administration of death.

You rise from your couch after a half hour's nap; the couch and the sleep of it were powerless to harm you. Christ's bed of hollowed rock, hard by the cross, was in just the like way impotent to harm him. That is what the resurrection of Christ demonstrates—that there is a kind of life that death and the grave can not do anything with, can not handle it, nor do its pleasure upon it, nor in any way obstruct or embarrass it. So our own immortality as Christians accrues to us, not because in each several instance Christ robs the grave of its power, but because of our acquirement of that divine nature and divine life that moves along in imperturbed indifference to the death-power, and at a sublime remove from its low contact. We are not immortal because Christ exercises over death an arbitrary veto, but because death works at one level, and you and I, as sons of God in Christ, live at another level. "Because I live ye shall live also." The one fact draws the other fact in its train. My immortality is the immortal Christ in me. That is the Christian doctrine of immortality, so that death means no more to me, if Christ lives in me, than it meant to Christ himself.—C. H. Parkhurst, D. D.

DOING THE WILL OF GOD.

The dominant note in human life is service. It is not a quieting, subduing, or soothing note, but arousing, inspiring, and compelling. Its voice sounds in the chorus of every life, but not every one gives heed to it. Often it is smothered by the heavier and baser note of selfishness; and it sometimes happens that throughout a whole career the note of service, informing

the individual of opportunity and inspiring him to duty, is deliberately disregarded, while that of selfishness, which arouses the baser elements of man's nature into activity, is listened to with eagerness.

This is another echo of the irrepressible conflict that is constantly going on between the higher and lower elements in the human heart. It is the influence of those invisible forces which are the foes of the soul and conspire for its abasement and destruction. The higher law and the nobler note are alike the bugle call summoning the individual to duty and to worthy endeavor for God and humanity, while the lower law and the coarser note are the siren's voice alluring him from duty to the gratification of his base desires. The pity is that there are so many who surrender themselves to the degrading domination of the siren's voice, and so few who give whole-hearted heed to the beseeching blast of the bugle.

Two unmistakable lines of cleavage in human character, life, and destiny, are indicated by the principles of service and selfishness. One is projected in the direction of light and life, and the other in the direction of darkness and death. For the former is an element in the Divine nature, and characterized the life of Him who was the Light of the world, who came not to be ministered unto, but to minister; while the latter degenerates into sin, which envelops the soul with darkness and leads it to destruction.

Some persons yield to the domination of selfishness under the impression that it offers the greater pleasure. But in this they grievously mistake. There is no pleasure more exquisite, satisfying, or lasting than that which accrues as the result of the cheerful performance of duty to God and man. But even if it were not so, the real purpose of life is not pleasure—intellectual, physical, or spiritual—and his ideal of life is low and unsatisfactory who makes the securement of pleasure of any sort a controlling or directing influence in his life. A higher and better ideal and purpose are represented in these lines:

"To serve the present age,
My calling to fulfill—
O may it all my powers engage,
To do my Master's will."

What this will is can be easily discovered from God's Word. It is that all men submit themselves to him and become agencies through which the divine power may be distributed for the redemption of the world, and the extension and universal establishment of his kingdom. It is indicated in the words of Jesus when he says: "This is the will of him that sent Me, that everyone which seeth the Son, and believeth on him, may have everlasting life;" and his own life of unswerving devotion to the supreme purposes of God is an example worthy of imitation by all his followers. Paul makes it clear that the will of God is made manifest to those who have become new creatures in Christ Jesus, when he exhorts the Romans: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

It requires, then, a condition of spiritual-mindedness to interpret the will of God, and a spirit of consecration for its performance. God's purposes, aside from those that pertain to the development of the personal character and spiritual life, have their fulfillment in the direction of service, and not of selfishness. The selfish man bears in his manner of life the seal of his own condemnation, while he rests also under the heavy condemnation of God and man. But the man whose "meat is to do the will of God" rejoices in the approval of his own heart, receives the commendation of men, sees the labor of his hands established, and is admitted into that holy fellowship of the servants of God and humanity founded by him who said: "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."—Christian Advocate, New York.

THE RANGE FINDER.

That which most astonished visiting war experts in our recent "unpleasantness" with Spain, was the accuracy of our firing. When we consider that a boat is never absolutely at rest, and the angle measured by a hair's breadth at the site of the gun measures a wide divergence two miles

off, the wonder is that a marine gunner can hit anything. Yet Montijo's fleet was annihilated, and fortresses along the Cuban coast have been riddled by shot from the blockading squadron. These wonderful results have been accomplished by the introduction of a new invention called a range finder, whose use it is worth while to understand.

The officer manipulating the machine sits in a small conning tower above the great guns, fore and aft. Looking through telescope sights with delicate cross lines for adjustment, a register of marvelous delicacy reports the degree of elevation and horizontal movement required; a touch upon the electric button and the gun swings into place, and at another touch the great shell is flying through space with the accuracy of a leaden pellet from a squirrel rifle. Every shot tells. These floating batteries, lifted and rocked by the swell of the sea, have knocked off their trunnions the Spanish batteries which, although planted upon the firm shore, were unable to strike the vessels at which they aimed. Apart from all other considerations, the difference in accuracy of aim would alone settle the war in our favor.

But we have not a few Spanish gunners in our lofty pulpits. We listened to a sermon the other day from a minister of national reputation, and it is no slander of the eloquent brother to say that he never hit anything from the start to the finish of his homiletic fusillade. The flash was startling, the reverberations were terrific, and the general effect was that of a tremendous bombardment; but his shots all flew wild, and one could see by the way the congregation went smiling and chatting out of church nobody was touched, much less overcome.

The first requisite of a good sermon is a range finder. In noting the tremendous effect of Christ's words, the evangelist adds, "He knew what was

in man." The first thing to do is to know where your man stands. Unless the minister knows what men are; what they believe and why they doubt; what they hope and how they feel, his sermons will be only wild Spanish gunnery. The Sunday-school teacher needs to find his boy before he can apply the particular case. The minister who spends all his time in his sermons like the soldier who gives all his time to loading his piece. Load, and load heavily, but first of all find out where the living target actually stands at which the sermon is to be effectually discharged, or all the resources of the war are worse than wasted.—The Interior.

THE REVELATIONS OF DEATH.

The sun shines, and we see the things that are near us—all the little things that fit in the air, or creep beside our feet. The sun sets, and then first we see the unnumbered stars of heaven, repaying to the sun its sunlight, or burning with independent glory through all the unfathomable space. May it not be so with life and death? Life sets; its insect great-nesses cease to buzz about us; its insect littlenesses cease to sting. We lose sight even of this vault of light and blue which is above our heads; but lo! from under the shadow of death the heavens above us seem to burst open to their depths, and we see not one sun, but systems, and constellations, and galaxies, white with the confluent lustre of suns numberless in multitude and indistinguishable from their distance. May not death first reveal to us, as night first reveals to us, the undreamed-of glories, the possibilities hitherto inconceivable, which crowd the universe of God? And through all that universe our Father reigns—God, who is in Christ reconciling the world unto Himself.—Canon Farrar.

"A PERFECT FOOD—as Wholesome as it is Delicious."

**WALTER BAKER & CO.'S
BREAKFAST COCOA**

"Has stood the test of more than 100 years' use among all classes, and for purity and honest worth is unequalled."
—Medical and Surgical Journal.

Costs less than ONE CENT a Cup.
Trade-Mark on Every Package.

WALTER BAKER & CO. LTD.,
Established 1780. DORCHESTER, MASS.

THE "CYRUS ROBERTS" SHUCK SHELLER

The "Cyrus Roberts" Cylinder Shuck Sheller is unlike any other, being an Open End Cylinder, which, while permitting free discharge of cobs, husks, silks, etc., at the same time, by a simple and effective arrangement, that of the screw adjustment for raising and lowering the discharge end of cylinder, the flow can be accelerated or retarded, to suit the varying conditions of the corn. The sliding telescope of the steel casing or hull, also enables the operator to further control the discharge by increasing or diminishing the length of the cylinder hull or casing. Our Sheller cleans ready for market and does not crack the corn. Open end cylinder. Easy running. Shells in husk. Shells in all conditions of corn. No choking with husks and silks. Adjustable, Inserted Steel Shelling Teeth; each tooth giving eight wearing surfaces; easily placed, replaced and adjusted with ordinary wrench on outer surface of cylinder. This Sheller has no equal in doing good work. Each complete with Cob Carrier, Feeder, 8 foot Elevator and adjustable Corn Spout. Complete descriptive matter mailed on application.

W. F. Beard, Howe, Texas, says: "It is the best that ever Shelled Shuck Corn in this market." Wells & Bishop, Bonner, Tex., say: "It is without an equal in Collin Co." B. M. Godfrey & Co., Whitesboro, Tex., say: "Have never seen a shuck sheller that will compare with it." Write them. We also carry a full line of Hand Shellers, also Powers and Engines for running Shellers. Write us for your wants.

PARLIN & ORENDORFF CO., Dallas, Tex.

Established 1877. Cable Address "GILBERT." Use Southard's Code. Incorporated 1883.

Beaumont Lumber Co.

Manufacturers of Band and Circular Sawed Long Leaf YELLOW PINE.

F. L. CARROLL, Presl.
GEO. W. CARROLL, V. Presl.
JNO. N. GILBERT, Sec. & Tr.
L. B. PIPKIN, Asst. Sec. & Tr.

**BEAUMONT, TEXAS,
U. S. A.**

ANNUAL CAPACITY:
Saw Mills, 50,000,000 feet. Planing Mills, 25,000,000 feet.

GRANBURY COLLEGE. Established in 1873. A co-educational institution of high grade. Commodious buildings. Competent faculty. Healthful locality. Opens September 4. Send for catalogue.

W. J. MOORE, President, Granbury, Texas.

Hill's Business College

Endorsed by merchants and bankers as the only great Business University of high grade and wide reputation in the South. Strongest faculty south of Chicago. Its methods are up to date, practical, progressive, short and to the point. Recognized by the business world as the equal of any in the United States, and far superior to all others in the South. Its unsurpassed advantages enable the student to complete in less time and at less expense than elsewhere, and its graduates always get the best positions, at the highest salaries, because they know how to do the work. RAILROAD FARE PAID. Address **R. H. HILL, President, Waco, Texas.**

EVERY LADY SHOULD READ THIS

I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

Texas Christian Advocate

L. BLAYLOCK, - - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

T. R. PIERCE, D. D., - - - Editor

F. B. CARROLL, D. D., Editor
 SUNDAY-SCHOOL DEPT.
 STERLING FISHER, Editor
 LEAGUE DEPT.
 MRS. F. E. HOWELL, Editor
 WOMAN'S DEPT.

SUBSCRIPTION—IN ADVANCE.

ONE YEAR.....\$2 00
 SIX MONTHS..... 1 00
 THREE MONTHS..... 50
 TO PREACHERS (half price).... 1 00

For advertising rates address the Publisher. The date on label gives the time of expiration of subscription.

DISCONTINUANCE—The paper will be stopped only when we are so notified and all arrearages are paid.

BACK NUMBERS—Subscriptions may begin at any time, but we can not undertake to furnish back numbers. We will do so when desired, if possible; but, as a rule, subscriptions must date from the current issue.

If any subscriber fails to receive the ADVOCATE regularly and promptly, notify us at once by postal card.

All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

TEXAS CONFERENCES.

German Mission, Houston.....Nov. 3
 West Texas, Seguin.....Nov. 2
 Northwest Texas, Brownwood.....Nov. 16
 North Texas, Greenville.....Nov. 23
 Texas, Houston.....Dec. 1
 East Texas, Beaumont.....Dec. 7

A note from Rev. F. Sherwood, of Norman, Ok., says: "We have just closed a fine meeting, conducted by Rev. J. B. Culpepper. Over three hundred conversions. Over one hundred have joined our Church."

Miss Belle H. Bennett, the President of the Woman's Home Mission Society, will reach Dallas on Thursday. She is on her way from California. The W. H. M. Auxiliaries of Dallas are looking forward to the rare pleasure of this gifted woman's presence. A mass meeting of the Auxiliaries has been called to meet Miss Bennett in the First M. E. Church, South, Friday afternoon at 3 o'clock. On Sunday afternoon Miss Bennett will conduct the services at the Mission Home on Carroll avenue. Miss Bennett is known throughout the length and breadth of our whole church. She was first at the head of the Scarritt Bible and Training School and this loved work was given up that she might devote her splendid energies to establishing and building up the great Woman's Home Mission Society, of which she is president. The London School in Kentucky is a monument to her faith and abundant labors. We hope all will take advantage of her short stay with us in Dallas and attend the services announced. She goes next week to attend the Northwest Missouri Conference at Neosho.

The Joint Board of Conference Directors for the Mission Home, Dallas, will meet on Tuesday, Oct. 18, in the lecture room at First Church, at 9:30 a. m.

Board will adjourn to the Mission Home and in the afternoon meet with the local society.

DR. R. J. BRIGGS ACQUITTED.

We find the following among the Associated Press dispatches:

Oakland, Cal., Oct. 4.—Rev. Dr. Briggs, of Austin, Texas, has been acquitted of immorality, though found guilty of falsifying in minor matters, by the jury of the Methodist Church, South, which has been trying his case. By the close vote of 30 to 32 the con-

ference then "located" him, which will prevent him from accepting a pastorate elsewhere. Dr. Briggs protested vigorously against this action.

CONNECTIONAL NEWS.

The St. Louis Advocate refers as follows to the late session of the St. Louis Conference:

Doubtless the greatest single feature of the conference was Bishop Candler's address on, "Christian Education." All the available standing room in the opera-house was occupied and he held his hearers spell-bound an hour and a quarter with a speech of extraordinary clearness and power. He thinks the State can and ought to do the primary work of education while the children remain under the parental roof and influence of the home, Church, Sunday-school and pastor. But when they reach the dangerous age, between sixteen and twenty-one, and are sent off from home to college, that college should be positively Christian and under the direct influence and control of the Church. He thinks the State cannot, with equity and justice to all, teach the Bible.

Another distinctive and memorable feature of this session of the conference is the general change of pastors in the leading pulpits. More than three-fourths of the pulpits of St. Louis have new preachers, nearly all of whom come from other conferences. A majority of our former pastors in St. Louis have been transferred to other conferences and States.

The conference decided to hold their next meeting at Bonne Terre. On motion of Prof. N. B. Henry, it was ordered that hereafter deceased wives of members have a place in memoirs. A resolution was also passed directing that hereafter the Orphans' Home and Barnes Hospital be included in the report of Church properties.

Rev. C. H. Briggs writes in the Nashville Advocate concerning the Southwest Missouri Conference as follows:

The course of the editor of the Nashville Advocate in declining to receive the \$500 increase of salary voted by the last General Conference meets our heartiest approval.

Dr. Young J. Allen rendered the cause of missions lasting service by his addresses, which put China before us as a hopeful and important mission field. He is subsoiling the Church, and a missionary revival ought to follow his work.

Rev. P. L. Cobb, of Nashville, secured a large list of subscribers for our Review of Missions.

Dr. Hammond represented the Board of Education in two strong addresses, one before the conference and one at a mass-meeting Wednesday night. A collection for Haygood Hall yielded \$188.50. Dr. Craighead secured \$1105 for the proposed Epworth Hall at Central College at Fayette, while \$200 was raised for an elevator for Central Female College at Lexington, making \$1,493.50 raised for Christian education at the conference. Collected for foreign missions \$3,025.02—a decrease of \$529.49; for domestic missions, \$4,176.74—an increase of \$46.22.

The Southwest Missouri was Bishop Candler's fourth conference. He holds the reins with a strong hand—a master of assemblies—and yet he was kind and considerate to all. The occasional words spoken from the chair were forceful utterances that helped many to clearer and better views of Church life and work. His address to the class received into full connection and the Sunday morning sermon were charged with intellectual and spiritual power in an unusual degree. To speak of such discourses as eloquent would be to minify them. They were eloquent, but they had in them so much that was higher and nobler than mere eloquence, that the message was heeded rather than the manner of its utterance. A more genial man in the social circle we could not desire to meet, while in the cabinet he is very thorough and impartial in his work. Altogether he commanded our respect and won our hearts.

GENERAL CHURCH NEWS.

The Independent: An illustration of the advance in Church fellowship in Scotland is found in the repeated expressions of sympathy made in the Free Church community to the loss sustained by the Established Church in the deaths of Dr. Caird and Dr. John Macleod. A correspondent of the British Weekly states that not long ago such events would have been passed in silence, but in the Free Church

Commission, recently held, and in the Free Church Presbytery of Glasgow, special reference was made and brotherly sympathy expressed.

Correspondent in Christian Advocate, Nashville: The Methodist Episcopal Church, South, and the Methodism of Canada have, we think, more in common with each other than either has with the larger Methodism of the States that lie between them. In both the work is largely of a home missionary character covering vast areas of sparsely settled country. Neither of them has such great aggregations of people, largely foreign, as New York and Chicago, and each has a more homogeneous population largely agricultural in its character. Each has its peculiar social problems—you with your millions of colored people, we with our Indian tribes and solid French Canadian Roman Catholic population in Quebec. Neither of us have the great accumulations of wealth that characterize the manufacturing and commercial centers of the Northern States, and I take the liberty of thinking, from extensive travel and observation on both sides of the line, that we both have more of the old-fashioned Methodist simplicity and fervor and religious conservatism than the great and noble Church which lies between us.

We count it among the great joys of our conference that we receive the fraternal delegations of those great Churches to the South and the mother Church across the sea. No visitors receive a warmer welcome or leave a greater benediction than those whom your honored Church has sent us. The memory of the visits of the sainted Bishop McTyeire, of Bishop Galloway, Dr. Hoss, Dr. Coke Smith, and others who have brought greeting from the land of the palm to the land of the pine is an abiding blessing.

The sermon by Dr. Smith in our beautiful Metropolitan Church on the first Sunday of the conference was one of great spiritual power and profit. He is, to our mind, a typical Southerner—tall, dark, of polished and graceful oratory, and of deep religious spirit. His message sparkled with telling epigrams, and was barbed with sacred truths. His text was the nineteenth and twentieth verses of the tenth chapter of Matthew. He pointed out the misuse of this passage by those who made the providence of God an excuse for improvidence. He showed that God's work in us was a direct appeal for work on the part of man. He argued the absolute need of fidelity in the performance of all life's duties, that men should be faithful in small things that they might be ready in the great crisis of life. He demonstrated that character is the determining principle in conduct and destiny, and that character is formed under ordinary conditions, and is only evoked under extraordinary pressure. Rev. John Bond, of London, England, representing the British Conference, preached an able expository discourse. He is a typical John Bull—stout, strong in person, in thought and expression.

TEXAS PERSONALS.

We acknowledge with pleasure a call from Revs. J. G. Putnam and J. P. Mussett.

Rev. N. M. McLaughlin and son made the Advocate a pleasant call.

Rev. C. R. Lamar and Rev. J. E. Carpenter, of the Pacific Conference, have been transferred to the Northwest Texas Conference.

We regret to learn that little Ella, the daughter of Rev. and Mrs. E. A. Smith, died in Dublin, Oct. 7, 1898. The Advocate tenders sincere condolence to the bereaved parents and friends.

We acknowledge with pleasure the receipt of an invitation to the marriage of Miss Belle, daughter of Mr. and Mrs. W. H. Marshall, to Mr. J. F. Bennett, in Whitesboro, Texas, Oct. 19, 1898.

We acknowledge with pleasure the honor of a call from the following esteemed visitors: Revs. W. J. Joyce, N. B. Read, J. B. Sears, I. S. Ashburn, J. T. Smith, Ellis Smith, A. J. Weeks, B. H. Bounds, Horace Bishop, M. K. Little, John Adams, T. P. Smith, R. C. Armstrong, G. S. Wyatt, J. W. Chalk, and Mrs. J. R. Nelson, Miss Verma Little and Mrs. G. Hill, of Victoria.

SOUTHERN METHODIST PERSONALS.

Central Methodist: It gives the editor very great pleasure to welcome to this conference Rev. Harry G. Henderson, A. M., transferred from the Kentucky Conference, and stationed at Parkersburg. He is quite a young man, but in his early ministry took high rank, not only as an eloquent, earnest preacher, but as a faithful worker in the Church. In twelve years he has served but three Churches, and his ministry has been wonderfully blessed to the people, both in numerical and spiritual growth. He is bright, cheerful, sunny, while his wife is a regular sunbeam, both in the home and Church. They will commend themselves to the good people of Parkersburg, and bless all who come under their influence. The droppings of his pen enrich the columns of the Central Methodist.

Richmond Advocate: Mrs. Lucy A. Peterson, widow of Rev. P. A. Peterson, deceased, died on Saturday, the 24th inst., at 9 p. m., at the home of her son-in-law, Rev. W. P. Wright, in Danville, Va.

Her health had been failing for some time, and latterly her decline was rapid. She died in much peace, after patient endurance of her affliction, receiving the affectionate and tender attentions of her children and grandchildren.

She was born in Petersburg, Va., February 19, 1830; the daughter of George Williamson, long and useful and pious member of our Church.

The funeral, in Danville, took place on Monday, the 26th inst., and her body was conveyed to Petersburg by the train of that afternoon. The burial took place at Blandford cemetery Tuesday morning, September 27th, at 11 o'clock, in the presence of a considerable company of relative and friends, nearly all of our ministers included, as well as Rev. J. T. Mastin and many of the Trinity stewards, who escorted Dr. Peterson's remains in 1893 to their resting place. Dr. Whitehead, the intimate life-long friend of both, and who had officiated at the burials of Mrs. Peterson's father and mother and husband, read the solemn and beautiful service at her grave, and "The Haven of Rest," tenderly and sweetly sung, made a fitting close.

A better woman has not lived and died among us.

GENERAL PERSONALS.

Zion's Herald: In the death of Rev. Dr. John Hall, of New York, which occurred at the home of his sister in Bangor, Ireland, last Saturday, American Christianity loses one of its foremost and most notable representatives and defenders. His death was due to heart failure. His wife and sons, Rev. Thomas C. Hall and Prof. Robert Hall, were present at his bedside when he died. Dr. Hall was of Scotch descent, and was born in Ireland July 31, 1829. He had been pastor of the Fifth Avenue Presbyterian Church in New York for thirty years, one of the wealthiest Churches in the United States. While possessing few, if any, of the graces of oratory, and while he did not assume to be a critical scholar, yet his sermons possessed so much of his own deep, spiritual life and positive convictions that he was an attractive and helpful preacher to the multitudes. He was a stalwart defender of the orthodox faith, the Spurgeon of the Presbyterian Church. His relations to his congregation had been most happy and affectionate until he so heartily espoused the case of Herman Warsawiak, the converted Jew. Dr. Hall acted in all good conscience in that matter, but was forced to confess at the last that he had been deceived and duped by the man.

Christian Advocate, New York: George Muller, converted from a particularly sinful youth, spent more than seventy years in an unceasing endeavor to promote Christ's kingdom upon the earth. The establishment in Bristol of the world-famed Ashley Down Orphan Homes he regarded as a mere instrumentality in the greater work of soul-saving. He said: "My heart felt, my heart bled for the poor orphan children, and I desired to see them well housed and fed; but that was not my motive. My heart desired to benefit them with a good education; but that was not my motive. My heart longed for the salvation of their souls; but even that was not my motive. The glory of God—that it might be seen by the whole world and the whole Church of God, that yet in these days God listens to prayer, and that God is the same in power and love as He ever was—to illustrate that I have devoted my whole life." In the latter years of his life, George Muller traveled exten-

sively, and while he refrained from asking contributions to his orphanages, preferring to preach the simple Gospel, naturally his work became more widely known. He died last year in honored old age. A remarkable testimony to his strict adherence to his avowed principles is found in his will, which showed the entire amount of his personal property to be but a little more than 166 pounds. The orphanages are now conducted by his son-in-law upon the same basis of faith as established in the beginning.

THE PRESS.

A TEMPLE.

Bring God down into your heart. Embalm your soul in him now, make within you a temple for the Holy Spirit; be diligent in good works, make others happier and better.—Amiel.



OUR NEIGHBOR.

A man must not choose his neighbor; he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George Macdonald.



GOOD THINGS IN STORE.

Heaven will be full of surprises. It will be one of the joys, those constant surprises, as the friendships of earth are renewed, and as we enter into new and larger and sweeter fellowship with those cherished in memory, whose names are as household words. I have no doubt that all the avenues of knowledge which we have here on earth will be ours in heaven. There will be eyes to see, ears to hear; there will be hands that can clasp, lips that can speak. The friendships of heaven constitute one of its noblest attractions; and these are to be perpetual, constantly uplifting and ennobling.—A. J. F. Behrends, D. D.



THE PHILOSOPHY OF PRUNING.

When trees grow so that their branches are mostly on one side, we never restore branches to the deficient side by cutting the opposite side. We cut the most barren side, and there nature in seeking to restore what we cut, drives out new buds and branches. So the gardner knows that where he puts his knife there will follow the fruit of the tree. And blessed are they whom the Heavenly Husbandman prunes, that they may bring forth more fruit, if, when He cuts, there is a bud behind the knife. But woe to them who, being cut, have no bud to grow, and are more disbranched and barren from being pruned.—Henry Ward Beecher.

PUBLISHING HOUSE CLAIM, LOS ANGELES CONFERENCE.

Resolved, That while we realize the gravity of the charge brought against our book agents as to methods employed in securing through the Congress of the United States the equitable claim of our Publishing House against the Government, and are very jealous that the Church shall be fully vindicated in the matter and the agents be held to a proper and strict account, yet we are willing to leave the matter to the proper authorities, and believe that in accordance with the assurance given by the action of our Bishops that the matter involved will be duly adjusted
M. B. SHARBROUGH,
R. A. ROWLAND.

RESOLUTIONS OF THE ST. LOUIS CONFERENCE CONCERNING THE PUBLISHING HOUSE CLAIM.

1. That the proposition made by the Bishops and formally communicated to Congress to refund to the United States Treasury the entire amount of said appropriation, as therein stated, be approved.
2. That the resignation or removal from office of the Book Agents is required.
3. That under existing conditions, and for the management of this business in its future development, it is advisable that another and different than the present Book Committee be constituted.
4. That it be taken under consideration, whether the excessive claims for commissions by the attorney for the Publishing House, E. B. Stahlman, is

legally valid, and if not, having been paid, the return of the excess should be demanded and enforced at law.

Respectfully submitted,

JAMES W. LEE,
M. D. LEWIS,
O. G. HALLIBURTON,
JAS. L. CARLISLE,
THOS. M. FINNEY.

We, the undersigned, offer the following preamble and resolutions, with respect to Rev. R. C. Armstrong's sermon on parental restraint, preached in the First Methodist Church, Weatherford, Texas, Sept. 11, 1898. Text: "For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."—1 Sam. 3:13.

Having heard said sermon and consequences of awful neglect in family government, and believing that the publication of what we heard would benefit thousands in many respects, we offer the following resolutions:

Resolved, 1. That we earnestly request our pastor, Rev. R. C. Armstrong, to publish his sermon on parental responsibility, and also such additional facts as he may deem necessary.

2. Our conviction is, that the publication of the sermon in pamphlet form would be a great blessing to the Church and ministry.

(Signed): WILLIAM PRICE,
DAVID S. SWITZER,
S. E. BURKHEAD.

NAPOLEON'S VALUE OF VICTORY.

It Finds a Striking Counterpart in Recent World Triumphs.

Napoleon knew well the value of a victory. After Austerlitz the world seemed his. Fame invited, fortune favored, everything stimulated his aspiring ambition. With growing power he gathered the fruits of victory. And so has it ever been. Success succeeds. A notable illustration of this truth is furnished by the great victories won at the World's Fair '93 and the California Midwinter Fair '94 by Dr. Price's Cream Baking Powder. Ever increasing sales and popularity have been the result. The people have promptly ratified the official verdicts that declared Dr. Price's, for leavening power, keeping qualities, purity and general excellence the "foremost baking power in all the world." Quite as quickly as the great Emperor do they know the value of a victory that means world-wide supremacy.

WORK AMONG THE MEXICANS.

Sixteen years ago the West Texas Conference met at Seguin. The present writer was pastor and had the work of entertainment on hand. At that time the Mexicans, who were afterwards set apart as the Mexican Border Mission Conference, were with us as members of the Conference. A. H. Sutherland (though an American) was their great apostle and leader, preaching to that population with great power in the Spanish language. There were about forty Mexican ministers, ordained and unordained, and lay delegates. Aljio Hernandez was dead. The work had prospered to such extent the question of formation of a Mexican Conference was freely discussed, but not in open conference, for authority had not then been given by General Conference. The Mexicans themselves were feeling a little uneasy with us, for they could take but little part in proceedings that were in English. By a deal of push and perseverance we secured homes for all the Mexicans. This was another question then up, but it was not very serious. Dr. D. C. Kelley represented the Foreign Mission Board, and one afternoon a large mission service was held, Kelley preaching through an interpreter. The Mexicans sat in front, and tears ran down their cheeks as a rich doctrine of gospel grace was given to them. Many of them were fresh from Romish superstition. Their songs were tender and beautiful, filled with a strangely mournful pathos.

At San Antonio, a few years later on, the most memorable feature of our Conference was the part the Mexicans shared in the proceedings, led by Sutherland, especially the night of the missionary anniversary, when they sang four or five hymns in Spanish, listened to by an immense audience. Dr. Kelley was on hand again, and the collection, directly with reference to the Mexican work, was the largest that had ever been taken in our conference for that field of labor. Several Mexicans spoke briefly and gave in their experience.

The Mexicans were grouped on the right from the stand and filled nearly half of the large audience room. Americans wept, let out a few "hallelujahs," and many of them wished they were missionaries to Mexico. This writer watched John W. DeVilbiss. His face was illuminated. At one time he arose and said: "Bless the Lord, oh my soul!"

The last conference this writer attended when the Mexicans were with us was in San Marcos. Bishop Parker presiding. The Mexicans were in larger numbers than ever and it became evident that they must be set apart largely on account of their increasing numbers. If I recollect correctly, this was the year when throughout the Southern connection there was such a large collection made for foreign missions. I fail to remember the leading speaker at the missionary anniversary, but Sutherland took the collection, and I never saw his work on this occasion surpassed. The collection ran into the thousands, including subscriptions, and the work was resumed the next afternoon under the same leader. The missionary excitement and interest ran to an unparalleled height. While it was probably necessary for the Mexicans to be organized into a separate conference, by the movement the West Texas Conference lost a vast amount of inspiration at their meetings, which is felt to this day. Let us have a history of the great and growing work among the Mexicans—not simply of dry records and dates and numbers—these all in their place—but incidents, travels, meetings, personal sacrifices, successes, expanding growth that make this mission work among the Mexicans the most remarkable of any work in the nineteenth century.
H. G. H.

FITS Permanently Cured. No fits or nervousness after first day's use of Dr. Kilne's Great Nerve Restorer. Send for FREE \$2 trial bottle and treatise. Dr. E. H. KILNE, Ltd., 931 Arch St., Philadelphia, Pa.

ROUND ROCK PREMIUM WHITE LIME WORKS. TEXAS.

Wm. Walsh & Co., Proprietors. All orders for Pure White Lime, either in bulk or coopered, promptly filled. WRITE FOR PRICES.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.



SOLID TRAINS OF WAGNER BUFFET SLEEPERS

—AND—
FREE RECLINING KATY CHAIR CARS

—TO—
St. Louis, Chicago, Kansas City.

Close Connections to all Points
EAST, NORTH AND WEST.

First-Class Meals at our Own Dining Stations 50 Cents.

The Holman Linear Parallel Self-Pronouncing S. S. Teachers' Bible

JUST READY. THE ONLY ONE OF THE KIND IN EXISTENCE.

An arrangement by which not only the readings but the comparisons of the two versions become easy, immediate, satisfactory, and perfect. No parallel columns or embarrassing footnotes. The words and passages which are the same in both versions are set in large type, and where differences occur the Authorized Version is given in the top line, and the Revised Version in the bottom line of small type. Indispensable to Clergymen, Sunday-School Teachers, and the General Bible Reader.



(Specimen of Text)
ST. MATTHEW, 18. Christ's lesson on forgiveness.

3rd and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
4th Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.
5th And whoso shall receive one such little child in my name

Address A. J. HOLMAN & CO., No. 1222 Arch St., PHILADELPHIA, PA.



TEA SET FREE
56 PIECES.

Full size for family use, beautifully decorated & most artistic design. A rare chance. You can get this handsome china tea set & one dozen silver plated tea spoons for selling our Pills. We mean what we say & will give this beautiful tea set absolutely free if you comply with the extraordinary offer we send to every person taking advantage of this advertisement! To quickly introduce our Vegetable Pills, a sure cure for constipation, indigestion & torpid liver, if you agree to sell only six boxes of Pills at 25 cts. a box write to-day & send 10 cts. & we send Pills by mail, when sold send us the money less the 10 cts. you sent with order & we send you one dozen Silver plated tea spoons together with our offer of a 56 piece china tea set same day money is received. This is a liberal inducement to every lady in the land & all who received the spoons & tea set for selling our Pills are delighted. American Med. Co. Dept. V, 30 W. 13th St., N. Y. City.



HOLDING YOUR OWN...

against anyone on the road, that wants to give you a brush, you can always do when you are seated in one of our light Road Wagons, with easy running gear, and you can bet that nothing but a thoroughbred will pass you. Our fine stock of up-to-date carriages should be inspected by those who are not posted on the desirable style and quality of our stock.

WRITE FOR OUR NEW VEHICLE CATALOG, WHICH WILL BE SENT FREE OF CHARGE.

PARLIN & ORENDORFF Co., Dallas, Tex.

IN A WORLD WHERE "CLEANLINESS IS NEXT TO GODLINESS" NO PRAISE IS TOO GREAT FOR

SAPOLIO

Epworth League

Address all Communications to Rev. Sterling Fisher, San Antonio, Texas.

He who performs a deed of heroism before the eyes of an applauding nation is not more worthy of honor than the multitudes of uncrowned heroes who live nobly in the face of ridicule and opposition.

The rewards of virtue, like the penalties of sin, may be long in coming, but they never fail those who patiently endure.

The world has enough weaklings who whine and complain. Let the young Christians who have inherited twenty centuries of religious truth and triumph, go forward with courage and faith.

Speak out for Christ. Society and fashions and crops and amusements are talked without end. Are you dumb when Christ is the theme? For shame!

TOPIC FOR OCTOBER: TURNING POINTS IN GREAT LIVES.

October 23: The Report of Joshua and Caleb.—Num. 14:6-10; Num. 26:65; Jos. 1:1-5; Jos. 14:13, 14.

The present lesson appropriately follows that of last week. One of the few names worthy to be called with Moses is Joshua, the son of Nun, the companion and assistant of Moses during the life of the great law-giver, and his successor after his death. Upon him devolved duties not less arduous than those of Moses. It was his task to lead the Israelites, after their forty years' wandering in the desert, into the land of their inheritance, conquer their enemies, apportion to the tribes their lands, and establish them in peace and prosperity. Of Caleb, not so much is known, but he was a man of like spirit with Joshua. He and Joshua alone, of all the Israelites from twenty years old and upwards, survived the plague which was visited upon them for their murmuring and disobedience, as they alone of the twelve spies brought back an encouraging report. Caleb was also a brave leader; he conquered and drove out the sons of Anak, and received their land for an inheritance. Both these men were born and brought up in slavery—their condition in this respect being in strong contrast to that of Moses.

THEIR PERSONAL QUALITIES.

Moral Uprightness—"Joshua's life has been noted as one of the very few which are recorded in history with some fullness of detail, yet without any stain upon them." The same statement applies to the life of Caleb, though our knowledge of him is meager. This is the very first condition of success in the best things. The Christian must "keep himself unspotted from the world." He who would be qualified for leadership must be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

Faith in God—Joshua and Caleb had seen all that the other spies had seen—the walled cities and the giants, and all; they appreciated the dangers, as the others did; yet they said: "The Lord is with us; fear them not." This was the ground of their confidence. How often does the Christian face difficulties which seem insurmountable and before which the faint-hearted and faithless turn back. Many a time in our Christian careers shall we have no ground of hope but this assurance: "Greater is he that is in you than he that is in the world" (I John 4:4).

Courage—This was displayed, not only by their willingness to brave the perils of the land which they had explored, but by their facing the graver perils from their own countrymen, who cried out to stone them because they persisted in advising that they go up and possess the land. More and a finer quality of courage is required to remain firm in the face of overwhelming public opinion than to face the guns of an enemy in battle.

WHAT THEIR CHOICE COST THEM.

Persecution—Joshua and Caleb were the most unpopular men in all the camp of Israel that night. Their lives were threatened, and they heard all

night the wailing of the people, mingled with their complaints, against Moses and Aaron and themselves. We may be sure that for years afterward, during their weary wandering in the desert, they were the objects of hatred and contempt. "It is common for those whose hearts are fully set in them to do evil, to rage at those who give them good counsel." In some measure, persecution will be the reward of all those who try to correct popular follies.

WHAT THEY GAINED.

Their Lives—While the other ten spies, who had encouraged Israel by their evil report to sin, were slain by the plague, Joshua and Caleb were preserved. It is an illustration of the truth afterward announced by Christ: "He that saveth his life shall lose it, and he that loseth his life for my sake and the gospel's, the same shall save it."

The Command of Israel—This was the reward of Joshua. God chose him to be the successor of Moses; to lead the people over the Jordan into the land which he had promised them; to prove to the descendants of those who had perished for their sins the truth of the report which he had made. Caleb shared the triumphs of Joshua over his enemies and received Hebron for an inheritance, according to God's promise.

To choose the way of righteousness is not always easy. Indeed, such choice always calls for the highest moral courage. Persecution is often the immediate result. Contempt and ridicule are to be expected. No moral coward will endure. But the rewards of righteousness are unfailing: Life and honor and usefulness here, and hereafter "an inheritance incorruptible and undefiled and that fadeth not away."

SKIN DISEASES

of every nature, from mere pimples to most obstinate Eczema, Erysipelas, Ulcers, and all eruptions, are quickly, pleasantly, permanently cured by

HEISKELL'S OINTMENT.

The skin is made clear, smooth, soft and healthy, and is kept so by the use of

HEISKELL'S SOAP.

It is an absolutely pure soap, combined with medicinal gums and herbs, soothing and healing in its effect. Sold by all Druggists. Ointment, 50 cts. a box; Soap, 25 cts. a cake.

JOHNSTON, HOLLOWAY & CO.,
521 Commerce St., Phila.

Sewing Machine and Advocate \$22

EDUCATIONAL.

Weatherford College.

A FEW THINGS TO BE REMEMBERED

By Those Seeking a Good School.

- WEATHERFORD COLLEGE**
- Has a Faculty of experienced and successful teachers—all specialists; has a record of continued prosperity for twenty-five years;
 - Has had the same President for nineteen years;
 - Has thorough Collegiate Courses leading to B. P., B. Lit., B. S., A. B. and A. M. Degrees.
 - Has a new Business Principal, Prof. N. E. Adam, B. S. and M. A., graduate of Bryan & Stratton's Business College, Louisville, Ky., and several years of successful experience;
 - Has a Music Department, whose Principal has been over it for eighteen years, and enrolled over one hundred students last session, and will have five teachers this coming school year;
 - Has an Art teacher whose ability and experience will give her unqualified success;
 - Has Oratory and Elocution taught by a graduate of one of the best schools of oratory in America;
 - Has a good boarding facilities suitable for boys and girls, but in separate apartments;
 - Has everything necessary to illustrate the principles of the sciences—the telescope is the largest in the State, and mounted in an observatory;
 - Has friends who offer prizes to deserving pupils in certain studies, and has one who gives one hundred dollars to the student that passes the best examination on the studies of the Bible.
 - Pupils who are able to appreciate such advantages may enter TUESDAY, THE 6th of SEPTEMBER, or as soon after as possible. For particulars or Catalogue, apply to

D. S. SWITZER, President,

Weatherford, Texas.

- ARMSTRONG & McKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
- DAVIS-CHAMBERS Pittsburgh.
- FARNESTOCK Pittsburgh.
- ANCHOR Cincinnati.
- ECKSTEIN
- ATLANTIC
- BRADLEY
- BROOKLYN New York.
- JEWETT
- ULSTER
- UNION
- SOUTHERN Chicago.
- SHIPMAN
- COLLIER
- MISSOURI St. Louis.
- RED SEAL
- SOUTHERN
- JOHN T. LEWIS & BROS CO Philadelphia.
- MORLEY Cleveland.
- SALEM Salem, Mass.
- CORNELL Buffalo.
- KENTUCKY Louisville.

THERE are several sorts of reputation—good, indifferent, bad. A good reputation is the sort that pays—the only sort that you, as a dealer or painter, can afford to have. It can only be acquired by selling and using the best material. In paint, *Pure White Lead* (see list of genuine brands) and *Pure Linsced Oil* are the best.

FREE By using National Lead Co's Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

EDUCATIONAL.

San Antonio Female College.

New Buildings. First-class Faculty. Thorough work. Good table. Perfect climate. No extras in academic schools. Special schools under thoroughly competent instructors. Discount for two from same family. Special discount to preachers' daughters. Climatic benefits and educational advantages recommend this college to parents. Next year begins Sept. 6, 1898. For catalogue and particulars, write

J. E. HARRISON, President, San Antonio, Texas.

SOUTHWESTERN UNIVERSITY.

The Central Educational Institution of Texas Methodism—the Joint Property of All the Texas Conferences.

Faculty of Twenty-One
PROFESSORS
and TEACHERS

Courses of Study Leading to the Degrees B. S., B. Ph., A. B. and A. M. Also a Commercial School.

What Southwestern University is doing for higher Christian education may be learned from the first quadrennial report of the Board of Education. The statistics of the various Church colleges, compiled by Dr. Bigham, Secretary of the Board, show that in 1897 (the latest data given) the number of students of collegiate grade in the literary departments was greater at Southwestern University than at any other of our Church colleges; and the list includes such institutions as Randolph-Macon, Emory and Vanderbilt University. The number of graduates with literary degrees was likewise first. The character of its work is shown by the fact that its degrees are recognized and accepted for post-graduate work at such institutions as Harvard, Yale and Princeton.

THE ANNEX . . .

The founders believed that there was a demand for a course of study for young women equal to that offered to young men. The Annex was opened to give this to our Texas girls, an opportunity they often sought in vain in Virginia and other Eastern States. The building is all that could be desired: a large three-story stone structure, with fire escapes, bath rooms and all facilities for comfort and safety. With the recent additions made necessary by its growing patronage, Dr. Allen, with his wife and lady assistants, is prepared to offer an elegant home to one hundred young ladies. In addition to the advantages offered by the literary and scientific departments of the University there are the following special schools for young ladies: *School of Piano Music, School of Vocal Music, School of Stringed Instruments, School of Elocution and School of Art.* In all of these diplomas are given upon satisfactory completion of the prescribed courses. Each department is under the direction of an instructor who has been trained in the best conservatory methods. Several of these have received special private instruction from recognized masters.

THE FITTING SCHOOL . . .

This department was not designed to encourage young boys to leave home for instruction, but to meet the demand among more mature students for a proper course of training for college classes. The work done in this department by Professors Moore, Peques and White is most satisfactory to the professors in the University, all of whom testify that the students from the Fitting School make, on an average, the best grades in college classes.

The committee appointed by the Church to find a suitable location for the University wisely selected Georgetown. Any lack arising from the fact that it has only one railroad is more than compensated by the absence of the saloon and its attendant evils. Special railroad facilities can contribute but little towards founding and sustaining a college. A moral and refined community, whose chief pride is its facilities for culture, is of incalculable worth.

EXPENSES.

Tuition in Collegiate Department, \$60; Fitting School, \$40. Incidental Fee, \$5 Board in Helping Hall and literary tuition for session, \$125 to \$145. Board in private families \$12 to \$15 per month. Board and literary tuition in Annex for session \$198 to \$218.

No literary tuition is charged for sons and daughters of ministers in regular pastoral work. Daughters of ministers are boarded in the Annex at \$12 per month, including laundry.

For catalogues and further information, address

THE FALL TERM OPENS

SEPT. 7.

R. S. HYER,

Regent.

GEORGETOWN-Texas.

Sunday-School Dept.

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

Fourth Quarter, Lesson 4, Oct. 23.

ISAIAH CALLED TO SERVICE.
Isaiah 6:1-13.

Golden Text: I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me.—Isa. 6:8.

Time: Isaiah's vision—in the year of Uzziah's death B. C. 759.

Place: Jerusalem, and probably in the temple.

INTRODUCTORY.

In the opening chapter of his prophecies Isaiah tells us his father's name, Amoz, and that he prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah (chapter 1:1), a period of fifty or sixty years. Tradition has made him the nephew of Amazeah, the King, and has called him "the royal prophet." But such traditions, while they indirectly attest the lofty character and great gifts of the prophet, are not to be accepted as history. We only know what he himself tells us, that he was the son of Amoz, and that his vision or prophetic work included at least some part of the reigns of four Kings of Judah. The prophet had two sons, who bore typical names: Shear-Jashub, "a remnant shall return" (chapter 7:3), and Maher-shalal-hash-baz, "haste to the spoil; quick to the prey" (chapter 8:3). His wife is called a "prophetess." According to II Chron. 26:22, Isaiah wrote a record of the doings of Uzziah, the King, and also of Hezekiah. "Now the rest of the acts of Hezekiah and his goodness, behold they are written in the vision of Isaiah, the prophet (II Chron. 32:32). He died in the early part of the reign of Manasseh. "sown asunder," tradition tells us, under the bitter persecution begun by that monarch.

LIGHT ON THE LESSON.

Verse 1—"In the year that King Uzziah died, B. C. 759." In the twentieth chapter of II Chronicles, the student will find an account of the reign of Uzziah. How his name spread far abroad, for he was marvelously helped until he was strong. And as long as he sought the Lord God, God made him to prosper. But the blessing of prosperity proved his overthrow. He proudly usurped the office of priest, and went into the house of God to burn incense, when he was smitten with leprosy, and was a leper until the day of his death, dwelling apart from his people. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. The temple is definitely identified as the scene of this glorious vision. The Lord Jehovah is seated upon his throne, the seat not of any earthly King, however rich or great, but the throne of universal empire and unlimited power. "A glorious throne," says Jeremiah (chapter 17:12), "exalted of old, is the place of our sanctuary." After the imagery of splendid earthly Kings, the Lord is represented as clothed in splendid robes, his train filling the temple. "The very posture of sitting is a mark of state and solemnity."

Verse 2—"Above it"—that is, above the throne—"stood the seraphim." Seraphim—burning ones, from seraph to burn. He saw these exalted worshippers and messengers of God, as flames of fire, indicating that purity which utterly consumes all sin. "Who maketh his angels spirits: his ministers a flaming fire," says the Psalmist (Ps. 104:4). Each seraph had six wings, the use of which the prophet points out. With two wings he covered his face, in reverence and awe, as unworthy to look upon the glorious face of Jehovah. With two wings he covered his feet, the whole lower part of his body, as the words mean in Hebrew usage; this also was expressive of humility and reverence in the presence of God. And with two wings he did fly, sustaining himself in the air, by the hovering motion of his wings, while he joined his fellow seraphs in the worship of the Great King.

THE SONG OF THE SERAPHIM.

Verse 3—"And one cried unto another and said, Holy, Holy, is the Lord of hosts, the whole earth is full of his glory." The seraphim were divided into two choirs, the one singing responsively to the other, Holy, Holy, Holy, is the Lord God of hosts, thus summing up the infinite glory of Jehovah, in the all-embracing character of his holiness. Thrice repeated, the word holy expresses this supreme character.

istic of God. And this infinitely holy God is "the Lord of hosts"—"all things in heaven and in earth," "and the whole earth is full of his glory." Every thing in the earth shows his wisdom, his goodness and his power. This alternate or responsive singing, choir answering to choir, performed by the seraphim here, "prevailed in the Jewish Church from the time of Moses to that of Ezra." The ode of triumph at the Red Sea was thus rendered (Ex. 15:20, 21), and the priest and Levites under Ezra sung alternately:

"O praise Jehovah, for he is gracious; For his mercy endureth forever."
(Ez. 3:11.)

Verse 4—"And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." The smoke was here the symbol of prayer and praise, as the smoke of incense of the awful holiness of God and ple. "And the door posts were moved"—that is, trembled or vibrated under the mighty waves of seraphic song. These outward tokens of holiness and power and heavenly worship give finishing touches to the glorious vision of the prophet and overwhelm him with a sense of the awful holiness of God and the sin and guilt of men.

CONVICTION OF SIN AND FORGIVENESS.

Verse 5—"Then said I, Woe is me! for I am undone! because I am a man of unclean lips. Naturally the vision of the awful majesty of Jehovah and the pure, flaming seraph, covering himself in his presence, filled the prophet's mind with a sense of his own sin and unworthiness and of his inability to join in the song of praise. "There is something exceedingly affecting," says Dr. Clarke, "in this complaint: 'I am undone; I am become dumb; I am a man of unclean lips; I can not say, Holy, Holy, which the seraphs exclaim.' Only the pure in heart can see God, and only pure lips can truly and devoutly utter his praise. "And I dwell in the midst of a people of unclean lips: a people like myself, unable to join in the holy worship of Jehovah. It was this sense of his own sinfulness and inability to act as God's messenger, and the sin and guilt of his people, that struck the prophet dumb in the presence of God. No act of sin, no degree of sinfulness, could stand before the flaming fire of God's spotless purity; even the seraphim, burning with untainted holiness, must veil their faces while they proclaim, with unpolluted lips, the holiness of the Lord. It is the holiness of God that makes him a consuming fire.

Verse 6—"Then flew one of the seraphim unto me." The flaming worshiper becomes now a prompt and swift messenger to the convicted and humbled prophet. "He flew unto me," swift as thought itself, "having a live coal in his hand, taken with the tongs from off the altar." That is, from the altar of burnt-offerings, before the door of the temple, on which the fire that came down from heaven was kept perpetually burning (Lev. 9:24). This burning coal was the symbol of the cleansing fire of God's holiness imparted to the human spirit. "And he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin is purged." When the "live coal," the token of God's cleansing power, touched his lips, the infinite, spiritual, cleansing power also touched his spirit and purged away all his sin. With his eyes the prophet saw the "live coal," the outward sign of his purification; but within his spirit he felt and knew the all-cleansing and renewing power of God. Without this inward purging and assurance, even the burning coal and the seraph's words could have been of no avail. And how speedily all this followed upon his sense of guilt and confession of sin!

THE PROPHET'S CALL.

Verse 8—"Also I heard a voice, saying, Whom shall I send, and who will go for us?" First, his own sin was purged away, then he hears the call of God to go with the word of purifying to others. The call is for volunteers. "Who will go for us?" Whom shall I send with the message of salvation? Even in this highest of all work, God's appeal is to the conscience; the burden is laid upon the human heart, and the human will is left free to choose and act. "Who will go?" "Then said I, here am I; send me." The splendid vision of Jehovah



and his flaming worshippers, and the gracious pardon and sanctification so promptly granted him, gave the prophet a new sense of worthiness and qualification for his holy mission. His lips were cleansed, he could now speak; his heart was purified, he could now join the seraphim, in adoring worship, and he also, in his place and measure, could now go as God's messenger of justice and love. Promptly the Lord God had sent the messenger of mercy and pardon to him, and he now promptly answers the call to service: "Here am I; send me."

THE WORK TO BE DONE.

Verse 9—"And he said, Go and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not." The words declare not the purpose of God that bound them to blindness and misunderstanding, but the result of their hardness of heart and disobedience. God's message is always a genuine offer of mercy and love; but when men reject it then their eyes are blinded and they cannot see, their ears become dull and they cannot perceive. So in verse 10. Make the heart of this people fat, and make their ears heavy and shut their eyes. All this would follow from the prophet's preaching repentance, and his denunciations against sin. And yet he must not forbear, but go on and declare the truth and the will of God.

Verse 11—"Then said I, Lord, how long? And he said, Until the cities be wasted without inhabitant." And this was fulfilled 150 years afterwards, when the kingdom of Judah was overcome and the people carried away into their long captivity.

Verse 13—"But the prophet's work should not be wholly a failure. A tenth should return from the exile. "And shall be eaten;" that is, destroyed by future wars and captivities, and be finally and utterly overthrown by the Romans. "As a teel tree and as an oak whose substance is in them * * * so the holy seed shall be the substance thereof." And so they are now "the holy seed," the children of Abraham, by faith in the Lord Jesus Christ, in these is fulfilled the high hopes and the long waiting faith of the ancient people of God, and in them is the "substance" of the glorious promise of a Deliverer to come, the forgiveness of sin and the fellowship of the Spirit and the abiding Savior.

PRACTICAL LESSONS.

1. The vision of God is the vision of spotless infinite holiness. All the religion of the Old Testament, all the religion of the New Testament is intended to impress upon the human heart the great lesson: "Be ye holy, for the Lord your God is holy.
2. Holiness of heart and life qualifies us for God's service and empowers us to sing and proclaim his praise. Flaming in their spotless purity the seraphim could cry out: "Holy, holy, holy Lord God of hosts. So could Isaiah when his lips had been touched by the "live coal" and his sin purged away. And so now as we become partakers of the divine nature and share in the holiness of God are we empowered to do his will and made ready for heaven.
4. Every true vision of the holiness of God must humble the spirit of man

with a sense of sin and guilt. But how speedily his messengers fly to every penitent heart with his words of forgiveness and love: "Thine iniquity is taken away, thy sin is purged." To bring such news to a penitent soul speeds even a seraph's wing.

5. Pardon and cleansing from sin make us ready to answer the Lord's call: "Here am I; send me." Filled with love, purified from sin, out of pure gratitude, we should gladly run to do our Lord's will. Let us be sure that his voice still appeals to us: "Who will go for us? Whom shall I send?" Some will hear, some will forbear; but none the less is it our duty to live and to declare God's will.

6. The holy seed, the children of the Lord Jesus Christ, are the realization, the "substance" of all the great things promised and hoped for in the ages before the Messiah.

And like a teel tree and an oak tree whose substance is in them, they have that eternal life which is the gift of God, and endures forever. "The root of the matter is in them."

JOSEPH GILLOTT'S STEEL PENS
GOLD MEDAL, Paris Exposition, 1889, and the Chicago Exposition Award.
THE MOST PERFECT OF PENS.
HENRY LINDENMEYR & SONS, PAPER WAREHOUSE
Nos. 31, 33, 35 and 37 E. Houston St.
(Puck Building, near Broadway.)
P. O. Box 2865. NEW YORK.

NEW IMPROVED Folding Thermal Vapor Bath Cabinet.
With or without Face Steaming Attachment, (protected by patent.) Hot Air, Vapor, Medication or Turkish Baths at home. Has no equal for its curative properties and general bathing purposes. Entirely renovates the system. Cures Colds, Rheumatism, Gout, Neuralgia, La Grippe, Female Complaints, all Blood, Skin, Nerve and Kidney Diseases. Reduces surplus flesh. Beautifies the complexion. Size 39x11 in. folded, weight 7 lbs. It is not a cloak or sack but a Cabinet supported by a galvanized frame. Descriptive Book Free. Price Low. Agents Wanted. DR. MULLENKOPF & NECKREBY, Toledo, Ohio.

REVIVAL SONGS
JUST OUT-FILLED WITH Red-Hot Gospel Truths, Sparkling Melodies and Rich Harmonies, perfect in diction, unique in construction; for thirty days only, 10 cents each; \$7.50 per 100. Address JOS. F. BUTLER, Gordon, Tex.

RUPTURE OF PILES CURED Without the KNIFE or detention from business. Fistula, Fissure, Ulceration of the Rectum, Hydrocele and Varicocele. No Cure no Pay. Trusses fitted. Have best made. Send stamp for pamphlet of testimonials.
DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

TEXAS ADVOCATE--\$2.00 PER YEAR.
BELLS.
BUCKEY BELL FOUNDRY
E. W. VANDUZEE CO., Cincinnati, O., U. S.
Only High Class, Best Grade Copper and Tin Full, Sweet Tone Cheapest for Price Fully Guaranteed
CHURCH BELLS
and Chimes. No Common Grades. The Best Only.

PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

WOMAN'S DEPARTMENT.

Address communications to Mrs. Florence E. Howell, 170 Masten St., Dallas, Tex.

LINES.

Hast Thou, my Master, aught for me to do
To honor Thee to-day?
Hast Thou a word of love to some poor soul
That I may say?
For see, this world that Thou hast made so fair
Within its heart is sad;
Thousands are lonely, thousands weep and sigh,
But few are glad.
—Mrs. Prentiss.

ANNUAL MEETING W. H. M. SOCIETY NORTH TEXAS CONFERENCE.

The twelfth annual meeting of the North Texas Conference Society of the Woman's Home Mission Society was held in the town of McKinney, September 20-24, 1898. The following officers were present: Mrs. F. B. Carroll, President; Mrs. L. H. Potts, Vice-President and Head of Department of Systematic Giving; Mrs. L. P. Smith, Corresponding Secretary; Mrs. Ira O. Wyse, Treasurer; Mrs. J. W. Rowlett, Recording Secretary; Mrs. F. D. Houston, District Secretary of Gainesville District; Mrs. M. E. Maeyers, of Sherman District; Mrs. A. P. Powers, of Dallas District; Mrs. E. W. Harris, of Greenville District; Mrs. S. M. Cannon, of Terrell District; Mrs. G. W. Bedford, of Paris District; Mrs. A. P. Boyd, Agent of Our Homes; Mrs. Viola Hunt, Head of Department Loan Funds; Mrs. W. C. Young, Treasurer of Current Expense Fund of Mission Home; and Mrs. J. H. Bowman, Head of the Department Temperance. There were about sixty delegates present, and the following ministers: Bishop J. S. Key, Rev. J. W. Hill, Dr. J. H. McLean, Dr. M. H. Neely, Rev. I. S. Ashburn, Dr. F. B. Carroll, Rev. B. H. Bounds, Rev. S. L. Ball, Rev. J. L. Angel, Rev. D. J. Martin, Rev. N. B. Read, Rev. J. W. Rowlett and Rev. R. R. Raymond.

Mrs. U. S. Rea, District Secretary of Bowie District; Miss Mamie Clark, of Bonham District, and Mrs. Harry Evans, of Sulphur Springs District, being absent. Mrs. Harry Halsell, Mrs. M. L. Archer and Mrs. R. B. Vaughan were appointed by the chair to represent these districts, respectively.

Besides these members and visitors, the conference was largely attended by the good people of McKinney.

It was announced to the conference that the absence of Mrs. Harry Evans was caused by a sad bereavement, the loss of her husband, and especial prayer was offered for her in her sorrow.

On Tuesday evening Bishop Joseph S. Key preached the opening sermon, using for his text the "Law of Tithing," and it was a very profitable and helpful discourse to all present.

The address of welcome were delivered by Mrs. M. H. Garnett and Mrs. John Furgerson, representing the McKinney Auxiliary and the Foreign Missionary Society respectively; and the responses were made by Mrs. L. P. Smith and Mrs. L. H. Potts.

The morning sessions were devoted to hearing reports. These reports showed an increase of knowledge and a growth of the work.

The Mothers' Meeting on Thursday afternoon was unusually pleasant and profitable. A Bible reading on the mothers of the Bible proved very helpful, and great interest was manifested by all present.

The consecration service on Friday afternoon will long be remembered by those present and was a great spiritual feast.

The conference made Mrs. F. B. Carroll and Mrs. L. P. Smith life members. Mrs. Viola Hunt made Rev. C. N. Harless a patron of the Home Mission Fund.

A donation to the Lucinda B. Helm Loan Fund was made by Mrs. J. H. Bowman and Mrs. Viola Hunt, amounting to \$10.50.

On Wednesday evening Mrs. F. B. Carroll, President, delivered her annual address, which was a concise and comprehensive statement of the work and an earnest appeal to the society to move forward. Mrs. Ira O. Wyse, Treasurer, and Mrs. L. P. Smith, Corresponding Secretary, made statements of the general condition of the work of the society. Mrs. Smith also spoke of the connectational work, emphasizing

each department in its connection. Mrs. L. H. Potts also represented her department of Systematic Giving, and had seventeen additions to the Tenth Legion. This work is growing under her efficient management.

Thursday evening was given to the Rescue Work. Mrs. W. H. Johnson, the Financial Agent of the Mission Home, being called away on business. Mrs. L. P. Smith read her report and paid a deserving tribute to her faithful, efficient service and self-sacrificing labors. Mrs. W. C. Young, Treasurer of the Current Expense Fund of the Mission Home, delivered an excellent address, showing the wonderful work that is being accomplished by the Mission Home. Dr. J. H. McLean and Rev. N. B. Read made talks on the same subject. A collection was taken, amounting to \$15.37, for this worthy cause.

Friday evening was given to the cause of Temperance, and the address was delivered by Mrs. J. H. Bowman, the head of that department. Mrs. Schimelpfenig also read a fine paper on the same subject. Several recitations and some excellent music finished a very beneficial as well as pleasant evening.

The usual committees were appointed, did their work faithfully and made good reports.

The Committee on Resolutions submitted the following

Report No. 1. Resolved, That we note with pleasure the increased attendance of our brethren of the ministry upon our meetings and their very evident interest in our work; and that we interpret it as an evidence of sympathy

and co-operation, and thank them most heartily.

Resolved, That we extend to our co-laborer, Mrs. H. C. Evans, our sympathies in her recent sad bereavement, and that we pray that He who has promised "to be a husband to the widow" may support her by his "everlasting arm" and comfort her in her affliction.

Resolved, That in the self-denial and consecration of our co-laborer, Mrs. W. H. Johnson, we recognize the true beauty of the "life that is hid with God in Christ Jesus"—a life Miss Allen denominates "an incarnated King's Messenger"—and that we commend her to the guidance and protection of our Heavenly Father as she leaves us for a season and goes upon her mission of mercy and love to the more distant sisters of our State; and that in practical testimony of our appreciation of her work, we urge every woman whose name is on the roll of Home Missions to become a subscriber to the King's Messenger.

Resolved, That we understand the duty of systematic giving to be taught and enforced by the Word of God; and that we will study this question prayerfully during the coming conference year with special reference to the matter of tithing—persuaded, as we are, not to be less liberal than the Church of the olden time.

Report No. 2. Whereas, We recognize God's guiding hand in our labors for the past year, therefore,

Resolved, 1. That we commit our ways to Him, that in all things we may be led by Him.

2. That we gratefully appreciate the

cordial welcome that we have received from the membership and the pastor, Bro. Hill, and that we thank them most heartily for the many kindnesses of which we have been the recipients since becoming their guests.

3. To Mrs. Gibson, the organist, and to the choir, her assistants, we extend appreciative thanks for the delightful music that has been a very pleasant feature of a most session.

4. To Mrs. M. H. Garnett for her beautiful address of welcome in behalf of McKinney and its auxiliary, expressed as it was, in words vibrant with Christian hospitality; also to Mrs. John Furgerson, President of the local Foreign Missionary Society, for her kind words of fraternal greeting, and that we recognize in these that which makes life the richer.

5. To Mrs. W. T. Beaverly, President of the local auxiliary, and other ladies of the Reception Committee, and to Mr. S. J. B. Plemmons, who have so untiringly met every train and conveyed delegates and visitors to their respective homes.

6. To the railroad for courtesies extended and to the papers of the city for kind mention of our sessions.

7. That we recognize in the masterly sermon by Bishop Key on the "Tithe Law an Index to Duty," and that we thank him for so directing us; that we also thank him for his presence among us.

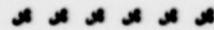
8. To Master Henry Harris, whose face has become so familiar to us from his frequent attendance upon our annual sessions, where he has so efficiently performed the duties of page. As "coming events cast their shadows be-



"PUBLIC OCCURRENCES" THAT ARE MAKING HISTORY

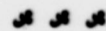
An important department in THE SATURDAY EVENING Post, a weekly magazine founded by Benjamin Franklin in 1728.

It will give the story of important current events the world over in a condensed form. It will explain and interpret; it will throw light on many puzzling questions, on the meaning and relations of events that come to the general reader. The newspapers do not usually tell the beginnings of national and international troubles—there are usually "missing links" in their story. These lapses the *Post* will fill out.



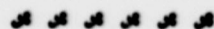
"SPIRITED REMARKS" A strong editorial page. There are not many of them in the country—clever, vigorous, striking editorials from an individual point of view. The best writers have been secured to write regularly for the *Post* editorial page, which will be made one of its strongest features.

SHORT STORIES AND SKETCHES Nearly one-half of each issue of the *Post* will be given to fiction. The stories will be selected wholly for their interest, variety and literary value, and not because of the name or fame of the author. Every story will be fully illustrated by the *Post's* artists.



THE SATURDAY EVENING Post as it is To-day

A good magazine is a good newspaper in a dress suit. It should have all the brightness, interest, enterprise and variety of the newspaper, with the dignity, refinement and poise of the magazine. The *Saturday Evening Post*, the oldest periodical in America, is a high-grade illustrated weekly magazine, equal in tone and character to the best of the monthlies.



IT WILL BE MAILED TO ANY ADDRESS ON TRIAL, FROM NOW TO JANUARY 1, 1899, ON RECEIPT OF ONLY TEN CENTS (THE REGULAR SUBSCRIPTION PRICE IS \$2.50 PER YEAR)

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

fore," we predict that this youth will in after years "quit himself like a man."

9. To all who have in any way contributed to the pleasure and comfort of this conference we tender sincere thanks.

Respectfully submitted: Mrs. L. H. Potts, Chairman; Mrs. W. M. Crow, Mrs. L. E. Tomlinson, Mrs. A. V. Myers, Mrs. Sue R. Nash, Mrs. J. E. Whitmarsh, Mrs. R. D. King, Mrs. Annie Bishop, Mrs. Lee Stewart, Mrs. T. P. Bethel, Miss Lizzie Shaffer, Mrs. John Curry, Committee on Resolutions.

It was decided to hold the next session at Wolf City. The time to be October. Date to be decided upon later.

The election of officers resulted as follows: F. B. Carroll, President; Mrs. L. H. Potts, Vice-President; Mrs. L. P. Smith, Corresponding Secretary; Mrs. Ira O. Wyse, Treasurer, and Mrs. J. W. Rowlett, Recording Secretary.

The District Secretaries are: Bowie District, Mrs. Harry Halsell; Gainesville, Mrs. Virgie Apperson; Sherman, Mrs. M. E. Maeyers; Dallas, Mrs. Annie P. Powers; Greenville, Mrs. E. W. Harris; Bonham, Mrs. F. M. Archer; Terrell, Mrs. M. H. Neely; Paris, Mrs. G. W. Bedford; Sulphur Springs, Mrs. Harry Evans.

Agents for "Our Homes and "King's Messenger," Mrs. A. P. Boyd.

Heads of Departments are: Loan Funds, Mrs. Viola Hunt; Baby Roll, Mrs. W. T. Beaverly; Parsonages, Mrs. E. Dickinson; Temperance, Mrs. Schimelpfenig; Home Mission, Mrs. A. P. Powers; Reading Course, Mrs. Harry Evans; Systematic Giving, Mrs. L. H. Potts.

We are very glad to note that this was one of the most profitable and interesting and perhaps the very best meeting the conference has ever held.

MRS. J. W. ROWLETT,
Recording Secretary.

CORRECTION.

In my article of last week's issue appears the following sentence: "We desire to organize a W. F. M." This should have read: "We desire to organize a Woman's Home Mission Society."

MRS. J. P. MUSSETT,
Frost, Texas.

W. F. M. SOCIETY, TEXAS CONFERENCE.

The quarter that ended September 1 was not so successful as we hoped, yet it gave us much cause for thankfulness. There are more blanks in the reports of District Secretaries than usual. Corresponding Secretaries of auxiliaries have no doubt been interested in the work at home during the revival season, and probably fatigued physically as a result. We rejoice in the success that has exhausted your powers, dear sisters, and now we ask for your thank-offerings—not money, but service. "Faint, yet pursuing," is the condition of some of our most prosperous work.

Only one auxiliary is reported as having been organized during the quarter. That is at Bryan, in the Huntsville District. A number of societies have arranged their lists for prayer and work. Results of this plan are not yet apparent—could not be expected largely yet—but we will see them before another quarter expires. The plan is doubtless too well understood now to need explanation. It is fully stated in the report of the Committee on Extension of Work in our Woman's Department Texas Christian Advocate of last week.

Before the next quarter begins we will celebrate Thanksgiving week. May we be able to give thanks and bring offerings for many additions to our list of names.

The Austin District reports September 1: Two hundred and forty-two members; 49 copies Woman's Missionary Advocates; 37 copies Little Worker; \$46.30 remitted.

Houston District: Four hundred and twenty-nine members; 75 subscribers to Woman's Missionary Advocate; total remitted, \$67.40.

Calvert District: Members, 125; Woman's Missionary Advocates, 23; amount remitted, \$37.65.

Reports from the other districts are still smaller. The total amount remitted, according to the reports received, is \$158.27.

There is assurance that this does not represent the whole amount of our offerings—that the Treasurer's report will show something better and give still more cause for gratitude. Per-

haps before this year shall have passed, we will have another missionary in the field. The Lord has heaped abundant honor on us.

Trusting that we shall have more and more of zeal and grace, according to the promise, I am, your sister, in His name,
MRS. S. PHILPOTT,
Dew, Texas.

MISSIONARY COLUMN

Prepared by Rev. J. B. Sears,
Of the Texas Conference.
Cameron, Texas.

SOME MATTERS FOR THE AMERICAN CHURCH TO PONDER.

The Gospel for the Philippines.

Whatever political connections are to be assigned to the Philippines, their religious future must deeply concern the American Churches. It is high time that a real and vital Christianity should be given them. For two or three centuries they have been under the exclusive control of the "Holy Catholic Apostolic Church." They have enjoyed the cultus of Spanish Christianity. The Hierarchy of Rome ought to be satisfied with the time allowed for their undisputed and undisturbed experiment with the "Filipinos." The friars have certainly been unhampered by the State or by military commandants; on the contrary, they have been invested virtually with political and civic power; they have been allowed a free hand with the revenues wrung from the people. Whatever else they have accomplished, they have brought upon themselves a popular hatred more bitter than that incurred by the civil government or the Spanish army. The Church has come to be regarded as the worst enemy and the most relentless oppressor of the people.

It is a humiliating fact that the Japanese archipelago, which two centuries ago expelled Jesuit Christianity, and took its chances with its traditional Buddhism and Shintoo, made, even before the new missionary era, far greater progress than the Christian (?) archipelago farther south.

And now the providence of God has brought an unexpected change. The Government by friars have been tried and found wanting. Under the Government or the protectorate of the United States, whether occupying much territory or little, a pure Christianity, with disinterested and Christ-like aims, should be introduced and illustrated.

Our American institutions make no discrimination against the Roman Catholic Church. It flourishes here among us even more than in lands where it holds an intolerant monopoly, but what is demanded is universal religious freedom. In the Philippines even the Papacy needs it for its own sake. Enlightened satesmen in Mexico, like Juarez, Diaz and Esquibedo, have welcomed Protestant missions for the very sake of breaking up an age-long, bigoted, irresponsible and degrading monopoly of religion.

The same advantages will follow the introduction of an open Bible, with freedom of worship, popular education, and widespread Christian effort, in all our newly conquered territory.

Five times more people on the Philippine Islands await the truth than were in the American colonies when Washington led his patriotic supporters into battle and into independence beyond the battle. It is worthy of our Church and other Protestant Churches that they already plan for those opening fields, now white and ready unto the harvest. One can not realize that a day can come in which our missionary leaders must admit that no new fields await the Church's devotion. Methodism is nothing unless missionary, and it would seem that her services and zeal will be needed for many a generation to come. November of the present year will soon be here with its annual meeting of our General Missionary Committee. They who know our Church will be surprised if the new name "Philippine" appears not on the revised lists of foreign fields. The islands are scattered far north and south, in line with Japan and Formosa and other islands. They are so distributed and distanced that several churches may find room for special and separate work without a trace of clashing

MAIL ORDER HOUSE 40 Years Experience.

Our Catalogue for 1898 and 1899 is now ready and will be sent on application.

Part 1 illustrates Watches, Chains and Charms.

Part 2 illustrates Silverware and Silver Novelties.

Part 3 illustrates Jewelry, Diamonds, Rings, Optical goods, etc., etc.

Our new Illustrated Catalogue of fifty-two pages comprise the three parts in one.

Address **C. P. Barnes & Co.,**
Jewelers and Opticians, 504-506 West Market Street,
Louisville, Kentucky.

Kindly mention this paper.

or competition. We have been hoping that the mission authorities of the Churches might consult together, even before any public mention is made of plans, and that the new mission fields may be agreed upon and all proper preliminaries adjusted. We take it for granted that our own Church will appear in the list and that the new undertakings will be joyfully accepted.—Northwestern Christian Advocate.

It is not at all likely that any body of European Protestants will enter into the early stages of the effort for Protestant evangelization in the Philippines. The fact that the bonds between Spain and the Philippines have been severed by American valor brings the appeal home to American Christians. Who should enter a door first if not he who breaks its bolts? There has never been a territory more suddenly thrown upon the Christian world than the Philippines. There is such a lack of education, with almost a total dearth of religious discipline, as will make the teaching and training of nine millions of souls a tremendous task, even with all the facilities of this age at our command. The people of every portion of the Philippine region are but little advanced from the condition of their ancestors of the barbarous period. Never has there fallen, at one stroke of the bell of destiny, such a burden upon the American Church. Beginnings would, of necessity, be very small, but the base of supplies would be China, Singapore, and India. First there should be one missionary, then two, then a few more, and then such an increase as will be justified by the successes achieved. Surely there is a great significance in this providential opening for missionary labors. This has long been a territory practically closed to all Protestant, but now all doors are open, and as soon as peace is declared there will be no obstacle to the organization of missionary activity.—Bishop Hurst.

The street scenes of Manila are strange to an American. Outside the business parts of the city are the queer thatched roof houses which are found in the country districts of all tropical climes. Street gambling is one of the evils of the Philippine capital, or, rather, was one of the evils; for since the city has been under our rule, street gambling has been prohibited. Here the chief beast of burden is the water buffalo, an animal somewhat resembling the ox. The queer little Philippine ponies draw the two-wheeled karmahettas through the streets. The carriers of Manila are a picturesque class, and these natives almost make human beasts of burden out of themselves.

In the carcel, the penitentiary of Manila, there are confined 1500 civil prisoners, presumably. The first act of our officials, after the proclaiming of a military government here, was to give these a trial, and in the first batch 150 were released. A mighty shout was sent up by the grateful prisoners when once without the dirty prison, and they fully realized that Spanish oppression is a thing of the past.—William Gilbert Irwin, in the Independent.

Revolt in the Carolines.

Just as we go to press somewhat vague reports are coming, via Honolulu, concerning a revolt by the natives of the Caroline Islands against the Spaniards. The reports are confused, and are evidently erroneous in many particulars, yet it seems probable that the only Spanish garrison in the Eastern Carolines, that at Ponape, has been driven within its entrenchments by the natives, and it is not to be supposed that it could long resist such an attack without reinforcements and unsupported by a gunboat. These Spaniards, cut off from communication with the world, did not know that Guam, in the Ladrones Islands, had been taken possession of by the United States, and they sent thither their

gunboat for aid, which, of course, it did not obtain. The inference, therefore, is that Spanish rule on Ponape has been overthrown, but since no direct word has been received from the island we must await further tidings before knowing what has actually occurred. There are no American missionaries on Ponape, for the Spaniards drove them out years ago, and if they have in turn been driven into the sea we can only look upon it as a divine Nemesis upon their crime.—Missionary Herald.

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 920 Powers Block, Rochester, N. Y.

Error always stubs its toes on a fact.

The household remedy is Hunt's Lightning Oil. All aches and pains quickly relieved. Satisfaction or money refunded.

Our greatest foe is self.
Folly never flies out of man's reach.

North Texas FEMALE COLLEGE
and
Conservatory of Music.

MRS. L. A. KIDD KEY,
President,
Sherman, Texas.

Mr. Goodwin is a worthy colleague for Herr von Mickwitz, having studied four years in Leipzig with Reinecke, and two in Vienna with Leschetizky. He has a diploma from the Royal Conservatory of London, as well as the endorsement of Leschetizky.

The five distinguished masters of this Conservatory are assisted by six ladies of recognized ability. The number of applicants for admission has made it necessary for Mrs. Holt, who manages this department, to engage four additional teachers.

4 IMPORTANT GATEWAYS 4



2—Fast Trains—2 DAILY

For ST. LOUIS, CHICAGO and the EAST.
Superb New Pullman Vestibuled Buffet Sleepers.

Only... Line...
Running through Coaches and Sleepers to New Orleans without change.

DIRECT LINE to Arizona, New Mexico and California.

L. S. THORNE, Third Vice-Pres't and Gen'l Mgr.
E. P. TURNER, Gen'l Passenger and Tkt. Agt.
DALLAS, TEXAS.

West Texas Conference.

Llano District—Fourth Round.
Rock Springs mis. Oct. 15, 16
Kerrville sta. Oct. 22, 23

San Antonio District—Fourth Round.
Utopia Oct. 15, 16
Pleasanton Oct. 21

San Marcos District—Fourth Round.
Lockhart cir. Oct. 15, 16
Gonzales sta. Oct. 19

Cuero District—Fourth Round.
Edna cir. Oct. 15
Port Lavaca Oct. 19

Beeville District—Fourth Round.
Runge cir. at Runge Oct. 15, 16
Helena cir Oct. 22, 23

San Angelo District—Fourth Round.
Junction City Oct. 22, 23
J. A. BAKER, P. E.

Northwest Texas Conference.

Georgetown District—Fourth Round.
Rogers, at Rogers Oct. 15, 16
Florence, at Wesley Chapel Oct. 22, 23

Brownwood District—Fourth Round.
Ballinger sta. Oct. 14
Indian Creek cir, at Chappell Hill Oct. 19

Gatesville District—Fourth Round.
Evant, at Evant Oct. 15, 16
Hamilton, at Hamilton Oct. 17

Weatherford District—Fourth Round.
Eliasville cir, at Cedar Sp'gs. 3d Sun Oct
Ranger mis. Oct. 18

Dublin District—Fourth Round.
Bluffdale cir. Oct. 1, 2
Morgan Mill mis, at Center Point Oct. 2, 3

Vernon District—Fourth Round.
Crowell Oct. 15, 16
Chillicothe Oct. 19

Corsicana District—Fourth Round.
Armour cir, at Armour Oct. 15, 16
Wortham cir, at Wortham Oct. 16, 17

Waco District—Fourth Round.
Morgan cir, at Morgan Oct. 15, 16
Whitney Oct. 17

Ablene District—Fourth Round.
Albany and Moran Oct. 14
Putnam cir. Oct. 15, 16

Motto: Good Quality, Low Prices.



Sterling Silver Teas, \$5.00 Set of 6 Spoons, Same style, only 3-8 of an inch shorter, \$3.50. No extra for Engraving Initials.

All Goods Warranted as Represented.

Our New 76-Page Catalogue will be sent FREE on application.

MAKING MEDALS AND REPAIRING OF COMPLICATED WATCHES A SPECIALTY.

IRON & GIRARDET, Manufacturing Jewelers, 404 West Market Street LOUISVILLE, KY.

Taylor County mis. Nov. 4
Tyler City mis, at St. Paul Nov. 26, 27

Waxahachie District—Fourth Round.
Avalon, at Elm Branch Oct. 15, 16
Reagar, at Dixon's Chapel Oct. 22, 23

Fort Worth District—Fourth Round.
Cresson, at Acton Oct. 15, 16
Smithfield, at Smithfield Oct. 22, 23

Clarendon District—Fourth Round.
Amarillo cir Oct. 15, 16
Canyon City, at Canyon City 3 p. m., Oct. 17

Texas Conference.

Houston District—Fourth Round.
Pattison, at Brookshire Oct. 8, 9
Columbia and Brazoria, at C. Oct. 15, 16

Austin District—Fourth Round.
Columbus sta. Oct. 15, 16
Eagle Lake and Rock Island, at E. L., Oct. 22, 23

Huntsville District—Fourth Round.
Huntsville Oct. 16, 17
Prairie Plains, at Farris Chapel Oct. 22, 23

Calvert District—Fourth Round.
Rogers Prairie, at R. P. Oct. 15, 16
Franklin cir, at Mt. Olivet Oct. 22, 23

Brenham District—Fourth Round.
Chappell Hill Oct. 15, 16
Milano Oct. 22, 23

East Texas Conference.
Tyler District—Fourth Round.
Wills Point, at Palmer's Grove Oct. 15, 16
Wills Point sta. Oct. 16, 17

Tyler, Marvin. Nov. 27, 28
John Adams, P. E.

Marshall District—Fourth Round.
Harrison cir. Oct. 15, 16
Kelleyville cir. Oct. 22, 23

Palestin District—Fourth Round.
Palestin sta. 3d Sab Oct
Holcomb cir. Wed. after 3d Sab Oct

San Augustine District—Fourth Round.
Homer, Oct. 15, 16, at Burke.
Lufkin, Oct. 18, at Lufkin.

Pittsburg District—Fourth Round.
Gilmer sta, at Mt. Gilead Oct. 15, 16
Winfield cir, at New Hope Oct. 22, 23

Beaumont District—Fourth Round.
Sabine Pass & Ft. Arthur, at P. A., Oct. 29, 30
Port Bolivar, at Bethel Oct. 1, 2

North Texas Conference.
Sulphur Springs District—Fourth Round.
Como cir, at Picton Oct. 3 p. m., Oct. 14
Windsboro sta. Oct. 8 p. m., Oct. 15

Terrell District—Fourth Round.
Renner Oct. 15, 16
Terrell cir Oct. 22, 23

Bonham District—Fourth Round.
Petty, at Petty Oct. 15, 16
Gober, at Gober Oct. 22, 23

Paris District—Fourth Round.
Rosale cir, at Rosalie Oct. 15, 16
Deport cir, at Deport Oct. 16, 17

Detroit, at Detroit Oct. 23, 24
Maxey mis, at Maxey Oct. 29, 30

Greenville District—Fourth Round.
Blue Ridge Sat. and 3d Sun Oct.
Farmersville Sat. 8 p. m., 3d Sun Oct.

Bowie District—Fourth Round.
Post Oak cir, at Hicks' S. H. Oct. 15, 16
Blue Grove cir, at Buffalo Spgs. Oct. 22, 23

Sherman District—Fourth Round.
Whitesboro sta Oct. 8, 9
Collinsville cir. Oct. 9, 10

Dallas District—Fourth Round.
Plano Oct. 11 a. m., Oct. 16
Haskell Avenue Oct. 7:30 p. m., Oct. 16

Gainesville District—Fourth Round.
Dexter, at Dexter Oct. 15, 16
St. Jo. night Oct. 15, 16

Advertisement for SWAYNE'S OINTMENT for itching piles, including symptoms and instructions.

Advertisement for GOLLIGATION CARDS, priced at 50 cents per 100, available from L. BLAYLOCK in Dallas, Texas.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

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

HOUSTON DISTRICT.

As we are "rounding to" for conference, and as we have just finished our third round of the year, I thought perhaps a report of the work in the district for the part of the year that is gone would be of interest, I submit the following for the information of the readers of the Advocate, especially those in this conference and district.

Shearn Church has had forty-one additions, thirteen of them by ritual. Paid on pastor's salary, \$1250; on presiding elder's, \$247.92; assessments for Orphanage, domestic missions, Bishop's, paid in full; raised in cash and good subscription, \$332.50 on the other assessments, leaving a deficit of \$375, unprovided for, "all of which," the pastor says, "will be paid unless something unprecedented occurs."

Washington Street reports twenty conversions and forty additions; \$530.70 paid on pastor's salary, \$73.15 on presiding elder's; paid on conference collections, \$154, leaving a balance of \$147 to be collected; of this \$75 is secured by good subscription. They expect to pay in full. The ladies have \$125 in bank on their carpet fund.

McKee Street—Conversions, 15; additions, 13; on pastor's salary, \$445.85; presiding elder's, \$42.55; of the conference collections \$167.09 have been provided for, leaving \$131.91 yet to raise. The pastor expects this deficit to be very small in the final report, for he is doing and will do all he can to raise it.

The Tabernacle reports six conversions and eighteen accessions; on salary of pastor, \$356.40; presiding elder, \$46.10; of the conference assessments \$71.87 have been raised, leaving a balance of \$195.13 to be raised; the next two months will see this deficit entirely wiped out, if the plans of the pastor do not fail; \$1250 has been spent in improvements and furnishings, and the church is now a gem. Revival services will begin October 2, from which the pastor and people expect great results.

City Mission—Conversions, 5; additions, 9; pastor's salary paid, \$146.05; presiding elder's, \$24.50; assessments paid in full; foreign missions, Orphanage, Bishop's, church extension, Paine and Lane Institute, General Board of Education; cash in hand on other assessments, \$22.50; to pay out will have to raise \$25. The pastor says: "No doubt of my conference collections being paid in full."

St. John's.—I failed to get a report from the pastor, but this has been a good year at St. John's—large congregations, successful meeting, many conversions and additions, finances well up and we feel safe in saying a clean balance sheet at conference.

St. James.—Professions, 23; additions, 44; on pastor's salary, \$500; presiding elder's, \$35; of the conference collections, \$201.62 have been provided, and of the balance \$120.38 yet to be provided for. Bro. Oxley says: "I don't bring up deficits unless forced to do so, and I don't intend to begin here."

West End reports ten conversions and thirty-six additions; paid pastor, \$350; presiding elder, \$10; of the conference collections, domestic missions and Orphanage paid in full and about \$25 of the balance provided for. Of the \$160 yet to raise, the pastor says: "Prospects to pay out fairly good." They have built a parsonage and made other needed improvements.

The report from Richmond shows three conversions and six additions; paid on pastor's salary, \$203.50; presiding elder's, \$32; Orphanage assessment paid in full; of the balance, \$206.50 is provided for, and the pastor says: "Am determined to pay out if it is in the range of possibility." The people are

able to pay and will do it even if they are a little slow.

Alvin reports thirty conversions and forty-six additions; on pastor's salary, \$268.80; presiding elder's, \$34.95; assessments paid in full; foreign and domestic missions, Bishop's and Orphanage; balance to raise to pay out, \$67.50. The pastor says: "All conference collections will be paid in full if I don't break down in feet and tongue." Have spent \$100 in church improvements.

Wharton and Hungerford.—Conversions, 25; additions, 49; paid pastor, \$350; presiding elder, \$42.50; foreign and domestic missions, Orphanage and Bishop's assessments paid in full, leaving a balance of \$63.12 to be collected, which is covered by good subscription.

Angleton—Conversions, 15; additions, 66; paid on pastor's salary, \$236; presiding elder's, \$25.75; on the conference collections, \$105; foreign and domestic missions and Orphanage assessment in full; \$68.50 will pay them out and the pastor feels sure that that will come.

Columbia and Brazoria reports five additions, one conversion; on pastor's salary, \$434.05; presiding elder's, \$55.75; assessments for foreign and domestic missions, Bishop's, Orphanage and Education have been paid in full, leaving a balance of \$86 yet to be raised to pay out. About \$30 of this deficit is covered by good subscriptions, and the pastor says: "Count us out on all conference collections."

Pattison reports twenty conversions and twenty-three additions; pastor's salary, \$332.50; presiding elder's, \$43; of the conference collections \$177 has been provided for; assessments for foreign and domestic missions paid in full. They need \$32 more to pay out and it will not fail to come. Improvements in church property, \$1038; new parsonage.

Cedar Bayou.—Conversions, 12; additions, 16; on salary of pastor, \$306.80; presiding elder, \$36.45; assessment for foreign and domestic missions, Orphanage, Bishop's, General Board of Education and Paine and Lane, paid in full, leaving a balance of \$83 yet to come; of this \$52.50 is provided for; they expect to pay out.

Matagorda reports 9 conversions and 29 additions; on pastor's salary, \$359.20; presiding elder's, \$38.50; assessment for Orphanage in full. On other assessments, \$85 have been collected, leaving a balance of \$105 to be collected; of this \$105, \$80 is provided for in good subscription, leaving only \$25 to be provided for, and the pastor says "it must come." Spent \$176 in improvements.

Dickinson—Additions, 10; on pastor's salary, \$183; presiding elder's, \$17.50; assessments for domestic missions and Orphanage, paid in full and cash and good subscription of \$32, leaving a balance of \$61.20 to be provided for. They are determined to do their best to pay out.

Rosenberg reports 28 additions and 14 conversions; on pastor's salary, \$83.31; presiding elder's, \$5; domestic missions, paid in full; about \$60 to raise to pay out; steward says "it must be done."

El Campo.—Conversions, 81; additions, 180; on pastor's salary, \$101.25; presiding elder's, \$10; assessments for foreign and domestic missions, church extension, Bishops, education, General Board Education, Paine and Lane and Orphanage, paid in full. They need only \$24 to pay out; it will come. Have spent \$190 in church improvements.

Sandy Point reports 30 conversions; 109 additions; paid on pastor's salary, \$120; presiding elder's, \$11.25; domestic missions paid in full. It will take about \$30 more to pay out, and the pastor says "it will be paid." In improvements have spent \$387.

We are working and planning to pay out on all connectional claims, and while it will take much hard work to carry out our purposes and succeed, yet the preachers of this district are willing to do the work, and the people are responding and we are hoping.

O. T. HOTCHKISS.

For Sick Headache

Use Horsford's Acid Phosphate

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

RESCUE WORK.

Mrs. W. H. Johnson, editor and publisher of the King's Messenger, visited Goliad Wednesday, the fifth, in the interest of the San Antonio Mission Home. Our Church in Goliad is small and poor, but we esteemed it an honor to contribute in cash and good subscriptions \$100, and were sorry we could not make it \$1000. Mrs. John-

son is a refined, cultured woman—her gray hair, like the mist around Hawthorne's "great stone face," adding a halo to her sweet, motherly face.

The work in which she is engaged is real Christian work. The Church that neglects work of that character is not a Church of God and will not succeed, and ought not to succeed. There is nothing more luminous in the Bible than the Master's great declaration, "For the Son of man is come to seek and to save that which was lost." The prodigal son, that parable that stands out like the brightest gem in a casket of precious jewels among the parables of our Lord, covers the ground of the prodigal daughter also. I bid Sister Johnson God-speed and commend her to the brethren. She will do you good.

E. D. CAMERON.

Goliad, Texas.

If you suffer from sores, boils, pimples, or if your nerves are weak and your system run down, you should take Hood's Sarsaparilla.

THE NORMAN MEETING.

By invitation of Bro. Pickens, the live presiding elder, and the faithful and spiritual pastor, Bro. Sherwood, I spent three weeks in this growing, booming town of the Oklahoma Territory.

It was not a union meeting, except of the two Methodisms, yet nearly all of the Churches received members.

A class of about seventy came into our Church last Sunday, with more to follow. As might be expected in a new country, there were many backsliders. We witnessed scores and scores of reclamations and conversions. In fact, over four hundred claimed to get to God or back to God. Of this number, some were among the students in the State school, some were from surrounding communities attending court.

The meeting gave us some examples of old-time power. Men fell under the arrest of the Holy Ghost, and sometimes were for hours at the tent and in their homes quaking beneath the grinding glaziers of conviction. It will be many years before some of the scenes of this meeting fade from memory. How glad one feels in this day of backsliding and skin-deep conviction to see people tremble as if in the presence of an angry God! I saw one young man shake for an hour one night as if he had ague. God powerfully saved him.

J. B. CULPEPPER.

Island of Marken.

The quaint fisher-folk of Marken, two of whom are pictured on another page, are loyal subjects of the recently crowned Queen of the Netherlands. They are a simple, sober, industrious people, ever struggling to save their flat, marshy island from the encroachment of the sea.

This island was once a frontier or mark of the mainland, but was separated from it by an outburst of nature in the 13th century. The people yet retain the style of dress worn at that time. The loose, sombre garb of the men, showing no linen, is lightened only by the silver clasps and buckles which are usually heirlooms. Unlike their country women of the mainland, who hide their tresses under close-fitting caps, the women of the Isle allow their blonde curls to hang about the face. To Marken wives, who, though robust, are gaunt and lean of visage, with high color and dark hollows under their big blue eyes, this arrangement of the hair gives an air somewhat savage.

Because of the absence of the men on the ocean, the daily duties of the women fisher-folk cover the whole range of outdoor and indoor work. Thus the Singer Sewing Machine has proved a great blessing in their busy lives and has become deservedly popular.

AN INVITATION.

We desire to extend to our thousands of patrons throughout the State an invitation to call and see us while attending the Fair, either at our Warerooms, 265 and 267 Main Street, or at our magnificent Exhibit of Pianos in Main Hall of Exposition. To intending purchasers will say, we have the finest line of Pianos ever brought to Texas, in all the beautiful natural woods and latest designs in cases, at prices from \$250 upwards. Reasonable terms of payment.

We will also have a very fine Vocalion Church Organ at our Exhibit. We especially invite all Organists to call and examine its wonderful merits.

WILL A. WATKIN MUSIC CO.,
Dallas, Texas.

Wealth is supposed to give ease, but what if the possessor happens to have chills? Why, he should simply exchange 50 cents of his wealth for a bottle of Cheatham's Tasteless Chill Tonic and his ease would be restored. It always cures chills. Guaranteed. Tasteless in 50c. size.

Hair Hints

It is much easier to keep the hair when you have it than it is to restore it when it's lost. If your hair is "coming out" it needs instant attention. The use of AYER'S HAIR VIGOR will promptly stop the hair from falling, and stimulate it to new growth.

"Some years ago my hair began to fall out and I became quite bald. I was advised to try



Ayer's Hair Vigor

and had used it but a short time when my hair ceased to fall out and a new and vigorous growth made its appearance. My hair is now abundant and glossy."
THOS. DUNN,
Rockville, Wis.

The man who does not feed on the Word, will faint by the way.

A NEW CATALOGUE

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

SANTA FE ROUTE EXCURSION RATES.

Weatherford, Texas, Synod Texas Presbyterian Church, October 26 to November 1.

Brownwood, Northwest Texas Annual Conference, November 16.

Washington, D. C., Woman's Association of Missions and Episcopal Convention, October 5 to 23.

To Omaha, Neb., tickets on sale daily, limit 30 days, one and one-third fare, eighty per cent of double rate, limited November 15, account of Exposition.

To Chicago Merchants' meeting, Oct. 29 to Nov. 4, certificate plan.

For further information, call on any Ticket Agent, or address

CHAS. L. HOLLAND,
W. S. KEENAN, Pass. Agt., Dallas.
G. P. A., Galveston.

DO YOU KNOW THE VIRTUES

Of the waters and climate of Eureka Springs, Ark.? Do you want to know? We have a booklet on the subject which is yours for the asking; it is free. Address R. L. Winchell, General Passenger Agent, Frisco Line, St. Louis.

If you are afflicted with any of the miserable skin diseases such as Itch, Ringworm, Tetter, Eczema or other similar troubles, try Hunt's Cure. It is a sure and speedy remedy and costs only 50 cents per box. Guaranteed.

Man magnifies his miseries and minimizes his mercies.

If the Baby is Cutting Teeth.

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

Jealousy is the dynamite that is blasting too many wedlocks nowadays.

Our readers needing a piano or organ should write J. H. Truesdale, manager the great Music House Jesse French Piano and Organ Co., who occupy their own immense three-story building 231 Elm Street, Dallas, Texas, and make the renowned Starr Jesse French and Richmond Pianos at their factories, Richmond, Ind., thus saving you dealers and agents, as you would be dealing direct with factory. He makes special discount on Church Organs. Correspondence solicited.