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# TEXAS CHRISTIAN ADVOCATE

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## EDITORIAL.

### A SWEET CHRISTIAN SPIRIT.

Not every professed Christian man is possessed of a sweet spirit. Some very good people are very disagreeable. God can get along with them and bear with their infirmities of temper, but ordinary humanity finds it very unpleasant to have anything to do with them. They are irritable and sensitive to an extreme degree. Their feelings are always being hurt and their lamentations are constantly upon the wind. Things that were intended just for a little humor are made the ground for serious offense, and when you least think of such a thing, they accuse you of neglecting them and of putting some slight upon them. When you are where they are, you have to walk upon pins lest you do something thoughtlessly to wound them. They are forever on the lookout for bad treatment, and where it does not really exist they go to work and manufacture it. They take everything in dead earnest and make a personal application of it. They have no appreciation of a joke, and a little harmless witticism which ought to produce a hearty laugh is to them a mortal agony. It is either too hot for them, or it is too cold, and the world generally is out of joint. It matters not how easy their circumstances may be, they nevertheless believe that they are destined for the almshouse. Their religion, even, makes them miserable. They see nothing bright and cheerful in the world about them, and they are actually afraid that somebody else will be happy. They seem to find their only pleasure in being wretched, their only joy in being gloomy. They seem to have been born in the wrong time of the moon and they find a grim delight in never trying to correct the accident of birth. Yet they seem to love God and they are trying in their way to get to heaven. Have you not seen just such people? Nobody wants to consort with them except those who are of like spirit. To others, they are repellant, and to avoid them is one of the unprovided blessings of life.

Other people, however, look toward the future, and find pleasure in their associations with men. They look on the bright side of life and live under the glow of a happy inspiration. To meet them is a pleasure, and they fling the warmth of a genuine sunshine all along the way they travel. When you meet them they have a cheery word to speak and a God bless you to pronounce. You look forward to their coming with glad anticipation, and their departure is a real deprivation. They are gentle in disposition, pleasant in manner, interesting in conversation, bright in temperament, jovial in spirit, witty and humorous in remark, and a veritable tonic in the experiences of daily life. They not only love God, but they love mankind. Their religion is not one of misery and gloom, but of exultation and brightness. They can weep with you when you weep, and they can laugh with you when you laugh. They are not self-centered and therefore they have no time to be wretched. The Lord gets along with them pleasantly and so do the people who chance to know them. They spend no needless time in brooding over imaginary slights and neglects, but make themselves so lovable and sweet that the unpleasant things do not come

their way. And all of this is not found in the difference of birth and association, but in a disposition and an effort to make themselves a blessing, and not a burden, to the rest of mankind. For Christ's sake, we are willing to put up the best we can with spiritual dyspepsias; but for real delight commend us to the people who strive to cultivate a sweet Christian spirit.

### THE EVIL OF GOSSIPING.

Gossiping is the habit too common among people of tattling about their neighbors. And it is not restricted to women as is usually assumed, but men do their share of it also. The fact that no one means any harm by it does not relieve it of evil, for it goes right along and accomplishes its results all the same. It consists in discussing the weaknesses and mistakes of people and in handling their names somewhat recklessly as the discussion proceeds. Many things in connection with them are taken up and enlarged upon as mere matters of idle rumors, for which no one is willing to assume any responsibility. And the more they are dwelt upon and the further they travel from one mouth to another the larger and more exaggerated they become, until some people actually believe them as facts. And they often take on such a serious turn that families are divided by them and neighborhoods become disturbed. The mischief of such things is frequently very damaging to a community. A tattler is an unmitigated nuisance, whether in the form of a man or a woman, and ought to be outlawed by society. If you have nothing to do but go around repeating the gossip of your neighborhood and bearing idle reports from one person to another, you are in a very contemptible business, and you ought to be put down as a disturber of the peace and the order of the people. If you can not find something good to say about those with whom you associate, then for the sake of the quiet of the community you ought to keep your lips sealed. In New England they used to have a law for the ducking of gossips in the creeks when proven guilty of the offense; and we have some very ludicrous accounts of the enforcement of the penalty. But it usually cured the evil. What a pity that we have not some sort of neighborhood law now for the punishment of those who bear the gossip of the community from one family to another.

Sometimes it so happens that preachers indulge in a little of this gossiping habit concerning their brethren. They do not mean any harm, of course, but harm often comes of it. We take up a brother's foibles when two or three of us get together, and we talk of these things at length and unconsciously enlarge upon them until we begin to discount him in our own judgment and in the judgment of others. The worst sort of troubles have had to be settled at conference between brethren, growing out of this thoughtless habit. That this is a common habit among preachers we emphatically deny, but that it exists among us more than it ought is true. We go about a great deal, we see and hear much in our travels, and when we are thrown in each other's company, the most natural thing to do is to inquire about the brethren and pick up all the little news about them and their work, and then unintention-

ally brach off into some specialty concerning a particular brother. Before we are aware of it, we are repeating some little matters in confidence—telling things out of school. Now, this is all wrong and exceedingly mischievous. We ought not to pick up rumors and repeat them about one another. Chit-chat of this kind is an actual dissipation; and it often degenerates into the characteristic of a weak mind. Our calling supplies us with nobler themes. We are dealing with the souls and characters of men; we are reading good periodicals and lofty books; we are holding communion with the great Father; we have companionship with Christ and with the Holy Ghost, and out of these wondrous sources we ought to be able to draw subjects for conversation far above things that are little and ignoble. To dwell upon these better matters elevates the character and enriches the experience. And when we make these the staples of our talk we do not injure the name or reputation of the brethren. A gossiping preacher is despicable in the eyes of God and well thinking men.

### THE ENGLISH METHODISTS AND THE LIQUOR TRAFFIC.

It will doubtless be a surprise to many of our American Methodists to be informed that the Methodists of England are very lax in their relation to the liquor business. They not only permit their members to engage in the sale of liquor, and to be stockholders in breweries, but they permit the officials of the Church to do likewise. At the recent session of the Wesleyan Conference Mr. Champness introduced a resolution to debar from holding office those members directly concerned in the sale of intoxicating liquors, but the motion was defeated by a large majority. In lieu of this the following was adopted: "The conference recommends our people to keep themselves free from complicity with a traffic the results of which are so injurious to the interests of religion, morality and social life. The conference cannot, however, impose disabilities upon those who sell drink, which would apply to those who buy and use it; neither is it prepared to interfere with the rights and responsibilities of local authorities in the election of Church officers. Furthermore, the conference believes that the great ends of the temperance movement can be secured without resort to methods of coercion, which raise the gravest issues respecting the Constitution of the Christian Church and the rights of the Christian conscience." This was passed with practical unanimity in the English Conference! In the first place, it simply recommends a course of action touching the drinking of intoxicating liquors by the members of the Church; in the next place, the conference can not interfere with local self-government in the election of Church officers; and last, it cannot resort to methods of coercion which would raise an issue respecting the rights of the individual Christian conscience! Any American brewers' association would willingly adopt this last clause and commend it to the Church. It is the principle upon which they wage all of their warfare against prohibition. Either the liquor business in England is not what it is in this country, or the English Methodists are lacking in Christian courage

in their methods of dealing with it. Evidently, scores and scores of their private and official members are engaged in the traffic, and rather than run the risk of losing them, or of disrupting the Church, the conference smoothed the thing over and let it pass. Those people, however, are to be congratulated upon the fact that they have one man with conscience and courage enough to introduce a motion in the conference to debar from official membership in the Church such persons as are directly engaged in the business. A few more like him coming into that conference will move the sentiment respecting this business forward as time goes by. Christianity and the liquor traffic have nothing in common and sooner or later one or the other of them will have to be banished from the walks of men. We are not so tender-footed upon the question on this side of the water. No man can run the liquor business and remain in the Methodist Church over here. We may be guilty of a great many things not altogether proper, but we do not mix Church membership up with selling liquor or running breweries.

### OUR "URGENT DEFICIENCY" MEASURE.

The Twentieth Century movement is the paramount issue in Southern Methodism at this time. It proposes a revival in every Church and a thank-offering by every member.

Both the reputation and the character of the Church are involved in the success or failure of the movement. Discredit and defeat are before us if we fail. Universal Methodism is engaged with this great proposal. The Methodist Episcopal Church (North) proposes to raise \$20,000,000, or about \$7 a member; the British Wesleyans, \$5,000,000, or \$6.50 a member; the Irish Methodists, \$500,000, or \$5 a member; the Australian Methodists, \$300,000, or \$5 a member; the United Free Church, England, \$500,000, or \$5 a member; Canadian Methodists, \$1,000,000, or \$3 a member; while our Southern Methodism proposes only \$1,500,000, or \$1.04 a member.

It will thus be seen that even if we reach this figure we have set for ourselves, we will still be the hindmost body in the procession. But what if we fall below it? That is not to be thought of. We cannot afford to fail. We must not.

The object upon which we propose to bestow our thank offering makes a moving appeal to every loyal and pious heart. We propose to put our \$1,500,000 on our educational institutions. This is but a small sum to give them. Harvard University receives nearly that much annually. One woman recently gave to an institution in California ten times that amount. Shall one woman give \$15,000,000 to one college and all Southern Methodists fail to give \$1,500,000 to all the colleges of the Church? Have our people no pride? Is their piety finished? Do they care nothing for their children nor the Church?

Within the last six years the immense sum of \$15,000,000 has been given to higher education in the United States. Less than \$5,000,000 of it fell to institutions in the South, and much of that was given to colleges for the negroes. Before this period we were far enough behind in all conscience and

reason. Now we are still further in the rear. Surely the Twentieth Century movement has not come too soon.

There is much talk in the South about factories and business just now. Our people are betazed about the folly of putting their products on the market in the raw. We are impressed by knowing ones that a bar of iron worth \$5 is worth \$12 when made into house-shoes; into needles, \$250; into pen-knives, \$2000 and into watch cases, \$250,000. But what about children sent into life to serve in the raw? How much was Adam Clark's value raised by Kingswood School? To raise the worth of a dull Irish boy to that of the most honest commentator of his time was worth more than the cost of Kingswood School ten thousand times over.

Our Twentieth Century movement does not propose to take any money out of the country. It only proposes that a small part of our accumulations shall instead of being used to make more money, be devoted to making more manhood and womanhood. Who but a miser will oppose such a scheme? Who, but one filled with the covetousness which is slavery will withhold his offering from such a collection? Can any preacher be lukewarm on the subject except he be stupid or back-slidden?

Dull indeed must be the man devoid of piety and patriotism who, knowing the facts of our case is not moved for our relief. If Southern Methodist institutions cannot, at this special hour, receive this meager help, what can we hope to relieve them? It will be the inspiration of those thrilling words and the momentum of this world-wide movement, we cannot raise \$1,500,000 for our struggling institutions, we had as well go out of the business of education.

### W. A. SANDER.

DAVID SAID, "My sin is ever before me." He seems to have been in that state between the dead man who feels no sin and the saved man whose sins are covered. He was confessing his sin and pleading earnestly for forgiveness. He had no rest for himself, nor could he teach transgressors the way of life. He was a fortunate man for one who was away from God and had wronged his fellowman, as he was on the narrow road. But what of those whose sins are never before them? And what if we never present their case to their conscience the sinfulness of sin in their bearing? Are we without sin in this respect? There is ever before me, preaching these days about sin and its fearful consequences. Men sin, and become dead to the sense of sin, and we let them remain so, rarely calling on them by the power of the Holy Ghost to recognize their sin and repent of it. There is some preaching on this most vital of all themes to the sinner, but there is not now enough, and hence there is sin at many doors.—Wesleyan Christian Advocate.

Practical men are the only kind of men to promote the interests of any cause. A mere theorist who is always speculating and theorizing about some abstraction, amounts to very little. He may preach by the hour or write by the yard, but it has no practical point, and accomplishes nothing. A practical man, if he has anything to do, will go and do it; if he has anything to say, he will say it pointedly and directly, and in the fewest words. If you want to preach or write so as to interest the people, preach or write about something practical, that directly concerns them, and do it in a plain, pointed and direct manner, and you will not fail to get their attention.—Methodist Recorder.

COMMUNICATIONS.

THE CHARTER OF HUMAN RIGHTS.

And God said, Let us make man in our image after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over all cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

All men have equal right to earth. To life, to liberty and air. Dominion over home and hearth—God's gift to the first human pair. Who, jointly, held these rights in trust for their descendants from that date. Since which each human being must be equal heir to their estate, and by his manhood, his own sovereign.

This is the great charter of human rights, with God's omnipotent seal attached, under which the rights of all men are equal, by virtue of their manhood alone; for every human being is included in and protected by the charter, and in this sense our declaration of independence is true that "All men are born free and equal." God never made a slave—he never made one man nor one people to rule over another. His purpose was that men should live in tribes and nations, and govern themselves, by themselves, as a democracy, where the free will of the people should be supreme. When Israel elected a king God manifested his displeasure by thunder, by lightning, by rain and by storm, until Israel feared and entreated Samuel to pray the Lord to forgive their sin in asking for a king, for Samuel had told them of the tyranny their king would exercise over them. Imperialism is tyranny, and God hates tyrants and authorizes their destruction, in self-defense of life, liberty and property, which is a duty all men owe to God their author, to protect unto death. A tyrant's blood was never shed but the earth was richer, and the people happier by it, for the tyrant forfeits his life by the law of God, to those whom he oppresses, who have the moral right to take it by any and every means within their power, because life, liberty and property God gives in trust to man.

Men have amused themselves by trying to account for the origin of the negro, hoping to establish what they conceive to be true, that all men were not made equal. Some of these thinkers and writers attribute his origin to the curse of Canaan, which of all theories is the most absurd; some to climate, and some to an inferior creation, not mentioned by Moses. But all of these philosophers are oblivious of the essential fact that the origin of the red, the brown and the copper-colored man must be accounted for in the same way and by the same means, which accounts for the negro, because these are all separate and distinct races of men, who will forever beget their own likeness, unless crossed with other races of men. I have never seen any attempt made to account for the origin of these races, except that of the white man and the negro; yet God "Hath made of one blood all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26. This is not the place to discuss the origin of the human species, nor to give any reason for what I shall say in relation thereto hereafter, my purpose being to show the unity and equal rights of these races of men by the law of God.

There was not a negro in the world from the creation of Adam until one hundred years after Noah's flood. He originated at the tower of Babel. But one race, language and color existed among men until that date. So, being all of one race, color and language, they began to build a city and a tower, not as a protection against future floods, for they said: "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4. God's purpose was that men should disperse over the earth, to the countries whose boundaries he had established for the habitations of each tribe and nation. This they refused to do until God confused the language, the color and physical conformation of the different tribes, when their color, added to their language, I conceive, had the greater force in dispersing them to the lands and habitations assigned them—for language they could have learned as we do now—but color and physical conformation have never yielded to time nor climate. So God made all nations of one blood, at the tower of Babel, and gave them all equal rights under the charter.

Human rights by their inherent nature must exist forever. Human rights are absolutely indestructible by man, and I doubt if omnipotence can destroy them. Yet such is the egoism and enmity of men that they assert they can and have destroyed human rights by

use of superior force. Such men, if sincere in their assertion, have never understood the meaning and nature of human rights, nor have they had the perception to distinguish between a right per se and the use of that right. Human rights are immaterial substances, derived immediately from God, by right of his manhood—made in the image of God—while force, of any and all degrees, is a material substance; and the mind which cannot perceive that force—a material substance—can neither change nor destroy an immaterial substance, is not the class of intellect for which I am writing, and I must consign him to his own stupidity.

Without expressing any opinion as to the moral nature of these acts of force, I shall illustrate this truth by two instances of recent date, with which every student of history must be familiar, which are, the acquisition of Alsace Lorraine from France by Germany, by force, and the overpowering of the Southern Confederacy, by force. In both of these cases, and in all similar cases, force only determines the possession, but not the right to possession; therefore, if these countries had the right they claimed to these lands, that right exists to-day, and will continue to exist until voluntarily exchanged for an equivalent in some other property. Were this not true, the robber who takes your money, or any other property, by force, not only acquires your property, but also the right and title you had in it, which passes from you to the robber by his act of force. But by the law of God you are only deprived of the possession and use of your property by force, while your right in and to the property continues until voluntarily exchanged for some other, regarded as an equivalent. I give my money for land, but the right I have acquired in it is not a new right; it is only the right I had in the money which I have voluntarily transferred from the money to the land; but if a robber takes my money he has the possession of it, while my right to it continues forever. This is as true of lands taken by force as it is of money taken from the person by force, for God makes no distinction in his law between personal and real property; in neither case can the right to the property pass to the robber by force. Poland has the right to her lands and liberty, but she is deprived of the use of this right by force. Cuba has the right to be free and independent, so Congress said, but she is deprived of the use of that right by force. Indeed, force can acquire no right. Ahab tried it on Naboth, but failed to acquire title from him; for the right to the property continues in the robbed party forever. Nothing but a voluntary transfer for an equivalent can transfer the right in any property. A right and the use of that right are different things. There is not a man in earth or hell who has not the right to the tree of life and to the living waters by virtue of his creation "in the image" and "after the likeness" of God, and he can be deprived of the use of that right only for his willful violation of the law of God. But should there come a time hereafter—of which I neither know nor express an opinion—when those in hell shall keep the law of God, the use of this right will be restored to them; for God is just.

From what I have said, these things must follow: 1. That all men are equal by the charter of human rights, because they were made in the image and after the likeness of God. 2. For the same reason human rights are in material, indestructible and eternal. 3. That force—a material substance—can only acquire possession and use so long as force continues, but it cannot acquire a right to property. 4. That the right to property taken by force continues in the party robbed of it; therefore, the right to territory taken by force does not pass from the owner by the forcible possession of it, as men think it does. Of these—if the newspapers be true—are professed Christians, shouting, praying and preaching for the success of such robbery, whose impoverished morality makes their condition worse than the stony places of the scriptures, for there the seed did spring up, but having no depth of earth it was withered by the sun, but in this case there is not moral soil enough to sprout the seed. Of this, however, a lecture hereafter. Conceiving that I have made this subject plain to the ordinary intellect, I shall close this lecture.

C. L. SPENCER.

Navasota, Texas.

WORLDLINESS VS. FOREIGN MISSIONS.

No. 4.

The world and the Church revolve around different centers. That which moves in the orbit of the one is out of center to the other. The true children of God are a peculiar people, and eccentric to the world; and all that will live godly in Christ Jesus shall suffer persecution. The man who appreciates his obligation to God in the evangelization of the world is going to be set down as a crank, or be counted "eccentric," by the world and the av-

erage Christian. We may give liberally to benevolence at home, and support the local interests of the Church with a liberal hand, and be regarded as wise benefactors of our race. We may spend dollars on self-indulgence where we spend nickels for the conversion of the world, and still enjoy the praise of the Church and the world. When the Hon. Ion Keith Falconer, "the noble martyr of missions, at Aden," consecrated his splendid powers of mind and body to the salvation of the sons of Ishmael, he was regarded, by some, as a crank, and his sacrifice to God as "a waste" of life's possibilities and opportunities.

In the language of one, "To do no more for missions than most of us are doing now, is not only playing with missions, but it is turning the whole stupendous work of bringing this world to Christ into solemn mockery."

We are giving, for foreign missions, only about two cents per month, an amount equal to one postage stamp. One Church deserves honorable mention, as coming nearer the standard of fidelity to God in the trust committed to his Church in discipling all nations. The Moravian Church gives more than five dollars per member for missions, has a membership, in the foreign field, about equal to double the membership at home. While the Protestant Church, at large, sends only about one missionary out of every five thousand, the Moravian Church sends one out of ninety-two—more than fifty times as many as the balance of the Protestant world, according to their numbers. To them alone belongs the rare distinction of a litany with this unique petition: "From the unhappy desire of being great, good Lord, deliver us." What is possible for the Moravians is possible for us, if we have their faith and consecration. A leadership of that spirit would arouse the Church with an enthusiasm and faith that would take this world in less than one generation. Who can measure the result if the missionary staff of the Protestant world were multiplied by fifty, and these, like the devoted Moravians, ready to go anywhere, at any time, in one day's notice, if need be.

The sublime faith and devotion of some missionaries have awakened in many who were indifferent an extraordinary zeal and liberality. Hundreds of men and women have gone to the foreign field, and hundreds of thousands of dollars have been given, even unsolicited, because of the unselfish and consecrated life of missionaries, who, like Paul, counted all things but nothing for Christ.

Who can read the history of Livingston in Africa, Paton and Williams in the New Hebrides, Schartz in India, J. Hudson Taylor in China, with a host of others, and not feel moved to imitate their noble example? Their unselfish life and heroic self-sacrifice have inspired many with an extraordinary zeal for the salvation of the world.

Much of the success of the gospel in pagan countries is due to the example of those men, who, like their ascended Lord, made themselves poor that others might be rich. Worldly ambition and self-seeking were not in their purpose, and eternity will reveal the share these men have had in the work already done.

But it will be argued that "It is not fair to put our missionaries on a scale of living, or on salaries so far below men of their ability in the home Churches." If the ministry of the Church of Christ is a secular vocation, and our duty to God is measured by the standards and principles of this world, then the argument has some force; but if the preaching of the gospel be a divine enterprise, committed to the Church as an imperative duty by Him who says, "Go make disciples of all nations—and lo, I am with you always, even unto the end of the world," then for us to refuse to obey God any further; than we can do so by rewarding men for their services, according to their intellectual ability, is disloyalty to God and infidelity to the trusts committed to us. To make the size of a preacher's salary determine whether he will obey God may be according to the fashion of this world, but it is neither scriptural nor Methodist. Are we not tending toward that unfortunate condition spoken of by Isaiah, chapter 56:11, where he describes the watchmen of Israel as "shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter?"

Let the Church declare her faith in God, and our leaders give to the "rank and file" genuine examples of apostolic consecration, and then there will be a missionary uprising such as the world has not seen since the days of the apostles, when "they went everywhere, preaching the Word."

I believe that a ministerial aristocracy, based on a financial rating of preachers, is damaging to the spirit of liberality and offensive to God. It is earthly in its origin and unscriptural in principle. There is no apostolic precedent or example that even hints at such a state of things as having their endorsement or approval.

Let the Church of God keep her eyes

on the Lord Jesus Christ, and let him determine what shall be the rank or basis of financial reward and exaltation for his ministry, and there will be no difficulty about creating a missionary conscience that will respond to the providential appeals for men and women to go to the ends of the earth, with the glad tidings of salvation.

In conclusion, let me say that I have not taken a position in these articles that is not amply verified in the history of the Church of Christ. My convictions, which have been so poorly expressed, are not dreamy ideals, impossible of realization, but facts and principles already demonstrated.

R. F. DUNN.

REGENERATION.

I would again be pleased to express my views more fully on the subject of regeneration. As I have said before, I believe the water birth spoken of in John 3-5, is the washing of regeneration, and the baptism of the Holy Ghost is the real spiritual birth. I believe Nicodemus believed the scriptures. No doubt he believed that if a wicked man would forsake his ways and an unrighteous man his thoughts that the Lord would have mercy upon him and abundantly pardon, but Jesus was teaching him that under the Holy Ghost dispensation there was a spiritual birth that hitherto had not been for all. I don't think the forgiveness of sins was any new doctrine to Nicodemus, but the spiritual birth was. John 7:38-39: He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified. It seems to me that Nicodemus was a true believer, but coming under the Holy Ghost dispensation he must be born of the Spirit that he might have fellowship with the Father and the Son. 1 John 1-3. God's word teaches us that the world cannot receive the spirit of truth. John 14-17. Now if the world cannot receive the spirit of truth we must be separated from the world by forsaking our sins and being cleansed by the washing of regeneration; then is the way prepared that we may receive the spirit of truth, which is sent to us from the Father. John 15-26. In the washing of regeneration we become a branch of the vine; the Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. John 15:1-2. The Father does the purging. He it is that sends the spirit of truth. We must either be taken away or be purged, though God is of long-suffering and plenteous in mercy. The scriptures plainly teach, to my mind, that Cornelius had been spiritually cleansed, for the voice said to Peter, what God hath cleansed call not thou common, and sent Peter down to preach to them there. John 16-18. And other sheep I have which are not of this fold; them also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd. I believe he was here talking about believers of the Gentile world, just such as Cornelius. I believe Cornelius and many others of the Gentile world truly worshiped God and were expecting him to verify his promises made through the prophets to the Gentile world. So Cornelius was one of the first sheep to be gathered in from the Gentile world, receiving the baptism of the Holy Ghost as well as they of the Jewish nation. James 4-6. But he giveth more grace, wherefore he saith: God resisteth the proud, but giveth grace to the humble. If we become proud and exalted, thinking we are something when we are nothing, bearing not the fruits of the Spirit, we shall be severed from the vine. But if we humble ourselves, looking unto God with a faith unwavering, he will purge us and we will bring forth more fruit. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. We should examine ourselves carefully and see if we have the fruit of the Spirit. If we have been purged, if we are bearing more fruit to-day than when we first believed. Now as I see it Jesus' baptism beautifully illustrates the two births. See Matt. 3:16. Luke 3:21-22. Jesus went straightway up out of the water—Luke says praying. The Holy Ghost descended upon him. 1 John 5:6-7-8. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth the Spirit, and the water, and the blood, and these three agree in one. When by grace through faith in the atonement of Christ we receive the washing of regeneration the Spirit bears wit-

ness. When we receive the blood in its sanctifying power the Spirit bears witness and ye have the three witnesses on earth. Read 1 Cor. 10 from 1 to 12. They were baptized in the cloud and in the sea and did all eat of the same spiritual meat and drink of the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ. After we receive the washing of regeneration we eat of the same spiritual meat and drink of the same spiritual rock the children of Israel drank of in the wilderness. Because of unbelief they failed to reach the kingdom. Read Heb. 4:1-12. In this scripture we find there is a rest that is promised to the people of God. Them to whom it was first preached entered not in because of unbelief. Then it certainly comes by faith. Matt. 11:28-29. Come unto me all ye that labor and are heavy laden and I will give you rest. This is certainly rest from their sins. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls. If we will do what God tells us to do in his word, he will do what he has promised to do. His word cannot fail. I believe Jesus meant what he said, that ye must be born of water and of the Spirit. That salvation is begun in the water birth is made complete in the spiritual birth. Then we are fully prepared to grow in grace. Matt. 13:46. The merchantman found the pearl of great price and went and sold all that he had and bought it. We find life consecrated all to God and receive the life more abundant. Matt. 19:23. Then said Jesus unto his disciples, Verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. Verse 24. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. We must surrender everything we have, and are, or ever expect to be, our money, our husband, our wife, our children, everything surrendered to God's will, and when the surrender is fully made we are very poor; we have given all up to God. Then it is he gives us the pearl of great price. We are born into the kingdom. We have soul rest. Blessed are the poor in spirit, for theirs is the kingdom of heaven. As there is no stopping place to this subject, I will quit, hoping these lines will find space in your paper and pray that God will bless them to some soul's good. (MRS.) P. P. LOVE.

Middleton, Texas.

"BAPTISM: THE MODE AND SUBJECTS." BY REV. WILLIAM H. HUGHES.

Here is a book for our people, young and old, as the following points will show:

(1) The author of the book, the Rev. W. H. Hughes, is one of the founders of Methodism in Texas, is a man of strong, clear understanding, a logical and forcible writer, and a most painstaking searcher after truth. To the subject in hand he has given thorough investigation.

(2) The argument is biblical throughout. "Believing," says the author, "that the Bible is the only tribunal at whose bar the true mode and subjects of baptism can be determined we have appealed alone to the English Scriptures. In these days we are asked to 'unite on the Bible.' From some quarters this is a kind of special plea in Texas. Both in faith and practice we have always stood on the Bible. In this little book by Mr. Hughes we have a masterly scriptural argument on the mode and subjects of baptism. 'The scripture teaching here presented,' says Bishop Galloway, 'will aid the ordinary reader to a clearer understanding of a much debated subject, and the circulation of the booklet will confirm the faith of many, and contribute to a higher appreciation of a solemn Christian ordinance.' If our people will study this argument well they will see how firmly our faith is grounded upon the Bible.

(3) The author has condensed the argument into the smallest space consistent with clearness so that the reader may investigate the question in the shortest time and with the least labor possible. In these busy times this forceful brevity greatly commends the book. Here you have the argument from the Word of Truth itself as the source of instruction and supreme authority, by a strong expositor and logician. Master this argument and you are well furnished as to the Biblical doctrine of the mode and subjects of baptism, and you have time to do this.

(4) It is a timely book, especially for our people in Texas. There is much mixing up in Church relationship of families and congregations in Texas. Our people are familiar with the plea: "Unite with us on the New Testament," as if the pleaders of it alone stand on the authority of the New Testament. As if the plea, stripped of its reservations, does not mean unite with us on a certain interpretation of the New Testament, viz: "Baptism

by immersion; remission of sin; a generous thing in which it conceals narrowly while creeds.

Methodism has authority of its tament, our Sa New Testament evangelists and preme authority trine, including r of baptism. Re Hughes and see

(5) I cannot to our young Texas. If you this argument; ther trouble as fter baptism tion your faith. Your membersh called in questi character of yo dinances denied other you are Church relation is to study the of your Church with such hel; expositors give our people is n tion, but the l many thousand the State. Th of study and gi reading. I beg they will do we of Mr. Hughes' ects of Baptis study, and by it ter the Bible; s to yourselves, your organizati in these contr

The book, in cost you only t to our Publish Street, Dallas.

A SYSTEM Established Betw Other M

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we receive the blood in power the Spirit bears e have the three witness- Read I Cor. 10 from I to be baptized in the cloud and did all eat of the I meat and drink of the l drink, for they drank t rock that followed t rock was Christ. After ) washing of regeneration same spiritual meat and same spiritual rock the rael drank of in the wil- use of unbelief they h the kingdom. Read In this scripture we find t that is promised to the l. Then to whom it was l entered not in because . Then it certainly comes at, 11:28-29. Come unto t labor and are heavy t give you rest. This is n from their sins. Take n you and learn of me; t and lowly in heart; and rest for your souls. If e God tells us to do in his d what he has promised ord cannot fail. I believe what he said, that ye of water and of the Spir- ration is begun in the s made complete in the s. Then we are fully pre- in grace. Matt. 12:46. The ) found the pearl of great nt and sold all that he ht it. We find life conse- God and receive the life ant. Matt. 19:23. Then to his disciples. Verily I t that a rich man shall into the kingdom of heav- l. And again I say unto sler for a camel to go eye for a needle than for a e into the kingdom of st surrender everything are, or ever expect to be, ur husband, our wife, our ything surrendered to nd when the surrender is e are very poor; we have to God. Then it is he pearl of great price. We o the kingdom. We have essed are the poor in spir- s the kingdom of heav- e is no stopping place to I will quit, hoping these d space in your paper and d will bless them to some (MRS.) P. P. LOVE, s, Texas.

**THE MODE AND SUBJECTS.**  
**WILLIAM H. HUGHES.**

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by immersion; or, immersion for the remission of sins." If there be a dangerous thing in a creed it is in that which it conceals, or in holding it narrowly while protesting against all creeds.

Methodism has always stood on the authority of the Bible—the Old Testament, our Savior's Bible, and the New Testament—the product of His evangelists and apostles. To its supreme authority we submit all doctrine, including the mode and subjects of baptism. Read the argument of Mr. Hughes and see.

(5) I commend this book especially to our young people in the State of Texas. If you will read and master this argument you will have no further trouble as to the mode and subjects of baptism. Many copy this question your faith and would... Your membership in the Church... called in question and the scriptural character of your Church and its ordinances denied. By one plea and another you are asked to change your Church relationship. The thing to do is to study the doctrines and practice of your Church in the Bible itself with such help as our faithful and able expositors give you. What we fear for our people is not study and investigation, but the lack of it. We have many thousand Epworth Leaguers in the State. They have their courses of study and give much time to Bible reading. I beg to suggest to them that they will do well to put the little book of Mr. Hughes on the "Mode and Subjects of Baptism" in their course of study, and by its help thoroughly master the Bible argument. You owe it to yourselves, to your Church and to your organization to be well instructed in these controverted matters.

The book, in its paper cover, will cost you only twenty-five cents. Send to our Publishing House, 296 Elm Street, Dallas, Texas, and get it.

F. B. CARROLL.

**A SYSTEM OF CORRELATION**

Established Between Central College and Other Methodist Schools.

Prof. E. B. Craighead, President of Central College, Fayette, Mo., who was in St. Louis yesterday, announces that the system of correlation between that institution and the other schools of the same denomination in the State is at last a fact. In order to affect the necessary union of the educational interests of the Southern Methodist Church in Missouri it was necessary for Central College to acquire the property of three other colleges, which will be turned into academies, or training schools, for the parent institution. The three colleges which have turned over their buildings to Central College, relinquishing the right to give degrees and otherwise giving up the character of colleges, are located at Richmond, Albany and Palmyra. In addition to these the schools at Neosho and Frederickton are already practically in the same relation to Central College, while those at St. Charles and Morrisville can be added to the system, it is understood, if the trustees desire them.

In order to acquire the buildings and other property of the schools at Richmond, Albany and Palmyra it was necessary for the trustees of Central College to assume the debts of these institutions, amounting in the aggregate to about \$20,000. This sum, with the exception of a few thousand dollars, has been raised by Prof. Craighead, and the new system will start out this fall free from incumbrance and under the brightest auspices. The faculty of the academies will be appointed by the trustees of Central College, and care will be taken to get men who can be depended upon to carry out the purpose of the correlation.

"The union of our educational interests in this State is the outcome of years of thought and work," said Prof. Craighead yesterday. "Our leading educators have recognized the evils of too many small so-called colleges, and have been seeking for some practical method of confining their energies to the proper field—that of training schools for Central College, our leading institution. We realized that a good academy was better for a town than a one-horse college, and, after much effort, we have succeeded in convincing the friends of the small schools of this fact. Under the new system, beginning this fall, we will do nothing more than prepare students for the advanced college course at each of the academies. Instead of trying to give degrees at these institutions, we will see that each student who finishes the course there has the foundations for a liberal education. The day of the half-baked college graduate is past. On the other hand, Central College will confine itself to strictly collegiate work. We will still have an academy at Fayette, but it will be for the convenience of preparatory students living in that vicinity, and will be run on similar lines to those at Richmond, Albany and Palmyra. At the three places we have buildings which are almost new and which cost in the aggregate of \$90,000. They will be

under the direct control of the trustees of Central College."—St. Louis Globe-Democrat.

**UPWARD STEPS TO THE HIGHER LIFE.**

"Tell me something that will help me towards a higher Christian life." To this sincere inquirer (and there are many others who have the same desire) I would say—turn to the closing verse of the first chapter of John. In that verse Christ tells Nathanael that he would "see the heavens opened, and the angels of God ascending and descending upon the Son of man." The allusion here is very clear to Jacob's vision at Bethel. Jesus describes himself as a sort of connecting ladder between heaven and earth. By its divine nature He reaches to the throne of the Godhead; by His human nature He reaches down to our weakness and guilt. His atonement for sin opens a way upward by which we can find pardon, peace and power—by which we can climb from a lower into a higher and holier life. By Jesus Christ, and by Him alone, we can attain fellowship with God; and Jesus may become to us "wisdom, righteousness, sanctification and redemption."

You may say this is too theological in language, and rather savors of mysticism. You want it translated into the language of every-day life, and to know just how you can become a better, stronger, happier and more useful man or woman. It is a good symptom that you desire spiritual improvement; for self-satisfaction is always a curse. The mere desire, however, will not produce the change any more than my desire to get the view from the top of the East River Bridge tower will carry me up there. I must make the ascent, and by one step at a time.

Sin of some kind—or of many kinds—is the real trouble with you. Sin holds down and hinders advancement. Repentance is not a thing to be done at the outset of the Christian life, and then to be done with forever after. It is not a mere feeling bad; it is a doing better. Faith also is not the single act of accepting Christ at the time of conversion; it is continual clinging to Him, and the continual resting your whole weight on Him as you trust yourself to every step of stone in that Bridge tower. Your religious life began when you gained your first victory over sin; you gained it by Christ's help, for forgiveness, for strength to serve Him, was an act of faith. When Bartimaeus cast away his garment and arose and came to Jesus, he gave a good illustration of what you did when you first became a Christian; and what Jesus did for him is an illustration of what He did for you at the time of your conversion.

What you experienced at the outset of a Christian life must be repeated to a certain degree continually. You began with a decisive step—a step Christward. Now don't begin to dream about a prodigious jump or a sudden hoist into a higher life. I have heard some people pray for a sudden advance into holiness which seemed to me very much as if my little grandson were to expect to read a whole chapter of the Bible fluently before he had learned to spell out syllables. No mere vague desire to be stronger and holier ever adds one cubit to your spiritual stature. A Christian character is built as my dear old church yonder was built—by laying one stone upon another. A mountain is ascended by setting one footstep after another up its steep face; if there be an occasional slip backward, then a new lesson of weakness is learned, just as you have been learning your own weakness, and the need of a fresh grasp on Christ. Penitence and faith lay at the starting point with you; penitence and faith must accompany every upward step. You have not yet outgrown "God be merciful to me sinner."

My friend, if you really long for a genuine growth in grace and vigor, and in effective usefulness, then be done with vague aspiration, and lay hold of what the negro preacher called his "up-settin' sins." Put the knife to that bad habit before it becomes an ulcer. Take hold of that neglected duty and perform it. One step on the ladder was taken by my neighbor A—when he gave up his inordinate appetite for novels (some of them very poisonous), and determined to feed on solid food and to go back to his Bible. Deacon B—pitched out of doors his Sunday morning newspaper; he found it was killing his Sabbath spirit. Bro. C—has stopped putting his club in the place of his prayer-meeting. Brother D—, who said that after a hard week's work he needed a Sunday afternoon nap on his sofa, has become a different man since he enlisted for his Master in our mission chapel. Mrs. E—was sorely tempted to buy that sealskin sack, but she said, "No, no; not that luxury while that missionary is freezing for want of an overcoat out in Dakota.

And so I could go on through the whole alphabet of taking steps upward

in obedience to the voice of conscience and to honor Christ. Don't be all the time feeling your pulse in order to grow better. Don't rely on attending meetings for the "promotion of holiness." The higher life is reached by steady climbing—making Christ your spiritual ladder—and by one step at a time.

"Heaven is not reached by a single bound; Christ is the ladder by which we rise. From the lowly earth to the vaulted skies; And we mount to the summit round by round."

Cleave closely to the stairway; a single step to the one side or the other brings a fall. Nearly all the catastrophes in Alpine climbing result from wandering from the guides, or from venturing on forbidden ground. Jesus never promises His aid except in the path of obedience. Every redeemed soul is bound to strive for the highest, holiest and most fruitful life that grace can impart. The angels of prayer will ascend and the angels of blessing will descend upon that divine ladder which links earth to heaven.—Rev. T. L. Cuyler, in Zion's Herald.

**INDIVIDUALITY IN THE STUDY OF THE BIBLE.**

We lose, I think, the very best of the Bible, unless we approach it in a spirit of spiritual hunger and alert readiness to find its message as sent to our own hearts. The loss of individuality is never greater than in the study of God's Word. God has made no two of us alike; even the outer world is a little different to each of us from what it is to any one else. Each sees his own beautiful pictures in the springtime forest, in the glory of the evening clouds, and in the splendor of the sunrise on the mountains. So it is in our appreciation of men and women, in the fellowship and blessings which we receive from them. Who of us does not know some great, strong, generous-natured man or woman who is a different personality to every one of a dozen friends? He is a genuine, honest friend to every one of them. His friendship is full of delight and comfort and blessing to each one. He is perfectly natural in each case, and yet how different he is in his attitude toward them! One touches him on the side of art; another enjoys with him a literary fellowship; one is interested with him in political ideas; to another it is outdoor sport and adventure which awake their talk; another communes with him about the problems of social life between men and women in this complex and baffling era in which we live; another has touched the fountain of his affection, and they look deep into each other's eyes, and know "the love that passeth knowledge," while still another enters into the heart's temple, and they burn in love together before the altar of their God in spiritual fellowship. How little you have said about this man when you have said that he is the friend of all these men and women! He is not only the friend of all, but the friend of each, and the friend of each one in a different way. He is the friend of each one as he needs; each gets from him the comfort and inspiration and friendship that he asks.

Now, that is the way God deals with us. With him is infinite resource, and the Bible is the revelation of his heart to us. In it there is a message for every mood, for every experience, for every longing of the soul; a message for the sad and the weary, a message for the glad and the strong, a message for the deep probing thinker, a message for the courageous and daring worker. And if each one will come to the Book with his own honest longing, and let his hunger have full play, the Bible will give him the food he needs.

The trouble is that many people rarely, if ever, come to the Bible at first hand. They read what this man or that man says about the Bible, until, if they do come at all to read it themselves, the mind and the heart are confused with the half-don't spectacles of other men's thoughts through which they have been looking. They come to the study of the Bible dependent upon other people, and without that aroused and independent spirit of research which every one of us must have, to get from the Bible the peculiar message which it holds for us alone.—Northern Christian Advocate.

**THE LIFE OF DAILY FAITHFULNESS.**

Let us, day by day, do all the good we can. The apostle was intent on benevolent action, and day by day he sought strength for such action and looked for renewal through it. He did not put faith in the periodical doing of great deeds, but in the faithful pursuists of a daily helpfulness. In one of her letters Miss Havergal writes: "The bits of wayside work are very sweet. Perhaps the odd bits, when all is done, will really come to more than the seemingly greater pieces—the chance conversations with rich and poor, the seed sown in odd five minutes, even the table d'ôte for me and the rides and friends' tables for you."

**A SHOT AT THE GREAT SANDBHILL STAG.**

All day he followed and, grown crafty himself, remarked each sign, and rejoiced to find that nowhere had the deer been bounding. And when the sun was low the sign was warm; so, laying aside unneeded things, Yan crawled along like a snake on the track of a hare. All day the animals had zigzagged as they fed; their drink was

snow, and now at length away across a lawn in a bank of brush Yan spied a something flash. A bird perhaps; he lay still and watched. Then, gray among the gray brush, he made out a great log, and from one end it rose two gnarled osen loughs. Again the flash—the move of a restless ear, then the oak-boughs moved and Yan trembled, for he knew that the log in the brush was the form of the Sandhill Stag—so grand, so charged with life. He seemed a proton, sacred thing—a King, far-robbed and duly crowned. To think of shooting now as he lay unconscious, resting, seemed an awful crime. But Yan for weeks and months had pined for this. His chance had come and shoot he must. The long, long strain grew tighter yet—grew taut—broke down, as up the rifle went. But the wretched thing went waddling and pointing all about the little glade. His breath came hot and fast and choking—so much, so very much, so clearly all, hung on a single touch. He laid the rifle down, revolved—and trembled in the snow. But he soon regained the mastery; his hand was steady now, the sights in line—'twas but a deer lying out there. But at that moment the stag turned full Yan's way, with those regardful eyes and ears, and nostrils, too, and gazed.

"Darrest thou slay me?" said an un-crowned, unarmed king, once, as his eyes fell on the assassin's knife, and in that clear, calm gaze the murderer quailed and cowered.

So trembled Yan; but he knew it was only stag- fever, and he despised it then as he came in time to honor it; and the beast that dwelt within him fired the gun.

The ball splashed about. The hair sprang up and the doe appeared. "Another shot, then, as they fell, another and another. But away the deer went, lightly drifting across the low round hills.

They say a wild beast can not look a man in the eye. Yan found it hard to look a wild beast in the eyes when he was trying to take its life.—From "The Trail of the Sandhill Stag," by Ernest Seton Thompson, in the August Fiction Number of Scribner's.

**ADMIRAL GEORGE DOWRY.**

A sketch of Admiral George Dorey, the man by John Barrett, late United States Minister to Siam, and ten months war correspondent at Manila, from May 1898, to March 1899, is announced for publication by Harper & Brothers about the 1st of October. No man not in the navy saw more of the Admiral during the long, exciting period in which he was put to the test than Mr. Barrett, who resigned his post after four years' service at Bangkok to go to the war in the Philippines. On account of the latter's experience as a foreign representative, in which he made a successful name for himself in advancing American interests throughout the Far East, and his being a fellow-vermont. The Admiral from the first placed special trust and confidence in him. During all this period he kept careful notes of everything of material interest in connection with Admiral Dorey, and now publishes for the first time the results of his study. So much has been written about the hero of Manila, that it would seem almost impossible for a biographer to find much that has not already been told. Mr. Barrett, however, it is said, has endeavored simply to make a correct picture of the man and to describe just those phases of his character, life, and work which every body wants to know. He has so much interesting personal information also that he is content with merely touching on those incidents which have been told and re-told, and it is precisely this fact that gives a book of this character its unequalled charm. It is to be not so much an extended biography as a modest present to give inadequate representation of the character and personality of the foremost American of the present day. Satisfying biographical information is, however, incorporated to make it a valuable book of reference and authority.

Take one either of the north or southern portion, properly mixed with the oil of good castor, and rubbed with it a large spoonful of the fatness of garden-hen, trout, or eel, and you will find in every part of the garden of life, growing upon the broad leaves of the daisy. Gather up the leaves of the blossoms of hops, and steep them gently with a strain of cloth in the oil of Providence, and you will find in every part of the garden of life, growing upon the broad leaves of the daisy, that can be gathered up, that you must be careful to get the seeds of true friendship, the seeds of true friendship, which will be the seeds of true friendship, which will be the seeds of true friendship, which will be the seeds of true friendship.

**OPIMUM** and Whiskey Habits cured at home without pain. Book of particulars FREE. B.M. WOOLLEY, M.D., ALABAMA, 626, Office 304 N. FIFTH ST.

This doing of good in a small way at every opportunity makes many rich without its loss, and so aim to do his masterpiece, aim to perfection. Let our motto be, "No day without its beneficent deeds, although that day may be simple and obscure," and we, too, shall turn out masterpieces which no more artist can rival.

Let us have the life of daily faithfulness and we shall rejoice as those who find great rest. The years shall only purge our vision and show us more glorious things; they shall render the ears more acute, that they may catch wonderful wisdom we now miss; they shall give the feet to the earth, but they shall give to the soul wings and evoking magic. When our hearts and feet find as they should be "the strength of our heart and our portion forever."—W. L. WALKER, D. D.

**AIMING AND SHOOTING.**

"A man may have noble aims and yet be a very poor shot," says a clever paragraph writer. Nothing is a good mark is one thing; but acquiring the skill that enables you to hit it is a different and now a very business matter. Many persons seem to think that if they have a noble target which is above criticism, the amount of past marksmanship need be considered. I aim to do about right in a game. I frequently board the "one-way" whose careless, self-illed aim seem to be flying very much of aim. "His intentions are good, but he doesn't mean any harm," we hear of some one whose ill-considered words and deeds seem to be going very well at the public mark aimed for.

A purposeless life is without value, but to have a worthy aim means far more than having some half-bred ideas of goodness and nobility, and firing an occasional arrow of effort in their direction. The marksmen value his skill by getting ready practice, and we need not be surprised that we are really aiming at anything which we are not really determined to reach—which we are not willing to give up—what we should be aiming at while we are making an attempt to be "poor shots."

**TO CURE THE SPIRITS.**

Take one either of the north or southern portion, properly mixed with the oil of good castor, and rubbed with it a large spoonful of the fatness of garden-hen, trout, or eel, and you will find in every part of the garden of life, growing upon the broad leaves of the daisy. Gather up the leaves of the blossoms of hops, and steep them gently with a strain of cloth in the oil of Providence, and you will find in every part of the garden of life, growing upon the broad leaves of the daisy, that can be gathered up, that you must be careful to get the seeds of true friendship, the seeds of true friendship, which will be the seeds of true friendship, which will be the seeds of true friendship.



For headache, colic, cholera, diarrhoea, dysentery, nausea, vomiting, and all disorders of the stomach and bowels, Chamberlain's Colic, Cholera and Diarrhoea Remedy is the only remedy. It is sold in all drug stores.

**A CURE FOR ALL Summer Complaints, Dysentery, Diarrhea, CHOLERA MORBUS.**

A half-teaspoonful of Chamberlain's Colic, Cholera and Diarrhoea Remedy will cure any case of cholera, dysentery, or diarrhoea, and all disorders of the stomach and bowels. It is sold in all drug stores.

Radway & Co., 55 Elm St., New York.

**DROPSY TREATED FREE.** Posture CURED with Vegetable Remedies. Have cured many thousands of cases of dropsy. From first dose symptoms rapidly disappear and in ten days at least two-thirds of all symptoms are removed. Book of particulars of directions, names and FREE, in ENGLISH TREATMENT, FILED BY MAIL. Dr. H. H. GARDNER'S HOME BOX N. ALABAMA, GA.

**BELLS.** Largest Foundry in South America. CHURCH BELLS CHIMES & PEALS. Cures cough and soothes throat etc. Use HORN & BELL FOUNDRY BATHURST, ENGLAND.

SECULAR NEWS ITEMS.

A combination car on the Wilson Avenue line, Cleveland, Ohio was blown up by a powerful explosive between Scott and Quincy Streets on the night of Aug. 30. There were six passengers on board five of whom sustained broken bones. The other passengers and the crew of the car escaped without injury.

The American Bar Association, in session at Buffalo, N. Y., passed a resolution expressing sympathy with M. Labori in his suffering and his struggle for justice in the Dreyfus case. The resolution met with much opposition, some believing it might work evil to Dreyfus. It was finally carried by a vote of 130 to 69.

It is reported that a party of Boston capitalists, who are interested in copper mines in Clay County, Texas, will build a smelter and twelve miles of railway from Henrietta to the mines.

A writer in the News says of Johnson grass: "Little as you may think of it, the railroads of the State are strewn with grass all along their roadbeds. The Johnson grass is fed to stock on the stock trains, and in that way the seed naturally sift through and fall on the ground. They sprout and the grass grows, sometimes on the roadbed, but usually outside of the bed on the right of way. Any one at all familiar with the grass knows it is the greatest grass in the world to spread and increase."

Darien, Ga., Aug. 31.—Thirty-seven true bills were returned to-day by the Grand Jury against the negro rioters. In twenty-two cases no bills were found and the prisoners were released. The rioters will be tried in blocks of five and the trials will begin to-morrow. The Delegates will be tried for murder next Tuesday.

New York, Aug. 31.—C. P. Huntington will return to the city for a few days early next week, at which time a number of important negotiations which have assumed shape as the hands of his attorneys during his absence will receive his attention. Most of these have connection with Texas railroads already referred to and the improvement of the Galveston water front property.

Atlanta, Tex., Sept. 1.—An altercation on the streets yesterday evening between A. L. Culberson, attorney, and Capt. R. E. Doyle, mayor of the city, was renewed this morning at 2 o'clock in front of J. W. Law's book store, on Main Street, during which A. L. Culberson was instantly killed. The ball took effect just under the left nipple. Culberson and Doyle were brothers-in-law.

Yellow fever has developed in New Orleans, and Dr. Blunt, our State Health Officer, has established a strict quarantine against that city. There were three or four cases and one death, and this made the step necessary.

The indications in the Transvaal are serious, as the following dispatch will show:

London, Sept. 4.—All the special dispatches to the London morning papers from South Africa indicate that the correspondents have got the impression that the reply of the Transvaal Government to Mr. Chamberlain's latest note will be an impertinent rejection of the suggested conference at Cape Town and a threat to withdraw the five-year franchise offer. The correspondent of the Times at Newcastle, Natal, confirms the belief of its Johannesburg correspondent, Mr. Moneybags, that aggressive action is imminent. A special dispatch from Johannesburg says it is understood that the charge against Mr. Fickeman, editor of the Transvaal Leader, who was arrested on Saturday, will be reduced from sedition to contravention of the press law. Mr. Hoskin, the proprietor of the Transvaal Leader, is chairman of the Uitlanders Council and President of the Johannesburg Chamber of Commerce.

Dewey is now in Gibraltar on his homeward journey. He will remain there till the 11th and then sail directly for New York. He is a little indisposed but the few days' rest will bring him around all right. His reception will be the greatest event in our naval history.

A great ribbon trust has been organized in Paterson, N. J., as the following will show: The silk ribbon trust has perfected its organization and will be ready to begin business on or before Oct. 1. The leading manufacturers here acknowledge that their signatures have been attached to the consolidation agreement. The capital stock of the new company will be \$30,000,000, \$15,000,000 in preferred and \$15,000,000 in common stock. The stock will be

placed on the market at once. The firms in the combination are the Phoenix Silk Manufacturing Company, the Wm. Strange Silk Company, Dexter, Labert & Co., Delgrade & Meyer, Johnson, Cowdin & Co., the Bradford Company, the Edwin Silk Company, the Nelvetta Silk Company, Rand H. Simon, Paterson Ribbon Company, Ashley & Bailey, and Frank & Dugan, Smith & Kauffman, and Jos. Loth & Son.

The following dispatch from Jefferson, Texas, shows that we are coming to the front in our industries: Mr. A. P. Gaines, General Manager of the Jefferson Iron Company, has started 60 men cleaning and repairing the furnace. He is also grading the yards preparatory to building thirty ovens to make the coal. These ovens are built of brick and will hold sixty to eighty cords of wood each. The company will burn their own brick. There will be a demand soon for brick makers and brickmasons. The former operators of the furnace burnt their coal in the woods, where the timber was cut and then hauled the coal to the furnace. Mr. Gaines says that by building ovens at the furnace and hauling the wood to the ovens a considerable expense will be saved and the coal will be much better. The furnace will be in blast in sixty days or less.

The Dreyfus case is reaching an acute stage and the outcome is awaited with supreme interest. The Government is taking every precautionary measure to prevent any trouble if possible when the verdict is announced. Those who are against the accused and those who favor him make up the population of that nation. They are volatile and are ready to go off on the slightest provocation and no one can predict the result.

Labor Day was generally observed throughout the country last Monday and there were great crowds in all of the centers of the State. So far we have noticed but few disturbances on account of these gatherings. Our working men are now among the peaceful citizens. They love their families and their homes and they make up the backbone of our best society.

A dastardly crime was committed on the night of Aug. 29 at Arlington, in Tarrant County. Two men entered the residence of J. H. Boyd, in which Sidney B. Wood, the victim, was sleeping. The men demanded fifty dollars. Mr. Wood, not having that amount, could not comply with the demand. The robbers chloroformed Mr. Wood, saturated the bedding with oil and set fire to the bed. When he awoke he gave an alarm as best he could, but by the time relief reached him he was very severely burned. He was conveyed to Fort Worth, where, after suffering terribly for several hours, he died. Liberal rewards have been offered for the apprehension of the perpetrators of the crime. It was reported that the unfortunate man carried insurance on his life to the amount of some \$45,000.

The President has issued the following proclamation touching Cuban affairs:

Executive Mansion, Aug. 17.—To the people of Cuba: The disorganized condition of your island, resulting from the war and the absence of any general recognized authority aside from the temporary military control of the United States, have made it necessary for the United States should follow the restoration of order and peaceful industry by giving its assistance and supervision to the successive steps by which you will proceed to the establishment of an effective system of self-government.

As a preliminary step in the performance of this duty I have directed that a census of the people of Cuba be taken and have appointed competent and disinterested citizens of Cuba as enumerators and supervisors.

It is important for the proper arrangement of your new Government that the information sought shall be fully and accurately given, and I request that by every means in your power you aid the officers appointed in the performance of their duties.

The Insular Commission which has been preparing a code for Porto Rico has completed its labors and submitted its report to Secretary Root. This code is drafted with a view of engraving the laws of the United States upon the old Spanish laws in force in the island at the time of the cession. The code abrogates all Spanish law and loyal decrees and such systems of procedure. It puts in its place the provisions of the code modified after the laws of the United States. It makes applicable to Porto Rico certain statutes of the United States, so that no loophole is left. It provides a quasi civil government similar to that under which New Mexico was governed before the territorial government was instituted.

An American court is provided; a supreme court, district court, and police courts, justices of the peace, and probate

courts in the cities. Also a Federal court to have exclusive jurisdiction of all Federal questions and concurrent jurisdiction in civil and criminal matters. The supreme court is to consist of five judges and the proper number of judges and officials for the other courts will be appointed.

The code provides for a Board of Public Instructions, and the official language of the island is to be English. The island is divided into seven districts with a complete system of county and township organization. No provision is made for elections. The Commissioner stating that they are abundantly satisfied that the people of Porto Rico are not ready to exercise the election franchise.

Some twenty-two of the riotous negroes at Darien, Ga., have been convicted and sentenced to one year on the chain gang. The Delegates, who were the immediate cause of the riots, and who killed a deputy, are now on trial for murder. The troops have been ordered home, and quiet prevails. So a trouble which threatened at one time to be fearfully serious is in a fair way for legal settlement.

Eleven of the Humphreys lynchings have been indicted by the grand jury of Henderson County. Three of them are indicted for murder in three cases, six of them for murder in two cases, and one as an accomplice in three cases. So now the State is prepared to proceed to mete out justice to the men who perpetrated that foul crime.

One of the largest real estate transactions ever made in Chicago was closed last Tuesday by R. L. Summerlin, of San Antonio, Texas. The property which changed hands is a tract of land consisting of 3,000,000 acres in the States of Nuevo Leon and Tamaulipas, Mexico. He proposes to establish a great industry upon it in the way of mining, stock raising and lumber. He will also cultivate much of it in the products of that section.

COTTON TESTED BY FIRE.

Experiments at Lowell Show the Advantage of American Roundlap Bales.

The Roundlap bale of the American Cotton Co., the Lowry bale of the Planters' Congress Company, and an ordinary square cotton bale were subjected to a thorough-going fire test in Lowell, Mass., June 8th, by the Associated Factory Mutual Fire Insurance Companies of the United States, for the purpose of determining the relative fire hazards of the several methods of baling cotton.

Two small frame houses, exactly alike, and some distance apart, had been erected on a vacant plot, and the space beneath them filled with boards and cotton waste, over which ten gallons of coal oil were poured. In one building eight American Roundlap bales and one square bale were stored; in the other, eight Lowry bales and one square bale. The torch was applied and the flames were permitted to burn one hour before being extinguished. It was as hot a blaze as cotton could well be subjected to. There was no test of the square bale, owing to the fact that when the superstructures collapsed, which they did in a few minutes after being fired, one of the square bales fell away from the flames and then the other was removed.

It was evident and generally conceded that the American Roundlap bale stood the test much better than the Lowry bale. Nearly all the wires on the Lowry bales were burned off and the bales elongated from their original length of 3 feet 3 inches to 6 feet and over. This exposed the cotton in the Lowry bales to the flames which were eating into the bales at many points when the fire was put out. Two of the Lowry bales broke in two and were more badly burned than the others.

The American bales stood up splendidly under the severe ordeal. They neither unrolled nor extended in length, and only the outer surfaces exposed to the intense flame were burned. This latest test, was only another triumph for the American Cotton Company's Roundlap bale.

The cotton saved from the fire will be carefully picked over and the salvage reclaimed will be weighed.

It was stated by underwriters present at the Lowell fire test that, at a secret test recently made as to the ability of the two different styles of round bales to withstand the action of water, after being submerged for some time the wires on the Lowry bales had burst and none of the Lowry cotton was recovered from the test. The American Company's bales came out intact and wet only on the exterior, which soon dried, leaving the cotton as good as ever.

The man who thinks he can manage any woman living is generally the kind of man who gets off a train and leaves his valise, sagely remarks the "Chicago Record."

PUBLISHED BY OUR HOUSE

Table listing various books and their prices, including 'Alfred the Great', 'First Heroes of the Cross', 'Dawn on the Hills of Tang', etc.

SENT POSTPAID ON RECEIPT OF PRICE.

BARBEE & SMITH, AGENTS, DALLAS, TEXAS.

NOTES FROM THE FIELD.

East Texas Conference.

CENTER.

C. B. Smith, Sept. 1: I am through my protracted meetings. Since my last report I have held forth at New Prospect; a glorious revival; twenty-four conversions, eight accessions. Newburn camp-ground, good meeting, third Quarterly Conference. Much better report than last quarter. Closed at Shady Grove last night. In some respects the best meeting held on the charge. Results for the year: Fifty-five or sixty conversions; forty-six additions. Center Circuit will stand beside the best at conference.

AUGUSTA.

Henry Halcomb: Our meeting at Liberty Hill closed the second Sunday in August. We had a good time. Several conversions, nine accessions. The Church was wonderfully revived. Bro. J. D. Dorsey is our pastor, and he is doing a good work. The Lord is with him at every appointment and our work is being very much strengthened. Have been taking the Advocate for about twenty years. I find it takes a long time to get grown, but still it grows.

ALBA.

Wm. M. Foster, Aug. 30: Our meeting at Alba was a success. Bro. Cross, of Mineola station, preached for me most of first week, to the delight of our people. Bro. Fletcher then came in and helped to the close of the eleven days. Eleven were added to the Church, and I think the Church is now on a higher plane than before. The Lord was with us in power. And many members of the Baptist Church did us good service, for which we are thankful and take courage. We baptized four children. Infant baptism is not dead in these parts, for we have baptized eleven this summer. Bro. Hardy of Grand Saline Circuit, has failed in health and Bro. Fletcher has been sent to supply the work. Our new church at Alba is taking on beautiful proportions.

CALL.

J. M. Holt, Aug. 28: The third Quarterly Conference for Newton Mission was held the 19th and 20th inst. T. J. Milan, presiding elder, was on hand; preached us four of his most excellent sermons and looked well after all the interests of the Church; about one-third of the preacher's salary paid; three-fourths of the conference collections in hand and the other fourth in sight. The Rev. B. Z. Powell, of Farrisville, attended our Quarterly Conference at Laurel and preached us one most excellent sermon, and otherwise added to the interest of the meet-

ing. Our congregations are very good, and generally attentive. We have had some very good meetings, considering the hot weather and so much sickness among the people. My work has been a hospitable one from one end to the other all the year. The Rev. R. M. Stewart, of Farrisville, was with us in our meeting at Cana and did some good preaching.

TROUPE.

W. J. Owens, Aug. 29: We have held protracted meetings at all our appointments, except London. We have been assisted at different times and places by Revs. A. S. Whitehurst, B. C. Ansley, W. A. Manly, S. N. Allen, Albert Little and W. N. Brown. These brethren did efficient work. Their preaching was of a high order and in the spirit of true Christianity. We had about thirty conversions and twenty-two accessions to the Church—fifteen by ritual. Our third Quarterly Conference was held at London the 19th of this month. Our presiding elder, Dr. Adams, seemed at his best. His sermon on "Spiritual Light" was profound, logical and convincing, lifting his hearers into a higher degree of spiritual light and warmth. All must have been made better by having heard it. Bro. Adams preached two sermons for us at Fountain Head, at the beginning of our revival, which were fine sermons and listened to with rapt attention. Our finances are ahead of what they were at this time last year, so said our presiding elder. We have all our Conference collections in cash and good subscriptions, and notwithstanding the drouth, we think we will bring everything up in full. We intend to do our best on the Twentieth Century Fund.

MINDEN CIRCUIT.

J. D. Burke, Sept. 2: We have held seven meetings on Minden Circuit, the first at Pine Hill, where Bro. J. M. Smith assisted me, doing fine work, and the people were pleased with his preaching, yet there was no move on the part of the Church, which caused the preacher to come home with a sad heart. From this, which was the first Sabbath in July, we have continued to the fourth one in August. Results: Some fifty professions and thirty-one accessions to our Church, some, of course, joining other denominations; also many reclamations. At Reed Land we continued for twelve days, with fine results. The Church wonderfully revived, sinners convicted, mourners converted, and twenty-three added to the Church on profession of faith. Had to close to go to Bethel, leaving twenty penitents at the altar and an attendance of some five hundred; the house crowded, yet many outside, but as we had engaged Bro. Whitehurst to hold the meeting at Bethel for us for a few days, we felt it best to close and go there for at least a day or two with

him. He can remain until Thursday morning. The midst of a ple were delight ed his efforts pastor was mo faithful work, uncertain son number of as tions, wh the Churo We next Saturday, morning. Our T. Smith, and at noon and meeting. He but preached u then left us fo ference. Our he goes throo word and atte the Church be ing at Glenfaw sired. Three c sion, but none also had a goo terprise. See ditions. Som joined other helped us at faithful work, visible. We st ried to preach present results. One more mee will be here i one week from year's work, so orts are com How many, al vest is passed and I am not Satan-deceived

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TO TENDER-S... Shave with CUTICURA before cleaning th CUTICURA TOI This simple, inexp shaving a pleasure tender, inflamed, e Add throughout the Sole Props., Boston.

HOUSE

Table with 2 columns: Item description and Price. Includes items like 'P.', '60', '1.00', '1.00', etc.

SMITH, NTS, AS, TEXAS.

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him. He came Sabbath morning and remained until Friday evening, preaching twice a day. I reached there Thursday morning and found him in the midst of a good meeting. The people were delighted and the Lord crowned his efforts with success, while the pastor was more than pleased with his faithful work. His trumpet gives no uncertain sound. Results: quite a number of conversions and reclamations, while six were added to the Church on profession of faith. We next went to Glenfawn on Saturday, remaining until Friday morning. Our presiding elder, Bro. J. T. Smith, and wife reached us Monday at noon and held our third quarterly meeting. He is in quite feeble health, but preached us three fine sermons and then left us for his next Quarterly Conference. Our prayers go with his as he goes through the land preaching the word and attending to the interests of the Church he loves so well. Our meeting at Glenfawn was not what we desired. Three or four claimed conversion, but none joined the Church. We also had a good meeting at Mount Enterprise. Several conversions; two additions. Some from this meeting joined other Churches. Bro. Lum helped us at Lockland and did good, faithful work, but no special results visible. We stood alone at Jumbo and tried to preach the pure gospel, but no present results visible there either. One more meeting to be held, which will be here in Minden, commencing one week from to-day, and then our year's work, so far as protracted efforts are concerned, will be ended. How many, alas, will cry: "The harvest is passed, the summer is ended and I am not saved." God pity poor Satan-deceived sinners.

LEGGETT MISSION.

E. H. Lovejoy, Aug. 21: We have just closed an eight days' meeting at Oakdale, in which we are proud to say there was much good accomplished. The Church was greatly revived and there were eight or ten conversions and eight accessions to the Church. Rev. P. E. Nicholson, of La Porte, was with us and preached some soul-stirring sermons. Uncle Peter, as we call him, is seventy-nine years old and is nearly blind, but God has put it into the hearts of the people to care for his old servant and he stands before his congregation with boldness and tells them of their sins and one will think, "Am I the enemy he speaks of, and another will say to himself: "If I am that kind of a fly I will let old sinner alone." Oh, it would do one good to see Uncle Peter take a little babe in his arms to baptize it. He would smile if all the world scorns. He had the pleasure of baptizing six little fellows and five adults, and now he is called home to the bedside of his daughter, who is reported as being dangerously ill, and we are very sorry to see him leave. Rev. J. M. Perry, of the Livingston Circuit, was also with us and preached such logical sermons that some of the hardest hearted sinners were caused to seek repentance, and all present, with some of the would-be infidels, pledged themselves to lead better lives. We closed the meeting with about ten penitents at the altar and "bless the Lord, we are on the way."

MALAKOFF CIRCUIT.

D. F. Pulley: We have closed our meetings for we convened at Walnut Creek July 15 and closed the 20th. Church revived. Sinners converted; backsliders reclaimed. 24. Then to Elm Grove July 22. Closed the 27th. Sinners converted, backsliders reclaimed. 50. Then Meredith camp-meeting Aug 11. Closed the 18th. The Lord was with us from start to finish. A second Pentecost. Bro. A. J. Foster, local, was with me, preaching in the power and gained the good will of all young and old. Oh, how the Bros. Brooks did lift the Christian people with their songs. Well, all came together in brotherly love and union and worked and prayed and praised the Lord. The Church wonderfully lit up by the power of the Holy Ghost. The

brethren say that it was the best that had been there for a number of years. Sinners saved, backsliders reclaimed. 100. Then to Phillips Chapel Saturday night the 19th; closed the 25th. We did not have much visible help to commence with. We prayed for the Lord to send labors and they came from the altar of prayer, and the brothers and sisters, young and old, all looked as never before. Monday night twenty-one saved at the altar, and then we invited others to come and five more were saved. Some of the brethren said they never saw it in this wise before. The good people of Phillips Chapel had worked for and prayed for a good meeting and prayed for the Holy Ghost. The power fell. Sinners converted, backsliders reclaimed. Church all aglow for Jesus and his cause. Some of the brethren say it was the best meeting they ever saw at that place. Sinners saved and backsliders reclaimed. 50. Six had been saved before protracted meetings commenced. So that makes in all 230. We commenced praying for one hundred conversions this conference year at my little meetings. He always gives good measure. So we claim 230, and there are more to follow.

WILLS POINT MISSION.

Jesse Willis, Sept. 4: Our meeting at Clifton was a good one. Ten conversions and one addition to the Church, with the Church greatly revived and the visible results. Bro. C. B. Cross, of Mineola, was with us, doing most of the preaching, and right well he did it too. He is a fine preacher, and we all love him. Our meeting at Myrtle Springs was one of the best I ever saw. Forty conversions, twenty-five additions to our Church; the people happy, and this scribe greatly encouraged, are some of the results of this meeting. Bro. W. W. Watts was with us five days, preaching with great power. Under his preaching the people first laughed, then cried; next got down on their knees and prayed, and last, but not least, shouted praises to God for saving them from sin. May God bless Bro. Watts. Our next meeting was at Brown second Sunday in August. We had a good meeting notwithstanding there was some one sick in almost every home in the neighborhood. Sixteen conversions and thirteen additions at this place, with Church revived more than in several years, so some say that ought to know. Bro. G. M. Fletcher was with us and did some good work. We wound up our round of revivals for this charge at Palmer's Grove last Thursday night, where we had nine conversions and seven additions to the Church. Bro. E. R. Large helped us at this place. We are indebted also to Bros. Albert Little, B. R. Goodwin, Walter Douglass and F. A. Downs for valuable services during our revivals. As a total of our work so far this year we have had seventy conversions, fifty additions, of whom forty-four were by ritual, and baptized ten babies. We have our conference collections in sight, we think, and expect to go to Timpson happy.

BRUSHY CREEK.

J. R. Luker, Sept. 1: We have held four protracted meetings. Our first, which was held at Pace's Chapel, on account of rain and sickness, was not what we desired. However, it resulted in a good meeting in the Church. One conversion, but no additions. At Mount Vernon we had a most glorious meeting in the Church; quite a number of conversions and seven accessions by ritual. At Concord the preacher and a great many of the people were sick. Still the meeting was fine, the Church being greatly revived, besides six additions on profession of faith. Our annual camp-meeting at Brushy Creek proved the greatest victory for Christ and his Church ever witnessed in this community; in fact, ever witnessed by this writer anywhere. The meeting began Friday night, Aug. 17, and closed Monday night, Aug. 28. Bro. J. M. Mills, of Beckville, and his son, Walter, were with us several days and rendered some very efficient help. Bro. Walter is a young man, was licensed to preach at the late Tyler District Conference. I take this occasion to say he has a fine prospect. Bro. V. A. Godbey, our presiding elder, came to us on Tuesday; remained with us two days, and held our Quarterly Conference. These, with our local brethren, were our ministerial help. The tenters moved away Wednesday, therefore the work was mostly local and abides in our community. Some visible results of the meeting: Between sixty-five and seventy-five conversions, thirty-three additions to our Church, twenty-five or thirty young men and six or eight young ladies, who will work in the Church and lead in public prayer, whereas there were none when the meeting began; fourteen family altars, there being three or four before the meeting. Observations: The Holy Spirit is the same as in the days of our fathers. When the minister and the Church comply with the conditions, the Holy Spirit will do his work. Praise the Lord! All the glory belongs to him. We have three meetings yet to hold. May the good work continue. Our finances are better up than since we

came to the work. God bless the Advocate, and may His Grace sustain the editor and publisher.

Texas Conference.

HEARNE AND WHEELOCK. C. R. Garrett, Aug. 30: Last Sunday night we closed at Hickory Grove a week's meeting. There were eight accessions to the Church. Five of these by profession, and a revival in the Church. Praise God.

CONROE.

A. J. Anderson, Sept. 2: A good day in Conroe Station last Sabbath. Nine children baptized, three of whom were received in full connection. This work is the result of two sermons preached on infant baptism. More to follow. Twenty-seven received into the Church up to date. Praise the Lord.

CENTER POINT.

J. M. Wilson, Sept. 5: Our protracted meeting at this place embraced the third and fourth Sundays in August. Our beloved pastor, R. C. George, was alone and did all the preaching from start to finish and labored under great disadvantages—cotton picking and a cold Church—but we had a grand meeting. Visible results: About fifteen conversions. Eleven joined our Church, eight by baptism. The dear old Advocate is a welcome visitor. Gets better all along.

MONTGOMERY.

W. W. Horner, Aug. 20: We have held two protracted meetings on this work. The first one was at this place, embracing the first and second Sundays in August. Here we had the assistance of Bro. C. A. Hooper, of Navasota, who did some very able preaching for us the first week of the meeting. During the second week we had Bro. R. W. Adams, of Willis, with us a few days, and his sermons were also very practical and calculated to do much good. The visible results were not such as we had hoped for, but we hope the good seed sown will yet produce much fruit. After two weeks' hard work here, closed, and went to Harmony to hold our third Quarterly Conference, which embraced the 19th and 20th of August. Bro. J. C. Mickle, our faithful presiding elder, was with us and preached three very able and practical sermons, which were very much enjoyed by our people. The meeting was continued eight days, and we trust that much good was done, though the immediate results were not satisfactory. There was one profession and a few backsliders restored and a number of Church members were strengthened in the faith during the meeting. No accessions to the Church at either meeting. We are endeavoring to do our whole duty, both in the pulpit and pastorate, but it seems that the people are much harder to reach than they were twenty or even ten years ago. Worldliness and indifference seem to be the trouble. Miss Clara Anderson, the accomplished daughter of our Bro. A. J. Anderson, of Conroe, was with us during the Montgomery meeting and conducted the music for us. She is a very fine performer on the organ and is a most excellent singer besides. The people here appreciated her music very much indeed. I have one more meeting yet to hold in the country.

Northwest Texas Conference.

CROWELL CIRCUIT.

J. K. Jamison, Aug. 28: Meeting at Jamison camp ground a success. Bro. C. E. Lindsey, our pastor, is a power in the Church. His soul is in the work, and God is crowning his efforts. At the close last night, 14 joined our Church; 20 to 25 conversions during the meeting. Church greatly revived.

BROOKHAVEN MISSION.

A. W. Waddell, Sept. 1: We closed our last protracted meeting last Sunday night. The Lord of the harvest has blessed us wonderfully during the summer season. We have had some gracious revivals, about forty conversions and about thirty accessions to the Church. We are trying to get up our collections; want a full report at conference.

ARMOUR.

C. C. Shutt, Sept. 2: Since last report have held four meetings, Boggy Springs, Della, Armour, and Prairie Hill. The conversions at these four meetings aggregate about one hundred. Many backsliders reclaimed. Also much valuable work done in the way of stirring up the lukewarm. Dr. Deas conducted the services at Boggy and Della. Bro. E. A. Bailey at Armour, and Abe Mulkey at Prairie Hill. These brethren did some of the most faithful preaching that I have ever heard. Thirty-four were added to the Church in these meetings by vows and certificate, and several names were given who have not yet been received. The thank offering at Prairie Hill for Bro. Mul-

TARRANT'S SELTZER APERIENT. Perfection Itself. is the faultless and gentle laxative called Tarrant's Effervescent Seltzer Aperient. Its promptness in correcting disorders of the action and in removing waste matters from the system make it popular. TARRANT & CO., Chemists, New York. the World Over.

PIANOS Best Grades at Lowest Prices. ORGANS. Established over 25 years. They have successfully stood the test of time and are supplied on credit to your own home under our special plan. We will accept of no second-hand pianos. Organs from \$25 upwards. Pianos from \$100 upwards. Write TO-DAY for Catalogue free and save money. H. W. ALLEN, Washington, New Jersey.

key was something over \$200 which he promptly turned over to the Orphan Home. We are taking steps to put up a new church at Della. Bro. C. D. Wilson has also done us valuable services in our meetings.

ERATH.

C. S. Cameron, Aug. 27: We began at Mount Zion, on Bosqueville Circuit. Our meeting there was a great blessing to that community. Our Church was strengthened much in spiritual force, some twelve or fifteen converted and five additions to the Church. Our local preacher was with us and rendered some good help. This meeting was short, running only five days, but was a great uplift to our Church here. We will pay all our claims and bring up a clean record by the grace of God.

BRANDON CIRCUIT.

H. E. Grimes, Sept. 2: We just closed a good meeting at Cottonwood. The dear Lord gave us ten or twelve conversions, several backsliders reclaimed, seven joined our Church. Bro. Ward, a local preacher from Mertens, did some good work. Bro. Woodard did some faithful preaching, and the Lord was on the giving hand so we preached and prayed, sang and shouted, and last, but not least, we saw both men, women and children happily converted. We still say, praise the name of the Lord.

ELBA.

Geo. A. Nance, Aug. 20: We closed our protracted meeting at Elba, on the Childress Mission, last Sunday night. Had two conversions, 1 reclamation, 1 accession, 1 baptism, and the membership revived. Had a meeting at Kirkland with like results. Bros. Clark and Kirkland did efficient work for us at Kirkland. We have a brand new six octave Epworth organ at Kirkland. It is a beauty and such a sweet tone! At Elba I did all the preaching. Eighteen sermons in nine days. At this place the only church house on the street was blown down on the night of July 21. Many of the timbers broken. The brethren say they will rebuild. Quarterly Meeting will have to be changed.

BOZ.

W. A. Gilleland, Sept. 1: Last Sunday night we closed a most excellent meeting at the Falls, church on this (Mountain Peak) circuit. This was our sixth meeting this summer. There were two families camped on the ground. The rest came and went. I was assisted all through the meeting by Bro. W. C. Perry, local preacher, of the Falls community. Had also one sermon from Bro. A. Davis and three stirring sermons from Bro. T. G. Whitfield while Bro. C. B. Ingram and S. J. Hallmark exhorted on this circuit, and Bro. Vincent, local preacher from Waxahatchie rendered some service while some of the laymen did good work. There were about thirty-eight professions and twenty-four accessions at this meeting, and some of the Church were revived, strengthened and encouraged. There have been in all on this circuit this year about one hundred and twenty professions and sixty-seven accessions by ritual. In the early part of the year there were quite a number of accessions by letter, but there were quite a number of backsliders in different ways, so that the net gain is not more than forty-five; but we have had a prosperous year up to this time. The assessments for the general collections will be met in full by conference.

BROCKENRIDGE.

I. E. Highlander, Aug. 29: I will report our last three meetings for this charge. We began our meeting at Brook Friday night before the first Sunday in August and closed Sunday night, August 23. This meeting was started by our local preacher, Bro. A. P. Payne, and was under good leadership when I reached there Monday. The interest steadily increased from start to finish. The Church was greatly revived, backsliders reclaimed and sinners converted. About thirty-two were converted or reclaimed, ten additions to the Church and seven infants baptized. Our next meeting was at Eureka. Bro. V. B. Price began this meeting for us while I was closing out at Pisach. When I reached this point, Monday night, I found the Church ready for work and sinners interested in their salvation. We had in this meeting twenty-five conversions and reclamations and eleven additions, one infant baptized and the Church greatly blessed. Our next and last meeting was held at Harperville, beginning on Friday night, the third Sunday in August. This was a co-operative meeting between the Methodists and the Cumberland Presbyterians. Bro. Bryant, pastor of the C. P. Church, started this meeting, and when I reached there Monday I was delighted to hear that they had already had five or six conversions. This was one of the best meetings ever held in this community.

(CONTINUED ON PAGE EIGHT.)



TO TENDER-SKINNED MEN. Shave with CUTICERA SHAVING SOAP, and before shaving, the face rub on a bit of CUTICERA Ointment, the great skin cure. Wash off with CUTICERA TOILET SOAP and HOT WATER. This simple, inexpensive treatment will make shaving a pleasure and comfort to those with tender, inflamed, easily irritated skin. Sold throughout the world. FORTY D. AND C. COOP., Sole Traps, Export. "All About the Skin," Bro.

Old and Young

A SONG OF TRUST.

I cannot always see the way that leads To heights above; I sometimes quite forget He leads me...

I cannot always see the plan on which He builds my life; For oft the sound of hammers, blow on blow...

I cannot always know and understand The Master's rule; I cannot always do the task He gives...

JOSEPH'S NICKEL.

Joseph had earned five cents. He had wanted a nickel for many days, and the moment this one touched his fingers...

He knelt down quickly and tried to reach the nickel, but his fingers were too plump...

He knelt down quickly and tried to reach the nickel, but his fingers were too plump; so he got two small knives and poked and poked...

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"No, there wasn't anything," said the little girl, simply. Joseph looked at her for two whole minutes...

"It's cool here," she said, "and I'm tired." Away went Joseph as fast as his feet could carry him down the plank walk...

"A nickel!" said Mr. Lane, smiling at Joseph. "I suppose that means another hall—doesn't it?" "No," said Joseph, looking longingly at the balls...

"Why not?" asked Mr. Lane. "I thought you were the boy who was always lonesome without a ball. Here you've been looking at these balls every day for two weeks and wishing..."

But Joseph was in a hurry. "No, I want two of those two-cent buns and a banana, Mr. Lane," he interrupted so seriously that Mr. Lane gave them at once in a big paper bag...

Joseph ran down the plank walk and Mr. Lane thought it so queer he went around to his other window, from which he could see a long way down the plank walk...

When he saw the little boy go to the thin little girl under the tree and make her eat the buns and the banana, Mr. Lane thought it all so queer that he slipped the card which said, "Will be back in five minutes..."

He didn't oughter spend his nickel for me," said the little girl. "I didn't mean for faint!" "She fainted 'cause she worked so hard out in the hot sun helping me get my nickel out of a crack," explained Joseph...

"It wasn't his fault," said the thin little girl, eagerly. "I most always faint sometimes when there don't be anything to eat at our house. It ain't his fault..."

Mr. Lane was a very tender-hearted man. He turned away from the two children and rubbed his nose and his eyes hard with his handkerchief...

"Well, my little girl," he said, "I think there are good people in this town who will see that there is something to eat in your house every day..."

She did try again and again. The hot sun was shining fiercely down and, all of a sudden, a dreadful thing happened. The thin little girl gave a low moan and fell down white and limp...

And when Mr. Lane said that, it meant that the thin little girl need never go hungry again. It meant that he was to be just such a friend as the child and her mother needed. It meant that, because its little owner had been generous, Joseph's nickel had brought much comfort to the little girl who helped him...

As the days went by and Joseph still looked longingly at the balls in the store window without being able to buy one, Mr. Lane said: "Well, Joseph, perhaps you are sorry, after all, that you didn't spend your nickel for a ball that day..."

"No, I'm not," replied Joseph stoutly. "I'm pretty lonesome without a ball, but that little girl was lots more lonesome without any breakfast. I'll get a ball some day!"

And, sure enough, he did.—Harriet L. Jerome, in Sunday School Times.

JUST ESCAPED A WRECK. The infinity of detail upon which the safety of an ocean steamer depends, as well as the infinite care, which, after all, explains the apparent immunity of one or two of the ocean lines from accident...

place, which instantly gave correct bearings upon the lighthouse, showing that the captain's reckoning was all right. The captain spent some hours trying to discover wherein that compass failed...

"I forgot!" Max was a bright-looking boy. "I think I never saw a finer brow," said Uncle Will "for a pair of clearer blue eyes; can't imagine any trouble about his remembering things..."

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ed, which was just five minutes by grandpa's big gold watch; and then all the little girls gave up the search and went and sat down under a shady oak tree to get rested and cool again, if they ever could...

"Always!" echoed Kathie. "And that's the reason why he always finds everything!" exclaimed Alice. "Course it is," said Ruth. But what do you think grandpa said?

"It's because Tommy has perseverance, my dears." "And I know that grandpa was right."—Margaret Dane, in Youth's Companion.

A HOME STORY TOLD BY TONY. We wanted a boat. We lived close by the river, and though we could wade across, and though we made innumerable water-wheels, small ponds, and miniature dams, though we caught minnows and turtles, and were allowed to play in the water all we wished in warm weather, still we were not satisfied...

We started out one morning very early, with a basket of sandwiches and doughnuts, fishlines, and bait of worms carried in a tin tomato can, all for a day's fun.

As we neared the big pond Harry cried out: "See there! It's Mr. King's boat. Isn't it a beauty, all painted new, and oh dear! I wish we had a boat!"

The charm of that boat was irresistible as it lay in the shadow of the cone bushes, and it did not take many words on either side to convince us both that to climb in and rock for a few minutes would do no harm to us or the boat...

We drifted away to one side of the pond, and then the boat began to turn slowly round. Harry noticed it first and said, "Oh, Tony, it's a whirlpool, and we shall be sucked down just like the picture of the ship in the geography. I wish we had minded mamma. What shall we do?"

I wished the same thing. I had been very uneasy in my mind ever since we started on this strange journey, but there was Harry, and I must comfort him.

"Harry, we might ask God." "Oh, Tony, Tony, I'm glad you thought of that. I'm going to do it right now," and putting his head down in his hands, he said: "Dear God, won't you get us out of this whirlpool, for Jesus' sake? Amen." And then I put my head down and I prayed: "Dear God, won't you save Harry, because it was all my fault, and if you could save me I'd try to be a better boy, for Jesus' sake. Amen."

"Now," said Harry, "we've done all we can, and we'd better eat the lunch so the empty basket will be sure to float, and it will be cast ashore and mamma'll know we've been—been—shipwrecked." Then the tears came.

"Don't cry, Harry, you'll be saved somehow. God isn't going to drown good boys."

"But I needn't have come. I felt kind—"

Tonight Just before retiring, if your liver is sluggish, out of tune and you feel dull, bilious, constipated, take a dose of Hood's Pills

And you'll be all right in the morning. \$22 GETS A FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR.

Catarrh is Not Incurable

But it can not be cured by sprays, washes and inhaling mixtures which reach only the surface. The disease is in the blood, and can only be reached through the blood. S. S. S. is the only remedy which can have any effect upon Catarrh; it cures the disease permanently and forever rids the system of every trace of the vile complaint.

Miss Josie Swan, of Montpelier, Ohio, writes: "I was afflicted from infancy with Catarrh, and no one can know the suffering it produces better than I. The sprays and washes prescribed by the doctors relieved me only temporarily, and though I used them constantly for ten years, the disease had a firmer hold than ever. I tried a number of blood remedies, but their mineral ingredients settled in my bones and gave me rheumatism. I was in a lamentable condition, and after exhausting all treatment, was declared incurable. Seeing S. S. S. advertised as a cure for blood diseases, I decided to try it. As soon as my system was under the effect of the medicine, I began to improve, and after taking it for two months I was cured completely. The dreadful disease was eradicated from my system, and I have had no return of it."

Many have been taking local treatment for years, and find themselves worse now than ever. A trial of S. S. S. For the Blood will prove it to be the right remedy for Catarrh. It will cure the most obstinate case.

Books mailed free to any address by Swift Specific Co., Atlanta, Ga.

er funny in my got in. I sposs science; and if I I would have be "I guess it's e folks before they you Harry?" "We have stopp the astonished ex "Sure enough" for the bank. I boat back all "I'm going about it, and do."

"When we told put one arm arou around me, and p mine and said in Father, I thank T And we felt the pr thought of the k so thankful for. Next day it rai blowing rain, so v house, but the b bright and sunny been a cloud over up to Mr. King's ride in his boat, s was broken and o of string, so it wa He intended to b man saw us when when we were on for the boat to dr rowed it back to t good to us, and the boat right the carry it off again. was a beautiful w she would never other than Then he gave us ples, and we had Rover, and—and again.

I know God can scrapes, but a bo mean feeling insi scrapes, and I kn does Harry.—N. Herald.

WHAT MA Lady Aberdeen, before the Nation men of Canada, a "What is that t that makes a hom in the books and rangement of the aration for a gu the children, in th band and wife? it, but we recogn it is present, and a home without s We do not need j can eat and slee want homes full o beauty and Monthly.

THIS IS A BE What is the There are many t make people glad, world in which w work of creation v yved it and say good. We do n what God has do the way that he b preparing it to b spread lovelines covered the field vegetation. He i with flowers. Th in nature—mounta river and stream charm to the mar over all this spler a vast, vaulted ro when night come darkness, thousand hung to pour thei over God's childre Many Bible sch Jesus speaks of th the Father's hous to heaven only, l world is one of heaven is another apartment of th Surely it is beau enough, for this, be more lovely, m earth; for sin ha here on everythin tion groaneth and in pain." Perhap earthquakes and l lamitous events ar some mysterious v of sin. In the s have hints of a s upon the earth in At least, we kn home will not h things in it. Ent ful nor so good as really one of the Father's house in living, and its w

"Sweet Bells Jangled Out of Tune and Harsh." Shakespeare's description fits thousands of women. They are cross, dependent, sickly, nervous—a burden to themselves and their families. Their sweet dispositions are gone, and they, like the bells, seem sadly out of tune. But there is a remedy. They can use

McELREE'S Wine of Cardui It brings health to the womanly organism, and health there means well poised nerves, calmness, strength. It restores womanly vigor and power. It tones up the nerves which suffering and disease have shattered. It is the most perfect remedy ever devised to restore weak women to perfect health, and to make them attractive and happy. \$1.00 at all druggists.

For advice in cases requiring special directions, address giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn. REV. J. W. SMITH, Camden, S. C., says: "My wife used Wine of Cardui at home for falling of the womb and it entirely cured her."

Lazy Liver "I have been troubled a great deal with a torpid liver, which produces constipation. I found CASCARETS to be all you claim for them, and secured such relief the first trial, that I purchased another supply and was completely cured. I shall only be too glad to recommend Cascarets whenever the opportunity is presented." J. A. SMITH, 200 Susquehanna Ave., Philadelphia, Pa.

CANDY CATHARTIC Cascarets TRADE MARK REGISTERED REGULATE THE

Pleasant, Palatable, Potent, Taste Good Do Good, Never Sicken, Weaken, or Grippe. Be. 2c. 30c. CURE CONSTIPATION. Sterling Remedy Company, Chicago, Montreal, New York, 333

NO-TO-BAG Sold and guaranteed by all drug stores to CURE TOBACCO HABIT. BED-WETTING CURED Sample Free. Dr. F. E. MAT, Bloomington, Ill.

# Carrh is incurable

not be cured by sprays, inhaling mixtures which surface. The disease is and can only be reached food. S. S. S. is the only can have any effect upon the disease permanent rids the system of the vile complaint.

man, of Montpellier, Ohio, writes: "I was afflicted from infancy with Carrh, and no one can know the suffering it produces better than I. The sprays and washes prescribed by the doctors relieved me only temporarily, and though I used them for years, the disease had never. I tried a number of their mineral ingredients and gave me rheumatism, a terrible condition, and after examination, was declared incurable. I was advertised as a cure for blood and to try it. As soon as my the effect of the medicine, and after taking it for was cured completely, the was eradicated from my system no return of it." been taking local treatments, and find themselves never. A trial of

# For The Blood

to be the right remedy. It will cure the most ob- and free to any address by Co., Atlanta, Ga.



# Wills Jangled of Tune and Harsh.

description fits them. They are cross, despondent, nervous a burden to their families. Their tempers are gone, and they, like many, are sadly out of tune. But they can use

# ELREE'S of Cardui

health to the womanly of health there means nerves, calmness, strength, womanly vigor and power, the nerves which suffer- have shattered. It is the best remedy ever devised for weak women to perfect to make them attractive. \$1.00 at all druggists. in cases requiring special address, giving symptoms. Ladies' Advisory Dept. The Chattanooga Medi- tannooa, Tenn.

SMITH, Camden, S. C., used Wine of Cardui at home and it entirely cured

# y Liver

troubled a great deal. which produces constipation. SCARETS to be all you claim such relief the first trial, another supply and you shall only be too glad to receive whenever the opportunity J. A. SMITH, 1234 Chestnut Ave., Philadelphia, Pa.

# CANDY CATHARTIC Carets

able, Potent, Taste Good Do not Weaken or Grip. Do not Cause CONSTIPATION. ... Sold and guaranteed by all druggists to CURE Tobacco Habit.

# NETTING CURED

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

er funny in my stomach when I first got in. I s'pose it was my conscience; and if I'd got right out then, I would have been saved, sure."

"I guess it's easier for God to save folks before they get into trouble, don't you, Harry?"

"We have stopped going round," was the astonished exclamation.

"Sure enough, we are headed right for the bank. How shall we get the boat back all that long way?"

"I'm going home and tell mamma about it, and she will know what to do."

We landed some distance from where we found the boat. We might have pelted it up on shore, but we never thought of that, and it drifted away again.

"Harry, we ought to thank God." "I've been saying, 'Thank you, dear God,' ever since we stopped whirling round."

When we told mamma about it she put one arm around Harry and one around me, and put her head down on mine and said in a whisper: "Dear Father, I thank Thee for my boys!" And we felt pretty mean when we thought of the kind of boys she was so thankful for.

Next day it rained all day, a cold, blowing rain, so we had to stay in the house, but the day after that was bright and sunny as if there had never been a cloud over the blue. We went up to Mr. King's and told him of our ride in his boat, and he said the chain was broken and only tied with a piece of string, so it was no wonder it broke. He intended to have a new one. His man saw us when we came ashore, so when we were out of sight he waited for the boat to drift in again and then rowed it back to its place. He was real good to us, and said he should leave the boat right there and trust us not to carry it off again. He said mamma was a beautiful woman, and he hoped she would never have reason to be other than thankful for her boys. Then he gave us some Sweet Bow apples, and we had a splendid time with Rover, and—and he asked us to come again.

I know God can get folks out of scrapes, but a boy won't have such a mean feeling inside if he don't get into scrapes, and I know that too, and so does Harry.—N. A. M. Roe, in Zion's Herald.

### WHAT MAKES A HOME.

Lady Aberdeen, in a recent address before the National Council of the Women of Canada, at Toronto, said:

"What is that indefinable something that makes a home; that reveals itself in the books and pictures, in the arrangement of the rooms, in the preparation for a guest, in the tones of the children, in the expression of husband and wife? We cannot describe it, but we recognize it at once when it is present, and no house can be truly a home without some measure of it. We do not need just houses where we can eat and sleep healthily, but we want homes full of rest and peace and beauty and refreshment.—Ledger Monthly.

### THIS IS A BEAUTIFUL WORLD.

What is the secret of gladness? There are many things which help to make people glad. This is a beautiful world in which we live. When the work of creation was finished, God surveyed it and saw that it was very good. We do not think enough of what God has done for our pleasure in the way that he has adorned this world preparing it to be our home. He has spread loveliness everywhere. He has covered the fields with a luxuriance of vegetation. He has sown the earth with flowers. The wonderful variety in nature—mountain and vale, lake, river and stream—gives an added charm to the marvelous beauty. Then over all this splendor God has thrown a vast, vaulted roof of blue, in which, when night comes, instead of black darkness, thousands of star-lamps are hung to pour their soft, radiance over God's children while they sleep.

Many Bible scholars say that when Jesus speaks of the many mansions in the Father's house he does not refer to heaven only, but means that this world is one of the mansions and heaven is another. Thus earth is one apartment of the Father's house. Surely it is beautiful enough, glorious enough, for this. No doubt heaven will be more lovely, more resplendent, than earth, for sin has left its marblings here on everything. "The whole creation groaneth and travaileth together in pain." Perhaps earth's storms and earthquakes and floods, and other calamitous events and occurrences are in some mysterious way part of the fruit of sin. In the story of the fall we have hints of a sad change that came upon the earth in consequence of sin.

At least, we know that the heavenly home will not have any of these sad things in it. Earth is not so beautiful nor so good as heaven. Yet this is really one of the mansions of our Father's house in which we are now living, and its wonderful beauty and

splendor ought to make us glad. He who studies nature, and has an eye for its beauty, has found one of the secrets of gladness. There are scenes which have in them splendor enough to fill our hearts with rapture. He who has learned to see what is lovely in field and forest and landscape has found an exhaustless resource of gladness.—J. R. Miller, D. D., in The Secret of Gladness.

### ARE THE HEATHEN LOST?

This is a familiar question often asked and answered and yet it is a question still with many people. It is a vital question touching missions and our obligation to the heathen, and there are many people who if fully satisfied with regard to this question would be more intensely missionary. If the heathen are not lost by reason, most of them, of their ignorance, or some of them by reason of their living up to their best light then there is no use to send the gospel to save them. Jesus only came "to seek and to save that which was lost," and not "to call the righteous," if there were any such, "to repentance." His great commission: "Go ye into all the world and preach the gospel to every creature," implies that all, both Jew and Gentile, were lost; and if there was any creature not lost, then the commission is an absurdity in the terms "all" and "every"—and so of the conditions of faith and baptism essential to salvation and a public profession of the same.

But the Apostle Paul settles the question in the first three chapters of Romans that, beyond the shadow of a doubt, the heathen are lost and cannot be saved without justification by faith in the Lord Jesus Christ. He demonstrates the proposition with axiomatic severity that "all the world," Jew or Gentile, is "brought under the judgment of God;" and while he makes this fact clear as to the Jews who were under the law, he shows plainly that the Gentiles were "without excuse." In the light of nature or reason the "invisible things" of God, "even his everlasting power and divinity," are "clearly seen" by the heathen according to the apostle; and he shows that as those who sin under the law shall be judged by law, he also shows that those who sin "without law" shall also perish without law. The degree of condemnation and punishment may not be the same to sin "without law" as "under law," but the lost condition is the same and the necessity of salvation by grace, justification by faith, is the same. "All have sinned and come short of the glory of God," and all are "guilty before God."

There has been a good deal of sophistry employed in perverting Rom. 1:13-15 in connection with this question. Paul says that not the "hearers" but the "doers of the law shall be justified;" and he says that "when the Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they shew the work of the law within their hearts their conscience having witness therewith, and their thoughts one with another accusing or else excusing them."

The Gentile who was "without law," and yet in the light of nature knew the law, sometimes did some things conscientiously—just as the Jew did "under law;" and when he did wrong at other times, just as the Jew did, his conscience accused him. He showed in the light of nature the law written in his conscience, and whether he acted conscientiously or not, he was a law unto himself; but the very fact that he had an accusing conscience for disobedience to law, shows that he was a sinner, just as the Jew was, and under justification by faith in the blood of Christ.

The apostle speaks hypothetically when he says: "Glory and honor and peace to every man that worketh good, to the Jew first and also to the Gentile; for there is no respect of persons with God;" and so when he says: "For not the hearers of the law are just before God, but the doers of the law shall be justified." He does not mean that any Jew or Gentile had ever actually kept the law as written or unwritten—however conscientiously they, or some

of them, had tried to "work good"—so that their obedience would justify them. On the contrary he subsequently shows that "all the world," both Jew and Greek, was "guilty before God," and that "no flesh could be justified by the deeds of the law." He makes no exceptions whatever, and hence his reference to the Gentiles, in contrast with the Jews, as doing by nature the things contained in the law—having the law written in their hearts—their conscience bearing witness and their thoughts one with another accusing or else excusing them only goes to show, not that they did, but if they did thus keep the law they would be justified. Nevertheless he shows that they knew the law in their hearts and that as they did or did not try to keep it, they had an accusing or excusing conscience according to their thoughts. It cannot be shown that any Gentile, or Jew, ever so kept the law of God as to be justified. If the conscience ever accused the soul, then there was a known violation of law, and there was an unjustified and lost sinner, and if there is any other sort of man among Jew or Gentile in all the history of this world, his name has never been revealed.

Paul concludes this missionary argument in the 10th chapter of Romans when he says: "For there is no difference between Jew and Greek; for the same Lord is Lord of all and is rich unto all that call upon him; for whosoever shall call upon the name of the Lord (not doers of the law) shall be saved. How then shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?" In the eleventh chapter of Romans the apostle shows that salvation is all of grace and none of works, otherwise grace is no more grace—that if it be of work then is it no more grace, otherwise work is no more work; and hence he completely cuts off all hope to any Jew or Gentile as saved by the law, or saved by living up to his best light. No more dangerous heresy has ever been invented than that there are Gentiles who live the life of Christ so as to be saved without the knowledge or faith of Christ. The knowledge of Christ is essential to faith in Christ; and faith in Christ is essential to justification by grace. The knowledge of Christ is a psychological necessity to the salvation of any sinner. We can't get to the blood of Christ without the knowledge of Christ. The heathen will not be damned because they reject the knowledge of Christ, but for the lack of that knowledge; and the most damnable thing in this world is to neglect to send them that knowledge. It is questionable whether any church or member thereof is a Christian who denies the gospel to the heathen, or declines to contribute to missions.—Rev. Geo. A. Lofton, D. D., in Christian Index.

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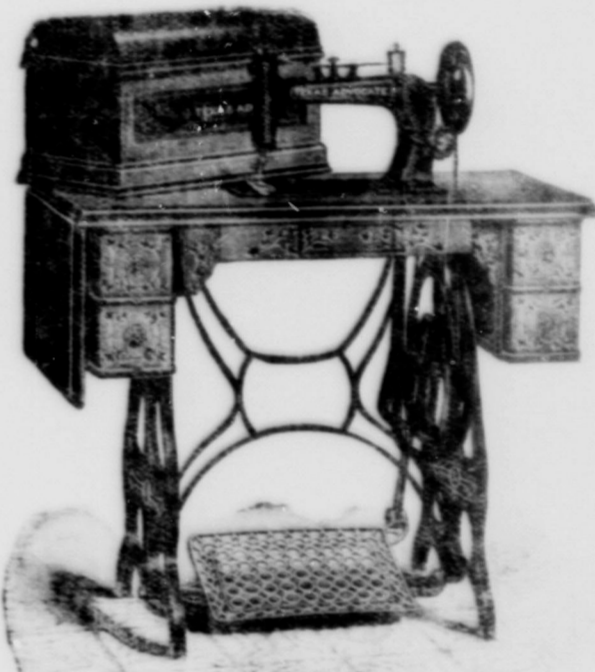
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For the past ten days we have been out of the office and away from the city, and this will explain to the brethren our failure to look after numerous correspondence. Through the kindness of a friend we had the pleasure of an outing down on the gulf near Rockport, an account of which will appear in our next issue.

On another page we publish an interesting communication from Bishop Candler on the Twentieth Century Movement. He wrote this for the Advocate at our special request, and we want every Methodist in Texas to give it a careful reading.

We received during the past week a communication from Graham Ward, without the name of the writer. It went the way of all articles without names of authors—to the waste-basket. If the writer will rewrite it and append his or her name it will be printed. It was signed "A Member."

We are in receipt of an interesting document from Rev. Seth Ward, the Superintendent of the Twentieth Century Movement in Texas, the title of which is, "Texas Methodism and the Twentieth Century Educational Movement." It starts out with three strong appeals from Bishops Galloway and Hendrix and Dr. Hammond. These are followed by a lucid statement from the author. It is a convenient pamphlet, containing all the information necessary to enlighten the membership of Texas upon this important subject. Send at once to Brother Ward, at Houston, and procure a supply of this little volume, and get it into the hands of all our people.

Some of the brethren are sending us a number of communications of unconscionable length, and we will be put to the necessity of paring a few lessons in the art of using a blue pencil as a brush. If they ever see daylight, this is extra work for us, and it will not add comfort to the brethren when they scan their products in these columns. You can do this work more satisfactorily than we can, and you ought not to impose it upon us. Not many people are going to read an article three or four columns long, and there is no use to send it to us. Then, it seems impossible for some of our correspondents to learn that we publish no article with a nom de plume for a signature. We will not even return it to the writer. The waste basket will be sure to swallow it.

EDITORIAL BIRD-SHOT.

It is not wise to take everything to heart that people say about you.

Flattery is very sweet, but there is nothing in it very reliable or permanent.

A majestic physique and a handsome face are poor endowments if they constitute your stock in trade.

The man who professes to love everybody alike does not love anybody with deep sincerity.

The preacher must fill his mind and heart with knowledge before he can instruct his people.

Some people go to Church to get fed, but before starting they gorge themselves with the trash of the newspaper.

It is an easy matter to sign your name as security, but it pinches like everything when you have to redeem that signature.

Be true to God and your own conscience and you will wind up all right in the long run despite temporary embarrassments.

If you live on a good farm and go to town to buy onions, potatoes, and flour you will soon have occasion to complain of hard times.

The father who gives his children land and money may do them an injury, but if he educates them he makes them intelligent citizens.

If the doctrine of the transmigration of souls is correct, then some men in the years to come will roam the fields as fatted oxen.

The mother's lot may be a hard one, but if she rears her children in the fear of God many stars will await her in the world of light.

TEXAS PERSONALS.

Brother W. E. Hawkins, of Fort Worth, made us a pleasant visit the past week.

Rev. T. J. Beckham of Forney, made us a call last Tuesday. He was in the city on business.

Rev. A. F. Hendrix, of Pilot Point, was in the city this week and looked in upon the Advocate force.

Rev. V. S. Williams, of the Pentecostal Herald, Louisville, Ky., made the Advocate a visit last Monday, but we were out of the city and failed to see him.

Rev. Ira M. Bryce, of Flatonia, is now in St. Louis, Mo., whither he went in search of health for his son. His address while in that city is 3199 Pine Street.

A postal card from Rev. W. S. P. McCullough announces the sad intelligence of the death of his mother. She passed peacefully away Aug. 28, near Mason, Texas. The Advocate tenders sympathy to the bereaved ones.

Rev. W. F. Clark, of Grand Prairie Circuit, made the Advocate a pleasant call last week. He was just out of a fine meeting and was in the city making arrangements to begin another. He gave a fine report of his work.

Mr. George H. Lee, former city ticket agent in this city of the Cotton Belt, has been promoted to a better position on another road, and is stationed in Little Rock. He is a fine fellow and popular, especially with the preachers.

We are in receipt of a kind word from Governor Sayers, which we highly appreciate. He recognizes the responsibility of the religious press in the State, and its efficiency in developing the moral character of our citizenship.

Rev. B. H. Webster, of Leonard, passed through Dallas last week en route to Fort Worth. He did not forget the Advocate. His visit was a pleasant one. It seems "to run in his family" to make friends wherever they go and to hold them.

Mr. Alf Wagner, assistant ticket agent of the Cotton Belt in this city, has moved up a round or two, and is now the agent. Alf is a splendid young man and worthy of his promotion. We

helped to train him in his boyhood days at old Centenary Church, Chattanooga. He is deservedly a popular official and will treat the patrons of that road with every courtesy.

Rev. J. M. Tisdal, of Wylie, Texas, was in the city during the past week and called on the Advocate. Bro. T. is closing out his business at Wylie and expects soon to remove to Ardmore, I. T. The best wishes of his many friends in Texas will go with him.

Rev. J. F. V. Finley, of the Los Angeles Conference, paid us a pleasant call at the Advocate office. We extend to our brother of the Pacific territory a cordial welcome and shall be glad to see him when he comes to Texas and trust great happiness and success may attend him in his field far away.

The Killean Herald gives an interesting account of a successful meeting conducted at Kemper by Brothers Stephens and Kiker. Speaking of the latter, it says: "His sermons are clear, thoughtful and effective, and elicit the profound attention of his auditors."

In a letter from Brother J. R. Heartstill, of Marshall, he tells us of the death of Brother Thomas Marsh, of that city. He was a leading member of the First Church there, and for a great many years connected with its Sunday-school work. He was 69 years of age, and a true and noble man.

We are in receipt of the following note from Rev. J. A. Wyatt, Roxton, Sept. 4: Roxton Circuit is greatly bereaved in the death of Rev. W. E. Mitchell, whom we buried from the church at Roxton yesterday. He was a local elder of extraordinary native ability and thoroughly in accord with his pastor. He was 71 years, three months, and one day old.

It is with pleasure that we clip from a recent number of the San Antonio Express the following merited personal: Rev. F. B. Sinex, Financial Agent of the Southwestern University at Georgetown, was at the Southern Hotel yesterday. Mr. Sinex has been the chief mover in the erection of the magnificent new building of the university now going up there. He says it will be completed in time for the commencement exercises next summer, and will be one of the best, most convenient, and commodious buildings of the kind in the South.

Rev. John M. Moore, Ph. D., pastor of Travis Park Methodist Church, has so far recovered from his painful illness of several weeks as to be able to fill his pulpit to-day. Dr. Moore was formerly one of the leading teachers of Texas. For several years principal of the public schools at Marlin and Denton, he concluded to add to his already broad scholarship and attended Yale University several years, taking the highest degree—Ph. D.—and being assistant tutor most of the time there. To this he added a year's study of philosophy in the German universities. Returning to the United States he entered the ministry. His first three years were spent in the pastorate in St. Louis, and there he was also assistant editor of the St. Louis Christian Advocate, one of the leading religious journals of the United States. Dr. Moore transferred to his present pastorate last fall and is winding up a successful year in his Church.

Another Texas Girl's Success.—The Express is pleased to record the success in the higher vocations of life of another Texas young woman. Miss Merle Bowen, who has been elected to take charge of the departments of art, oratory and elocution in Granbury College, is not only a Texas woman, but she was formerly a resident of San Antonio. Her father, Rev. Wm. A. Bowen, pastor of South Flores Street Methodist Church, in this city, was for many years on the editorial staff of the Express, until he accepted a similar position on the Chicago Times. Miss Merle Bowen began her studies and gained her first triumphs in Chicago. Returning to Texas she attended the Southwestern University for five years, graduating in the class of 1897. In every contest she entered she took first prize, her numerous gold medals being trophies of her conscientious labors to excel in her chosen profession. She has just returned from Europe and will enter her work one of the best equipped teachers in Texas. Miss Bowen's method in elocution is not to encourage imitative and phonetic efforts to please simply, but to train pupils to use the voice to express ideas and emotions from within and to convince. As a vocalist she has one of the best voices in Texas. We are glad to see our State institutions employing native talent. No country is better.

METHODIST NEWS IN GENERAL.

Dr. Coke Smith, of Lynchburg, Va., does not improve and his friends are fearful of the result.

The beautiful little church known as the Epworth Church in Edgefield, near Atlanta, Ga., was recently burned by

a lightning bolt striking it. It cost \$2500. The god people will rebuild it at once.

Mr. William S. Fitzgerald, son of the Bishop, was recently married to Miss Rachel Thomas near Nashville, Tenn. His distinguished father officiated.

Rev. Dr. Alonzo Monk is making it hot for the saloons in Chattanooga, Tenn. He does not mince words when he deals with that class of business interests.

Dr. Charles Foster Smith, at one time a prominent teacher in Vanderbilt University, but now of the Michigan University, was recently very badly hurt by being thrown from a buggy.

There is a move on foot to place a monument to the memory of the late Rev. V. V. Harlan, of the Arkansas Conference, in the new church at Fayetteville, Ark., in the form of a memorial window.

The Northern Methodist organs, except the one under the management of Dr. Buckley, have finally woke up to the fact that they have a scandal upon their hands in the case of Dr. Schell, their Epworth League Secretary.

Dr. W. M. Baskerville, Professor of English Literature in Vanderbilt University, is lying seriously ill at his home in Nashville. It is to be sincerely hoped that this eminently useful layman will soon be restored to health.

The old Richmond says: "Rev. S. A. Steel has been transferred by Bishop Candler to the Virginia Conference. Dr. Steel was once a member of our conference and stationed at Broad Street Church, where he was popular with the membership. It may be that he will enter upon a pastorate again with us."

The Nashville Advocate prints the following cablegram from Bishop Hendrix who, at that time, was holding the Brazil Conference: "Brazil's thank offering is ten thousand dollars." If that young section of Methodism can step to the front in this fashion what is it that grand old Texas ought not to do?

We are in receipt of a pleasant note from Rev. Jackson R. Cox, presiding elder of the Guadalupe District, Mexico. Bro. Cox is a live, wide-awake preacher. He has come up through many toils and difficulties and it is a great pleasure to his many friends in Texas to learn that he is doing well on his work. It may be written down that "Jackson B." will succeed wherever he is placed.

"Hampton and His Cavalry," by Edward L. Wells, of South Carolina. We have received from the publishers, the E. F. Johnson Publishing Company, containing 444 pages, beautifully illustrated. Among the heroes of the war between the North and South, there is none more loved than General Wade Hampton, and none more worthy of the homage of the Southern people. The gifted author having conceived the desire to place before the country a true history of General Hampton, sought the use of his valuable records, which was cheerfully given. Since this biography was written, nearly all these records and the valuable library have been destroyed by fire, which makes this history doubly valuable from a historical standpoint. The author wrote this book with the unalterable purpose of giving the profits to General Hampton, and now that the devastations of fire have left him homeless, the profits will go into the fund being raised to rebuild his home. No Arabian fairy-story is more intensely interesting. As one reads, he can almost hear the "old rebel yell" and see in memory the stars and bars borne on to victory as in '61. The blood courses more rapidly through the veins as the vivid descriptions of the mad gallop, the charge and the shock of battle are described by this gifted son of South Carolina.

Messrs. Barbee & Smith, Nashville, Tenn., and Dallas, Tex., will publish, about the middle of September, "An Autumn Lane and Other Poems," a new volume by Will T. Hale, the Southern poet whose verse has been familiar to the public for a number of years. It is said that the book will contain the poet's best work, some of which appears for the first time. It will be a handsome volume, in the best style of the bookbinder's art.

Those girls who wait for a heap of proposals generally get a sorry husband, but that doesn't prove by a long shot that the first chance ought to be grabbed.

The highest notion some folks have about life is to live always here. Some worms wouldn't be a butterfly if they could.

Northwest Texas Conference.

(CONTINUED FROM FIFTH PAGE.)

Thirty-six conversions, a goodly number joined both Churches and more will join. I had to leave this meeting about the middle of the week on account of a sick child, but Bros. Payne and Price came in at the last and labored faithfully until the close. Bro. Bryant, of the C. P. Church, is a zealous, good man and labored faithfully from start to finish. Bro. T. L. Blanton, another one of the local preachers, was with us a part of this meeting and labored well. No pastor ever had a more loyal set of local preachers than is found on Breckenridge Charge. We also have a loyal membership as a whole. The Church has stood with us in the conflict, and we have had victory at every point. To God be all the glory. We have had about 175 conversions and reclamations on the charge. We expect to clear the decks on Conference collections.

FORT WORTH.

W. E. Hawkins, Sept. 2: The Missouri Avenue and Mulkey Memorial Methodist Churches came together on August 6th in a tent meeting half way between the two churches. This meeting continued three weeks, and with very few exceptions there were conversions and reclamations at every service. The meeting was a success from the very start. The two pastors, Rev. R. C. Armstrong and Rev. J. Sam Barcus, doing the preaching, alternating each day. We made no count, but a conservative estimate places the conversions and reclamations at one hundred and fifty. About eighty joined the two Churches, and the writer has never been in such a glorious meeting before. We can have revivals in the cities of the old-fashioned kind. The straw was about four inches deep at the altar and no one seemed afraid that they would soil their clothes, and one remarkable fact noticed at this meeting, very few left the altar unsaved. Bro. Armstrong preached a sermon on "The divine right to shout," and the congregation gave a shouting approval, and the neighborhood seemed to think that we were "full of new wine." Gray hairs and childhood kneeled side by side at the altar crying out for salvation. One man happily reclaimed with a twenty-five year old letter in his trunk. Our hearts are made glad and we rejoice exceedingly, and feel like calling on our neighbors (the Church) to rejoice with us, for "the lost is found." Our two pastors preached with great power and every sermon seemed the best ever heard. The laymen and lay women rallied nobly to their pastors, and you may rest assured they came out of the meeting shouting.

RISING STAR AND PISGAH.

C. D. West, Aug. 29: Our third Quarterly Meeting has passed. We enjoyed the coming of our presiding elder, Bro. E. F. Boone. His preaching helped us and his council will aid us. We have also held our two protracted and one camp-meeting. The first at Scranton, where for ten days the pastor held the reins, assisted by Rev. J. M. Lane, of Cisco, and our own local brethren. I have never seen greater display of the power of God, and never saw Church people work better. Conviction was deep, many penitents refusing to leave the altar, and we had conversions at all hours of the day from 11 o'clock a. m. to 3 a. m. Some stayed on their knees as long as six hours. The first nine days there were thirty-five conversions. Then the pastor left the meeting in charge of Bro. Lane, and it continued six days longer. Final results, fifty-three conversions, many of them already in the Church. On the fifth Sunday in July the meeting began at Rising Star, Bro. J. W. Story, of Belton, did the preaching, with the exception of a few sermons by Rev. J. C. Watkins. Results, six or eight conversions and eight additions and Church-camp-meeting at Pisgah. On Monday Rev. C. E. Brown came from Dublin and edified and strengthened us with his preaching, besides two good sermons from Rev. S. W. Turner, one from Rev. W. J. Moore, one from Rev. J. M. Lane, two from Rev. H. B. Henry and several from our local brethren. This meeting continued twelve days and resulted in about forty conversions and sixteen additions, with others to follow, and the Church greatly revived. We have seated and papered the church at Rising Star, at a cost of about \$250, and expect to have everything clear by Conference, and other finances full.

West Texas Conference.

LEESVILLE CIRCUIT.

C. Williamson: We have held one camp-meeting and three protracted meetings on this work this summer, from which we have had the following results: Forty-one accessions to the Church by ritual and otherwise. I was assisted in these meetings by Rev. M. S. Gardner, J. R. Barden, W. S. Johnson and George Ward, each of whom gave evidence of the fact that they had been

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G. M. Gard August was worth Leav Victoria. at the ch 8:30 p. m. paired to th where we ha time socially

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SAN J J. T. Grah at home in revival mee months. Me meeting beg continued (e three Sunday enjoyed a rev months and good shape. ed and nine place. Rev. nated mem Conference, efficient help days. The P ing began J nine days. rival spirit r or twelve con by certifi Revs. R. M I. T. Morris pulpit and a Scott was ca fully in the protracted m and contin Holy Spirit from the first preaching fro the question heard better Rev. A. W. third day and He was the eminent sat Leaton was twice and ot ceptable. Th second Sund vice. Person time now vctory is a have been pr vations and Church in th ed meeting a gust 19th an Church has revival. Th by death and incoming of tion, seemed once; but th held faithful God—praying all these vea of this meeti song service. Little congreg that hour, b





Sunday-School Department.

THIRD QUARTER, LESSON II, SEPTEMBER 10.

ENCOURAGING THE BUILDERS.

—Hag. 2:1-19.

Golden Text: "Be strong, all ye people of the land, saith the Lord and work; for I am with you."—Hag. 2:4.

Time.—B. C. 520, and fifteen years after the laying of the foundation.

Place.—The City of Jerusalem.

Rulers.—Darius, Hystaspes, of Persia, and Zerubbabel, of Judea.

Prophets.—Zechariah and Haggai, and Joshua, the son of Jehozadak.

Occasion.—Resuming the work of building after fifteen years of delay.

We take the following exposition of the lesson of this week from the International Evangel. It is practical and to the point:

The rebuilding of the temple was commenced with much enthusiasm by the returned exiles in the year B. C. 520. Their refusal of the proffered cooperation of the Samaritans incurred the bitter hostility of those northern neighbors, through whose representations to the rulers at Babylon the work was suspended during the reigns of the two immediate successors of Cyrus—Cambyses, and the pseudo Smerdis (Artaxerxes). Influenced by the letters of the Samaritans, who warned him that if the Jews were permitted to rebuild their temple and city they would again become insubordinate and refuse to pay the annual tribute, the Persian king had issued an edict putting an injunction upon the work which the Jews had commenced. But on the death of Artaxerxes and the succession of Darius Hystaspis (B. C. 521,) which terminated the interdiction of the former king, work might lawfully have been renewed had the Jews been so inclined. But in the meantime their enthusiasm had died out; they had become absorbed in their personal interests, in building luxurious houses for their own occupancy, and had come to be content to see the house of the Lord remain in ruins. Besides, it was represented by some of their leaders that the rebuilding of the temple had been commenced prematurely; that the prophecy of Jeremiah (25, 11, 12,) concerning the period of the captivity applied also to the temple; and that therefore it could not properly be built again until seventy years after its destruction, which was B. C. 588. The time, according to these interpreters, would not be ripe until two years later. We may be sure, however, that at the end of the two more years, had they not been stirred up by divine reproofs, they would have found reasons for still longer neglect. Their indifference, and unwillingness to make the sacrifice in labor and means, was the real explanation. They interpreted the prophecy in the light of their wishes. Of this disinclination the prophet sharply accuses them, and calls their attention to the displeasure of God with their course in the decline of their prosperity (Hag. 1:1-11.)

This arraignment of the Jews for their neglect was made at the beginning of the sixth month (Jewish calendar) of the year B. C. 521. As result in twenty-four days after the prophet's rebuke (1:15,) the work of rebuilding was resumed. After about a month Haggai delivered another message for the encouragement of the people (2:1.) As the temple rose, its inferiority to the former temple again impressed the older men, and they lost heart, even as they had wept at the laying of the foundations years before (Ezra 3:12.) Their sadness and disappointment infected the rest, and discouragement prevailed and the work dragged in consequence. The leaders and the people needed heartening. God's first message through the prophet was one of reproof for neglect and selfishness; this second message is one of encouragement and inspiration to a people that were losing heart. God speaks very differently to the disobedient and the discouraged. To the disobedient, reproof and punishment; to the discouraged, promises and strengthening. So Isaiah (35:3-4,) spoke to a discouraged people great words of encouragement: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that they are of a fearful heart. Be strong, fear not." What time a man is disheartened and ready to despair, if he will listen he will hear the word of the Lord.

Two things were said to these discouraged people for their strengthening: First, the assurance, despite all appearances to the contrary, that God was with them. "For I am with you, saith the Lord of hosts" (v. 4.) Discouragement from doubt of the divine presence, has come to God's people in all times.

So these temple builders, compassed about with adversaries, and listening to the lamentations of their own el-

ders, felt. And the first thing they needed, therefore, was the assurance God was still with them. "My spirit remaineth among you; fear ye not."

The second thing God said to his discouraged people was that he would enrich and prosper them. They were thinking of the inferiority of the temple whose walls they were building up as compared with the glorious temple of Solomon; they were thinking also of their poverty, which even this inferior house would sorely tax for its completion. They were about ready to give it up. Then God said to them, "In just a little while I will shake heaven, and earth, and sea, and all the nations, and they shall all pour their treasures into you; the desirable things of all nations shall be yours, and the house you are building shall be filled with glory. You think yourselves poor; but the gold and the silver are mine. You think this house contemptible in comparison with the former house; but I pledge you that the glory of this house shall be greater than of the former. In it I will give peace." And then they took heart and labored on for two months more; and then depression returned again and again the prophet spoke (vs. 10-19,) and assured them that, whereas, during the time of their neglect of duty they had been smitten with blasting and mildew and with hail in all the labors of their hands, from henceforth they should be blessed. And again on the same day the Lord sent his word to Zerubbabel, the governor of Judah, promising the overthrow of the strength of the kingdoms of the earth, and that he would make him as a signet to be worn upon the divine hand. And not only did God speak through Haggai, but during the same time he sent also great and inspiring messages through the prophet Zechariah (let no teacher fall to read the book); and so the people were inspired to continue their labor, until at the end four years after the renewal of the work they completed the temple, in the sixth year of Darius, B. C. 516.

Epworth League Department.

LESSON FOR SEPTEMBER 10.—AN EARLY EPWORTH LEAGUER. —2 Tim. 3:10-17.

Of course this Epworth Leaguer was Timothy. He was born a number of years after the opening of the Christian Era. His father was a Greek and perhaps died when his son was young, so that his training devolved upon his mother, Eunice, and his grandmother, Lois, who were both Jews. Here is where he got his first lesson in religion. Under this tuition he grew up to manhood well grounded in the faith of the scriptures. Paul, the itinerant preacher of Christianity, came to this boy's home and preached Christ. He was converted, and in the course of time entered the Christian ministry. We can never know our indebtedness to correct family training. It gives us the right principles and starts us out right in the way of life. The Canadian Era further remarks upon the training of Timothy:

This early Epworth Leaguer, not only had a godly mother and Christian training, but had the good fortune, or rather the providential blessing, of having a companion both wholesome and inspiring. A man is not only known by the company he keeps, but is influenced to a large extent by the company he keeps. Good companions, good character; bad companions, bad character—that is the rule. It is certain the model Leaguer will seek morally uplifting associations. Otherwise he cannot be true to his purpose and pledge. Timothy's companion was Paul—the man of great intellect and noble heart, of broad sympathy and singular personal magnetism. These two became firm friends, and Paul unfolded to his young companion the secrets of his inner life, and the principles of his successful career. He showed him how it was done and then told him to go and do it. It is often a benediction to one's life to have a bosom friend older and wiser than one's self. Such was the case with the son of Eunice. He had the benefit of the prudent advice and the safe and inspiring example of his companion and preceptor, Paul, the Great. And he made good use of the opportunities.

One is not only influenced by a good example, but good literature. The book with which our young model was made familiar in early life, and before he became familiar with any other book was the Bible. He had been taught the scriptures from his childhood. The reverence of his Jewish mother for the word of God was transferred to her child, and his early life was impregnated with the spirit and teaching of God's eternal truth—a favorable start for a successful career. May the young people of Canadian Methodism eagerly desire such equipment for the work of life; and even if they have not had the advantage of it in early days, may they see its importance and make amends for lost opportunities. Be rooted and grounded

in the Word. It is the soul of all good character. But while Timothy's early life was surrounded by holy influences, it is likely that his education was a comprehensive one, and, as his father was a Greek, he would be introduced to that splendid literature which even up to the present day has never been excelled—then were the poets, historians, philosophers, dramatists whose names shine with bright lustre among the great ones of the earth.

We would naturally expect much from such culture and training as this youth of Lycaonia possessed. For culture of Timothy found an outlet in social polish and selfish ends. They are intended to issue in good to others. So the personal piety and intellectual culture in Timothy found an outlet in Christian work, in the dissemination of the gospel, in the amelioration of the woes of humanity. Hence, in our early Epworth Leaguer we discover what we might expect to find, the three great characteristics of the modern Leaguers—personal piety, intellectual culture, and Christian effort. And, young people, "If these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ." (R. V., II Pet. 1:8.)

ATTENTION, LEAGUERS!

The Leagues of the Waco District will please note that each League is entitled to send three delegates and its pastor to the Epworth League Conference which meets at Elm Street Church, East Waco, Sept. 15-17.

W. J. BARCUS, Pres. MATTIE EASTINGER, Sec. Waco, Texas.

THE FOUNDER AND FINISHER OF THE TEMPLE.

"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."—Zech. iv. 9.

I am afraid Zerubbabel is very little more than a grotesque name to most Bible-readers; so I may be allowed a word of explanation as to him and as to the original force of my text. He was a prince of the blood royal of Israel, and the civil leader of the first detachment of returning exiles. With Joshua, the high priest, he came, at the head of a little company, to Palestine, and there pathetically attempted with small resources, to build up some humble house that might represent the vanished glories of Solomon's Temple. Political enmity on the part of the surrounding tribes, stopped the work for nearly twenty years. During all that time, the hole in the ground where the foundations had been dug, and a few courses of stone laid, gaped desolate, a sad reminder to the feeble band of the failure of their hopes. But with the accession of a new Persian king, new energy sprang up, and new, favorable circumstances developed themselves. The prophet Zechariah came to the front, although quite a young man, and became the mainspring of the renewed activity in building the temple. The words of my text are, of course, in their plain, original meaning, the prophetic assurance that the man, grown an old man by this time, who had been honored to take the first spadeful of soil out of the earth should be the man "to bring forth the headstone with shoutings of Grace, grace unto it!"

But whilst that is the original application, and whilst the words open to us a little door into long years of constrained suspension of work and discouraged hope, I think we shall not be wrong if we recognize in them something deeper than a reference to the prince of David's line, concerning whom they were originally spoken. I take them to be, in the true sense of the term, a Messianic prophecy; and I take it that, just because Zerubbabel, a member of that royal house from which the Messiah was to come, was the builder of the temple, he was a prophetic person. What was true about him primarily is thereby shown to have a bearing upon the greater Son of David who was to come thereafter, and who was to build the Temple of the Lord. In that aspect I desire to look at the words now: "His hands have laid the foundation of the house, and His hands shall also finish it."

I. There is, then, here a large truth as to Christ, the true Temple builder. It is the same blessed message which

was given from His own lips centuries after, when He spake from heaven to John in Patmos, and said, "I am Alpha and Omega, the First and the Last." The first letter of the Greek alphabet, and the last letter of the Greek alphabet, and all the letters that lie between and all the words that you can make out of the letters—they are all from Him, and He underlies everything.

Now that is true about creation, in the broadest and in the most absolute sense. For what does the New Testament say, with the consenting voice of all its writers? "In the beginning was the Word, and the Word was with God, and the Word was God. Without Him was not anything made that was made." His hands laid the foundations of this great house of the universe, with its "many mansions." And what says Paul? "He is the beginning, in Him all things consist"—"that in all things He might have the pre-eminence." And what says He, Himself, from heaven? "I am the First and the Last." So, in regard of everything in the universe, Christ is its origin, and Christ is its goal and its end. He "has laid the foundation, and His hands shall also finish it."

But, further, we turn to the application which is the more usual one, and say that He is the beginner and finisher of the work of redemption, which is His only from its inception to its accomplishment, from the first breaking of the ground for the foundations of the Temple to the triumphant bringing forth of the last stone that crowns the corner and gleams on the topmost pinnacle of the completed structure. There is nothing about Jesus Christ, as it seems to me, more manifest, unless our eyes are blinded by prejudice, than that the Carpenter of Nazareth, who grew up amidst the ordinary conditions of infant manhood, was trained as other Jewish children, increased in wisdom, spoke a language that had been moulded by man, and inherited His nation's mental and spiritual equipment, yet stands forth on the pages of these four Gospels as a perfectly original man, to put it on the lowest ground, and as owing nothing to any predecessor, and not as merely one in a series, or naturally accounted for by reference to His epoch or conditions. He makes a new beginning; He presents a perfectly fresh thing in the history of human nature. Just as His coming was the introduction into the heart of humanity of a new type, the second Adam, the Lord from heaven, so the work that He does is all His own. He does it all Himself, for all that His servants do in carrying out the purposes dear to His heart is done by His working in and through them, and, though we are fellow-laborers with Him, His hands alone lay every stone of the Temple.

Not only does my text, in its highest application, point to Jesus Christ as the author of redemption from its very beginning, but it also declares that all through the ages His hand is at work. "Shall also finish it"—then He is laboring at it now; and we have not to think of a Christ who once worked, and has left to us the task of developing the consequences of His completed activity, but of a Christ who

is working on and on, steadily and persistently. The builders of some great edifice, whilst they are laying its lower courses, are down upon our level, and as the building rises the scaffolding rises, and sometimes the platform where they stand is screened off by some frail canvas stretched round it, so that we cannot see them as they ply their work with trowel and mortar. So Christ came down to earth to lay the courses of His Temple that had to rest upon earth, but now the scaffolding is raised and He is working at the top stories. Though out of our sight, He is at work as truly and energetically as He was when He was down here. You remember how strikingly one of the Evangelists puts that thought in the last words of his gospel—if, indeed they are his words. "He was received up into heaven, and sat at the right hand of God. They went everywhere, preaching the word." Well, that looks as if there was a sad separation between the Commander and the soldiers that He had ordered to the front, as if He was sitting at ease, on a hill overlooking the battlefield from a safe distance and sending His men to death. But the next words bring Him and them together—"the Lord also working with them, and confirming the word with signs following." And so, brethren, a work begun, continued, and ended by the same immortal hand, is the work on which the redemption of the world depends.

II. Notice, secondly, that we have here the assurance of the triumph of the Gospel.

No doubt, in the long-forgotten days in which my text was spoken, there were plenty of over-prudent calculators in the little band of exiles who said, "What is the use of our trying to build in face of all this opposition and with these poor resources of ours?" They would throw cold water enough on the works of Zerubbabel, and on Zechariah who inspired them, but there came the great word promise to them, "He shall bring forth the headstone with shoutings." The text is the cure for all such calculations by us Christian people, and by others than Christian people. When we begin to count up resources, and to measure these against the work to be done, there is little wonder if good men and bad men sometimes concur in thinking that the gospel of Jesus Christ has very little chance of conquering the world. And that is perfectly true, unless you take Him into the calculation, and then the probabilities look altogether different. We are but like a long row of cyphers, but put one significant figure in front of the row of cyphers and it comes to be of value. And so, if you are calculating the probabilities of the success of Christianity in the world and forget to start with Christ, you have left out the principal factor in the problem. Churches lose their fervour, their members die and pass away. He renews and purifies the corrupted Church and He liveth forever. Therefore, because we may say, with calm confidence, "His hands have laid the foundation of the house, and His hands are at work on all the courses of it as it rises," we may be perfectly sure that the Temple which He founded, at

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which He still toils, shall be completed, and not stand a gaunt ruin, looking on which passers-by will mockingly say, "This man began to build and was not able to finish." When Brennus conquered Rome, and the gold for the city's ransom was being weighed, he clashed his sword into the scale to outweigh the gold. Christ's sword is in the scale, and it weighs more than the antagonism of the world and the active hostility of hell. "His hands have laid the foundation; His hands shall also finish it."

III. Still further, here is encouragement for despondent and timid Christians.

Jesus Christ is not going to leave you half way across the bog. That is not His manner of guiding us. He began; He will finish. Remember the words of Paul which catch up this same thought: "Being confident of this very thing, that He which hath begun a good work in you will perfect the same until the day of Jesus Christ." Brethren, if the seed of the kingdom is in our hearts, though it be but as a grain of mustard seed, be sure of this, that He will watch over it and bless the springing thereof. So, although when we think of ourselves, our own slowness of progress, our own feeble resolutions, our own wayward hearts, our own vacillating wills, our many temptations, our many corruptions, our many follies, we may well say to ourselves, "Will there ever be any greater completeness in this terribly imperfect Christian character of mine than there is to-day?" let us be of good cheer, and not think only of ourselves, but much rather of Him who works on and in and for us. If we lift up our hearts to Him, and keep ourselves near Him, and let Him work, He will work. If we do not—like the demons in the old monastic stories, who every night pulled down the bit of walling that the monks had in the daytime built for their new monastery—by our hands pull down what He, by His hand, has built up, the structure will rise, and we shall be "built together for a habitation of God through the Spirit." Be of good cheer, only keep near the Master, and let Him do what He desires to do for us all. God is "faithful who hath called us to the fellowship of His Son," and He also will do it.

IV. Lastly, here is a striking contrast to the fate which attends all human workers.

There are very few of us who even partially seem to be happy enough to begin and finish any task, beyond the small ones of our daily life. Authors die with half-finished books, with half-finished sentences sometimes, where the pen has been laid down. No man starts an entirely fresh line of action; he inherits much from his past. No man completes a great work that he undertakes; he leaves it half-finished, and coming generations, if it is one of the great historical works of the world, work out its consequences for good or for evil. The originator has to be contented with setting the thing going and bending on unfinished tasks to his successors. That is the condition under which we live. We have to be contented to do our little bit of work, that will fit in along with that of a great many others, like a chain of men who stand between a river and a burning house, and pass the buckets from end to end. How many hands does it take to make a pin? How many did it take to make the cloth of our dress? The shepherd out in Australia, the packer in Melbourne, the sailors on the ship that brought the wool home, the railway men that took it to Bradford, the spinner, the weaver, the dyer, the finisher, the tailor—they all had a hand in it, and the share of none of them was fit to stand upright by itself, as it were, without something on either side of it to hold it up.

So it is in all our work in the world, and eminently in our Christian work. We have to be contented with being parts of a mighty whole, to do our small piece of service, and not to mind though it cannot be singled out in the completed whole. What does that matter, as long as it is there? The wat-

ers of the brook are lost in the river, and it, in turn, in the sea. But each drop is there, though indistinguishable.

Multiplication of joy comes from division of labor. "One soweth and another reapeth," and the result is that there are two to be glad over the harvest instead of one—"that he that soweth and he that reapeth may rejoice together." So it is a good thing that the hands that laid the foundations so seldom are the hands that finish the work; for thereby there are more admitted into the social gladness of the completed results. The navy that lifted the first spadeful of earth in excavating for the railway line, and the driver of the locomotive over the completed track, are partners in the success and in the joy. The forgotten bishop who, I know not how many centuries ago, laid the foundations of Cologne Cathedral, and the workmen who, a few years since, took down the old crane that had stood for long years on the spire, and completed it to the slender apex, were partners in one work that reaches through the ages.

So let us do our little bit of work, and remember that whilst we do it, He for whom we are doing it is doing it in us, and let us rejoice to know that at the last we shall share in the "joy of our Lord," when He sees of the travail of His soul and is satisfied. Though He builds all Himself, yet He will let us have the joy of feeling that we are laborers together with Him. "Ye are God's building;" but the Builder permits us to share in His task and in His triumph.—Alexander MacLaren, D. D.

THE HEAD-WIND RECORD.

A friend of ours goes to school every day to a bicycle. He is learning, better than a college professor could teach him, some lessons about gravitation, tangents, the density of matter, and the impossibility of two bodies occupying the same space at the same time. For that matter, nothing is too insignificant to serve as school teacher to a sensible man. Darwin declared that the earth worm teaches more about the fertilization of soil than generations of farmers knew. A stubborn-jointed fountain pen will teach a man how much farther a little gentle heat

will go towards unscrewing it than a great deal of violence.

Well, this friend who goes to school to a bicycle is learning far more than how to save his nose and shins from a loss of epidermis. He used to think that a slight head-wind was ample justification for giving up his ride. He greeted it with an impatient "Pshaw!" and put his wheel away. But now he stuffs a handkerchief over his nostrils. He demands, "What are you, anyway, but a wind? I am a man, and a man is always more than a match for a wind, in one way or another." Then he pushes resolutely against it, knowing that the wind is helping him to toughen his muscle and store up endurance and confidence, with every ounce it adds to the pressure required on his pedals. He is coming to take pride in himself as a head-wind record-breaker.

He is a great man who knows the righteous use of head-winds, on a wheel or off one. One head-wind buffer in a church or Endeavor society, is worth a score of your fair-wind or dead-calm workers.

It works this way: A stiff breeze of adversity sets in just as the winter's plans are taken up. A month of bad weather, an epidemic of sickness, half a dozen active members removed, bad feeling or coldness between some others. The fair-wind workers look sghast, and say to one another, "It's of no use to try; there's such a head-wind."

Then this head-wind record-breaker asserts himself: "Why," he laughs, "it's all the more worth trying for when there's something against you. Flowery beds of ease never made warriors or history. Come on, and after you've helped through this tug, you'll all want to be writing essays on 'What I Owe to Head Winds.'"

He encourages them to push the teeth, as he does his wheel, into the edge of a head wind; and they live to see the day when they bless it. Why, the fact of the matter is, if we push Christ's cause with the desperate earnestness it demands we should be continually turning dead calms into head-winds by the sheer force of our zeal. A brisk wheelman always has a head-

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wind—he makes it. There's something wrong if Christians are not positive or vigorous enough to create a holy stir ahead of them.—Christian Endeavor World.

BREAD ON THE WATERS.

One of the closest friends of Baron Rothschild, of Paris, was Carolus Duran, the artist. During the entire course of a certain large dinner party the great financier noted that the painter kept looking at him with a most intent and peculiar expression. After the banquet the baron drew his friend aside, and said: "My dear fellow, pray, tell me why you have stared at me so peculiarly this evening?"

"I'll tell you with pleasure," answered Duran; "I am painting a beggar for the salon, and have looked all over Paris for a suitable head to draw from. I've finally found it. Yours is the ideal."

Rothschild laughed heartily, and promised to sit for his friend in suitable attire on the following day.

During the progress of the sitting a young artist, one of Duran's pupils, came into the room. Naturally he had not been in a position to meet people of Baron Rothschild's importance, and so did not know him; but the beggar's miserable rags, wan face and wistful expression appealed deeply to the young man's sympathies. Waiting until his master was busy mixing colors, the pupil took a frame from his vest pocket and held it out behind his

back to the model, who seized it with feigned avidity.

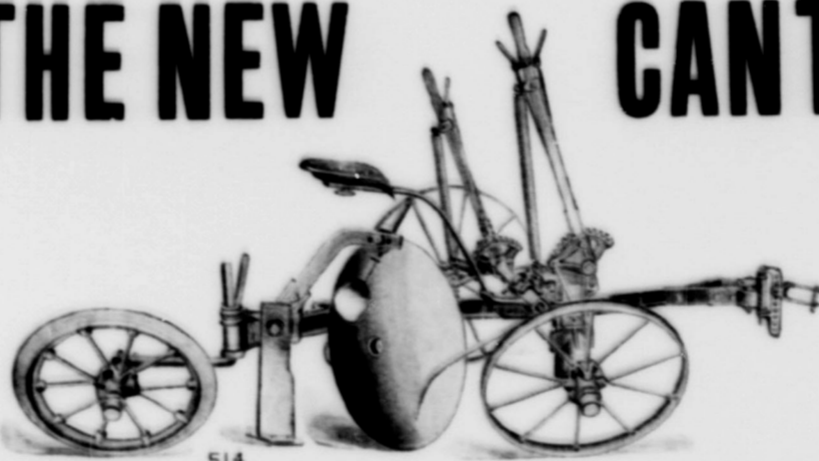
When the sitting was over Rothschild made inquiries of Duran concerning the philanthropist, and was informed that he was a student of great promise and attainments, but among the poorest of the inhabitants of the Latin quarter.

Some six months after this occurrence the young man was astonished by a gift of two thousand francs from the supposed beggar.—Journal and Messenger.

For many years before her death the late empress of Austria declined to sit for a portrait or a photograph, and the only authentic photograph in existence which represents her as she appeared in recent years, is one which was taken five days before the assassin murdered her by an American amateur photographer, who caught a picture of her and her lady-in-waiting, with his camera, as they were standing before a shop window in Geneva. He did not then know who the two ladies were. The negative was sold to a publisher in Vienna, who has been printing pictures from it.

JOSEPH GILLOTT'S  
**STEEL PENS**  
GOLD MEDAL, Paris Exposition, 1889, and the Chicago Exposition Award.  
**THE MOST PERFECT OF PENS.**  
ROUND ROCK PREMIUM, ROUND ROSS, WHITE LIME WORKS, TEXAS.  
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- THE CANTON SINGLE DISC will plow as much land in a day as the Double Discs of any other make.
- THE CANTON DISC plows shallow or deep, as desired. No other Disc Plow can do this.
- THE CANTON DISC leaves a nice, wide, flat furrow for the furrow horse to walk in; therefore, does not sweeney the furrow horse.
- THE CANTON SINGLE DISC PLOW does more work with less team than any Single or Double Disc of any other make. This is strong talk, but we can prove it.
- The CANTON is the only Disc Plow having a Cutter, the best feature ever embodied in a Disc plow, as it cuts out the unplowed ridge that all other Discs leave when cutting over 10 inches, assisting also in Lessening the Draft.

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WOMAN'S DEPARTMENT.

Address communications to Mrs. Florence E. Howell, 129 Masten St., Dallas, Tex.

A MAIDEN'S THOUGHT.

A fair young girl whose beauty made her frail To human eyes that were to rougher scenes...

NOTICE

The annual meeting of the Woman's Foreign Missionary Society, East Texas Conference, will be held at Palestine, October 20th to 23d.

To the Home Mission Auxiliaries of the Bonham District: Dear Sisters—Because of ill health, your District Secretary, Mrs. F. M. Archer, has been obliged to give up all

work on the district. Fortunately, I have found a successor in Miss Dora Hogue, of Brookston. Please send this in mind, and send her your reports.

FROM SULPHUR SPRINGS, NORTH TEXAS CONFERENCE.

Our Home Mission Society is in a flourishing condition. With superior officers, an intelligent and enthusiastic membership, much should be accomplished.

MARRIAGE NOTICES.

Aug. 20, 1899, Mr. J. O. Bynum and Miss A. W. Gilkey, Rev. F. M. Winburne officiating.

My heart is cheered by every forward step. May the day hasten when all our women and children will be anxious to have a part in this grand work.

I rejoice to tell you we have a new auxiliary at Green's Creek, near Stephenville, a Juvenile Society in Stephenville and Young Ladies' Society in Clarendon, and all promise well.

Let us have more all-day meetings, that our work may be impressed upon those who have not thought of it.

Let us keep up our finances. Our representatives in the field have faith in us. May our faith in God help us do our full duty.

her District Secretary, so they may forward to me in time. I regret to send my quarterly report to Mrs. Trueheart without hearing from each one of you.

You will add interest to your society by increasing your library. "Missionary Cameos," short sketches of our missionaries, is a valuable book—20 cents apiece.

Let us pray much for each other, as well as our missionaries, perform our duty faithfully, and leave results with God, "who doeth all things well."

MARRIAGE NOTICES.

At Wilson Chapel, by Rev. C. C. Davis, Aug. 17, 1899, Mr. Guy Knowles and Miss Florence Lambert, both of Kaufman County, Texas.

At the residence of the bride's parents in Glen Rose, Texas, Aug. 1, 1899, Mr. J. R. Hill and Miss Lula L. Milam, Rev. G. H. Hodge officiating.

At the home of Mrs. Alexander, in the town of Chappell Hill, on the 8th of August, Mr. W. H. Campbell and Mrs. Fannie A. Lyde, were united in the bonds of holy wedlock.

At the Methodist Church, Neches, Texas, August 16, 1899, at 8 p. m., Mr. T. L. Fite and Miss Hattie May Cadenhead, Rev. W. A. Moore officiating.

At the residence of the bride's parents near Montgomery Chapel, May 17, 1899, Emmet N. Perry and Miss Ella Farness, Rev. L. L. Naugle officiating.

At the residence of the bride's parents near Mesquite, July 16, 1899, Mr. Austin and Mrs. Della Marks, Rev. L. L. Naugle officiating.

At the residence of the bride's parents near Mesquite, February 23, 1899, D. D. Ray and Miss Brook Paschall, Rev. L. L. Naugle officiating.

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The London G. HAS entered Teachers of the use only the last report the study. Address for partition.

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The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of counting all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover expense of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

REV. HASTON TWOMEY.

Rev. Haston Twomey was born in Monroe County, Tennessee, March 4, 1827, died June 14, 1899, at Woods, Canada County, Texas, aged 75 years, three months and ten days. He was married to Miss Emily Tippet June 27, 1845. To them were born six children, three boys and three girls, three of whom preceded him to the better land. Haston Twomey was one of the purest men I ever knew. I met him in the public road near old Buena Vista company with my brother-in-law, J. M. Robertson, in 1867, where our acquaintance and friendship commenced which grew better and stronger to the day of his death. He was one of the best local preachers I have ever known. His preaching was clear, logical, spiritual, went direct to the mark. He served as a supply on several circuits and missions; joined the conference late in life on trial, and at the end of two years was discontinued on account of age and eye sight. He loved the Church and was true and loyal to her interest, ready to spend and be spent for her good and the salvation of the souls of men; believed in holiness of life, holiness of the Church and holiness and purity of the ministry which he lived and preached. I was at his home last year and found him feeble in health, but ripe and ready for heaven; said the way was clear and bright; just waiting the Master's call to come up higher. He was a regular attendant upon our District and Annual Conferences, and if I mistake not, once a delegate to the General Conference, served on our most important committees. Clear head and pure heart, his work has been well done. He has gone to wear his crown in glory. He leaves a wife and three children, several grand-children and a host of friends to mourn their loss. Thank God, there is a country where they die no more, and I expect to meet him there. Be faithful a little longer, Aunt Twomey, and you will meet him where there will be no more separation. J. M. SMITH.

FOX—Fierce Garrett, son of W. A. and Syrena Fox, was born in Llano county, Texas, February 12, 1899, and died June 1, 1899, after five weeks of intense suffering. He was an exceptionally bright child, the center of love and happiness in this Christian home. He was given three months and nineteen days to spend in his earthly home and then the Lord took him to himself leaving an aching void which he alone can fill. We laid the little body in May's Chapel cemetery to await the resurrection morn, but we knew by faith that the sweet little spirit had returned to God who gave it. Look forward, dear parents, to the day when you shall be permitted to go and live with him in the mansion prepared for the finally faithful. Farewell, sweet babe, but not forever; beyond this vale of tears we will meet you in the better land. "And God shall wipe away all tears; and there shall be no more death, neither sorrow, and where parting shall never come." In this great sorrow, may God's sustaining grace be sufficient for the bereaved parents. J. D. WORRELL.

WINFREY.—Ruth Winfrey, daughter of J. W. and Mary Winfrey, was born at Floyd, Texas, December 20, 1899, died July 27, 1899. Little Ruth was a bright and promising child, and was the joy and pride of her grandparents, with whom she was living, her mother having preceded her to the better land. She was of religious turn of mind, very fond of Sunday-school and of sacred music. She was especially kind to her grandmother, who is almost an invalid. She was much loved by all who knew her. Her stay on earth was short; her mission soon filled. She has gone to join her mother in the home of the good. Dear grandparents, I know you sadly miss the sweet child, but you have so much to encourage your fainting hearts and weary feet to press on to the meeting place where parting is no more. It won't be long till God will say to you, as he did to your darling Ruth, "Come up higher." Then you will know that it was the wisdom and love of God that took your jewel home. The body was laid to rest in the cemetery at Hope-well and her pure spirit has gone to join the mother in the paradise of God. Bereaved father and little brother, heaven will always seem very dear to you because your dear child and sister

is there, so live close to Jesus all the way, then when the summons comes you will be ready to meet your darling in your eternal home. And after awhile, when we ascend the skies and join our loved ones in joy and truth, somewhere amid the bowers of Paradise, we will meet and know our little Ruth. MRS. L. A. HANSON.

SEWELL.—Chariton Sewell, my brother, died Tuesday, August 16, 1899, at his mother's home in Decatur, Texas, was born near Sulphur Springs, Texas, January 31, 1839. His with a sad heart I write this little tribute to my dear brother. He had been a life-long sufferer, becoming a cripple at the early part of his manhood, consequently he suffered more physical ill than "flesh is heir to," and troubles otherwise fell to his lot without stint, but he had patience and fortitude to bear it all, and was ready when the summons came. His last illness was severe, and our Heavenly Father said, "It is enough; come up and suffer no more." His precious crippled form lies silent in the grave, but we are sure his beautiful spirit rests with his God. We can sweep and say farewell, but not forever, by the grace of God. We will see him again some sweet day, where there is no sad parting and sorrowing. Our dear old mother is left in lonely sadness. He was her stay and last child at home; but we have a feeling of knowing that "the Lord will provide." He cannot come to us, but, thank God, we can go to him. He is not dead, but is waiting to welcome us in the sweet by-and-by. HIS SISTER.

BREWER.—Mrs. Lizzie M. Brewer, after a lingering illness, passed to her reward April 28, 1899. A pure and holy woman has been transferred from earth to heaven. She was born October 1, 1858; was married to Mr. W. F. Brewer March 17, 1880. She leaves to mourn their loss a loving husband and son, who look forward to a happy reunion "over there." Through all of the long months of her sickness she was never heard to complain or seen to indicate the least impatience. She was always hopeful and only desired to be restored that she might remain with her husband and son. She suffered and endured it as a Christian. There was not a cloud between her soul and God. All was well. She talked of death as a journey to a beautiful home. It was a benediction to be in her presence and hear her talk of her experience. No husband ever had a purer, nobler, holier wife; no son a more precious, saintly, devoted mother; no parents a more dutiful, respectful daughter than was Sister Brewer. May God comfort the hearts of her loved ones—husband, son, mother and sisters—who are left behind to battle for awhile longer with this unfriendly world and bring them at last to join her in the midst of the brightness of the divine glory, is the prayer of her pastor. G. C. CRAVY.

CRABB.—Bernice, little daughter of Dr. R. H. and Cordie Crabb, was born February 19, 1898, and after one week's intense suffering died May 28, 1899. The funeral was preached to a very weeping audience. Little Bernice was a very sweet-spirited little girl—always winning the love and admiration of all. She was the joy of the home, but her sweet, childish voice is hushed to the home here, but not to the eternal home above. She was the first child seen on my arrival in Leonard, and I am sure I have lost one of the dearest little friends I ever had. The home has been saddened to me; the little song is hushed, but lives in memory. Would say to the sorrowing family and friends, if true to God we shall meet the sweet-spirited little Bernice again, where sorrow and weeping are no more. B. H. WEBSTER.

STANFORD.—W. O. Stanford was born in Georgia, September 20, 1865; moved to Texas when young; joined the M. E. Church, South, in 1889. Bro. Stanford was a good man, a true friend to his pastor and always ready to help support the Church. He was an exhorter, and we missed him very much in our meeting this year. His voice was not heard in prayer or in song service. He died during the protracted meeting at his home Church, and we laid him to rest in the Galloway cemetery. Oh, how sad it is to have death enter our homes and rob us of our earthly joys, but in so doing we lift our hearts to our God and say, "Thy will be done." May the Lord bless the bereaved ones, and especially his wife, who was so faithful and waited by him, doing all she could until the end came. May God's special care be over his wife and dear little boy. A good man has passed away, but through our tears and in our loneliness we are comforted with the thought we shall see him again in the sweet by-and-by. J. D. BURKE, P. C.

RUTHARFORD.—Little Iva Rutharford, daughter of T. M. and A. L. Rutharford, was born Nov. 19, 1896; went home to heaven Aug. 17, 1899. Her mother, who lives in Comanche County, was on a visit to see her sister, Mrs. Gilliland, who lives in Milam County, when little Iva was taken sick. She suffered seven or eight days, when the Great Physician said, suffer no longer. Little Iva was a bright, sweet, and obedient child. She was fond of singing, and was ever trying to sing "When the Roll is Called Up Yonder." Now, what a happy thought to know little Iva will be there when the roll is called. The bereaved ones have our greatest sympathy. But weep not, loved ones, for you have the assurance if you are faithful you will see little Iva again. May the hand of an all-wise God lead father, mother, brother and sisters to that happy home, where sickness and death never come. A friend. G. C. CRAVY.

CRAVY.—Mrs. Matilda A. Cravy, daughter of Bird and Sallie Whittington, was born in Copiah County, Mississippi, Feb. 13, 1832; departed this life Aug. 7, 1899; moved to Texas with her parents in 1851; was married to John C. Cravy in November 1854. Five children were born unto them, three boys and two girls, all of whom are living. Mother professed religion and joined the Methodist Episcopal Church, South, when 23 years of age; lived a faithful member the remainder of her life. She

never was ashamed to own Jesus as her Savior. Many a time have we heard mother in the public worship and around the family altar shout aloud the praises of God. For a number of years mother was almost an invalid, though confined to her bed only for a few days at a time. In her last affliction she suffered for eleven days with fever. Patiently she waited without murmuring until Jesus said, suffer no more. A few hours before her death she said if Jesus comes to-day I am ready. And again she said I am not afraid. Never, no, never, can we forget the happy scene of that hour when, without a struggle, dear mother's life ebbed away. Then, as we tried to sing "There is a Land That is Fairer Than Day," the house was filled with the glory of God and the angels seemed to be standing near. Her sweet voice is hushed here below, but from the golden shores we hear it sweeter than ever before. Father and all the children are in the good way mother went. May the spirit of God lead us all to heaven, where parting is no more. Kind and tender hands laid her body away in Lebanon cemetery to await the resurrection morn. Her son.

MAYES.—Little LaRue Mayes, the son of Joe G. and Mollie W. Mayes, was born September 27, 1895. July 27, 1899, from Butler, Freestone county, Texas, the spirit of the little boy took its flight to his heavenly home. The next day, in the old family burying ground, we laid to rest the casket of the mother's joy and the father's pride. The little frame was racked with pain here. He knew but few days free from suffering, but now all is rest—sweet peace at the Father's right hand. A little brother and sister had gone on before and were waiting to welcome little LaRue on the glory shore. I was touched by the deep grief of the father as he parted with all that was mortal of his only child. May the sweet consolation of King David be your own: "I shall go to him, but he shall not return to me." Dear parents, be faithful only a few more days, and you will meet again those three precious children where there will be no night, and God himself shall wipe all tears away. B. W. ALLEN, Pastor.

FRIDGE.—T. J. Fridge was born January 7, 1858, in Houston County, Texas; was married to Miss J. C. Skinner January 8, 1885, and died of consumption October 9, 1898. Bro. Fridge was left an orphan at six years of age, and was raised by an elder brother and sister. To him and his wife were born seven children, three of whom preceded him to the better world. He was converted in the summer of 1898 under the influence of sermons he heard while lying in his back by church windows and near arbors, together with kind attention of loved ones. This writer saw Rev. L. G. Watkins take lantern in hand, followed by his congregation, and repair to the sick man's back, and there under most impressive scenes receive him into the Church. On October 10, 1898, we were called to his funeral. Amidst the falling shadows of twilight we laid his mortal remains to rest in a beautiful country burying place. May the peace of God which passeth all understanding keep the hearts and minds of his loved ones in the knowledge and love of God, and may they all meet him where parting comes no more. JOHN W. SIMS.

MARTIN.—J. T. Martin was born in Tennessee Oct. 4, 1835. He was converted at the age of fifteen and united with the M. E. Church, South, of which he was a consistent member for forty-nine years. So nearly half a century this good man's life was spent in the services of the Church and the Master when death came very suddenly Aug. 17, 1899. Uncle Jimmie was loyal to every interest of the cause; a staunch Methodist in every particular. I was with him a few days before his death

and he requested me to go with him to see a young man who was very sick that we might point him to Christ. So among the last impulses that moved his noble heart was to carry the light of salvation to hearts that dwell in darkness. To the bereaved friends and loved ones we extend our loving sympathy. Carry your burdens to the Master and he will comfort you. Trust God and follow Jesus and after a while there will be a happy reunion in that home where partings come no more. R. L. BRIDGES, P. C.

SWADLEY.—Mrs. Mary A. Swadley, wife of Bro. J. N. Swadley, of Grand Prairie, departed this life on August 21, 1899, after an illness of slow fever for twenty days. She was converted in 1880 and joined the M. E. Church, South, in which she lived a consistent member until her death. She leaves a husband and nine children to mourn their loss. Sister Swadley was one of the few mothers that was able to hold her children. It can truly be said of her she saved herself and her children; they are all in the Church, following her, as she followed Christ. May the Lord bless the husband and children in this sad hour. May they realize that the wife and mother is not dead, but liveth. Yes, she lives in her children. "Whosoever liveth and believeth in me shall never die." W. F. CLARK.

CATARH CAN NOT BE CURED with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarh. Send for testimonials, free. F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 75c. Hall's Family Pills are the best.

ELDRIDGE.—John C. Eldridge was born in Brunswick, Va., March 18, 1811; died July 31, 1899. He was married to Amanda F. Turner, of North Carolina, in 1832. Shortly afterward they were happily converted and joined the Methodist Church, to which they faithfully adhered to the day in which they were called to the better world—the wife preceding her husband by more than twenty years. Bro. Eldridge moved to Texas in 1849. He settled near Independence, where he lived happily and well till the day in which he was taken up above all toil and care into that rest that remains to the people of God. The home of our brother, with its broad verandas and wide halls, its winding stairways and ample rooms, its shaded walks and flowery lawns, surrounded by its well-tilled farms and dotted by its negro cabins, easily suggest to the beholder the comfort and happiness of all who looked to this good man for protection and counsel. The general appearance of the place is but an index and a reflection of the peace and plenty within and of the generous hospitality of the good man of the house, as many a weary traveler can testify. Bro. Eldridge lived a long, useful and happy life. Not that he escaped sorrow. Others troubled him, but he did not trouble others. He may have suffered through the injustice and greed of others, but no man ever died a poorer man through any dishonest act of John C. Eldridge—and this not from policy, but from principle. In every relationship of life there was equal integrity of purpose. He kept all the commandments and entered deeply into the spirit of the Sermon on the Mount and the thirteenth chapter of 1 Corinthians. His praise is among all the people. The funeral was conducted by the writer at his late residence. A number of citizens attended from Brenham, a distance of fifteen miles. Nearly all the people of William Penn and Independence were present, among them several old slaves and their descendants, whose grief was pathetic and genuine. Of his immediate family there remain three sons and two daughters. They had a noble father. In addition to his earthly effects, he has left to his family and to us all the richest and best of all heritages, an unsullied life. May each and every member of the family be brought to a full knowledge of their father's God, and at last to their father's heaven. J. L. MASSEY.

MAYES.—Little LaRue Mayes, the son of Joe G. and Mollie W. Mayes, was born September 27, 1895. July 27, 1899, from Butler, Freestone county, Texas, the spirit of the little boy took its flight to his heavenly home. The next day, in the old family burying ground, we laid to rest the casket of the mother's joy and the father's pride. The little frame was racked with pain here. He knew but few days free from suffering, but now all is rest—sweet peace at the Father's right hand. A little brother and sister had gone on before and were waiting to welcome little LaRue on the glory shore. I was touched by the deep grief of the father as he parted with all that was mortal of his only child. May the sweet consolation of King David be your own: "I shall go to him, but he shall not return to me." Dear parents, be faithful only a few more days, and you will meet again those three precious children where there will be no night, and God himself shall wipe all tears away. B. W. ALLEN, Pastor.

FRIDGE.—T. J. Fridge was born January 7, 1858, in Houston County, Texas; was married to Miss J. C. Skinner January 8, 1885, and died of consumption October 9, 1898. Bro. Fridge was left an orphan at six years of age, and was raised by an elder brother and sister. To him and his wife were born seven children, three of whom preceded him to the better world. He was converted in the summer of 1898 under the influence of sermons he heard while lying in his back by church windows and near arbors, together with kind attention of loved ones. This writer saw Rev. L. G. Watkins take lantern in hand, followed by his congregation, and repair to the sick man's back, and there under most impressive scenes receive him into the Church. On October 10, 1898, we were called to his funeral. Amidst the falling shadows of twilight we laid his mortal remains to rest in a beautiful country burying place. May the peace of God which passeth all understanding keep the hearts and minds of his loved ones in the knowledge and love of God, and may they all meet him where parting comes no more. JOHN W. SIMS.

MARTIN.—J. T. Martin was born in Tennessee Oct. 4, 1835. He was converted at the age of fifteen and united with the M. E. Church, South, of which he was a consistent member for forty-nine years. So nearly half a century this good man's life was spent in the services of the Church and the Master when death came very suddenly Aug. 17, 1899. Uncle Jimmie was loyal to every interest of the cause; a staunch Methodist in every particular. I was with him a few days before his death

and he requested me to go with him to see a young man who was very sick that we might point him to Christ. So among the last impulses that moved his noble heart was to carry the light of salvation to hearts that dwell in darkness. To the bereaved friends and loved ones we extend our loving sympathy. Carry your burdens to the Master and he will comfort you. Trust God and follow Jesus and after a while there will be a happy reunion in that home where partings come no more. R. L. BRIDGES, P. C.

SWADLEY.—Mrs. Mary A. Swadley, wife of Bro. J. N. Swadley, of Grand Prairie, departed this life on August 21, 1899, after an illness of slow fever for twenty days. She was converted in 1880 and joined the M. E. Church, South, in which she lived a consistent member until her death. She leaves a husband and nine children to mourn their loss. Sister Swadley was one of the few mothers that was able to hold her children. It can truly be said of her she saved herself and her children; they are all in the Church, following her, as she followed Christ. May the Lord bless the husband and children in this sad hour. May they realize that the wife and mother is not dead, but liveth. Yes, she lives in her children. "Whosoever liveth and believeth in me shall never die." W. F. CLARK.

CATARH CAN NOT BE CURED with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarh. Send for testimonials, free. F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 75c. Hall's Family Pills are the best.

Prominent Baptist Minister.

Testifies to the Truth of Claims Made for a Renowned Remedy.

From the Times, Ashley, Ohio.

Elder A. S. Shoemaker has been a life-long resident of Ashley, Ohio, and is favorably known by a wide circle of friends in this part of the State. For many years he was a prominent Baptist minister. He has been Mayor of Ashley, for three successive terms, filling the position with dignity and honor, and has held other offices of trust.

He is sixty-six years of age, hale and hearty, and attributes his present healthful condition entirely to the use of Dr. Williams' Pink Pills for Pale People.

"For about twenty-five years," he said "I was afflicted with rheumatism and was constantly in pain. I could remain in one position but for a few moments at a time and could sleep but little at night. I tried a great many remedies that were recommended but they did not help me.

"One day while at work and complaining of my pain in the presence of a neighbor, he asked me if I had ever tried Dr. Williams' Pink Pills for Pale People; I told him no. He advised me to try them, saying they had benefited him and might help me. I replied that I had no faith in any medicine as I had tried so many different remedies without receiving any benefit, that I did not think it worth while to throw away more money.

"Time passed on for nearly a year until one night I was suffering intense pain and I went to bed and slept all night without a particle of pain. I continued taking the pills until I had used five boxes and have not felt any symptoms of my old trouble since that time, now two years ago.

"Just after I stopped the use of the pills I met with an accident. In chopping wood I cut my foot very badly, the axe going clear through the instep of my foot. It was thought the wound would be very hard to heal for a man of my age, but to the surprise of everybody it healed quickly without any difficulty. I attribute this also to the good condition of my blood through the use of the pills."

At druggists or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box; or 6 boxes for \$2.50.



Out his foot, but to the surprise of everybody it healed quickly without any difficulty. I attribute this also to the good condition of my blood through the use of the pills."

HURT.—In the stillness and darkness of the night at 1 o'clock a. m., July 12, 1899, little George Walter Hurt, eldest son of Walter and Sallie E. Hurt, left earth with the angels to live with God forever. After an illness of about four weeks with typhoid fever, he peacefully fell asleep to awake in glory. Little George was four years, two months, and six days old. A brighter and more interesting child it was never our privilege to know. He loved and obeyed his parents; was affectionate to sister and brother and had a strong attachment for the preachers. He was innocent and guiltless and had a most lovable disposition. Though mother was extremely ill at the time of his sickness, little George received every kindness and attention that loving hands could bestow. The community being a sparsely settled one, the neighbors live long distances apart, yet they came and some of them nursed him for days at the time without rest and but little sleep. Drs. King and Pickett, of Karnes City, Texas, did all that medical skill could do, but to no avail. There being no minister near by, a service was held by a Baptist layman, Bro. Stewart, and his little body was laid to rest under the shade of a beautiful live oak grove. The remains will be removed to Galveston this fall and will have a final resting place in his grandfather's burying lot. May the angels guard the spot and bring his dear parents and brother and sister with him where sickness, sorrow, pain and death are felt and feared no more. J. E. BUCK.

FERRELL.—Was born in Missouri, Nov. 22, joined the M. E. about 1855; was Epperson May Missouri. At Bishop Marvin he received a at a time when vex his soul. Texas, in 1884 Bro. Ferrell was in the business an humble an Church, and epistle of th and read of When the sum and died as he forty years, in business was concourse of body to the ce was one of o zens and will a kind provide lonely compat behind.

COX.—Mrs. was born Ma County, Tenn. H. Cox Decem blood poison i Falls, Texas, no Church, b short time bef testimony of died in great p er of four chil ceded her to leaves a husb host of relati their loss.

SELLARS.—McAdams) w years old whe She was marri vember 6 lar went to Indi health failed never to recov the M. E. Ch aistent Christi

HUMPHREY. phrey was bor died August 21, years, ten mont This is perhap age in the life man was the family and ther tention by ever ily, consequent ing face and avy missed in th ligious standpo cruel and haru when the light is thrown upon away and all di on earth the Sa into his arms the kingdom of lambs are take they go to the ones, as expres er surpassed, he will remove of you be save

GILLUM.—M ter of James S man, was born nessee, March 30, 1899. She careful Christi unto herself; member of the life for God in who knew her the labors of I vain in the Lo ferred much an etheless all su surely was "O is but for a t a far more i weight of gl word escaped l the future was last hour can friends and lov her, the spirit home, and nov sus. Her hus her, but not as

PAUL was the i notwithstanding all spoiled. He kind; in fact he is now a Jew up with a glad is at rest in the to be with the the redeemed Little Paul left ness and gloom without a strut there to comb and brother of Lord and you the land of th the God of i hearts and bri last, where pa Written by tho him, his papa, a

Baptist Minister.

The Truth of Claims Made Concerning Remedy.

Shoemaker has been a life of Ashley, Ohio, and is favored by a wide circle of friends in the State. For many years he has been a Baptist minister. He has been, for three successive years, in possession of the position with dignity and held other offices of trust.

At six years of age, hale and hearty, his present healthful life is due to the use of Dr. Williams' Pink Pills. He is now seventy-five years of age, and is still as hale and hearty as ever.

He could remain in one position for years, and has done so in the case of the position of pastor of the Baptist Church at Ashley, Ohio. He has been in that position for three successive years, and has held other offices of trust.

He is now seventy-five years of age, and is still as hale and hearty as ever. He is still as hale and hearty as ever. He is still as hale and hearty as ever.

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Paul was the idol of the family, but notwithstanding all that he was not at all spoiled. He was always good and kind; in fact he was a jewel on earth. He is now a jewel in heaven. We look up with a glad heart and know that he is at rest in the paradise of God, there to be with the angels and sing with the redeemed of the Lord forever.

LITTLE PAUL left the home full of darkness and gloom. He passed into rest without a struggle, for the Lord was there to comfort him. Dear parents and brothers and sisters, turn to the Lord and you will meet little Paul in the land of the pure and good. May the God of all grace comfort your hearts and bring us all to heaven at last, where parting will be no more.

Written by those who knew and loved him, his papa, and his friend, J. M. CULVER.

HUMPHREY.—Tillman Lea Humphrey was born October 8, 1894, and died August 24, 1899, making him four years, ten months and sixteen days old. This is perhaps the most interesting age in the life of a child.

LITTLE TILLMAN was the youngest child of the family and therefore received much attention by every member of the family, consequently his bright eyes, smiling face and sweet voice will be greatly missed in the home. From an irreligious standpoint death often looks cruel and hard to understand, but when the light of the religion of Christ is thrown upon it, the mist soon clears away and all darkness vanishes.

While on earth the Savior took the little ones into his arms and said, "Of such is the kingdom of heaven." These little lambs are taken from our homes, but they go to the city of God. You loved ones, as expressed, your grief was never surpassed, yet if you trust in God he will remove every tear. May each of you be saved in his love.

J. T. GRISWOLD.

GILLUM.—Mrs. J. D. Gillum, daughter of James S. and Martha W. Holman, was born in Lincoln County, Tennessee, March 8, 1832, and died May 30, 1899. She was for many years a careful Christian, for she took heed unto herself; also she was a useful member of the Methodist Church. Her life for God impressed greatly those who knew her best, and we are sure the labors of her hand have not been vain in the Lord. Sister Gillum suffered much and for a long time, nevertheless all to God's glory. Her motto surely was: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

No complaining word escaped her lips, and no dread of the future was expressed. When the last hour came, with many of her friends and loved ones standing about her, the spirit took its flight to its long home, and now she has rest with Jesus. Her husband and children mourn her, but not as lost.

J. T. GRISWOLD.

FERRELL.—Alexander W. Ferrell was born in St. Charles County, Missouri, Nov. 22, 1835; was converted and joined the Methodist Church, South, about 1855; was married to Miss Louisa Epperson May 31, 1858, in Pike County, Missouri. At a camp-meeting in which Bishop Marvin labored, in about 1869, he received a great spiritual blessing at a time when doubts had begun to vex his soul. He moved to Granbury, Texas, in 1884, and died Aug. 17, 1899. Bro. Ferrell was a good man, upright in the business affairs of this world, a humble and devout member of the Church, and while among us a living epistle of the Christian faith, known and read of the people of this town. When the summons came he was ready and died as he had lived for more than forty years, in full hope of heaven. All business was suspended and a large concourse of all classes followed his body to the cemetery for interment. He was one of our most influential citizens and will be greatly missed. May a kind providence deal gently with his lonely companion and loved ones left behind.

S. J. VAUGHAN.

COX.—Mrs. Cora Cox (nee Kyker) was born May 22, 1877, in McMinn County, Tenn. She was married to W. H. Cox December 14, 1893, and died of blood poison June 7, 1899, in Wichita Falls, Texas. Sister Cox belonged to no Church, but was converted just a short time before her death. She gave testimony of her faith in Christ and died in great peace. She was the mother of four children, two of whom preceded her to the better world. She leaves a husband, two children and a host of relatives and friends to mourn their loss.

J. P. LOWRY.

SELLARS.—Mary B. Sellars (nee McAdams) was not quite eighteen years old when she died, June 21, 1899. She was married to J. W. Sellars November 6 last, and soon thereafter went to Indian Territory, where her health failed and she returned home, never to recover. She was a member of the M. E. Church, South, and a consistent Christian. Her mother preceded her to glory. She leaves a devoted husband, an affectionate father and stepmother, and a host of relatives and friends to mourn their loss.

HER PASTOR, Fairfield, Texas.

CRAWFORD.—Mrs. Effie May Crawford, daughter of H. and M. V. Bergoep, was born October 2, 1863, professed saving faith in Christ in her eighteenth year, and joined the M. E. Church, South, in which she lived a consistent member until August 1, when God called her from labor to rest. She was married to W. J. Crawford January, 1878. She leaves a husband and three children, father, mother, six brothers and two sisters to mourn their loss. She lived and died in the faith. Blessed are the dead which die in the Lord.

W. F. CLARK.

GARNER.—On the 23rd day of August, in the town of Cuero, the death angel visited the home of James F. and Sister Dorah Garner and summoned away their precious little babe, and on the 24th inst. in the presence of a large assembly its little body was placed in the grave at the cemetery at Mossey Grove to await the general resurrection day. Dear parents and kind friends, remember God has said: "Suffer little children to come unto me, for of such is the kingdom of heaven." The Lord help you to so live that you may meet your babe in his triumphant kingdom.

A. G. NOLEN.

Northwest Texas Conference. Vernon District.—Fourth Round. Farmer cir, at Farmer, Sept. 16, 17 Graham sta, at Graham, Sept. 17, 18 Graham cir, at Graham, Sept. 19 Throckmorton, at Throckmorton, Sept. 21 Haskell cir, at Ward, Sept. 23, 24 Haskell sta, at Haskell, Sept. 24, 25 Crowell cir, at Jamerson, Sept. 30, Oct. 1 Harrold mis, at Harrold, Oct. 4 Seymour cir, at Seymour, Oct. 7, 8 Seymour cir, at Shady Grove, Oct. 9 Benjamin, at White Flat, Oct. 10 Altus mis, at Altus, Oct. 14, 15 Mangum mis, at Mangum, Oct. 17 Quannah sta, at Quannah, Oct. 19 Chidress cir, at Chidress, Oct. 30 Vernon sta, at Vernon, Nov. 4, 5

C. W. DANIEL, P. E.

Abilene District.—Fourth Round. Cisco sta, at Cisco, Sept. 9, 10 Abilene sta, at Abilene, Sept. 10, 11 Abilene Mis, at Abilene, Sept. 23, 24 Clarendon cir, at Clarendon, Sept. 30, Oct. 1 Holly cir, at Holly, Oct. 7, 8 Anson cir, at Anson, Oct. 8, 9 Clear Fork mis, at Clear Fork, Oct. 14, 15 Albany and Moran, Oct. 14, 15 Clyde mis, at Clyde, Oct. 21, 22 Baid sta, at Baid, Oct. 21, 22 Big Springs, at Big Springs, Oct. 21, 22 Midland sta, at Midland, Oct. 29, 30 Cottonwood cir, at Cottonwood, Oct. 29, 30 Fatman cir, at Fatman, Oct. 29, 30 Snyder cir, at Snyder, Oct. 4, 5 Concho sta, at Concho, Oct. 7, 8 Colorado mis, at Colorado, Nov. 9 Merkel and Sweetwater, Nov. 9 Buffalo Gap cir, at Buffalo Gap, Nov. 11, 12 Missionary Institute, Abilene, Sept. 14, 17 Opening sermon by Rev. J. S. Tunnell, J. S. Chapman, P. E.

Clarendon District.—Fourth Round. Claude, at Claude, Sept. 9, 10 Memphis, at Memphis, Sept. 13 Canadian, at Canadian, Sept. 16, 17 Channing, at Channing, Sept. 23, 24 Floyd, at Floyd, Sept. 30, Oct. 1 Emma, at Emma, Oct. 7, 8 Platteview, at Platteview, Oct. 7, 8 Mauder, at Mauder, Oct. 14, 15 Chidress, at Chidress, Oct. 21, 22 Wellington, at Wellington, Oct. 21, 22 Clarendon cir, at Clarendon, Oct. 28, 29 Higgins, at Higgins, Oct. 28, 29 Canyon City, at Canyon City, Nov. 4, 5 Clarendon sta, at Clarendon, Oct. 11, 12

G. S. HARDY, P. E.

Dubin District.—Fourth Round. Carlton, at Olin, Sept. 16, 17 Dubin, at Dubin, Sept. 23, 24 Morgan Hill, at Morgan Hill, Sept. 23, 24 Stephenville, at Stephenville, Sept. 24, 25 Glen Rose, at Glen Rose, Sept. 30, Oct. 1 Granbury, at Granbury, Oct. 2, 3 Huff Dale, at Huff Dale, Oct. 7, 8 Fredrick, at Walnut, Oct. 14, 15 Duffan, at Duffan, Oct. 21, 22 Proctor, at Proctor, Oct. 21, 22 Green's Creek, at Harbin, Oct. 24 Carlton, etc., at Jewell, Oct. 28, 29 Sipe Springs, at Sipe Springs, Oct. 27 Rising Star, etc., at Rising S., Oct. 28, 29 Desdemonia, at Desdemonia, Nov. 4, 5 De Leon, at De Leon, Nov. 5, 6

E. F. BOONE, P. E.

Weatherford District.—Fourth Round. Mineral Wells, at Mineral Wells, Sept. 23, 24 Whit, at Whit, Sept. 23, 24 Absco, at Absco, Sept. 23, 24 Thurber, at Thurber, Sept. 23, 24 Breckenridge, at Breckenridge, Sept. 30, Oct. 1 Elvasville, at Elvasville, Oct. 7, 8 Ranger, at Ranger, Oct. 7, 8 Springtown, at Springtown, Oct. 7, 8 Gordon and Strawn, at Gordon and Strawn, Oct. 11 Santo, at Santo, Oct. 14, 15 Millsap, at Millsap, Oct. 14, 15 Peaster, at Peaster, Oct. 19 Hockabay, at Hockabay, Oct. 21, 22 Palo Pinto, at Palo Pinto, Oct. 28, 29 Weatherford mis, at Weatherford, Oct. 28, 29 Cotts Memorial, at Cotts Memorial, Nov. 4, 5 First Church, Weatherford, at First Church, Weatherford, Nov. 11, 12

Jno. R. MORRIS, P. E.

Fort Worth District.—Fourth Round. First Church, at First Church, Sept. 16, 17 Peach St., at Peach St., Sept. 17, 18 Mulkey Memorial, at Mulkey Memorial, Sept. 23, 24 Trinity, at Trinity, Sept. 24, 25

Missouri Ave., at Missouri Ave., Sept. 30, Oct. 1 Glenwood, at Glenwood, Oct. 1, 2 Arlington sta, at Arlington, Oct. 7, 8 Maulsby cir, at Maulsby, Oct. 7, 8 Smithfield, at Smithfield, Oct. 14, 15 Blum, at Blum, Oct. 14, 15 Grapevine, at Grapevine, Oct. 22, 23 Azle, at Bluff Springs, Oct. 24, 25 Preston, at Preston, Oct. 28, 29 Colby, at Colby, Oct. 28, 29 East Cleburne, at Price Chapel, Oct. 4, 5 Cleburne sta, at Cleburne, Nov. 5, 6 West Cleburne, at West Cleburne, Nov. 5, 6 Burleson, at Denton Chapel, Nov. 11, 12 Marystown and Joshua, at Marystown and Joshua, Nov. 12, 13

R. B. BOLTON, P. E.

Corseanna District.—Fourth Round. Frost cir, at Emmet, Sept. 2, 3 Brandon cir, at Brandon, Sept. 3, 4 Hubbard City sta, at Hubbard City, Sept. 16, 17 Harry cir, at Harry, Sept. 23, 24 Blooming Grove and Croyer Creek, at Blooming Grove and Croyer Creek, Sept. 29 Dawson cir, at Dawson, Sept. 30, Oct. 1 Rlee cir, at Rlee, Oct. 5 Kerevas cir, at Kerevas, Oct. 5 George, at George, Oct. 7 Wortham cir, at Rabbit Hill, Oct. 12 Cotton Gin cir, at Forest Glade, Oct. 14, 15 Mexia sta, at Mexia, Oct. 15, 16 Horn Hill cir, at Horn Hill, Oct. 21, 22 Groesbeck sta, at Groesbeck, Oct. 22, 23 Thornton cir, at Thornton, Oct. 28, 29 Armour cir, at Armour, Oct. 28, 29 Corseanna sta, at Corseanna, Nov. 1, 2

E. A. BAILEY, P. E.

Georgetown District.—Fourth Round. Taylor, at Taylor, Sept. 24 Granger, at Granger, Sept. 30, Oct. 1 Round Rock, at Round Rock, Oct. 15, 16 Bellton, at Bellton, Oct. 15, 16 Moffatt, at Moffatt, Oct. 21, 22 Temple, South Street, at Temple, South Street, Oct. 22, 23 Temple First Church, at Temple, First Church, Oct. 22, 23 Holland, at Holland, Oct. 23, 24 Salado, at Salado, Oct. 23, 24 Earhart, at Earhart, Oct. 29, 30 Georgetown, at Georgetown, Nov. 5, 6 Liberty Hill, at Liberty Hill, Nov. 5, 6 Bertson, at Bertson, Nov. 5, 6 Burnett, at Burnett, Nov. 5, 6 Rogers, at Rogers, Nov. 11, 12 Phoenix, at Phoenix, Nov. 11, 12

W. L. NELSON, P. E.

Waxahachie District.—Fourth Round. Lovelace, at Riviere, Sept. 9, 10 Itasca, at Itasca, Sept. 16, 17 Milford, at Berry's, Sept. 23, 24 Hillsboro, at Hillsboro, Sept. 23, 24 Italy, at Italy, Sept. 30, Oct. 1 Bardwell, at Bardwell, Oct. 2, 3 Palmer, at Chappell Hill, Oct. 7, 8 Crisp, at Hines Chapel, Oct. 14, 15 Veritas, at Veritas, Oct. 14, 15 Ennis, at Ennis, Oct. 15, 16 Grandview, at Grandview, Oct. 21, 22 Alvarado, at Cahill, Oct. 21, 22 Venus and St. Paul, at Venus, Oct. 21, 22 Red Oak, at Long Branch, Oct. 21, 22 Mountain Peak, at Mountain Peak, Nov. 4, 5 Foreston, at Foreston, Nov. 4, 5 Waxahachie, at Waxahachie, Nov. 11, 12

Horace BISHOP, P. E.

Waco District.—Third Round. Fifth Street, at Waco, Sept. 9, 10 Mt. Calm, at Mt. Calm, Sept. 16, 17 Elm Street, at Elm Street, Sept. 16, 17 Mart, at Riesel, Sept. 23, 24

Sam'l P. WRIGHT, P. E.

Brownwood District.—Third Round. Brownwood sta, at Brownwood, Sept. 16, 17

O. F. SENSBAUGH, P. E.

North Texas Conference. Bowie District.—Fourth Round. Archer City, at Archer City, Sept. 9, 10 Hodge, at Hodge, Sept. 16, 17 Iowa Falls, at Iowa Falls, Sept. 16, 17 Wichita Falls, at Wichita Falls, Sept. 16, 17 Bellevue, at Bellevue, Sept. 16, 17 Bowie sta, at Bowie, Sept. 17, 18 Decatur sta, at Decatur, Sept. 23, 24 Decatur cir, at Decatur, Sept. 23, 24 Blue Grove cir, at Blue Grove, Sept. 30, Oct. 1 Post Oak cir, at Post Oak, Oct. 1, 2 Bryson, at Bryson, Oct. 7, 8 Bridgeport, at Bridgeport, Oct. 7, 8 Rhine, at Rhine, Oct. 14, 15 Alvord, at Alvord, Oct. 21, 22 Chiles, at Chiles, Oct. 21, 22 Elmer, at Elmer, Oct. 21, 22 Boswell, at Boswell, Oct. 28, 29 Crafton, at Crafton, Nov. 4, 5 Bowie cir, at Bowie, Nov. 11, 12

F. O. MILLER, P. E.

Sherman District.—Third Round. Denton mis, at Greenwood, Sept. 16, 17 Sherman cir, at Pecan, Sept. 17, 18 Van Alstyne, at Van Alstyne, Sept. 23, 24 Howe, at Waltham, Sept. 23, 24 Whitesboro, at Whitesboro, Sept. 30, Oct. 1 Posttown and Preston, at Posttown and Preston, Oct. 1, 2 Travis Street, at Travis Street, Oct. 14, 15 Pilot Grove, at Cottage Hill, Oct. 21, 22 Whitesboro sta, at Whitesboro, Oct. 21, 22 Bells, at Bells, Oct. 28, 29 Whitesboro cir, at Whitesboro, Nov. 4, 5 Denton sta, at Denton, Nov. 5, 6 Gordonville, at Gordonville, Nov. 11, 12 Gunter, at Gunter, Nov. 11, 12

J. R. WAGES, P. E.

Greenview District.—Fourth Round. Kavanagh, at Kavanagh, 1st Sun, Sept. 9, 10 Quinlan, at Quinlan, 2d Sun, Sept. 16, 17 Nevada, at Nevada, 2d Sun, Sept. 23, 24 Nola, at Nola, 4th Sun, Sept. 30, Oct. 1 Kingston, at Sabem, 1st Sun, Oct. 7, 8 Floyd, at Caddo Mills, 2d Sun, Oct. 14, 15

Greenview District.—Fourth Round. Park District.—Fourth Round. Century, at Century, Sept. 17 Lakar Ave., at Lakar Ave., Sept. 17

W. D. MAMMISTO, P. E.

Sulphur Springs District.—Third Round. Fabrie, at Fabrie, 2d Sun, Sept. 23, 24 County Line, at County Line, 2d Sun, Sept. 23, 24 Ben Franklin, at Ben Franklin, 4th Sun, Sept. 30, Oct. 1

G. R. FRADGER, P. E.

West Texas Conference. San Antonio District.—Fourth Round. Devine and Lytle, at Devine and Lytle, 2d Sun in Sept. 11

B. HARRIS, P. E.

San Marcos District.—Fourth Round. Harwood cir, at Harwood, Sept. 9, 10 Buda cir, at Buda, Sept. 16, 17 Luling cir, at Luling, Sept. 23, 24 Seguin and Mill Creek, at Seguin and Mill Creek, Sept. 30, Oct. 1

I. T. MORRIS, P. E.

Beville District.—Fourth Round. Floresville and Karnes, at Floresville and Karnes, Sept. 9, 10 Laredo sta, at Laredo, Sept. 16, 17 Alton, at Alton, Sept. 23, 24 Valley cir, at Valley, Sept. 30, Oct. 1 Oakville cir, at Oakville, Oct. 7, 8 Corpus cir, at Corpus, Oct. 14, 15 Rockport cir, at Rockport, Oct. 21, 22

J. M. ALEXANDER, P. E.

Llano District.—Fourth Round. Barne cir, at Barne, Sept. 9, 10 Blaine cir, at Blaine, Sept. 16, 17 Round Mountain cir, at Round Mountain, Sept. 23, 24 Willow City cir, at Willow City, Sept. 30, Oct. 1

I. K. WALTON, P. E.

Cuero District.—Fourth Round. Youkum, at Youkum, 2d Sun, Sept. 16, 17 Cuero, at Cuero, 3d Sun, Sept. 23, 24 Ranch, at Ranch, 4th Sun, Sept. 30, Oct. 1 Waco, at Waco, 1st Sun, Oct. 7, 8 Edna, at Edna, 2d Sun, Oct. 14, 15 Gantt, at Gantt, Oct. 21, 22 Fort Lavinia, at Fort Lavinia, 2d Sun, Oct. 21, 22 Morales, at Morales, 2d Sun, Oct. 21, 22 Clear Creek, at Clear Creek, 4th Sun, Oct. 28, 29

Jno. W. SWANELL, P. E.

San Angelo District.—Fourth Round. Sterling City, at Sterling, Sept. 9, 10 Terry sta, at Terry, Sept. 16, 17 Brady, at Brady, Sept. 23, 24 Milburn, at Varga, Sept. 23, 24 Paint Rock, at Paint Rock, Sept. 30, Oct. 1 Senora and Union, at Senora and Union, Oct. 7, 8 Sherron, at Sherron, Oct. 14, 15 Menardville and Junction, at Menardville and Junction, at M. Oct. 21, 22

Theophilus LEW, P. E.

Woodville cir, at Woodville, Oct. 7, 8 Chester cir, at Chester, Oct. 14, 15 Leggett mis, at Leggett, Oct. 21, 22 Livingston, at Livingston, Oct. 21, 22 Roundout mis, at Roundout, Oct. 21, 22

Roundout District.—Fourth Round. Roundout sta, at Roundout, Oct. 28, 29 Jewell and Kibbeyville, at Jewell and Kibbeyville, 1st Sun, Nov. 4, 5 Jewell mis, at Jewell, Nov. 11, 12 Newton mis, at Newton, Nov. 18, 19 Park's Chapel, at Park's Chapel, Nov. 18, 19 Park's Chapel, at Park's Chapel, Nov. 18, 19

W. J. MILLEN, P. E.

Palo Verde District.—Fourth Round. Elkhart cir, at Elkhart, Sept. 23, 24 Palestine sta, at Palestine, Sept. 30, Oct. 1 Jacksonville sta, at Jacksonville, Oct. 7, 8 Rock sta, at Rock, Oct. 14, 15 Crockett cir, at Crockett, Oct. 14, 15

W. J. MILLEN, P. E.

Marshall District.—Fourth Round. Church Hill cir, at Church Hill, Sept. 9, 10 Anderson cir, at Anderson, Sept. 16, 17 Henderson sta, at Henderson, Sept. 23, 24 Lockville cir, at Lockville, Sept. 30, Oct. 1

W. F. FOSTER, P. E.

Texas Conference. Austin District.—Fourth Round. Wadsworth cir, at Wadsworth, Sept. 23, 24 Eastroy cir, at Eastroy, Sept. 30, Oct. 1

W. F. FOSTER, P. E.

Brownham District.—Fourth Round. Lexington, at Lexington, Sept. 16, 17 Milam, at Milam, Sept. 23, 24 Lyons, at Lyons, Sept. 23, 24

W. F. FOSTER, P. E.

Houston District.—Third Round. Tabernash, at Tabernash, Sept. 2, 3

J. C. MCKEE, P. E.

Huntsville District.—Third Round. Milltown cir, at Milltown, Sept. 2, 3 Zion cir, at Zion, Sept. 9, 10 Madisonville cir, at Madisonville, Sept. 9, 10

J. C. MCKEE, P. E.

East Texas Conference. Tyler District.—Fourth Round. Giddon, at Giddon, Sept. 23, 24 Mabok, at Mabok, Sept. 30, Oct. 1

John ADAMS, P. E.

Advertisement for TRUSSES and RUPTURE PILES. Includes text: 'TRUSSES CURE RUPTURE', 'RUPTURE PILES CURED', and an illustration of a person.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

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

TWENTIETH CENTURY FUND.

How are we to raise \$200,000 in Texas as our pro rata of the Century Fund?

1. We must begin at once to sow down the field, first by preaching to every society on the great question of education, stressing the need of a Christian education, better institutions of learning, etc.

2. This work must begin now. If we wait until another year to begin this work we are going to see our mistake. What we do for God must be done quickly. The King's business requires haste.

3. There must be a holy enthusiasm on the part of the pastors for the success of this cause. Enthusiasm will work miracles. How often this has been proved in the pulpit.

4. There must be detail work. No trouble to find men to make big speeches. Some fine speeches were made for Southwestern University, but Sinex had to make a hard canvass among the preachers before that enterprise was a success.

A TWENTIETH CENTURY HANDBOOK.

Rev. Seth Ward has supplied a desideratum in carrying out the Twentieth Century enterprise in a carefully prepared hand-book. To the brethren who have been seeking information I am happy to say you will find valuable information in this booklet.

he will send eighty copies to each presiding elder in our bounds to be furnished pastors and liberally-minded laymen. We hope the presiding elders will be prompt in distributing them.

LETTER FROM ARLINGTON.

Your editorial with now and then "why don't you write to the Advocate?" "stirs up my mind" to write. This is "our second year," and the attendance upon the Church services has at least been as good as last; have netted a few accessions; have a good Sunday-school, Epworth League, W. H. M. Society and Juvenile. People nice and kind to preacher and family.

PASTORAL WORK AND PREACHING.

Since Dec. 1, '98, thirty-one people, from infancy to old age, have died with all kinds of diseases and accidents. Many of them have been good Christians. Have been called from bed to go and pray with the sick and not return till 3 a. m. next morning.

BAPTISM.

We are glad the brethren have given us a rest on "spiritual state of the Church," and that they are writing many other good things. (We hope to see Bros. Armstrong and Duncan arm in arm at the conference.) We are glad to see John 3:5 discussed. (Wish the editor would write on baptism especially as related to water, for every one reads the editorials.)

REVIVALS.

The revival spirit seems to be just a little ahead of last year. But why so many professions and so few accessions? Have helped several of the brethren, and God has blessed us. Have heard people mourning over their sins; have seen them happily converted and shouting—plenty of it. If water baptism is essential, I never heard of any one mourning over the mode.

EXPERIENCES.

Have seen children happily converted and watched them go and bring other children. Have seen backsliders reclaimed and then hug relatives to whom they had not spoken for years. A 13-year-old child, lingering with slow fever: "Papa?" "Yes, son," turn over—"want to kiss you. Papa, while ago, God, for Christ sake, pardoned me of my sins, and I'm so happy. I am now ready to die." Converted when a child, mostly through my mother; called to preach; backslid. May 29, '91, while father talked to the angels, I consecrated myself to God. Happy moment, when Holy Spirit, "like a still small voice" came into what a moment before was a rebellious heart.

ORPHANS' HOME

Had the pleasure of visiting our Home lately. Why the preachers are so slow about the collections I can't see. Bro. Vaughan and wife are heart-broken over the accidental death of one of their children. New building progressing rapidly.

ADVOCATE.

We are all simply delighted with the Advocate. It's read thro' and thro'. Sorry Allan's gone.

REUNION.

A few Wednesday nights ago wife, baby, and I went by special invitation to Bro. Joe Mason's to a family reunion. Mr. P. J. and Mrs. A. E. Noah, the parents of six boys and five girls, with five sons-in-law and four daughters-in-law, (from prospects they will have two more) with twenty-four grandchildren, and nearly all of the whole are Methodists. With this many pleasant faces (besides a few more) plenty of sweet music and "oddes" of cream and cake, we simply forgot the hour. But before adjourning we sang "There's a land that is fairer than day," had prayer and came home with dewy eyes. The husband, father and grandfather is not a Christian. O, that he may be. So mote it be. Amen.

E. V. COX.

THE METHODIST ORPHANAGE.

That all concerned may the better understand the state of progress of the new building, we publish the following: The new building is estimated to cost \$10,000.00. Rev. Abe Mulkey has put into my hands to pay for the building in cash as follows:

Table listing donors and amounts for the Methodist Orphanage building fund. Includes Rev. Abe Mulkey, 'Abe Mulkey Budget Fund', and various individuals from Texas, Arkansas, and Missouri.

Total \$6290 20

Bro. Mulkey will add to this by the time the building is finished. We need all to help by sending a piece of money at once that the children may winter in the new home.

W. H. VAUGHAN, Waco, Texas, Sept. 1, 1899.

JUST FOR INFORMATION.

In the Advocate of August 31, ancient doctrinal hymnology, F. C. McMillan says: "Some say he (Wesley) was not writing these experiences of himself so much as of others. Would an honest man, a Christian man, scientific man, write an experience of others he knew not of himself? That would invalidate the whole of his experience, both for and against holiness." When Tennyson wrote hymn 329: "No, no, too late, ye cannot enter now," was he in religious despair? Now I ask: When Chas. Wesley wrote hymn 329, "And can I yet delay my little all to give," etc., was he then and there seeking conversion? And when he wrote No. 287, "Burdened with this unbelief, Burdened with the wrath of God," is it a fact that he was denouncing his then condition? Or does his dictum apply to none but John Wesley? Instances in our hymn book can be furnished by the hundred, but this is sufficient. Does the hymn that we sing always express the then and there experience of the author?

J. A. STAFFORD, Honey Grove, Texas.

CORSICANA DISTRICT.

I found it in good condition, manned by an excellent body of consecrated men. Deep ploughing, faithful sowing of good seed, "weeping." The former and later rain." Results: A glorious harvest, diversified, viz: A district parsonage is materializing that will reflect creditably upon this great district; a district training-school, to correlate

with our great Southwestern University, is already a verity, and will be humming by the 1st of October; several new church building enterprises; lots secured, with other material improvements. Our new church here is nearing completion. Viewed from outside it is the most beautiful structure of the kind I ever beheld—a thing of beauty, the joy of the whole earth—Corsicana earth. I have good reasons to state that there will not be one dollar of church or parsonage debt against the district by Conference. Further, that our Conference assessment will be full—this in the face of severe drouth. Best of all, a most gracious revival, with Pentecostal power, has swept the entire district. Full 1500 have professed conversion and reclamation and an overflowing 1000 have been added to the fold. The life pulse of the Church is fuller, quicker—approaching its normal state—that of revival. Dear Advocate, let me tell my experience. I am happy. Must say, praise God, from whom all blessings flow. This is the experience of my preachers. Great grace rest on the Advocate.

E. A. BAILEY, P. E. Corsicana Texas.

NORTHWEST TEXAS CONFERENCE MINUTES.

The proposal of the editor of our Conference Journal, Rev. Jerome Duncan, to make the forthcoming volume historical and to contain the pictures of the members of the conference is certainly a commendable one and merits the approval of all.

If it be complete in this respect, and contains also pictures of our churches and parsonages as it ought, buildings which represent the self-sacrificing devotion of our people, a much larger issue than usual will be required, for it will have a very large circulation. To issue these results the preachers and official boards will have to act at once. To see the face of a man ever increases your interest in his work and his writings. With a keen relish, recently we looked upon the picture of the principal figures of the Dreyfus trial. Most of the faces were just what we had anticipated. What a travesty on justice is this trial as it is being conducted.

Four of the members of the Brownwood District recently had their pictures taken and will send them on to the editor in a few days. Let us make every effort of the editor a success by every member of the conference responding immediately.

M. S. HOTCHKISS.

TO THE PREACHERS OF THE NORTHWEST TEXAS CONFERENCE.

1. A few of the brethren have not yet furnished the historical data required to perfect our historical roll. Some have mistaken the purpose of the request. It is not proposed to write biographical sketches but to tabulate the date and facts. The value of these facts is apparent.

2. Our proposition to illustrate your next journal with engravings of the members of the conference has met with such liberal response that the success of the plan is assured. It is important, however, to "make it unanimous," and we trust that each member of the conference will have his photo in my hands by Sept. 25.

In addition to these, we will have cuts of our Orphanage, University, and other school property and quite a number of church and parsonage buildings. I will take pleasure in giving any further information which may be required by those interested. Promptness is the thing essential, brethren, that publication of your Journal be not delayed.

JEROME DUNCAN, Editor of Northwest Texas Conference Journal, Vernon, Texas.

The editor of our Conference Minutes, Rev. Jerome Duncan, has undertaken to give us a souvenir edition of the next issue. His plan is to group the pictures of the preachers by districts. This will acquaint us with each other by face as well as by name. The members of the Church within our bounds would like to look upon the faces of men long known to them by name. The effort is giving the editor much work, but it will give us much pleasure. This volume will be kept for years to come, and be of frequent reference. The cost to those who insert their pictures will be a small price to pay for the pictures of the entire conference.

Let us all join him in the effort to make the enterprise a success.

W. L. NELMS.

To the preachers and members of the San Marcos District: Dear Brethren—Our "Twentieth Century Education Fund" is a matter of great importance, and must have our prompt attention. We must raise in this district four thousand dollars for Christian education between now and next January year. Our district campaign committee, consisting of the following named brethren, Rev. J. C. Matthis, Rev. J. C. Wilson, Rev. M. S. Gardner, Bros. W.

POND'S Extract has a mild and healing action that steals away the sharpness of Sunburn, Chafing, Mosquito Bites, Stings of Insects and Prickly Heat before you are aware. Pond's Extract Co. 76 Fifth Ave., New York.

M. Fly, J. E. Pritchett, H. C. Wallace and S. C. Rector, are called to meet in San Marcos, Tex., August 29, at 8:30 p. m. It is our purpose to have addresses on the subject of Christian education, with special reference to the Twentieth Century Fund, delivered in every Methodist congregation in this district between now and the coming session of the West Texas Conference, November 1. Let the Church in this district measure up to her opportunity.

I. T. MORRIS, San Marcos, Texas.

If the Baby is Cutting Teeth. Be sure to use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP for children teething. It soothes the child, soothes the gums, stops all pains, cures wind colic and is the remedy for diarrhea. Twenty-five cents a bottle.

A CORRECTION.

In my article "No. 2," of the last issue of the Advocate, August 24, the typesetter makes me say the China Inland Mission asked for a hundred new workers in 1866. It should have been 1886, if I remember correctly. I have not the history at hand, but I know it was not in 1866. Please correct.

R. F. DUNN.

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

The Landon Conservatory makes pupils ambitious and enthusiastic. Book shows why. Lock Box 361, Dallas, Texas.

COTTON BELT RATES.

Merchants' Association, New York, N. Y., August, 1898, per capita rate of one and one-third fares, on the certificate plan, is authorized, under Southwestern Passenger Bureau Rules. Meeting of Merchants' Association, New Orleans, La., July, August, September and October; account of above occasion, rate of one and one-third fare, on the certificate plan, is authorized. Improved Order of Redmen Great Council of the United States, Washington, September 11-15, 1898, rate of one and one-third fare, on certificate plan.

PREACHER WANTED.

I want an active man, willing to work for small amount from now until conference, November 11. It is a pleasant half station work. One point on the railroad, the other twelve miles in the country. He must be able to preach and will suit better if he can sing. Must be able to come at once. Send letter from your presiding elder and preacher in charge.

C. F. ROBERTS, P. E. Ardmore, I. T.

MORPHINE. Opium, Cocaine, Whiskey habits cured. Endorsed by physicians, ministers, and others. Book of particulars, testimonials, etc., free. Tobacco, the Johnson cure, etc. Established 1890. WILSON CHEMICAL CO., Dublin, Tex.