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EDITORIAL.

Theology Progressive.

NATURE is one and indivisible. The knowledge of nature in its unity is science. Science is man's thought concerning the world of matter. The universe remains the same; man's thought concerning it changes constantly. Science is therefore necessarily progressive. Nature abides one and the same forever, but man's thought concerning it is in a constant flux. New light compels the abandonment of old theories. Fresh discoveries modify accepted views. Scientific thought expands with the acquisition of new data and the investigation of nature is a cumulative process.

In the same way theology, which is man's thought concerning the truth of the Bible, is inevitably progressive. The truth of the Bible is a constant quantity. It is invariably the same. But our views of it have changed, and will change. Those who first began the study of divine truth did not exhaust it. Nor have succeeding generations exhausted it. Our thought of the gospel can never cease to grow, unless the infinite fullness of the divine Word is drained off.

The great doctrines which were seen in outline have received a fuller statement with the flight of time. The mighty teachings of the Scripture, once comparatively dim, have broadened and brightened into ampler views. Truth has not changed, but our standpoint has. The substance of the gospel abides, but we see it in a new perspective. The cardinal principles of religion are eternal, but we perceive them in fresh lights and from different angles of vision. The mature theological thought of the nineteenth century is decidedly in advance of that of the Patristic era. No doubt the time is coming when the Book of Revelation will be better understood than it is at present, and the revised interpretation may probably modify our modern conception of eschatology. Biblical criticism and archeology will probably enlarge our views, clear up doubtful points, and furnish new data and illustrations. Theology will grow unless the intellect becomes stationary or the divine Word is fathomed to its depths.

Every student of the Bible knows that there were three dispensations of truth: the Patriarchal, the Mosaic and the Christian; each succeeding one being an advance over the first in point of fulness of light. They were related to each other as the morning twilight, sunrise and noonday splendor. The truths of the first dispensation became more luminous in proportion as men brooded over them and practiced them. The Spirit made new additions from time to time. The Mosaic revelation was not only an advance over the preceding, but opened up more

and more to prayerful study; while at the same time the prophets and psalmists contributed fresh inspiration. The teachings of Christ expanded and illumined all that went before and furnished a vast amount of entirely original matter. Christ taught the truth progressively to the disciples as they were able to bear it, and promised that his Spirit would guide his people into all truth as the years went by. The Christian understood the Mosaic dispensation better than those to whom it was given; the prophets and saints of the Mosaic era understood the Patriarchal dispensation better than Abraham and Job. The change of standpoint, familiarity with truth, wide and varied experience, together with intellectual and spiritual growth, necessarily broaden our knowledge of divine and eternal things. The lapsing time brings new data, and "the thoughts of men are widened with the process of the suns."

The crystallization of the great historic creeds marked a sharply defined theological advance. The period of formulation was preceded by a season of doubt and inquiry; there were long and stormy debates; tentative views were dropped and heresies were stifled. Now at last the fermentation ceases and the residuum is the orthodox faith. When Arminianism was substituted for Calvinism the greatest progress ever made in theology was witnessed. Calvinism was not the truth, but it was orthodoxy. The system was not in the Bible, but had been read into it. The revolt which issued in Arminianism was not an alteration of divine truth. It was progressive knowledge; a new and better interpretation of the Word. To renounce Calvinism was not to repudiate the gospel, but man's erroneous conception of it. Arminianism was a broader and brighter interpretation of the Word of God and a forward movement in theological thought. The Bible remains one and the same, man's view of it is cumulative.

While we believe theology is a necessarily progressive science, we do not mean to intimate that it will ever take on any rationalistic phases. Fundamental doctrines and morals will abide the same, only fuller and clearer. We do not believe that the supernatural elements will ever be eliminated. We do not believe that the awful truth or retribution will ever be expunged. The divinity of Christ and the vicarious sacrifice for sin will remain. And so with providence and prayer and all that goes to make up the distinctively evangelical view. And yet we confidently anticipate the time when we shall have a more luminous and comprehensive conception of the gospel—the leading doctrines preserved in all their fullness and integrity, and yet refulgent with a brighter and a sweeter light. Difficulties will vanish. Mysteries will dissolve. The old will

take on a renewed freshness and beauty, and the Spirit will take of the as yet hidden things of Christ and show them unto us.

The Dead Line.

There is a general tendency in some quarters of America to force ministers who have passed fifty years of age to retire from the active work. It is contended that efficiency and usefulness are impossible after this limit is reached. The Churches are demanding younger men. A half century is a positive disqualification. This strikes us as extremely arbitrary. We do not believe any man ever reaches intellectual maturity until he is at least sixty years old. The best sermons we ever heard preached fell from the lips of men over sixty, and in some cases seventy or more. This thing of arbitrarily superannuating ministers at fifty is absurd. We believe that work long after this period is, oftener than otherwise, the best work done for Christ. The following extract ought to show that age is not necessarily a barrier to fine intellectual work:

Let no man think achievement is not for him simply because the family record sums up his years to a threatening total. "The sixties," said Red Jacket to his young braves, "have all the twenties and forties in them."

"Cato learned Greek at eighty; Sophocles wrote his grand Oedipus, and Simonides bore off the prize of verse from his contemporaries."

When each had numbered more than fourscore years,

And Theophrastus at fourscore and ten Had begun his 'Characters of Men.' Chaucer at Woodstock with the the nightingales

At sixty wrote the 'Canterbury Tales.' Goethe at Weimar, toiling to the last, Completed Faust when eighty years were past."

History resounds with the performances of men whose years numbered threescore or more. "My Cid, with the fleecy beard," driving the Moors from Spain; Dandolo, Doge of Venice at ninety and storming Constantinople at ninety-four; and in our own time Von Moltke at seventy conducting a campaign unparalleled for brilliancy and result in the history of war. These are feats of arms. Would you search other fields? In science there are Darwin and Spencer and Pasteur and Lister, and, if you go back a little, Sir Isaac Newton, who could name a discovery for every one of his eighty-five years. It was Voltaire who said that if all the great men of all ages could be assembled in a congress, Sir Isaac Newton would be chosen to preside by unanimous consent. In literature and art the names of those who in advanced years won imperishable renown are legion. Everybody can recall their names. Milton wrote his great epic when nearly sixty. Michael Angelo at eighty won the triple crown for excellence in painting, sculpture and architecture. Browning at seventy-seven wrote his most characteristic poem, and Tennyson at eighty-one gave to the world the most exquisite of his lyrics. —The Churchman.

We resent the presence of hardships and the necessity for overcoming obstacles. But these are the elements of a wise and gracious discipline. Hard work develops muscle, severe study engenders brain power, and wrestling with temptation makes moral fiber.

Poverty has been the making of many a man. The self-reliance acquired through the struggles and buffetings of early life have proved the foundation of fortune, fame and happiness. Luxury and ease would have bred effeminacy. The inequalities of life are not as great as we suppose. There are offsets and balances which we do not discern at first. Every man's life is a plan of God, arranged with infinite wisdom and love.

Every man has his limitations. When taking an inventory of our powers and attainments it would be well to sum up our disabilities. Sometimes we see others trying frantically to succeed along lines manifestly impossible to them. There are some Davids who would fain strut in Saul's armor. There are some round pegs in square holes. We should concentrate upon that which is practicable to us. We should recognize our forte. The elephant was not made to dance a horn-pipe. The Graces were not intended to do the work of draught horses. Our limitations necessarily circumscribe our sphere and work. Versatility is over-praised. We should drop gracefully into the niche chiseled for our occupancy.

You often see beautiful fruit displayed behind a plate-glass window or in some shop, and the hungry little boys look and long for it, but they can not reach it. If you were to tell one of them who has never seen glass to take some, he might attempt it; but he finds something invisible between him and that fruit. Just so many Christians can see that God's gifts are beautiful, but they can not take, because the self-life comes in between, even though they can not see it. What glorious blessings we should have if we were only willing to give up the self-life and take what God has prepared for us—not only righteousness, not only peace, but the joy of the Holy Ghost.—Rev. Andrew Murray.

EDUCATION THE WORK OF THE CHURCH.

The time has come when our Lord must be enthroned in thought, and all who love him must take their stand for him. Christian education must be positive. We don't want our children educated in the neighborhood of piety, and taught simply to respect religion. We must impress them that Christ is first, and that religion is the chief concern of mortals here below. Christ does not accept the patronage of worldly men who look upon him and his cause as something to be tolerated, and who think they have done well when they do give it tolerance.—L. L. Nash, D. D., in N. C. Advocate.

There exists, in the economy and course of nature, an indissoluble union between virtue and happiness, between duty and advantage.

The devil does not want to change the opinion of the man who thinks that he can serve God just as well out of the Church as in it.

ORIGINAL ARTICLES

SECOND-BLESSINGISM, PURE AND SIMPLE, AND WHAT OF IT.

SAM'L P. WRIGHT.

Let no grammar fiend count the personal pronouns in this article, for I write to be understood.

Second-blessingism is not holiness nor sanctification, however strenuously its professors may contend that it is. But it is a theory concerning religious experience which may be correctly stated in about these words: "Salvation through our Lord Jesus Christ being incomplete in regeneration, a second work of grace is necessary. This work must be accomplished, if at all, instantaneously."

First, it is a heresy immeasurably damaging to the Church. I need not and shall not attempt to show this except in the simplest way. Every writer of even moderate ability, who disbelieves the theory, and has written upon the subject, has found it a simple task to prove that it is unscriptural, illogical and therefore untrue. There is no warrant for it in all the word of God. It has been easy also to show that the Church disbelieves it. Only one of the Bishops in our Church believes it, and but two in the Northern Methodist Church. Not a dozen distinguished names can be given as believing this theory as I have stated it above, and as it is being spread in Texas to-day by all sorts of irregular, irresponsible and untaught people. Then, if the Bible does not teach it, and reason does not warrant its acceptance, and the wisdom of the body of Christ rejects it, is it an uncritical use of the term "heresy" when I apply it to second-blessingism?

Another proof I offer, and with reluctance, but it will appear so manifestly valid and so thoroughly convincing, it must be given: Second-blessingism, when accepted as a creed and professed as an experience, has not in a single instance, as far as I have known, added beauty to the character or power to the life. But some may question my ability to discern beauty of character and power of life. Why should they? Have I not had the means of grace for training head and heart in the direction of this discernment, and have I not used them? God knows, and I appeal to him—and I appeal also to thousands upon thousands of Methodists and other Christians whose judgment concerning this proof corroborates mine. Upon this, more anon.

I may not be so correct when the term "immeasurable damage" is used. I am not so sure but that the Church needs and must have drainage, which she is about to have at this point, and which when it comes will bring large compensation. Nothing can be simpler nor truer than this statement, whenever members of a body, Church or what, reach a point in their lives when they will not be governed by its rules and regulations, such members should withdraw. But if they refuse or hesitate the body should eject them. But enough at present, as this part of the subject will be taken up again briefly at the close.

Secondly, its method of warfare (I do not say propagandism) is necessarily guerrillaism. Guerrilla is a Spanish word and means "petty war." It might be said in passing that the word and the thing itself did well to be born in Spain. We all know what guerrillaism is. Many of us learned between 1861 and 1865 to dread more a half dozen guerrillas, whether they wore the grey or the blue, than ten thousand or fifty thousand regular troops. Why? Briefly, because the former held allegiance to nobody, knew no law, and defied everybody. He was destructive, not constructive. This is descriptive of second-blessingism as it is known in Texas (and I write in and of Texas), from a close observation of it for more than twelve years. And I will add the description suits perfectly those who have raided us from abroad. What is it building up? Nothing—not even itself. I mean just what I say. Comparatively speaking, none of the Churches acquire members from its numerous meetings, with their fabulous reported results. If any

come to her doors, they are so tainted with this heresy that the Church would a thousand times prefer that they stay away. An instance in point not ten days old: A second-blessing meeting conducted by a deposed local preacher, and another conducted by one of our pastors, were in progress some three miles apart and at the same time. At a service in the pastor's meeting, when the doors of the Church were opened, a woman converted at the second-blessing meeting came forward and gave her name for membership. Speaking to the pastor in a loud voice, she said: "I am wholly sanctified, and I want you to know it." The pastor smilingly replied: "That's all right, sister." She continued: "But I want you to know that I am holy." Says the pastor: "Sister, you cannot become one whit holier than the Church desires you to be." That pastor told me that that woman affirmed no less than six times in a loud tone of voice, in one or another form of speech, varying it as she had ability, that she had received the second blessing. Don't anybody know that he rejoiced, and his whole Church with him, when, upon making an appointment to be received at a future occasion, she never came back?

As to building up themselves, this could be accomplished with the utmost ease and rapidity if the second-blessingists would draw out of the Churches and organize their forces. Each Church would be glad to let its quota go. This is said, notwithstanding the Northern Methodist Church, in the person of a presiding elder or two of theirs, disregarding every principle of denominational and Christian courtesy, is making every effort to draw away from us any disaffected person, no matter how trifling and worthless he may be.

Dr. Carradine publicly warns all second-blessingists against seeking an asylum in the Northern Methodist Church, affirming that, having traveled and preached in the North, he knows they will not be welcomed by that Church.

Thirdly, in dealing with this heresy the Church has hitherto been extremely tender and forbearing. The second-blessingists themselves contend that the contrary is true. And raising the cry of intolerance and persecution they have secured that character of sympathy and following which this cry invariably brings. We will look with a sort of sweep of the eye over the movement for several years past, in order that we may ascertain if my assertion is true. Should the question be raised concerning the character of appointments received by second-blessing preachers (and it is raised, as everybody knows), the Northwest Texas Conference can point to — transferred to one of the first appointments we had, and kept there until the time limit moved him; to — who has had the best we had to give, ever and all the time; to — closing his second year in a good place; to — in his third year in a fine work, and to others. I do not say, for I desire the contrary to be known, and known on the deposition of one who is competent to speak—I do not say that this heresy held by a member of our conference has cut no figure in making his appointment. Mark this assertion. Every year for the past twelve has the fixing of the appointment of a second-blessing preacher become with us a more delicate, perplexing and difficult matter. And at no point in the movement of our machinery have I witnessed greater painstaking and forbearance upon the part of our Bishops than in dealing with these cases. Seven years ago, standing at the back door of Greenwood Church, in Bosqueville Circuit, I said to a brother then closing his second or third year on that charge: "Brother, I do not intend to recommend your return to this circuit another year. Not because you cannot return; but because if you do, the next year the circuit will receive no one but a second-blessing man." Here is the case concreted: The cabinet has been sending this heresy abroad in the mouths of a few pastors who teach it, and has been sowing down every part of our conference until we have reached a crisis.

If the question is raised concerning our manner of writing and speaking about them and their vagaries, I refer to the press of the Church and ask that its utterances be placed beside the

scurrility and slang used by their writers. The subject of second-blessingism is rarely mentioned by our pastors in their pulpits or in public while the stock rhetoric and reasoning with them from Morrison and Carradine down to Averill and Appell, are abuse of our Bishops and the institutions of our Church. But this is enough upon this point.

Lastly, the time for the end of this tenderness and forbearance has come. Now comes the greatest plainness possible to my pen, but I must be faithful to God and to his Church. If an assertion above is observed closely it will be seen that I say the cabinet "has been sowing down every part of our conference." I meant to say just that. The cabinet, bishops and presiding elders have been responsible for the spread, and are to be responsible for the future spread if such there be of this disease in Zion. I give a concrete case, one out of dozens: On the 13th of last month one Averill and one Freeland—the former a deposed local preacher, the latter an ex-Salvation Armyist—began a meeting at Midway, half way from Belton to Temple, and an appointment on the Moffat Circuit, Sam'l B. Sawyers, preacher in charge. This meeting they appointed on the day for circuit preaching at Midway, and the circuit has six regular preaching places (this latter is mentioned to show how confusing to the pastor any change of his day at Midway must be), even if the second-blessingists had had any rights there. Averill & Co. reached the appointed place at the appointed time, and pitched their tent in a few feet of the corner of our lot. Not only so, but they took the song books and organ from the church, and when the preacher arrived on Sunday morning, he found these articles of church furniture gone, the church building locked and his Sunday-school in full blast under the second-blessing tent. Shall I add, in order that it may be seen exactly what sort of holiness was being taught, that two booths were in just as full blast as the Sunday-school selling "anything you want." The history of this incident has another chapter which may be written, and will be, if occasion demands. But for the point which we are discussing, the above is sufficient. Now I ask, what made it possible for Averill and Freeland to pitch their tent almost upon the edge of Midway Church ground? Now I answer, one circumstance, and but one—the appointment of a second-blessing preacher to Moffat Circuit in 1895. He found in that circuit of six Churches but one point where the soil was congenial to the growth of his seed, and here he sowed it, and then cultivated it with most assiduous care. Averill, with all his reckless disregard of every principle and practice esteemed allowable in spreading the true gospel of our Lord, never could have gotten ground upon which to stand at Midway if this second-blessing brother had not been there before him, created a sympathy and enrolled a following. This is known to be true, our enemies even being judges. The whole case is now before the reader, let me sum it up, draw a conclusion, make a solemn proposition, and close. A person who believes this heresy will teach it; sympathize with all similar believers, and be against those who disbelieve. A pastor so believing is in a position to do any pastoral charge incalculable and irreparable damage; among many others, in the following ways:

1. By depriving his flock of real gospel truth, such as Paul preached at Ephesus, and surfeiting them with what he calls holiness.
2. By misrepresenting his brother pastors and the Church by continuing to assert that they "fight holiness."
3. By starting young members, especially uninformed ones, on a race after an ignis fatuus, a will-o'-the-wisp, which will likely ruin their religious experience forever.
4. By cheapening Christian perfection and a beautiful Christian character by representing them as attainable instantaneously, and by such persons and such means as make the very thought preposterous.
5. By inducing a habit of downright falsehood in such members as profess to have received the second-blessing, and who subsequently find that they have nothing, but notwithstanding their reputation for experience-telling must be maintained. (Consider this the

most deplorable result of their work.)

6. By inducing his followers to join him in violating their vows of Church membership. A concrete case: I knew a supernumerary, and construably a co-pastor, a few weeks ago to leave the annual camp-meeting on his circuit, where the preacher in charge needed his services extremely, and at a critical moment of interest, take with him all second-blessingists to the Waco second-blessing meeting, where he nor they were needed in the least. He did this when his own meeting had six days to run. (Cases similar could be multiplied ad infinitum.)

7. By inducing our young members, our own children if he can, to look with suspicion, if not contempt, upon the religious attainments of our saints, who are not forever making loud professions of holiness—from the senior bishop to the lowliest ones among us.

8. By bringing paralysis upon every arm of the Church's power, especially the financial one, by inveighing against her ministers, her authority, and her methods, and withdrawing from her their support.

9. By not only making possible, but certain, repetitions of the recent meeting at Midway, where a Church, community and families have been divided in such a way that its baleful influence will be felt perhaps for twenty years.

I do not say that all second-blessing pastors do all these things. They do not. Some of them have too much sense and too much goodness. I said "he was in a position to do" them. Now, I say all of them are in sympathy with the movement, and can no more help aiding and abetting it than I can help loving my wife. They will prepare the way for Averill, or Appell (whose preaching consists mainly in telling what they have done, and what the Church has done to them, or in venting their spleen at the Church and its ministers, attend their meeting and offer the loudest amens.

I have stated the case. The conclusion I draw: As long as we give appointments to second-blessing pastors we are taking all the risks of ruin enumerated above. My proposition is this: See to it that we take this risk no longer.

I am much obliged to Bro. Nelms for his able papers which are now passing through our Texas Advocate. But we need no legislation, in addition to what we already have, to enable us to deal wisely and well with this question. I, for one, am ready to do my duty in the love of His Church and in the fear of God.

CONDITIONS OF REVIVALS OF RELIGION.

The means must be divine—the agencies of God. As for me, I can see no objection to the machinery of the Church. I believe that the Methodist Church has the best adjusted system for the conquest of the world of any other Church in the world. I believe that Mr. Wesley was guided by the divine hand in arranging this system. It is flexible in its make-up; liberty and freedom are the heritage of its ministers and members. The local preacher is the accredited helper of the itinerant. This gives him a place to exercise his gifts and graces. Has he superior adaptation for revival work (and some have), I would not suppress him, but would have him help in the work. There is much difference between the evangelist as I have observed him and the local preacher as an assistant in revival work. The evangelist controls; the local preacher simply assists. The controlling power should not be surrendered by the pastor to another. I love the local preachers. For twelve years I was in their ranks. My pastors were kind to me. I had all the work I could do—more demands upon me than I could meet. They preached me at the quarterly meetings and the protracted meetings, and showed me all the respect I deserved.

But, after all, the work must be carried on. Should the pastor and the Church fail to meet the demands upon them, and the Church lags in its work, sinners are untouched, and the cause is at a low ebb. What then? Get closer to God. Pray more. Hold cottage prayer-meetings and class-meetings. Proclaim a fast. Call constantly upon God. The pastor must shut himself up with God in constant and earnest prayer, and urge his people not to look abroad for help, but to use the means of grace and look to God. Can he fail then? Can God's plan fail? Never! Heaven and earth shall pass away; but His word shall fall, never.

Do you ask what will become of the evangelist if this plan is carried out? I answer, there will be no necessity for him. He will find his place in the itinerancy or the local ranks, as before. The cause of God will move grandly on and the world will soon be saved from death. But suppose things go on as now, then what? I shall not attempt to forecast the future; but one thing I do know, God will in some way carry on His work; He will overrule all for His glory and the salvation of men.

Let us sum up the thoughts incoherently presented:

1. Ridicule, cant, slang, jocosity, and

such like, are to be eliminated from the pulpit and excluded from the house of God; because such things degrade the ministry, sap the foundation of reverence for God, convert the house of God into a play-house and the preacher into a buffoon. Everything of this kind is incompatible with the sanctity of the gospel and the spirit and genius of our holy religion. It is inexcusable in any man. I have looked upon the congregation who sat expecting the strange revivalist and read in the inquisitive features: "We shall now have some fun." So the snigger would begin at the least quaint remark, to indicate their expectation. How disgusting to the educated Christian mind. No man in this day who continues to make fun at the expense of the solemnity and dignity of the gospel should have a place in the pulpit. Of course, this remark applies to those who may purposely make fun simply to attract the crowd or to be odd. It is not the crowd we desire to attract, but the multitude we seek to save.

2. The necessary conditions of a revival are the plain preaching of the gospel. No effort at display is admissible. The word must be preached in its simplicity with the earnestness its importance demands. God has declared His word shall accomplish that whereunto it is sent. He has said "it is the power of God unto salvation." We need no philosophizing, no theorizing, no speculation. "Preach the word" is the charge Paul gave to his son Timothy. It must be preached in faith. Faith exercised by the preacher and mixed with faith in them who hear it. This, accompanied by importunate prayer, will bring salvation to any congregation. These are God's appointed means for the salvation of men. We must not tinker with His own plans. His plans need no emendation. We have only to use His methods. Then we will not need to experiment. Have these methods been tested? Have these means proved efficient? Then why seek for something new? Why look to the extraordinary? I believe that the old paths of salvation are the only true ones; the established means which have been tried are sufficient; the doctrines taught by Mr. Wesley are true, and the mourner's bench has the sanction of God. I am for the old, as against the new.

3. There are some tendencies which need to be corrected. A tendency to look abroad for professional help in our revival work. Who is responsible for this? Is it the pastors themselves, or are they forced to this by the demand of the Church? It matters not from whence comes the demand, in my opinion it is in the wrong direction. The education is wrong. If this thing is continued for a few more years, the pastor will be thought incompetent altogether to lead revival services and people will cease to look for conversions except under the ministry of the professional revivalist. And pastors, to have a good report at conference, will be influenced to perpetuate the practice. No one will deny that this has been the tendency of things, nor will they deny that it is hurtful to the cause of God. Anything that tends to lessen the pastor's hold on his people, that militates against the ordinary means of grace, or that educates the people from self-appropriation of the means of grace, must be hurtful to the cause of God. A collapse follows sensational revivals. This is exceedingly hurtful to the cause of God; because it makes a genuine revival more difficult in the future. The tendency is to destroy vital piety. If pastors will hold their own meetings, success will be easier to them from time to time. The sooner the people understand that God will always and everywhere bless the labors of their home preachers the better it will be for the cause of God.

4. The Holy Spirit must be honored in our work. We must give Him the right of way. We will fail to do the work that our Lord would have us do without Him. Our Heavenly Father has taught us in the strongest manner possible—by the a fortiori argument—to ask Him for the Holy Spirit. He is ours for the asking.

Let us use the means which God has ordained, live prayerful and humble, and our work will be abiding and satisfactory.

5. What sometimes appears to be a great revival is a miserable farce. The Church's membership being augmented by a multitude of unsaved people who will not pray, nor testify, nor pay, and in many instances attend Church. The great need is a thorough work of the Spirit on the hearts of men, which will produce the fruits of righteousness. R. C. ARMSTRONG.

"I HAD A BISHOP."

Yesterday I grasped the hands of two strong young preachers. As we parted, I walked on up the street with an intelligent Christian lady, and told her in substance the following:

"Connected with those two young preachers there is a story. About 1873 the preacher father of those two young fellows and I were stationed in the same town. He had come from Kentucky, I believe; was a faithful worker, a good preacher, but had a large family and his health was poor. He seemed to like the place, and was anxious to remain there and build up his Church. After awhile his resources seemed to get smaller and smaller, and ere long (without his being able to explain the matter to himself) his way in the town was hedged up, and it looked as though he would be compelled to look out for another field of labor. Just then a call came to him from a town far up in the interior. With much reluctance and regret he finally accepted the call, as though led by some mysterious providence. That took the entire family out of the town, including these two young preachers, who were little boys at that time. Now, also, there was another preacher in that town, a Scotchman, hard-headed, pugnacious, but a faithful, consecrated Episcopal rector. About the same time, by some means, his resources failed, partly by his coming in conflict with certain members of his flock, and other things that did not seem clear to him. An effort was made to remove him, at which his Scotch blood arose, and he fought hard against it, coming down to almost bread and water in his determination to remain. Sometimes he would lose his temper, and neither absence of food, opposition of his flock, nor advice of friends, were effective, and there he stayed. Another preacher, a German, and two Catholic priests were there also, but of the touches of providence that affected

their lives I had but little knowledge. Now, to hurry on with my story, in a year from the time of the removal of the first preacher mentioned (a Presbyterian), a storm came, flooding the whole town and wiping it out of existence. Most of the people were drowned. Every church was destroyed. The Episcopal rector and all his family were drowned. His church and rectory were washed away. Not a living preacher was left in the town. A few people escaped on the wreck of floating buildings. Two years after the destruction of the town I was passing along a lonely road up in the interior, and came across this same Presbyterian preacher. We stopped and he brought up the past. "Now," said he, "I understand it all. The Lord kindly removed me and mine from that town," and tears were in his eyes. That Presbyterian preacher has been dead many years. To-day I grasped the hands of his two grown sons—both strong and faithful preachers of the Gospel. There is a hand divine that leads us on. The Presbyterian moved with the shadow of providence; the Episcopal said "No, here I will stay." He walked by sight. "But," said the sister with whom I was walking and talking, "he came you to get away?" "Oh," said I, "I had a bishop; his name was John C. Keener; he kindly gave me my walking papers a year before the storm came on. I politely said thank you, and sailed for another port." Said the sister, "I wouldn't be surprised if some others would like to have had a bishop." And now, to close, I had no Methodist resident successor in that town. Other places were put with it, and the preacher lived thirty miles away." H. G. H.

NOTES ON DRUMMOND'S NATURAL LAW AND ADDRESSES.

For several years I have been trying to gather up a good library of books, or rather, I should say, a library of good books. Over a year ago I ordered quite a good number of books, and among the number I ordered Drummond's "Natural Law in the Spiritual World," and his "Addresses." They arrived in due time, and what a feast I had reading new books. "The Ministry of the Spirit," by our Baptist brother, A. J. Gordon, who died last year, if I am not mistaken, is a fine work on the Holy Spirit, yet his distinctive Baptist doctrines can be seen very readily at times. It will do anybody good to read it. Drummond's "Natural Law in the Spiritual World" shows that there is no analogy between natural law and spiritual law, but that they are one and the same—the spiritual law being nothing but a continuation of the natural into the spiritual realm, like a vein of coal running through the ground from one State into another. The vein of coal remains the same in every respect, even if it does cross the State line. I have always looked at natural law as being analogous or similar to spiritual law until I read Drummond's "Natural Law in the Spiritual World." He states the theory in the introduction. You will have to read it two or three times very carefully to get it well. Then he applies the theory in several chapters. He meets the materialistic infidel on the grounds of science and knocks him clear out of the ring the first round in "Biogenesis." He refers to Dr. Bastian, who filled a glass vessel with organic matter, then hermetically sealed it to exclude the outer air, then boiled it for several hours to kill the living germs in the matter and in the air. If, after all living germs were killed in the glass vessel by boiling, other germs of life appeared, it was self-evident that life could be spontaneously generated. Bastian claimed that living germs did appear in the vessel, and he announced to all the world that life could be produced spontaneously—without antecedent life to produce it. "But the phalanx of observers found two errors in his calculation. Professor Tyndall repeated the same experiment, only with a precaution to insure absolute sterility. He conceived there might still be undestroyed germs in the air inside the flasks. . . . He manipulated his experimental vessels in an atmosphere which, under the high test of optical purity—the most delicate known test—was absolutely germless. Here not a vestige of life appeared. He varied the experiment in every direction, but matter in the germless air never yielded life."

The attempt to get something out of nothing, the living out of the dead, has been a magnificent failure. The doctrine of spontaneous generation has had to be given up as false. It is now a scientific axiom that life can only come from life. Biogenesis means life from life. Drummond makes the same law to operate in the spiritual world. "I am the resurrection and the life." "He that hath the Son hath life, and he that hath not the Son of God hath not life." Spiritual life in the soul of man must come from some great living Spirit outside of man. That living Spirit outside of man is Christ—the Life. The Spiritual Life touches the spiritual dead and resurrects it unto eternal life. In "Degeneration," he shows how the laws of nature cause anything to go to ruin—to degenerate—if it is neglected. Fine cows, horses, grapes, berries, pigeons, fruit trees, a brilliant mind, etc., will degenerate if neglected; but if they are cared for and cultivated, they become better and finer—they "go on unto perfection." The same law holds good in the spiritual part. If we neglect the soul—the spiritual part—it will degenerate and go to ruin. "How shall we escape if we neglect so great salvation?" It's impossible! The soul is under law—natural law extended into the spiritual world—and this law has the same effect upon the soul—spirit—of man that it has upon material objects. He treats the subject with wonderful skill!

But I cannot dwell longer on "Natural Law in the Spiritual World." Get the book and read for yourself. You will always be glad you read it. No library is complete without it. I only paid twenty-five cents for the book.

Now, a few remarks about his "Addresses." There are eight in all in one volume. They are: "The Greatest Thing in the World," "Pax Vobiscum," "The Changed Life," "First," "How to Learn How,"

"What Is a Christian?" "The Study of the Bible," and "A Talk to Boys." Of the eight, I like the following best: "The Greatest Thing in the World," "Pax Vobiscum," "First." The address "The Greatest Thing in the World" is certainly "the greatest thing in the world" of its kind. It takes I Cor. 13 as a text, or foundation. He makes love ("charity") the summum bonum, or the supreme good—"the greatest thing in the world." My! my! my! How he handles it! I have very often read I Cor. 13, and I have thought a great deal about it; have read commentators on it; have preached (or tried to) on it; but I had to read Drummond on it to understand it. He shows how love is the greatest thing in the world. He shows how "love is the fulfilling of the law." Mr. Editor, if you will bear with me and give me the space, I will give your readers his formula. Here it is: "Love is the fulfilling of the law." Did you ever think what he meant by that? In those days men were working their passage to heaven by keeping the Ten Commandments and the hundred and ten other commandments which they had manufactured out of them. Christ said, "I will show you a more simple way. If you do one thing, you will do these hundred and ten things, without ever thinking about them. If you love, you will unconsciously fulfill the whole law. And you can readily see for yourselves how that must be so. Take any of the commandments. 'Thou shalt have no other gods before Me.' If a man love God, you will not require to tell him that. 'Take not His name in vain.' Would he ever dream of taking His name in vain if he loved Him? 'Remember the Sabbath day to keep it holy.' Would he not be too glad to have one day in seven to dedicate more exclusively to the object of his affection? Love would fulfill all these laws regarding God. And so if he loved man, you would never tell him to honor his father and mother. He could do nothing else. It would be preposterous to tell him not to kill. You could only insult him if you suggested that he should not steal—how could he steal from those he loved? It would be superfluous to beg him not to bear false witness against his neighbor. If he loved him, it would be the last thing he would do. And you would never dream of urging him not to covet what his neighbor had. He would rather possess it than himself. In this way, 'Love is the fulfilling of the law. It is the rule for fulfilling all rules—the new commandment for keeping all the old commandments.' He divides the subject into three parts: "Love contrasted," "Love analyzed," and "Love defended."

He introduces the "Spectrum of Love," and gives it nine ingredients: "Patience," "Love Suffereth long," "Kindness," "And is kind," "Generosity," "Love Envieth not," "Humility," "Love vaunteth not itself, is not puffed up," "Courtesy," "Doth not behave itself unseemly," "Unselfishness," "Seeketh not her own," "Good Temper," "Is not easily provoked," "Guilelessness," "Thinketh no evil," "Sincerity," "Rejoiceth not in iniquity, but rejoiceth in the truth."

Thus he analyzes "Love."

But I have written too much already. I fear, and will tax your patience and space no more at present.

Get the books, brethren, if you haven't them, and read them, and you will see more clearly. He is the most scientific-religionist I ever read. He blends science and religion into one beautiful harmony. He deals largely with the scientific principle—cause and effect. He's sound on the issue, as far as I can judge.

W. B. WALKER.

Chico, Texas.

GEORGIA LETTER.

To the thoughtful man these days seem full of peril to Christianity, and this is no time for boastfulness, nor for internecine strife. We can much better bear the evils that we have than rush to others that we know not of. There is a call for tolerance, for patience, and for boundless charity. We cannot see alike. Some are strong, some are weak, and those that are strong ought to bear the infirmities of the weak, and not to please themselves.

The best way to stop a quarrel is never to begin it, and if the quarrel is begun the best way then is to stop it. Those papers which, like the Tennessee Outlook, in their zeal for a free press, open their columns to personal articles of a bitter nature, and allow vituperation and personalities of the ugliest kind to be bandied about, are doing untold harm to the cause of the Master and to Methodism. Two of our good brethren in this conference, and, alas, one of our fair sisters, have been dealing with each other in the columns of that paper in a way which in secular fields would have brought on a duel or a fistfight. They are good people in the main, but they have not weighed the results of this course. They may find a temporary pleasure in having said sharp, angry things, but when they think of the wounds inflicted on the Church, they will perhaps decide it was better to have borne than to have resented.

The next General Conference would do wisely to non-concur in every new suggestion. The last did enough in the way of experimenting to do for a good while yet. We do not need new laws or new machinery; we need to enforce the laws we have and work the machinery already in operation. As to making men by law do what we think they ought to do, when their consciences are involved, we just can't do it, and we had better not try. We can drive them out of the Church, but we can not make slaves of them.

If a pastor finds his people will leave him to hear others, he can not win them back by legal measures. He can only use a greater attraction and draw them to himself again. All laws passed against holding other services than his in a community will be nugatory. But while a new law will not force men to do as they do not wish to do, they will wish to do what a pastor who has their hearts desires. The pastor is the guardian of his own pulpit, and of his pastoral charge, and if he can't control it now, no new law will help him. In a pastorate of quite forty years, I have never seen a time when it was necessary by law to protect a Church, my own or that of any one else. Men will go to Bap-

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tist meetings, Salvation Army meetings and to holiness camp-meetings when they please, and private parties will hold their own meetings, and the best thing we can do is to let them alone.

So about evangelists. In this country they are pretty well starved out. They are so many, and paying religious work is so scarce, that they can not get bread, and yet there are those among them who are wonderfully useful and thoroughly devoted to the work of soul saving, and honest in believing that they ought to roam at will. Now and then one has tried to run on an independent schedule, but failure has been the result in every case. The one Sam Jones, with his wit and worldly wisdom, and eloquence and attractiveness, finds the continent necessary for his pastorage, and so makes money by his work, but most of the rest are absolutely driven out of the work by want of support. To pass a law now forbidding them, or to try and make legal provision for their appointment, is a very questionable course. The appointment of an evangelist to a conference will not make the pastor always desire his services, and will not assure the evangelist of a welcome where he may wish to go, or of a support. There are always a few men who can not be used in regular pastorates who can help in an irregular way, and they will find those who need them to send for them. I never had one to conduct a meeting in any charge I ever had, but I am not sure that it would not have been a wise thing sometimes to have done so. My experience is that if I had a good meeting the first year, I could not arouse a general interest in the community the second. I had by that time lost my drawing power. And I have found no exception to this rule. Dr. Monk, always popular, when he wants a special interest aroused, is obliged to send for help. So do Dr. White, the Baptist, and Dr. White, the Presbyterian. Mr. Wesley said he would preach any congregation asleep in more than two years. The unusual things done by the evangelists of Methodism in its early years were sources of power, and if the early Methodists had been the slaves to formality and routine that many of the moderns are, their ministry would have been as barren. I fear sometimes that the hostility to evangelists results from a hostility to vital godliness. I never knew a High Church Episcopalian, a Campbellite or a rationalistic Methodist who were not agreed there. They object to revivals because they are opposed to Methodism. It is a painful thing, of which I am assured, that there are not a few men posing as Methodists who do not believe in conversion, in the Holy Ghost's work on the heart, in the strictness of life required by our rules, nor in our discipline save as it may bear upon some irregularity of those who they wish to suppress. I wonder why they are Methodists in name, when they are so utterly out of sympathy with it, but the wonder ceases when I read the history of the Church.

That there are hypocrites of the blackest kind who are professional evangelists I am sure. John A. Murrell was once an evangelist. Sol Smith, the actor, and Joe Smith, the Mormon, were also. One came to Baltimore the year before I was there, and conducted a successful meeting in Caroline street, who was a variety show man, out of a job. One, Dr. Watson, gained the confidence of our best men, and committed a crime for which he left the M. E. Church, and he is still at work. Another, I have heard, left Florida for Texas, having left the M. E. Church, South, under a cloud, and joined the M. E. Church. Another left the Florida Conference for drunkenness, and is now an evangelist. Another joined the Wesleyan Church to avoid a trial in ours. There seems to be especial danger in a work like this; but when the hypocrite is discovered let him be published by name. Do not deal in innuendoes, expose him; but do not, because there are hypocrites, unjustly condemn the whole class of revivalists who have no charges.

To make men good is the one work of Methodism. The declaration that the object of Methodism is to spread scriptural holiness, perverted to mean to spread the doctrine of the second blessing, as it is understood by the Carradinnians, is true. The holiness it is to spread is that practical godliness which all true Christians aim at—in one word, to make men good—and if it does not do that I have no use for it. I have no pride in its elegant churches and splendid colleges and large influence. The one thing that made my grandfather and great-grandmother Methodists before the Church was organized in 1783, I think has made me one, and that is that men and women are better and happier because of Methodism. To use the Methodist pulpit as a place to gain fame or make money is simply the most horrible and execrable form of hypocrisy. I am dead set against rationalism and fanaticism, and against

ecclesiastical ambition and church pride. I heard the wisest man I ever knew, Geo. Foster Pierce, who had the utmost contempt for that worldly spirit which degraded the Church, say that any deviation from the Methodism of John Wesley, in his opinion, had been an injury to it. I am very much of his opinion. I am in a hopeless minority, I fear; but still here I stand. I have been a Methodist for over fifty years, and have closely studied its history. There are more good Methodists in proportion to the real body of communicants than there ever was; but there are a great many more on the roll who are not communicants and who make no claim to personal piety than there ever was, and the number of these increases annually. This is not only true of Methodism, but I think is as true of other evangelical bodies. A revision of Church rolls, a coming down to the real membership, would clip the wings of many a Methodist and Baptist orator. A pure Church never existed, and I fear never will to the millennial day. I realize more than I ever did that you younger men have to encounter difficulties far beyond any which we ever had, and it will take all your good sense and all your piety to fit you for meeting and overcoming them. They will never be met by making new laws, or by a severe arraignment of those with whom we are not in harmony.

GEO. G. SMITH.

SOUTHWESTERN UNIVERSITY NOTES.

John R. Allen.

It has been two weeks now since our opening, and the confusion incident to it is about over. The students have their courses arranged, and have settled down already to hard work. A finer set of young gentlemen and ladies have never gathered in our halls.

As to numbers, the Annex makes a decided advance. The University has a shortage of fifteen or sixteen, largely in the fitting school, and that largely because our public school has put on two new grades.

The age of the students, and their scholarship, is more advanced than usual. The beginners' Greek class is so large that it has to be divided into two sections. This is a fine prophecy for our future, as boys seldom take up Greek unless they intend to take a high degree, which will keep them here several years.

While our girls whose parents live in town frequently take our highest degrees, those who board in the Annex seldom go beyond B. S.; in fact, in the five years I have been here none have gone higher than that. This year, however, we will have among our boarders two who expect to receive A. B. diplomas next June, and one Ph. B.

The necessity for better buildings and apparatus stares us constantly in the face. To maintain our position in the front rank of educational institutions in Texas, we must build. The Southwestern University is the only institution in our Church that can compete on anything like an equal footing with the State University and the leading denominational colleges, for the following reasons:

1. It is the only institution which has the support of all Texas Methodism, and the only one which has any prospect of such united support. It is absolutely necessary that the college or university that maintains our relative position as a Church with the leading competitors in the State should be able to mobilize the whole strength of Methodism in Texas.

2. We are the only institution which has the present and prospective financial ability for this work. We have already an educational plant which, while far short of what is needed, is greatly in advance of any other Methodist institution in the State. Methodism has two dollars for one in the plant at Georgetown for that at any other point, and this practically out of debt. The money we need is for new buildings and apparatus, and the demand for these arises from our growth. The money given us will not pay for improvements already here, but for those which will do for many years in the future. Toward this we have already thousands of dollars in lands, notes and subscriptions. With an earnest and united effort on the part of Methodism this year this great need can be met.

3. We have by far the best patronage of any Methodist institution in the State; in fact, we have the largest literary patronage of any institution of learning in the whole Southern Methodist Church, including the Vanderbilt. This patronage comes from the very best people in Texas, and from all points in the State; and it is not the result of any cheapening in the price of tuition or board. We have, in common with all leading institutions in the State and country, arrangements at Gliddings' Hall for cheap board as a means of helping poor boys to get an education; but even there we do not put prices so low as to preclude good, comfortable board.

4. We now maintain a faculty of experienced teachers, who command salaries that can be paid by no other Methodist school in the State. It is this faculty which has enabled us to hold up the name of Methodism in the educational circles of Texas to a point of which none need be ashamed.

5. Our alumni and alumnae are now so numerous and influential as to make our future secure.

All this proves my proposition that if Methodism maintains a place in the forefront of the educational institutions of Texas, she must do so by means of the Southwestern University.

Now for a corollary: If the Southwestern University maintains the dignity of our beloved Methodism in education, she must be equipped for her work. When? Now. Every day we wait is a loss, and there is danger of our falling so behind we will never catch up. Others are moving forward. We must move.

A LETTER TO AUNT MARY.

Dear Aunt Mary:—I have been thinking for a long time I would write to you; but seeing no letters from you for so long, I have been hesitating; but some time ago I saw your kind letter in the Advocate and decided to write to you, though you did not solicit correspondence from preachers' wives.

I want to ask you some questions and get some advice, Aunt Mary; and knowing how long you and Uncle were in the itineracy, I feel sure, after so much experience, you can tell me lots of things.

You know, John and I were married before he yielded to a call to preach, and had three children when we entered the itineracy, and, of course, others came, and now we have quite a little family. As I have never written to you since John went to preaching, I must tell you first how proud I was to be a preacher's wife, and I am still proud; but along at the first I just thought what a glorious thing it would be. I would never have any trouble; of course, it would be so much easier to live religiously; surely a preacher's wife would not have temptations like other mortals, and of course everybody would look up to me, and I would live such a delightful life—nothing to vex me and somebody always doing something nice for me, and so many nice places to go, and everybody always delighted to see me; but, Aunt Mary, I find it different sometimes now.

Did you ever have such experiences as these?

Were you ever made to feel that you just didn't know what to do, there seemed to be so many people to be pleased? When uncle left you alone with the little ones, did you ever feel so wretchedly lonely that indeed God seemed far away? When so many calls were made on your husband, did you ever feel that his time was given to everybody and every thing except his wife and helpless children? Did it ever seem to you that all the responsibility of the family rested on your poor, weak shoulders, and that it was a burden too heavy to be borne?

Dear Aunt, when you were sent far away from your precious mother and dear sisters, did you ever long for some one, just one friend, you could get close up to and tell all your trials, and feel that they really cared for and sympathized with you; but some how you couldn't find them?

And then, Aunt Mary, about Church work. Did the women ever wait for you to take the lead; and when you did, did you ever hear it hinted that you thought you were smarter than any one else, and that everything must go as you said? And if you held back to let others go ahead, was it ever said that it seemed like the preacher's wife would take more interest in her husband's work, and what a pity she was not more in sympathy with him?

And did you ever go anywhere that the women were continually reminding you of how Sister So-and-so did (the last preacher's wife before you)? What an elegant lady she was; how pretty, how neat, how nice she kept the parsonage, never a speck of dirt to be seen; how neat she kept her children; how well her children behaved, and many other things that made you feel that you never could come up to Sister So-and-so?

Were you ever in doubt about your dress; afraid to dress too plain for fear some would say you were "tacky," and afraid to dress according to your taste for fear some would say you were "stuck up"?

Dear Aunt, am I asking too many questions? Please don't think me a grumbler. I just want to be plain and find out some things. Now, about every-day things. Did Uncle always have his private study? John has seldom had one, but generally prepares his sermons in the family room, and reads there, too. You know, as a general thing, our own children are about all we can manage; but did you ever have any neighbors that didn't try to keep their children at home, especially in muddy weather? Did they get on your beds; go in your parlor and in your trunks? And were you ever told you were so popular the children all wanted to be at your house?

Did you ever do your own washing in order to economize, and some one who ought not to have said it, say in your presence they thought it was so coarse to do your washing—it made one seem so rough and uncouth? Be patient, Aunt Mary; just a few more, please.

Did the children ever get into the habit of dropping in at the parsonage before Sunday-school and after service, and did they seem to think the parsonage public property, and have full privilege to inspect every room? Dear Aunt, it is hard to maintain your self-respect and suffer such things; but where is the remedy?

And, worse than all, did any one you thought true, one you loved and trusted in, ever get "miffed" and go with their noses in the air, and you had no idea what had offended them?

And now about the children: You know it has always been said preachers' children are the meanest children in the world. Is it really true, or is there more expected of them and less allowance made for what they do? Did it ever occur to you that we almost sacrificed our children to help save others? If you were very strict with your children, did any one ever tell the children you were too hard on them, and thus make your children think so, too? If you tried to keep your children at home on Sunday afternoons and read to them, and have them to read good books, and make them feel it was wrong to visit on Sunday, did any one ever let their children come and visit yours, to keep them from being lonesome? If the little boys, in spite of all their training, happened to whisper in Church, were they soundly rebuked by some pious individual whose boys had always done it? If you allowed the little girls to visit and be sociable, were they ever called runabouts? And if you kept them at home, was it ever said you thought them too good to associate with other children?

Now, dear Aunt, I expect you think I have asked you enough questions, and I will not write much more. But I must tell you not to think I have had no bright and happy experiences; for I have had many. Never since I became a wanderer for Christ have I ever been thrown where I have not had the very best and truest friends. Such unpleasant things have been exceptions to the rule.

You know the Bible tells us when we "forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, we shall receive an hundred fold in this life and in the end everlasting life." Truly, this promise has been verified with us so far, and I feel in giving up these things I have made no sacrifice for my blessed Master. I could make none for Him; it has

been a precious privilege, and whatever He calls me to do in the future, or wherever He calls me to go, I shall feel safe if He only lead the way.

A PREACHER'S WIFE.

NEGLECTING THE BOYS.

Some time ago, in the educational column in the Advocate, Rev. W. F. Lloyd brought to the notice of the public an important subject. Sometimes an article from another pen may give additional weight to the subject treated. This is done, not so much by throwing upon it new light, as by emphasizing its importance, and particularly by showing the aptness and timeliness of what the first writer has said. I wish thus to supplement Dr. Lloyd's remarks.

Dr. Lloyd wrote under the caption, "Neglecting the Boys." But this caption does not name the subject actually discussed. That subject is better stated in the second sentence of the article. "The boys and young men of the generation now in their teens are not getting their share of education." A statement of the case as presented by Dr. Lloyd is this: The number of boys and the number of girls in school up to the age of ten or twelve years are nearly equal. At that age the disproportion in attendance begins, the number of the boys steadily decreasing to the end of the school period, when four girls graduate to one boy. Dr. Lloyd now considers the question, Why do our boys and young men leave school before they are educated? He looks at the two answers suggested: 1. Necessity compels the boys to remain out of school to work, and 2. the boys rebel against government by females. These reasons, as he argues, are clearly not sufficient to explain the strange condition. Dr. Lloyd offers his own explanation. According to him, the trouble is traceable to the mischievous instruction the boys receive relative to the meaning and value of life. The boys are taught by precept and example on every hand that money-getting is the chief end of man. Seeing all energies bent to this achievement, hearing the praise of gold and gain from all, the boy can go but one way. The spirit of greed takes possession of his susceptible nature, and thenceforth he, too, becomes the votary of the world's god, Mammon.

Dr. Lloyd has said the truth. Just such a spirit is in the world, and, by consequence, in the boys. That it militates against education is obvious. But that it is the all-embracing explanation I doubt. What I shall now proceed to say will not be in contradiction of the foregoing, but in addition to it.

That such a condition exists as Dr. Lloyd has portrayed can not be denied. The figures given, and a thousand more of like import, that require but the handling of the catalogues to furnish, prove the fact conclusively. There is one feature of the question, however, that should first be noted. This disparity in the attendance of the boys and the girls at school is not due wholly to the course taken by the boys. If the boys are going out, the girls are at the same time going in, both movements helping to produce the unbalanced state. The boys are really not guilty of any new delinquency. Their leaving school early is not the unprecedented thing; the influx of the girls is. The opening of colleges and universities to girls and women, and the remarkable multiplication of high schools, particularly in the South, all in recent years, have given a new phase to the educational situation. When there were no high schools to attend, we, of course, did not blame the boys for not attending. The boy is in school to-day as much as he has ever been in the past. He is entering into business now no earlier than heretofore. The change is not in him, but in the conditions affecting him. An educational era has come, such as the western world has never before known. The boy has made little of it; the girl has made the most of it. The girls press forward, and graduate by the dozen; the boys straggle out, now one, now another, until graduation day finds but one or two remaining to claim a diploma.

Yet the question is not radically altered by this view of the matter. If the girls are making advancement in keeping with the new opportunities, why are not the boys doing the same? We have nothing new in the conduct of the boy, true—but we ought to have. Facilities for a good education are at almost every boy's door, why does he make such poor use of them? The benefits of education were never more apparent; why is he so indifferent to them? Why? The boy is not measuring up to his advantages; he is not meeting the expectations of his friends; he is not doing justice to himself. Why?

The difficulty with the boy is not all in the training of home and society relative to business. It lies deeper than that. Stronger than his desire to go into business is his desire to go out of school. Where one boy goes out of school to make money, two others—perhaps five—go out to do nothing. I have known boys whose only consolation in attending school was that they by this means kept out of harder work. I have known boys who would not continue in school to keep out of any kind or measure of work, so it was not study. In both cases there is exhibited the same trait, an aversion to school-going and school work. This feature Dr. Lloyd failed to notice. To me it is the significant one, and the very thing that must have explanation. I have seen during the session of public school, when attendance was without cost, boys of ten, twelve and fifteen years playing in the streets by the half-dozen. They simply did not want to be in school. Interest, energy, ambition, in the direction of education, were totally lacking. What's the matter?

I answer: The boy, by certain destructive practices, is breaking down his powers, and incapacitating himself for mental work. Smoking the cigarette, or for that matter, using tobacco in any form, is one of these self-destroying practices. In our

cities and towns—and I have lately come to believe that no exception is longer to be made of the country—the majority of the boys smoke the cigarette. The effect is disastrous. The poison thus systematically and unsparingly injected into the immature organism of the boy is playing havoc with every part and particle of his being. Muscle, nerve, brain, mind, energy, will; manhood, honor, character; every function, every faculty, every fiber, is touched and blighted by this poison. No proof is needed. The living—alas! sometimes the dying—demonstration is before the observant eye. The intelligent man or woman who reads this knows that I am telling the sad truth; the conscientious father or mother will lay the distressing lesson to heart.

But I fear the prevalence of a still more hurtful practice. To comprehend all in one statement, I shall be understood when I say that on the part of many of our boys the characteristic passion of their sex is suffered to work upon the delicate, growing nervous system such injury that, to the latest day of life, the effects may not be overcome. Parents with boys, don't doubt me!

These are the vices that are keeping our boys from an education. A boy in the clutches of these demons cannot study. Body and mind weakened, vitiated, shattered, concentration of thought becomes more and more an impossibility.

Did I intimate that Dr. Lloyd had the wrong subject at the head of his article? Indeed, whatever he may have discussed, that subject is the true and significant one for us all: "Neglecting the Boys." Don't blame the boy, if, left to himself, he misses the way; the child is irresponsible, the youth is wayward. His guardian must answer for him. Whoever holds this relation to the boy must give him the helpful word and helping hand. The girl is aided and guarded in ten ways where the boy scarcely gets attention once. Not less of this for the girl, but more for the boy. Once build up around the boy something of the sentiment that protects and directs the girl, and in no long time a rich and happy fruitage will appear.

But, whatever others may do or not do, let the father and the mother of a boy know that, not to business, not to society, not to Church, not to their daughters even, are they under such pressure of obligation as they should feel in behalf of that boy. As none other can be, you, father and mother, are his "keepers." Keep him, for if you do not, nobody will, and he can not keep himself. Keep him, you father with the clear sight and the firmness of a man; your strength is meant for his support. Keep him, you mother with the heart and the devotion of a woman; your love is meant for his restraint. Keep him in your home—let it be a true home. Keep him from the streets—foulness will be found there. Keep him out of the company of the bad—their influence will soon overbear your own. Keep him by your counsel, your example, your prayers. Keep him pure, and trusting, and truthful, and innocent. Keep him for what he is, an immortal spirit; for what he may become, a beneficent factor in the world's great life. Keep him—his success, his happiness, his destiny, are at stake. Keep him—for if you do not, his life may be a curse, his death an agony, his end—let us spare ourselves the thought. We must keep our boys from the fearful possibility.

ANDREW ANDERSON,
Chappell Hill, Texas.

THE EVANGELISM OF SONG.

Since the morning stars sang together and all the sons of God shouted for joy song has been the medium of the strongest and purest emotions of the soul. It is the life of true spiritual worship, and God honors it everywhere and among all nations and in all ages as a potent factor in the world's evangelism.

All great religious and moral reforms have had their special songs, which were the echoes of the soul's pent-up emotions. Music has a divine universal language—a soul language, which humanity everywhere can interpret. God created it when he dashed the stars from his fingers and they whirled in their circling orbits. It was the music of the spheres.

Heaven is tuned to the melody of song. It is the language of the glory world. The inhabitants of earth may sing the scales; but the grandest symphony can only be reached in heaven. Music touches the soul with its divine wand, and the emotional responds like the harp to the touch of a master hand.

The inner nature of humanity, the deep recesses of the soul, the divine hidden by the sordid things of earth, is never reached except by the magic touch of music.

God breathed into man the breath of life and the soul was attuned to a divine symphony. Sin touched the silver chords of the soul and left only the plaintive wail of a mournful requiem. God has spoken again in infinite love and creative power and attuned this living human harp to the grand orchestral symphony of redeeming grace and dying love, and man can now sing a sublimer anthem than the angels "unto him that loved us and washed us from our sins in his own blood."

Music can speak to the tempestuous sea of passion and say, "Peace, be still," and the hush of silence, like the soft whisper of angels, will rest upon the soul.

Music can wake the memories of far off childhood, and bid the veteran sinner weep and hear again the soft lullaby of a mother's love wooing him back to the paths of virtue.

As a medium of spiritual devotion song stands pre-eminent. Not only is this true when the worshiper himself sings, but also when he sits and drinks in the melody and shakes the thirst of his emotional nature and lifts his heart to God in thanksgiving and praise.

Song is a divine medium, and through it God often speaks to man: "Believe and live," and sing the natal day of an immortal life amid heaven's new-born throng. What an exhaustless treasure-house for our young people to enrich their store of grace

for the work of evangelism; and what untold honor is offered for service.

"They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever." Our hymnal is a gospel treasury. When wedded to song will work wonders in winning the world to Christ.

Hard hearts have been subdued, sad lives have been made joyful by the melting voice of song.

Heaven echoes with the anthems of creative power and redeeming love. Why should we not on earth, in answering response, sing, "Worthy is the Lamb that was slain to receive power and riches and wisdom and honor and glory and blessing?"

Song, when wedded to the willing strains of a Savior's dying love, to the urgent offers of salvation to the lost and unsaved,

touches the deepest recesses of the human heart and calls forth a godly sorrow that enriches the soul with a divine treasure that creates a new joy among the heavenly hosts.

J. F. RIGGS.
Marshall, Texas.

REPRESENT, OR MISREPRESENT—WHICH?

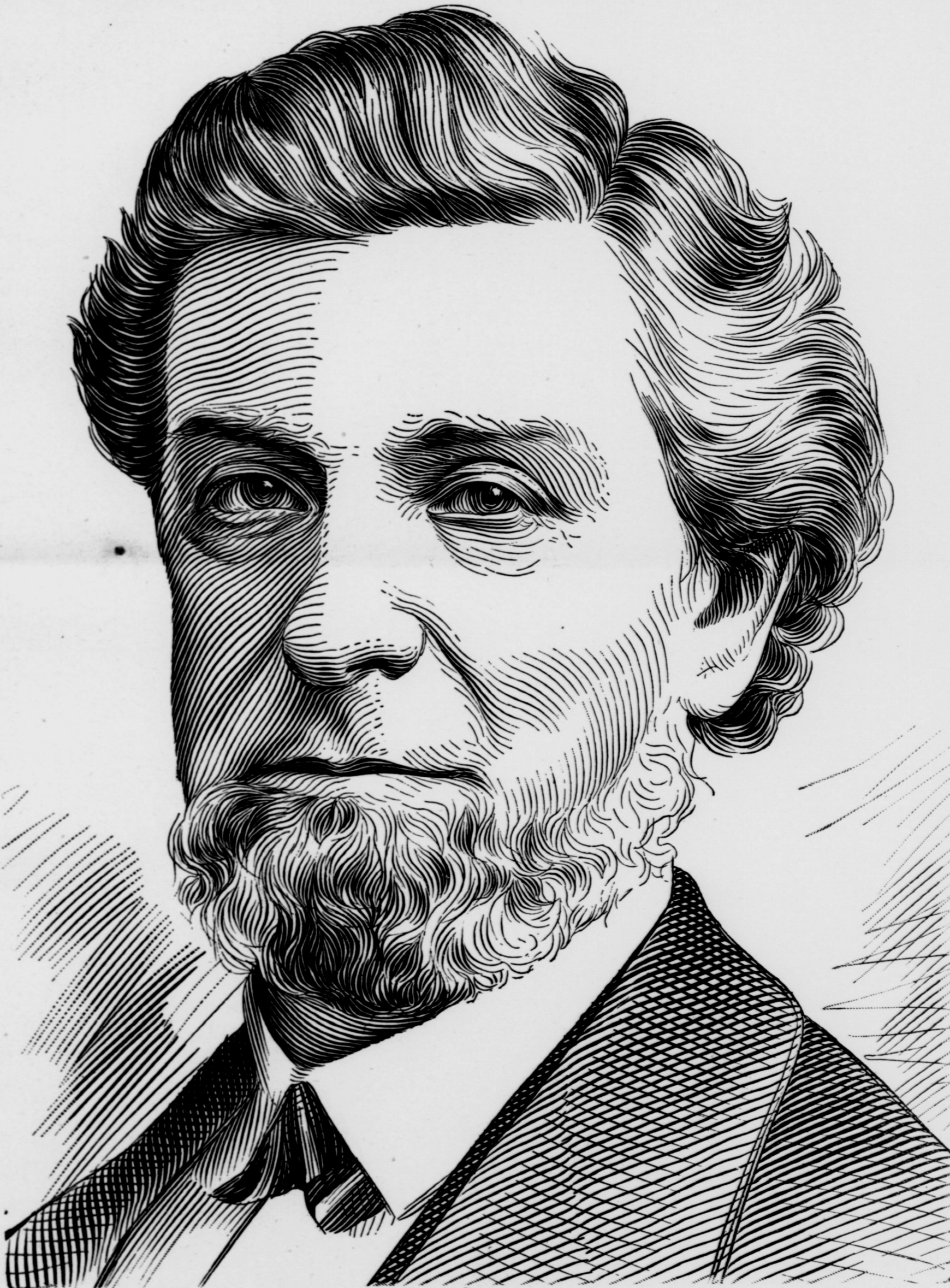
How careful should delegates representing a religious body be to represent that body in its true character. The body which sends is judged by that one sent. Let our Epworth League delegates beware lest they misrepresent and damage that

body which trusts to them its sacred honor. This writer overheard a confession like this from a conscientious Christian who loves the Church and its work: "I worked hard and denied myself the privilege of attending the League Conference at — that my delegates might not be deprived of a single service. But I was disappointed and surprised when I learned that they had spent the time sight-seeing, and were in the conference room almost none at all." Now, is not such conduct a betrayal of the trust that the Epworth League confided in those delegates? We say nothing of the damage done to that home which opened its doors to receive them in the name of the League and in the name of the Lord.

W. H. CRAWFORD.
Hubbard City, Texas.

Simon Magus thought that the gift of the Holy Ghost could be bought with money. His modern successors think that if a Church has plenty of money it does not need the Holy Ghost.—Baltimore Advocate.

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robt. Collyer.



MILTON GEORGE HARTER, M. D.

Discoverer of Dr. Harter's Celebrated Iron Tonic and Founder of the Dr. Harter Medicine Co.

Northwest Texas Conference.**CARBON MISSION.**

J. H. Watts, Sept. 21: We have just closed our meeting at Carbon, with very good results. Ten or twelve were converted; five were added to our Church; three infants were baptized; quite a number of family altars were erected, and the Church revived. Dr. R. J. Deets led the meeting, and did all the preaching except two sermons, one splendid sermon by Bro. G. A. Nance, pastor in charge of Gorman Circuit, and one by Bro. Robertson to the children and young folks on Sunday evening. Dr. Deets is a strong man, and a good revivalist, in perfect harmony with our Church. We all love him, and are anxious to have him hold another meeting at Carbon. Bro. Robertson led the music, and did it well. We feel that Carbon Mission is on rising ground. A revival at every appointment. The Advocate is getting better and better all the time.

LAMPASAS MISSION.

T. N. Lowrey, Sept. 21: I have just closed my last meeting for the year. Results as follows: Forty-two conversions, nineteen additions, with more to follow. Collections in cash and subscription up in full. Most of the churches greatly revived. I feel sure the Lampasas Mission is on the up grade. I am delighted with pastoral work. In my first meeting I was assisted by Bros. Howell and McCullough; in the second by Rev. G. S. Hardy, my presiding elder, and Rev. J. Haralson and W. S. P. McCullough; in the others by Rev. S. W. Warner, Ben Hardy and my local preachers. All these brethren did good, faithful work. Rev. S. W. Warner and Rev. Ben Hardy, who were with me nearly all the time, leave many warm friends on this work. We love our new presiding elder.

BLUM CIRCUIT.

O. P. Kiker: Our protracted meetings are over, and we are falling to good, steady pulling to maintain "revival spirits." We have had ninety conversions and sixty-three accessions during this conference year; five infants baptized. Our collections are taken in full in cash and subscriptions. Two deeply spiritual cottage prayer-meetings are now working on the circuit, besides a cottage prayer-meeting run by the League. Bros. G. A. McCready and Tom Clarke are pushing the cottage prayer-meetings. The Charity and Help Department of the Epworth League, under the care of Miss Cora Faucett, gave us a nice, wholesome pounding not long since, which has a very pleasant internal effect upon our constitutions. During my revival meetings I was ably assisted by the following brethren: C. W. Byron, M. P. Morton, S. A. Barnes, W. P. Edwards and Jim Taylor. I have some faithful local preachers, Bros. Cole and Ellis, who have been faithful, and especially has Bro. Cole stood with me in my revival work. He has done all my baptizing.

CLEBURNE.

H. A. Bourland, Sept. 20: The tent meeting closed Sunday night, the 12th inst. It was a great success. Fifty-two believed with the heart and confessed with the mouth the Lord Jesus as their personal Savior. A great many others were reclaimed from their backslidings and restored to the joy of salvation. C. W. Byron is an unselfish man, of the sunniest nature possible. In his exhortation he preaches many things to the people, and they are good things. James Butler, who led the singing, is master of assemblies in the service of song. He sings with the Spirit, and the understanding as well. I have never been associated with two more congenial men. One thing I determined beforehand, and adhered to throughout, that, as pastor, and therefore responsible to God, I would have my hand on the meeting at every service. The pastor should be a factor in his revival meetings, and never surrender his rights to any one. He should preach once a day, in my judgment, and be a felt and acknowledged force in the altar exercises, and in this way he maintains his hold upon his people and leads on to increasing success after the evangelist has gone. On the last Sabbath we organized another Sunday-school in North Cleburne, and last Sunday it started on its course with seventy-five pupils, under the leadership of Arthur McVeigh. A lot has been purchased and paid for, and a second congregation will be ready for a preacher at the coming conference. Cleburne has a membership of nearly eight hundred. The Lord has done great things for us, whereof we are glad.

MOFFAT.

Samuel B. Sawyers, Sept. 7: The Lord wonderfully blessed the labors of his servants at Leona Camp-ground. Workers from different places came and camped. Bro. Little was with us a part of the time. His preaching was in "power and demonstration of Spirit;" the Lord will abundantly reward him. Sister Little and Berna worked faithfully in the grove, in camp, in the congregation or in the altar, to bring sinners to the blessed Christ. In fact, were Christian people ever more earnestly engaged in the work of the Master? Who of us will ever forget the last Sunday, and especially Sunday night? Try to imagine the scene. An hour by sun the men went across the river, to their accustomed place of prayer. The women were on the tent ground. Two preachers were trying to hold the congregation under the tabernacle. At nine o'clock at night the situation was unchanged. Listen at the songs! Hear the prayers for help! Or the cry of penitents for mercy! Or the shouts of victory from new-born souls, until the very hills seemed to echo back, "Glory to God in the highest; on earth peace, good will to men." Listen at the voices! Whose voice do you recognize? Who dare try to preach! But the Lord helped us, and we found words in the one hundred and sixteenth Psalm. Penitents came to the altar. About this time the men came from the grove, and the women brought their penitents

from the tents to the altar. Opened the doors of the Church; received some persons; dismissed congregation; every one stayed. More conversions; opened the door of the Church again, and more accessions. Some of the young men privately made up a neat little sum of money and presented it to Bro. L. G. Grimes, our local preacher, who has faithfully labored with me in all my meetings. Bro. H. B. Henry preached one good sermon for us. The good bishop may read us out for Texline or Higgins this fall, but we want to come to this camp-ground next year. Last night the young people stormed us with ice cream freezers, ice, milk, eggs, cake, salt, extracts, etc. Well, there is a limit to a man's capacity, even in eating ice cream.

INDIAN CREEK.

J. L. White, Sept. 22: Our meetings have closed; have held five on this circuit. Had about one hundred and thirty-five conversions and reclamations. My people are in good working order, and, I think, paying order; we expect to report out in full. This circuit has never done this. I think every member is going to help us make a clean record this year. To do ourselves justice we must do this. Several have come to me and said, "Bro. White, we are going to do all we can to make a good report at conference." Oh, that we had more to do this. They not only talked, but handed me money to report. Some have said, "We have been blessed, and we are going to show it by paying something to Christ." If a meeting brings such fruits it is worthy of praise. The results of our meetings are visible to the extent of the recruiting of our Foreign Missionary Society (\$8.00 raised for it Sunday), one hundred and thirty-five conversions and reclamations, thirty-three additions. Thirty-seven of those reported heretofore were received before our meetings began. We have paid our evangelistic help about \$1.75, which we don't regret having done. Have organized several prayer-meetings; established a number of family altars; made some mad and many glad. We whipped the devil in every fight. "Each victory helped us some other to win." Amen.

North Texas Conference.**DYE MOUND.**

W. C. Pryor: Our protracted meetings are over, and the visible results are about sixty conversions, forty accessions and the Church at each point greatly revived. We are indebted to Bros. G. D. Hudgins, Z. B. Pirtle, Holland and R. P. Buck for valuable services. Conference collections are being taken, and we expect to have everything full by conference. The claims of the Advocate are being looked after.

NOCONA.

G. F. Boyd, Sept. 22: Our fourth Quarterly Conference is just over. Our presiding elder, Rev. J. M. Binkley, was on hand, as usual, doing faithful and efficient work in and out of the pulpit. Our people hold him in high esteem. During the year we have had one hundred and forty-four additions to our Church, and all the departments of Church work strengthened. Nocona will ask for a three-quarter or full station another year. We have three Senior and three Junior Leagues; four of them organized this year; the other two last year. Everything points to a full financial report.

PLANO STATION.

George S. Sexton: We have just closed a three weeks' revival, resulting in fifty conversions. All of the Churches in town have received members from the meeting; our Church received twenty-six. Our membership as a whole was greatly benefited. Bro. Stuckey, of Gainesville, and Bro. Harless, of Trinity, Dallas, helped us the first two weeks of the meeting. Bro. Abe Mulkey helped the last week. All of the brethren did good preaching, and God blessed their labors. The three preachers were all evangelists while here. "By their fruits ye shall know them." This has been a prosperous year for Plano. The Church has made marked advancement in all departments. Our conference assessments will be paid in full. The preacher and presiding elder are paid up to date. Some valuable additions have been made to the parsonage. No preacher need want a more comfortable home than the Plano parsonage. No preacher has ever been more kindly treated than the present pastor at Plano. Both pastor and people have their hearts set on a good report for conference.

BONITA.

J. R. Smith, Sept. 26: We have closed our regular periodical revivals on this circuit for this year, which have resulted in great good. We have no local preachers on this work, and could not secure the assistance of any of our neighboring pastors, and, not believing in evangelists, we have had to hold our own meetings, both this year and last. I do not feel like advising the preachers of Southern Methodism, but I do believe if the regular pastors of our Church would tarry at Jerusalem until we are ended with power from on high, we could hold our own meetings and the evangelistic question would be settled. We have been on this work nearly two years; have had about one hundred and fifty conversions, and that, too, at the altar, and have received something over seventy-five into the Methodist Episcopal Church, South. There has been one debate between the Methodists and Campbellites. In conclusion I will say our Zion is in better shape than ever before on this work.

AUBREY.

W. K. Strother, Sept. 23: My! My! My! What a good meeting we had at Mustang, a school-house appointment on the Aubrey Circuit! There were one hundred and sixty-four conversions, as best we could keep count of them, in a little more than a week's time. They were as happy conversions as I ever saw, and with a few exceptions were all at the altar. We had fifty-three accessions; a larger number

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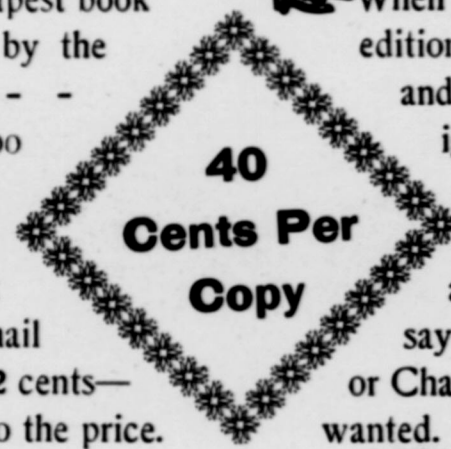
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went to the Baptists, because the community is Baptist. The Christian people worked nobly, and the new converts took up their cross at once and went to work. The Holy Ghost was present, giving great power. It has never before been my privilege to witness such gracious meetings as we have had at Mustang and at Aubrey. Three hundred and sixty-four conversions at these two, and twenty-five at other meetings, making a grand total of three hundred and eighty-nine, and 138 accessions. Bros. J. W. and A. P. Lowery, of Hester and Corsicana, Tex., did the preaching for us at Aubrey and Mustang, and will help in meeting at Oak Grove, beginning Saturday night before the fifth Sunday in October. We reorganized our Epworth League at Aubrey with fifty-five members, and have cottage prayer-meeting, in addition to mid-week prayer service. We expect to report everything in full.

West Texas Conference.

LOCKHART CIRCUIT.

Nath. Thompson, Sept. 20: Yesterday was indeed collection day at Harrison Chapel, on Lockhart Circuit. Conference collection, and the people did very well. Another for fitting up the well and church, and some good sister slipped around privately to get something to buy the preacher's wife a dress to go to conference. So look out, boys, for me and my girl. Still another, by a good brother, to build Bro. Potter a monument over his grave. You know he started and stopped his work here.

YOAKUM.

Hubert D. Kniekerbocker, Sept. 14: The stereotyped "had a good day Sunday" has been true of us all this year, but last Sunday was a little more encouraging than usual. Had a Sunday-school rally, with a pleasant programme, and a collection of \$10.10 for "old preachers." Had seven accessions, four by letter, two on profession of faith and one by baptism, during the day. This is about one hundred accessions this year, and many of them received at the "regular services." We call penitents every Sunday night. Finances good and getting better. We are hopeful and happy.

PORT LAVACA MISSION.

J. W. Long, Sept. 15: Twenty-two years ago to-day the Methodist Church at this place was destroyed by storm. Shortly after its destruction, the town was moved to Indianola; whose history is known. Most of the survivors moved to Cuero and other interior towns. The county seat was moved back to Port Lavaca. For six years or more Methodist preachers were an unknown quantity. Acting upon the advice of one of our laymen, Bro. G. W. L. Fly, and watched over or presided over by that grand and good man, Bro. J. S. Gillett, the conference appointed a low, slender, beardless youth to reconstruct or to find the lost sheep of the house of Israel. On a pony, with saddle-bags, hymn-book, Bible and Discipline (the way our fathers trod), he landed in Port Lavaca. Catholics, Episcopalians and Baptists were far in the ascendancy. He found about six, a small nucleus, to commence with. Bro. Phillips labored well. Three years he served this people, and God blessed him. Bro. Johnson was the next preacher. Port Lavaca had commenced to put on airs, or to assume notoriety, and was added to Victoria Station. Bro. Johnson labored well. God honored him. Souls were saved. Methodism, all this time, was growing in strength, in numbers and spirituality, as well as respectability. He circulated a subscription to build a Methodist church, and met with opposition, discouragements and everything else known to a coast town. Conference came on, the circuit again was changed, and the writer was appointed. Last May we commenced with the same list, getting more subscriptions, and in June the contract was signed for the lumber. The building is now completed, costing about \$1500. Size, 30x50; two vestries, 8x8, making the walls 30x58. The extension of one of the vestries makes the tower, which is sixty feet high. Gothic windows. Walls were wainscoted and papered. The window frames and wainscoting are hard oiled. Ceiled overhead and painted a pale blue. We are not able to put the other coat of paint on the outside. There is not a prettier church in West Texas Conference. Too much can not be said in praise to the sisters. They worked, prayed and trusted in God. Surely they stood by their pastor. God bless all! Our membership has reached seventy-eight in five years. On the whole work, we have received ninety-five into the Church; have organized one Church with twenty-one members, which has grown to thirty-one; three Sunday-schools have been organized, and the fourth one will be organized next Sunday in "our new building." We have no League. Have received on salary \$112.85. Conference collections far behind. Cotton crops in places very short. The country is settling up. All and in all, God has surely blessed us, "whereof we are glad." We hope by conference to have a pulpit and an organ.

Pure, rich blood feeds the nerves. That is why Hood's Sarsaparilla, the great blood purifier, cures nervousness.

East Texas Conference.

LINDALE CIRCUIT.

G. W. Riley, Sept. 20: We have just passed our third Quarterly Conference for our third year's pastorate of Lindale charge. Some comparative figures may suffice to show our status at this point. We began the work in January, 1895, with two hundred and seventy-four members in charge. We received that year forty-one, and the next year twenty-four, making sixty-five in two years. We removed by letter and otherwise in the same two years

fifty members, leaving a net increase of fifteen. We have received the present year up to date sixty-two members, nearly as many as in the two years before. Further comparison shows that in the two years we baptized thirteen infants and twelve adults, while this year we have, to date, baptized fourteen infants and twenty-one adults. The wisdom of prolonging the pastoral term to a third year may be seen in the results. Our finances so far this year are badly behind, with little hope of much improvement. There is unusual dearth of money with our people, and consequent unusual discouragement to stewards, and a general relaxation of effort is to be feared. The financial result of this, the great revival quarter, has broken the minimum record. However, we are to have a rally of the stewards of the charge five weeks later, on the fourth Saturday in October, by order of the Quarterly Conference, and we hope to make improvement in the outcome for the fourth quarter.

CANTON CIRCUIT.

C. H. Smith, Sept. 25: And I have held two more meetings on Canton Circuit—one at Canton, with very little visible results. The Church revived a little, I hope; three or four conversions, one accession by ritual. The other meeting at Wallace; nine or ten professions, seven accessions, the Church much revived, several reclamations. Bros. Little, Cain, White and Short helped at Canton; Bros. Pollard, Campbell, Dawson and others at Wallace.

ATLANTA.

E. A. Allday: Bro. Stuart Nelson has just closed a very successful meeting at Harmony, ten miles west of Atlanta, on the Linden Circuit. There were several conversions, and the Church greatly revived. Six joined the Church. Bro. C. T. Cummins, of Queen City, assisted Bro. Nelson in the meeting. This is Bro. Nelson's fourth year on the Linden Circuit, and he has built up the charge wonderfully, and has built up the charge wonderfully, and tached to him, and regret that they can not keep him longer. Bro. C. T. Cummins held a great meeting at Laws' Chapel, on the Queen City work, about the middle of August. The meeting only lasted six days, and there were fifty conversions and reclamations, and the Church greatly revived. Several joined the Methodist Episcopal Church, South, and some joined other Churches. Bro. Cummins did all the preaching. His "preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Bro. Cummins' people esteem him very highly, and will be delighted if he is returned to them another year.

SAN AUGUSTINE AND CHIRENO.

J. R. Turrentine, Sept. 20: We have had a good year; have witnessed more than one hundred conversions, and so far have had seventy accessions to our Church. The most encouraging feature of our revivals is the fact that they are still booming. At Chireno we had our meeting three months since, and yesterday evening at their prayer-meeting, conducted by young Bro. Ralph Meniffee, grandson of "Uncle Dick," we had a real, old-fashioned Methodist shout, which made us all rejoice. Chireno is on rising ground. You need not be surprised if next year it is "Chireno Station." At San Augustine we have had, all told, a good year. We are building at this place a nice new parsonage, which we expect to finish before conference. Our country appointments are doing reasonably well. Our report will be, D. V., "Everything up." The Advocate gets better. The editorials from week to week are worth all the paper costs.

COFFEEVILLE.

B. T. Hayes, preacher in charge, Sept. 28: My third Quarterly Conference convened on the 25th of September, at Asbury. Rev. O. P. Thomas was there on time, as usual, preaching and presiding to the satisfaction of all. There was dinner on the ground Saturday, and in abundance, and that which was good. Six societies were represented; two were not, but by preacher in charge. Sixty dollars and eighty cents was reported as quarterage. Up to this time there has been paid to the presiding elder and preacher in charge \$147.90 of \$445 which was assessed as their salaries, \$400 for preacher in charge and \$55 for presiding elder. Our last Quarterly meeting will be held at Coffeeville early in November. I urge upon the members and stewards to meet all claims upon them, if possible, and I believe it is. I have most of the conference collections covered by subscription. I have collected about \$20 on these claims.

TRINITY CHAPEL.

J. L. Chiles: Bros. Whitescarver, Perry and C. B. Smith held a meeting for us, Bro. Smith doing the preaching, and I wish to mention two of his sermons especially, which made the impression on me that I was not living like a Christian should, and with the determination to live better came the blessing. The sermons were his Nehemiah and Elijah sermons. I have been a member of the Church for thirteen years, and my wife was a member when I married her, but I can say of a truth that God dwells in our home as he never did before. One Baptist lady said she had attended some good meetings, but she could say that this was as good as she ever attended. Another said she had always been full of prejudice against the Methodists, and this was all gone. We had only two additions to the Church, Jewel and Frank Taylor. They are both young, but we believe in our hearts they will make useful members. I believe everybody was sorry when the meeting closed.

JEFFERSON.

Mrs. Anna Barnes, Sept. 20: Our third Quarterly Conference for this year is just over. When we say our beloved presiding elder, Bro. Thomas, was with us, we mean what we say, for he is beloved by the people of Jefferson. He was our pastor for two years, and endeared himself to us most tenderly. Some of us think it was a mistake to make a presiding elder out

of so good a pastor, but like Job when he said of the Lord, "Though he slay me, yet will I trust in Him," we true and loyal members of the Methodist Episcopal Church, South, will accept the orders of our Church and stand by her decisions, even though they sometimes go contrary to our opinions. God forbid that I should find fault with a Church whose ministers found me in the wilderness when I was a little child, and who were already here to cheer the homesick heart of my mother and other dear ones when we had emigrated from our dear old Georgia. In the diary of a dear old aunt, dated December, 1845, I find this sentence, "Thank God the Methodists are here." She mentions Littleton Fowler, grandfather of our dear young pastor, and others. Bro. Thomas' sermon from I Peter, 4:12, 13, was good to listen to. During its delivery many in the congregation wept silently—tears of sorrow that we had been such troublesome children to our Heavenly Father, and tears of gratitude that we had not been quite consumed by the "fiery trial," and could rejoice "in hope of the glory that shall be revealed." Thirty-four years ago, while a school girl in Madison, Ga., I heard Dr. Cross preach from the same text. No "fiery trial" had then tried me, but I was impressed by the sermon, and have thought of it many times since. There is a wholesome element yet in this Church. There may be some unsoundness, but it will probably soon slough off.

Texas Conference.

CYPRESS MISSION.

E. H. Ayers, Sept. 21: Pastor D. W. Gardner has just closed his round of protracted meetings. Ninety-five conversions, seventy-five accessions to the Church, and the work goes on. The meetings on this work have been a great success, all things considered, and especially if we consider the condition of things when Bro. Gardner took possession of it, for it was very much run down at the heel. Work had been neglected, but we are constrained to say from personal observation that there is no better people in Texas than are to be found in the bounds of this mission. Bro. Gardner seems to have been the right man in the right place when he was sent to this work. I don't know that I have known a man in my life that had everything more completely in hand. His people all love him, and he preaches with great power the Holy Ghost religion of the Bible.

DEATH OF REV L. W. DENNIS.

Rev. L. W. Dennis, a member on trial of the Northwest Texas Conference, died at his home, at the Polytechnic College, Saturday, September 25, 1897. At the last conference Bro. Dennis was appointed as a student in the Polytechnic College, and since that time has resided here and pursued his studies. Last Christmas, while visiting his parents, he was taken sick, and was never quite well afterward. Some two months ago his condition developed into a case of violent jaundice, which refused to yield to treatment, and ultimately in death. Bro. Dennis was one of the best men I have ever known. His will was swallowed up in God's will. His end was in great peace. He rejoiced in Christ his Savior to the last. For him death had no terrors. He leaves a wife and one child, and a large circle of relatives, including his father and mother, to mourn their loss.

W. F. LLOYD.

ERRATA.

I find this error in my last article: Fifth line from the bottom, "disaster" for "strife." R. C. ARMSTRONG. Weatherford, Texas.

THE WEAVER-JOHNSON DEBATE.

A four days' debate between Rev. J. C. Weaver, Methodist, and Elder P. B. Johnson, Campbellite, came off at Salona, Montague County, beginning Sept. 11. It was a complete victory for the truth and Methodism. Leading Campbellites gave up and left at the end of the first day. Baptist preachers who attended throughout the debate decided that Johnson had not met Weaver's arguments. An experienced Presbyterian preacher was heard to say that he had never heard anything on

"justification by faith only" as strong as Weaver's arguments on that subject. Johnson has been preaching through this county for some time, defying the world to meet his arguments, but since meeting Weaver it is thought by all with whom I have conversed that his business will lay in some other community.

W. C. PRYOR.

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FOR THE CURE OF
Hoarseness, Sore Throat,
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Breathing Tubes and Lungs.
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PROSPECTUS.

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FACE HUMORS

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OLD AND YOUNG

A Living Telegraph Line.

Homing pigeons are pigeons that will return to their homes after being released from captivity many miles away. These pigeons have to be trained. This is done by carrying them, in cages usually, a short distance from their homes, and then releasing them. They find food, water, and every attention when they reach their homes, and are very glad to return. Every trial or lesson the pigeon is released a little farther from home, until it can cover great distances. The pigeons are also taught to carry messages. These messages are written on very thin sheets of tissue paper, about four by ten inches, and the bird will carry at one time about four of these. These sheets of paper are rolled very small and attached to a band of aluminum on the bird's leg. Aluminum is the lightest metal.

Homing pigeons during the Franco-Prussian war were very useful in carrying messages from Paris during the siege—that is, during the time the Prussians had shut up the people inside of Paris—getting news to the London papers, as to the condition of the people in the besieged city.

The New York Evening Post, not long ago, gave a most interesting account of a service maintained by homing or carrier pigeons. There is an island, Santa Catalina, fifty miles from Los Angeles, on the southern coast of California. There is no telegraphic communication between the coast and the island, and these pigeons are used instead. Hawks are the pigeons' worst enemies. For this reason, when a bird is sent with a message several other birds are sent at the same time—the hawks are less given to attacking birds when there are several together. The second danger is from hunters, who shoot the pigeons when they light to rest, believing them to be wild.

When a message is to be sent from the coast to the island, it is written on the thin paper and fastened to the bird's leg, as described above. Then the bird is released, with his attendant birds. When he reaches Los Angeles, which is twenty miles inland, the bird flies to the cote, which is attached to the residence of the man who owns this living telegraph line, and flies into the cote through a wire door, which swings from the top and drops, fastens, and rings an electric bell, which announces the arrival of a message in the office. The bird finds food and water, and rests for a day or two, when he is returned in a basket with the other birds to the island. The bird sent out from Los Angeles makes the journey to the island, finds his home in the island, and announces his arrival in the same way. After resting, he, too, is returned to his coast home in a basket, to be sent out again on his useful journey to the island.—Outlook.

Turning Points in Life.

Every now and then, in history or in the history and science, we find some striking instance of turning-points in life. On such ground we see how a scandal about a bracelet, or the prohibition of a banquet, wrought a revolution, and precipitated a dynasty. Look at literary or scientific biography. Think of Cragge's timorously calling on Burke and inducing him to look at his poetry. I have no doubt but Burke was very busy. But with lightning glance he looked over the lines and satisfied himself that real genius was there. When Crabbe left the statesman he was a made man. Burke, ever generous and enlightened, had made up his mind to take care of him. Or look at Faraday. He was only a poor book-seller's poor boy, working hard and honestly, but disliking his employment, and inspired with a pure thirst for knowledge. He had managed somehow or other to hear the great chemist, Humphry Davy, at the Royal Institution; and with trembling solicitude he sends him a fair copy of the notes which he has made of his lectures. The result is that Michael Faraday receives an appointment at the Royal Institution, and lays the foundation of his splendid

and beneficent career. Looking back to the past, that was a great monument in the life of Columbus when, resting on a sultry day beneath the fierce Spanish sun, he asked for a drink of cold water at a convent door. The prior entered into conversation with him, and struck by his appearance, and afterwards by the magnificent simplicity of his ideas, gave him the introductions he so sorely needed; and thus Columbus gave to Castile and Aragon a new world.—Great Thoughts.

Advice Plainly Given.

An elderly lady went into a large retail shop in New York just before Christmas, and asked a young woman behind the counter:

"Have you any gold collar-buttons?" The girl surveyed her critically a moment, and seeing an old, plainly dressed woman, without a word, took down a box, shoved it across the counter and indifferently turned away to survey the passers-by.

"These are sleeve-buttons said the customer, gently: 'I said collar-buttons.'"

Her accent was not that of an American, and the girl giggled and looked significantly at one of her fellows as she took down another box and pushed it over the counter.

"These are enameled or set with imitation stones. I want plain gold buttons."

"The enameled are the style now."

"I want the plain gold buttons, if you please," said the stranger quietly.

"If you can't find what you want there, we haven't got them," said the girl, tossing her head. "Ladies," she said insolently, "are not buying cheap buttons for gifts now. They want the jeweled ones."

The stranger rose.

"They don't suit you? I knew they wouldn't from the first." She banged the lid on the box and turned her back on the customer.

The lady hesitated, and said in a gentle, firm voice: "I might call your employer and tell him how badly his interests are served by you. But I am sorry for you, and I am going, instead, to waste a little plain common sense on you."

"I came from England. So did you. You would have waited on me humbly there for one-third of the wages you are paid here. Your purpose now is to show each customer that you think you 'are as good as she is.' That is probably the cause of your rudeness just now. You may be as good or better than I. But that is not what your employer pays you to show to me. He pays you to sell me his buttons. The more civil and attentive you are, the more buttons you will sell, and the more money you will earn. That is your one chance to better your condition."

She went out. The girl looked after her flushed and angry.

"Do you know who that woman is?" she asked a salesman who was passing.

"That is Lady Dash," naming a well-known noblewoman, who is a leader in several international reforms.

"Why? What was she saying to you?"

The girl hesitated. "She was trying to show me what a fool I have been, and I think she did it," she said candidly.—Youth's Companion.

The Model Husband.

I am a model husband. My wife couldn't lay her hands on another like me in a fortnight. When the baby cries at night, I get up and fix him and put him back to sleep. We have been married three years, and have the sweetest little baby boy in the world. I never cause my wife any trouble. When she is all tired and worn out, I just say: "Come now, old sweetheart, go lie down and let me finish this job." We have a great number of little dresses for Wendel, and I know where they are kept and how to get at them.

My wife's father is a well-to-do farmer, and I like my wife's mother. I never see any other woman who can walk a little better than my wife, or who looks just a little sweeter. I wouldn't marry the best woman on earth unless I thought she filled the bill for perfection, from my standpoint of judgment. I thought my wife did—

and she does. When she gets a biscuit turned over a few times between her hands and puts it in the pan, I know the biscuits are going to be exactly right. No doubt about it. We have no drip coffee pot, but she makes the blindest drip coffee you ever saw, and has the commonest kind of an old tin coffee pot. She has a majestic bearing, too. Her feet set just exactly as a perfect woman's feet set. Her head could be carried no better if she tried for a hundred years.

When I want to find out if anything is right or not, I just get it before her mind and figure on her judgment. She hits it every time. Don't ask me how she does it. There is no spittoon around the house. I know where the peg for my hat is, and every time I take it off in the house I hang it on this peg. My coat has a peg, too, and there is where my coat is found when not on my back. There is no club on earth like my wife and Wendel. She is the "outside guard" and the "inside guard." She is the light in the east and the intellect in the west. She is my bright and morning star. She can smell a loose button a hundred yards, and she has a way of noticing the little specks on my coat lapel, as she used to before we were married. She loves me and Wendel. I don't find any one that suits me half as well as she does, sweet and gentle from morning till night. When I want to be cross she won't let me. When I get cold-hearted, and the last speck of brotherly love is oozing out of me, just one touch of her presence stops that disposition. All in all, my wife is O. K., and I am a model husband.—Erastus Plokey.

A Perfect Home.

The most perfect little home that I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen; every inmate of the house voluntarily looked into her face for the key-note of the day, and it always rung clear. From the rosebud or clover leaf, which, in spite of her hard housework she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been, and always will be, my ideal of a mother, wife and home-maker. If to her quick brain, loving heart and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen.—Helen Hunt.

Extravagant Expectations.

A fair share of the unhappiness of life comes from extravagant expectations. Few of us find that reality exactly corresponds to our dreams; we discover that there is a seamy side to the work we thought we should enjoy thoroughly; that our friends are not quite the sort of persons we thought they were; and that the things we imagined would please us most lose some of their power to charm. This is the experience that makes cynics, pessimists, and that most disagreeable of all people, those with a grievance. But it is a fair question whether they are taking their early dreams too seriously. You say you were disappointed, but what right had you to build a castle in Spain and think that you could live in it? Moralists are always telling us not to be extravagant with our money. If we spend it too lavishly we shall soon have none to spend. Would it not be a good plan for them to tell us, once in awhile, how surely we may bankrupt our happiness by cherishing extravagant expectations, and then cursing our luck, and having the sky of the soul constantly clouded by disappointment because things did not correspond to them? It would not be difficult to find a text for such a sermon. Is it not St. Paul who says something about the wisdom of not thinking of ourselves more highly than we ought to think, but of thinking soberly?—Great Thoughts.

A Woman's Distress.

A Woman in Terrible Agony Because of Neuralgic Pains—Her Jaws Became Firmly Set—Doctors Unable to Relieve Her.

From the Caldwell Watchman, Columbia, La.

Mrs. Charles Fielding, of Columbia, La., is the wife of a prominent attorney of that city. A reporter recently understood that Mrs. Fielding had been cured of a severe case of neuralgia of the heart and stomach in an almost miraculous manner. This remarkable cure occasioned considerable surprise among her neighbors because of the suddenness with which she had regained her health. The reporter, thinking this case would make a good article of news, called on Mrs. Fielding. She related her story in the following words: "I have been a sufferer from neuralgia of the heart and stomach for many years, originally brought on by exposure. It is just ten years ago since I first experienced neuralgia twinges in my head and stomach, which were so severe that my screams could be heard for blocks. Morphine was the only thing that would give me any relief. These attacks came frequently, and usually lasted about two or three hours.

I could not walk, and at times my jaws became so firmly set that they could not be opened. Several specialists from different places and many physicians were consulted; but to no purpose, for they did me no good. I had almost lost hope when I read a testimonial of Mrs. Sallie Fays, of Ruston, La., whom I knew, regarding Dr. Williams' Pink Pills for Pale People, and at once decided to give them a trial. The first box of pills had not been all taken when the pain left me, and after using the rest of the half dozen boxes I was as well as ever I was in my life. I feel that these pills did me a great and lasting benefit, and you may so publish it. Dr. Williams' remedy has certainly done me more good than all the other medicines I ever have taken."

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

A compliment should stimulate to higher endeavor. A mere lump of sugar does not stimulate.

To live or not to live, is a question which annually confronts the residents of our low ground and swampy districts. Take Cheatham's Tasteless Chill Tonic and live to die a nobler death than by a commonplace chill. Cure guaranteed. Tasteless 50 cents a bottle.

ONE ISSUE WORTH THE MONEY.

Crisp, Texas, Sept. 13, 1897.

To Texas Farmer:
I cut a coupon out of the Texas Christian Advocate last November and sent it for Texas Farmer for one year. The first copy paid me for my money. I have read every week since the spicy editorials on lynch law, politics, etc., and I must say they are brimful and running over with truth. I can't do without the paper now. Whoever says it is not one of the best papers published, "can't see through a grindstone with a hole in it." Send me some sample copies and I will try to get subs.
E. J. ANDERSON.

Sample of Texas Farmer free.
Texas Farmer one year..... .50
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These terms can only be obtained by sending money to TEXAS FARMER, Dallas, Texas.

The great fact is that life is a service; the only question is, Whom will we serve?—Faber.

If the Baby is Cutting Teeth.

Be sure and use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhea. Twenty-five cents a bottle.

...DEVOTIONAL...

God's Variety.

"Jesus loved Martha and her sister, and Lazarus."—John 11:5.

Everything that God has made is noted for its variety. Nowhere in creation can you find a dull monotony. Trees and flowers, birds and animals, and even human faces, differ widely one from another. And it would be a dull and uninteresting and monotonous world if it were not so. Its variety is its charm. And what is true of the world of nature is also true of the spiritual world. If men differ from each other in face, they also differ in temperament and character. Each one of us has been born with a distinct personality of our own, an individuality which we can never obliterate, which we can never materially alter. God does not mold all His saints after the same pattern, but each one differs from the other, and in each there shines out conspicuously certain graces which his character is specially suited to produce. We have a very good illustration of this truth in that little home at Bethany. Of the character of Lazarus Holy Scripture tells us nothing, but we do get an insight into the characters of both Martha and Mary; and two more unlike, it would be almost impossible to find. Martha was active, stirring, and impulsive; Mary was quiet, still and contemplative. Lazarus was probably something different from either; and yet they were all the true disciples of Jesus, and Jesus acknowledged them as His own. "Jesus loves Martha and her sister, and Lazarus."

There is a useful lesson for us here, for there are similar characters in the Church to-day. We learn that we must not expect all Christians to be exactly alike, nor set down others as having no grace because their experience does not exactly correspond with our own. In the Church, as well as in the world, there is variety. There are quiet and retiring spirits who love to spend much time in private communion with God. They never seem to be anxious or worried, nothing seems to ruffle them, they could not become excited or fussy, and they live a quiet, undisturbed, peaceful life, a life of holy, heavenly contemplation. They do not, perhaps, undertake much active work for Christ, but the secret, silent influence of their lives tells upon others, and in this quiet way they do a work which the more active spirits could not accomplish.

But there are others who are more like Martha, always full of activity and work, never happy unless they are doing something; full of enthusiasm, full of earnestness, full of zeal. These do a work for God which the others could not do. We cannot make all people alike, for God has made us to differ. Each one possesses certain abilities, certain talents, certain peculiarities of constitution, even a certain manner, which no one else possesses, and therefore, God can use each one to do some work which can be done by no other individual.—Rev. W. H. Parsons, in The Christian World Pulpit.

The Solemnity of Youth.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Ex. 3:5.

The words were first uttered to a nation's youth. They are strange words to be addressed to youth of any sort. They are an exhortation to a feeling of solemnity. We do not commonly think of youth as a solemn time. We expect it to be an ardent time, an enthusiastic time, a hopeful time; but the last thing we would associate with it is solemnity. And yet I think we are wrong. I believe youth to be the most solemn time in the world—more solemn than death. There is an analogy between youth and death. Both are beginnings, enterings upon the unknown; but they are beginnings of a very different kind. In death I am passive; I am in the hands of One, and that One the highest. But in youth I am in the hands of three; I am between three currents—my brother, myself and God. And they are cross-currents; they are impelling different

ways. Mine moves inward, my brother's moves outward, God moves upward. Death is not a battle-field; I am a captive there; God is all in all. But youth is a battle-field, God is only one; my brother and I are the others, and there is likely to be strife. No wonder I am solemn before the burning bush of the morning.

O thou who standest before that glowing fire, put off thy shoes from off thy feet. My cry to thee beyond all things is, "be solemn." Many will tell thee to be aspiring; "the aspirations of youth," has become a proverbial phrase. And yet, I think, aspiration should be thy second thought. I would have thy first thought one of reverent fear. Many will bid thee mount up with eagle's wings. I would have thee to feel at first a paralysis of the wings. The morning sun is beating upon thee and beckoning the upward; God calls thee out of the fire. But there are obstructions to thy flight; there are frictions of the air which impede thy soaring. There are winds of passion which would divert thee from thy sun. There are gusts of pride that would drive thee from thy goal. There are storms of temptation which fain would clog thy climbing. Be it thine, like the angels, to veil thy face with thy wings ere thou fliest. Be it thine to hide thyself in the secret of God's pavilion ere thou soarest into the sky. Remember thy Creator in the days of thy youth, for the place of the burning bush is arduous ground. Rev. Geo. Matheson, D. D.

Rest as a Duty.

The idea that rest is a duty, not merely a necessity a luxury, is new to some anxiously busy women. There are sensible things said along the line of this thought in a few paragraphs in Harper's Bazar. A portion of the article is quoted here:

"For most of us, after all, are so eager in the pursuit of one idea—an idea sometimes of pleasure, sometimes of gain—that we detach ourselves, as it were, from the main purpose of our lives, like a wheel of a coach that breaks away from the main body, and goes off merrily on its own account down-hill, to find itself at the end of its journey without power and without place.

"When my work does not advance," said Haydn, speaking of his 'Creation,' 'I retire into my oratory with my rosary and say an 'Ave,' immediately ideas come to me.'

"No work 'advances' when one is tired. Nothing is done quite as it should be. Haydn prayed when fatigue overcame him, but while he prayed he rested those particular lobes of the brain with which he had been laboring. His rest was his inspiration—the answer to his prayer.

"In rest, then, we are renewed, our inspiration comes. And when the fret and care of every day warp and contract us, and we think we are tired, we are really only fretted because we are so far away from our original intent lying deep within us. Our duty is to rest, because our duty is to be renewed—renewed with spiritual forces for the labor of life.

"Each of us, in a different way, means to seek rest and refreshment this summer. Some of us will feel defrauded unless the privilege of green fields is ours. But for those who can not go, there is this to remember, that change of thought and change of occupation, with entire concentration of mind on the thing to be done, may, after all, be a means of great rest to us."

"Haydn, remember, took an 'Ave' and his beads."

You will get a new notion of what a lamp-chimney can be, when you use a Macbeth; and of what it can do, when you get the right one.

Get the Index.

Write Macbeth Pittsburgh Pa

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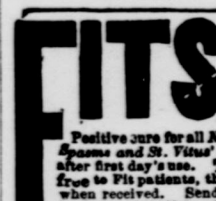
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CONNECTIONAL NEWS.

Arkansas Methodist: Bishop Wilson ruled in the Kentucky Conference that Rev. H. C. Morrison was not entitled to appeal from verdict of the Quarterly Conference at Lexington. His friends, who were intent to re-open the case if possible, preferred charges of maladministration against Presiding Elder Reeves. The result of Reeves' trial has not yet reached us. A telegram in answer to our question says: "Morrison's credentials were restored on condition of his saying he did not believe he was violating Church law by holding the Dublin meeting and did not intend contumacious conduct by continuing to preach after suspension."

Bishop Galloway writes of his visit to our Church in Sao Paulo, Brazil, as follows: Bro. Dickie was at the station to bid me welcome, and in a few minutes we were driving at rapid pace through the paved and gas-lighted streets of this great city to his hospitable home. How refreshing to breathe the Christian atmosphere of a missionary home after the forbidding and often disgusting scenes of pagan and idolatrous cities! This thought always occurs when I cross the threshold of a dear brother in the mission field. We had much good cheer over the tea-cups that evening, talking all the distance from the Emerald Isle to Brazil by the way of "the States." And very strengthening was the family worship, when earnest prayer was made for this inviting field, and especially for the service next day. The Sabbath dawned beautifully and closed delightfully. Twice our hired hall, in the center of the city, was filled with devout and intelligent congregations, and twice, by the kindly aid of Brother Diskie's fluent Portuguese, I tried to

preach the word. At night many had to stand, unable to get seats, and seemed to enter most appreciatively into the service. The singing was excellent, with an organ, cornet and violin accompaniment. Into that well-organized Church 180 members have been gathered, and the field is ripe for a larger harvest. We sadly need a good church building, well located, and for this I make earnest appeal. And I urge the plea the more because of what the Church here has done and is doing. One person gave \$5000, which has been invested in a house and lot. This will be available in securing a more eligible location on which I hope a stately structure will soon be erected.

GENERAL CHURCH NEWS.

Central Advocate: President Clark, of the New York, New Haven and Hartford Railroad, says in his annual report: "The benefits derived from railroad branches of the Young Men's Christian Association, notably that provided by Mr. Cornelius Vanderbilt at Grand Central Depot, led your directors to consider favorably the application of employees for similar provision for their comfort at New Haven. As there are nearly 4000 men in that city daily employed in the office building, shops, round-houses, and upon trains, the directors, on the 17th day of February, authorized the adaptation of the passenger depot formerly used by the New Haven and Derby Railroad Company to this purpose. Twenty bedrooms, six bathrooms, a bowling-alley, reading and social rooms were provided at a total cost of \$17,800. The use of the rooms and the attendance upon the lectures and educational classes have justified the expectations of your directors."

The Journal and Messenger: Some of our brethren in the South have got to the point where they claim that "one man should die for the Seminary;" and they have fixed upon Dr. Whitsitt. They are saying that the only way to secure a return of peace among them is the sacrifice of Dr. Whitsitt. A Board of Trustees has power to remove a professor or a president from a school; but they must give some good and sufficient reason for so doing. It must be shown, beyond reasonable doubt, that the professor, or president, is incompetent, or that he is teaching things contrary to the truth, or to the objects had in view by the founders of the school. A Board of Trustees which listens to the clamors of a multitude of persons who do not know what they are talking about, would be unfit for the office and the responsibility. The way for our brethren to get at Dr. Whitsitt is for them to bring charges against him before the Board of Trustees, and show that he is teaching doctrines contrary to the truth, and contrary to the consensus of opinion, not of the disciples of J. R. Graves, but of the Baptist denomination, the Articles of Faith, and the teaching of the best scholars among us. When they do that, they will have little trouble in obtaining the removal of the President. But so long as they simply pass such resolutions as have thus far been passed, they will have, as they ought to have, a hard time of it. The Board of Trustees is made up of generally good and fair men, and they will not listen, as Pilate did, to mere clamor, and above all they ought not to listen to the clamor for a vicarious sacrifice.

TEXAS PERSONALS.

Rev. G. S. Sexton, of Plano, was in the city during the week and did not forget the Advocate.

Rev. I. J. Coppedge, of the Wheatland Circuit, was a welcome visitor at the Advocate office.

The articles of Rev. S. P. Wright, mentioned last week, are condensed into one, and appear in this issue.

Rev. J. A. Wyatt, of Lewisville, is in the city helping Rev. L. P. Smith in a meeting. We were glad to see him.

Rev. W. B. Rankin, Agent of the American Bible Society, and Rev. W. B. Riggs, of the Second Presbyterian Church, Dallas, made the Advocate a pleasant call.

Rev. E. V. Cox and wife, who were returning from the funeral service of Rev. L. W. Dennis at Webb's Chapel, made the Advocate an appreciated call.

Kate Marie, infant daughter of Rev. A. A. Wagnon, of Atlanta, Texas, died Sept. 27, 1897. The parents are sorely bereaved, but trust in the grace of Christ. The Advocate tenders sincere condolence.

Rev. G. M. Bruce, a local elder, died at his home near Fairlie, September 25, 1897. He was thirty years a local preacher and made a good record. A suitable obituary will appear soon.

Rev. B. H. Greathouse, of Marvin Church, Tyler, delivered a series of lectures in his church, on Sunday evenings, on Roman Catholicism. On the last night, resolutions of appreciation and thanks prepared by one of the city preachers were read and unanimously adopted by a large congregation.

Rev. L. W. Dennis, of the Northwest Texas Conference and a student in the Polytechnic College, died in Fort Worth, Saturday, September 25, and was buried at Webb's Chapel, in Dallas County, Sunday, September 26. He was the son of A. J. Dennis, who lives near Farmers' Branch.

Bro. Dennis died in great peace. We tender sincere condolence to the afflicted friends. An extended memoir will appear soon.

Rev. J. S. Gillett, of the West Texas Conference, has been quite sick for some time. He is now convalescent and improving rapidly. We are glad to chronicle this restoration to health and send congratulations and best wishes.

SOUTHERN METHODIST PERSONALS.

Central Methodist: Rev. S. W. Spear, D.D., will be in attendance upon the Kentucky Conference session this week. He is the only survivor of one of the greatest bodies of men that ever assembled in the South, the Convention of 1845, which organized the Methodist Episcopal Church, South, under the "Plan of Separation" adopted by the last General Conference of the united Church, 1844. He is as simple as a child, but with gigantic mind and a wonderfully well-preserved body, he is a true specimen of a generation of as heroic men as this world has produced.

Rev. D. C. Atkins: The death of Dr. W. S. Black, presiding elder of the Warrenton District, North Carolina Conference, is a sore bereavement to all Methodism, especially to our State and his own conference. Dr. Black died suddenly of heart failure. He was sixty-one years old, was born in South Carolina, entered the conference in 1855; was transferred to the North Carolina Conference in 1870. During the war he was chaplain in the army. He was for six years the senior editor of the Raleigh Christian Advocate, and three years superintendent of the Oxford Orphan Asylum. The rest of his ministerial life was spent in the pastoral work and as presiding elder. He was a familiar figure in the General Conference. I first met him in St. Louis in 1890 in the Committee on Publishing Interests. He impressed me at first as a man whom his brethren could rely on in any position—strong, level-headed, unassuming, yet bold as a lion.

GENERAL PERSONALS.

Rev. Dr. Richard S. Storrs says concerning his resignation of the presidency of the American Board of Foreign Missions: "It is not true that my resignation has anything to do with the Board being short of funds. That it is short is, however, true. The funds are, of course, entirely supplied by bequests and gifts. Some of them take the form of real estate, which has depreciated during the hard times. Investments which the Board made have fallen in value. However, I am perfectly satisfied with the work of the Board during my presidency. We have done much. Missions have been established in China, Japan, Persia, the islands of the Pacific, and other places. Our best work, I think, has been in Turkey. My reason for resigning is that I think it is time I was relieved. I have been President for ten years, and the position has entailed anxiety and hard work. I am now seventy-six years old, an age when a man thinks he is entitled to take things more easily."

Central Advocate: By telegram from Rev. Dr. W. S. Matthews, editor of the California Christian Advocate, we learn that the venerable Abel Stevens died "suddenly and painlessly" on last Saturday morning at San Jose, California. The career of this illustrious man gives him a peerless place in Methodism and demands for its depletion and recognition more space than we can command at this late hour, just before going to press. He was in his eighty-third year, and had been on the itinerant list ever since 1834. He spent many years of his life in editorial work, wielding a strong and graceful pen; his miscellaneous writings are many, but his chief labor was performed as the historian of Methodism. His two matchless historical compositions, "A History of the Religious Movement of the Eighteenth Century Called Methodism," issued in 1858, and his "History of the Methodist Episcopal Church," published in 1864, gave him instant rank among the great ecclesiastical chroniclers of the age, or indeed of any age. His recent years have been spent in comfort and serenity in California, where his very presence, in the home, in the sanctuary, or on the street, seemed to scatter benedictions.

THE PRESS.

GEORGE ELIOT'S AGNOSTICISM.

"George Eliot's agnosticism is hopeless and pitiful. A woman without God is like a ship for which there is no sea. She seemed a vessel thrown on the high bar, to which no wave ever comes to bear it back into the deep. From this characteristic it follows that what may be named inspirational values were largely wanting in her. Inspiration implies a sky; and sky was what George Eliot always lacked. Her face was plain, her voice exceedingly sweet, her genius commanding, her vision circumscribed, her hope dead; and so she leaves us with a sense of lack, as if we looked at an eagle tethered in a meadow. It was meant, as she was meant, for the mountain and the blue vault and the sun."—Rev. W. A. Quayle.

TRUTH WILL OUT.

A man may seem for a while to be a Christian without really being one. But no one can actually be one long without its becoming apparent. To have clean, honest, happy, trustful hearts, then, hearts which need not shrink from being laid bare to view because God reigns in them—this is the great thing. This, too, is the way to influence others. It is the old familiar truth once more apparent, that to be means far more than to say or even to do; and the nobler and fuller the inward life, the holier and richer are the outward appearance

and the fruit of it in example and influence. We need not reveal all the items of personal history, opinion, or feeling; but the underlying principles to which we are loyal we may not hesitate to show forth. We may testify to our love and practice of charity, for instance, without specifying our gifts even of sympathy and consolation. The inward life is the soul's attitude toward God. The outward show is its attitude toward men. The nearer they approach harmony, and even identity, the better.—The Advance.

TWO VIEWS.

"What have you done to-day?" I asked a rope-maker. "Oh, sir, ten hours of hard work, just twisting tow, my fingers sore, my lungs choked with dust. I did not come to the prayer-meeting last night, I was too tired; I went to sleep when I was trying to say my prayers. I sometimes think if it were not for Mary I would end it all—nothing but work, work, work. I am so tired, and I only make enough to keep body and soul together." This is one side. See the other. A ship with eleven hundred souls on board is being driven upon the shore—a land of crags, like giant teeth, stretching up sheer and sharp. One anchor after another is dropped, each checking the speed of the vessel's drift. The last anchor is down. Will it hold? Yes, the ship is saved. Go, tell the rope-maker not to think of the toll and the dust and the monotony, but of the eleven hundred men and women saved. These things are written in the Lamb's Book of Life—the ring of every hammer, the click of every needle, the whirl of every loom. They who truly wait upon the Lord shall hear his angels strengthening them as they strengthened Christ, with songs of peace and good will to men.—Rev. W. Burnett Wright.

HYPOCRISY.

"Let us not deceive ourselves. If we would have virtue go out from us we must be virtuous. In this also 'God is not mocked.' The true measure of our influence is not what we seem to be, but what we are. And each day you and I are leaving a record of what we are in every life that touches our life."

"Have you ever studied the footprints of the past in geological collections? There, in the sandstones, slates, and coal deposits which have been hidden away for thousands of years, you can find traces of lives long since forgotten. There are footprints of birds, as they were left in the sand and mud of the river bottom. There ferns have left their traceries as delicately marked as when they first dropped into the peat-bog. And there insects which fluttered away their lives in the sunshine of a single summer afternoon, have left their wing prints in the ooze. All these, which seemed at first but passing traces of swift-passing lives, God caught up and held in the rocks as the records of ages. So you and I are leaving our records in the forming characters about us; and God is catching them up and holding them for eternity. We cannot disguise them. We cannot wipe them out. They may lie hidden for a time. We may go on and play out our part which we are acting, covering ourselves in the 'sheepskin' of hypocrisy; but time will reveal the footprints of the wolf. Though we keep our selves 'as graves which appear not,' and the men who walk over these graves of ours may not be 'aware of them,' yet the grave-digger reaches out into eternity!"

"Is it not a ghastly sin, this sin of hypocrisy? Is it not, indeed, as heaven when once it finds a lodgment in the heart? Shall not we all search our hearts to see if there be any lump of the leaven within us?"—Rev. P. M. Watters.

NEEDED LEGISLATION.

Speaking of General Conference and "needed legislation," reminds me:

We have too many collections. Not too many enterprises, or boards; but too many collections. The bulk of our membership is in the country. The preacher visits them eleven times a year. In the Northwest Texas Conference we had three missionary assessments, two eleemosynary, two educational, two connectional, one for the Bible Society, and one children's day collection. This makes as many collections as the circuit preacher makes visits to his Churches. According to the present plan, we have reached our limit of expansion; yet we have not reached one-fourth of the capacity of our Church. Men outside the pastorate may theorize as they will, but every practical pastor knows it is not well to take a collection on every round. Therefore, we lump the collections. This is as unwise as it is at present unavoidable. How can it be helped? Only from headquarters. Reduce the collections to four. Let foreign, domestic and Church extension missionary collections be reported as missionary, which they all are. Let the conference collection, the orphanage and any other of that type, be reported as benevolent collections. Let the collection for Bishops, General Conference expenses, etc., be reported as connectional collections.

Let education, American Bible Society, etc., be counted as educational collections. I would have but little objection to this last being among the missionary items; but the Bible Society does a vast amount of local work which is educational, and it may properly be classed with that collection.

Let Question 9 at Quarterly Conference be so arranged that the answer at first quarterly meeting shall report the connectional collections. This will be the smallest of them all, and easiest for a new preacher to handle while in the turmoil of changes and readjustments.

At the second Quarterly Conference let the benevolent collections be reported; at the third the educational; at the fourth, the missionary.

The healthful effect of such an adjustment would very soon be seen, in the systematizing of the work. Objection might come from headquarters on account of the postponement of an important collection until late in the year. This witness profoundly believes that nothing in the way of

legislation could do more for the prosperity of our work than an effective obstacle to sensational and artificial stimulants to the collections, applied unwisely and at inopportune times.

HORACE BISHOP.

P. S.—Perhaps I would better say that nothing in the above is designed to debar the preacher from making up a deficit after his report to the Quarterly Conference. At the same time it is intended to secure, if possible, a full report at the right time.

H. B.

ALEXANDER COLLEGIATE INSTITUTE

A word about us may be of interest to your readers, especially East Texas Methodists. We have enrolled to date one more than we reported at conference at Marshall last December. We have more than twice as many boarders and forty to fifty per cent more in the advanced classes. There is a distinct gain in four points:

1. A larger enrollment
2. More boarders.
3. More in the advanced classes.
4. A school of better moral tone.

The drouth cut short our cotton crop last year. This section will have a smaller cotton yield this year. Last year we had a fine fruit crop. This year a practical failure. In view of these facts, we are decidedly encouraged.

Our prospects for a further increase are excellent. We are entirely out of debt. I believe patience and toil will win success for us, a worthy success, too. The preachers of the East Texas Conference gave us a decidedly more cordial support during last summer than the summer before; but, after all, we lack a great deal of being what we ought to become as a school.

E. R. WILLIAMS.

Jacksonville, Texas.

NOTES FROM WAXAHACHIE DISTRICT

By special arrangement of Rev. J. D. Odom and his congregation, our beautiful and substantial new church at Forreston was dedicated on last Sunday by Dr. T. R. Pierce, editor of the Texas Christian Advocate. If, as already stated by the editor, the occasion was a pleasant one to him, it was, indeed, doubly so to us.

Never were conditions more favorable for a delightful and profitable service than on that lovely Sabbath day. The people were there in one place and with one accord. The attention was perfect. The soil was prepared for the reception of the seeds of the sower, and the faithful pastor and his plucky people who had honored God in the erection of so creditable a building had a foundation for rejoicing.

Without entering into details, the sermon was up to the high water mark. The deep current of thought running through the preacher's message brought to us great waves of truth. Out of the wreck and ruin of time what a mighty structure he did build for eternity! And through the material, the visible and the perishing things of time and sense, the spiritual, the invisible and the indestructible element was made to appear with telling force.

The sermon at night was reported to have been still better. We like the taste of the sample you brought us, Doctor, and will have need of you again.

The following strange combination exists in Waxahachie District, which will make the year 1897 memorable with us: Financial stringency consequent upon an unparalleled short crop, a sweeping revival all over the district, and a record-breaker in the number of new churches erected. Ten new church buildings have already been projected by the preachers and their people. Six of them will be clear of debt and dedicated by conference, and the rest will be nearly, if not quite, completed. The erection of suitable houses of worship gives us more genuine satisfaction than possibly any other feature of our work, and promises more for the future of Methodism in this rich black land country so full of resources. It means no more so-called union churches and union school-houses and union Sunday-schools, which have crippled our Church and arrested our progress in many places for all these years. It means that our preachers will preach Methodist doctrine and our people will worship under their own vine and fig tree, running the machinery of Methodism unimpeded and unmolested by other isms, and harvesting the fruits of their labors for the Church. It means that our preachers are going to quit beginning revival meetings in union houses on one Sunday and laboring hard all the week, and about the time the meeting is fully developed and the occasion is ripe for results, turn it over to some other denomination that has ingeniously arranged a meeting to begin the next Sunday. It means that where Methodism has gained nothing for fifteen or twenty years, and in some cases scarcely maintained a respectable existence, that we will grow in numbers and influence and power. We lose none of our Christian charity when we develop a distinctive type of Methodism. There is neither sense nor religion in this cry of union that we hear all over the land.

B. R. BOLTON.

IN THE FIELD AGAIN.

Bro. Harris kindly invited me to preach for him last Sunday was a week ago, at Haskell Avenue, Dallas. It was a treat to me, as the audience seemed to enjoy the sermon. After the sermon, while the choir and congregation were singing a good old Methodist song, a voluntary hand-shaking was in order, and each person coming and grasping my hand left a piece of money for the orphans at Waco. We sung, and shouted, and gave our mite.

Bro. Harris is doing a good work, and the Bishop would do well to return him to

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

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

that good people. He will, with patient study and hard work, make a great man. May the Church and people help him.

Bro. Wyatt, presiding elder of the Fort Worth District, requested me to come and preach for him at the Polytechnic. The invitation was accepted as soon as given. It was a very happy visit to me. The site is beautiful, healthy and acceptable. So many youthful faces looking up into mine was inspiring. Will the sermon do good or evil? Will it quicken a young man to harder study and a better life? Will it cause a young girl to love her mother more and to take burdens from her? There are now two hundred and fifty, or more, young people in school now, and before the year closes it is thought four hundred will be in training for God and the country. My, what they may accomplish for the Church! Any parent can send their boys and girls to this school without fear. Dr. Lloyd is wise, good and has experience. He has fifteen or twenty professors and teachers, well qualified to lead the young folks in the way of life. Bro. Hunter and wife overlook the dining-room and kitchen, and see that everything is right in the boarding department. Just think of it; boarding scholars for \$8.25 per month! You can send your boys at that rate. Crowd the walls of the Polytechnic College. The young people helped the Orphan Home and thanked the preacher for his sermon. May God help them.

R. W. THOMPSON,

Dallas, Texas.

SUPERANNUATION OF BISHOPS.

It is not often that we disagree with Dr. Pierce in his opinions set forth in the Advocate, and I now reluctantly call attention to an editorial in the Advocate of Aug. 12, headed as above. This production, in my humble opinion, comes in contact with both the law and usage of our Church. When from the burden of age or the failure of health a Methodist itinerant preacher becomes disqualified for the routine duties of his position, he is retired from active work by the recommendation of an authorized committee and concurrence of the conference, whether he is willing or not. The fact is, some are thus retired who are neither worn out by age nor disease, but because of the difficulty that comes up in finding them a place, growing out of the fact that they fail to satisfy the demands in pastoral work. What Dr. P. says in reference to the "wish being father to the thought," and aping the action or following the precedent of the late General Conference of the Methodist Episcopal Church is not before us, nor should we as a Church be swayed in any way by what other ecclesiastical bodies have done or may do on this or any other subject. This is a matter of law and fact. The facts are that we have a law to superannuate all itinerant preachers who are permanently disabled by age or disease, and the opinion is wide-spread that some of our bishops are to all intents superannuated men. The law should be enforced, whether the preacher be an obscure missionary or one of our honored and faithful bishops. The law requires it, and right, justice and the Church at large demand it. I believe any conference in our Church would retire its most highly honored and faithful member of the body if that member were as old and infirm as some of our bishops are to-day. A man is not "a trifle old" when he passes threescore and ten, to say nothing of fourscore. One of our bishops is nearly eighty, and five others are passing their sixty-eighth milestone on the journey of life. One of the five is now in very feeble health. If we are to credit the statement of our Church papers. Now, should the Church continue to demand work of these honored men when they are unable to perform it, for it is evident that age and disease disqualify for the onerous demands of the office? Why let worn out bishops alone, and enforce the law in the case of elders? It is far more important that a bishop should be strong and thoroughly active in every way than that a pastor on station, circuit or mission. Then why let sympathy and sentiment prevail in the one case, and strictly enforce the law in the other?

Few Methodist preachers ever recognize the fact that they are old or worn out, and especially does this apply to such as are in prominent positions. This is why it became necessary to enact a law retiring our preachers without their consent, and this is the law the editor does not wish enforced in the case of a bishop, and pleads that bishops "be let alone." There is no "reckless prodigality" in the application of this law to bishops, but safety to the Church and protection to the brotherhood. We still have men capable and able to

catch and bear the mantle of the ascending prophets. Let us have equality at least when it comes to the enforcement of law. It is to be hoped that the General Conference, through its Committee on Episcopacy, will carefully look into the condition of our bishops, and act accordingly, without prejudice or partiality.

E. L. ARMSTRONG.

Corsicana, Texas.

CHRIST THE DIVINE MAGNET.

One beautiful spring morning, as I sat by my window, through which the sunbeams were piercing into my room, I noticed notes, which had been stirred up, floating in the sunlight. A passing breeze was drawing these notes out through the screen, the window being hoisted. I noticed these notes, small and great, moving slowly toward the window—moving more rapidly as they approached it till they were drawn out and swept away by the current on the outside, and they were carried out of sight to return no more. A careful watching revealed to me the fact that notes were rising from beneath the window and descending from above it, as well as those opposite it—all moving toward the open place to be caught in the inviting current. Then I thought of Christ, the divine magnet, drawing all men unto him; some from the upper, the middle and the lower classes—all moving toward Christ, the "Sun of Righteousness," the center of attraction in the moral and religious world. Then I thought of the gates of pearl, entrances into the New Jerusalem, the everlasting habitations above. And I said, "Oh, God, how will one feel, how will I feel, as I approach the entrance to my Father's house? What will it be to be drawn by divine attraction into the current of eternal glory? What, to be drawn in, and forever lost in unfathomable depths of heavenly bliss, never to return to the regions of sorrow and sin, suffering and death; but to dwell in the house of the Lord forever?" Then feeling a sense of gratitude, I said: "Thank God for Christ lifted up that he might draw all men unto him; that all might be saved by grace, and float in gospel light into the glories of heaven."

Then, again, I thought of the attractions of evil, and of the awful fact that millions of our fellows are being drawn into the whirlpools of vice, never to return to moral light; never to see the beauties and glories of heaven. The attractions of the ball-room, the liquor saloon, the gambling den and other haunts of vice constitute a drawing power so inviting to the young and thoughtless, and especially to the vicious, as to annually draw away from the paths of rectitude and peace millions of blood-bought souls, and sweep them into the vortex of ruin, never to return.

And I thought of the open mouth of hell, and I looked and saw the ascending smoke of the damned. I listened and heard their wail of woe. And I said: "Oh, what a pity! It might have been otherwise." And in my imagination I saw the broad way, and thousands flocking together there. I could hear the music and see the dancing; could hear the laughter of the merry and the curses of the mad. It was a motley crowd; some old, others young; some men, some women, some rich, others poor; some white, some red, some yellow, some black—a heterogeneous mass of depraved humanity moving onward and onward, with little or no thought that ere long the last hour of earthly pleasure would be spent, the last mile-post passed, and that they would be drawn into the mouth of hell.

And as I looked, I saw great crowds walk up to the brink of damnation, where their laughter was turned into mourning, and, realizing, when too late, their awful danger, loss and ruin, drew back and tried to retrace their steps, but having reached the irresistible current, the Niagara of damnation, they, in the midst of their shrieks and cries, were drawn in and lost to my sight—gone, never to return; swept out on the current of damnation into outer darkness where there shall be weeping and gnashing of teeth. Then I thought of the divine admonition and warning, "My son, if sinners entice thee, consent thou not."

S. L. BALL.

Allen, Texas.

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Since the Gainesville Conference, in November, 1895, the above towns have been visited, some once, some twice, a few three times. In many instances we have represented the Rescue Work to large congregations, have held many parlor talks, and from house to house put this work personally to the wealthy, cultured and influential ladies of the land. From this personal work, we know what hold this long-neglected cause has on the hearts of our people. We know what to hope for in future.

FINANCIAL AGENT.

PERSONAL RECOLLECTIONS OF MRS. SOPHIA PORTER.

When, in a distant town, I learned that this noble woman, faithful friend and benefactress of good works had been called home, I confess to a feeling of personal loss.

In February I met her for the first time, in her own home. I shall never forget her warm welcome, as she clasped my hand and said: "I know you, through The King's Messenger, and have long wanted to meet you." Her hospitality was ideal. She was a remarkable woman, wearing her eighty-one years so lightly that it seemed impossible to think she had been so long blessing the world with her ministries of love.

For sixty years, she told me, she had lived at this home. When I marveled at the majestic trees growing in rows, she said: "Why, I planted the seeds with my own hands, sixty years ago." For five years she had lived here in a barricade, when Indians infested the country, imperiling life and property.

I was deeply interested in the changes in her eventful life, which yet had left her strong, even robust. Living a life of unselfish usefulness, moving among her friends and neighbors with a hand open and a heart full of love, was the secret of her perpetual youth.

My visit was very pleasant. We met as strangers, but soon became congenial friends. In parting, she urged me to come again when the flowers were in bloom and all nature was beautiful, and spend a little time of rest with her. I hoped to do so, and sketch for the readers of this paper the story of a life whose influence will still go on blessing the world, while with a perfect environment she will continue her loving service.

"Servant of God, well done!

Rest from thy loved employ;

The battle fought, the vict'ry won,
Enter thy Master's joy."

Among the good works she left here to memorialize her name was the gift of \$10,000 to the Georgetown University. She also helped the North Texas Female College. Many young men received aid in their struggles for an education in the ministry, while Preston Church owed almost its existence to her Christian bounty.

In speaking of our Rescue work, I quote her words, as given in the March Messenger: "No work of the Church seems to me more urgent or Christ-like. I thank God we have had the courage to undertake it. I have done what I could for other interests of our Church; now I intend to help this with my prayers, my influence and my means." Adding: "I have no money

now, but I will have in the fall; but I have land, and I mean to help this cause."

The summons came sooner than she thought, but in her generous heart she had determined to do so, and God will place to her account her noble purpose. We will remember her good deeds, her bright and helpful life, and strive to emulate her example.

Not hoarding her wealth for selfish ends, not living for herself, or amassing riches to lavish on those who might use it to their soul's hurt, she still remembered those who were dear to her, and dealt kindly by them. May the mantle of her noble virtues fall on them, and may their useful lives prove a still sweeter monument to her name, which they and we will cherish with love—Sophia Porter, a synonym for good deeds.

"Give her the fruit of her hands, and let her own works praise her in the gates." (MRS.) W. H. JOHNSON.

PRAY WITH US.

The Woman's Parsonage and Home Mission Society will hold a week of prayer, from October 11 to 18, for the evangelization of our own land—that the Spirit may, in high places and in the lowest, move upon the hearts of the people to recognize the majesty and power of Almighty God, and acknowledge the Prince of Peace as the true ruler of this land; that the power of the saloon and the gambling den may be broken, and social purity become the rule in all cases.

We appeal to those only who believe in the power of united prayer, but those we earnestly entreat to unite with us in this service. No one can fail to see how corruption, disbelief and manifold evils of all kinds prevail in this Christian(?) land of ours. The most careless reader must know that the foul flood of evil flowing out from the land into all nations vastly exceeds the small pearly stream that through our foreign missionary efforts carries the pure saving truth of Christ to heathen lands. The power of God is with the pure stream, and will magnify the blessings it carries. Its precious waters shall cause the desert to blossom as the rose. But, O God, forgive us for the great rush of evil going from our land to bear into eternal ruin millions who might have received from us only good if we, Christ's followers here, had not been careless of the increase of sin on every side of us and in our own homes.

I have small sympathy with the boasted optimist that would ignore the force of these facts; still less with the pessimist who is overpowered by them and his spiritual energy and faith are so paralyzed that he forgets our God is mighty to save. No, let us look the facts squarely in the face, and, with hopeful confidence in the power of our God, put forth, in prayer, the simple faith that moves mountains, and give, unreservedly, our full force to God to be used as his agency to accomplish our prayers; for the last is what is needed. The great heart of God is grieved for the evil of the land, and more for the failure of his people to put themselves at his service to reach those who have shut their hearts to the approaches of the Holy Spirit.

Unite with us in this prayer service, we ask in Christ's name. To those who are pastors we appeal especially for united effort in prayer. We beg that they will call together the women of their congregations at the appointed time, and lead them in this service, where they are not already preparing for it. If it should be so that you can not hold the week of prayer at the time appointed, set another time, but let your prayers ascend in earnest, sincere faith to the throne of the Almighty Father for our own country.

Those who have not the programmes and



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subjects arranged for the week of prayer can find them in the October number of Our Homes, which we shall be glad to send to all who will write in time for it.

LUCINDA B. HELM,
Nashville, Tenn. Editor Our Homes.

Summary of Treasurer's report of the Woman's Parsonage and Home Mission Society, Northwest Texas Conference, for quarter ending September, 1897:

Receipts for Connectional Work.

Dues	\$274 75
Life membership dues	25 00
General work	3 00
Week of prayer	2 95
Contingent fund	10 80
Special donation	41 45
P. W. loan fund	19 50
Mite box collections	1 35
Baby roll	3 25

Total \$382 05
To General Treasurer \$197 91
To Rescue Home 41 45
Conference expense 6 35

Total \$245 71
Cash on hand June, 1897 \$293 93
Receipts for quarter 382 05

Total \$675 98
Disbursements 245 71

Cash on hand \$430 27
Expended on local work by vouchers:
Station parsonage \$206 04
Circuit parsonage 12 00
District parsonage 125 95
Local mission work 62 00
Local Church work 703 85
Supplies and cash sent off 100 25
Supplies given locally 73 85
Miscellaneous 53 50

Total \$1239 44

This closes the work of the conference year. Let every auxiliary get in readiness for the conference meeting at Mexia, Oct. 8-12, and hope no auxiliary will fail to have a representative present. In His name,
MRS. W. F. BARNUM,
Conference Treasurer.

Fort Worth, Texas.

FRESH AIR FOR A BED-FAST PATIENT.

"As all the world knows, there is no more perfect means of ventilation than an open fire," writes Mrs. Burton Kingsland, telling how to nurse the sick, in the September Ladies' Home Journal. "It is continuous and attended with no danger of draught. A more equable temperature is obtained with wood than with coal, and the thermometer should be frequently consulted in a sick-room. As fresh air is the best tonic, it is said that a window may be opened at the top on a sunny day, no matter how ill the patient be, if in the opening a wooden frame covered with flannel is fitted. The air strained through the woolen material is deprived of all power to harm. An umbrella covered with a shawl makes a good screen when the windows are open, the patient being sheltered under it as if in a tent. A folding clothes-horse may also be utilized as a screen frame. As a person lying on his back is deprived of the protection of his eyelids from the light, the blinds and curtains should be adjusted with regard to that fact. A room a little shaded is more restful to a person in illness, but if a patch of sunshine can be let in somewhere in the room, it makes a cheery spot for him to turn to if so minded. The Italian proverb says, "Where the sun does not enter the doctor does."

No, there is no victory without humility and magnanimity; and no humility or magnanimity possible without an ideal.—Thomas Hughes.

Try all the ways to righteousness you can think of, and you will find that no way brings you to it except the way of Jesus.—Matthew Arnold.

The immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us.—Henry Drummond.

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MRS. C. A. JONES.

Pittsburg, Tex., March 23, 1897.

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THIRD QUARTER—LESSON 2, OCTOBER 10.

PAUL A PRISONER AT JERUSALEM.
Acts 22:17-30.

GOLDEN TEXT.—If any man suffer as a Christian, let him not be ashamed.—1 Pet. 4:16.

Time—A. D. 58.

Place—Jerusalem.

INTRODUCTORY.

On Monday night, May 15, A. D. 58, St. Paul, in company with certain brethren, and an old disciple named Maeson, with whom he was to lodge, left Caesarea, and arrived in Jerusalem two days later. He was welcomed gladly by the brethren, and the day after his arrival reported his work among the Gentiles to James and all the elders of the Church. They glorified the Lord when they heard the report of the things which the Lord had wrought by Paul's ministry. But it was widely rumored among the Jews that St. Paul taught that it was no longer necessary for either Jews or Gentiles to keep the law of Moses. To meet this slanderous report the elders advised the apostle to purify himself with certain Nazarites and be at charges with them in the temple, and thus to prove that he himself walked orderly and was a keeper of the law. But certain Jews from Ephesus saw him in the temple and incited the people against him as a flagrant violator of the law and a polluter of the temple. When the mob was about to kill St. Paul, the captain of the temple came to his relief, and commanded him to be carried into the castle. At his urgent request the chief captain granted St. Paul permission to speak for himself. Paul stood on the stairs of the castle and beckoned with his hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue. In the opening part of the address he recounted his zeal and faithfulness as a Pharisee, and recited the wonderful story of his conversion and how he had received from Christ his commission to preach to the Gentiles.

LIGHT ON THE LESSON.

It was Paul's preaching among the Gentiles that had now given him world-wide fame and stirred up the murderous hatred of the Jewish zealots against him. Here he tells how this great work had been given into his hands.

"When I was come again to Jerusalem," This was three years after his conversion (Gal. 1:18). During that intermediate time Paul had been hidden away in Arabia, undergoing preparation for the great work of his after life (Gal. 1:17). "While I prayed in the temple, I was in a trance"—a state of mind in which one becomes insensible to the outer world, and is wholly fixed upon the realm of the unseen and the spiritual. Thus absorbed in prayer and contemplation, St. Paul had a vision of Christ, saying unto him, "Make haste and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me." This was a sore trial and disappointment to Paul, for his own plan was to preach the Gospel to his brethren in the Holy City, and he had most deeply felt that they could not, under the circumstances, reject the message he would bring them. So powerfully and gloriously converted himself, in the freshness and joy of his enthusiasm it seemed to him that his brethren according to the flesh would gladly receive the Good News from him. His former life of Pharisaic zeal would be a powerful argument in his favor. With this argument he answered the command of his Lord. "They know," he says, "that I imprisoned them that believed on thee, and that when the blood of thy martyr, Stephen, was shed, I also was standing by, and consenting unto his death." All this Jesus answered by the plain, urgent command: "Depart, for I will send thee far hence unto the Gentiles." So far, then, the points in St. Paul's defense are that he had never ceased to honor the temple as a place of prayer; that he himself had chosen that his field of labor should be among his own brethren in Jerusalem, and that the Lord, foreseeing that his testimony among them would not be received, had thrust him out as a missionary to the Gentiles. But it was a fanatical mob that St. Paul was addressing, and no vindication of himself, however wise and earnest, could satisfy their deep-seated prejudice and hatred. It wanted a word only to set them off. They gave audience unto him until he uttered the word "Gentiles." This hated word lifted the flood-gates, and all their fury burst forth upon the speaker. They lifted up their voices and said: "Away with such a fellow from the earth; for it is not fit that he should live." And they cried out and cast off their clothes and threw dust into the air. Lysias, the chief captain, seeing these furious demonstrations of the mob, and not understanding St. Paul's address, which had been spoken in Hebrew, naturally concluded that he was guilty of some great crime. He therefore commanded St. Paul to be brought into the castle and to be examined by scourging, so that he might know for what cause they cried out against him. "Whatever instruments were necessary for this kind of scrutiny would be in readiness within a Roman fortress, and before long the body of the apostle was stretched out like that of a common malefactor to receive the lashes, with the officer standing by to whom Lysias had committed the superintendence of this harsh examination."

PAUL A ROMAN CITIZEN.

The student will recall the fact that St. Paul had taken advantage of Roman citizenship during his cruel persecutions at Philippi. He and Silas, two Roman citizens, had been publicly beaten, without any form of trial, and uncondemned. It was now time for St. Paul to find shelter again under the rights of his Roman citizenship. Accordingly he said to the cen-

turion standing by: "Is it lawful for you to scourge a man who is a Roman citizen, and uncondemned?" These were magic and powerful words. The centurion well knew that the Roman citizen "was protected from scourging under all circumstances, from any punishment without trial, and from trial by torture." He therefore at once let the chief captain know the situation. "Take heed," he said, "what thou doest, for this man is a Roman citizen." A mere pretension to Roman citizenship was liable to capital punishment. The prisoner, therefore, was making no false claims, and already the proceedings against him had gone far in violation of the law. "Lysias was both astonished and alarmed," and soon found out by questioning St. Paul that his prisoner held his citizenship upon more honorable grounds than himself: "for while Claudius Lysias had purchased the right with a large sum, Paul was free born." Josephus points out the fact that "Jews were not infrequently Roman citizens." And the father of St. Paul had enjoyed this high privilege in the city of Tarsus. Thus it happened, "while many of his contemporaries were willing to spend a large sum in the purchase of this freedom, the apostle himself was free born."

The discovery of this fact at once put a stop to the hasty and violent proceedings against him. But the prisoner could not be released; the Jews were ready, in their violent rage, to tear him in pieces; and under the law he was entitled to safe-keeping. Besides, Lysias was as yet utterly ignorant of the offense with which his enemies charged him.

PAUL BEFORE THE SANHEDRIM.

V. 30.—To extricate himself from his awkward situation, and to learn the charges against Paul, the chief captain now tries to proceed in a legal way. He loosed St. Paul from his bonds and assembled the Jewish Sanhedrim, with the chief priests, and brought Paul down from the castle and set him before them. As he stood before this council, mighty forces were contending within him, and recollections of the past deeply stirred his soul. He was a member of the Sanhedrim when Stephen stood before it and was judged and stoned. And before him now, as members of this august assembly, no doubt he would see some of "his fellow students under Gamaliel, and his associates in the persecution of the Christians." Paul addressed the council in words of great respect and courtesy: "Men and brethren," he said, "I have lived in all good conscience before God unto this day." Wonderful words, when we remember his former life. But Paul soon learned that he could expect no fair dealing and honest inquiry in this high court. The sacred fountain of justice itself had long been corrupted by the turbid waters of national prejudice and hatred. The high priest ordered the apostle, contrary to the law, to be smitten on the mouth, and Paul in turn rebuked him with burning words, as himself a whitened wall, wearing the robes of justice, and yet at heart an oppressor and violator of the law. Then, by a fine stroke of tact, he turned the Pharisees and Sadducees into a bitter doctrinal controversy, and thus diverted the fire from himself. In the midst of the noisy and dangerous strife, St. Paul was rescued by force from among them, and carried into the castle for safety.

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It is a significant fact that responsible dealers sell and responsible painters use Pure White Lead (see list of genuine brands) and Pure Linseed Oil. They know their business. Those who don't know, try to sell and use the "just-as-good mixtures," "so called White Lead," &c., &c.

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

National Lead Co., 1 Broadway, New York.

SUPERIOR SINGLE DISC DRILL.



The Disc Drill is an improvement in drills that will be appreciated by every grain raiser in the Blackland District of Texas, as it practically sets forever at rest all objections heretofore urged against grain drills. No more choking in weeds and trash. Light draft. Especially adapted for hard ground; works equally well in black or sandy land; runs shallow or deep, as desired. The feed on the Superior sows any seed from Millet to Corn with absolute certainty. The only reliable feed for Texas Red Oats on the market. Has Steel Frame, Steel Wheels and Seat. The most perfect drill ever put on the market. Made in sizes ranging from 8 to 14 discs, 8 inches apart. Circulars free. Write for prices.

PARLIN & ORENDORFF CO., DALLAS, TEX. SOLE STATE AGENTS.

Young Men
and
Young Women

Should remember that, according to an eminent educational authority, the "College bred man or woman has 250 times the chance of attaining recognition, or making a success of life, that the uneducated has."

For thorough education on the most reasonable terms, there is no better School in all the land than the

POLYTECHNIC COLLEGE.

For Catalogue and full particulars, address

President
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College,

Fort Worth, Texas.

DR. J. B. SHELMIRE, Practice Limited to Skin, Genito-Urinary and Rectal Diseases.
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Dallas, Texas. Office Hours, 8 to 1; to 5 p. m.

Vane-Calvert Paint Co.
ST. LOUIS, MO.,

Manufacturers of **Mixed Paints.**

This firm needs no indorsement—their goods speak for themselves.

Sold by **C. W. OWENS & CO.** at
ENNIS, WACO, PLANO, MCKINNEY,
CEDAR HILL and OAK CLIFF, TEXAS.
JACK FROST, State Agent, Dallas, Texas.

Solid Silver
Forks and Spoons

•We invite the attention of persons desiring to furnish their tables with the best quality of serviceable Silver—Tea, Dessert, and Table Forks and Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc. to our new Illustrated Catalogue, sent free to any address. • • • • •
C. P. Barnes & Co.
504 W. Market, Louisville, Ky.

LINE REVERSIBLE COLLARS and CUFFS.

Are Not to be Washed.
Made of fine cloth in all styles.
When soiled, reverse, wear again, then discard. Ten collars or five pairs of cuffs for 25 cents. They look and fit better than any other kind.
ASK THE DEALERS FOR THEM.
A trial invariably results in continued use.
M. BENEDIKT, BAYNARD L. ROBINSON.

BELLS.

Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, Ohio
Best Pure Cop- Church Bells & Chimes.
per and Tin.
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
in the World.
PUREST BEL' METAL (COPPER AND TIN).
Send for Price and Catalogue.
MESHAKE BELL FOUNDRY, BALTIMORE, MD.

BLMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. CURE FREE CATALOGUE. TELL US WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

WOMAN'S DEPARTMENT.

(See also page twelve.)

NOTICE.

The Woman's Foreign Missionary Society of the North Texas Conference will hold its annual meeting at Gainesville, Tex., in the Denton Street Church, beginning on the evening of Oct. 6. All members and delegates are earnestly requested to be present at the opening service, Wednesday evening. At this service the addresses of welcome and response will be made; also the annual address of the President of the Society, with other addresses and reports, which will be of interest to all.

Able ministers have been secured to preach the annual sermon on Sunday at 11 a. m., and to deliver the anniversary address 8 p. m. Sunday.

MRS. ABBIE ALLEN,

Erudia, Texas.

TO THE PASTORS OF THE GAINESVILLE DISTRICT.

We have only two auxiliaries to the Foreign Missionary Society in the district. This is not as it should be. Will each pastor appoint some woman of his Church to come, and urge her attendance upon the conference of that society, which meets at Denton Street, Gainesville, October 6-10? Free entertainment will be furnished all who send in their names. We hope to send them home missionaries.

MRS. LURA HAGY POTTS,
District Secretary.

ATTENTION!

All delegates and visitors expecting entertainment during the session of the conference of the Woman's Foreign Missionary Society, which convenes at Denton Street, Gainesville, October 6-10, will please send in their names immediately, to Mrs. H. F. Potts, 513 S. Denton street.

"WHAT HAST THOU DONE FOR ME?"

A Plea for Foreign Missions.

Methodism has been one of the greatest evangelizing forces of the world, and ours is in every sense a missionary Church. Within her communion are thousands who, with every power consecrated to the Master's service, are seeking to advance his kingdom in the world. Still there are thousands who have taken the sacred vows of Church membership who seem indifferent to the foreign missionary cause.

"I am interested in home missions; there's plenty of work to do at home," is the oft-repeated quotation by which they quiet their consciences. Inquiring into the causes which produce such an effect, we conclude that such indifference must spring either from a lack of devotion to Christ and a false conception of duty, or want of information on this great subject.

This is the paramount interest of the Church, because it is above all else a devotional work.

"I gave my life for thee,

My precious blood I shed,

That thou might'st be ransomed be,

And quickened from the dead.

I gave, I gave it all for thee—

What hast thou given for me?"

Love and gratitude to our Lord should be our great motive. A conscious nearness to the Savior, a sense of his abiding presence and power, will come to us if we but seek it. As we listen to the last command of our ascending Lord, and hear the precious promise, "Lo, I am with you always," how our hearts burn within us, and we follow with eager interest the history of that little band of disciples to whom the sacred commission was given.

In the same sense that these disciples were the witnesses of Christ, the light-bearers in a world of darkness, are we as individual Christians to-day. Let us realize, the work of bearing the message of salvation is our own work, not exclusively the responsibility of the pastor and the president of our Foreign Missionary Society. Their capabilities and opportunities may be larger, but we are to be judged by our motives and our efforts.

If the wide-spread indifference to the cause lies in a lack of information, may we not largely overcome this by attention to the duty of instructing the children in the homes and Sunday-schools and Churches of our Methodism? What abundant material we have at hand in the life and labors of St. Paul, which has recently been our study in the Sunday-school. With the New Testament account as the basis and all the attractive helps to aid in illustrating, may we not utilize this study for applying the truth taught to our own lives in the nineteenth century of Christian progress? Surely we may gather inspiration from the first great missionary to the Gentiles, who counted not his life dear unto him that he might sow the precious seeds of gospel truth beside all waters. This would lead on to a study of the lives of the heroes of like faith and devotion who have succeeded him. The biography of many a herald of the Cross would prove a fascinating study. Young hearts would glow with enthusiasm at the account of the trials and triumphs which were theirs; young lives would feel the touch of such heroism, and become stronger in hope and love. They would be led to see that giving for the missionary cause is not only a duty, but also a glorious privilege. They would realize that the spread of the Gospel is at the foundation of our splendid civilization, and how lasting a debt we owe to those who sent us the Gospel; how Christianity goes hand in hand with progress and every blessing that can come to mankind. The debt we owe to our fellow man will not be cancelled until we, as individual Christians, measure up to the New Testament standard, until we indeed love God supremely and our neighbor as ourselves.

MAY FLOYD SINEX,
Georgetown, Texas.

HEAVEN, AN OBJECTIVE POINT.

Conviction is said to be wrought by fear of eternal damnation; conversion by a sense of the love of Christ. If these premises be true, and we sincerely believe them to be, a direct line of reasoning would seem to indicate that conclusion that man becomes a disciple of Christ in order that he may inherit a home "eternal in the heavens."

A man is not to be condemned because he desires to become possessor of the greatest and best gift God has in store for him. Why should I inquire, "Who shall abide in thy tabernacle?" For the reason that I may prepare myself for that abiding. When carried to its last analysis, the conclusion will inevitably be reached that it is for one's personal safety and happiness that he is a Christian. To argue that it is not for personal benefit to be derived, but solely for the benefit of others that we profess Christianity, is to pose in the unenviable position of a religious bigot. Primarily it is for our own welfare; all other reasons are secondary. Happiness is a resultant of a sense of ownership. We can not enjoy anything that is essential to our good until we possess it. The recognition of Christ as our Savior causes a desire to possess what he has promised, and nothing short of an absolute possession will satisfy this desire. This is not a selfish desire, it is by divine right, and, therefore, proper. To confess to a purpose of gaining a home in heaven is noble and to be commended. Jesus Christ came into the world to seek and to save that which was lost, and as a reward for following we are to be led beside the still waters and made to lie down in green pastures. Everywhere throughout God's inspired word there is held out a reward for faithfulness. To the promise that he would come again, the great Comforter saw fit to add that he would receive his disciples unto himself; that where he was, there they might abide also.

If we are to comply with the requirements necessary to an entrance into the divine race, we are, if we continue therein, to obtain the prize. In the same breath with his statement that he had kept the faith, Paul declared, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give unto me in that day, and not to me only, but unto all them also that love his appearing," and in order to the possession of this crown he had not been ashamed to "press toward the mark."

But this is least of all to be taken as an argument for the forgetfulness of others while trying to work out our own salvation. It is the highest possible reason for helping them. Christianity is one grand missionary system, and in proportion as we send out influences to affect others for the Master, we enjoy the blessing of his favor. This is a distinctive mark of the Christ-life in the heart; a desire to extend his kingdom to the ends of the earth. "The love of Christ constraineth us" is the shibboleth of those who have drunk at the fountain of everlasting life.

We are not to be criticised, then, when we profess a desire to get to heaven. It is the grand consummation of all our hopes. Let us take the advice of Paul to Timothy: "Take heed unto thyself and unto the doctrine; continue in them; for in so doing thou shalt both save thyself and them that hear thee."

G. E. SANDEL.

Blanket, Texas.

Tired, Nervous, Sleepless

Men and women—how gratefully they write about Hood's Sarsaparilla. Once helpless and discouraged, having lost all faith in medicines, now in good health and "able to do my own work," because Hood's Sarsaparilla has power to enrich and purify the blood and make the weak strong—this is the experience of a host of people.

HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

SUGGESTIONS TO PREACHERS.

It has been a long time since I wrote you a letter, but I feel inclined to write a few things to-day. Several changes have taken place since my last letter, one of which is, we have a new preacher, and as our meetings with the former pastor had not been characterized with the highest degree of harmony, I did not propose to the new pastor to keep them up. But I beg leave to write occasionally for the good of the Church.

Now our preachers, as a rule, are very useful men, and I wish to give due credit to all their good deeds. But there are some points wherein they may add to their usefulness. Now, some people may think this is none of my business; but why not? Are they not servants of the Church? Are they not supported by the Church's money. And surely, as a member of the Church, I have a right to suggest to our servants anything that will increase their usefulness.

Now, one of the things of which I would speak is hospitality. You know that this is a scriptural duty, and, of course, our pastors should be examples to the flock; and then they can do so much good. If he lives on the railroad, you see he can entertain so many friends or strangers who have to come to that point to take the cars. How many a hotel bill can he save

JOSEPH GILLOTT'S
STEEL PENSGOLD MEDAL, Paris Exposition, 1889
and the Chicago Exposition Award.

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Solid Gold.
\$2.00 EACH.Our 1897 Illustrated Catalogue
free on application.

We recommend this firm as trustworthy.

SOMETHING ENTIRELY NEW.

A KEEPSAKE FOR LIFE.

A novelty and treasure combined, and a Beautiful Present for anyone. A finger ring, made in solid 14 K. Gold or Solid Silver, with the "Lord's Prayer" perfectly engraved in high relief on the outside, every word readable as shown in above illustration. Send size of finger, with money order and 10 cts. for register fee.

TRION & GIRARDET, Mfg Jewelers, Louisville, Ky.
Texas Christian Advocate.PATENTED.
Sterling Silver.
50c. EACH.

I am praised by all of my purchasers.

WHO AM I? Don't you know—almost everybody does. Well, I am the sewing machine that you see so much about in this paper. I am fully guaranteed and only cost \$22.00. You also get the Advocate one year. Address Texas Christian Advocate Dallas, Texas.

to travelers in this way. And then, if he happens to live where the railroads cross, he can be such an accommodation to people who have to stop over to take another route. Our preachers can do so much good by a due exercise of the virtue of hospitality, that I feel it my duty to call their attention to this matter, and urge them to cultivate this grace more. But some one may say this would call for increased expenditures. I don't see why. Let the preacher spend less in other directions. Let him be hospitable and accommodate the people, even if he has to do without new books. Let him buy less expensive clothing. Let him keep his children out of school, if need be. The quartermaster gets is the Church's money, anyhow, and why should he not use it for the benefit of the Church?

Another matter that I wish to speak of briefly, that is the help preachers may give many other worthy persons in an honest effort to make a living. Let him subscribe to every book presented by book agents. He ought to give the influence of his name to help the agent to do a good business. His name will induce others to buy. Then let him take time to give the agent all the information and other help that he can. Also let the preacher give all the help and encouragement he can to all the lecturers that want to lecture in his town. Are they not public benefactors?

Now there is one other matter of especial importance I wish to speak of, and that is in regard to preachers' salaries. Let the salaries of the preachers be cut down. The preacher that will live on a small salary is certainly a greater benefactor than the one who receives a greater salary. For instance, the man who lives on five hundred dollars is a greater blessing to the people than the one who lives on eight hundred, for that leaves three hundred among the people to bless them with food and raiment and other good things of a temporal character. On the same principle, one who preaches for three hundred would be a still greater benefactor. And the man who would preach for nothing would be the greatest of all. Surely a salary of five hundred dollars is large enough; eight hundred is scarcely to be tolerated, and when it comes to a thousand or fifteen hundred, it is outrageous. It is all right for a merchant, lawyer, doctor, or farmer to make money, for he works. They can enlarge their business, make money and invest it by hundreds and thousands, so that they can have something laid up for old age or a rainy day. Nobody will object to that. But not so with our pastors. If they want to be examples of benevolence, let them live on small salaries, and thus leave more money in the pockets of the people. Now let our pastors consider this matter, and let them take the lead in this line of benevolence by asking and receiving a reduction of salary. If they will not do this, we can talk up a sentiment among the people of opposition to high salaries among preachers, and thus force them into this line of benevolence. Surely if the preachers can once be brought to see the great good of leaving more money in the hands of the people, to bless and prosper them, they will at once fall into line on this great plan, and we will soon see the preachers all over the Church willingly receiving smaller salaries. I say it is all right for laymen and local preachers to make and lay up money, but true benevolence on the part of our pastors demands a reduction of salaries. Yours for reform. BROAD GAUGE.
High Station, Texas.

For Alcoholism

Use Horsford's Acid Phosphate.

Dr. P. P. GILMARTIN, Detroit, Mich., says: "It is very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

Show me the man you honor. I know by that symptom, better than any other, what kind of a man you are yourself; for you show me what your ideal of manhood is, what kind of a man you long to be.—Carlyle.

"FREE FAIRY TALES."

Send your name and address to The N. K. Fairbank Company, Chicago, St. Louis, New York, Boston, Philadelphia or Pittsburgh, and you will receive by return mail, free of charge, a beautiful booklet, entitled "Fairy Tales," handsomely illustrated in colors.

DINING HALL—STATE FAIR.

Methodists and others who visit the State Fair will find an excellent dining hall conducted by the ladies of Floyd Street M. E. Church, South. Meals will be served at all hours, and at a moderate cost. The proceeds are for the benefit of the Church.

MARRIAGE NOTICES.

Mathis-Taylor.—In the Methodist Church at Goliad, Texas, September 23, 1897, John Ira Mathis and Miss Mabel E. Taylor, all of Goliad; Rev. Edward K. Denton officiating.

Cannon-Weaver.—At the residence of the bride's father, Rev. J. C. Weaver, in Randolph, Texas, September 14, 1897, Mr. L. A. Cannon and Miss Ola M. Weaver, Rev. W. N. Curry officiating.

Bull Calf.—"Oh, Lord! Sir, I am a diseased man."

Falstaff.—"What disease hast thou?"
Bull Calf.—"A cold, sir, a cough, sir."
Henry IV., Act III, Scene I.

Use Pond's Extract as directed and be cured.

Georgetown District—Fourth Round.

Liberty Hill, at Leander.....Oct 2, 3
Georgetown.....Oct 9, 10
Round Rock, at Round Rock.....Oct 10, 11
Salado, at Corn Hill.....Oct 16, 17
Granger, at Macedonia.....Oct 23, 24
Burnet and Marble Falls, at M. F. Oct 30, 31
Bertram and Mount Horeb, at Bertram.....Nov 1, 11 a m
Florence, at Wesley Chapel.....Nov 2 11 a m
Taylor.....Nov 3 8 p m
Bartlett, at Bartlett.....Nov 4 2 p m
Moffat, at Leona.....Nov 6, 7
South Temple.....Nov 7, 8
Temple.....Nov 9, 8 p m
Belton.....Nov 10, 8 p m
Little River, Wilson's Valley, Nov 11, 11 a m
Rogers.....Nov 12, 11 a m
Sam. P. Wright, P. E.

Marshall District—Fourth Round.

North Side.....2d Sun in Oct
Harrison cir. at Concord.....3d Sun in Oct
Hallyville, at Winterfield.....4th Sun in Oct
Henderson sta.....5th Sun in Oct
Kelleyville, at Kelleyville.....1st Sun in Nov
Jefferson sta. Monday after 1st Sun in Nov
Coffeeville, at C. Wed after 1st Sun in Nov
Beckville, at Pisgah.....2d Sun in Nov
Church Hill at C. H. Wed af. 2d Sun in Nov
Marshall, First Church.....3d Sun in Nov
Arlington, at Bethel.....4th Sun in Nov
Henderson cir.....1st Sun in Dec
Longview sta.....Tues after 1st Sun in Dec
Kilgore.....2d Sat in Dec
O. P. THOMAS, P. E.

SOLD SILVER AND
PLATED WARE

Our new-priced Catalog is now ready. It shows a variety of cups, casters, butter dishes, syrup stands, pickle stands, ice-water pitchers, goblets and waiters, tea sets, communion services, knives, forks, spoons, etc. To any address.

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Market St. C. P. BARNES & CO.
LOUISVILLE, KY.

WANTED.

Ten more young Men and five young Ladies to fill a few vacancies that remain at the Polytechnic College.

Terms to suit the times.

Address for Catalogue,
President Polytechnic,
Fort Worth, Texas.

Baptism: Mode and Subjects

SECOND EDITION.

By Rev. W. H. HUGHES.

The old edition of 2000 copies was soon exhausted. Advised by Drs. Barbee & Tiggert, we present the second edition, revised, corrected and enlarged from 75 to 135 pages. Single copy, 25 cts. Cash orders for six or more, 33 1-3 discount. Order from Publishing House, Nashville, Tenn., or W. H. HUGHES, 555 Ross Ave., Dallas, Texas.

Sewing Machine and Advocate \$22.

THE NEW SUPERIOR DISK DRILL.

The introduction of this disk drill marks a grand improvement in grain seeding machinery. It revolutionizes the manner of sowing all kinds of small grains, ranging from corn and beans to millet seed, sowing the largest as well as the smallest with unerring accuracy.

The construction of the Superior is the result of nearly half a century of the best mechanical talent that the country affords; therefore it must contain merit not found in the majority of machines of its class.

The frame is made of a single bar of high-grade angle steel, with solid cold rolled steel axle, steel roller bars and steel draw bars. The driving power is applied by means of disk wheel on a revolving axle. It is furnished with the best quality of steel wheels.

The feed on the Superior is guaranteed to be an absolute force feed. It will therefore sow the red oats used in Texas in any desired quantity, up to three bushels per acre. It also has an agitator in the hopper to prevent the oats from banking.

One of the most desirable features found on any grain drill is the disk principle, found only on the Superior. By its use the machine will not clog up in weeds, cotton or corn stalks, or trash of any kind. It will also do more work, and do it better, with less labor, than any grain drill yet

offered to the farmer. It does especially good work in hard, trashy ground, and is warranted to do perfect work in the black waxy, as well as in the sandy soils of Texas.

With wheat hovering around the dollar mark, it behooves the farmer to use the best machinery that can be found, for with the Superior there is saving enough, in seed alone, on one hundred acres of wheat, to pay a good share of the price; besides, it is a matter of record that by using the disk drill, several bushels of grain more per acre can be produced than with the old way of sowing broadcast.

The State agents of the Superior are the old reliable house of Parlin & Orendorff Company, of Dallas, Texas, who will be pleased to give full particulars with reference to the drill free to any one who may give their address.

IT WILL SOW ANYWHERE THE TEAM CAN WALK.

Sanger, Tex., Nov. 23, 1896.
Parlin & Orendorff Co., Dallas, Tex.:
Dear Sirs—I bought one of your Single Disk Drills from Mr. Bandy, of Denton. This is what I have to say about its work: It will sow where any other drill will not; it will sow in corn stalks or trashy land; it will sow anywhere the team can walk. It saves time and money about cleaning off the ground. The stalks are what we want on our ground to produce our wheat. She is a dandy, you bet. Truly yours
T. A. GENTLE.



KNOW IT ALL.

It is reported that Dr. Smith, of Columbia, S. C., delivered an address before the Southern Assembly at its recent session, in which he said he would like to write the first question for a catechism of the new theology. It would be this: "Question: What is the chief end of God? Answer: God's chief end is to glorify man and develop him forever." "Whereat," says the Interior, "there was much decorous laughter," and adds: "Perhaps it would not be satisfactory to those who know a great deal more than God knows, and spend so much of their time in teaching him theology."—New York Intelligencer.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 220 Powers' Block, Rochester, N. Y.

"The Bible is its own best commentary."

NOTICE TO THE PREACHERS.

Send your sons or daughters to the PALESTINE BUSINESS COLLEGE. Fifty per cent discount to preachers. A commission of 20 per cent will be allowed you on all other pupils you send us. Traveling and local agents wanted. By permission we refer to Dr. Isaac Alexander, Pastor Methodist Church, Palestine, Texas. Address Palestine Business College, Palestine, Texas.

"The flowers that bloom in the spring time, tra la,
"Found him sick in bed with the chills, pooh, bah;
"But Cheatham's Chill Tonic got him up on his feetlets,
"And he now daily sings while tripping the streetlets.
"It undoubtedly cured his shakes, ha, ha!"

There is no safe sin.

A hypocrite is a personal counterfeit.

GLORIFYING GOD.

I have frequently asked people, in social religious meetings, what they thought was meant by the so frequent Scripture injunction that we glorify God. I do not just now remember that I ever got a quick and clear answer to the question. People had a kind of hazy notion about it. But we should have a definite notion. Let us attempt to gain it.

For example, our Lord says, "Herein is my Father glorified, that ye bear much fruit." Our question is, "How can the Christian by his fruit-bearing glorify God?" Already God shines with a glory limitless. How can any fruit-bearing of mine add to a glory already infinite? How can you add anything to an over-brimming fullness?

But when we are exhorted in Scripture to glorify God, it does not mean that we are to attempt to add to, or to imagine that we can add to, the already sunless glory of the infinite God; it means that we are to display His glory, to become the surfaces, so to speak, striking on which it shall go reflected forth.

The wavelet cannot add to the glory of the sun, but it can so catch and scatter the sunlight that the benign radiance shall seem more beautiful.

The flash of the diamond does not make the sun more luminous, but, opening its clear heart to the entrance of the sunbeams, it does so fling it out that you have a new joy in the sun's effulgence.

She was not a very pleasant member of the family. She was fretful, complaining, irritating, set on a ministry of uncomfortableness. They sent her a way to boarding school. It was a good riddance. But there the Lord met her and she became a genuine Christian. Getting home, she was seen to be another person—patient, cheerful, kind, beautiful, with a steady service of usefulness. A skeptical cousin looked at her askance for some time, attributing the change to any reason but the right one, and sure the old unpleasantness would soon display itself. But it did not. So he asked her the cause of the transformation. The reply was, the grace of God had given her another sort of heart. He said to himself, "I don't believe that God had any thing to do with it, though she

thinks He had." And he set himself trying to be as good as she. But where she all the time succeeded he failed; until, at last, certain she had some help he missed, and giving his skepticism to the winds, he sought and found what new heart and power of continuance had come to her.

I am sure you can plainly see that, while that Christian maiden did not add to the measureless sum of God's glory, she did manifest forth and commend His glory, and so did, in the most real way, in the precise way in which the Scripture means, glorify God.—Wayland Hoyt, D. D.

A CHURCH DEDICATION SHOULD DEDICATE.

It is no small thing to a community to have one place sacred and absolutely set apart to sacred uses. No congregation that uses its church building as a place for promiscuous meetings will long continue to feel any special reverence for it as a sacred place. But this is exactly what ought to be its status. True, we can worship God anywhere, and all places belong to him, but the place dedicated to his worship ought to be kept from all other uses.—Alabama Advocate.

UNANSWERED LETTERS.

Sept. 23.—Horace Bishop, sub. L. L. Naugle, sub. J. R. Warlick, sub. G. W. White, sub. W. B. McKeown, sub. W. T. Melugin, sub. G. E. Clothier, sub. S. H. Morgan, sub. J. W. Sims, sub. S. W. Thomas, sub. J. P. Mussett, sub. J. C. Calhoun, sub. P. A. Edwards, sub. R. B. Bonner, has attention.

Sept. 24.—R. J. Tooley, sub. S. P. Ulrich, sub.
Sept. 25.—W. V. Jones, has attention. J. B. Elder, sub. E. V. Cox, sub. J. C. Calhoun, sub. A. F. Hendrix, sub. W. H. Brown, o. k. Ellis Smith, sub. T. M. Kirk, sub. W. J. Johnson, will do as you request.

Sept. 27.—C. B. Smith, sub. Albert Little, sub. J. J. Canafax, sub. I. M. Woodward, sub. S. N. Lowrey, sub. R. B. Bonner, has attention. W. F. Mayne, sub.

Sept. 28.—John R. Nelson, o. k. M. A. Smith, has attention. A. J. Frick, o. k. W. V. Jones, sub. J. Haralson, o. k.

Sept. 29.—M. E. Hawkins, sub. J. D. Crockett, sub. M. M. Smith, has attention. E. V. Cox, sub. J. W. Holt, sub. J. C. Moore, has attention. J. B. Sims, sub. C. S. Cameron, sub.

Good character is the surest route to a good name.

THE OLD WAY

Of Treating Dyspepsia and Indigestion by Dieting a Barbarous and Useless One.

We say the old way, but really it is a very common one at present time and many dyspeptics and physicians as well consider the first step to take in attempting to cure indigestion is to diet, either by selecting certain foods, and rejecting others, or to greatly diminish the quantity usually taken, in other words the starvation plan is by many supposed to be the first essential.

The almost certain failure of the starvation cure for dyspepsia has been proven time and again, but still the moment Dyspepsia makes its appearance a course of dieting is at once advised.

All this is radically wrong. It is foolish and unscientific to recommend dieting or starvation to a man suffering from Dyspepsia, because Indigestion itself starves every organ and every nerve and every fibre in the body.

What the Dyspeptic wants is abundant nutrition, which means plenty of good, wholesome, well-cooked food and something to assist the weak stomach to digest it. This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted and this is the method by which they cure the worst cases of Dyspepsia, in other words the patient eats plenty of wholesome food and Stuart's Dyspepsia Tablets digest it for him. In this way the system is nourished and the overworked stomach rested, because the tablets will digest the food whether the stomach works or not. One of these tablets will digest 3,000 grains of meat or eggs.

Your druggist will tell you that Stuart's Dyspepsia Tablets is the purest and safest remedy sold for stomach troubles and every trial makes one more friend for this excellent preparation. Sold at 50cts. for full-sized package at all drug stores.

A little book on stomach diseases mailed free by addressing Stuart Co., Marshall, Mich.

NORTH TEXAS FEMALE COLLEGE

MRS. LUCY KIDD KEY, President,
SHERMAN, TEXAS

(Letter to the Advocate from the pen of Miss Eleanor Bartlett-Lyman, the well known writer and elocutionist of New York City, who is particularly interested in the growth and development of Christian training in our colleges.)

In my wanderings through this new State, in search for data in my literary labors, looking upon its wonderful resources for enterprise and wealth, I have been particularly impressed with the number and high character of the many educational institutions, both public and private, which have sprung up as if by magic in this new star of our glorious union. And on reaching this beautiful city of Sherman and the North Texas Female College, feel that I have come upon a veritable Mecca of art, literature and science of which any of our older States might well be proud. A fountain of intelligence sending forth broad streams of knowledge, hospitality, charity, goodness, exemplified in the noble lives and aims not only of its founders, but in the magnificent coterie of teachers selected from the great centers of art, science and literature at home and abroad, not only masters of their art, but of that greater power, the skill, to impart it, perfected in a noble, heartfelt sympathy in the aims and growth of their pupils. And to all this is added the elegance, grace and culture of a refined home life. Its many beautiful buildings furnished with artistic care and real luxury; its broad campus and beautiful fountains, cultivate that taste for the ideal and the beautiful so essential to the perfect grace of womanhood, which no text book can convey and no description impart.

And, above all, penetrating every fibre of this colossus of art and science, directing and controlling with a master hand, is the gifted intellect, the gracious womanhood of one of our most noted educators, Mrs. Lucy Kidd-Key, whom to see is to honor; to know is to love; of whom it might well be written—

"A perfect woman, nobly planned
To warn, to comfort and command,
And yet a spirit still and bright,
With something of an angel's light."

'Round this temple of Minerva which she has reared with unprecedented success, where science is taught, books accumulated, oratory practiced, writers trained; where beauty, and goodness, and wisdom and wit are assembled for useful knowledge and salutary mirth, sanctified by her noble life, and that of our beloved and renowned Bishop, may the muses and the graces, the sciences and the virtues circle in immortal youth.

To such a college parents may resort to rejoice over children refined, illumined, exalted over the development of unsuspected genius, and the triumph of unanticipated research. And to such a school may children resort to refresh fancy, invigorate intellect, and rise in the scale of civilization. Every girl graduate of this year has it in her power to become a woman of prominence and supreme influence if she but rightly uses the magnificent opportunities which the opening presents to her.

In conclusion, I would say to the people of this great State, particularly to the Methodists, as almost a stranger in your midst, writing with free and untrammelled pen, as I look at the two or three hundred girls enrolled here, I am filled with amazement at the comparatively small per cent of Methodists, by whom and for whom this noble structure was reared. Parents, if you wish your daughters to sit by you in the family pew, to kneel at the same altar, you must give them that altar's teachings and examples while the mind is impressionable, while the sympathies are awake and tender, ere the heart has been wrung by grief or blunted by sin. While they are a tender twig straighten them in the lines you would have them go. For such as you make them, such most assuredly will you find them. 'Tis the early recollections upon which memory dwells the fondest, and holds us with its iron grasp; therefore, if you would have them follow in your footsteps in Christian character and the Church tenets in which you worship, place them in their childhood where those tenets are daily set in practice before them hand in hand with science and with art. Teaching them the love of their Creator and the beginning of all knowledge, the fear of God.

Are the 200,000 Methodists of this State forgetting their obligations to these, their institutions, which are enriching the darkness with light, bringing strangers to God's acquaintance, making remote foreigners near neighbors? Are you forgetting that Christ's cross is the Christ's cross of all your happiness and the bounteous author of all your good; that it is from the bell-towers of your institutions that the notes of progress are sounding?

Can you afford to take your support and patronage elsewhere, and expose the budding mind of your child to the arrows of worldly desire, false doctrines and infidelity itself, which they will imbibe just as surely as the sun's rays will melt the pure and shining snow. Send them not away to these dangers. Here in your very midst is indeed a veritable temple of all that is highest in secular learning, all that is ennobling in Church discipline and Christian influence. Shall the stranger and the alien reap this noble harvest of your sowing, while you let your children starve in barren fields?

Epworth League.

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

The convicting spirit, like the skillful surgeon, inflicts pain, but does it in order to save.

Intellectual pride is an effectual barrier to the acquisition of the highest knowledge. "Professing themselves to be wise, they become fools."

The great truths of religion are acquired by both head and heart, seeking together, in complete submission to the Holy Spirit, who is the teacher.

The friend who chides us for our faults may not be as agreeable a companion as the flatterer, but time will prove the value of his faithfulness.

Our failures are often God's successes, and what we call disasters may be but removals of obstacles which stand in the way of great achievements.

TOPIC FOR OCTOBER:

St. Paul's Doctrine of the Holy Spirit.

Oct. 3: Conviction for sin. Rom. 8:26, 27; Rom. 9:1, 2; I Cor. 2:10-12.

It will help us, by way of introduction to the study of St. Paul's doctrine of the Holy Spirit, to glance for a moment at what Christ said of his coming, and his work, and at the record of the fulfillment of the promise.

THE HOLY SPIRIT PROMISED.

John 14:16; 16:7, 8.

In these passages He is both promised, and the necessity for his coming, in order to the carrying on of the work of salvation, is taught. Christ came for our sakes, suffered and died for our sakes, rose again for our sakes, and went away for our sakes. Though it seemed to his disciples that his presence was necessary to them, he knew that the very opposite was the case. Just as still the event which seems to us disastrous is oftentimes a part of God's plan for ultimate success.

THE PROMISE FULFILLED.—Acts 2:1-4.

In these few verses we have the simple record of an event which has had more influence upon the destinies of men and nations than any other occurrence in the world's history. From the upper room where the few and timid disciples waited for and received the gift of the Holy Spirit, there has gone a power which has taken to the ends of the earth the Gospel which Christ taught, and which, in his life, was confined to a few followers in Judea and Galilee.

HIS PERPETUAL PRESENCE.

John 14:16.

This gift was not only for the disciples of that day, but for all time. Not only Peter and John, and Paul and Cornelius, and the converts at Ephesus, but the Leaguers of Texas and the ministry and members of Christ's Church everywhere, may obtain comfort, instruction and power from Him.

CONVICTION FOR SIN.

Christ's Promise.—John 16:8, 9.

Conviction for sin was to be an important work of the Holy Spirit. It is a preparatory work. Christ will not be accepted as the Savior until the need of a Savior is felt, and no one can feel such need until he sees the exceeding sinfulness of sin. The Holy Spirit was given to reveal man unto himself. "The Spirit is sent to convince sinners of sin, not barely to tell them of it; in conviction there is more than that, it is to prove it upon them, and force them to own it. The Spirit convinces of the fact of sin; of the guilt of sin; of the folly of sin; of the filth of sin; and of the fruit of sin—that the end thereof is death."—Henry.

PAUL'S DOCTRINE.

1. The Searcher of Hearts.—Rom. 8:26, 27. The Spirit searches the heart with a good purpose. He reveals our infirmities to us in order that he may help us to overcome them. He shows us our need, teaches us to pray, and makes intercession for us. His work is not always pleasant to us; the revelation of our inward guilt is unwelcome, but to seek the cure, we must know of the disease.

2. The Witness of the Truth.—Rom. 9:1, 2. Paul has no reference here to conviction for sin. He asserts in the most solemn way his great sorrow on account of the fact that so many of his countrymen were enemies of the Gospel. He appeals to his conscience, which could not deceive him, because it was taught of the Holy Spirit, to attest his sincerity. He teaches in this way that the Holy Spirit, which knows our hearts, communicates with us, confirming us in the truth, as well as enabling us to discern falsehood.

The Teacher of Mysteries.—I Cor. 2:10, 12. Paul teaches here the divinity of the Holy Spirit. He asserts that the Spirit searches

the deep things of God, and is, therefore, himself divine. Not only does he search these mysteries, but he reveals them to those who are spiritually minded. He is the authoritative source of the wisdom which cometh from above, and which not even the princes of this world can know by natural means. He is the only source of perfect knowledge of sin and salvation; of God and man. No truth is so sure, and no teacher so worthy of perfect obedience.

THE HARBIN LEAGUE.

We were organized Aug. 26, 1896, by our pastor, John R. Steele, and ever since we have been striving to do the Master's work. We organized with nineteen members. Our roll is on the increase all the time; we now have forty-two members; any of them do anything they are called on to do. We have two cottage prayer-meetings a week, and service every Sunday evening. We have but very little programme in our devotional service. We use the topic card in our Sunday evening service. Our meetings are well attended. We have had only one conversion in our cottage prayer-meeting, but we expect to have more. We have little to do in the Charity and Help Department, but to visit the sick, when there are any, to distribute Christian literature, and such work as that. We have our literary and business meetings twice a month. We take characters in the Bible and study them, or the Discipline, and try to make our meetings profitable and entertaining. We have had two missionary meetings; at the last one we collected \$1.75. We would like to get information through the Advocate as to how you run your devotional services.

ABBIE MORTON.

Harbin, Texas.

THE GENERAL FIELD OF THE CHARITY AND HELP DEPARTMENT.

Miss Stella Gibson, Second Vice-President
State Epworth League.

We find in our Church Discipline, under the second division of the General Rules, that we, as Methodists, having the vows of Church membership upon us, must "continue to evidence our desire of salvation by doing good in every possible way, and as far as possible to all men; to their bodies, by giving food to the hungry, clothing the naked, visiting the sick, etc.; to their souls, by using every opportunity to give spiritual admonition and instruction. If there is one thing in the Methodist Church which I love above another, it is this spirit of service which it enjoins; and so, if there is one thing in the Epworth League which I love above another, it is the Charity and Help Department, because in it lies the greatest possibilities and opportunities to develop the spirit of Him who went about doing good. And to-day I am possessed of an awe-inspiring pleasure, as I approach this assembly of Epworth Leaguers in behalf of a work which is so near and dear to my heart—one so rich in opportunities to labor for Him who hath said, "Go work to-day in my vineyard."

It is a fact, disputed by none, that the body requires a certain amount of exercise to maintain health, strength and vigor; and for him who is in a weak physical condition the physician invariably prescribes a good tonic, proper diet and exercise. Such is equally true concerning the spiritual nature of man, and for that Christian who is on a spiritual decline, or already in the lowest possible state of spirituality, there remains a prescription which is an infallible restorative: The tonic, Christ; the diet, God's Holy Word; exercise, man's work for man. "All for Christ." "Looking up, lifting up," in His name.

I met a good-hearted old gentleman some time since who asserted that he was strictly and conscientiously opposed to labor in any way, shape or form, and the underlying principle of his life was "labor-saving." He went to a health resort to drink the water for his health, and yet, when he went to the well and found no water drawn, he invariably turned away without any, rather than make the necessary exertion to draw it. He declared that "mush is the best stuff in all the world, because it don't have to be chewed!" Is not this truly applicable to the vast majority of Christians to-day in regard to their spiritual life? They come into the Church, which is calculated to be the great spiritual health resort, but, neglecting or refusing to use the opportunities it affords to strengthen in Christ-like character, they soon become what are commonly known as "backsliders." That "Satan finds some mischief still for idle hands to do," is an adage always remaining true, no surer in temporal than in spiritual things. When I contemplate the remorse of my own conscience upon failing to use an opportunity to increase the comfort and happiness of a fellow creature, I am persuaded that the non-performance of Christian duty brings a greater loss to self than to any one else. Again, when I contemplate the courage, joy and satisfaction wrought to my heart upon the completion of a kindly act, I am persuaded that the reflex benefit of service is far greater than that transmitted to another, and my soul echoes in glad reality that voice of my Savior, "It is more blessed to give than to receive." What an inspiration to contemplate the yet exceeding great reward! "Be thou faithful unto death, and I will give you a crown of life." "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." "Enter thou into the joys of thy Lord."

In serving humanity we are serving God, and there is no other way in which we can serve Him. We find it an established law of divine authority: "Bear ye one another's burdens, and so fulfill the law of Christ." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The indifference and inactivity of the Church is, without a doubt, the greatest drawback to Christianity, and in realization of this the Epworth League comes to us as a training school for

the development of true, brave and active Christianity—the character expectant and hopeful of future Methodism. To this end the Charity and Help Department presents a field so broad and generous in its scope that it applies itself to individuals of every condition and class, affording employment to the weak and timid, as well as the strong and courageous.

The progress of this department, as in any combined effort, depends to a considerable extent upon the leader, who is responsible for success or failure. It is the duty of the Second Vice-President to become thoroughly acquainted with the surroundings of her own locality, that she may know where, when and how to work. Indiscriminate and injudicious almsgiving is not charity, but rather the opposite, for it encourages triflingness and crime. We may take it as a rule, though there are exceptions, that where temporary assistance does not stimulate to self-help, the object is undeserving, the aid given has been misapplied, and the true end of philanthropy has been defeated and abused. So in helping the poor, it is real charity only when we investigate carefully and prayerfully the subject, that we may use the wisest method of assistance for the promotion of mankind and the glory of God; otherwise this feature of the League work will be an abuse and hindrance, instead of a help and blessing.

More depends upon the Second Vice-President in drawing out and developing the spirit of service in others than in doing a great amount of work herself. In almost every League (or would I not be right in saying every League?) the majority of the members are indifferent and inactive. This is due largely to the fact that only the stronger and more efficient members are placed on one of the committees of the three departments of work, leaving the weak and less capable ones with nothing special to do. No responsibility having been placed upon them, they feel of little or no importance; consequently they are of little force to themselves or any one else. Can not we all work with greater zeal and determination when we feel the pressure of responsibility? I am sure we can, and the Charity and Help Department is falling short of its duty and privilege when it fails to occupy all who are not engaged in either the devotional or literary work. That there is no charity and help work except some one is sick, freezing or starving to death, is erroneous, and dangerous to the welfare of the League. The rich and poor alike demand attention—the friend and stranger as well. Human nature is so constituted that every one, in struggling to do right, needs the elbow touch of his fellow man. A little visit from you and from me, a handful of flowers, or a warm hand-clasp, bespeak to the heart a love and sympathy that cheers, brightens and strengthens. If these little acts of love and mercy are withheld, there are those prepared to seek other associations, in hope of finding the sympathy for which their hearts yearn, that will carry them downward to ruin. The fault will be mine—the fault will be yours!

Yes, the charity and help field is so broad in expanse that if the work is apportioned and carried on systematically, some definite employment can be given every member of the League. (See wheel on opposite page; the Second Vice-President represents the hub, the various committees at work the spokes; references bearing on service the tire. Taking Christ as the axle on which the whole revolves, can not we truly say with Paul: "I can do all things through Christ which strengtheneth me?") The spirit in which we serve is the great thing. God requires a willing, loving, joyful and prompt service; service in little things; an humble, prayerful, believing and faithful service. This, the true spirit of service, can only be attained and retained by a constant communion with God, and a daily research of his Word.

The crowning effect of our efforts should be soul saving! Ministering unto the bodily wants, to the neglect of the spiritual, is but surface work, and meaningless. Soul saving! I pause to reflect! Have I realized the value of a soul? Have you? Have your labors and mine been given to the relief of the material condition, to the neglect of the soul's vast devastation? Have we labored as patiently and zealously to carry to sin-sick souls Christ, the Cure, the Great Physician, as we have to administer unto their physical ills? May God help us to realize the soul's vast worth, and may he give us courage, wisdom and grace to spend our surest efforts there!

The greatest work now to be done is the League itself. It is fast growing into the condition of the Church—full of careless, inactive and spiritually dead mem-

bers. They can be aroused, and they must be aroused! But to do it we must depend on our efforts upon the League, but we must approach the Leaguer. Christianity depends too much on its labors at large, and too little effort is being expended upon the individual. Concentrated effort means penetrated effort, and we can not hope to win souls for Christ to any great extent unless we approach the individual instead of the mass. But do we not oftentimes come into contact with individuals, feeling that there is nothing good in them to be developed, and that no possible good can result from our efforts to save them? Oh, how much we need that faith in God which will establish a faith in humanity!—a faith that looks into the hovel of filth and laziness, the home of folly and vice, the saloon and prison, still believing that all humanity is reclaimable and infinitely worth saving!—a faith that contemplates man in all the phases of sin and degradation, and yet with Longfellow joins:

"I believe that in all ages
Every human heart is human,
That in even savage bosoms,
There are longings, yearnings, strivings,
For the good they comprehend not.
That the feeble hands and helpless,
Groping blindly in the darkness,
Reach God's hand in that darkness,
And are lifted up and strengthened."

Otherwise we discredit God's own declaration of his power: "Behold I am the Lord, the God of all flesh; is there anything too hard for me?" "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Listen: "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." Lord, increase our faith! Increase our zeal! Oh, that we might always sit with Mary at the very feet of Jesus, there to anoint him with love, thanksgiving and service. Then

"Each shall be unto the other
As Christ would have him, brother unto brother."

ST. JAMES, GALVESTON.

Dear Fellow Leaguers: We take pleasure in reporting for the Senior Epworth League of St. James Church, Galveston. As our President said in one of the sunrise meetings held in Brenham: "We are going forward all the time; not backward." We have the best League President, and her assistants are always ready to help her in League work. Our strongest members help the weaker ones, and thereby we have excellent devotional meetings. The topics recommended are studied, and the programme is varied at each meeting.

During our pastor's absence, the night services were in charge of the League; also the mid-week prayer-meetings. The Leaguers were blest, and our pastor enjoyed his vacation better by knowing his Leaguers were at work. The Department of Worship also conducts cottage prayer-meetings at the homes of those who can not attend services at church.

Sunday-school is held at the Home for Homeless children. One Sunday in the month services are held at the hospital for patients. Four have asked for prayers.

Thursdays the Committee on Charity and Help visit the hospital, taking flowers, fruit and papers and Christian sunshine with them. Since December we have made forty-five visits to sick and needy, and expended about \$50 on them. We also sent \$10.50 to India sufferers. The Old Woman's Home is visited also.

Each month the Jail Committee holds services for prisoners. Not long since, one was converted.

Our Literary Committee is at work. Next Friday evening we will take "A Trip to Epworth."

Our officers are: Miss Etta Toothaker, President; Mr. A. P. DeLano, First Vice-President; Miss Hoffman, Second Vice-President; Miss Whiting, Third Vice-President; Miss Marks, Secretary, and Miss Woolford, Treasurer.

Before we close, we want to say we are proud of our Junior League.

Pray for us, that we may grow in grace and knowledge of our Lord and Savior, Jesus Christ. MARGARET MARKS, Galveston, Texas. Secretary.

EPWORTH LEAGUE RALLY.

The League rally at Fulshear, at which the Patterson and Brookshire Leagues were well represented, was a grand success.

(Continued on eighteenth page.)

Alaska!

No need to go there for

Gold Dust

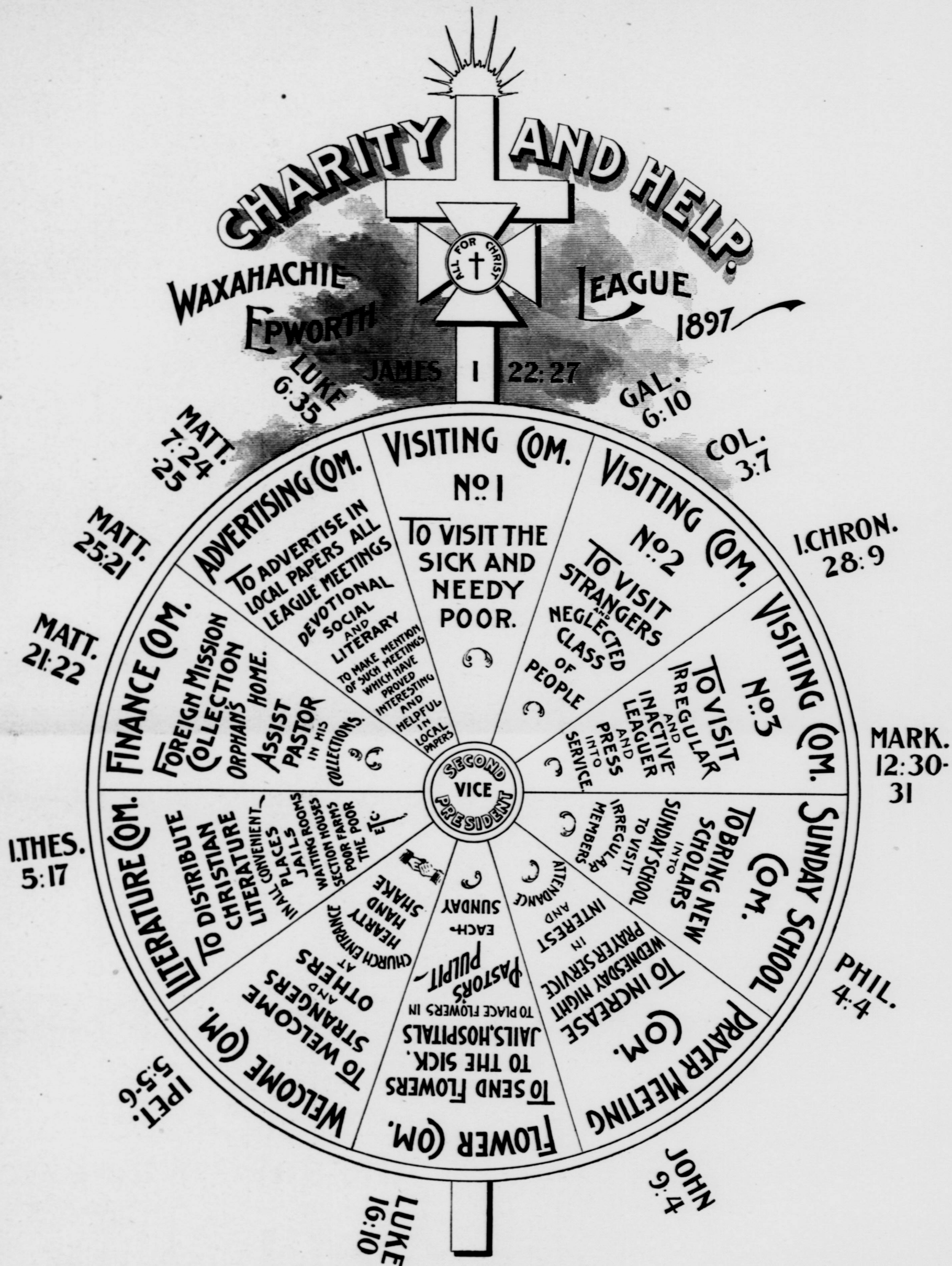
When you can get it at any grocer's.

It Makes the Dirt Fly

MADE ONLY BY
THE N. K. FAIRBANK COMPANY,
Chicago. St. Louis. New York. Boston. Philadelphia.

Klondike!





EXPLANATION OF CHART.

The Second Vice-President represents the hub of the wheel; the various committees, the spokes; the references on service, the tire; taking Christ as the axle upon which the whole revolves, can not we truly say with Paul: "I can do all things through Christ which strengtheneth me?"

The Second Vice-President must appoint Chairmen for the above-mentioned committees, whose duty will be to have their own committee meetings to plan and push forward the work and report all work done to the Second Vice-President, who reports in full at business meetings. If the Second Vice-President will keep in touch with these Chairmen and the Chairmen in touch with the members of their committees, everything will move along beautifully—just like clock-work.

By all means, keep before the committees the reference bearing on service—that God requires service—a willing, loving, joyful and prompt service—service in little things, an humble, prayerful, believing and faithful service; that there is safety in service, and reward in service. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

STELLA GIBSON, Second Vice-President, Northwest Texas Conference Epworth League Conference.

In Col. 3:7 reference should be Col. 3:17.

(See article on sixteenth page, headed "The General Field of the Charity and Help Department.")

EPWORTH LEAGUE.

(Continued from sixteenth page.)

Our pastor, Rev. B. J. Guess, conducted the exercises for the evening. The programme was somewhat short, but of an elegant selection. First a short talk by the pastor; song by the League; an earnest prayer by Dr. Harris; a vocal solo by Miss Mamie Patterson, of Patterson. There were several interesting papers read by our delegates who attended the annual League Conference at Brenham. The first paper was read by Miss Ollie Johnson, of the Brookshire League; the second paper was read by Miss Pauline Rosenbush. Our other Fulshear delegate, Mrs. H. C. Boone, was called to the bedside of her sick mother, so could not be present. Her paper, however, was read by Mrs. Richardson, also of Fulshear. A quartette was sung by Misses Martha Clift and Mamie Patterson and Messrs. Willie Hubbard and John Adams, of the Patterson League. Dr. Harris, President of the Fulshear League, made a talk on the Literary Department of the League. Mr. Willis Jones, President of Patterson League, also gave us a talk on the same subject. Then, after all had joined in singing, "When the Roll is Called Up Yonder," the benediction was pronounced by Rev. B. J. Guess, and all returned home in high spirits, feeling that the meeting had been quite beneficial to those who participated, and interesting to the audience.

The League rally revived our League considerably. Dr. Harris, our President, has called a business meeting for Friday night, Sept. 17, for the purpose of assisting our Third Vice-President in preparing a programme for a literary entertainment.

The next Epworth League rally will be held at Patterson, Texas.

SALLIE H. SMITH, Secretary and Treasurer Fulshear Epworth League, Fulshear, Texas.

DISTRICT LEAGUE CONFERENCE.

Section No. 2 of the Vernon District League Conference met at Throckmorton Sept. 2, pursuant to adjournment. Vernon District extends over so much territory that it is impracticable to convene the entire district at one place; so our presiding elder, being a man of plans, convened the north half of the district at Quanah in May, and the south half as above stated. There is about one hundred miles' travel between the two places. The conference was to convene Tuesday night, but the forces not being well in hand, we had preaching. (What a broad field the ministry has! A good sermon never disappoints a crowd, no matter what they may have assembled for.)

The conference was opened Friday morning, after religious service; the address of welcome was delivered by Miss Mary Messer, of Throckmorton, and responded to by Miss Jennie Robinson, of Seymour. Reports from the field were encouraging, wherever the League work was organized. It is Christianity in earnest among the young people now, as it was among the older ones a half century ago, all under the great movement of Methodism.

The conference was a surprise to the people of Throckmorton. Some had predicted a flat failure, others an iceberg, but when the reports began to come in, with songs, prayers and testimony, and all the machinery, lubricated with the oil of divine grace, ran so smoothly, it captured the whole community, and many a hearty amen was heard from the people. Even when "La Prima Donna" leaguer said she was going to attend all the League Conferences, a great big amen was heard from an unexpected quarter. It was privately suggested that the right hand of fellowship might be extended.

Saturday night we were expecting a speech on League work by the inimitable Sam Hay, but he, having been called to the bedside of his sick mother, something else must be done. So our presiding elder, always fecund of great and curious designs, gave us a model League sociable. He, with his able lieutenants, constructed hastily a programme consisting of choral songs, recitations, select readings, comedy on League prophecy, and song, with pantomime, all of which was executed by Leaguers from different parts of the district. Some are worthy of special mention, but all were excellently accomplished, and the great crowd of people were delighted and edified and entertained, socially and religiously. Sunday morning Rev. G. W. White, of Graham, preached the conference sermon. He preached for the young people, taking Joseph for his model character, and pointed out the way to success, based upon fidelity, devotion, cleanliness, integrity and faith in God. It was a great sermon for the young people, and will doubtless become the stepping-stone to success for many who heard it. Quite a number gave themselves for membership in the League during the conference. Many people said they had never seen such a meeting in Throckmorton. ONE PRESENT.

FROM PALESTINE.

The Epworth League at this place is doing a wonderful work. It is a source of great profit to the young people in three ways, religiously, intellectually and socially. It is recognized as being the strongest society in the Church. We have held forty-nine devotional services during the past year, all of which were highly spiritual, and very instructive. Our leaders are always well prepared on the topics, and members respond promptly to the call for prayer and testimony. Our Charity and Help Department is doing a magnificent work; the records show 255 visits to the sick; \$108.60 distributed among the poor and needy. We believe we have the best working League in East Texas Conference. W. F. WOODARD, Secretary.

"SUCCESS IN THE COUNTRY," AGAIN. Our League at Indian Creek is getting along so nicely that I want to let the other Leaguers know that we are still gaining ground. We are now forty-five strong. Being a country League, we do not have as large a membership as others in more favored localities. We hold a weekly prayer-

meeting, which is well attended and much interest manifested. We hold our business meetings once a month. At our last meeting we raised \$2.50 for missions. A true missionary spirit prevails among our members. We have been holding monthly literary meetings, the programmes consisting of songs, recitations, essays and readings. It proves quite beneficial to those who participate, and interesting to the audience. By giving our young people something to do in our League, we expect to develop in them a well rounded Christian character, and to see them grow up to the full stature of men and women in Christ Jesus. Our officers are wide-awake, consecrated men and women, and we are expecting great results in the future. C. W. HOLCOMB, Comanche, Texas.

FROM FULSHEAR LEAGUE.

I believe our League is now in a finer condition than it has ever known before. It has now thirty-five members. Nearly all the members in our League are good workers. Our President, who is a noble Christian worker, says our League has accomplished a great deal of good, as many have been brought into the Church here through the efforts of the Leaguers. The Devotional Department of our League is excellent. Other departments are doing very little, especially the literary. Our League has been able to meet all its financial requirements. God grant that we may be better and truer Leaguers; that we may manifest more interest in this work, and with His help, we will succeed. Yours in the work, (MISS) SALLIE H. SMITH, Secretary and Treasurer.

Our League advertises itself and is recognized as a great factor for good in Stephenville, notwithstanding there are those who still oppose the work, all because they are not posted, and of course know nothing of the workings of the League. God has wonderfully blessed our efforts on all lines of work, and especially in the salvation of souls. We try to do all we do in the name of the Lord, not forgetting that the glory all belongs to him. We are realizing great good out of our Literary Department, and reaping in our Sunday afternoon devotional largely what we sow in the literary. Our library has sixty-five volumes, and we expect to add to this from time to time. The plan we used for starting the library was an evening of wholesome entertainment, called a "book reception," consisting of good music (for we used the Hymnal), original addresses on literary subjects, recitations and tableaux. Our Leaguers are faithful. The majority of them are good workers, and others are learning to work for the Master. We get some good out of all visiting Leaguers; so if you want to be called out just come out to Stephenville; we will give you a warm welcome, and something to do. MOLLIE G. SHUTT, Stephenville, Tex., Sept. 17.

Our League is progressing nicely. We now have forty-seven members. Have devotional services at the church every Sunday afternoon at 4 o'clock. Business meeting every Saturday night before the first Sunday. Literary entertainment once a month, and a cottage prayer-meeting once a month. All of these meetings are well attended. All of the Leaguers take an active part in the work. We think that we are doing good work at this place. Bro. Pirtle, the pastor, has just closed a protracted meeting, and had a good revival. The Leaguers were the faithful workers during the meeting, and had a great influence and enjoyed it so much. We are continually praying that the League may do a great work at this place. ADA DODD, Secretary. Rosalie, Texas.

During the months of May, June and July, there was not much interest taken by the majority of our Epworth League members. At our July business meeting officers were elected. Six new members took the pledge. The work seems to be progressing nicely now. Our First Vice President, Mr. H. G. King, is doing well with devotional work. We have done nothing with literary work since May, but hope to get that part of the work started in a short while. We hope to have better success this year than ever before. HOUSTON H. WARD, Secretary. Taylor, Texas.

We have a young League, but we are doing great good in our community. Bro. Hightower (our good pastor) organized the League in August, 1896, with but a few members. Most every one said that it would soon play out, but it still lives, and we now have sixty members; all are good workers. I think that we have the best League in the country. We have good officers; all are prompt to act in everything. We could not get along without our League now. Every one looks forward to the meetings with great joy. Our Literary Department gave an entertainment this summer that was quite a success and that helped out the treasury to some extent. I think that it would help us financially to give them oftener, "also our fellow Leaguers." F. M. WALTON, Secretary. Eulogy, Texas.

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Are much in little; always ready, efficient, satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. Price 25 cents. The only Pills to take with Hood's Sarsaparilla.

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DALLAS, TEXAS.

OBITUARIES.

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

WHITTINGTON.—J. B. Whittington was born in Milam County, Texas, August 17, 1861; departed this life August 21, 1897, aged 36 years and 4 days. He was married to Miss Mollie R. Virden January 15, 1885. Three years ago he moved to Rogers, Bell County, Texas, where he remained until God called him home. He was not a member of any Church, but professed faith in Christ and said he was all right and ready to go. All is well; all is well. He was a noble husband. We point the wife and little Tina to Him who has promised to be a husband to the widow and a father to the fatherless. By his friend.

G. W. HARRIS.

BRYAN.—Little Fred Bryan, son of Wm. E. and Ida Bryan, was born July 20, 1895, and died about 5 o'clock, September 5, 1897, aged 2 years 1 month and 15 days. The funeral services were conducted by the writer about 4 o'clock, September 5, and his remains were quietly laid away in River Side Cemetery, at Irredell, Texas. May God's blessing ever abide with the bereaved loved ones until God calls them up to meet their darling one before.

J. R. B. HALL.

LANIER.—Bro. W. T. Lanier was born in Henderson County, Texas, but for several years past he has made his home in West Texas. Several months ago he was attacked with a very stubborn disease resembling jaundice. His physician tried in vain to arrest its progress. He then went to Mineral Wells, but without avail. He then came to Cisco, hoping the doctors here could give him relief. All was vain. Death came to his relief and he passed away on the night of September 13, 1897, in the forty-sixth year of his age, sustained by the hope of eternal life. His wife and six children mourn their loss. May they be sustained by the Comforter and meet the loved one departed on the golden shore.

J. H. CHAMBLISS.

ALFORD.—On the 9th of August, 1897, death came into the home of Bro. and Sister J. L. and T. C. Alford, taking from them their darling little boy, Jacob McNeil, who was born September 25, 1891, and was dedicated to God in holy baptism by Rev. D. C. Stark the fourth Sunday in July, 1892. Truly he was a sweet-spirited and affectionate boy—truthful and always for the right. He was too pure for earth. He suffered much, patiently and long. Little Jacob is missed around papa and mamma's table and altar of worship. His little knees bow no more with you. His sweet voice is heard no more here; but listen to what Christ says: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He now sits at your and his Father's table in the skies, and sits and sings praises to his God.

J. C. WATKINS.

HONEYCUTT.—Charles Wesley Honeycutt was born April 17, 1847, in Chickasaw County, Mississippi; was united in holy wedlock December 31, 1868, to Miss Mary Wilhite, to whom were given ten children, of which eight are living, two have been called away by the Savior. Bro. Honeycutt was converted September, 1874, at Townsville Camp-meeting, Louisiana. He moved with his family over two years ago to Milam County, Texas, where he lived until September 3, 1897, when God said, "Come up higher." He bore his sufferings as a noble Christian, never complaining. Awhile before he passed away, when asked how he was, his reply was, "I am just waiting for Jesus."

GEORGE C. CRARY.

PATTERSON.—Tennessee Patterson was North Carolina, professed faith in Christ and joined the Methodist Church, South, at the age of fifteen years. He moved to Tennessee and from thence to Mississippi in 1841. He was married to Annie Lemmonds in 1853, and the fruit of this marriage was nine children. He moved to Gonzales County, Texas, in 1860, and thence to Lavaca. Six of the children preceded him to their sweet home of eternal rest. He lived one mile from Mossey Grove Church and attended all the meetings. The writer has often enjoyed his presence at many good meetings. He was a consistent member, a devoted, tender companion and father, a good neighbor and citizen. His health was not good for several months, but he was not seriously ill but one week before his death, which occurred August 12, 1897. We have strong hope he was ready, watching and waiting for the summons of the blessed Master. He left two affectionate sons, one daughter and a son-in-law, three little grand-children, other relatives and a large circle of friends to mourn their loss. Let us not grieve; it is our loss, but his eternal gain. Be faithful to the end and you will meet him again, and the loved ones that have gone before in a triumphant faith. God help and save us all, is the prayer of your humble writer.

A. G. NOLEN.

WHITLOCK.—Hallie Ogdon Whitlock, infant son of William and Rocky Whitlock, died near Devers, Texas, August 22, 1897. He was born July 16, 1897. His stay was very short—just one month and six days—but was very pleasant. Father and mother's hearts were made very sad; but He that said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," saw fit to take the sweet little flower and trans-

plant it among archangels. "The Lord has given and the Lord has taken away. Blessed be the name of the Lord." Thank God, we can bow in humble submission to His blessed will, and by faith wait for the resurrection morn, when we expect to meet him, with other loved ones, on the sunny shores of eternal deliverance and be forever with the Lord. "A little child shall lead them." Come on, father and mother, and loved ones; we know where to find the sweet little spirit. May the good Lord sanctify this affliction for much good, is the prayer of their old uncle.

W. H. WHITTINGTON.

Devers, Texas.

WOOD.—S. G. (Glenn) Wood was born on Mary's Creek, in Parker County, Texas, April 9, 1878; moved with his parents to Vernon in April, 1887, where he lived until death, which occurred August 17, 1897. The cause of his death was drowning in Iron's Lake, fifteen miles north of Vernon, where he was attending the camp-meeting. After the service at 3:30 in the afternoon, he went with a friend to the lake to go in bathing, and in trying to swim across, went down, and thus the life of this noble young man was brought to an end. He professed religion last March and joined the Methodist Church, the Church of his father and mother. But twenty minutes before his death he stood in a testimony meeting and said he was trying to live so as to meet his dear mother in heaven. Little did he think the meeting would be so soon. To the father and loved ones, it is such a consolation to know that while he can not return to us, we can go to him.

SAM R. HAY.

Vernon, Texas.

MOORES.—Graham Moores, the little bright-faced daughter of Bro. and Sister E. K. Moores, was borne to heaven by "little angels" on the night of August 27. Little Graham had only lived a few years, her age being nearly six; but she lived every hour of her life to brighten and cheer others. A sweeter child we never knew. Her little heart was as deeply concerned about the Church as any member of my charge. No one brought such sunshine to the pastor's heart as did little Graham. I was called to witness the last hours of little Graham, having gone there to spend the night. She was at the supper table, but unwell; was taken with convulsions at 1:30 a. m. and left us at about 5 a. m. We know that Graham is in the arms of Jesus, and that she will be one of the little caravan that will come to bear us to our home in heaven.

BRUCE MEADOR.

Hester, Texas.

COOPER.—Bro. C. M. Cooper was born in Marshall County, Mississippi, February 17, 1846, and died in Rising Star, Texas, August 13, 1897. He embraced religion at Harmony Church, in the above named county and State, in his twenty-third year, and joined the Methodist Episcopal Church, South, in which he lived a devoted Christian life until death. Bro. Cooper's influence for good was such that sweet memories of him will ever be cherished by his pastors, brethren and friends who knew him. He was a faithful worker in the Sunday-school, prayer-meeting and Epworth League. In fact, he was always ready, whether at Church or at his place of business, to speak from a warm heart words that would edify and cheer the hearts of his hearers. Oh, how we miss him! Truly the Church has lost a pillar, the community one of its best citizens, Masonry one of its brightest lights, wife and children a devoted husband and father. Thank God for such a life. May the Lord comfort the hearts of the bereaved ones, and may they be faithful just a little while. Though we have had to say farewell, husband; farewell, father; farewell, Bro. Cooper, thank God, we will meet him in the city of our God, where there will be no more death.

A. B. ROBERTS.

Rising Star, Texas.

ROBERTS.—Mrs. Mary Roberts, wife of O. G. Roberts and daughter of Mr. and Mrs. J. C. Wright, departed this life May 6, 1897, at the home of her uncle, in Oxford, Florida. She was born in Erath County, Texas, September 2, 1874. She professed religion when she was ten years of age, and at the same time joined the Methodist Episcopal Church, South. During the remainder of her life she was a consistent member of the Church. After a lingering illness, borne with Christian resignation, she died in peace. Mrs. O. G. and Mrs. Charles Roberts (the obituary of the latter has already appeared in the Advocate) married brothers. In early life the sisters have passed away; but they departed rejoicing in hope of the glory beyond. They were the daughters of an honored citizen of this (Erath) county, Mr. J. C. Wright. The father, mother and bereaved companions have the sympathy of their friends and neighbors. Bro. and Sister Wright desire especially to express their sincere thanks to the stranger friends at Oxford, Florida, who so gently and lovingly ministered unto their daughter in her last illness. The kindness of these strangers will ever be remembered with profound gratitude. Our brother and sister would invoke God's blessings upon them, both for this life and for that which is to come.

MARSHALL McILHANY.

Stephenville, Texas.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack 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 Catarrh. Send for testimonials, free. F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 75c. Hall's Family Pills are the best.

CRADDOCK.—Sister Mary E. Craddock (nee Scarborough) was born in Walker County, Texas, September 14, 1857, professed religion in her twelfth year at Bosqueville, McLennan County, Texas, and joined the Methodist Episcopal Church, South; was married to S. S. Craddock July 8, 1874, and fell asleep in Jesus at Sanco, Coke County, Texas, September 1, 1897. All of the elements that go to make up the grand and noble character of a pure Christian lady were possessed by her. The human had come in contact with the divine, and as a result a highly cultured Christian character had been formed. She held family prayers when her husband was absent, and often when he was present she prayed in the family. It was difficult for any one to be in her company long without being impressed by her noble Christian character. She was a blessing to the Sanco community, to the Church and to her family. She seemed to have a presentiment of her approaching dissolution. She called her children and relatives around her, bade them good-bye, requesting them to meet her in heaven.

EUGENE T. BATES.

PANKEY.—Edmund Lee Pankey, son of Col. T. A. and Mrs. I. M. Pankey, was born in Fayette, Missouri, May 21, 1865; moved to Marysville, Mo., in 1875, where he was educated, and came to Texas in 1886. He joined the Old School Presbyterian Church in 1885, in which communion he lived till death, which occurred in Alvarado, Texas, August 30, 1897. In 1890 he was elected City Treasurer of the city of Alvarado, which he resigned to take a position with O. T. Lyon & Son in their lumber yards at Honey Grove, Texas. He was married to Miss Abbie S. Chase, of Wolfe City, Texas, in 1891, and three years later the company moved him to Greenville, Texas, where he lived until an attack of lagrippe left him in such poor health that he resigned his position and moved to Southwest Texas, where he spent nearly three years more of life vainly searching a restful of health. A few months since he went to Lone Oak, from thence to Alvarado, where he died, at the residence of his brother, M. L. Pankey, in the presence of loved ones—his mother, wife, Bro. M. L. Pankey and a number of loving friends. He said to the writer some weeks before his death that religion gave blessings many professing it did not enjoy. Perfect peace was the heritage of all who would trust the Lord and claim it. He gave particular directions about some personal affairs and loving talks to each of his friends in Christian comfort and hope; specially encouraged his wife, saying the Lord would care for her and she would meet him in heaven by-and-by; told all good-bye; requested them not to whisper, but talk out, so he could hear all; he was ready and glad to go, and, like one ready to journey, did not wish them to weep over his glad and happy departure. He selected pall-bearers, songs to be sung at the funeral, the eighth chapter of Romans to select the subject of the sermon, and restfully fell on sleep in Jesus, the all Savior of man. A large audience heard the sermon from Romans viii:16—the connecting link between the earthly and heavenly life, namely: a child of God, joyful in the possession of life and the opening to faith the heirship of the eternal life beyond. Alvarado soil holds the body, but only the body, and the blessed beyond is waiting to see the union of body and the spirit in the presence of the lonely wife, mother, brothers, sisters, kindred and friends at the resurrection of the just. So may it be; just as he desired. Many resolutions to seek a higher life were made by the hearers attending that funeral service; the sure place of religion, of the Divine life, was grasped by men who had little respect for religion until they heard the testimony of the great Apostle, who wrote his own blessed experience in the Epistle to the Romans. Let his brother, sisters, mother, wife, all live to enjoy the abounding grace so freely given that sorrow may never come to them as to the hapless ones.

J. A. HYDER.

Alvarado, Texas.

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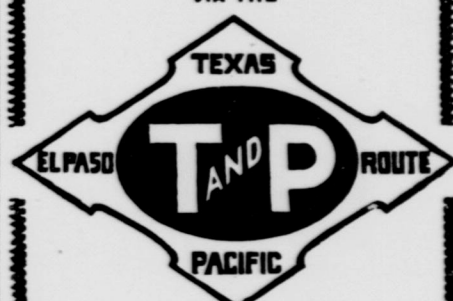
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THEN AND NOW.

To-day is chilly, cloudy and melancholy. Impressions of the past come and go as vivid as a picture. I gaze upon scenes that transpired thirty years ago, as though only a week old, sometimes with feelings of joy and promptings of praise, but more with sadness, almost sorrow, for my eyes dim with tears and my heart is tinged with a feeling of loneliness, in my pensive mood contrasting those stern, rugged and happy days with these in which everything is measured by an almost indefinite and inadequate ratio. These passive moods are intended for our good, and should prove a source of great incentive to better things—to greater conquest over self and to the planning of deeper and more vital and closer relations to our blessed Lord, and, above all, to a fuller revelation of that friendship and fellowship of God's people on earth—in the Church, in social life, in the home, and at last in heaven forever. But who that can contemplate the many and varied changes in all the phases of our Church life—our preaching, loose discipline, formal worship with modern appendages of art, in the way of orchestras (brass bands and musical instruments) to assist in leading the people in thanksgiving and praises to God, without a sigh of regret, and feeling of thought that the former days "when all the people praised Thee, O God, when all the people praised Thee" with voice and lip, were not in reality better and more acceptable to our God. When those plain men told the gospel story with words that caused our hearts to burn within us; when the horrors of hell as a lake of fire and brimstone, such as the Bible describes it to be, were pictured to the sinner, what pains of penitence and conviction got hold of them; with what agony and anguish of mind he would seek for comfort and consolation; and then, oh, how sweetly, how lovingly, these grand old preachers and men and women of other days would point to the Cross, to One who suffered and died that sinners might live. I remember as distinctly as yesterday when, away back in the sixties, I was a boy in my teens, Bishop Marvin visited our little village to attend a quarterly meeting, how the whole country turned out, the little church was crowded, and, oh, how the people did sing. I can hear those blessed songs now ringing in memory. I can see the Bishop as he stood in front of the pulpit, the tears trickling down his face, while he preached the old, old story of the Cross. His theme was the Crucifixion. The people wept, some shouted, some praised aloud. Though a boy, I wept with those that wept. To-day I thank God for those tears. What a benediction they are to me to-day. I can see my now sainted father so happy, rejoicing in God's love. Rev. Horace Bishop, Mrs. S. Philpott were there in that happy throng, but nearly all have crossed over the river, together with the good Bishop, and are now waiting and watching for our coming. Shall we see them again? Yes; Jesus has said so, and it must be so; we shall meet again and join in seraphic song with those who have gone before, around our Father's throne in heaven. But "time in its flight brings many changes" in Church as well as State. God never intended for man to remain stationary, to occupy the same space, thoughts, methods, ideals, etc., in life. All these should be varied and progressive, controlled in some degree by local environments, but not entirely subject to them, but ever enlarging, developing and maturing in achievements, in conquests and victories, keeping in mind always the divine purpose and command of God to "subdue the earth" and bring it in harmony and submission to His will.

This He has ordained should be done through the preaching of the gospel. "There is no other name given under heaven whereby we may be saved" or brought to know our true relation to God and eternity.

Jesus incarnate, the "joy of heaven and hope of earth," is the ordained medium of light, revelation and assurance. His name, by faith in His name, we are healed of our infirmities, sin is banished from our hearts and the sweet angel of hope anchors our souls to the haven of eternal rest, and then we begin our "upward flight" to those empyreal heights where all is joy, peace and love. What desirable, what happy anticipations! What ineffable joy and hope must fill the bosom of him who is striving to reach such sublime, such exalted, yet such humble degree in the Christian life! Blessed be God for the possibilities of the Christian life. But this blessed state cannot be attained by a single bound. No, indeed; that would reverse the very law of our being. Man, in the first stage of conversion, would be too weak and effeminate in his spiritual life to remain in such a perennial state of heavenly ecstasy. It must be reached by gradual development and growth. Through conflicts, temptations, trials, disappointments, adversities, sorrows, bereavements, and all the ills that try the patience and faith of man. If he passes through all these and comes off more than conqueror through Him who loved us, and was made perfect only by suffering and enduring that we also might be made likewise, then are we approaching approximately to that condition of Christian perfection or entire consecration to our Lord.

But, oh, how few, seemingly and comparatively enjoy these holy privileges, and are giving to the world the real fruit from the tree of life, planted by the divine hand for the healing of the nations. Such precious fruit that grows on this stream of divine love is never acid, sour and bitter, but always delicious, invigorating and healthful, creating an affinity for things that are pure, noble and godly.

But the world is in a rush. Civilization is producing many things new and startling. Man is restless, and ambition, enthroned in the carnal mind, is reaching out for honors, emoluments and glory. The Church of God is in commotion, disturbed in places by all this confusion of new discoveries in philosophy, religion and science. Man is trying to reverse the divine order of things, in order to get glory for himself. Science is deified and exalted above the Word of God. Men holding to the profession of Christianity, but worshipping at the altar of science, as taught by Tyndall, Huxley, Spencer and others, are filling high

stations in Christian universities and colleges. Yea, more, some are held in the leading pulpits in the land. Old heresies, long since exploded, have found their way back into the Church. Antinomianism, Pelagianism, are heard from Methodist pulpits. Men believe now that they reach such an exalted state of God's grace that divine law does not apply to them, while others think that all are born in such a state of purity that regeneration, or to state it more fully, no Savior, is ever needed, if only the proper teaching and training are given. What folly! What contradiction of Scripture! If Jesus tasted death for every man, then all need the beneficial merit of the atonement. Surely in the flaming light of our boasted civilization, the Church is in the midst of perilous times. In the Church, as well as in the world, many vagaries exist. Deception is made easy because of unbelief. Many are being turned away by false teachers, while many are blinded by the god of this world and are fulfilling the lust of the flesh.

All these things are according to prophecy, and have their place in the history of man. Man is a free moral agent, and has the choice of living in accordance with God's will or his own, thereby determining his own destiny. Thousands to-day are merely drifting on the ocean of time, without rudder or compass, who were once happy in the experience of Jesus enthroned in their hearts, the joy and light of their lives.

But God is still in the midst of Zion. He neither slumbereth nor sleepeth. He loveth her gates more than all the tents of Jacob. They that delight to do his will shall have right to the tree of life. Heresies, innovations, and all the arts and devices of man to thwart his purpose and impede the triumph of the Gospel shall come to naught. The Son of God will reign over the nations of earth. His people, with joy in their hearts and songs on their lips, are marching steadily on toward the goal of eternal life.

"When, soon or late, we reach that coast,
O'er life's rough ocean driven,
May we rejoice, no wanderer lost,
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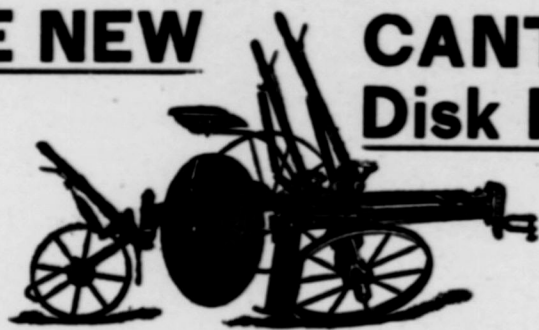
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