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EDITORIAL.

LIFE'S SUPREME HOUR.

WORSHIP is the intelligent, reverential and joyous prostration of the soul in the presence of God. We say intelligent, for the reason that sheer ignorance or partial knowledge will lead to superstition. We say reverential, because the awe-struck attitude is the appropriate attitude of the heart. We say joyous, because intelligent and reverential communion with the Infinite and Eternal Spirit cannot but elevate and refresh the mind. A luminous and comprehensive view of the divine nature and character is an indispensable antecedent to the loftiest worship. Reverence and rapture are proportional to spiritual insight. Contact and communication with God breed solemnity. His presence produces seriousness and self-abasement. To know God and be known of him, to love and be loved, generate a satisfaction and complacency which excel every species of happiness available to man.

Worship is the greatest act of the soul. The capacity to hold fellowship with God differentiates man from the lower animals, and lifts him to the plane of the angelic life. Samuel Taylor Coleridge contended that true prayer was the loftiest exercise of the mind. Dr. Horace Bushnell preached a great sermon from the text, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding," and took the position that this ability to receive and appreciate a message from God constituted our chief dignity and value. The concentration of the best powers of the mind and heart upon God in adoring wonder and ecstatic love reveals something of our inborn angelic affinities and God-like life. Beyond this the intellect cannot go. The farthest reach of the scientific imagination is but a paltry effort when compared with the soul's communion. No critical acumen, no philosophic insight, ought to be mentioned in connection with the spiritual vision, which sees the glory and love of God. In worship the mind is at its greatest tension, and the heart throbs with its mightiest pulsations. It is then that the soul soars into the empyrean and spreads her plumage toward those glory-smitten heights beyond the range of carnal minds. It is the soul's mightiest, holiest act—the supreme putting-forth of her strength. To have worshiped God once, "in spirit and in truth," is to have experienced the sublimest life and joy possible to mortal men. It is ecstasy beyond compare.

True worship is the festival of the soul. It is to eat the bread and to drink the water of life. It is to participate in a banquet compared with which the ambrosial and nectared feasts of fa-

bled divinities are a shadow and a dream. No wonder that Elijah, fresh from divine victory at Carmel, could outrun the chariot of the king. No wonder that David, having seen the glory of the Shekinah in those tabernacles more amiable than any other place on earth, wanted to dwell in the house of the Lord forever. In the secret places of prayer men have found God. They have walked with him and talked with him. They have put the world beneath their feet. They have risen above themselves. They have rejoiced supremely. They have anticipated eternity.

What can compare with the worship of God in his own house, on his own day? What music can touch the heart like those strains and songs which fill the sanctuary? How soothing the reading of the lessons for the day, and how calming the voice of public prayer! And a great Gospel sermon, fresh from a warm human heart and informed with the power of the Holy Ghost, is the largest and richest benediction that can ever come to man. Such experiences are transcendental. They are a prophecy and pledge of heaven.

AFRO-AMERICANS.

We notice that it is becoming customary for the Negroes to call themselves Afro-Americans. This is a bad sign. The Negro resents his birth and breeding. By a change of name he would fain hide the past and put color and servitude into the background. But this is a mere ruse. Intelligence and character alone can redeem the Negro and put him in the front. A rose by any other name would smell as sweet; assafoetida by any other name would smell as bad. Education, religion, industry and thrift will do infinitely more good than any high-sounding appellation which is intended to mask the facts.

What would be thought of an Irishman who was ashamed of the Emerald Isle? To call himself a Briton or a neo-American would be to render himself contemptible. Patriotism is always honorable. Pride in nationality is to be commended. But the Negro would forget Africa. He is indifferent to his own race. He affects a lofty title. He would conjure with a word. It shows an undue sensitiveness which bodes no good. Let him accept the inevitable and make the most of it.

God made the Negro. He has a place in human life and a mission among men. When he fills his place and accepts his mission he will obtain the respect and sympathy of his fellows. Let the Negro forget color, hair, servitude and the accidents of birth and concentrate on the intellectual and moral elements of life. If at a discount because of physical characteristics, let him counterbalance the disadvantages by a better educational and spiritual furnishing. This Afro-American business is all humbuggery.

The sooner he expunges the word from his vocabulary and relies upon more substantial foundations, the better for him. God will take care of the Negro. His future is safe if he and his best friends will only quit playing the fool.

MISSIONARY LITERATURE.

Why is it that missionary literature is the heaviest ware upon the intellectual market? It is the dullest reading conceivable—a mere array of dreary statistics, a lot of stale anecdotes, a string of platitudes, a positive destitution of style. The cause of missions is the noblest of all the causes. It should invariably have the right of way. It is impossible to do too much for it. It should command the first-fruits of intellect, heart and treasure. But, as a rule, articles devoted to the promotion of this great interest are the veriest common-place. Poor in thought, poor in style, they cannot challenge attention or generate enthusiasm. We read dozens of papers, and the complaint lies almost equally against them all. Stereotyped paragraphs, out of date, will go the rounds again and again. It is time to call a halt. This policy must be reversed.

This noblest of all the causes must be invested with a commanding interest. Here is the romance of modern Church life. Here is the chivalry of the nineteenth century. Here is a subject worthy of the most brilliant literature, and of the loftiest eloquence. There can be a no more sacred and enchanting theme. The cause of missions must be brought to the front as never before. It is treason to treat it as a side issue. The Church must give it her best, whether of men or money. It needs to be advertised with unprecedented zeal. It needs to be supported with the concentrated resources of the kingdom. Give it more literature and better. Let missionary literature constitute the classics of the Church.

This world of sin and crime is an awful spectacle. We would not know what to do were it not for divine direction. But the law of retribution is so evident that we cannot mistake it. Even the divine love consents to punishment. The soul that sinneth it shall die. Sin and the sinner are in collision with God, and must go down. This is an example for us. Human pity may relent, but nevertheless the stroke must descend.

Maudlin sentimentality is responsible for much of the crime of the present day. It is time to quit coddling notorious offenders. There is no place for flowers in a criminal prosecution until after the execution. Let crime be infamous. Let retribution be sure. Too often the trial of a murderer is the occasion of hero worship. Sympathy is with the offender, rather than with his victim. Sin is regarded slightly.

When the law's delay ceases to be proverbial, and even-handed justice is meted out to offenders, crime will largely decrease.

It is useless to palliate evil; it must be suppressed. Too often we say: Let it alone awhile; be patient for a season; time will work a cure. But this is fallacious reasoning. There are evils rampant among us now, in regard to which these very remarks were made. They have multiplied and are spreading. The discernment of evil ought to be simultaneous with the annihilation of it, if possible. Certain abuses are self-fertilizing and self-perpetuating. Let the axe be laid at the root of the tree.

God's love is like the atmosphere which fills up all corners regardless of their shapes. It is like the flowing river which spreads its beauty into every creek, and fills the shallows as well as the deep holes in its course. It adjusts itself to the hearts which it visits. Its consistency lies in this, that it is the same to all. Its earnestness and thoughtfulness lie in this, that it adapts itself to all. It is the same pure, true and beautiful current wherever it goes; but it possesses the capacity for adapting itself to each. It is like the ether, rigid yet penetrating, as firm as steel and yet flexible as the softest silk.—W. Boyd Carpenter, D. D.

How many troubles would disappear, how many burdens would be lightened, if we understood "prayer" as a child understands running to his father! Once a great King employed his people to weave for him. The silk and wool and patterns were given by the King, and he expected diligent work people. He was, however, very indulgent, and told them when any difficulty arose to send for him and he would help them, and never to fear troubling him, but to ask for help and instruction.

Among the many men and women busy at their looms was one little child, whom the King did not think too young to work. Often alone at her duty she labored, cheerfully and patiently. One day, when the men and women were distressed at their failures—the silks were tangled and the weaving unlike the pattern—they came to the child and said:

"Tell us how it is that you are so happy in your work. We are always in difficulties."

"Then why do you not send to the King?" said the little weaver. He told us that we might do so."

"So we do, night and morning."

"Ah," said the child, "but I send directly I find a little tangle.—Wellspring.

Do we need a shelter from the sirocco of temptation? We may find it in Jesus. Hiding behind him, taking refuge in the pavilion of his presence, we are secure. Put the Man Christ Jesus between you and temptation or adverse circumstances, as the Roman soldier his shield between him and the fiery darts of the foe. In days of tempest he is the impenetrable covert. In loneliness he is like the murmur of waters in a dry place. In weariness he is the shadow of a great rock, beneath which we may sit with great delight. In other words, Jesus Christ is the one answer of the soul to every possible circumstance, to all emergencies, to the demands and appeals that constantly knock at the door of our life.—Rev. F. B. Meyer.

An eagle carrying a serpent in its talons to its nest on the mountain was bitten to the heart, and fell to the ground. Have you ever seen a man or woman in the Church fall in the same way? You do not know the secret of the fall, but the omniscient eye of God saw it. That neglect of prayer, that secret dishonesty in business, that stealthy indulgence in the intoxicating cup, that licentiousness and profligacy unseen of men, that secret tampering with unbelief and error, was the serpent at the heart that brought the eagle down.—Theodore L. Cuyler, D. D.

ORIGINAL ARTICLES

SOME NEEDED LEGISLATION.

W. L. NELMS.

SUGGESTION SECOND.

Administration of Discipline.

In the article preceding this the suggestion was made that the law be so amended as to plainly and clearly set forth the authority of the preacher in charge to control all religious services held within his pastorate by either ministers or laymen. Let it be remembered that the plea for this amendment was based upon the fact that there are those who refuse to recognize a principle that has always governed in making and receiving appointments in our Church, unless it be stated in the plainest language. If this amendment be granted, then in order to make it most effective there should be a change in that part of our law governing the "administration of discipline" (chapter 7) as follows: Insert in chapter 7, section 2, after paragraph 278, a new paragraph, question and answer as follows:

Question 7.—What shall be done if a preacher holds religious services in a mission, circuit or station when requested not to do so by the preacher in charge or the presiding elder of the district?

Answer.—If any traveling preacher holds religious services in any pastoral charge after having been requested, in writing, not to do so by the preacher in charge or presiding elder of the district, the presiding elder in whose district such services are held shall call together three traveling preachers to investigate the case. He shall also notify the accused of the time and place of the meeting and cite him to appear before the committee. If the accused do then solemnly engage not to repeat the offense, he may be borne with; but if he do not so engage, he shall be suspended until the next session of the Annual Conference of which he is a member. If then he give satisfactory evidence of repentance and amendment, the conference may forgive him; but otherwise he shall be dealt with as in case of immorality. The presiding elder who presides over the Committee of Investigation shall cause a full statement of the case, signed by himself and each member of the committee, to be forwarded to the ensuing session of the Annual Conference of which the accused is a member.

Insert in chapter 7, section 4, after paragraph 280, a new paragraph, question and answer, as follows:

Question.—What shall be done with a local preacher who holds religious services when requested not to do so by those having charge of the territory?

Answer.—If a local preacher holds religious services in a circuit, station or mission when requested in writing not to do so by the preacher in charge or the presiding elder of the district, the preacher in charge of the circuit, station or mission in which the offense is committed shall appoint a committee of three members of the Church to investigate the case. He shall notify the accused of the time and place of the meeting and shall cite him to appear before the committee. If the accused solemnly engage not to repeat the offense, he may be borne with; but if he do not so engage, he shall be suspended until the next session of the Quarterly Conference within whose bounds the offense was committed. If he then give satisfactory evidence of repentance and amendment, the conference may forgive him; but otherwise the Quarterly Conference shall expel him from the Church. The presiding elder in this shall comply with the requirements of paragraph 286.

Amend paragraph 290 by adding following sentence:

"The appeal shall be to the Annual Conference within whose bounds the case was tried," making paragraph 290, as amended, read as follows: "In all the above-mentioned cases of trial and conviction an appeal to the ensuing Annual Conference shall be allowed, if the condemned person signify, at the time of his condemnation or as soon as he is officially informed thereof, his intention to appeal. The appeal shall be to the Annual Conference within whose bounds the case was tried."

After paragraph 297 insert new paragraph, question and answer as follows:

Question.—What shall be done with a lay member who holds religious services in a circuit, station or mission when requested not to do so in writing by the preacher in charge or presiding elder of the district?

Answer.—Let the preacher in charge of the circuit, station or mission in which the offense is committed, appoint a committee of three members of our Church to investigate the case before whom the accused shall be cited to appear. If the accused then solemnly engage not to repeat the offense, he may be borne with; but otherwise the preacher in charge shall proceed as in case of immorality.

In paragraph 301, line 3, after words "Quarterly Conference," insert "within whose bounds the offense was committed," making paragraph 301 as amended read as follows:

"In all cases of suspension or expulsion, the accused shall have the right of appeal to the ensuing Quarterly Conference within whose bounds the offense was committed; provided, that notice is given to the pastor at the time of the condemnation, or as soon as the party is officially informed thereof, of the intention to appeal."

If present conditions make it necessary to define the authority and rights of a preacher in charge, in unmistakable language, the same conditions make it equally necessary to enact laws in terms that can not be misunderstood, to protect him in these rights. It has been clearly demonstrated that we must have enactments to cover, as nearly as possible, every conceivable case that can arise, involving a conflict of authority over religious services. For these and other reasons it is thought best to go into details concerning legislation sought.

In the above paragraphs, both the amended and the new, we have sought a remedy that would relieve by just and fair procedure all the existing friction and confusion. Let it be borne in mind that these amendments are but the complement of the amendment suggested in the former article, which states explicitly, that the preacher in charge "shall have control of all religious services to be held by our ministers or members in his charge." The steps suggested to be taken in the enforcement of the law are such as to cure and save the offender, if it be possible. In the first place he is to be requested in writing by either the preacher in charge or the presiding elder not to hold religious services within the bounds of their pastoral charge. It is to be supposed that there would be no remonstrance made, if there were no valid objection either to the man or to the services that he holds. With the vast majority of our ministers and members, the mere filing of such a request would put a stop, at once, to any further proceedings. The second step to be taken brings the offending party before three (3) disinterested persons, and even then he may be borne with upon a simple promise not to repeat the offense. It is only after the offender has refused to listen to the written request of those in authority and has declined to give to a committee of three before whom he has been cited to appear, his pledge of amendment that the final steps in the trial are to be taken. The Church can hope for nothing from a man who would go in the face of a plain law, and that, too, after he had been thus admonished and dealt with. Such an one would be a source of constant annoyance and trouble. While holding this attitude the Church could be of no possible benefit to him, and the sooner his connection therewith was severed the better for all concerned. The sowers of discord and the producers of schism in the Church are reckoned in the Scriptures as among the worst of evil-doers. Those of this number that can not be cured ought to be and must be cut off. This law will reach all such cases. Let no one be beguiled into believing that this law would interfere in any way with the regular functions of a traveling or local preacher. It has been ridiculously asserted by some that such legislation would prevent ministers from preaching within the bounds of any pastoral charge except their own, and local preachers from preaching anywhere except within the bounds of their own Quarterly Conference. This is absurdly false. All our preachers, both local and traveling, could exercise their office as fully and freely as now, except when requested not to hold religious services in some particular charge. Let it be repeated that no pastor would make such a request without being fully persuaded in his own mind that he had sufficient ground for so doing.

All that has been said above about traveling and local preachers will apply with equal force to lay members. There is an increasing number of this class who go about holding religious services and claim exemption from the requirements of the law because they have not been licensed to preach. They are, in fact, preachers. Now, if it be necessary to protect ourselves from those upon whom the Church has put her indorsement as ministers of the gospel, how much the more so that we be guarded against those who either can not get such indorsement or do not put sufficient estimate upon it to seek it.

Waco, Texas.

CONDITIONS OF REVIVALS OF RELIGION.

We beg to give the reader a few more quotations touching the subject of levity in the pulpit. Mr. Campbell is entitled to credit for the following: "The effect designed by the pulpit, namely, the reformation of mankind, requires a certain seriousness which ought uniformly to be preserved by the preacher. His time, place and occupation seem all incompatible with the levity of ridicule; they, indeed, render jesting impertinence and laughter madness. Therefore, anything from the pulpit which might provoke this emotion would be deemed an unpardonable offense against both piety and decorum." To the same purport is this extract from Edmonson: "Never aim at the displays of wit in the pulpit. This might suit a buffoon, but ill becomes a grave minister of Jesus Christ. Triflers might like it well enough, but the deeply serious would be disgusted." The great and good Baxter has said: "Of all preaching in the world that speaks not stark lies, I hate that which tendeth to make the hearers laugh or to move their minds with tickling levity, and effect them as stage-players used to do, instead of effecting them with holy reverence in the name of God."

I forbear to quote further upon this particular proposition, except to add the weight of Dr. Phelps' testimony. He says: "One of the most useless modes of preaching is that which depends upon the interest it excites upon the risible sensibilities; and the most offensive species of this genus of sermons is that which degrades the Bible to antics of rhetorical buffoonery."

I take it that the point is well taken and that there are no defenders of this most hurtful practice. Then, let us have done with it. I have given the words and utterances of these learned ministers because they are more potent than any I can coin. Time and again we have been chocked by a contravention of this teaching. I am not sure but some of the younger people have conceived the idea that those who can create the most fun in the pulpit are the best preachers.

It is natural for some men to be quaint, and unless they are much guarded they will cause mirth without the effort. But it sometimes happens that one man will ape another. Affectation, aping in the pulpit, is too disgusting to speak of, and yet some have been so far forgetful of themselves, whether consciously or unconsciously, as to imitate another. All this is to be condemned, discouraged, discountenanced. And no pastor should ever allow his pulpit thus perverted. I wish briefly to call attention at this juncture to another great wrong which I have often witnessed during the progress of revival exercises, to-wit: the spirit of levity manifest pending the beginning of the religious exercises.

I have known some instances where this

condition was encouraged rather than rebuked. To my mind it is a grievous wrong for the congregation pending the religious exercises to spend the time in light conversation. It is irreverent and dissipating. To hear a large assembly engaging in general chit-chat before the opening song at the place of worship is dishonoring to God and hurtful to the spirit of devotion. It teaches the youths of our land to disrespect the house of God. This tendency should be checked by all our ministers and laymen who love our Christ and His service. But when the spirit of levity enters largely into the sermon, we need not expect the spirit of solemnity to pervade the hearts and minds of the multitude. We need not be surprised that people who make a profession of religion under such preaching and surroundings manifest at an early date a superficial work of grace. A revival of religion is not laughed up, joked up, nor manipulated up. Such methods will create a sensation—animal excitement and an interest which will spend its force just as soon as the cause producing it has subsided. People who are brought into the Church under such conditions, as a rule, are worthless. I would discriminate between a religious revival and a revival of religion. A religious excitement, with but little if any of the vitalizing power of the Holy Spirit, is damaging to any community. This brings me to speak of the

NECESSARY CONDITIONS OF A REVIVAL.

A revival of religion must be predicated upon the earnest prayers of the Church growing out of a zeal for the glory of God in the salvation of souls, and the faithful preaching of the Word. This implies a hearty co-operation on the part of the Church with the pastor, which finds expression in the free use of the means of grace. Whenever and wherever these conditions are met the Holy Spirit will be present to perform all the functions of His office. God's word is sure. His promises are yea, and amen. The time was when we had only the regular pastors. The time was when the presence of God was anticipated at the revival services held by the pastor—when God did manifest His saving power in honor of His appointed means. Who will say that time is past? Have conditions so changed as to render a new order of things necessary? If so, the new must be possessed of advantages superior to the old, or else the breaking away from the established order of things must be fraught with damaging consequences to the Church. The question appears to turn at this point—this is the pivotal point. Do not misunderstand me. I am not decrying any man, neither pastors nor evangelists; but in the light of reason, with the accumulated facts of a quarter of a century confronting me, dispassionately, and with the love and fear of God, I seek to present the truth. Here is the question: Why should not the pastor himself lead his own people in the day of battle? Why should pastors and people look abroad for a man, near or remote, to lead to victory? Is the pastor worthy to preach at other times? Is he competent; sufficiently religious; duly endowed with gifts and grace? If not, then he should not preach at all. But if he has these, why look away from the accredited leader to one whom we may or may not know to lead the host of God? Who can give a valid reason? While echo repeats the interrogatives, let us proceed with assumptions. But first I submit that any looking away for foreign help, when the ordinary service can be rendered, is grounded in disbelief, and is dishonoring to God. I am in full sympathy with pastors. I am aware of many discouraging circumstances which hamper them; environments which are not favorable. I have gone that way myself. I know the temptations and what it is to yield. But all this does not detract from the truth. Our God is mighty to save, and He has promised to be with His followers always, even unto the end. He will give grace and glory and no good thing will He withhold from those who walk uprightly before Him. I readily admit that the pastor, as the matter now stands, has to labor in many instances under very discouraging circumstances, and has to overcome obstructions that do not confront the evangelist; for it is a lamentable fact that there are some Church members (shall I call them parasites) who will rally to the assistance of the evangelist, it matters not who he may be, who will encourage by their presence and by active work, a stranger whom they know not, and yet will withhold support from their pastor. They sometimes manifest great zeal during the revival series, but as soon as the meeting closes and the evangelist is gone they are gone also. You see no more of them at Church until another stranger comes. They never contribute to the building up of the Church. This may have the appearance of being advantageous to the cause, but in fact it is a disadvantage to the real good of the Church. Such people are a blotch, a snare and a disgrace to the cause of God. I submit that a Church member who will come to the assistance of any one sooner than to his pastor is not true to the cause of God—it is unworthy a place in the Church. It is argued that the novelty of a change is to the advantage of the revival. This is a mere assumption. It is true the invited help comes a new man, sometimes with novel and strange methods; now and then extravagant statements of wonderful things he has done in the past; possibly not quite sound in the faith, and not infrequently with jests and fun, and of course this gathers the crowd. Then may follow what has the appearance of being quite a revival. Many go forward and give some token by which they are reckoned converts. Some join the different Churches and bid fair to do well; but as a rule but few hold out. But it is urged that many of the evangelists are orthodox in doctrine, methods and decorum, and are free from all the eccentricities referred to above; and that to these the people take more readily than to the pastor, and that the results of the meeting are better than could be under ordinary methods and means. I will grant that many of the evangelists are true and pious men, and are all that is assumed above. Against them I have not a word to say; but I am presenting this question from that standpoint which surveys the entire field. To assume that the results are better, as set out in the foregoing, than under the leadership of the pastor, is begging the

question. If the visible results are more meager under the leadership of the pastor than under the evangelist, that is not evidence conclusive that the final results are better. Under the evangelistic pressure it often occurs that the Church is filled with unsaved people, who become a weight to the Church and a stumbling block to the world. If the pastor can have the same co-operation and moral support given the evangelist, the visible results will be as great or greater, and the final results far more satisfactory. It is not possible for any man to conserve and preserve the labors of another man as he can his own. For the most part the pastor can remain in touch with all who are converted under his own ministry. The relationship between the young convert and the instrument of his conversion is very close. If he is converted under the ministry of an evangelist, the first impulse of his redeemed soul next to Christ will be for the evangelist, and the pastor will be secondary, so that the hold the pastor has upon him will be secondary. This reason does not so fully apply to a brother pastor or local preacher who may assist in a meeting, for the reason that such never take control; they merely assist, while the pastor holds the reins. The evangelists, with but few, if any, exceptions, take full and entire control, and do things often contrary to the wish of the pastor without consultation. The collapse following a sensational meeting is dreadful. The greater the sensation—the more fun, jokes, etc.—the greater the collapse, which in many instances amounts to spiritual paralysis, if not to say death. Then the pastor has a hard pull up hill. He looks upon the depleted condition of things with an aching heart. Should he undertake a meeting, the first question he hears is, "Who are you going to get to help you?"—an intimation at the beginning that he is incompetent for the task. He finds it exceedingly difficult to move a wheel. People won't rally—waiting for the novel. What must be done? What can he do? Here is where he is likely to make a mistake. If he will now hold on to God, preach the Word in faithfulness, pray night and day, reprove and rebuke with all long suffering and forbearance, God will bless his labors. But alas, at this juncture he is too likely to resort to the expediency of sending again for an evangelist, with a repetition of results as given already. Now, the oftener this is repeated the more desperate will be the situation. In many places it has come to pass that the people wait for an evangelist, and do not expect anything to come of a meeting conducted by the pastor. This is lamentable, yet nevertheless true.

R. C. ARMSTRONG.
(To be continued.)

TAKING ROOT.

Johnson grass first obtains a good rooting; thenceforth is independent of conditions, and spreads itself as of primal right to complete occupancy. Even so is it thus with Methodism, for it is the gospel in earnest, and claims the privilege of the whole earth, knowing its divine call to preach, to seek and to save, and to testify of scriptural holiness everywhere.

It is a martial band, a triumphing host, a holy people. The Methodist Church is a business institution, organized for specific work, controlled by the Captain of our salvation and operated on the principle of holiness unto the Lord and brotherly love—co-operative plan. Her ministers are called and sent of God, and enjoy the fact supremely and recognize the all-pervading presence, and oversight of the Holy Ghost in them, with them, moving as the one impulse the entire body—the Church—and individual member, to will and to do of His good pleasure. Methodists believe in the personality, presence and power direct of the Holy Ghost.

Well, being now securely and carefully planted in that part of the world, spreading was next in order. The session of the conference at Fort Worth, November, 1887, sent Isaac L. Mills to Cleburne, on the plains, Hosmer to Vernon Mission, which now included Greer County, Emmet, Hottel, to Vernon and Margaret, J. E. Walker to Seymour, Levi Harris yet at Mebeetle. And the Abilene district had been extended northward so as to include the southern end of the Staked Plains, and the Estacado Mission was formed, which included Motley, Crosby, Dickens, Briscoe and Hale Counties, and Thomas Duncan appointed to it. John A. Wallace was given the Abilene district.

Young Duncan at once found his way thither, a lone pilgrim. Estacado means Staked Plains, but there had migrated to that country a colony of Quakers, who had found a favorable spot on the first plateau or bench of the plains as you descend eastward, on the Brazos River. They were a very devout and industrious people; had not undertaken to farm beyond small patches, gardens and orchards. They had succeeded in their efforts, and were living in easy and delightful citizenship; had built a neat chapel for worship, and the entire settlement was religious and had a pastor. Duncan, the scout, found his way open to their hearts, homes and chapel. It was a peculiarly delightful oasis and surprise. Every member of the community, from babes to old age, were members of that communion, and pious.

August, 1888, had been appointed by the valiant chief of the Abilene District as the time, and Estacado the place, for a Quarterly Conference meeting. Supplying himself with a good team and vehicle, camp supplies for himself and team, set out to find the hidings and doings of the brave Duncan. Ascending the way of the Brazos from Haskell, he passed the foothills, and being intercepted en route by the pastor, they came into the nest of these happy people at Estacado, and were gladly received by them, every heart and home open, and with two official members from other points organized the first Quarterly Conference session on the central and southern plains. Of this occasion Wallace never speaks without animation to this day. It had glorious things in it for his spirited nature.

Later in the same year he made another venture, and by the same route ascended to the Estacado or Staked Plains proper, passing the cap rock, which marks the final

surface of the plains as you go up from the Quaker oasis to Plainview, in Hale County. Here he found a few people trying to get a foothold and a home. He and Duncan succeeded in finding a sort of a place to assemble, and a few people came, and the first day of Methodist organic life on the Staked Plains began. The two days in 1888 were beautiful and prophetic. The high spirit of the Highland Chief is rekindled, and ever will be, at the remembrance of those days.

After this year this mission was attached to the new district for the whole Panhandle country, the Vernon District.

With this rooting, and with the dauntless heroes in charge, who, like Stephen of old, "being filled with faith and the Holy Ghost," the triumph was unbroken and rapid. People from the North, East and South poured into that country, the majority of whom were first-class folks and members of some Church, the larger per cent being members of the Methodist fellowship. One thing is certain, the people called Methodists are always alive and found in the front ranks in every good movement—always abreast with the best.

Isaac Mills had not forgotten his cunning and forethought, so in loading a car for his new position as a vidette, put in lumber enough to make a room (boxing plank) and a tent. Arriving at Clarendon during the night, found a resting place for himself and wife until morning. Breakfast over, he sought the office of the town site land company and introduced himself and business. The agent went with him, and, selecting a lot for our church, at once had his effects piled on it, and, hiring a hand, soon had the tent and box room ready for business, and moved in that same day. He slept the first night in his own place, built and occupied in one day.

Isaac proved himself at once to be a man, the material appreciated by such people, and worthy of their confidence, and everybody yielded to the demand and gave him place. He opened and maintained a successful campaign. With Duncan on the south and Levi Harris still on the north, joining lines, all the ground was occupied and solid fortifications begun.

The immediate rear was sustained by valiant men—Hosmer, Hightower and Walker. This year, 1888, the Fort Worth and Denver Railroad was completed, traversing diagonally the Panhandle. The Santa Fe had sent down a spur from Kansas to Panhandle City, the center of the Panhandle, and the Fort Worth and Denver met them with a tap from Washburn, sixteen miles south. The towns of Childress, Clarendon, Claude, Washburn, Panhandle City and Amarillo were laid out and began to grow rapidly, the first settlers' residences being tents. Vernon, Quanah and Seymour began to assume importance as centers of trade and influence. Like advancements were going on to the southward, in the bounds of the Abilene District, and the intrepid Wallace and his like collaborators pressed promptly upon every vantage ground, and our banners floated joyfully to the cheering breezes along the entire front, and all went triumphantly onward, and no retreat has yet been, nor ever shall be, sounded. Victory evermore!

The men of that day, God bless them all! I love them. So do the people.

JEROME HARALSON.

"TAKE IT FOR WHAT IT IS WORTH."

Not to be in the swim with modern ideas and ways is to be a back number and wear the title of Old Foggy, but is not the tendency of the times toward religious disparagement? It is delightful to be at the gatherings of the clans, and feel that swelling of the heart that inflated the schoolboy, under the inspiration of which he "charged a flock of geese and put them all to flight." Are we not overrating the importance of conventions, and underrating the quite obscure duties of a Christian life? It seems to me old-fashioned every-day religious duty is regarded with too much indifference by vast numbers. Conventions have their charms, their enthusiasm, but if all expires with the occasion it is hard to say whether the result is good or harmful. Nevertheless it may be said positively, if religion is mistaken for a sensation instead of a principle governing every-day life, it is evil—it is destructive to moral stamina. He that hath ears to hear let him hear.

GEORGE E. CLOTHIER.

JOSE ANTONIO NAVARRO.

This distinguished Mexican was born in San Antonio, but lived many years on his own ranch near the spot where Seguin is now located, owning Ewing's Springs, four miles north of town. He was of pure Castilian blood, of culture and refinement, and very wealthy. When Texas arose in arms against Mexico, he and many others of his race cast their fortunes with Sam Houston and his army, which aroused hatred toward him on the part of the Mexicans. While M. B. Lamar was President of the Republic, Navarro was sent as one of the commissioners from Texas on the ill-fated Santa Fe expedition. He was taken prisoner, with others, and marched to the interior of that country, where he was imprisoned for some years in the dungeon of Perote, far beneath the walls, in a dark cell, chained to the rocks and iron manacles around his ankles. The Mexican government, desiring to break his allegiance to Texas, offered him important civil or military position, but he would not renounce his devotion to this Republic, and remained in prison, on a pallet of straw, infested with vermin, half-starved, for years, until he was a skeleton, and his hair turned gray.

At last the American consul procured his release. He returned to San Antonio, gathered his scattered fortune and family, and spent the balance of his days in moderate affluence. When Methodism was established in San Antonio, and the congregation worshipped in old Paine Chapel, on Soledad Street, Navarro's two daughters, beautiful Castilian girls, fell socially into company with young American Methodist girls, and soon began attending our congregation. The authority of the Romish Church was brought to bear to separate them from the Methodists. Navarro and his family rebelled, and, if I remember correctly, excommunication from the Catholic Church followed. Navarro and his family immediately identified themselves with the Methodists, and moved other Mexicans in the same direction. He was a man of great influence, sternness, integrity, independence; thought and acted for himself. If I mistake not, he was the first Mexican Methodist in San Antonio. In 1859, while Jesse Boring was pastor of that Church, his daughters were teachers in our Sunday school. In 1862, when this writer was pastor there, these young women were among our most faithful workers. Not many years after that, we had a Mexican congregation and pastor in San Antonio. And now note our four Mexican Annual Conferences! God called this man from the dungeon of Perote to a position of power for the Protestant faith in San Antonio, West Texas and Mexico. Little did a bright American girl think that she was a great instrument in the hands of God when she socially called on Miss Navarro and asked her to come to the Methodist Church. When these two beautiful Castilians entered our congregation, the work of Christianizing Mexico commenced. H. G. H.

ENVY.

Envy may be defined as pain, uneasiness, vexation or mortification at the excellency, or specially at the success or happiness or superiority of another, and it usually, if not always, is accompanied with hatred to the other. The element of grudge is always in it. It has in it absolutely no element of good. Of all human ailments, it is one of the very worst. It is in every way a base, bad and unprofitable passion, and one, too, which carries its own punishment with it, and makes those who indulge it wretched. Envy is its own avenger, and never fails to overtake its victim. Aside from being bad and vicious, it is low and mean and little. Just think what it is for a moment. Envy is mortification and pain at the sight of another's success, happiness or superiority in any respect; and not only has it this element in it, but there is always accompanying it the disposition to depreciate or to disparage the person envied; its ultimate is hatred and malice, hence it is essentially wicked and sinful.

But it is its littleness that makes it so marked and despicable. Envy is the littleness of all little things, and is always an evidence of the smallness, as well as the viciousness, of the character of him who indulges it. There is not in all the range of human activities a single thing that is more degrading to the individual or more annoying to the community when it is indulged by a person.

I can not see how any man who will reflect about it at all will for a moment even allow it a place in his heart or life. No man can do it and maintain his integrity as a Christian man. You need only to begin its analysis to see how small it is. It would make the world as poor as I am. It would bring all the learning and knowledge and refinement and culture down to the level of my little soul! It would stop the wheels of progress and prevent the possibility of development! Yes, it would take the cup of joy from the hand of love, and having shattered it, would make out of its very broken fragments an instrument of pain! It would reach up to heaven itself and shut its door to all!

Emulation is a noble sentiment, for it looks for merit by which it may achieve a victory, but envy looks only for the blemishes by which it may lower another by a defeat. No man has ever accomplished anything worth the doing who was its victim, nor ever will. I have sometimes thought that the possibility of noble endeavor was forever laid aside by him who at any time allowed the demon Envy to take his seat in the citadel of his being, even for a moment. Nothing is so paralyzing, nothing is so belittling, nothing is so destructive to every ennobling impulse of humanity. He who envies another, however he might despise himself for so doing, by the very fact of envying him confesses the superiority of the other to himself. Only ignoble minds are its slaves, and they are the veriest of all drudges. With all due deference to the poets Pope and Ford, I doubt whether it may be possible to use the word in a good sense at all.

E. W. SOLOMON.

CONFERENCE LINES.

The time is drawing near when of necessity there must be an agitation leading to an adjusting of boundary lines between the North Texas and the Northwest Texas Conferences. I have fought a division of the Northwest Texas Conference for twelve years, and will continue to do so until we can get a line that will keep the new one from being almost wholly a mission conference. Any lines heretofore proposed would have left the West almost entirely on the Mission Board and the board without funds adequate to the enormous demand. Some of the pastors have been kept on the outside row, and on starvation rate assessments and appropriations, not because their parishioners were unwilling, or the board careless, but the inability of the circuits and missions, and the immense demand upon the board. One pastor last year, and a good one, as shown by his fine years' work on a first-class interior circuit this year, had an appropriation of \$100, and received but \$60 from the mission, and this must support a wife and three children. Again I say the time has come when a more equitable division of mission territory must be made, and such adjustment of lines as will make the travel more tolerable.

I suggest one of two solutions to this delicate problem: First, let the Indian Mission Conference take all that part of Oklahoma known as Greer County; let the North Texas Conference divide the mission territory with us, taking Clarendon District and so much of the Vernon District as lies north and west of the Wichita River. This would leave the Northwest Texas Conference Brownwood, Abilene and six appointments of the Vernon District, which, added to the northern part of the Weatherford District, would form an interior district, making three mission districts, with a heavy field of the Gatesville and Dublin Districts, against only two in the North Texas, viz: the Clarendon and Wichita.

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In the readjustment of boundaries, this would strengthen, lighten and render in a great degree tolerable what has been an almost insurmountable barrier.

Or, secondly, let the Fort Worth and Denver railroad be made the line between the two conferences as far west as Clay County, making the east line of said county, to the Red River, the boundary.

This would make our conference some larger, but it would the better prepare us for a division when it comes. I much prefer the former. 1. Because it would the better enable us to cultivate our territory, and also relieve many of our brethren who have been entirely too long on the outside. 2. It would give our worthy neighbor conference, in her cramped condition, room to spread out, and her mission board a chance to appropriate her surplus, to say nothing of a fine sanitarium for those who have to move annually "for their health."

M. K. LITTLE.

A STATEMENT—THE THORNTON REQUEST.

I do not in the least seek a controversy, and in this reply to the article in the Texas Christian Advocate (September 2), by Dr. J. H. Combs, there is no effort at polemics. I want to make a few statements that may relieve the Doctor.

In the first place, I distinctly disavow any intentional injustice to him. It was my purpose to state matters in irenic. Therefore said: "When I applied to the Conference Committee for the loan of the \$2500 now in bank and the rest as it is paid over, I also notified the treasurer that the board was ready to execute papers and take the loan, stating that we desired the use of the money and wished that the interest might begin for the benefit of our old preachers. The committee replied by officially directing the loan to be made; but the treasurer has not made any reply. The question will probably remain as it now stands until the meeting of conference at Cuero. By that body the whole matter will be investigated and finally settled. We are perfectly willing to leave the decision of the question with the majority of the Annual Conference. The college will be greatly advanced by the loan, but it will not be destroyed by the refusal."

In this only facts were stated, and it was thought by the writer, stated in an inoffensive way.

In the second place, Dr. Combs did not read carefully my "statement;" for he says: "He says the committee approved the loan, but the treasurer had made no reply, and he supposed the money would lie in bank until conference, etc., insinuating that I was holding the money in bank, etc."

Here is what I said: "The question will probably remain as it now stands until the meeting of conference at Cuero."

I did not refer to the money in bank, but to the question of its investment, and meant that the whole matter would probably be in statu quo at conference.

In the third place, I knew nothing of the amendments and abrogations made by the Aid Society, for the reason no report of the same is made to the Annual Conference, so far as the minutes show. I simply followed the records of the conference, and am of the opinion that where the proceedings of the Aid Society and those of the Annual Conference conflict, that the conference action must stand.

In conclusion, I wish to state that, as President of the San Antonio Female College, August 28 I notified the chairman of Board of Trustees, and August 30 the chairman of the Investing Committee that I should ask the Board of Trustees to withdraw their application for the loan, for the following reasons:

1. While I feel sure that the conference would grant it, yet a respectable minority of our brethren not only oppose, but bitterly oppose, the loan.

2. The discussion at conference, therefore, would be apt to bring forth unbrotherly temper and words, separating warm personal friends and dividing the conference.

3. I have other opportunities to borrow, and besides that, a good and true man has written me that it is in his mind, God prospering him, to erect the buildings.

4. A kind Providence has blessed us wonderfully, and I have been enabled to erect buildings and provide for the annual increase in attendance, and now have greatly increased facilities and a very encouraging outlook.

5. I prefer to carry on the work under disadvantages, and to meet the demands single-handed and alone, rather than secure the fund in question at the sacrifice of brotherliness and peace in the conference.

The board may, or it may not, accede to my request; but, after all, "the question will probably remain as it now stands until the meeting of the conference at Cuero."

J. E. HARRISON.

September 3, 1897.

A PARSONAGE DEBT PAID.

We feel like saying some good things right out loud, both about some of our good people here, and about the Church Extension Board authorities. We have done what some of the official brethren said could not be done: Paid a parsonage indebtedness off in a little over a year, and that by obtaining substantial aid from the Extension Board. It was by the latter pronounced impossible, because we did not take a "red tape" course prescribed for regular and ordinary cases. This was an emergency unforeseen. We went about it in an earnest, business way, raised all we could here, then stated the case in a straightforward way to the board, with the required official endorsements, and legal quarterly conference action. We then pressed the official button, and waited only a few weeks. Dr. David Morton and his office did the rest. The Epworth Leagues, Junior and Senior, and the W. P. and H. M. Society, all did splendid service. The mortgage got into the hands of an outsider, who insisted on his money, as he had a right to do, without regard to any extraneous circumstances of hard times, etc. So we had to do something or lose the splendid \$1500 parsonage here, only put in last year, and neatly furnished. Result: It is now paid for, out of debt, belongs to the Church, is a comfortable, breeze-swept home for our preachers, has no debt hanging over it, is all our very own, no danger of any one coming in and plastering a suit on it, no mortgage speculator can touch it, preachers can live in it without fear of court proceedings, it is—O, I am expressing what we all feel. It is new almost throughout, has six rooms, out-buildings, big cistern, a never-failing well, good fence, full-length piazzas, etc.

W. A. BOWEN, P. C.

Rockport, Texas.

TO CURE DYSPEPSIA.

A New Remedy Which Will Do It.

Chronic dyspepsia is considered by many people to be nearly if not quite incurable. No good reason can be given why they think so, except that perhaps they have tried various remedies without much, if any, benefit. But the progress in every branch of medicine has been such that among other things a lasting cure for indigestion in its chronic form, as well as temporary, has been discovered and is now placed before the public strictly on its merits as a permanent cure for all stomach troubles or difficulties with the digestive organs.

This new treatment is called Stuart's Dyspepsia Tablets, being put up in tablet form, so as to be easily taken, and also to preserve its good qualities for an indefinite length of time.

This remedy has produced surprising effects in the worst forms of indigestion, and in many cases where ordinary remedies failed to give even relief, Stuart's Dyspepsia Tablets have fully cured.

The splendid results from using this preparation are owing to the fact that it is prepared and intended for Dyspepsia and stomach troubles only. It is not a cure-all, like so many advertised remedies, claiming to cure everything under the sun, but it is claimed that it is a certain cure for Dyspepsia, and any one suffering from any form of indigestion cannot fail to get permanent relief and cure from its use.

It is so prepared, and the ingredients are of such a nature, that when the tablets are taken into the stomach they digest the food, no matter whether the stomach is in good working order or not. You get sustenance and strength to mind and body, by reason of the food being properly digested, and at the same time the much abused stomach is allowed to rest and recuperate. Notwithstanding the great benefits to be derived from Stuart's Dyspepsia Tablets, the price is but 50c for full-sized package, and all druggists sell them.

A little book on Stomach Diseases mailed free by addressing the Stuart Co., Marshall, Mich.

North Texas Conference.

RANDOLPH.

Samuel Weaver, Sept. 6: We have just closed our round of protracted meetings. Did not have as many conversions as we hoped for. Had but little ministerial help outside of the local preacher in my own work. Bro. I. W. Clark preached for me a few times, and we all were delighted with his preaching. We have received about forty into the Church, and more will join. Baptized ten infants. Had good meetings in the Churches, but sinners were hard to move.

AUBREY.

W. K. Strother, Sept. 7: We have just closed a most gracious and wonderful meeting in Aubrey. About two hundred were converted. Up to date seventy-five have joined our Church, about sixty went to the Baptists, and some to the Campbellites and other Churches. Bro. J. W. Lowery, of Hester, Texas, did the preaching, and Bro. A. P. Lowery, of Corsicana, did faithful and excellent work in prayer-meetings, and personal work. These are godly men, and their methods are Methodist. The Church did her duty, and received a bounteous reward.

WYLIE.

N. C. Little, Sept. 5: Our third Quarterly Conference convened the 3rd and 4th of this month at Blythe Chapel. Financial report somewhat in advance of last quarter. Our chief pastor, Rev. C. B. Fladger, was at his very best in the pulpit. At the close of the 11 o'clock service on Saturday, three earnest penitents bowed at the altar for prayer, and the Holy Spirit revealed himself to us as He doth not unto the world. Truly it was good to be there. At the morning service on Sunday the tide rose higher and higher. The house was filled to overflowing with anxious hearers. The elder seemed to have an unction from the Holy One. The Church soon caught the inspiration, and the anointing came from on high. Christians shouted; not one, but many; sinners wept; the world looked on

with amazement. The singers broke down and could not sing. Not less than a hundred were on their feet spontaneously, shaking hands and embracing each other.

SHERMAN.

J. W. McClain, Secretary Church Conference, Sept. 6: Bro. J. C. Read, and son, Monroe, of Willow Street Church, commenced a meeting at Choc-taw Grove, four miles south of Sherman, on the night of August 21st, and the meeting is still going on, with interest increasing at every service. Up to date there have been forty-three conversions; twenty-three have joined our branch of the Church, while others have connected themselves with other denominations. It is impossible to find out the extent of the outpouring of the Holy Ghost on God's people in our community. It is touching the hearts of the people, far and near, and causing hundreds to be convicted of sin, and seek salvation. Last night about thirty came forward to be prayed for. Half that number lingered at the altar until midnight. I never saw the like before. So many men and women, of all ages and walks in life, seeking salvation. Our pastor, Bro. J. L. Reynolds, and Bro. J. P. Lane, have both been with us during the meeting, and have done some good preaching. Bro. Reynolds could not be with us all the time. Bro. Land attended to the ordinance of baptism last Sunday evening. Three were immersed, and seven were received by sprinkling. Three babies were baptized. We expect to build a church soon as the place can be selected, and start in on a new year with a membership of about sixty, most of all live and working members. We intend to organize a Sunday school, prayer-meeting, and Epworth League

CALLISBURG.

R. F. Bryant, Sept. 6: We have completed our round of protracted meetings. Had four good revivals, forty-two conversions and thirty-one accessions. Quite a number of backsliders reclaimed. The Campbellites and Baptist got mad and pawed the dust. We stopped everything and preached a series of sermons—one on infant baptism, two on the mode, one on apostasy, another on Holy Ghost baptism. At the close baptized fourteen babies, received two adults, run both the Campbellite preachers out of town the first day. Since that time everything is quiet on that line. We succeeded in getting all our collections in cash and good subscriptions. We hope to report in full at conference.

HIGH.

C. B. Jennings, Aug. 31: The protracted meeting at High, Brookston Circuit, after continuing nine days, came to a happy conclusion with a big collection. In every respect the meeting was a success. The pastor, I. A. Thomas, and the Church, were praying for a revival, and their prayers were answered by more than thirty conversions, and twenty-eight accessions to the Church. Bros. I. W. Clark, presiding elder, and L. L. Nangle, of Ben Franklin Circuit, did most of the preaching, and it was of a high order. Sin was denounced in unmistakable terms. Men and women, in tears, came trembling to the altar, confessed their sins, accepted Jesus as their Savior, and rejoiced in His salvation. Praise God from whom all blessings flow.

ROSALIE.

S. P. Pirtle, Sept. 1: We have just now finished our protracted meetings. Bro. E. G. Roberts, preacher in charge of Detroit Circuit, and I tried to consolidate Lone Star and some other weak classes in a protracted meeting, which we held at Catonville, beginning July the 10th. I left for Bethel the 17th. There were ten or twelve conversions, and eight or ten accessions to the Church while I was there. We began at Bethel July 17, and held

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In the United States four times as much money is expended for education as for the military. Brain is better than brawn. By our educational facilities we have become a great nation. We, the publishers of *Woman's World* and *Jenness Miller Monthly*, have done much toward the cause of education in many ways, but now we offer you an opportunity to display your knowledge and receive most generous payment for a little study. The object of this contest is to give an impetus to many dormant minds to awaken and think; also we expect by this competition of brains to extend the circulation of *Woman's World* and *Jenness Miller Monthly* to such a size that we shall be able to charge double the present rate for advertising in our columns. By this plan of increasing the number of subscriptions and receiving more money from advertisers of soaps, pianos, medicines, books, baking powders, jewelry, etc., we shall add \$50,000 a year to our income, and with this mathematical deduction before us, we have decided to operate this most remarkable "missing letters" contest.

HERE'S WHAT YOU ARE TO DO.

There are thirty words in this schedule, from each of which letters have been omitted and their places have been supplied by dashes. To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. We want you to spell out as many words as you can, then send to us with 25 cents to pay for a three months' subscription to *WOMAN'S WORLD*. For correct lists we shall give \$200.00 in cash. If more than one person sends a full, correct list, the money will be awarded to the fifty best lists in appearance. Also, if your list contains twenty or more correct words, we shall send you a beautiful *Egeria Diamond Scarf Pin* (for lady or gentleman), the regular price of which is \$2.25. Therefore, by sending your list, you are positively certain of the \$2.25 prize, and by being careful to send a correct list you have an opportunity of the \$200.00 cash award. The distance that you may live from New York makes no difference. All have equal opportunity for winning.

PRIZES WILL BE SENT PROMPTLY.

Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. In making your list of answers, be sure to give the number of each word:

- | | |
|---|--|
| 1. - R A - I - A country of South America. | 16. B - S M - - K A noted ruler. |
| 2. - A - I - I - Name of the largest body of water. | 17. - - C T O - I - Another noted ruler. |
| 3. M - D - - E - - A - E - - A sea. | 18. P - R - U - A - Country of Europe. |
| 4. - M - - O - A large river. | 19. A - S T - A - I - A big island. |
| 5. T - A - - S Well known river of Europe. | 20. M - - I N - E - Name of the most prominent American |
| 6. S - - A N - A - A city in one of the Southern States. | 21. T - - A - One of the United States. |
| 7. H - - - - X A city of Canada. | 22. J - F - - R - - N Once President of the United States. |
| 8. N - A - A - A Noted for display of water. | 23. - U - - N A large lake. |
| 9. - E - - E - - E One of the United States. | 24. E - E - S - N A noted poet. |
| 10. - A - R I - A city of Spain. | 25. C - R - A A foreign country, same size as Kansas. |
| 11. H - V - - A A city on a well known island. | 26. B - R - - O A large island. |
| 12. S - M - E - A well known old fort of the United States. | 27. W - M - - S W - R D Popular family magazine. |
| 13. G - - R - L - A - Greatest fortification in the world. | 28. B - H - I - G A sea. |
| 14. S - A - L E - A great explorer. | 29. A - L - N - I - An ocean. |
| 15. C - L - F - - - I - One of the United States. | 30. M - D - G - S - A - An island near Africa. |

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will send any way that winners require. The *Egeria Diamond* is a perfect imitation of a *Real Diamond* of large size. We defy experts to distinguish it from real except by microscopic test. In every respect it serves the purpose of *Genuine Diamond of Purest Quality*. It is artistically mounted in a fine gold-plated pin, warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. At present our supply of these gifts is limited, and if they are all gone when your set of answers comes in, we shall send you \$2.25 in money instead of the *Scarf or Shawl Pin*, so you shall either receive the piece of jewelry or the equivalent in cash, in addition to your participative interest in the \$200.00 cash prize. This entire offer is an honest one, made by a responsible publishing house. We refer to mercantile agencies and any bank in New York. We will promptly refund money to you if you are dissatisfied. What more can we do? Now study, and exchange slight brain work for cash. With your list of answers send 25 cents to pay for three months' subscription to our great family magazine, *Woman's World*. If you have already subscribed, mention that fact in your letter, and we will extend your subscription from the time the present one expires. To avoid loss in sending silver, wrap money very carefully in paper before inclosing in your letter. Address:

JAMES H. PLUMMER, Publisher,
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ten days. Here we had ten or twelve conversions, and three joined the Church, and some joined other Churches. Our Quarterly Conference came on during this meeting. Our presiding elder, W. D. Mountcastle, was with us two days, and preached four good sermons. Our local preachers, Walter Douglas, C. O. Terry and Wm. D. Powell, rendered efficient service during this meeting. We then came to Rosalie, where we had a very gracious revival. The Church was all made happy, and there were between thirty and forty conversions, thirty-one accessions; ten by certificate and twenty-one by ritual. Our Leaguers were very prominent characters in this meeting. They held themselves in readiness for every good work and word, and all of the irreligious Leaguers were converted, with very few exceptions. We were assisted by the above-named local preachers, who are a blessing to their pastoral charge. We next went to McKenzie's Chapel, where we held eight days. Walter Douglas, who was teaching school at this time, could not be with us in day services, but he was with us every night, and preached night about with the pastor, an interested and blessed the people. We began Saturday night, August 21st, held three services in the house, when we were convinced

that the house would not hold the congregations; so Monday we built an arbor, and held services under it the rest of the meeting. The interest was good from the beginning, but Tuesday night the Holy Ghost took complete charge, and after he had conducted the meeting for two or three hours the fact was ascertained that there had been twenty-eight souls happily converted, and the shouts of the congregation reminded me of Rev. 19:7. We had, during this eight days' meeting, seventy-two conversions, twenty-three accessions, and there are others to join our Church, and a number joined the Baptist Church. We have had on this charge about 125 conversions, and seventy accessions. We are aiming to report collections up in full at conference. God has so wonderfully blessed us this year on every spiritual line that we feel greatly rejoiced, and determined to hold what we have got, and earnestly strive for the rest. The claims of the Advocate are being attended to.

WYLIE.

N. C. Little, Sept. 6: We are through with our round of protracted meetings. Visible results not so great this year as last, which in the nature of things could not be hoped for; but each Church on the charge has enjoyed a season of grace. Results, thirty conversions and forty acces-

sions. We were assisted at Wylie by Rev. W. A. Dunn, local preacher, and Rev. W. H. Stephenson, of Cochran and Caruth. Bro. Stephenson won all hearts; truly his preaching was a benediction to us all. How we did regret to see him leave! The meeting was but fairly started when we were compelled to close. At Pleasant Valley we were assisted by Rev. Spencer, pastor of the Cumberland Presbyterian Church at Garland and Pleasant Valley, and Bro. M. A. Smith, pastor of the Methodist Church at Garland, and Rev. W. A. Dunn, local preacher. These brethren did all the preaching, and it was well and faithfully done, but no soul professed faith in Christ. At this place only last year eighty-seven souls were converted at the altar. The preaching was done by the pastor and two local preachers, who assisted the first week of the meeting. There were conversions at every service. This meeting resulted in the building of an \$1100 house and paying all of the Church claims in full, except a small deficit of the preacher's salary. At Blythe Chapel the work was greatly hindered by sickness, and several services were almost broken up by rain. At this place we buried during the meeting two of our most faithful and promising young ladies, Miss Eva Rutledge and Miss Lula Francis, but, thank God, "we weep not as those who have no hope." The meeting resulted in seven conversions and five accessions; others yet to join, and the Church greatly revived. The only ministerial help here was Rev. W. A. Dunn, local preacher, who did faithful work. At St. Paul during the four years that we have been with them the Church has not enjoyed such a gracious season of grace. Here the pastor did all the preaching except two sermons preached by Rev. Thomas Newsom, pastor of Willow Springs Baptist Church. Results of the meeting, sixteen conversions, ten accessions by ritual and the building of a Methodist church house and the purchasing of a church lot. The house and grounds when completed will be worth \$1200. At this place we have been thirty years without a house of worship. The Lord be praised for His goodness. We have achieved the victory at last.

ALLEN CIRCUIT.

S. L. Ball: I closed my last meeting, held at Wilkins' Chapel, a few days ago. It was a better meeting than was expected under the unfavorable circumstances. Though there were only four conversions, the Church in fact was greatly revived and nine were added to the Church. The Lord was with us in reviving, comforting and saving power.

DEXTER.

T. B. Norwood, Sept. 6: I just closed a ten days' meeting at Mount Zion, which was attended with some success. Seven conversions; six of them joined our Church; and all the membership that attended regularly were greatly blessed. Our local preachers, Bro. Cooper of this charge, and Bro. Wilson, from the Indian Territory, were with us pretty much all the time, and did some effectual preaching.

BLUE GROVE.

J. P. Lowry, Sept. 6: We have just closed our series of protracted meetings on this charge. Visible results, twenty-five conversions, a number of reclamations and a general revival throughout the charge; twenty have joined our Church. I believe the work to be in a better condition at present than at any time during my two years' pastorate. The present outlook indicates that we will be able to make a full report on all lines at the close of the year. I was assisted in my meetings by Bro. F. O. Miller, my presiding elder, H. H. Vaughan, of Bellevue, and my local preachers, Bros. Patterson and Moore, all of whom did good, effective work.

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East Texas Conference.

MOOREVILLE.

W. W. Dorman: The Rev. J. H. Collard has just conducted for me one of the most successful meetings ever held in Falls County. Mooreville is a country village in said county, and consists of three stores, two blacksmith shops and two gins. The membership of the Church here, prior to our meeting, numbered eighty-five; we now have 131. A large shed was built near the church, where the services were held. On Aug. 20 Bro. Collard came and opened fire, and for ten days kept up a continual warfare on sin in all its varied forms. No class of sinners escaped him. There was great enthusiasm. People came for miles and filled the large shed to its utmost capacity. As a result of the meeting there were fifty-six conversions, ten reclamations and forty-six additions to the Methodist Church. The Church has been put on a higher plane; old differences between members wiped out, and all classes brought nearer together.

MARVIN CHAPEL.

S. W. Jones: Our third quarterly meeting was held at Marvin Chapel Aug. 28 and 29. Our presiding elder was in the chair and looking after the interest of the Church. Finances behind, but we are hopeful all will come up right in the wind-up of the year. Our presiding elder stayed with us until Monday; preached for us four times. The meeting continued until Sept. 5. I was assisted by Rev. H. R. Taylor, local preacher. He did good work. Wednesday Rev. W. T. Ayers, of the Leesburg Circuit, came to our help, and was with us until the

close of the meeting. The Church was greatly blessed. Several conversions and reclamations; don't know the exact number. Seven accessions. Three infants baptized and two adults. The last night of the meeting had thirteen penitents at the altar, and four conversions. Sunday at the close of the meeting the spirit came down upon us, and we had a gracious wind-up of the meeting; many were made to rejoice.

CRESCENT.

W. J. McCrary, Sept. 4: We commenced a meeting on Saturday night before the fifth Sunday in August at Cypress School-house, and ran four days. Rev. Lee Linebaugh, of Mount Pleasant Station, came out and preached us four fine sermons; he won the hearts of the people. Bro. Linebaugh was just licensed at the last District Conference. We had a good meeting; about thirty or forty promised to live better lives; quite a number came up for prayer. We have no church in this community, but need one very much.

COFFEEVILLE.

B. T. Hayes, Sept. 6: I closed my meeting at Smyrna yesterday. There were six or more converted, and three joined our Church. Considering everything, it was the greatest success that we have had on the circuit. There was more in the way of a revival than at any appointment on the circuit. My wife and a young lady were the only ones to sing for a day or two. I have gained spiritually and physically during the two months in which I have been holding meetings.

GROVETON.

W. F. Hardy, Sept. 6: Many tokens of kindness have found their way to our humble home, breaking out in three regular poundings. The first from Josseland, consisting of everything a preacher needs, such as flour, meal, meat, lard, etc. Willard people, who never do things by halves, also came with almost all that a hungry man could desire. And last Friday night we were invited to the residence of Bro. H. C. Hazard to an entertainment where the good people of Groveton (though not of my charge) pounded us so severely that we can hardly recover entirely by conference. May the Lord bless all these good people who have shown such kindness to one of the least of these His disciples. The Lord has also blessed us in our meetings. Our charge generally is in very good spiritual condition.

HEBRON.

U. J. Bobbitt, Sept. 1: The protracted meeting at Hebron has come and gone. But for the timely appearance of Rev. W. B. Gilbert and Rev. N. E. Wetherford it would have been a failure, for the preacher in charge, Rev. J. S. Wilson, failed to come, but Bros. Gilbert and Wetherford took it in hand Saturday night, Aug. 28, and ran four days. Results, fifteen additions to our Church, and Church greatly revived; conversions not known. Brothers Gilbert and Wetherford are faithful workers for the salvation of souls.

DALBY SPRINGS.

William Sproule, Sept. 10: Since last report I have held five protracted meetings on my charge, as follows: At Hubbard's Chapel, commencing with the Quarterly Conference in July. We began with four fine sermons from our presiding elder. I was then ably assisted by Bro. J. R. Jones, local elder. Results, Church greatly revived, seven conversions, but no accessions to our Church; several joined the Baptist Church. Next meeting was at Pleasant Grove, where we had eighteen conversions and ten accessions to our Church; some joined the Baptist Church. Bro. C. B. Cross rendered able and efficient help in this meeting, and won the hearts of our people. Bro. J. R. Jones and Bro. E. R. Bowden, local elders, also gave us valuable help. We then went to Hodgson's Chapel, where we had several conversions and restorations, but no additions to our Church; several joined the Free Will Baptist Church, which is strong in that community. Bro. C. B. Cross ably assisted me in this meeting. We next held a meeting at Bassett, where we had ten conversions and ten additions to our Church. Bro. Bowman, of Naples, and Bro. C. B. Cross assisted me in this meeting, and both did faithful and efficient work. Our last meeting has just closed, at Dalby. We have had a fine meeting here; over twenty conversions; twenty accessions to our Church. The Church, in the main, is in a good spiritual condition—far above the average. I have the finest band of consecrated young ladies and young men at Dalby that I ever knew in our conference. Bro. Cross did most of the preaching in our meeting here, and did it well. Bro. Brown, of the North Texas Conference, preached two good sermons; Bro. R. J. Smith, of DeKalb Mission, one. We also had one each from Bro. Bowden and Bro. Jones. Bro. C. B. Cross has won the hearts of our people, and has done much good in our meetings.

DAINGERFIELD.

J. C. Carr, Sept. 6: We are moving on evenly in this charge. The antagonistic element has got on the outside of our Church mainly, and there is amity and peace in our ranks. I have held four protracted meetings since District Conference, with the following results: Clark's School-house, a new appointment where we had no class, began July 14 and ran ten days; had no ministerial help, and at first little help of any kind but the Word of God and the Holy Spirit, but on the fifth day of the meeting victory began to dawn and on until the close of the meeting the power of the Holy Ghost was manifest. I organized with forty-four members, twenty-one on profession of faith. I next began at Bradford's Chapel; continued eleven days; some eight or ten conversions, and eight accessions to the Church. Rev. T. P. Smith, our presiding elder, was with us two days, and preached, to our delight and edification. The Church was built up in the faith, and much good done. Rev. J. C. Camp, L. D., did efficient work in the altar. He is a power in prayer, and his godly walk in the community where he lives gives him the confidence of all who know him. Next I

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went to Harris' Chapel; held nine days. Was ably assisted by Rev. C. M. Davis, L. D., of Gilmer Circuit. He preached three or four sermons, to the delight of the hearers. He is a man full of the Holy Ghost and of faith. Results of the meeting, ten or twelve conversions, and twelve accessions by ritual. Closed on Sunday, Aug. 15, and began at Hughes' Springs Aug. 15 at night; continued nine days, with the following results: Twenty-two professions of conversion and reclamation, and seven accessions to the Church. Hughes' Springs is the storm center of the "second blessing" movement in this part of the country. There was much opposition to our Church, and especially to the pastor, but God honored His word, and gave us a good meeting. On Sunday night before the meeting closed there were twenty-three penitents at the altar, besides those who gave their hands for prayer and returned to their places in the congregation.

JASPER MISSION.

C. H. Rice: The third Quarterly Conference met at Pintuckey Sept. 4. The services were continued until Sunday night. Bro. Milam was with us, and did some good preaching. This meeting was to be the close of the protracted meetings on this work for the present year, but, owing to a good cause, we did not protract. The meetings previous to this were short, warm and spiritual. I was assisted in the different meetings by Bros. Wilson and McClure, besides the local preachers of this charge. We had not a little bit of shouting, and the fire is still burning; every time I hear from one place, their prayer-meeting is getting better, and somebody wants to join the Church. We haven't received as many members as you might expect after such meetings, but we leave most of the Churches in good condition. We were able to report the reception of nineteen members during the last quarter, and the stewards reported the handsome little sum of thirty-two dollars collected on the salaries of the preacher in charge and the presiding elder. Times are getting better.

MINDEN.

J. D. Burke, Sept 2: We have just closed our round of protracted meetings. Results, about sixty conversions and forty accessions. There were nineteen adults, and eleven children baptized. Most of the preaching was done by the preacher in charge, Bro. C. F. Smith, of Henderson Station, helped me in two meetings. He did some faithful work. Bro. Lavender, local elder of Henderson Station, helped me one meeting, for which he has my thanks. Bro. J. T. Smith, our presiding elder, preached four times at our third quarterly meeting, and the people heard him gladly, and all were well pleased. He is an earnest, faithful worker. I have done the hardest year's work of my life, and there is much more to be done before the work is what it ought to be. We are encouraged, for the Lord has blessed us in our work, and the charge is improving on all lines. More Sunday schools and prayer-meetings, and class meetings. God can overrule the evil intention of men and devils, and bring victory to his Church, if our faith fail not.

HOMER.

W. W. Nunn, Aug. 31: I have just closed my last meeting on Homer Circuit. Have held during the year nine protracted meetings. Have had no outside help, except at Burke. W. L. Pate, of Alto, helped me there. J. R. Ritchey, local preacher, has rendered me all the service he could. Results up to date, every Church on Homer Circuit revived. I never saw so many conversions among people already Church members. Don't know how many conversions, but have received 110 into the Church. The meeting at Gilliland Chapel cannot be described. The last two days the Church just run things to the glory of God. I am confident over 100 people were rejoicing

at once. We had old-fashioned conversions here. After the meeting the members procured a piece of land, and have almost finished a nice church building on it. When these people start to do anything they push it. At Sulphur Springs we had a glorious revival. This was our last meeting. Here something happened I never saw before. Two young men were received into the Church the last night. After Church was dismissed, they went among the penitents, and while talking to them the fire broke out afresh. Mourners were converted, and begged to be taken into the Church that night, so we received five more into the Church the same night. We will build a new church here in the near future. The youngest we have received into Church this year was seven years old. The oldest, seventy years old. We have all our conference collections in cash and subscriptions. I think all claims will be paid in full. This is a good people, and I have learned to love them. There is much unoccupied territory joining this circuit. I know where six good Churches could be organized now, in communities where they have no preaching. We have worked hard this year, but God has blessed us.

MARVIN CHAPEL.

J. M. Brewer: I have just closed a glorious meeting at Marvin Chapel, with ten conversions, four reclamations, and five additions to the Church. I was assisted by Bro. P. R. White, of Wills Point Circuit, who rendered good service. Marvin Chapel Church is an old vessel that hasn't been in running order for years. Uncle Caleb Smith overhauled her when he was on this work, but thank God, during this meeting, the sins that were sinking her were thrown overboard, her sails were hoisted, and now she is heading for Canaan's shore; Christ is her captain, heaven is her landing point.

PLEASANT GROVE.

T. J. Dixon: Last fall we went to work and built a house in this neighborhood in which to worship God. Now we have a good, substantial church at this place, completed and paid for. On the 4th of August our beloved pastor, Rev. Alex Methvin, commenced a protracted meeting in the new church, which continued one week, with increasing interest from the first to the last. In fact, the power of God was felt in every service. At almost every meeting mourners were converted, and shouts of victory were heard. It was

(Continued on page nine.)

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OLD AND YOUNG

Aunt Mary's Way.

"What a sad face your washer-woman has, Helen," Aunt Mary remarked across the dinner table.

"Has she?" laughed her niece, pretty Mrs. Walford. "I hadn't noticed. But I know she is dreadfully slow about her work. She is always two or three hours behind the neighborhood in getting the clothes on the line. I wouldn't keep her only that she is so careful and particular."

"To be particular and do the work well is a good deal to be said for any one these helter-skelter days. She doesn't look strong; do you know anything about her circumstances?" asked Aunt Mary.

"Not a thing," Mrs. Walford answered. "I pay her when her work is done, and ask her no questions about her affairs. I don't know that it is any of my business."

"And yet you belong to several charitable societies," Aunt Mary suggested, softly. "One of them, I think you said, was called the 'Helping Hand.'"

"Oh, the 'Helping Hand' is very exclusive, Aunt Mary," said Mrs. Walford, lightly. "You have to reach a certain genteel notch before the tips of its aristocratic fingers are held out to you."

"Arthur is always ridiculing us," Helen said, a little petulantly, "but we have done a great deal of good, Aunt Mary. I can assure you; and even a society must draw a line somewhere, you know."

"Yes, I suppose so," Aunt Mary assented, "though I know very little about such things. I never belonged to a society in my life."

"Never belonged to a society!" Mrs. Walford exclaimed in astonishment. "But you seem so familiar with charitable work; how have you carried it on?"

"The little I have accomplished has been by individual effort," said Aunt Mary, modestly.

"You must visit our societies, and see how superior organized work is," said Mrs. Walford, rising. "And oh, yes, Aunt Mary, as you are going to be here, you will give the woman this half dollar for me when her work is done."

As she took the money, Aunt Mary said, impulsively, "Does she do that large washing for fifty cents?" and then added, hastily, as Mrs. Walford's face flushed: "Excuse me, Helen, I spoke thoughtlessly, but I have so many things to be washed to-day that I think I ought to add to this."

"My visitors never pay for their washing, Aunt Mary, it belongs to the family wash, of course; but you must please yourself."

A couple of hours later, Aunt Mary, going to the kitchen, found the woman waiting, her thin face pale, and drawn, tired lines around her lips and eyes. It was a delicate, refined face, with a gentle patience in it that touched Aunt Mary's kind heart. She arose and took down her sun-bonnet as Aunt Mary entered.

"You look very tired," Aunt Mary said, gently, "don't be in a hurry to go. Come out on the porch and rest awhile in one of the rockers."

"No, thank you, I cannot stop. I am needed at home." Then, as Aunt Mary put a dollar in her hand, she added anxiously: "I cannot change it. Haven't you a half dollar?"

"You had so many of my clothes to-day, I think you have earned the dollar," Aunt Mary said, smiling.

An eager look flitted across her face, and she answered, "It is not usual, I believe, to pay for a few extra things; and I oughtn't to take it, but I need it so much, and a half dollar more would"—she stopped, flushing scarlet and turned nervously to the door.

Aunt Mary laid a detaining hand on her arm, and said with gentle sympathy, "Don't think me intrusive, but will you not tell me your trouble? I am sure you are carrying a burden—let me share it?"

The sudden tears gushed forth, and the poor creature sank sobbing into a chair; but she quickly controlled herself and, looking up wistfully, said: "I don't often give way like this: 'I hope you will excuse it in me.'"

Aunt Mary nodded, stroking the toil-worn hand she held.

"Things are very hard with us just now," she went on. "My husband has had no work, only an odd job or so, since the shops closed last year. We have four children, and I am not very strong and so slow at my work that we can hardly get enough for them to eat."

"You are a conscientious worker," Aunt Mary interposed. "Haven't the societies helped you?"

"A little at first," the woman answered, "but they seem to think we are not deserving and that my husband is idle and shiftless. Heaven knows he would gladly take anything to do, so that he could be earning something. Oh, why do they not have work enough, somehow or other, so that all the poor men could take care of their families? The poor must work or starve, if they are too proud and honest to beg or steal." She spoke with passionate earnestness, then started up suddenly, adding: "I must go. I ought to have gone at once. Oh, ma'am, you will understand what a headache I have, and how grateful I am to you for this extra half dollar, when I tell you that my little ones have had nothing but a scanty breakfast of potatoes to-day, and will have nothing until I get home. Robbie, the oldest one, is a cripple, and takes care of the rest while I am away."

"Why didn't you tell us that your children were going hungry?" Aunt Mary said, as she rapidly packed a basket with food. "It is wicked to let them suffer and not speak of it."

"Nobody ever spoke to me about it before," the woman answered, "and it is very hard to make people listen when they do not want to. I have tried to some times, but I couldn't force my troubles on them when they didn't care. I've wished so many times that I could have the broken pieces of food for my children that I see thrown away at places where I work."

"Send your husband here in the morning," Aunt Mary said. "They need a man to do chores and take care of the garden, and I will see that he gets the place. The pay will not be very much—not more than ten or fifteen dollars a month; but that will help you a little."

"Oh, ma'am, it will be like a fortune to us. Ten dollars will more than get our food, and to have it coming steady

—oh, you don't know what help it will be! I wash for the rent, and sometimes both of us together manage to get enough besides to keep the children warm and something for them to eat; but often they've had to go hungry. I only wish I could thank you for all your goodness, and"—

"Never mind," Aunt Mary interrupted, kindly, putting the basket in her hand; "we all must try to help each other."

"I have hired a man for you, Arthur," Aunt Mary remarked that evening.

"Hired a man for me!" he repeated in surprise.

"Yes," she answered, smiling. "I am going to be with you for some time, and I want a good deal of waiting on—getting the horse and buggy ready for my rides, etc. I will see that he is paid; he is coming in the morning."

"I have often thought of having some one to keep the place in order," he replied, "and I think I shall attend to paying him myself. But come, now, Aunt Mary, there is something behind this. What is it?"

And she told them the washer-woman's story—told it so pathetically that Helen's eyes ran over, and her husband whistled softly.

When she finished, he exclaimed: "Why, I might have given the man work long ago if I had known! That's what you call individual effort, is it Aunt Mary? I think it a grand way to do charitable work. Why, it is just giving a hand to the one nearest you who may be in trouble and want. That poor soul has been coming here for months, struggling silently with her burden, and we have never given her a kind word even. I like your way, Aunt Mary, and I am going to begin practicing it at once. I remember that our gray-headed old porter at the store has looked downcast for a long time, and I've joked him about being 'blue.' To-morrow morning I mean to find out his trouble and help him if I can."

Aunt Mary patted his shoulder approvingly, as she said: "That is it, Arthur—just give a hand to lighten the burden of the one nearest you. If all would do that with kindness and sympathy, the hard times would bear less heavily everywhere."

Aunt Mary's way is a good way. Try it.—Louise J. Strong, in The Standard.

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Prof. A. M. Merrill, a graduate of Dickinson College, will give instruction in Natural Sciences. He is now in the Harvard laboratory pursuing his studies. We are adding a splendid physical and chemical laboratory, and pupils in these branches will be required to do individual work.

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The Might of Meekness.

There are three persons in the Bible of whom it is said their faces shone with a remarkable luster. One of them was Moses, who was the Old Testament model of meekness. He was content to be God's mouthpiece to his nation, and exercised a most praiseworthy patience under their provoking waywardness and abuse. He knew how to deal with fault-finders—a most desirable faculty for presidents or pastors. His mind was at peace because it was stayed on God. The second person whose face "was as it had been the face of an angel" was the heroic proto-martyr, Stephen. This was the outward expression of an inward serenity of soul under the most cruel provocations. The third personage was our adorable Savior. To the most insulting taunts of His enemies He answered not a word! He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He it was who said, "Blessed are the meek!"

Few words are more misunderstood or misapplied than this word meekness. It is often regarded as an amiable weakness instead of being an evidence of great strength of moral character. Meekness is a vastly different thing from the nerveless imbecility that never thinks for itself, and the pitiful pusillanimity that does not dare to stand up for the right. So far from being a negative trait, it is one of the most positive traits of a powerful personality. Self-conceit, arrogance, irritability, and revengefulness are all marks of weakness, but there is a great might in genuine meekness. To keep unruly self in subjection, to bow in humble submission to the Lord, to wait on His will, to bear what He sends, to keep quiet under bitter provocations, and to stand still in the face of a storm—all this requires a most pronounced inward force and commanding grace. There is hardly a virtue that requires more grit than the virtue of meekness.

The foundation of it is a loyal obedience to God. The child Samuel possessed it when in the temple at midnight he said, "Speak, Lord! Thy servant is listening." The intrepid Joshua displayed it when he inquired, "What saith the Lord unto Thy servant?" The very name of Moses is a synonym of meekness; and all these three men, Samuel, Joshua, and Moses, are among the strongest characters in the whole Scripture gallery. It is the very essence of meekness to let God rule. While pride seeks to put self above God, and peevishness scolds at God, and anger often strikes back at God, the meek spirit is content to be so swallowed up in God that it submits calmly to Him. "Learn of Me," said the incarnate Son of God, for I am meek and lowly of heart, and ye shall find rest for your souls."

One of the weakest traits of any person is to be unwilling to accept honest criticism and correction. From the foolish child who will never listen to parental authority, on to the foolish man who will never listen to rebuke or reason, pride always goeth before a fall. Honest criticism is often a bitter dose to swallow, but most tonics are bitter, and we are the stronger for taking them down bravely. "If I am censured," said that godly man, Bishop Griswold, "then let me correct, but never justify, my faults." A minister with more zeal than discretion once called on the bishop and belabored him with rather a harsh denunciation. Instead of showing the man out of the door, the bishop calmly replied: "My dear friend, I do not wonder that they who witness the inconsistencies in my daily conduct should think that I have no religion. I often fear this myself, and I feel very grateful to you for giving me this warning." This reply was made in such unaffected meekness and sincerity that the visitor at once begged the bishop's pardon, and always regarded him afterward as one of the most Christlike Christians he had ever known. He is doubly the fool who not only flings himself into a pit, but resents the friendly hand that tries to help him out of it.

Another evidence of the might of meekness is that it enables a man to

rein in an unruly temper. He that ruleth his own spirit is better than he that taketh a city. I do not know of a better definition of this grace than was given by a Negro lad in a mission school when the missionary asked, "Who are the meek?" and the boy answered, "They are the people who give soft answers to rough questions." This sort of meekness is quite too rare. When our houses take fire, the first impulse is to bring a bucket of water. But when temper takes fire the first impulse with too many is to throw on more fuel. Angry, resentful speech is explosive and shattering; it often breaks what never can be mended. Silence is cooling; it cools us off and cools also our assailants. One of the meekest men I ever knew told me that he had naturally a most violent and passionate temper, but he had subdued it by resolutely bridling his tongue until he had cooled down. There was an infinite sublimity in the conduct of our meek and adorable Master when, amid all the insults of His brutal enemies He who might have laid them all dead at His feet, only with majestic silence "held His peace!" The more that you and I have of the Spirit of our Lord, the more shall we display the irresistible might of meekness.—T. L. Cuyler, D. D.

"What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing out of it." "Ah if I only knew

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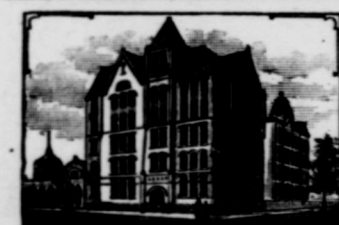
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what blessing there was in it, if I saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way?" "Do it, and grow by doing it." "Ah, yes; if I could only see that it would make me grow!" In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight? You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says not, "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me."—Phillips Brooks.

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Parsons, Texas, August 18, 1897.

Dear Advocate:—The sewing machine came all right and in perfect repair. My wife and daughters are well pleased with it. It sews perfectly and is almost noiseless, and its name is "Texas Advocate." I would not take a dollar for the name. I like the name ADVOCATE. I was raised in an old Virginia home where the old Richmond Christian Advocate came once a week from my earliest recollection. Now you won't wonder that I love the name. Long live the dear Advocate, and long last the beautiful sewing machine.

W. A. MASSIE.

BOOKS RECEIVED.

From the American Book Company:

"The Story of Japan," by R. Van Bergen;

"The American Word Book," by Calvin Patterson;

"Physics for Grammar Schools," by C. L. Harrington;

"Third Year in French," by L. C. Syms;

"Story of Troy," by M. Clarke;

"Stories from the Arabian Nights," by M. Clarke;

"Round the Year in Myth and Song," by Florence Holbrook;

"Essay on Burns," by Thomas Carlyle;

"Die Journalisten," by Gustav Freytag;

The text books mentioned above are strictly first class, and invaluable both to teacher and pupil. Those works which have been specially prepared for reading by the young can not be too highly commended. The American Book Company, by printing the best literature for the young, in beautiful form and at reasonable rates, has rendered a conspicuous and beneficent service to our common country.

From the Bible Institute Colportage Association:

"Heaven on Earth," by A. C. Dixon, D. D.;

"Select Northfield Sermons," by Rev. E. H. Rawlings;

"Not Less Education, but More of the Right Sort," by W. A. Candler, D. D.;

"That Boy of Yours," by W. W. Smith.

The first named work is a suggestive treatise on our League work, and will repay a thoughtful perusal. The second and third are pamphlets in the interest of Christian education, published under the auspices of the Board of Education of the Methodist Episcopal Church, South. The names of the authors are sufficient to guarantee the excellence of the contents. Such literature widely disseminated would inaugurate a new epoch in Christian education.

From John J. Hood: "Aunt Susan's Own Story of Her Life."

Lutheran Publication Society: "Phillip Jacob Spener and His Work," by Marie E. Richard.

"The Voice of the Records in Regard to the Division of the Methodist Episcopal Church," by Rev. J. J. Reed. A brief but strong statement of the case, and one which should be generally read, especially at this time.

CONNECTIONAL NEWS.

We copy with great pleasure the following appreciative references to the Denver Conference by Bishop E. R. Hendrix:

There is a manifest turn in the tide in the Denver Conference since I held it in 1894. At that time there had been a falling off in the membership of the Church for several years, due to a condition of things in Colorado which seriously affected the Churches of all denominations. In fact, some of the leading Methodist Episcopal congregations suffered a loss of nearly fifty per cent. The membership of Trinity M. E. Church, Denver, as reported through the conference minutes, fell from 1300 to some 800, and the exodus diminished the membership of other Churches to a still greater extent. In some instances, where the property was encumbered, no effort was made to redeem it, and the result was the disbanding of the society.

Happily, none of our Church property has been lost, and we now lack only some 200 members of the largest number which the Denver Conference has claimed since the present conference limits were made by the

General Conference of 1890. One good year's work will bring us beyond the high-water mark, for since the turn of the tide many members have been added in a single year, and there has been some increase every year since 1894, when we were at the lowest ebb.

It is a matter of much regret to some of the charges which were once self-supporting that missionary appropriations are still necessary in order to secure to the pastors a very moderate support. But the fact remains that Colorado is largely missionary ground to all the Churches at work there. Over seventy of the charges in the Colorado Conference of the Methodist Episcopal Church receive missionary aid. This is more than two-thirds of the whole number as reported in their minutes, which show a Church membership in Colorado of 10,000 out of a population of over 400,000 in 1890. It is manifest that much work remains to be done, and missionary help must be forthcoming for some years.

Our Methodism, like all the other Churches, has seen more prosperous times in Colorado and looks for their return. In several places we must look to the younger membership to meet the obligations long borne by the charter members who are now passing away, and much will depend on the labors of the next few years. The people of Colorado are not as great church-goers as are the people in many of the older States where the attractions of the mountains are fewer, and the sunshine does not prove so inviting. But they are an energetic, enterprising people who believe in Churches that are doing something, and are willing to help them. We have over \$80,000 in Church property in Colorado in our eighteen churches and twelve parsonages, there being an increase of one church and two parsonages during the year. This is a very conservative estimate of the value of Church property which four years ago would have been reported at \$100,000. There has been an increase in the amount raised for the support of the ministry, but a falling off in the connectional collections.

In some localities nearly our entire membership is from the Carolinas and Georgia and Tennessee. In several localities of importance we are the only Methodism. In one instance where the membership was composed largely of persons formerly connected with our sister Methodism, our ministry is desired again after we had for some five years withdrawn from that special field.

GENERAL CHURCH NEWS.

Bishop Whipple, of Minnesota, conveying his impressions of the late Lambeth Conference to a representative of the Associated Press, remarked on the decided unanimity of feeling that prevailed among the members of the conference on all questions connected with work for missions and with social problems. What impressed the American Bishops most, he said, was the new life which is stirring the Church of England to great ventures for God at home and abroad. Yet the Bishops from this side of the water were a unit in opposing the idea of any session of the national rights of the Episcopal Church in America to the Church of England.

The Bible Recorder, the Christian Index and the Western Recorder, Baptist papers, think that Dr. Whittitt will be forced to resign the Presidency of the Theological Seminary. But the Baptist Courier, the organ of the South Carolina Baptists, takes a widely different view. It says: "The argument is being used that Dr. Whittitt ought to resign the Presidency of the seminary and his professorship for peace's sake. Now would it bring peace? There are brethren who agree with Dr. Whittitt in his views; they believe he has made out his case, and they know there is nothing in what he believes that is contrary to Baptist faith and practice. How would his resignation affect them? There are many brethren who, although they are not prepared to agree with Dr. Whittitt in his conclusions, yet do not see anything harmful or improper in what he has said and done, and they do not wish to see him retire. What effect will his resignation have on them? Will it bring peace? There are other brethren who do not agree with Dr. Whittitt in all he has said and done, but they are not willing for him to retire from his present position. Would his resignation bring peace so far as these are concerned? They are quietly resting in peace. Those brethren who ask for Dr. Whittitt's resignation seem to think that they and Dr. Whittitt are the only parties in this matter. Because his friends have not been passing resolutions and talking aloud about 'alienation,' 'withdrawing support' from the seminary, etc., his opponents have concluded that they are overwhelmingly in the majority. We believe that they will yet find themselves mistaken."

TEXAS PERSONALS.

Rev. P. A. Edwards, of Lancaster, made us a pleasant call.

Rev. G. S. Sexton, of Plano, is assisting Bro. Harless, of Trinity, in a fine meeting.

We had the pleasure of a call from Judge E. B. Perkins, of Greenville. We shall be glad to see him again.

A note from Dr. Allen informs us that the Southwestern University opened well—the Annex better than ever before. This is delightful news.

Rev. J. B. Nutter writes us that a wind-storm has "almost totally wrecked our church-house" in Conroe. Our brethren ought to have the sympathies and prayers of the Church.

Rev. W. M. P. Rippey writes us that the wife of Rev. S. M. Ownby, of Sulphur Bluff, died suddenly last week. She was buried in Sulphur Springs Friday, Sept.

10th. We tender the bereaved heartfelt sympathy and prayer. An extended notice will appear soon.

Rev. M. A. Smith, of Garland, dropped in to see us during the week. He was just from a big debate, with victory perched upon his banner.

The press announces the violent death of Rev. R. M. Williams, well known throughout the State. We deplore the sad affair, and tender condolence to the bereaved.

SOUTHERN METHODIST PERSONALS.

Dr. David Morton, writing of the late Montana Conference, furnishes a very interesting personal item:

The Church Extension anniversary held on the first night of the conference was enlivened by the presence of Mrs. Hargrove and Miss Bennett, both of whom made capital talks supplementary to the speech of the Secretary. A collection of over forty dollars brought up their assessment in full, and it was announced that Mrs. Sarah C. Clarke's bequest of \$1000 had been paid, and that her husband, Bro. A. G. Clarke, had added \$4000, making \$5000, to constitute two loan funds of \$2500 each—one for the Board of Church Extension and the other for the Woman's Parsonage and Home Mission Society. These gifts were most opportune, and will help to swell the aggregate of our receipts for loan funds from this conference to over \$20,000, the largest sum realized from any conference in the connection, except the Louisville and the Missouri.

GENERAL PERSONALS.

Bishop McCabe writes of a princely giver in the Christian Advocate as follows:

The Advocate announces the death of Obadiah Johnson Walker, of Burlington, Vt. I knew him well. Many years ago I went with Bishop E. R. Ames to the dedication of the new church in that city. The debt was very heavy—nearly \$65,000. Bishop Ames left me to deal with the official body and get a good start for the morrow. It was a difficult case to manage. Bro. Walker was sick and not able to be present. The brethren seemed dismayed and discouraged. Some one went and told Bro. Walker that we could not get started with sums large enough to insure success. Dr. Day, of Troy Conference, was pastor, and he was saying, "O if Bro. Walker were only here."

Suddenly, at midnight, the door opened. In came the sick man with a very heavy shawl wrapped around him. He listened to the story of our trouble for a moment, and then said, "I will let any man here say how much I am worth, and I will give one-fourth of that amount, whatever it may be, to pay the debt on this church." No one answered. He turned to Bro. Huntington and said, "How much am I worth?" Bro. Huntington replied, "You are worth \$50,000." "All right," said Bro. Walker; "put me down for \$12,500." "Now," said Bro. Huntington, "you may say how much I am worth." Bro. Walker said, "You are worth \$25,000." "All right," said Bro. Huntington; "put me down for \$6,250."

I do not now recall the names of the others, but as it comes to me there were three others who did the same thing. We had half the money to pay the debt before that meeting closed. The next day we raised the other half on good subscriptions, and Bishop Ames dedicated that beautiful church.

As we passed down the aisle I said to a lady, "What do the letters 'O. J.' stand for in Bro. Walker's name?" She promptly answered, "Old Jewel," and I have never known him by any other name from that day to this, until I saw his real name in the Advocate.

In all my long experience of trying to secure money for the cause of God I go back, in thought, to the little city of Burlington, Vt., for the most splendid exhibition of Christian generosity I have ever known. May "Old Jewel" Walker be a prophet of the coming time!

THE PRESS.

THE AVERAGE ENGLISHMAN.

The following is Sir Walter Besant's character sketch of the average Englishman:

"He is, to begin with, more readily attracted by things practical than by things theoretical; he prefers a feat of arms to any intellectual achievement; he would rather hear of things done than of things attempted; he worships success in everything, because success means battle and victory; he is combative and aggressive; he likes fighting as much as his ancestors. Whenever there is fighting to be had, whenever the army is creditably engaged, the recruits flock in by thousands. He is subject to restlessness; he cannot be always sitting still; he will throw up his situation and go roaming about the world; he likes trade, especially trade across the seas, because it demands enterprise and courage—it is a great mistake to suppose that the love of trade denotes a mean and money-grubbing spirit. He is profoundly religious, but he will not endure the dominion of priests; he is tender and even chivalrous toward women; he loves children; he sits at home with his wife and children and desires no other society. To the kings who have from time to time attempted to extend the royal prerogative and to curtail his own liberties, he has always

opposed a steady, stubborn resistance—in the long run it has been the worse for that king—and he demands freedom of speech, freedom of thought, freedom of faith. He insists on self-government as his inheritance, he enters into combinations and associations with readiness, and understands what is meant by give and take. He is not the most courteous person in the civilized world; he is well satisfied with himself; he seldom troubles himself much about the position and the views of other people. Add to all these points that he is a strong, big, and healthy animal; that he is greatly led by his animal instincts; and that his views on all subjects are influenced by sentiment rather than reason."—Review of Reviews.

THE PERPETUITY OF CHRISTIANITY.

What will be in the future the dominant spiritual ideas of those nations which hitherto have been known as Christian, is scarcely a question of the twentieth century. Whatever variations of faith, in direction or in degree, the close of that century may show, it is not probable that so short a period will reveal the full change of standards and of practice which necessarily must follow ultimately upon a radical change of belief. That the impress of Christianity will remain throughout the coming century is as reasonably certain as that it took centuries of nominal faith to lift Christian standards and practice even to the point they have now reached. Decline, as well as rise, must be gradual; and gradual likewise, granting the utmost possible spread of Christian beliefs among them, will be the approximation of the Eastern nations, as nations, to the principles which powerfully modify, though they cannot control wholly even now, the merely natural impulses of Western peoples.—A. T. Mahan, in Harper's Magazine.

BRIEF NOTES.

In a revival meeting held in Seguin in June, one of the marked features of it was the large number of old and young Germans who regularly attended and took large stock in the meeting.

Bro. M. A. Black, in a private note, says he misunderstood, misread, a sentence in a late article of mine on "conference fund," in the Advocate, in which he thought I insinuated an "insinuation." Black is a mark easily hit, but this writer never questioned his modesty.

In the West there are some "wandering stars," not under conference control, whose gas bags should be punctured by an official pin, to let the gas all out at once and be done with it—inexperienced men who should be in a school of theology, and not running about hunting good people, and being supported by those who have not yet had time to pay their preacher or contribute to the general collections.

Is it an old man or a young man who thinks that the way to bring people to Christ is by a "rousement"? Dotage or nonage? High spirituality moves without a "rousement." A low spiritual plane may move by such sensations. People without genuine religion usually require an annual revamping to ease their consciences for not having paid their dues to the Church—or what they take to be conscience.

If a young man totally misunderstands the true processes of religious life, why should he continue to filter his ignorance through the columns of the Advocate. But J. E. Carnes used to say: "The current of the Advocate is broad and can carry off much drift-wood." H. G. H.

POLYTECHNIC COLLEGE OPENING.

The seventh session of the Polytechnic College began Wednesday, September 1, 1897. The beginning was very auspicious, and we have reason to believe that this year will be the best that the college has ever known. Our enrollment is more than forty per cent in advance of last year at this date. Notwithstanding we had provided ad-

ditional room for the young ladies, that department is nearly full, as are likewise the three halls—Methvin, Wesley and McKenzie—for young men. But the Polytechnic is expansive. We never get so full that there is not room for another. Let the students come on; if present accommodations are all taken, we will provide others. The student body gathered together this year is not only the largest to date, but is the most matured and best advanced that we have had. We anticipate a fine year in the class-room. Texas, Mississippi, Arkansas, Kentucky, Georgia, Florida, Arizona, Oklahoma and Indian Territory are all represented among the students.

Rev. Horace Bishop, D. D., Rev. G. S. Wyatt, Rev. H. A. Boaz and Geo. Mulkey all delivered short and appropriate talks on opening day.

In company with the presiding elder, Rev. G. S. Wyatt, we are working constantly to relieve the indebtedness on the college. About three-fourths of the amount has been subscribed, and we hope to have the balance by conference. With our debt paid and additional buildings that our very much needed, Methodism will have in the Polytechnic College an educational plant that will bless the world for generations to come. It can be done. By the grace of God it shall be done. If there are any croakers and prophets of evil who expect to see this enterprise fail, they may as well understand now that they will never have the chance to say, "I told you so." There must be no more bleaching bones of Methodist colleges along the wayside of Texas Methodist history. We are a mighty folk. We are growing stronger every year. We can not afford any more failures. With confidence in God and in recognition of our needs and resources, we say we will not have any more. If there is some reader of these lines who wants to honor God with a gift, large or small, we doubt if there is any place where it can be used more to the Divine glory than right here. Money put into consecrated brain yields a larger return of blessing to the world than any investment that can possibly be made. The young men and women who are educated here will go forth to uplift the fallen and make the race better.

Our constant aim and effort is to furnish the best education coupled with the highest ideals of practical usefulness to the world. We are striving to furnish that education in connection with the purest morals and the best type of religious experience, without any fanaticism. We are Methodists, conforming to our superb ritual in our public services and teaching the necessity of obedience to rightful authority. God has honored us in the past in the salvation of many of our students. We believe he will in the future.

This college is wisely located. It is central to the most populous section of the State and stands at the gateway from New Mexico, Arizona, Colorado, Oklahoma and Indian Territories. The call for advancement here is imperative. To suffer this enterprise to languish, or to lack for suitable buildings, would be an inexcusable blunder that no amount of effort in other directions could atone for. We must go forward. If Southern Methodism is to hold her own in North Texas, if she is to influence the vast multitude that will till our black lands and throng our cities in the next century, then the Polytechnic College is a necessity. If we are to be indifferent about future generations and are willing for others to take our crown, then we can get along without the college. But we dare not be so unwise. God has given us a mighty heritage; we must go up and possess it. Bishop Hendrix never said a wiser thing than when he declared "the strength of a Church is in the strength of her colleges." Methodism can not do her work in Texas without her present existing colleges. They must all be fostered and enlarged. Who will help here?

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A MINISTER'S STATEMENT

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

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

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

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

East Texas Conference.

(Continued from fifth page.)

a glorious old-time Methodist revival. Penitents came to the altar, got on their knees, prayed and wrestled till they realized the change, and then when converted they went to work, some praying in public, others pleading with sinners, and all, with few exceptions, witnessing for Christ at every opportunity. There were twenty or more conversions, fifteen additions to the Church. Bro. Methvin was assisted by Rev. J. M. Perry, of the Grapeland Circuit, a most godly, consecrated young man. He and Bro. Methvin gave us some good, soul-stirring, gospel sermons. They will never be forgotten in this community. And now, if all who obligated themselves to work in the prayer-meetings and Sunday school will keep their vows, there will be no sinners to be converted next fall, and with Bro. Methvin again on the work, our next protracted meeting will not be anything but one great, continued love feast.

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DR. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for debilitated men."

Northwest Texas Conference.

CARLTON.

J. W. Kizziar, Sept. 3: The Mulkey meeting has come and is over, with good results. We had a great meeting for this country. Had about 100 conversions, and seventy-five will join the different Churches. Thirty-six have joined the M. E. Church, South, and a few more will join. We paid Bro. Mulkey in all about \$200; \$175 as a free-will offering, and we raised \$33 for the Orphan Home at Waco, Texas. We hope the meeting will do great good in many ways. We had very large crowds. The crowd last Sunday contained about 4000 people, but Bro. and Sister Mulkey held the crowd, and all heard the Gospel. We all feel glad that Bro. and Sister Mulkey came to Carlton and stayed ten days.

MORGAN MILL.

M. H. Hudson: We have closed our last meeting. Had a good revival at each place. Had eighty-three conversions, all told. I have worked harder this summer than I ever did in my life. Never was so nearly worn out as I was when my meetings closed. Bro. J. J. Davis did efficient help through one meeting, and about half through another; also fell in at very needy times, and preached five good sermons in other meetings. Bro. Valentine and Bro. Logan helped me through one meeting. Bro. Balentine also preached two sermons at another meeting. Bro. M. P. Morton, after putting in the first two weeks of our revival campaign helping Bro. O. P. Kirker in meetings, helped me all around my work. Bro. Morton is a "vessel to honor, prepared unto every good word and work." There is no sacrifice too great for him to make, God bless him. The last four sermons of my last revival were preached by Dr. McElhany, of Stephenville. Cotton crops are cut very short here again on account of the long-continued drouth.

STEPHENVILLE.

C. G. Shutt: The meeting on Alarm Creek, near here, resulted in seventy-one conversions and forty-nine additions to the Church. Meeting in progress now in town. A number of conversions and nine additions to date.

BUFFALO GAP CIRCUIT.

M. M. Norris: Our third quarterly meeting for this circuit convened Aug. 6, and continued ten days. Our presiding elder was present, looking after the interest of the Church, and doing some good preaching. There were between fifteen and twenty professions and reclamations, and seven joined the Methodist Episcopal Church, South. Bro. Elder is a great man, and has success all around.

ROBY.

J. H. Trimble, Sept. 8: Have gone through with our protracted meetings. Have had about twenty-six conversions, perhaps that many reclaimed, twenty-three accessions, baptized seven infants, and several adults baptized. The charge is in a good condition spiritually. R. M. Bailey, one of our local preachers, did faithful work. J. S. Rodney, local preacher from Sweetwater, assisted us in our meeting. He is a faithful worker. We have a splendid Woman's Parsonage and Home Mission Society at Roby. Our collections are away over in the way of subscriptions.

BROWNWOOD.

Will H. Mayes, Sept. 6: A six weeks' meeting has just closed at Brownwood that resulted in great good. A large tabernacle that would seat 2000 people was erected, and it was occupied two weeks by the Baptists, two weeks by the Disciples, and the last two weeks by the Methodists and Cumberland Presbyterians in a joint meeting. All the Churches assisted in the meetings from the beginning, and with the exception of the two weeks of the Disciples' meeting, the pastors of the town did most of the preaching. Bro. Moon, of the Bangs Mission, preached several sermons during the meeting, and rendered effective service. Other preachers of the Brownwood District dropped in occasionally, and among the number Bro. Sensabaugh, our presiding elder. The results of the meeting can never be learned in this world, but so far as can be gathered there were 160 conversions, and the Churches were thoroughly revived. About 125 converts have joined the different Churches, our Church getting a great big share. We have not felt the need of an evangelist for the meeting. Bro. Charles E. Brown and the pastors of the other Churches fully met all the demands for ministerial help.

WHITT CIRCUIT.

Abe Long: Our first revival meeting for the year was held at Grafard, Palo Pinto County, July 15, in connection with the Cumberland Presbyterian Church; was assisted by Bros. Tucker, Patterson and Howard, of the Cumberland Presbyterian Church, and Neyman, one of my local preachers, and Ben Howard, local preacher from Mineral Wells Station. The song service was led by Bro. C. C. Bly, who is a power in song. Ten conversions; six accessions to the Methodist Episcopal Church, South; the Church strengthened; meeting lasted ten days. We held our meeting at Christian, commencing Thursday before the first Sunday in August, which was our third Quarterly Conference. Bro. E. A. Bailey was on time, and did all the preaching after the first sermon, which

(Continued on thirteenth page.)

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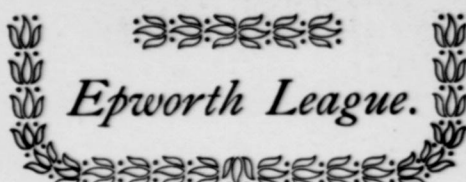
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The truth is never served, but is always hindered, by impatience and invective, even against grossest error.

Authority received from above can not be overthrown by the hatred or violence of men.

In every contest the odds are in favor of the man of meek and gentle spirit.

Bluster and boasting are signs of weakness. Gentleness and self-control are indications of power.

The gospel can save—

The sinner from hell;
The saint from sin;
The man from beastliness;
The woman from degradation;
The home from strife;
The rich from pride;
The poor from envy;
The sad from despair;
The nation from decay;
The world from ruin.

TOPIC FOR SEPTEMBER: THE CHRIST OF ST. PAUL.

September 19: His Character and Teachings.—II Cor. 10:1; Rom. 1:16; 12:3-21.

Character and teaching are closely related—character gives force to teaching. Precepts are of little value without the power of a witnessing life. Even the loftiest principles are unappreciated until they become incarnate in a human life. The power of truth is many times increased in the hands of one who is both its expounder and exemplifier. Such was the case with the truth which Christ taught. It was truth alive, thrilling the hearts of his hearers and burning its way to dull consciences. The complete identity of his teaching with his character is declared in his words, "I am the way, the truth and the life." We are able to form our own conceptions of the character of Christ from the record of his work and life given by the four evangelists—Matthew, Mark, Luke and John. We have also a great deal of his teaching preserved by the same writers. If we find that Paul's estimate of him is justified by the facts of his life, it will both increase our interest in the record of his life and increase our respect for the Apostle Paul as a faithful and inspired interpreter of the will and character of our blessed Lord.

HIS MEENESS AND GENTLENESS.—II COR. 10:1.

Paul met with much opposition at Corinth and had many enemies there. He reasons with the Corinthians concerning these in a very mild and tender way, appealing to them and beseeching them. He asserts his authority over the Church at Corinth against those who seek to discredit and displace him—authority which was from God and not from man; but he does not bluster and threaten—he was not of a spirit to lose his temper when he was opposed.

In justification of his mild and gentle behavior, lest the Corinthians should suppose that it was the result of fear or weakness, he refers them to the example of Christ, whose meekness and gentleness he was resolved to imitate.

Paul's estimate of these attributes of our Lord's character is abundantly justified by the narrative of his life. Peter says of him: "When he was reviled, he reviled not again; when he suffered, he threatened not."—I Peter 2:24.

When Peter, desperate through resentment at his Master's arrest, drew his sword in his defense, Jesus said: "Put up thy sword into the sheath: the cup which my father hath given me, shall I not drink it?"—John 18:11.

Looking upon Jerusalem—proud, wicked—the place of his humiliation and death, his exclamation reveals only pity.—Luke 13:34.

When his enemies had crucified him, and he being in agony upon the cross, and while they stood below and in their rage and hate derided him and railed at him, his only reply was the prayer: "Father, forgive them; for they know not what they do."—Luke 23:34.

He was likewise always gentle in his treatment of the suffering and the sinful. Whether the sufferer was the daughter of a ruler of the synagogue or a blind beggar, whether the sinner was a proud Pharisee or a poor woman, degraded and despised, he was gentle and kind in his dealing with them.—Luke 8:49; Mark 10:46; Luke 7:36.

HIS TEACHINGS.

1. Their Saving Power.—Rom. 1:16.

Paul writing to the Christians at Rome expresses his fullest confidence in the power of the gospel of Christ to save. With this confidence he preached it in wicked Antioch, in idolatrous Ephesus and in cultured Athens. While he was permitted to

do so he traveled to all lands to deliver the message, and when he was made prisoner he still continued to send by his letters the good tidings of the gospel which saves. There is still no other remedy for the mortal malady of our race. Let us seek to be inspired by the same confidence in its efficacy and the same desire for its universal proclamation.

2. Their practical Duties.—Rom. 12:9-21.

What a catalogue of Christian virtues does the apostle present here. These mark the perfect life—the product of Christ's power and teachings.

Sincerity—In hatred for evil and love for good.

Love—Brotherly and unselfish.
Energy—In secular and spiritual service.
Patience and prayerfulness in trouble.
Generosity and hospitality toward saints.
Blessings—For enemies and friends.
Sympathy—With the joyful and sorrowful.
Unity, humility, honesty, forgiveness, peaceableness, repaying good for evil.

All these St. Paul considers to be enjoined by Christ. Such character does Christ seek to cultivate in us. May his word "have free course and be glorified."

Glenrose League.

The Epworth League of Glenrose is now in a more prosperous condition than it has been at any previous time. It is being a power for good, both spiritually and financially. We have accomplished but a small amount of good in comparison with what we want to do. All things with us are possible if we only "have on the breastplate of righteousness." Our Literary Department is at work and we are ready to begin the reading course as soon as it is ready for use. Through the instrumentalities of the League we are hoping for rich harvest for Christ during our semi-annual meeting to come so soon. Pray for us that we may not be disappointed.

MRS. J. R. MILAM.
Glenrose, Texas.

The League at Blanco.

We reorganized in July, 1895, with eighteen members; now have thirty-five. League work is progressing well; good interest is shown by the members, and the officers are doing all they can to advance the League's usefulness. Our League library, under the management of our Third Vice-President, is a great aid in promoting the interest and welfare of the members. Our business meetings were held on the first Monday night, but thinking there would be a better attendance they were changed to the first Saturday night in each month, and now the attendance is almost double. The interest is increasing in the Leagues and we hope to hold a district conference soon, and already a county conference is to be held on the third Sunday. We are gaining ground and our League shall attain results yet that will be a pride to its members.

Greenville District League Conference.

We have received from the Secretary, Miss Carrie Roach, a full account of the second session of this district conference, which was held at McKinney, July 29 to August 1. The hospitality of McKinney is spoken of in highest terms. The conference was spiritual and informal, and those present declare that it was the best of the kind they ever attended. The preaching was with power and the sunrise prayer-meetings were occasions of great spiritual joy. The State Secretary, Bro. Thomasson, was present and gave valuable assistance. The officers for the ensuing year are: President, S. L. Barnes, Lone Oak; First Vice-President, A. E. Edwards, Greenville; Second Vice-President, Miss Edie Hines, Farmersville; Third Vice-President, W. B. Wilson, McKinney; Secretary and Treasurer, J. P. Coppedge, Lone Oak.

Missouri Avenue League.

Our consecrated First Vice-President, Bro. W. E. Hawkins, has formulated plans whereby a series of prayer-meetings are to be held, extending through the months of August and September. These meetings will be held to increase our spiritual warmth and to invoke an outpouring of the Holy Ghost upon our Church and Epworth League preparatory to a revival meeting which will begin in Missouri Avenue Church about October 1st. The services will be held at the church August 9th to 14th, inclusive. Thereafter it is the intention of Bro. Hawkins to hold cottage prayer-meetings at every available house in the surrounding community during the period stated. Our League was much benefited by the previous revival in our Church, and we earnestly desire that these prayer-meetings may be a golden link which shall blend the revival of the past into the revival of the future, making the whole one grand, glorious outpouring of God's Holy Spirit upon our Church and the people of the surrounding community. Our Charity and Help Department, under the able supervision of Bro. Bro. John Akers, is doing much substantial work along its individual lines. A minute statement of the work done can not be had just at present, but we feel confident that this department of our League will compare favorably with any League in the district for the year, and we expect soon to see a more satisfactory interest taken in the Literary Department. Altogether we hope that the year 1897 may show much advancement along all lines.

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moral and spiritual, and that many may start on a career of active, Christian usefulness.

MARVIN PRICKETT,
President.

Fort Worth Texas.

East Texas League Conference.

In a letter from the presiding elders of East Texas Conference every pastor who can possibly do so is urged to attend the meeting of the Epworth Leaguers at Pittsburg, October 5-7. We want to make this conference of great benefit to every League in East Texas and a good attendance is necessary for this. If the pastors will come, the young people will come too.

Each Chapter is entitled to five delegates, but attendance is not restricted. Please elect delegates at once and send their names, together with the names of all others who will attend, to Rev. J. W. Johnson, Pittsburg, and free entertainment will be provided. All names must be sent in by October 1st.

The railroads have granted a rate of one and one-third fares for round trip and from places where ten or more will go on one ticket the rate is one fare for round ticket. See agent for particulars.

Pittsburg is a progressive Methodist town, the good people are preparing to take excellent care of us and every Leaguer who is there will be feasted. For further information, write me or Homer Garrison, Secretary, Timpson. R. M. Kelly, Pres.

Greenville District—A Request.

As I have not succeeded in getting the addresses of all the First Vice-Presidents of local Leagues in the Greenville District, I seek the Advocate, and through it earnestly request that each First Vice-President will prepare written reports for each regular business meeting and that these reports be preserved on file until the close of the League Conference year and then from these monthly reports make up their annual reports and mail to me at Greenville, Texas, so that I may be enabled to prepare a thorough and accurate report for the next Annual District League Conference.

A. E. EDWARDS,
First Vice-President Greenville District Epworth League Conference.

A Thriving Junior League.

It gives me great pleasure to write about the Junior League at St. James' Church, Galveston. We think our Junior League is one of the best Leagues in Texas. Our Superintendent is Miss Etta Toothaker, and Mr. E. C. Lamb is the leader of the Department of Instruction. We meet every Sunday afternoon at 5 o'clock and I wish all the boys and girls could be with us. We have something different every Sunday. We use the topics for Juniors and sometimes have Bible drills, marching, readings, recitations, and we recite Bible verses. During August we had beautiful blackboard lessons, which we copied, and next Sunday our Superintendent is going to examine us on those lessons. We are learning the ten commandments and a good many other things. We have socials each month. Last month we had a literary meeting and the month before we had a picnic out of town. We visit the hospital and carry papers to the sick children. We love to work for the mission cause and will soon send in our \$3. Our officers are: Josephine Woolford, President; Della Woolford, Vice-President; Zella Schapper, Secretary, and Bertha Clarke, Treasurer.

ZELLA SCHAPPER, Secretary.

A Note From Our State Officer.

Second Vice Presidents.

The life and progress of any organization is retarded without order and system. The growth and development of the Epworth League has been indisputably marvelous, but who can conceive the immensity of its sweep had perfect system had sway in each department? The constitution has told us plainly what to do, but has left methods and management to the devices of our individual ingenuity.

The Charity and Help Department is the very soul of the League. In every other department the benefits accrue to one's own self, but here the gospel of love is materialized, and "It is more blessed to give than to receive" (Acts 20:35) becomes an actual experience. Seeing, therefore, the

great need and importance of this line of League work, an additional effort is being made to advance it, and bid our collaborators God speed with material emphasis. It is quite reasonable to suppose, and in fact it is well known, that some of the Leagues already have perfected plans to place funds in the hands of their Charity and Help committee, and have done so, but the majority of the Leagues appoint a committee and expect it to furnish and expend the time and money for the entire League membership. And frequently the Church expects the League to do her charitable work, and she furnishes no means. "Brethren, these things ought not so to be." On the contrary, however, let each League in the State of Texas set apart, one Sunday in each month for the Charity and Help Department. Let the Second Vice President see to this, and on that day a collection be taken, the Leaguers giving each "as the Lord hath prospered him." Then let this amount be put in the hands of the chairman of this department, with an earnest prayer that the Lord will direct the judicious expenditure and bless each small sum to the very best interest of the recipient. I would suggest that the second Sabbath of the month be set apart for this purpose, for then the charity fund may be replenished soon after the business meetings, which are usually held near the first of the month.

I entreat every local Second Vice-President to read this article before his League, and urge the adoption of the plan, for it has the approval of the State executive body. I earnestly request each conference and district officer to use his influence with the Leagues under his supervision to pursue the same course.

May God bless every small service done in His name.
ETHEL FOWLER,
Second Vice-President State Epworth League.

Programme East Texas League Conference

Pittsburg, Texas, October 5-7, 1897.

Tuesday night, Oct. 5.—8 o'clock, devotional service, Rev. J. W. Johnson, Pittsburg; 8:15, "Why Pittsburg Wants You," Judge J. L. Sheppard; 8:35, "Why Our League Wants You," E. R. Greer, President Epworth League; song; 8:50, "response, R. M. Kelly, President East Texas League; song; 9:10, Social quarter, led by everybody.

Wednesday, Oct. 6.—Sunrise prayer-meeting, Miss Mary Barnes, Trinity; 9:00 a. m., devotional service, C. L. Palmore, Tyler; 9:15 a. m., "The Delegate's Responsibility to the Conference and Home Chapter," B. F. Yancy, Wills Point; 9:30 a. m., discussion; 9:45 a. m., business session, enrollment of delegates, appointment of committees; 10:15 a. m., "The Pastor's Duty to the League," from a pastor's standpoint, Rev. A. A. Wagoner, Atlanta; from a Leaguer's standpoint, J. N. Mullins, Grand Saline; 10:45 a. m., general discussions; 11:00 a. m., social intermission; 11:15 a. m., conference sermon, Rev. J. T. Smith, Timpson.

DEVOTIONAL DEPARTMENT.

2:30 p. m., song and prayer service, Miss Myrtle Bradford, Dalmierfeld; 2:45 p. m., report of First Vice President, Miss Ethel Fowler, Palestine; 2:55 p. m., "Practical Methods of Work for this Department," (to be supplied); 3:10 p. m., discussion; 3:20 p. m., Bible study, W. E. Edmonds, Palestine; 3:30 p. m., song service; 8:15, literary service, Pittsburg League.

Thursday, Oct. 7.—Sunrise prayer-meeting, Miss Lillian Hull, Carthage.

LITERARY DEPARTMENT.

8:30 a. m., song and prayer service, Rev. L. A. Webb, Nacogdoches; 8:45 a. m., report of Third Vice President, Mrs. Phronie Hopkins, Pittsburg; 8:55, address, Judge Steadman, Palestine; song; 10:00 a. m., "The League Business Meetings, How to Make Them Attractive and Valuable," Miss Lucy King, Leesburg; 10:15 a. m., discussion; 10:30 a. m., Question Drawer, Rev. J. W. Downs, Timpson; 11:00 a. m., Social quarter; 11:15 a. m., address, F. P. Works, State League President, Hillsboro.

JUNIOR LEAGUE DEPARTMENT.

2:30 p. m., song service; 2:45 p. m., paper, "How to Succeed with the Juniors," Miss Florrie Bradford, Dalmierfeld; 3:20, address, "Epworth League and Missions," Rev. B. H. Greathouse, Tyler; 4:00 p. m., business session; 8:00 p. m., service in song, Miss Virgie Kelley, Longview; 8:30 p. m., sacrament and farewell service, Rev. A. J. Frick, Longview.

M. M. DUPRE, Henderson,
S. R. GREER, Pittsburg,
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THIRD QUARTER—LESSON 13, SEPT. 26.

REVIEW.

Introductory.

The time embraced in the past quarter's study is about six years, from A. D. 51 or 52 to A. D. 58. Asia Minor and Europe, the field of Apostolic labors. The first six lessons record and consider matters which belong to St. Paul's second missionary journey, viz.: The first convert in Europe, Paul and the Philippian jailer, Paul at Thessalonica and Berea, Paul preaching at Athens, Paul's ministry at Corinth, and working and waiting for Christ. The time of all these lessons is A. D. 52, though St. Paul's ministry at Corinth, lasting for a year and six months, extended into the year 54.

The remaining six lessons belong to the third missionary journey, viz.: abstaining for the sake of others, the excellence of Christian love, Paul opposed at Athens, Gentiles giving for Jewish Christians, Christian living, and Paul's address to the elders of Ephesus, the first epistle to the Thessalonians, the first, in order of time, of all St. Paul's epistles preserved to us was written in A. D. 52, during Paul's residence at Corinth.

The first epistle to the Corinthians, from which the lessons on abstaining for the sake of others, and the excellence of Christian love, are taken, was written from Ephesus in April, A. D. 57; and the second epistle to the Corinthians, from which we have the lesson, "Gentiles Giving for Jewish Christians," was written from one of the Macedonian Churches in A. D. 57 or early in A. D. 58. The great epistle to the Romans, which furnishes the lesson on Christian living, was written from Corinth, early in the spring of A. D. 58. The dates will enable the student to connect these epistles, chronologically, with the history we have been studying.

Review in the Light of the Golden Texts.

The Golden Text for the quarter, given by our own Sunday school periodicals, is the great words of Christ, Matt. 5:16: Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. St. Paul, the author of the Epistles, is also the great heroic figure in the history which St. Luke records. In his life, the great words of Jesus were gloriously exemplified. Let the student point out instances in which he specially let the light of his Christian life and character shine out, and recall the instances in which he appealed to his manner of living, and faithfulness among the people; as, his songs and prayers in the prison at Philippi; his courage and self-forgetfulness at Ephesus; and his tenderness and devotion in the address at Miletus. Then review the lessons briefly in the light of the Golden Text, for each one.

(1.) The entrance of thy word giveth light (Ps. 119, 130). While St. Paul was unfolding the Gospel of Christ in the woman's prayer meeting at Philippi, a certain woman named Lydia * * * heard us, whose heart the Lord opened that she attended unto the things spoken by Paul. And when she was baptized, and her household, she besought us, saying: If ye have judged me to be faithful to the Lord, come unto my house and abide there. And she constrained us. Such is the simple and beautiful account which St. Luke gives of Lydia's conversion—the first convert on the shores of Europe. The entrance of God's word gave light to her soul; she believed and was saved. At once she was baptized, with her household, and her home thrown open to the shelter of the Apostles—the first Christian home and hospitality in Europe.

(2.) Believe in the Lord Jesus Christ and thou shalt be saved. St. Paul's words to the Philippian jailer (Acts 16:22-34). And this is the Gospel, in a single sentence, by which St. Paul gathered his converts, and on which he founded his Churches in all the heathen world. Faith in Jesus. This brings pardon, justification, the remission of sin, and faith, alone. Thus

was the jailer converted, and he, and all his house, baptized into the name of Christ. This same Gospel of salvation by faith, St. Paul sets forth and demonstrates at large in his Epistles to the Romans and Galatians. This was also the watch-word of the great Lutheran reformation in the 16th century, and of the great Wesleyan revival in the 18th century. That we are justified by faith only, is a most wholesome doctrine and very full of comfort. We are all the children of God by faith. Not by some outward badge, or ceremony, or sign. By St. Paul's simple evangel to the Philippian jailer, the Sunday-school teacher must bring his unsaved pupils into the saving knowledge of Jesus Christ.

(3.) They received the Word with all readiness of mind, and searched the Scriptures daily (Acts 17:11). These words refer directly to the Bereans. In contrast with the Jews at Thessalonica who heard, and rejected without inquiry, the words St. Paul preached unto them. Their readiness of mind to receive the truth, however this truth might cut into their former views, and their persevering search of the Scriptures daily to see whether these things were so, were mere noble traits in the Bereans. As a result of this candor, and investigation of the Scriptures, many of them believed, and a strong Church was organized in that city. The great lesson is that readiness of mind to receive the truth—even unpopular truth, and patient inquiry to find it out, will result, as it did here, in faith in Christ, and obedience to His Gospel.

(4.) God is Spirit, and they that worship Him must worship Him in Spirit and in truth (John 4:24). St. Paul's discourse at Athens is a masterly presentation of natural theology, in which he reaches the great truth of the spirituality of God, declared by our Savior in this golden text. Around him everywhere, in Athens, were costly and splendid images of heathen deities. But certain of their own poets, he reminds them, had said: "For we are also the offspring of God. Forasmuch, then, said the Apostle, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Man, the offspring of God, is spirit, therefore, God is spirit, is St. Paul's argument and conclusion. And he declares to his congregation of philosophers that God would no longer excuse their blind and foolish idolatry. Certain men clave unto Paul and believed, and a woman named Damaris, and others, with them. It was a very great achievement, as the result of one discourse with such an audience, in such a city as Athens. It suffers in comparison with St. Paul's work in other cities only in the fact that these converts were not organized into a Church.

(5.) Other foundation can no man lay than that is laid, which is Jesus Christ. (1 Corinthians, 3:11) The Church of Corinth already, when St. Paul wrote this epistle to them, was divided into zealous and contending factions, each party, after the manner of the Hebrew schools of theology and the Greek schools of philosophy, following its favorite man. Therefore St. Paul calls them back to the one foundation, which is Jesus Christ. Built on Him, and working with Him, there could be no factions and no contentions. Paul and Apollos and Cephas, these are only men, ministers who serve you, and all are one, and all things are yours, and ye are Christ's, and Christ is God's. Therefore glory not in men. And so for the Church as a whole, and for every branch of it, and for every Christian, Jesus Christ is the only true foundation.

(6.) If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. Such are the beautiful words of our Lord himself, in regard to his coming again, of which St. Paul treats in his first epistle to the Thessalonians. The time no one could tell. But all should have equal advantage in that glorious day—those who had died and those who were living still. The

great lesson was to watch, wait, work, be ready. All should be caught up together to meet the Lord. Then would his words be fulfilled, "where I am there shall ye be also."

(7.) For none of us liveth to himself (Romans 14:7). Therefore must our lives have constant regard to others. Knowledge and liberty must both be subordinate to love. We may be wise and we may be free, but things which do not injure us and yet injure our fellowmen, from these we must abstain for their sake. "If meat make my brother to offend, I will eat no flesh while the world standeth." (1 Cor., 8:13.) The entire practical ground of abstinence is covered by this principle.

(8.) And now abideth faith, hope and charity; but the greatest of these is charity. Our entire life here is an imperfect and temporary state, like our childhood, quickly gone. Prophecies fail, tongues cease, and knowledge vanishes away. But faith, hope and love never fail, here or hereafter. They belong essentially to the spiritual and eternal life. And love is the greatest thing in earth and in heaven.

(9.) Take heed and beware of covetousness. (Luke, 12:15.) The opposition to Paul at Ephesus was the outcome of avarice and covetousness. The gospel of Christ was breaking up their traffic in silver shrines, and so Demetrius and his fellow craftsmen raised a storm against him in the name of trade and religion. So now with every unholy business with which the Gospel of Christ interferes. "Revenue!" "Business!" "The School Fund!" This is the cry under which the miserable business of selling whisky now proclaims itself.

(10.) For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. (2 Cor., 8:9.) St. Paul is appealing to the Gentiles to give unto the necessities of their poor Jewish brethren, and he makes the strongest argument possible—he points out the example of Jesus himself. He was rich, but became poor, that they might become rich. He was the great giver—he gave even himself.

(11.) Be not overcome of evil, but overcome evil with good. (Romans 12:21.) This is the highest point of Christian living, and the divine way of overcoming evil. Match against it the divine and superior force of good. Good is always the stronger force, and it is the strongest force in God's universe, for God is good.

(12.) Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. When Jesus uttered these beautiful words we do not know, nor from whom St. Paul had learned them. But the life of Jesus was supremely a life of giving, and the same spirit of unselfish benevolence St. Paul, by his own manner of living, had exhibited to the elders of Ephesus. I have showed you all things, that so laboring ye ought to support the weak. His hands had ministered unto the necessities of them that were with him. Thus he was a partaker of the blessedness of giving unto others—the blessedness of his Lord. By a law of our being, which allies us to God, our highest happiness is in ministering unto others. When the world comes to realize and practice this principle, it will then be a happy world. In the meantime, those are most blessed in the earth who go forth after the example of Jesus and Paul, not to be ministered unto, but to minister and live for their fellow men.

Sometimes it is the soul which needs to be put in order before we can do any duty as we ought. If the soul is sick, we shall put no heart into anything we do. To finish any work well, we must have faith, courage, confidence, and be able to put our heart into it. But, if the heart is cold and dead, we shall do everything in a cold and dead way. The nearest duty, therefore, may be to take care of our mind, our heart, our soul. To come into the presence of God, to give ourselves up to Him, to begin a new life of obedience, faith, submission, patience, hope—this may be our nearest duty.—James Freeman Clarke.

Some people spend their time "looking over" rather than overlooking the faults of others.—Examiner.

A BITTER ATTACK.

A Prominent Merchant Thought His Time Had Come—Rescued Just in Time.

From the Caldwell Watchman, Columbia, La.

One of the leading business men of Columbia, La., is Mr. Frank Millsaps, who is proprietor of a leading dry goods store of that place, and is a prominent gentleman, always identified with the best interests of the town. He is over fifty years of age, enjoys good health, and is surprisingly active for a man of his years. Such was not the case, however, until lately, for it is not very long since that he could not get about except by the aid of crutches. To the reporter Mr. Millsaps related his interesting story as follows:

"Yes, I am in the best of health now, but you should have seen me before I experienced this change. Ever since early manhood I was a great sufferer from muscular rheumatism, and in the endeavor to obtain relief have spent thousands of dollars. For thirty years I did not enjoy a sound night's rest, nor did anything taste good to me, and for twenty-five years I could not walk without my cane or crutches.

"Of course I tried every physician near me without any relief, and different specialists from the larger cities treated me without doing any good. After one bitter attack which lasted six weeks, every one thought my time had come. I was advised, and finally persuaded, to try Dr. Williams' Pink Pills for Pale People, and I did so. While taking the second box of pills I became so much better that I was able to throw away my crutches.

"My wife will also testify to this fact. By the time I had taken six boxes I was able to go to the store and do my work. I now attend to my duties daily, and go about with only the assistance of my cane, and that is really not necessary. My sight is good, and I have dispensed with the use of my glasses. My hearing, which was also affected, is now perfect.

"All the credit of this wonderful change in my condition is due to Dr. Williams' Pink Pills for Pale People. You can quote me as being willing to recommend the medicine to any who are suffering from any trouble similar to mine, or in all cases where the diseases have arisen from poor blood, as I have heard of numerous other cures in different kinds of cases."

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. They build up the blood and restore the glow of health to pale and sallow cheeks. 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.

There is no surer evidence of bad breeding than reproofs administered in a blunt manner.

Call on your Ticket Agent for information regarding the Santa Fe three dollar excursion to Galveston Saturday, September 25th.

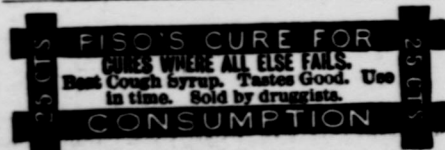
To live or not to live, is a question which annually confronts the residents of our low ground and swampy districts. Take Cheatham's Tasteless Chill Tonic and live to die a nobler death than by a commonplace chill. Cure guaranteed. Tasteless 50 cents a bottle.

The Santa Fe has just completed a \$250,000 passenger station, and to celebrate this event will make a \$3.00-rate to Galveston and return on Saturday, September 25th.

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 diarrhoea. Twenty-five cents a bottle.

The quintessence of true loyalty is devotion to law.



WOMAN'S DEPT

THE WEEK OF PRAYER.

The attention of the Church is respectfully and urgently called to the annual week of prayer of the Woman's Parsonage and Home Missionary Society, occurring Oct. 11-18. An appropriate programme to meet the needs of both individual Churches, and of the Society, has been prepared by an experienced pastor.

That for Sunday evening can be observed to the profit of each community. Every Church, whether connected with the Society or not, is requested to follow out the programme, and to give the collection to this important work. Programmes can be obtained free of cost by applying to the General Secretary, Mrs. R. K. Hargrove, West Nashville, Tenn.

The Church should be loyal to its own institutions, and especially to one so helpful in all its home mission fields. The presiding elders, pastors and local preachers are called upon to aid these women everywhere as an organized arm of the Church. This call for the universal observance of this week is made by those the Church itself has commissioned to the work.

MISS BELLE H. BENNETT,
President.
MRS. R. K. HARGROVE,
General Secretary.
MRS. W. D. KIRKLAND,
Treasurer.

ATTENTION, PLEASE.

Because the annual meeting of our W. P. and H. M. Society, which meets in Mexico October 8-11, infringes so largely upon the Week of Prayer, all auxiliaries of the Northwest Texas Conference are requested to defer keeping the same for one week. They are also earnestly urged to keep Friday, October 15th, as a day of fasting and prayer. MRS. H. W. WILLIAMS, President.

WOMAN'S FOREIGN MISSIONARY SOCIETY, E. T. C.

My Beloved Fellow Workers: Not many days hence you will be in annual session, planning, with earnest, devoted hearts, ways and means of sending the Gospel message to lands far distant, and of dispensing the "Bread of Life" to millions of perishing souls. To each one of you my heart turns in warmest love and deepest interest. Bound together as members of one body, we together share in the joys and sorrows of our Head. In my longing that Jesus, in China, "shall see the travail of his soul and be satisfied," I know that each of you joins. The Church in China feels the great heart throbs of the home Church, as she is held up in the arms of faith and love to the great God, who is "able to do abundantly above all we can ask or think." From time to time the most encouraging reports come to us from various parts of China, telling of the onward march of Christianity. In the Fukien province the past year has been one of the most prosperous on record. Since the horrible massacre of 1895, whole communities have professed Christianity. In the region of Foo-Chow alone, there have been 20,000 inquirers. Foo-Chow lies two or three days' journey south of Shanghai.

From the north and the south, east and west, the good news comes. Shall we not praise our God for his goodness and mercy? "Surely God is good to Israel," an ever faithful, ever present Friend.

In my own experience, too, I can truly say that the past year has been one of greater blessing than any preceding year in China. In entering upon my fourth year in Copton School, I do want to thank God for the mercies of the past. Among the girls there has been a marked advance in the spiritual life. More victories and fewer failures are noticed, and Christ means more to many of them than ever before. I think I have already written you of our Epworth League and Children's Watch Society. They still continue a means of blessing to all. The last meeting of our League was led by Mo Sien-ning, a former pupil and afterward a teacher in Copton. Her subject was "Following Jesus Afar Off." It was truly a delightful meeting, and the Spirit's power seemed resting upon her. I would like for you all to remember her very especially in prayer. She is a very valuable worker, but her health seems failing, and now she is scarcely able to do anything. She has not resumed her teaching since the summer vacation. Tsang Ah-chung has taken her place in the school, and is doing good work. Our midwinter examinations are just over, and they proved very satisfactory indeed. Among the religious books taught in the school are the Bible, Life or Christ, Old Testament History, Catechisms of various kinds, Evidences of Christianity, etc. On these the girls all did well.

Early in November my co-worker, Miss Steger, left Shanghai to render much-needed assistance in Soochow Day Schools. I hope to have her with me again before very long, as Miss Martin, one of the new ladies, is going to Soochow to be associated with Miss Atkinson in the Day School work.

We hope soon to have the new work opened in Song-Kiang. The prospects there are very encouraging. There are already several Day Schools that have been turned over by the Parent Board. Miss Haygood for more than two months has been far from well, and consequently unable to go to Song-Kiang. There is also some trouble about the piece of land our Board wanted to purchase, so it is not certain when we will get settled there.

And now, my dear sisters, in closing I want to ask a special interest in your prayers, that God will mightily strengthen me for the work He has given me to do in Copton School. The little flock which God has given me to watch over for a time is looking to me for spiritual guidance, and I do want to be to them all He would have me be. Of myself I can do nothing, but I

want to keep close, close to Him, and let Him work through me. May God's richest blessing and abiding presence be with you all, and give all needed wisdom in your deliberations concerning the work of His kingdom. Yours, with love,

MINNIE B. BOMAR.
Shanghai, China, August, 1897.
Sent by Miss L. P. Lane, Corresponding Secretary East Texas Conference Society.

THE PRESENT CONDITION OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

The condition of our work abroad is highly gratifying. The clear, full and concise statements of the Corresponding Secretary of the Woman's Board of Missions, made from time to time to the officers of Conference Societies, place a full knowledge of affairs within reach of all. Letters recently received by Secretaries of Conference Societies show the following facts: Mrs. Campbell, who has just spent a year in America, after nine years' labor in China, was to sail on the 14th of August for her new appointment in Korea, where God, by His Spirit and His Providence, has led us to attempt work.

Miss Waters, who has been at home on sick leave, and Miss Williams, recently appointed, will go later. Miss Rankin, our first missionary, comes home for a visit of one month, after nineteen years of service. Miss Helen Richardson will return to China, accompanied by her sister, Miss Mary. Miss Annie Churchill, a recent appointee from the Northwest Texas Conference, is located at Saltillo. Miss Wright will be at Laredo for the opening session. Miss Norville, who has served so faithfully and wisely at Laredo, goes to the City of Mexico, to take charge of a work which has been long established, but has just now become the property of the Woman's Board of Missions.

A new and very important work, among policemen's children in Shanghai, falls, "by the fortune of war" (?), no, by some other chance, equally irresistible, into the charge of another than the missionary who projected the school. Now, will not all our women pray regularly for our work and workers, especially the new workers?

The Training School is ready for another year of usefulness. The Secretary recommends that those Conference Societies which have completed their scholarships and have no applicant let other societies have the benefit of the fund. This has been done in the past, with excellent results. The Texas Conference Society was the beneficiary. We still have others who want to go.

Another statement will soon appear, giving an outline of the home work in the Texas Conference. In closing her last circular letter, Mrs. Trueheart says: "There never was a time when prayerful, earnest efforts were more needed than now. God is blessing our efforts in every field, and will bless us if we meet our obligations and sustain every station occupied. Help your Juveniles and Young People to work as never before."

S. PHILPOTT,
President Texas Conference Woman's Foreign Missionary Society.
Dew, Aug. 28.

Treasurer's report of the building fund for Rescue Home:

Denton Auxiliary	\$6 50
A mother in Israel, Salado	50
Mrs. Lizzie W. Still	1 00
Sherman District Conference	19 25
Travis Street Auxiliary, Sherman	10 00
R. Mapstone, St. Joe, Mo.	5 00
J. H. Hayhurst, Howe	5 00
Mexia	8 75
Mrs. Wynn, Trinity	5 00
Hadasah Chapter Order Eastern Star, Georgetown	5 00
Presbyterian Ladies' Missionary Society, Albany, Texas	11 00
Henderson, Texas	18 00
Floyd Street Church	1 00
A friend	1 00
Mrs. Webb	2 00
Nacogdoches Auxiliary	1 70
J. M. and Elvira Nickens	5 00
Judge Hare, Henrietta	1 00



Profitable Employment

We want to engage the services of energetic men and women to represent THE LADIES' HOME JOURNAL—to look after renewals and to secure new subscriptions.

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Philadelphia

IVORY SOAP

Divide a cake with a stout thread and you have two perfectly formed cakes of convenient size for the toilet

J. C. Skipwith, Henrietta	2 00
Mrs. J. F. Ellis, Henrietta	1 00
Mrs. E. Alexander, Henrietta	25
Mrs. J. F. Jackson, Henrietta	1 00
Mrs. J. F. Barrett, Henrietta	1 00
Mrs. Alcorn, Henrietta	50
Robert Tanner, Henrietta	1 00
Willow Street Church	10 00
Granbury Auxiliary	3 00
Chillicothe	7 00
Financial Agent	445 30
Total	\$578 75

MRS. W. C. YOUNG, Treas.

Annual summary report of the W. F. M. Society of West Texas Conference from September 1, 1896, to September 1, 1897:

Dues, adult	\$163 00
Dues, juvenile societies	60 95
Pledge money	6 65
Week of prayer	17 16
Self-denial fund	50
Little Worker, special fund	11 70
Little Worker, picture fund	3 50
Life member	20 00
Korean work	4 45
Outgoing missionaries	6 00
Easter offering B. B. chair	44 60
Thankoffering	12 60
Christmas offering	1 00
Birthday offering	80
Donations	2 45
Training School	1 80
Contingent fund received	30 85
Contingent fund on hand from last year	16 61
Total	\$404 62

DISBURSEMENTS.

Mrs. H. N. McTyeire	\$283 96
Miss Billingsley, B. B. chair	44 60
Miss Billingsley, Training Sc'l	1 80
Miss Barnes, Little Worker picture fund	3 50
Conf expenses for the year	67 07

Total	\$400 93
Bal. on hand of cont't fund	3 69

MISS B. MALONE, Treasurer.
San Marcos, Texas.

MARRIAGE NOTICES.

Gunn-Huckabay.—July 28, 1897, at the home of the bride, Amphon, Texas, Mr. Bird Gunn and Miss Nora Huckabay, by Rev. V. G. Thomas.

Purgason-Craves.—In the M. E. Church, South, Amphon, Texas, September 8, 1897, Mr. Calvin G. Purgason and Miss Helen L. Craves, by Rev. V. G. Thomas.

Cash-Murphy.—At the residence of Dr. J. S. Cash, Llano, Texas, September 8, 1897, Dr. A. R. Cash and Miss Minnie M. Murphy, Rev. A. W. Wilson officiating.

Moore-Dabbs.—Mr. W. B. Moore, of Reagan, Falls County, Texas, and Miss Lula Dabbs, at the Union Church, Mumfords, Robertson County, Texas, September 1, 1897, Rev. Geo. H. Phair officiating.

Mapp-Pylant.—John A. Mapp and Miss Dannie Pylant, at the residence of the bride's parents, Mumfords, Robertson County, Texas, September 6, 1897, Rev. Geo. H. Phair officiating.

Morrison-Linsey.—In Kilgore, Texas, by Rev. J. B. Hall, on September 5, 1897, at 8:30 p. m., Mr. Lon Morrison and Miss Lillie Linsey; both of Kilgore, Texas.

Walker-Bell.—At the home of the bride, in Goliad, Texas, Charles C. Walker, of Alice, Texas, and Miss Maud Bell, September 7, 1897, Rev. Edward K. Denton officiating.

Hill-Couch.—At the brush arbor, at Oakland, Comanche County, Texas, at 11 o'clock, August 28, 1897, Mr. M. A. Hill and Miss Corie Couch, Rev. G. A. Nance officiating.

Reeman-Reeves.—At the residence of the bride's brother, at 10 a. m., August 29, 1897, in Eastland County, Texas, Mr. L. E. Reeman and Miss Rhoda Reeves, Rev. Geo. A. Nance officiating.

Killingsworth-Wood.—On September 3, 1897, at the residence of the bride's parents, in San Saba County, Texas, Mr. Ed. B. Killingsworth and Miss Emma Wood, Rev. M. S. Gardner officiating.

Reagan-Montgomery.—In the Methodist Church in San Saba, Texas, on September 8, 1897, Prof. A. B. Reagan and Miss Fannie Montgomery, by Rev. M. S. Gardner.

Denson-Braddock.—By Rev. W. B. Bayless, at county line Hunt and Delta Counties, Mr. J. B. Denson and Miss Maggie Braddock.

Wilson-Moore.—At the home of the

bride, near Pleasant Hill Church, on Sunset charge, Mr. M. Wilson and Miss Martha A. Moore, Rev. J. H. Bass officiating.

San Augustine District—Fourth Round.

Tenaha, at Tenaha	Oct. 2, 3
Garrison, at Caledonia	Oct. 9, 10
Shelby, at Shelbyville	Oct. 16, 17
Carthage, at Carthage	Oct. 23, 24
Minden, at Redland	Oct. 30, 31
Melrose, at Elm Grove	Nov. 6, 7
Center cir., at Sand Hill	Nov. 13, 14
Center sta., at Center	Nov. 17
Sexton, at Geneva	Nov. 20, 21
Hemphill	Nov. 23
Sharpville	Nov. 25
San Augustine and Chireno	Nov. 27, 28
Timpson sta	Nov. 30
Appleby	Dec. 4, 5
Nacogdoches	Dec. 8
Douglas, at Flowry Mount	Dec. 11, 12

J. T. Smith, P. E.

Pittsburg District—Fourth Round.

Mt. Pleasant sta., at Mt. P.	Oct. 2, 3
Pittsburg sta., at Pittsburg	Oct. 10, 11
Gilmer cir., at Gilmer	Oct. 16, 17
Dalby cir., at Dalby	Fri. Oct. 22
DeKalb mis., at DeKalb	Oct. 23, 24
Linden cir., at Jones Chapel	Thur. Oct. 28
Queen City, at Queen City	Sat. Oct. 30
Atlanta sta., at Atlanta	Oct. 31, Nov. 1
Dalingerfield cir., at Dalingerfield	Nov. 6, 7
Winfield cir., at Bridges Chapel	Nov. 13, 14
Leesburg cir., at Pleasant G'e. Wed.	Nov. 17
Quiltman cir., at Liberty	Nov. 20, 21
Musgrove cir., at Musgrove	Wed. Nov. 24
Naples cir., at Naples	Nov. 27, 28
Park mis., at Redwater	Fri. Dec. 3
Fairview, and Rose Hill, at F.	Sat. Dec. 4
Texarkana, State Line, at S. L.	Dec. 5
New Boston, at New Boston	Dec. 11, 12

T. P. Smith, P. E.

San Antonio District—Fourth Round.

Hondo	2d Sab in Sept
South Heights	3d Sab in Sept, 11 a m
Comal St.	3d Sab in Sept, 8 p m
P. Hill	Wed. Sept 22
Lyle	Fri. Sept 24
Devine	4th Sab in Sept
Del Rio	4th Sab in Sept, 8 p m
Cotulla	Mon. Sept 27
Buckhorn	1st Sab in Oct
Eagle Pass	Oct 2
Anchorage	2d Sab in Oct
Fairview	3d Sab in Oct
Batesville	4th Sab in Oct, 11 a m
Uvalde	4th Sab in Oct, 8 p m
Travis Park	Tues. Oct 19
Sherman St.	Wed. Oct 20

J. D. Scott, P. E.

A lady was so reduced in flesh last summer by the chills that she actually had to wear suspenders to hold her corset up. Some friend advised her to take Cheatham's Tasteless Chill Tonic—she did so. That pair of suspenders for sale cheap. She now tips the beam at 140 pounds. Guaranteed Tasteless 50c size.

Take your wife and babies to Galveston Saturday, September 25th. Only three dollars for the round trip via the Santa Fe Route.

Read Campbell's advertisement on page 5.

ALMOST :--: NOT QUITE :--: FREE.

The HOME MAGAZINE is an illustrated EIGHTY PAGE magazine published at Sherman, Texas. It will be removed to Dallas in October. In order to increase our circulation we offer a

Grayon Portrait 14 by 17.

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C. P. BARNES & CO.

504 W. Market Street, LOUISVILLE, KY.

Northwest Texas Conference.

(Continued from page nine.)

was preached by Bro. Sims, of the North Texas Conference. The preaching was good. Finances behind, but hope to do better next tie. The meeting lasted six days; one member received; one infant baptized. We commenced at Bethesda Aug. 6, and continued nine days. Bro. Jackson preached two sermons for us. Bro. Tunnell failing to come, I did all the rest of the preaching. We had a good meeting; twelve converts; ten accessions, and the Church was greatly revived. We opened at Whitt Aug. 20. Bro. B. M. Stevens had promised to help me in this meeting, but on account of sickness in his family he failed to get here. Bro. Lee A. Clark, local preacher from Peoria Circuit, was with me in the first of the meeting, and did good work. Bro. R. A. Shirly, local preacher, was with us. I did most of the preaching. The Lord was with us in great power. Sunday, the 29th, at 11 a. m., I baptized fourteen children; raised a good collection for missions. At night received twenty members, and such shouts of victory as was heard that night! Old settlers say it was the best meeting that has been in Whitt. Visible results, thirty-five converts; thirty-three accessions to the Methodist Episcopal Church, South; fourteen children baptized, and the entire membership quickened. Bro. C. C. Bly led the singing, and he is a power in song, consecrated to that part of the Lord's work.

PEORIA.

C. S. Cameron, Sept. 8: Our meeting at Yeate's Schoolhouse was a success, under God. The Holy Ghost honored the first service we held with his convicting and converting power, and He continued with us from start to finish, mightily stirring this little community. We continued only five or six days, in which time fourteen or fifteen souls were converted and reclaimed. Many who were fallen were once more placed on their feet and started toward heaven. Campbellism and devilism were relegated to the background.

GATESVILLE CIRCUIT.

W. C. Hollingsworth, Sept. 7: We have just closed a meeting at Mound which was a good meeting; every service was a blessing. Bro. J. S. Williams, a local preacher from Bro. Tooley's work, did most of the preaching. Bro. Williams is a Gospel preacher and a loyal Methodist—a good revivalist. This was the best meeting that we have held this summer. The visible results of this meeting were fifteen conversions and ten additions to our Church. We had splendid music in this meeting, which was quite a help to all. The singing was led by Bro. "Bud" Clower, of Hackney, with Miss Maud Hearn, of Gatesville, as organist; they make a team. In all we have had thirty conversions and twenty additions to our Church. The Lord has been with us and graciously blessed us. Our finances are considerably behind. We have a good presiding elder, Bro. G. S. Hardy. The Advocate is getting better all the time.

COVINGTON.

C. L. Ballard, Sept. 9: We have just closed our meeting at Covington. It was a great blessing to us all; about twenty-five professions; fourteen accessions to the Church, with more to follow. Bro. C. L. Browning preached us one sermon, which did us much good. The pastor preached twice, while Bro. A. B. L. Hunkapillar (now don't laugh) did the rest. And well did he do it. He hails from Chickasha, I. T. His work was thorough and spiritual. He is a man of God. His sermon to parents Sunday at 11 a. m., and his talk to the children at 4 p. m. will live in the hearts and minds of this people when Bro. Hunkapillar is in heaven. He did us much good. We have had about seventy-five professions on this work up to date, and sixty-six accessions, with twenty-seven infants baptized. The Lord has blessed our work, whereof we are glad.

West Texas Conference.

LOCKHART.

Nath Thompson: Lockhart Circuit is still a-running. We had good meetings this summer; most of the Churches in fine working order. We commenced Sunday before last to preach on "Christian Giving," and take up conference collections. The preacher and people got happy over the collection. Of course we are coming up with our little assessments, and more, too. Our limit is our ability and religion. Many of our women will give chickens. I will bring a coop around next time. There will hardly be any trouble to dispose of them during the conference down at Cuero.

PONTOTOC CIRCUIT.

W. B. Meredith, M. D.: Rev. Jno. C. S. Baird, pastor of the Pontotoc Circuit, assisted by Rev. J. M. Stevenson, well known to the older Methodist people of this country several years ago, but now a superannuated member of the New Mexico Conference, began a meeting here on the 4th Sabbath in August, and continued through the week. It was evident from the preaching done that the ministers were more intent on setting things to rights and establishing their Church here on a sound basis of intelligent faith and action, than in spreading a drag-net to catch a lot of new members. Bro. Baird's sermon on last Sunday morning, on the subject of baptism, is still the talk of the town, and members of other denominations vie with Methodists in their continued praise of the man and his sermon. The universal verdict is, that it was a masterly presentation of the subject, and a complete vindication of the doctrines and

practices of the M. E. Church, possessing the additional charm of being entirely free from unchristian thrusts at other Churches. It was a blessing, indeed, to have Bro. Stevenson with us, he having organized our Church at this place, and served as our first presiding elder. His presence contributed, in a large measure, to the permanent good accomplished. The music—that essential and charming feature of all good meetings—was under the supervision of our faithful and skillful organist, Miss Myrtle Latham.

Texas Conference.

HENNESSY.

Mary R. Lesesne, Sept. 7: A Methodist Church was organized at this place Aug. 29

WHAT IS AN ACHE?

It is a Weakness—Somewhere. It is a Part of the Body that Your Blood is not Able to Nourish.

A place that lacks a certain food to build up its strength.

What does it lack?

Iron.

The strength of iron can literally be made out of iron. All doctors prescribe iron for weak constitutions, or would like to.

But most iron preparations blacken the teeth and have a disagreeable taste.

Dr. Harter was the first physician to discover a pleasant-tasting preparation of iron, which does not blacken the teeth. It is prepared from the pyrophosphate of iron, recognized by scientists as the best of all the salts of iron.

It is called Dr. Harter's Iron Tonic.

Backache, sideache, muscle ache, headache and all other aching pains can be driven out with Dr. Harter's Iron Tonic. It cures chill and ague.

The iron goes into your blood, and from there to all parts of your body that need it.

Geologists know when they see red earth that there is iron in it. Doctors, that red blood has iron in it.

Pale people need iron to color their blood. White blood is unhealthy.

Red, strong, robust people with bright, ruddy cheeks have plenty of iron in their blood, and all the iron strength that goes with it.

Dr. Harter's Iron Tonic will give this strength to you, if you want it.

To be well, to be strong, to be free from pain, to have bright eyes and a clear, fresh complexion—who would not want it?

Here are the very words of a well-known minister and writer, the Rev. J. P. Watson, editor of the Herald of Gospel Liberty. He says, "Dr. Harter's Iron Tonic did wonders for me when apparently nothing else would reach my case. With its use I rallied rapidly from weakness into strength. I never regretted my testimony nor its general use."

Sold everywhere.

Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

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Dr. Harter's Little Liver Pills Do the Business.

WEST TEXAS CONFERENCE.

Presiding elders will please send me names and postoffice address of lay delegates, local preachers for ordination and preachers recommended for admission. Members of conference who expect to bring their wives will please give me notice. Those coming by private conveyance will also please let me know.

L. C. MATTHIS, P. C.
Cuero, Texas.

A CARD OF THANKS.

Please allow me to express our sincere thanks to the people of Mooreville and Bruceville for the splendid pounding given us last week. The gifts were numerous and valuable—the spirit of the act Christ-like.

W. W. DORMAN.

Don't forget the Santa Fe excursion to Galveston Saturday, September 25. Round trip rate, \$3.00.

by Rev. Williams, pastor in charge of the Centerville Circuit, fourteen members in the organization. This has been unoccupied territory, so far as Methodism is concerned, but this year Bro. Williams, in his untiring zeal for the Master's cause, came among us, preaching once a month and visiting many homes, and now, as the fruits of his labors, an infant Church has been planted. May our Heavenly Father richly reward him for his labors here. He is an able expounder of the doctrines and polity of the Methodist Church, and his sermons are attracting large congregations, who ride many miles at night to attend his ministry. His sermons imprint themselves on the mind and heart, and he is often requested to repeat them. We need the watchful shepherd.

"Warwick is hoarse with calling."

—2 Henry IV., v. 2.

He should have gargled his throat with Pond's Extract.

NONE OF MY BUSINESS.

How often in our daily life we hear the thoughtless remark: "It's none of my business." If a man wants to get drunk, let him.

None of my business? Did such words ever fall from the lips of Him who healed the blind and comforted the sorrowing with sympathetic word? Did He, whose sole mission was to save his fellow-man, ever turn a deaf ear to those needing his aid? No, never.

The drunkard, no matter in what stage of life he exists, is entitled to our aid, and it is our duty to strive and lead him from the darkness of despair into the bright effulgence of light and love.

For the sake of the mothers and children, alone, of this land, it is our duty to strive and banish this baleful shadow—this curse of drink.

We may read statistics piled high as St. Paul's, as to the evils caused by drink, but statistics can never tell the number of unkind words and cruel blows inflicted by otherwise kind and tender husbands upon those whom it is their duty to cherish and protect.

Whisky leaves no one alone. Its influence enters every home in our land. It instills its poison into loving hearts, and changes all that is good and true into hatred and discord. What family has not felt its blighting influence, and what mother has not suffered untold agony fearing lest the saloon should get her boy. Yet still they persist: "It is none of my business."

Go thou into the low dives of any great city; see men, women, yea, even children, befouled with the fumes of liquor, and find your answer.

Visit the thousands of homes of this land. Note the bare walls and desolate look. Ask the broken-hearted mother or wife where that loved one is; then go behind the prison bars and find your answer.

Ask the poor, decrepid mother, with sorrow's furrows marked deep across her brow, yet whose years have scarce begun to slope down the waning arch of time—ask her the cause, and find your answer.

Go to the poorhouses, the asylums, the orphan's homes, and read the awful curse of drink.

Go to the graveyard beyond the distant hill. Look upon the marble shafts as they point upward toward the sky. Let them speak the answer. Look also upon the unmarked mound, beneath whose clod rests at last the drunkard, unknown and unremembered, yet who was once encircled by childhood's laugh and woman's happy smile—by those who tenderly lisped the name of father. Go now to that scattered family, that deserted home—find there your answer.

Could all the tears that drink has caused—has wrung from woman's aching heart—be gathered together, a lake would be formed that would drown out the very fires of hell. Could the countless victims of drink arise and march from their forgotten graves, from their tongueless mouths would come the warning to every man, woman and child of this land: "Strive to banish forever this accursed power of drink!"

The hideous legion flies slowly by, and in the rear comes a countless throng of mothers, whose lips never a drop of drink had passed, yet who were encircled within its hideous coils. Mothers, once joyous and happy, yet whose remaining days were spent in suffering no pen could describe, no painter portray. There they come, thousands of them, some weeping bitterly, some striving to patiently bear a crushing load of grief, some holding to their weary breasts their tender babes and striving with their frail bodies to protect them from a drink-crazed fiend; some bending over their loved ones, tenderly pressing a last, loving kiss upon the cold and unconscious brow—all sorrowing, all suffering, ever looking for the close of life's weary day.

Yes, it is my business. My business to strive to break off the shackles from the bleeding wrists of America's 50,000 drunkards. My business to try and add comfort to the crushed and bleeding hearts of our helpless women and homeless children.

H. P. HORNBY.

Pearsall, Texas.

METHODIST FRATERNITY.

There must be times when the oldest wayfaring man feels a sense of loneliness when among strangers, because the disposition to gregariousness is not always satisfied with new-found acquaintances, nor gratified with the friends of an hour. Even though "use doth breed a habit in a man," and a persistence in adaptation makes him at home though in a desert, yet memory holds in solution images of distant scenes and faces, and the merest trifle, a tree, a brook, a voice, or a tune, can start the dead past from the quietness of its resting-place. "And in the dust, where falls the firelight gleam,"

a fleeting vision of some long-forgotten joy will "Softly weave itself into our dream" till, at length, remembrance, driven by a gale of recurrent delight, surges with billows of pleasure-freighted thoughts.

To be solitary while in a multitude is sometimes a blessing, but usually a misfortune, "for none of us liveth to himself;" neither can one live very long on reminiscence. And howsoever well one may be prepared to meet emergencies alone, instinctively one looks about for a friend—for some one who, if not collaborator, will at least commend for an achievement or console in case of failure.

Men engaged in the same pursuits, unless made alienated by force of competition, are likely to have a kindly interest in each other; and on this has been based the organization of such institutions as the Brotherhood of Locomotive Engineers, the Handel and Haydn Society, etc. All regenerate men have two distinct objects in common—to enter that great city, the Holy Jerusalem, and to lead men to Christ. This community of purpose accounts for Churches, missionary societies, etc.

But Methodism undertakes to do some more specific things, to underscore some important passages in the plan of salvation. She stands for Holy Ghost religion, and she stresses the necessity of the indubitable fruits of regeneration. Therefore, while her people freely participate in

every general movement for good, while she holds place abreast of the most energetic Christian organizations, and while she recognizes fully the community of purpose that binds all believers together, there is an additional token of brotherhood, an extra badge of relationship, which causes the heart of an intelligent Methodist to thrill with pleasure when, upon taking the hand of a stranger, he finds it to be that of one pledged to the promotion of two momentous doctrines, the verities of Methodism.

With a friendship like that of Damon and Pythias, or Jonathan and David, they struggle henceforth side by side in a common cause. Nor is there any competition, but each is rejoiced at the other's success. A stranger becomes a brother; a collaborator is suddenly discovered in a passer-by; a coincidence of belief is a grip of fraternity; a unity of aims is the promise of an ally.

CHARLES F. ANNIS.

PROF. COLE'S MISCELLANY.

Dallas, Texas, July 15.—To the News: The perusal of "Miscellany," by Col. James Reid Cole, afforded me unfeigned pleasure. Every chapter, from the first, "A Bird's Eye View of Johnston's Surrender," to the closing one, so fitly called, "Looking Backward," including the sweet, tender "Greeting to Our First Grandchild," so full of beautiful imagery and loving pathos for the golden-haired little beauty now so full of promise, is one continuous strain of flowing rhetoric and thrilling description, containing, as the title would suggest, various subjects, some calculated to inspire the young to lofty aims, others to revel among rich feasts gathered from the fields of literature, some to amuse, others to melt to tears, the book is a perfect whole, and, like a strand of rare pearls strung upon a golden thread, these chapters are beautiful incidents in the life of a fine character. In the "Political Speech" made at Gainesville, Texas, 1869, when the author was a candidate for Representative in the Texas Legislature, is found thrilling arguments and oratorical beauty unsurpassed by "silver-tongued statesmen" of any age as he pleads for his country, poor, down-trodden, thunder-riven, devastated Southland, where he says, "We have a country—blackened and charred it may be—tottering, perhaps ready to fall," and in the same spirit of patriotic devotion he declares he would rather risk his life, his property, his all in this Southland, than seek a country untried by storm. The author's prophetic eye saw beyond the smoke of battle and across the field of carnage, a country "the fairest the sun ever shone upon." For me the book possesses a two-fold interest; first, a warm affection and genuine admiration for the author; second, a personal acquaintance with some of the incidents so touchingly related therein, together with an intense sympathy for the vivid scenes pertaining to the "lost cause" and ante-bellum life in the South. Each page was read with avidity and I almost wished, when I reached the last chapter, that the book, like Tennyson's brook, would "go on forever." To the children of Col. Cole, at whose request the chapters were compiled and given in book form, I would say, Treasure it as a precious heirloom; at the same time be glad you have been instrumental in giving to a literary world so much pleasure as will be found in the study of this, your father's "Miscellany."

MRS. S. D. THRUSTON.

The above book may be had by inclosing \$1 to Col. J. R. Cole, Dallas, Texas.

SANTA FE EXCURSION

to
GALVESTON,
Saturday, September 25th,
\$3.00.

"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!"

The lowest excursion rate ever made to Galveston is \$3.00, in effect Saturday, September 25th, 1897, via the Santa Fe Route. Will never have this chance again.

How about that \$3.00 excursion to Galveston Saturday, September 25th? Are you going?

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.

KIRBY.—Thomas T. Kirby was born in Calhoun County, Alabama, March 13, 1855, and died August 29, 1896, at Moody, Texas, and was buried in Hill County, Texas. He was married to Miss Margaret E. McSpadden, of Moody, Texas, January 1, 1891. He was a Mason in good standing and more especially a faithful, efficient member of the Methodist Episcopal Church, South, for sixteen years, and for a number of these years a faithful steward. No kinder or more faithful father and husband lived. He died as the good man dieth. His memory is blest. His wife and two children are bereaved in just what the words father and husband meaneth. May the grace of God be sufficient.

N. A. KEEN.

DENNIS.—William Henry Dennis, infant son of J. S. and L. F. Dennis, was born December 27, 1895, and died June 1, 1897. We have said farewell to the dearest thing on earth to us. Weep not, dear parents; he has gone home; but he is beckoning you to come. His little body rests in the cemetery, waiting for the resurrection morning. His bright little face was the constant joy of the household; but it has now faded and mouldered in the grave, only to come forth more beautiful on the resurrection morning, when we shall all meet him to part nevermore. His aunt,

JULIA DENNIS.

SMITH.—Mrs. Lizzie Smith, the daughter of Mr. and Mrs. Hiram Reeves, was born in Walker County, Georgia, November 30, 1858, and came, with her parents, to Texas in 1869, and was married to W. R. Smith December 7, 1879. She professed religion and joined the Methodist Episcopal Church, South, July, 1890. She lived a consistent Christian until death. She was unusually well the morning of August 20. She arose early that morning and prepared breakfast for the family; then helped the children off to school. She then gathered some fruit and while cutting it was taken suddenly ill and remained so until 12 o'clock that night, when God called her home. One of her sisters and some of her nearest neighbors failed to reach the sufferer until after she had "answered to the roll call." She was a good, quiet and loving little woman. Her funeral was conducted by the writer. The large congregation that attended the funeral proved their love and respect for her and family. She leaves a husband, five children and a host of dear relatives and friends to mourn. But little did she think of her departure being so near at hand that morning, but the roll was called and she answered as all Christians have answered. W. L. A. SELF.

DENNIS.—Melissa Maude, first and only daughter of Brother and Sister R. A. Dennis, was born November 30, 1896, and died August 4, 1897. This little darling was the light and joy of the cosy, new home of her young parents. She was taken with fever, which would not yield to the best of medical attention. Her little head and upper parts of the body were covered with abscesses, many of which had to be lanced daily. I have looked upon great suffering, but nothing like this have I ever witnessed. The attending physician said that out of thirty-five years' experience he had never seen nor read of such a case. Her patience in this great suffering was nothing short of wonderful. When it would seem that death had come, she would open the bright blue eyes, which seemed to almost defy death, and look encouragement into our souls. We put the little body in the earth, but, in mamma's language the truth is expressed: "I don't feel that my child is in the cold earth, but with Jesus in the skies." F. S. ONDERDONK.

Laredo, Texas.

OLIVER.—Mrs. Mattie Oliver, daughter of John F. and Jane Doherty, was born in 1862, in Limestone County. She spent her life in Texas. She was married to Wm. F. Oliver about sixteen years ago. She was converted and joined the Methodist Episcopal Church, South, in 1891, of which she lived a faithful member until God called her home. She died August 28, 1897, at her home near Lanham. Her death was very sudden. Just one week previous to her death she was shouting over the conversion of her husband. As we all rejoiced on that bright Sunday evening, August 22d, we little dreamed we would weep together on the same spot one week hence. We know that "He doeth all things well." Bro. Oliver said: "It seems God just spared her long enough to pull me through." She is gone. We cannot call her back; but we can go to her; for we know where to find her.

ROBT. B. BONNER.

Catarrh Cannot be Cured

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 quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. P. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 75c. Hall's Family Pills are the best.

Gold Pens—Our New Illustrated Price-List of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothpicks, showing nearly 100 different styles, sent to any address. Our "313" Pens are especially adapted for fine writing. Gold Pens repaired, 50c. each. Our 14-kt. Gold Fountain Pen, price, by mail, \$1.10, is equal to the best, and warranted.

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AUSTIN WHITE LIME CO.,
Manufacturers of the Celebrated **White Lime**
And dealers in PORTLAND and ROSDALE CEMENTS, PLASTER, HAIR, SEWER PIPE, FIRE BRICK, etc. **AUSTIN, TEXAS.**

DO YOU KNOW THAT YOU CAN GET A FIRST-CLASS SEWING MACHINE AND THE TEXAS ADVOCATE ONE YEAR FOR \$22.00.



TESTIMONIALS.
"The Machine arrived in good shape on the 28th. We are delighted with its appearance and make-up. My better half is well pleased with its working qualities so far. Can not see but that it is in all respects equal to the high-priced machines. The Advocate and the Machine ought to have a great run. So mote it be."
S. W. TURNER.
907 Crawford Street, Ft. Worth, Texas, April 30, 1897.

The Advocate Sewing Machine is above criticism. We are surprised at its beauty and completeness.
G. J. IRVIN.
Bardwell, Texas.

Mr. L. Blaylock, Dallas, Texas:
Dear Sir—The Machine I ordered of you has come, and I am so well pleased with it I would not exchange it for any of the high-priced Machines I ever saw and would advise all needing a first-class Machine to take the Texas Advocate Machine. Yours truly,
MRS. C. A. JONES.
Pittsburg, Tex., March 23, 1897.

We received the Machine the 27th of March. My wife is well pleased with it.
JAS. L. HALL.
Frank, Texas.

Our Machines are made by one of the largest Sewing Machine Manufacturers in America, are fully guaranteed, and are shipped direct from the factory.

ADDRESS
Texas .. Christian .. Advocate,
DALLAS, TEXAS.

POTTS.—Mrs. Nevada Potts (nee Walker) was born December 14, 1867, was married to J. R. Potts January 20, 1887, and died at Oak City, Texas, August 30, 1897. A faithful wife, a loving mother; but she is gone. Death, relentless, cruel death, claims all as his victims. Sister Potts was buried surrounded by a large circle of weeping friends and relatives. She leaves a husband and two little children in sadness. May the God of all grace comfort their hearts in this grief-stricken home.

B. A. THOMASSON.
Cold Hill, Texas.

HAYDEN.—On the morning of April 26, 1897, in Amarillo, Texas, Drusie, daughter of Mr. and Mrs. B. B. Hayden, was taken to live with the angels. For thirteen years the home had been bright and cheerful by the sweet smiles and kind words of Drusie. It is sad to give her up—to see her snatched as a sweet flower from this life; but we know there is one more jewel in heaven waiting and watching at the beautiful gate, beckoning her loved ones to come. She was the sunshine of her parents' lives. There is a vacancy in their home that will never be filled in this life. While their hearts are torn and bleeding on account of her absence, heaven will have a sweeter sound to them than ever before. Her friend,
ORA LEE GILLELAND.

PAGE.—Mary Catherine Page was born October 19, 1856, in Giles County, Tennessee, daughter of T. W. and N. C. Wilcoxson and wife of L. W. Page, to whom she was married November 21, 1875; died August 13, 1897, in hope of an immortal crown. For four years the family have been living near Nevada, Texas. She left a husband and ten children. Cancer, which originated about four years ago, caused her death. She had been a member of the Methodist Episcopal Church, South, about twenty-six years; a faithful and devoted Christian she lived and died. Her suffering, though intense, was borne patiently without a murmur. She was ready to meet death long before the hour of death came. All her solicitude was directed to her family—their temporal and spiritual welfare. Her last words to the writer were expressive of her intense desire for the salvation of her husband and children. C. I. McWHIRTER.

JOHNSON.—Rev. J. F. Johnson was born January 15, A. D. 1832, in Warren County, Georgia, and departed this life August 29, A. D. 1897, at his home in Newton County, Texas. Joined the Church in his seventeenth year; licensed to exhort under Daniel Morse, presiding elder, A. D. 1878; was licensed to preach, under R. W. Thompson, presiding elder, in 1882; was ordained local deacon by Bishop Hendrix, at Marshall, Texas, December, 1896; traveled the Newton Circuit A. D. 1896, as supply under W. A. Saunpey, presiding elder, and as supply 1897 under T. J. Milam, presiding elder, until death. He had the confidence and love of a large circle of friends. Truly a noble Christian man has fallen, and will be missed; but, the best of all, he died in full triumph of faith, saying all was right and bright, and the last words, "I am going home." May God comfort his wife and children and finally bring them home to meet father beyond the stars.
B. Z. POWELL.

WILLIAMS.—Rev. J. W. Williams was born in Bee County, Texas, November 6, 1857, and died May 30, 1897, at Blanton, Bee County. Bro. Williams was reared by Christian parents. He embraced Christ and joined the Methodist Church, South, at the age of 15. His profession was a reality; he consecrated his life and talent to God and His cause, living faithful and consistent. Bro. Williams was licensed to preach the gospel four years ago this August. He preached a plain, simple gospel. His object was the salvation of souls. He was a successful preacher where he had lived, and to those he had lived among. I never knew a more successful preacher for the time he preached and the number he preached to, his labors being confined almost to one community. His life and labors have been a benediction to this community. Many will rise up in the last day and call him blessed, because of his power in leading sinners to Christ. His conversation was that that often communed with God. His example was that of the upright in heart. He said to the writer of this notice, a few hours before he passed away, "All is well with me." Bro. Williams leaves a wife and nine children. His wife and all of his children who are old enough belong to the Church. He was a devoted husband, a kind and gentle father, a good neighbor. His liberality extended to the tenth of his income. We miss him. A good man has gone to his reward.
J. W. HARGROVE.

MATHEWS.—Letha Frances, daughter of J. S. and Drucie J. Mathews, was born in Erath County, Texas, near Chalk Mountain, January 13, 1888, and died about 5 o'clock, p. m., at Walnut Springs, Texas, August 24, 1897, aged nine years six months and thirteen days. Little Letha had never been very strong in her life, but her health

had been reasonably good until she was taken with a serious stomach disorder, a few weeks before her last illness. During this spell she told her mamma she was going to die, and said, "What will become of me; I am bad sometimes?" But death was deferred, and she was again enabled to rejoice with her people over her recovery; but on the 18th she was seized again by the same disorder, from which she died six days later. In her last illness all dark apprehensions of the future had gone, and instead of looking upon death with a dread, she seemed rather ready to welcome it. Christ had come to lead her through its "shadows," and she feared "no evil." On Sunday, the 23d, she told her mamma she was going home to be with the angels, and said: "Oh, mamma; won't you and papa meet me in heaven?" She repeated this admonition a number of times. She asked her parents not to grieve for her. Among the last things she said while she was fully conscious was in answer to Sister Wright's request to trust, it all to Jesus. She answered: "I have." Many were the evidences she left behind her for the consolation of loved ones that she had gone home to God and heaven. We cannot see why God, in His wise providence, would take away, so early, a precious little flower like this one; but we know that "the Lord giveth and the Lord hath taken away." So we can only say, with His servant, Job, "Blessed be the name of the Lord."
J. R. B. HALL.

TRUETT.—Mrs. Clementine Truett, a daughter of John and Lorena Allen and the wife of W. H. Truett, was born in Jasper County, Texas, August 20, 1839; died at the home of her sister, Mrs. M. A. Bland, Orange, Texas, August 9, 1897. Our now sainted sister united with the Methodist Episcopal Church, South, in 1870. The writer of this memorial tribute knew Mrs. Truett only as an extreme sufferer a few weeks before she died; but in that short time he saw "the marks (traits) of the Lord Jesus" so plainly engraved on her features that his short acquaintance expanded itself into years. Reason dictates that such Christian resignation and patience under severest suffering could not be the acquisition of only a brief fellowship with Christ; for added to patience was the whole roll of Christian virtues, crowned with an intelligence both natural and acquired. While she is gone, the benign influence of such a life cannot die with the person. The scenes around her dying pillow are some of the precious treasures which worldly things can neither buy nor erase from memory's tablet. Every comfort possible to the hand of a loving sister was constantly and freely given to the last days of the sufferer now made free.
I. T. STAFFORD.
Orange, Texas.

HUGHES.—Dr. W. H. Hughes was born in Shelby County, Texas, February 5, 1877. Died (of malarial fever) in Quitman, Texas, August 7, 1897.

He was converted and joined the Methodist Episcopal Church, South, in 1892, living a consistent Christian life up to the time of his death. The subject of this sketch was the son of Rev. G. R. Hughes, of the East Texas Conference. Dr. Will (as he was familiarly called) was in many respects a remarkable young man. By nature he possessed a bright intellect; his parents gave him the advantage of the best country schools, and by studious habits and close application he acquired a good education. Before he was eighteen years of age he was a student in the State Medical College at Galveston, Texas. At the close of his first medical term was granted a permit to practice medicine. He returned to the medical college for the second term, applying himself closely, making high grades in every branch of his profession. For the past twelve months he has been practicing his profession, with wonderful success for one of his age.

In all my acquaintance I knew no young man who had before him a brighter future. His fresh young life was as bright as a sunbeam. As a son he was all that fond parents could desire; as a brother kind and affectionate. At our Bethel camp-meeting (of last year) he was with us most of the meeting, leading the grove meetings and working at the altar with the zeal of a soul anxious for the salvation of sinners. At my second quarterly meeting this year, on the Beckville Circuit, he rode eight miles both Saturday and Sabbath, to be with us. Within the last twelve months, he has occasionally written me. In these letters there was always expressed the highest Christian character. His life was truly an inspiration to all who knew him, and will leave behind it an odor of sweet perfume. We don't wonder that his parents were proud of him; well they might be.

Sad truly it is to see one who promised so much usefulness die so young. God knows what is best. He doeth all things well.

Our young brother's sickness was of five weeks' duration. Some days before he died he called the family to his bedside, telling them he was confident he was going

to die; not to grieve for him; that they had done all they could for him, but he must go. His father said: "Son, what about the other shore?" With a sweet smile upon his face he replied: "I am safe; I am so happy." Kissing them all good-bye, when he came to Charley, a sixteen-year-old brother, he said: "Charley, religion is the first thing; be a good boy. If I had lived we would have done something, but it is all over with me now." Thus passed away this young and beautiful life. He was buried at the Walton Church (Beckville Circuit), to await the resurrection morning.
O. P. THOMAS.

GARNER.—J. Hartwell and Marion M. Garner, born July 12, died August 11, 12, 1897, Corsicana, Texas. God giveth and God taketh away. He saw fit, in his infinite wisdom, to bless our home with two precious little boys—our first born. How happy we were, as we fondled our little darlings! How we cherished a hope in the future, as a parent will; but God suddenly took them to himself again. Only one month were we permitted to keep our darlings. Little Hartwell was released of his sufferings only a few hours when God called little Marion to join the "little ones" in His kingdom. We do thank Him, and bless His holy name, that he has prepared a place in his kingdom for the "little ones." They were little buds planted here, soon to be transplanted in heaven, there to make full-blown flowers to shed their sweet fragrance around the throne of God forever.
JOEL C. AND MARY W. GARNER.
Corsicana, Texas.

HAYES.—Miss Bessie Hayes, the youngest daughter of Rev. W. M. Hayes and wife, was born in Dawson, Georgia, January 2, 1881. She was converted and joined the M. E. Church, South, at Americus, Ga., in 1890; moved to Texas with her parents in January, 1893, and died in Georgetown, Texas, August 8, 1897, aged sixteen years, seven months and six days. Bessie was a good, religious girl, an affectionate and dutiful child, a kind, loving sister. She was of a cheerful disposition and shed rays of sunshine in the home which is now made so sad by her departure. Bessie will be greatly missed by us all. May the God of all grace bless and comfort the sorrowing parents and brothers and sisters who mourn their loss so keenly and bring them all at last into that glorious state of reunion in our Father's house on high, where death and partings shall be no more. Farewell, Bessie, but not forever. We hope to meet thee again some sweet day when the mists are cleared away.
J. G. PUTMAN.
Georgetown, Texas.

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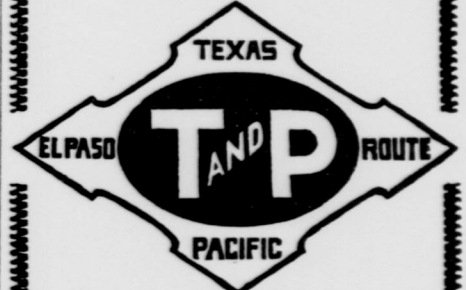
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Clanton, Ala., March 3, 1897.

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Great and many has been the tyrannies committed in the name of loyalty.

A MERITED INDORSEMENT.

I want to speak for the promptness of the NATIONAL CHURCH MUTUAL FIRE INSURANCE ASSOCIATION, of Lisbon, Iowa. On the 22d day of last month a fire originated in a large closet in the Methodist parsonage in Belton, Texas, and consumed nearly all of the wearing apparel of the family.

Proof of loss was made on the 29th, and on the 3rd of September—just six days later—the money was in bank at Belton to the amount of all that was asked. They insure churches at \$5.00 per \$1000, and ministers' household goods, library and parsonages at \$3.00 per \$1000. Policies of ministers transferred from one church to another free. At these rates no church or parsonage should go uninsured. The gentlemen composing this company are Christian men and have the finest recommendations as to business integrity. Your policy will renew itself for five years at same rate, at which time the reserve fund is divided and you get your dividend, putting your insurance at actual cost. This is the same plan of the New York Mutual Life. I heartily commend them.

M. K. LITTLE.

Belton, Texas, Sept. 4, 1897.

Campbell, Hunt County, Texas, is again a scene of renewed life and activity. Henry College has begun another year's work with an increase of patronage of over twenty-five per cent beyond that of any previous year. Students are coming from sections of Louisiana, Indian Territory and from all parts of Texas. Texas will soon draw from the States to which she has long been sending her sons and daughters, and will justly claim leadership in education as well as in material prosperity. C. T. ALEXANDER.

UNANSWERED LETTERS.

Sept. 2.—W. W. Horner, sub. J. C. Wilson, subs have attention. W. T. Morrow, sub.

Sept. 3.—Ben H. Bounds, sub.

Sept. 4.—N. B. Read, sub. M. T. Allen, sub. G. E. Clothier, sub. W. W. Watts, sub.

Sept. 6.—S. W. Thomas, O. K. James A. Walkup, sub has attention. Fred L. Allen, sub. C. N. N. Ferguson, sub. J. C. Calhoun, sub.

Sept. 7.—T. B. Vinson, O. K. W. F. Mayne, sub. T. S. Armstrong, sub. W. H. Terry, sub. G. S. Sandel, sub. J. W. Hill, sub. H. H. Vaughan has attention. J. R. Atchley, O. K. W. H. Brooks, sub. J. W. Sims, sub. G. V. Ridley, change. Jas. O. Wilson, has attention. T. J. Milam, O. K. O. A. Shook, has attention. W. F. Brinson, sub.

Sept. 8.—C. R. Wright, sub. J. D. Odom, has attention. J. J. Canafax, subs and change of postoffice.

Sept. 9.—C. S. Cameron, sub. C. G. Shutt, has attention. J. A. Kerr, sub. E. S. Smith, sub. J. D. Odom, has attention. Jas. M. Sherman, sub. Horace Bishop, sub. for two years. L. L. Naugle, sub.

Sept. 10.—N. C. Little, sub. C. E. Lamb, has attention. S. E. Burkhead, sub. C. N. N. Ferguson, O. K. G. S. Sandel, sub. J. H. White, O. K. W. H. Terry, sub.

Sept. 11.—W. T. Ayers, has attention. R. F. Dunn, sub. S. R. Hay, sub. J. A. Baker, sub. W. B. Bayless, sub. C. S. Cameron, sub. L. A. Hanson, O. K. J. W. Dickinson, change made.

Sept. 13.—R. R. Raymond, has attention. J. A. Black, subs have attention. F. B. Sinex, sub. J. W. Johnson, has attention. W. A. Manly, sub. W. H. Matthews, correction made. S. C. Littlepage, sub. W. T. Morrow, sub.

WEATHERFORD COLLEGE.

We take pleasure in announcing to our friends and patrons throughout the State that Weatherford College opened last Tuesday with a greater number of matriculations than any session of its history. The character of the pupils also seems to be of a higher order than usual. The unanimity of sentiment on the part of citizens of Weatherford in favor of the college is very gratifying, indeed. The high standing that our school has reached among the other institutions of learning in the State, on account of its courses of study and thoroughness of work, may be learned from the authorities of Vanderbilt and the State University, which a number of our students have entered, to take law, theological and post-graduate courses, within the last three years. Our special departments are all in fine shape, and are prepared to do excellent work. The class in instrumental music is unprecedented, exceeding any former enrollment the first week by 50 per cent. Miss Fannie Howren, of Georgetown, our new vocal teacher, has made an excellent beginning, and all predict for her great success. She and Rev. S. W. Turner, the head of the business department, are the only teachers who have not been connected with the faculty before. Therefore, taking into consideration the impressions they have made, and what the others have done, we feel confident that the school will make the highest mark in reputation, numbers and efficiency that has ever been reached. Pupils may enter any time during the terms, the sooner the better. Write for catalogue or special information. Respectfully,

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