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EDITORIAL.

Meditate on These Things.

JOHAN THE BAPTIST spent years in solitude, and by meditation and prayer fortified himself against the temptations and trials of future life. Wisdom, strength and repose came to him in the desert. It was there that he obtained that vision of the eternal which put the things of time and sense into the background forever. Saint Paul spent years, far from the busy and noisy haunts of men, in secret and in silence, communing with God and bracing himself for a many-sided and tumultuous career. It was there that he looked into the realities of nature and life, shook off his sensual encumbrances and girded himself for a warfare, not with flesh and blood. Moses dwelt four decades in the wilderness before he undertook the Exodus and fasted forty days in the heights of Sinai before his transfiguration. Elijah tarried by the brook Cherith with no company save the ravens which fed him until he learned his message and imbibed power to proclaim it. The stormy energy of the mightiest of the prophets was desert-born and bred. Isaac went out "into the fields at eventide to meditate" and from such idyllic scenes and peaceful moments drew a vision and a force not of earth. The sweet Psalmist of Israel, David, meditated on the divine law day and night and from it extracted a treasure richer than gold and a nectar better than honey. In the solitude patriarchs and prophets met God and talked with him. The kings, priests and saints of a bygone age found an oracle in the silence of nature and a shrine in the recesses of the desert. Meditation and prayer bring heaven and earth together, rend the veil which separates time from eternity, bring God out of his hiding-place and disclose to the soul the mysteries and beatitudes of life and death.

When Christ said: Watch, it is just as if he had said: Meditate. When the apostles exhort us to sobriety and circumspection they are counseling vigilance and thoughtfulness. Meditation is one of the supreme duties of life. It is an invaluable safeguard. It is a precious means of grace. It is an indispensable habit. He who has learned to think deeply, consecutively and uniformly about divine and eternal things has learned one of the secrets of wisdom and peace.

Meditation enables us to discriminate between time and eternity. From our watchtower in the solitude we discern the difference between the shows of things and the realities of life. It is there that we look beyond the carnal to the spiritual, beyond the ephemeral appearance to the immortal truth. It is not in the market-place and in the garish light of day that we get our

profoundest views of destiny and duty. It is by the wayside and in the gloaming that our brightest glimpses come. When in solitude, the mind turns her eagle eye upon the universe, the shadows of time roll away and the light of eternity comes pouring in.

Through meditation we understand. Thus we acquire familiarity with truth. The toughest problems yield to thought. Intellectual penetration goes to the heart of difficulties. The true Christian is often so filled with thoughts of God and immortality that he is unconscious of earth. Christ and his love and heaven become as real as the sun and the beautiful sky. Such peaceful brooding brings the sainted dead about him and fills this poor, earth-born life of ours with the light that never was on sea or land" and "a joy unspeakable and full of glory."

It is only by meditation that we can make truth our own. We know nothing until we have transmuted it into our own thoughts. Shakespeare read observed and then fused his accumulations in his own all-combining mind. He need not now quote or cite authorities. The stuff from henceforth is his own mintage. Thus we make the truth of God's word our treasure. It is thus we may know what Jesus knew and transform Paul's wisdom into our own.

He who combines with calling upon God deep, serious thought is doubly anchored. He is moored with a twofold cable. The plausibilities of this world are unmasked. The passing show is rated at its true value. The dim becomes radiant and the far-off close at hand. Convictions take the place of superficial opinions and divine truth an imperishable reality. Joys hitherto unknown come into the soul and consolations deep and rich overflow the life. Thought is the true thaumaturgy. It annihilates space and time.

Lamb-Like Innocence.

Not long since we saw in a Northern exchange the following extract from the St. Louis Advocate:

"A great Church divided into hostile parties; excited disputants hurling harsh epithets at each other and filling the air with the discordant murmur of contending voices—such is the spectacle Southern Methodism presents to the world to-day. It is strange in these closing years of the Nineteenth Century, when sectarian bigotry is under the ban among intelligent Christians and sectarian strife has already given place to interdenominational peace and fellowship. And the wonder grows when we come to understand that one of the themes about which these hostile brethren (?) are fighting is holiness or 'perfect love.'"

In the first place this statement is not unqualifiedly true. The Southern Methodist Church it not thus divided. The fact is this: That a certain small element, a most conspicuous minority, has committed itself to the advocacy of one peculiar doctrine and has organized an independent movement

within the Church to promote it regardless of law and order, thus forcing the authorities of the Church into collision with themselves. There is no schism such has been depicted above. It is the Church against a handful of mischievous agitators. It is law enthroned against anarchy running riot.

But even if it were true, the St. Louis Advocate would be largely responsible for the result. The editor of this paper attitudinizes as a professor and impersonation of this so-called higher life. A department of his paper is devoted weekly to the exposition of "the second blessing" and to the promotion of the schismatical enterprise which revolves about it. This paper is notoriously in sympathy with the second blessing movement and is regarded by such preachers and members as one of their principal defenders. The influence of this journal has been steadily and systematically thrown to the side of this disloyal element, advocating the doctrine and helping forward the scheme. If the Southern Church is divided into hostile camps the St. Louis has no one but itself and similar organs to blame. It has largely produced the very condition of affairs which it deprecates with such lamb-like innocence. The St. Louis brought on the row and now counsels peace with a voice as gentle as the cooling dove. If our esteemed contemporary desires a cessation of hostilities, let him eliminate the second blessing department from his columns and curb the fanaticism of his associates and followers. It is vain to cry Peace while subsidizing the organ of Missouri Methodism in the interest of the holiness movement, so-called.

The editor of the St. Louis Advocate gratuitously assumes the division of Southern Methodism and represents it as a most humiliating spectacle in the closing years of the Nineteenth Century. Northern exchanges circulate the libellous slur for the delectation of their readers. This misrepresentation of the facts and uncharitable fling at the Church is the characteristic animus of the party to which the Doctor belongs.

Southern Methodism is not divided, filled with wholesale internecine war, but only troubled with a gangrenous sore which will yield to surgery by-and-by.

Interdenominational Courtesy.

We know a Church, in a large city, principally composed of disaffected members from other communions. We know two prominent denominations who largely recruit their ministry by taking in preachers who have been expelled, deposed and otherwise punished by their former Churches. Is a congregation of soreheads a typical Christian Church? Can a ministry honey-combed with apostate preachers do the work of the Lord Jesus Christ? This thing has been carried entirely too far. No self-respecting Church should re-

ceive members from other communions except for the very best reasons. They should be challenged on the threshold and forced to show good cause for a change of Church relations. They ought to be required to pass some kind of adequate probation before admission. The idea of a Church collecting and welcoming the refuse and debris of other communions! The idea of a Church loading itself down with the disloyal and whining elements of sister denominations! And yet this is done and the stuff is paraded in statistical tables as an evidence of substantial progress. We could recite dozens and scores of instances of preachers who, having been expelled for gross immorality or deposed for positive disqualification or otherwise punished for serious offenses, joined other Churches and who have been permitted to preach the gospel with their indorsement all over their spiritual territory. They leave us and others because of rank apostasy or through direct compulsion, but pretend that they have united with other communions because of a change of creed and polity. It is curious how the application of ecclesiastical censures affects one's theology. It is funny how just punishment for crime revolutionizes one's views of Church government. The denominations who receive such preachers are guilty of self-stultification. Moreover, they are guilty of serious crime in sending such wolves in sheep's clothing among their innocent flocks. The time has come when a sentence passed by one Church court should be duly respected by another.

You can never tell when God will take a little word you may drop, like an arrow shot at a venture, and cause it to strike some hearer between the joints of the harness and bring him down. Therefore let no opportunity slip for speaking a word for Christ.—Rev. A. F. Schaeffer.

We can hardly talk together five minutes on any subject touching life, without finding it full in our way to say something that may help or please; and those whom all like best largely win their love by this one secret: uniformly, they avoid the hurt and achieve the kindness, either being possible.—Rev. W. C. Gannett.

As rowers in a boat turn their backs to the shore and trust to the man at the helm, whose eye is fixed upon it, so should we proceed in duty through life—turn our back from our anxious cares for the future, and leave the guidance of them all to God, who guides the helm.—Bowes.

Once having tasted of His grace, the soul is never willing to be parted from its Lord. Blessed is he who, from past experience, knows that if Christ be with him, even the chills of death shall never extinguish the heart flame!—G. C. Lorimer, D. D.

Paul was caught up into the third heaven, but he did not say a word about it for fourteen years.

ORIGINAL ARTICLES

SOME NEEDED LEGISLATION.

W. L. NELMS.

Introductory.

It is nothing short of folly to close our eyes to the existing friction in our Church growing out of the difference in the interpretation of laws in the Discipline governing certain officers and defining their duties. The extent of this friction may be in a measure appreciated when we consider the attention given it by the Church press. The intensity of the interest felt may be judged both from the character of the articles written and from the character and position of the writers. The importance of the issues involved can not be overstated, since the integrity of our ecclesiastical system on the one hand and individual rights and privileges on the other are the subjects of the controversy. The effects growing out of a difference in the construction put upon the laws in question are too serious to allow this subject to be either ignored or lightly considered. Even a casual consideration of existing conditions will provoke an earnest prayer for relief. The ministry and membership of the Church have a right to expect relief from the present state of affairs from our ensuing General Conference.

It is not sufficient to say, and to rest in the pleasing fact, that our present laws have been equal to all demands. New issues have been raised. New conditions have arisen. These issues will not down and these conditions give no promise of change. Neither will it do to say that if we will leave these matters alone they will adjust themselves. That policy has been pursued already too long, and hurt untold has resulted. The cry can no longer be heeded without the Church suffering direct results. Matters have gone too far, and men have committed themselves too unequivocally to one side or the other of this controversy to hope for any relief from a course of inaction. All parties realize that something must be done. Nor will it do to be misled by the expression so frequently heard: "Let us all be religious and the Holy Spirit will settle the matter without any legislation." The most deeply pious and spiritually minded men differ in judgment, and laws are necessary for their government. If we can do without laws in these matters, we can in all others; and therefore need no book of Discipline. It is the difference in construction of law that is causing this friction. Moreover, both sides have claimed to be guided by what they believe to be the Spirit of God, and yet matters have gone on from bad to worse. Both the above plans have been tried and have failed to bring the desired result. Friction has increased, alienations multiplied, divisions become more pronounced, opposition more uncompromising and defiant. As a result every interest of the Church has felt the deadly effect of the steadily increasing spirit of disruption and disaffection. The time for hesitancy or compromise is past.

The Church must have rest. Divisions must cease. Opposition must end. To this result all will give prompt and hearty assent. How is it to be accomplished? There is but one way—by legislation. Let the laws bearing upon the issues and interests involved be so clearly stated that a double construction will be impossible. Let the duties of each officer in the Church, his field of work and his rights as an officer in the Church, be so clearly and fully defined as to leave no room for a doubt or occasion for a conflict. When this is done, honorable men, who can not conscientiously accept a place among us under such laws, will seek other Church relations. Then, if any should transcend the rights guaranteed them under the law there would be no trouble in holding such to a strict account. Or, if any should persist in retaining membership in the Church in spite of their want of agreement with the clearly expressed will thereof and should ar-

ray themselves against the law, there would be no difficulty in disposing of their cases. Nothing is clearer than the necessity for such legal enactments as will finally set at rest the disputed questions that are now causing so much agitation and friction. We can look for no improvement in this condition of affairs until the questions of law involving the mutual relations of officers in the Church are fully and clearly defined and settled. There can be but one source to which we can look for this help—the General Conference. To this court we must go. To stop short of it is to leave ourselves at the mercy of individual opinions and judgment, resulting in constant conflict and endless confusion. Let the Church speak through her authorized agency and then let all keep silence before her.

It is my purpose to outline the legislation believed to be necessary in future articles in the Advocate. Waco, Texas.

BRO. MORRIS AND DALLAS METHODISM ONCE MORE.

I have read Bro. Morris' reply, in your last issue, to my strictures upon his first article, and I desire to review some statements he again makes concerning Dallas Methodism in general, and First Church Methodism in particular. No harm can come from a little controversy upon this subject, since he has seen proper to raise the issue in the Advocate, and it may succeed in clearing up the atmosphere and in giving us a better view of the situation. Having restated his former positions and reasserted his belief in their unmistakable correctness, he says: "I confess I was surprised to see in the last Advocate an article from the pen of Dr. Rankin in opposition to these suggestions." The fact is I did not oppose all of his suggestions; but, on the contrary, expressed my hearty agreement with a number of them. Still, I am not surprised at the surprise of Bro. Morris; for he has studied this subject from a single point of view, and, judging from the tone of his last deliverance, I trow that he has most assuredly convinced himself, at least, that he has in his possession about all of the light touching this matter that can be obtained. Having settled himself down in this conviction, it was but natural for him to be surprised that I should look at the subject, to some extent, from a different point of view. Nevertheless, I am convinced from long experience and observation in Church work in our cities and larger towns, that no one man has a monopoly of all of the facts bearing upon a subject so intricate and grave, though he may have spent three years in coping with these difficulties. We can not permit Bro. Morris to do all of the thinking for us upon this matter; but we must look at it from all sides in order to fully understand it. Then, with all the vast knowledge that Bro. Morris has gathered upon the deplorable condition of Dallas Methodism and the little that the rest of us know touching the same question, we may be able to reach the right conclusion. This at least is my desire.

I have just said that with some of the positions stated at first by Bro. Morris I heartily agree; but he does not give me credit even for that much, putting me down as opposed to his positions in toto. As to the lack of well-matured plans for united action, the absence of a spirit of full and systematic co-operation among our various Churches, and the need for a deeper evangelical work among the masses, we are not far apart in our thinking. Any fair-minded reader will discover this, I think, by reference to my article. And while I may not have said as much, I now say that his suggestion about the appointment of a local Board of Church Extension from all of our Churches in the city, to look into these matters and devise some plan of action for the adjustment of our work, is not specially objectionable to this extent; still I do not think such a board would be able to do much with that part of the work already projected. But this is as far as I can agree with him in his plan. When he goes in advance of the board, in the event of its creation, and dictates a definite line of policy for such a board to adopt, then I object. He is not competent to decide a question of such gravity; neither is any other one man.

And the very moment he advised the sale of Floyd Street and the building of two edifices the equal of First Church, he not only went beyond his province, but he at once became visionary and impracticable, as every business man will tell him. He can not shield himself behind the names of the great men he mentions from this charge. Besides this, if Bro. Morris' criticism of First Church is true, big Churches and wealthy members are in the way of rather than a help to building up our work in the city. To follow out his reasoning to its limit, the more of these great centralizing institutions we have in Dallas, the worse it will be for us spiritually. If one such Church is an evil, then two more the equal of it would raise that evil to the power of three! If Bro. Morris can not supply a better motive for taking the wealthy members of First Church from their present affiliation and putting them in the other Churches, than a big Church with social respect and standing, I do not see where they would be benefited by the change. They would be no better after the change than they are now. So I hold that the need in our Church work is the power of the Holy Ghost upon our people. This will go further toward solving our problems than all of our machine work and human tinkering. So that we need more old-fashioned religion, such as the fathers preached than anything else right now.

The other things in the first article to which I objected were the comparison which he drew between our Church work and that of the other denominations, and that to our own detriment, and his ill-disguised effort to locate the blame for all of his alleged evils of our present condition upon the centralizing habits of First Church. These two positions put us in an incorrect light before the Methodism of the State. So I tried to correct the matter and set our people right in the eyes of the public. Bro. Morris was unwise in raising such questions just at a time when he is anxious to fall upon some plan for the unification of all our interests in the city. But if Bro. Morris' first article was objectionable, his second is doubly so to the members of First Church. In this last deliverance he says some things which I cannot permit to pass by unchallenged. And if the remainder of this article is devoted to a defense of First Church, instead of to a discussion of the main issue, then Bro. Morris is responsible for the digression. In that first article he left the readers to infer, as I have stated, that First Church, from the beginning, had pursued a policy of absorption, holding to everybody she gets and giving nothing off. I felt it necessary to correct the impression, and to show just what this Church has been and is doing for the other Churches. In his reply he repeats the reflection: "Upon the subject of the centralization of wealth and influence of the Dallas Methodism into one Church, Dr. Rankin rises in the defense of himself and Church. This was unnecessary. No one thinks Dr. Rankin is responsible for this state of things. It existed before he came to Dallas. Nor do I think First Church is responsible for it. That Church has gradually grown that way. But Methodism suffers from this centralization all the same." This is wonderful magnanimity couched in a paradox! An awful state of things; but no one responsible for it! Bro. Morris knows that in these statements he arraigns every pastor, from the first one down to the present one, as well as the good people who have stood by First Church through all of the vicissitudes of her history, before the bar of public criticism, and puts upon them all the responsibility for these alleged evils. Yet he sees no necessity for my rising to the defense of myself and Church! But this is not all: "The Doctor seems to be afraid that some of his wealthy members may decide to unite with the Churches at their doors. If they should do so, the Doctor would have recourse to the plan he advises the other pastors to fall upon to supply their places." Had not Bro. Morris been sorely pushed for argument, he would not have misstated my position in this way. He knows that I neither expressed nor implied any such fear. On the contrary, I said: "We are constantly giving off members to the other Churches. We are not holding on to all of them with a death grip. We

are glad to divide with the others. I abhor selfishness in any pastor or Church." But Bro. Morris is so very anxious to make out a case against First Church and her pastor that he unconsciously draws upon his fancy for his argument and upon his suspicions for his facts! In reply to this insinuation, I will say that if any of my members, "wealthy" or otherwise, desire to "join the Churches at their doors," for the purpose of helping to build up our work in the city, I here and now state that I will encourage them in such a good purpose; and when they are gone, if I am not able to supply their places through the preaching of "a red-hot gospel," I most surely will not sit down upon an ash-heap, publish my failure to the world, and criticize these Churches for swamping me! I will make just as little noise about it as possible. Under such circumstances, people would find out my inability to "cope with these difficulties" soon enough without my telling it in the public prints. Another thing Bro. Morris says about First Church and her pastors which he ought to have left unsaid: "First Church was not built up by revival fires in her own communion. It was said by one of her stewards last year that he had not seen a conversion in that Church in six years." Bro. Morris ought to have left that shot in his gun for the sake of the sainted dead, even had it been true. What a published reflection upon the faithful ministry of the late lamented Spragins and his predecessors! According to Bro. Morris, that ministry stands out before the readers of the Advocate barren and unfruitful! First Church doing nothing but reaching forth her hand and filling up her ranks from the other Churches in the city and out of it! Six years of sterility and non-productiveness! Is it true? I most emphatically deny it. Let us appeal to the records, instead of an unsupported statement: During Bro. Spragins' three years' pastorate, forty-one persons came into the Church upon profession of faith. Surely some one of these was converted under his ministry. During that time he gave certificates of dismissal to eight of the forty-one, leaving thirty-three of them still in this Church. During the same period, he received one hundred and six by certificate. Of this number he dismissed thirty-three by certificate, leaving seventy-three of them still in the Church, showing that if the Church had to depend upon its accessions by certificate, its membership would be about two-thirds as large as it is! Then, during the two years' pastorate preceding his, the records show seventy-three received by profession of faith. So that within less than the six years in which Bro. Morris says no conversion was seen in First Church, one hundred and fourteen joined by profession of faith. During Dr. Allen's two years here, forty-one came in the same way; and Dr. Pierce tells me that during his two years, seventy-odd were received on profession. So that in the nine years preceding me two hundred and twenty-five came into First Church on profession of faith. This may be a small number, but it proves that First Church under the ministry of these men was not a dead and barren Church. Surely, then, these men were not spiritual parasites in the work to which they were sent, and upon which they bestowed their best labor.

But, listen again: "I think a red-hot gospel is needed in a Church that has amassed the wealth of Methodism within its folds and yet permits a city of 50,000 unsaved souls to go a year without a revival effort to reach them," etc., etc. Yet "I am not writing for purpose of controversy!" No, for such statements will not bear controversy. So far as this year is concerned, I deny the charge. And so far as our having "50,000 unsaved souls" in Dallas is one of Bro. Morris' broad statements. He is prolific of this style of argument. As to the amazing "wealth amassed" in First Church, I have not been able to find it. We have two families who may possibly be classed with rich people, but they are all that I know anything about. We have a goodly number of well-to-do people and a large number of very poor people. It may be that Bro. Morris has been looking into our financial standing and has some statements—that I have not found as yet, but until he gives the facts his

argument will not have much force upon the people whom he is trying to force into his great plans for correcting these evils. From his apparent familiarity with the affairs of our people, it may be that he has been giving us time and attention which ought to have been devoted to the duties of his own pastorate. I am confident that the conference did not send Bro. Morris either to Floyd Street or Oak Cliff to run the whole of Dallas Methodism. Occasionally when a man comes to a city he falls into a mistake of this sort. A Bishop, or the presiding elder, or the combined Quarterly Conferences of Dallas may be able to "cope with these difficulties," but a single pastor has his hands about full when he looks after all the interests of his own charge. But when he undertakes to run the whole thing he magnifies himself into the proportions of a greatness beyond the appreciation of everybody but himself. Therefore, his lecture to me and my Church is a piece of gratuity with the element of modesty conspicuous for its absence. But we excuse it in Bro. Morris, for he means well.

As to the other Churches in the city, Bro. Morris says: "When we remember that we have several small, unsightly frame churches, inferior to some of the negro churches in the city," etc. To which of our churches does he refer? I am of the opinion that most any one of them will resent this "invidious" and odious comparison. It is enough to convince these "several unsightly frame churches" that Bro. Morris places an exceedingly low and hurtful estimate upon them and the work they have done. After all of their sacrifice and toil, they are "inferior to some of the negro churches in the city!" Now, if he is their approved advocate, they need to ask the court to deliver them out of his hands. I have been in these churches and I have seen the most of the "negro churches," and from my observation I have a better opinion of these churches than this, and I ask the readers of the Advocate throughout the State not to take this statement of Bro. Morris' at its full meaning.

Then, again, he makes another statement, to this effect: "Some of our Churches are not as strong to-day as they were fifteen years ago." Is this true? Well, let's see. I am not able to go back fifteen years, as the minutes of that period are not just at my hand; but I have the minutes for the year 1885—about twelve years ago. Here I find that then we had Lamar Street without a church edifice, but with a membership of 305; Floyd Street, with a building valued at \$2500 and a membership of 162; Oak Lawn and Dallas City Mission, with a membership of 128 and a building, or church property, valued at \$3500. With the exception of some general mission work in connection with Oak Lawn, Trinity, Haskell, South Ervay, Oak Cliff and South Dallas had not even been born! In 1896, the minutes show First Church valued at \$50,000, with a membership of 656; Floyd Street, with a building valued at \$7000, and a membership of 368—advanced to nearly three times its property value and nearly three times its membership in twelve years! Oak Lawn has property valued at \$6000, and a membership of 96, an increase of property value of nearly one hundred per cent, and, after giving off members who have since gone into other Churches, formerly a part of Oak Lawn, she still has a membership of 96. In 1885 this Church, with its mission attachment, only paid \$15 to the cause of missions, and not one cent to Church extension, to education, to the poor, to the Bible cause, or to the Bishops' fund. In 1896 it paid to these several causes \$65.80, showing an increase of more than four times the amount paid in 1885! But fifteen years ago I am told that Oak Lawn was in a circuit. Then we have five other Churches and congregations in addition! And I state right here that no one of these Churches is in danger of "being sold under the hammer." Yet Bro. Morris publishes to the world that "some of these Churches are not as strong to-day as they were fifteen years ago." Now, it seems to me that Bro. Morris ought to be able to make out his case against us without resorting to any such statements. He is reckless in dealing with the facts. The figures do not support him. If he can not suggest a plan for the adjustment of our work in the city,

and discuss it without putting the work already done and still being done in a false light before the world, then we need to go rather slowly in our operations. In my judgment, this is all very unwise and very unnecessary. Therefore, even at the risk of surprising Bro. Morris, I seriously object to some of the matter he has brought forward to back up his position. That we are not by any means all that we ought to be, is a fact none of us will seriously question; but that we are in the fearful condition Bro. Morris has described, is not true, according to the records. We want to do better and greater things for our Church in Dallas; but we want to do justice to those who have preceded us in the field as well as to those who are now bearing the heat and burden of the day. If Bro. Morris has a plan for the betterment of Dallas Methodism that is rational and practical, and one that will commend itself to the business judgment of men, and if he will enter upon its discussion with more accuracy and less zeal, with better judgment and less impulse, and with clearer statements and less circumlocution than he has evinced in the present discussion, then he will not be surprised at my opposition. I shall be glad to help him in a plan of this sort, and in following it we will do no injustice to any person or issue involved.

In conclusion, permit me to say that I inadvertently misrepresented Bro. Morris in my former article in saying that he advised the giving away of Floyd Street Church. He only advised the selling of it, which cannot be done. As to charging him with "being actuated by an invidious spirit," I enter a disclaimer. I said that he made an "invidious comparison," and his own statements prove that I was telling the truth. Then, too, the types made me say something I did not say, to-wit: "When the pews of First Church are 'squarely' filled I do not have to puzzle my brain to find out the cause." I did not say it. I said: "When the pews of First Church are 'sparsely' filled, I do not have to puzzle my brain to find out the cause." And I stick to it. As to Bro. Morris and myself, it is needless to say that we are brethren and know how to give and take in a controversy.

G. C. RANKIN.

METHODISM AND MONEY.

In paragraph 323 of the Methodist Discipline, we find the law concerning the financial obligations of members: "Each member of the Church is expected to pay according to his or her several ability for the support of the ministry. * * * and whatever amount each member agrees to pay, he or she shall be under solemn obligation to pay." This is a law; but it is written in the imperative mood of exhortation, or entreaty, rather than command. That word "expected" is not very strong. It "pans out" in continued expectation many times. Moreover the word "expected" is further weakened and the sense of obligation made fainter by the addition of a clause providing that the stewards, or Church Conference, can forgive the member his debt to the preacher "for good cause shown." Besides all this, the law is what Bishop Keener would call an "emasculated" law, as there is no penalty attached. A large number of Methodists do not wait to be forgiven by the generous-hearted stewards, but practice auto-absolution, most graciously delivering themselves from all "responsibility in the premises." That these auto-absolutionists have anything more than a faint sense of obligation and embryonic consciences, I heartily disbelieve; and yet I hold the strong notion that a promise made to a steward or preacher is an honest obligation, and subject to the same governing principles as any other obligation. Because of this notion, I take issue with the method of Methodism in finance. The only excuse that can righteously deliver a man from a Church obligation is one that would deliver him from the payment of a promissory note given to his butcher or baker, for meat or bread, or any other "value received." But just imagine how long it would be before some Methodists would have their "rations" cut off, if they paid for their bread and meat as they do for their preaching, in promises to be broken at

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their option,* that option sometimes arbitred by a disinterested third party, sometimes simple and entirely personal. Try it, brother; try it! Go tell your butcher that when you have paid for your pleasures and have settled with all your other creditors, if you "have any money to spare," and have kept in a good humor with him meanwhile, at the end of the year you will pay him for your meat. I opine that you will cease forthwith to eat the tenderloin steaks of that butcher, and you will leave a serious controversy in his mind as to whether you are "more a fool than a knave." That a simple promise to pay any sort of Church dues, with only moral imperatives, should be of less force than a legal obligation, with a sheriff and constable behind it, is a shame upon the Church or Church member that professes to be Christian. In this connection, let us remember Sam Jones' dictum: "A man that won't pay his Church obligations would not pay any other debts if it were not for the sheriff and the jail."

Again, "I wish to remark, and my language is plain," I capitally doubt the absolute righteousness of any laws (civil or ecclesiastical) that by limitation or bankruptcy provisions, deliver from just debts. I myself could not honestly avail myself of such laws. If I owe a man a sum of money, twenty years from now, it being unpaid, I owe it still, with all accrued interest. A law must be just and equitable to be right. Simple expediency is not enough. Therefore, I very much question whether the adjournment of a Methodist Annual Conference honestly and righteously settles all claims, individual and collective, between a preacher and his former charge. Somehow this method fails woefully to settle the debts that the preacher himself owes. In the aforementioned law, written or unwritten, our Church "out-Herods Herod," as two years is the minimum limitation for the expiration of a secular debt, that term being the limit after which an open account is cancelled.

It seems to me that the practice of many Baptist preachers in refusing to accept a call to a pastorate until the salary of the former pastor is paid in full, is nearer the correct method, both for expediency and ethics. We justly scorn a man who "fails" with his pocket full. What shall we say of a Church that makes a habit of "failing"

yearly, and on its forehead is no blush or brand of shame?

There is another civil law that is emulated by the practice of many Methodist Churches. It is that law that limits the liability of individual members of a corporation. The firm name of the aforesaid Churches ought to be written: Blank Methodist Episcopal Church, South, limited.

The highest honor will not take advantage of a law of limitation. It prefers to hold as its ideal such examples as that of Sir Walter Scott, working out his life in unremitting labor to pay the indebtedness of the bankrupt firm of which he was a member. Thackeray draws a noble example in the conduct of the simple, honest pure hearted Col. Newcome, who "stays by the sinking ship" of his bankrupt banking company till his last dollar is swamped.

But even admitting that the obligation of a member of a firm is limited, how much wider that limit is than the narrow one usually assumed by Church members. Every member is responsible to pay "according to his ability," not "what he can spare." The measure of that ability is not his own stingy selfishness, nor what his carelessness or covetousness may dictate. The measure is God's word that teaches systematic and proportionate payment of our debts due God. The proportion cannot consistently be less than a tithe to be devoted to God's work in the world. The overflowing bounty of God under the gospel dispensation surely calls for as high a duty as did the more narrow dispensation to the Jews.

Moreover, if a man has paid systematically and proportionately of his income to the Church, he has only commenced his duty. He is also responsible for the full exertion of his talent and influence to persuade or exhort or compel the other members of his ecclesiastical firm to adhere to their financial obligations. This applies emphatically to official boards. It is the opinion of this writer that every steward is morally and personally responsible for any deficit in the pastor's salary that may be caused by his (the steward's) carelessness or neglect. For example, if the steward fails to collect \$5 for the preacher by failing to call on a delinquent member, that steward's only honest course is to pay that \$5 out of his own pocket.

We have hitherto spoken only of indi-

vidual members of the Church. We now examine the "body ecclesiastic" for a moment. The sense of financial obligation seems much duller in the Church firm than in the individual members thereof. This is bad, for we have indicated that the aforementioned more acute individual conscience is often as sensitive as the "hide of a dead rhinoceros." We expect corporation consciences to be dull when those corporations are run by unvarnished sinners, but not so when they are holy forces leagued against all evil, as Churches are. The strongest word I can find in the Discipline defining the obligation of the Church to the pastor is, "estimate." The stewards will "estimate" the salary of the preachers. We suppose some may hide behind that word "estimate" and claim that it is not a specific promise to pay, and that such "estimate" only indicates that the "board will try and raise so much during the year." This is the most plausible defense I have heard. But it is not valid. The obligation to pay a salary according to the scriptural ability of the Church is binding like every other moral obligation, whether assumed or not; moreover, such an estimate is a tacit if not expressed agreement to pay. Any other interpretation of it would be unjust and as cowardly as any course that takes advantage of another. To take advantage of a preacher's willingness to sacrifice for Christ's sake, where it is necessary, and make him sacrifice where it is unnecessary, or to take advantage of his loyalty to the Methodist itinerant system, and pay him a smaller salary than would be offered or accepted under a congregational or "call" system, is not guiltless, to say the least.

We deeply deplore the fact that the moral obligation of Methodism seems less strong than the legal obligation of congregationalism. We doubt not that the presence of a legal contract between pastors and people in some of the congregational Churches has something to do with the meeting of obligation in those Churches. Neither do we doubt that the absence of such contract and redress has something to do with the laxness of Methodism on this point. But such things ought not so to be. Forced honesty is dishonesty at heart, and disobedience to moral law is more culpable than the transgression of a civil statute.

We sincerely hope that much of the laxness and lack we have spoken of is lack of information and education "on these lines" more than lack of principle. If this is so, it is time for an educational crusade, and that crusade must be carried on by preachers. Bishop Key says that the Bible says more about paying than about praying. If this be so, the preacher who, for fear of criticism or aspersion of his motives, or from any false sense of delicacy, fails to indoctrinate his people in principles of financial probity in the matter of Church obligation, is himself responsible for the sins of his people. Nor do we believe him guiltless who fails to hold his people with all becoming sweetness, but with great firmness, to their promise to pay his own salary. Such a preacher has done an injustice, not only to his family, himself and his successors, but to the delinquent people themselves. The conduct of money is certainly character-making conduct, and all diligence and faithful teaching and reproof is to be used for its righteous regulation. The spiritual prosperity of our people is directly connected with their knowledge of and performance of financial duty.

I may be wrong in some of my opinions, and, if so, I hope somebody will set me right; but it does seem to me that when at the judgment bar of God the great company of poorly paid Methodist preachers present their accounts to God and tell him how, year by year, the great, rich, Methodist Church settled hundreds of thousands of dollars of their salaries like any common "uncircumcised dog" of a publican or bankrupt, there will be no pride in the heart of that Church when it faces the record. And when, one by one, the members thereof stand to give an account of themselves, the question from God, "What did you do with my money?" will cause many a head to droop in confusion and shame, and when sentence of eternal woe shuts them out forever from heaven's treasures and the gold and glory of God's city, they will vainly realize,

when too late, "He that is unjust in the least, is unjust also in much."
HUBERT D. KNICKERBOCKER.
Yoakum, Texas.

Northwest Texas Conference.

COVINGTON.

C. L. Ballard, Aug. 27: I closed our meeting at Philadelphia on the night of the 22d, resulting in twelve professions, thirteen accessions, four infants baptized and the Church much revived.

STEPHENVILLE.

C. G. Shutt, August 24: We are in the midst of a great revival on Alarm Creek, six miles from town. Thirty-five conversions to date. Fourteen added to the Church last Sunday. The Spirit is working with great power. About fifty penitents last night.

MARTHA, OKLAHOMA.

A. P. Lipscomb, Aug. 26: I have held one protracted meeting; results: forty-eight conversions, thirty-four identified themselves with our Church. I had the efficient services of Rev. J. M. McCloud and W. G. H. Crump. Three more meetings yet to hold. I am glad to report my work on rising ground.

CLEBURNE.

H. A. Bourland, Aug. 28: You may say to the Church the Lord is doing great things for Cleburne. We pitched a tent a week ago capable of seating fifteen hundred people. It is full every night and fine congregations in the daytime. Thirty-six conversions this week. We look for greater things next week. The pastor and C. W. Byron are doing the preaching, and the whole Church at work.

PEORIA.

C. S. Cameron, Aug. 24: Our meeting at Kirby was a success, under God. The Church was greatly revived. Every Christian in the community who attended these services was built up spiritually. Many backsliders were reclaimed. There were some twenty-four or more conversions in this meeting. The Holy Ghost was here in convicting power; but many would not yield. Rev. A. E. Carraway was with me and did most of the preaching. He is a sound gospel preacher. This is my fifth meeting on this work. God has blessed us in good results this year. In this meeting we had fifteen accessions, with more to follow.

MORAN MISSION.

T. M. Collier: Have held three meetings on this work—Bedford, Central and Mitchell. The results were fifteen conversions and reclamations at Bedford, four at Central and five at Mitchell. At all places there were from ten to twenty penitents at the altar, but did not find peace. The Church was greatly revived and several additions to the Church and infants baptized. Bros. J. M. Lane and Lee Lovelady did some good preaching. Bros. Roberts and Hulse, from Rising Star, assisted in the meeting at Mitchell, and we all were delighted with their sermons. We are now building a new church at Bedford. Have secured ten acres of land for church and campground.

HICO.

Robert B. Bonner, Aug. 25: We have held protracted services at each of our appointments—three in number. The Lord has blessed us with 146 conversions and reclamations, 125 accessions. Our Epworth Leagues, Sunday-schools and women's societies are doing well. The general state of the Church is good. Our collections are in full and seventy-five per cent over in cash and good subscription. If we have half crops, they will be paid in full. Understand, we preached on missions, education, etc., early in the year and took our collections. I do not believe it best to wait until protracted meeting season to take our collections. Some one will say: "If you take them on the close of a good meeting, when everyone is full of religion, you will always get your assessment." Perhaps so, but I believe in educating our people to pay from a sense of duty and privilege. Lay the matter on their conscience and teach them it is a privilege as well as duty,

and not wait until they are forced by the tide of enthusiasm to give. The first two years of my ministry I waited until late; got my collections in full. Since then I have begun early and have run my collections over each year. Wherever I am sent I expect to take my collections early in the year.

ZEPHYR.

G. E. Sandel, August 24: We are glad to report that in compliance with the call of our presiding elder, Bro. Sensabaugh, the members of Salt Creek class, of Blanket Circuit, and Clio class, of May Circuit, met together last Friday and adopted plans to unite the two classes and build a church. Bro. Sensabaugh engineered the meeting and it was conducted to a great success, for five hundred and twenty-five dollars were subscribed, four acres of land given, a well promised and a Building Committee appointed. We are going to push it. Bro. Brown, of Brownwood Station, preached us a capital sermon that had power in it, and Bro. Sensabaugh got the people to talking about their religious experience and what they expected to do for the Lord, with the above results.

A GREAT REVIVAL.

The following report of a meeting at Cedar Springs was sent in by S. O. Kelly, G. W. Watkins, W. Mathews, B. A. Pierson, H. E. Mallard, J. A. Able, E. A. Cline, J. W. Byers and J. B. Redding, under date of August 23: The meeting at Cedar Springs was a good one. 1. It was without doubt the greatest meeting ever held in this country, although right in the midst of the cultivation of the crops and everybody crowded with work. 2. Evangelist Collard conducted the meeting through the invitation of our pastor; and, while never abusing other denominations, preached the gospel as a Methodist preacher. He took care of his Church and defended the itinerancy. He stood by the pastor and used the entire occasion to make the people loyal to their Church. 3. We took a collection to pay him for his services. He had nothing to do with it, and when it was suggested that we take a subscription also he objected. We felt that we owed him for services, and not having the money, we raised a subscription to be paid in the fall. Bro. Collard walked off while the collection and subscription were being taken. 4. The collection will not detract from the preacher's pay, but on the contrary men will pay the preacher who would not have done so but for this meeting. The last service culminated in a grand jubilee. The long line of candidates was stretched on the outside of the arbor, as there was not room under the arbor, and Bro. Collard administered the vows by the invitation of the pastor, after which the pastor baptized them while the people shouted and God approved.

POWELL MISSION.

Bruce Meador: I have just returned home after an absence of near sixty days in revival meetings. Our summer revivals are now over, and God has been good to us. Our forces have been increased and strengthened. We have had about 150 conversions and seventy-five accessions, and scarcely a member of the Church but what has been revived. No doubt some in conference are desirous of hearing from my work at the little town of Powell, as it has the hardest name of most any place in the State. I went there on first Sunday in August and began my meeting, and truly I can say I had no help but of God. In my first service I called for those who would reconsecrate to come and kneel in the altar. Myself and three visiting brothers were all who knelt. You may rest assured then and there I did reconsecrate. When we see no help but God we usually trust him implicitly. I had no church and no Methodists, but two young brethren in the ministry who have to, and will likely, undergo similar experiences. I will in truth say I was not alone. The power of God came upon us and by Friday night we had near fifty conversions and organized a Church with about twenty members, and more to follow. Campbellism was so sick you could scarcely find one at

the close of the meeting. Near one hundred young people came forward and gave their hand and said the dancing hall would be abolished. Powell Mission was only a valley to begin with, now she is almost a circuit, with a membership of about 250. We have lumber on the ground at Hester, Texas, to build a church. It is surely coming up through much tribulation, but God will work, and no one can hinder. Conference collections are taken and over. Ours has been a happy and successful year.

CORYELL CITY.

R. J. Tooley: Our meeting at Osage was a grand success. Bro. Deets was with us and did the preaching. His work is solid, being conducted on the old-time plans. Some of the hardest sinners were converted, the Churches strengthened and the morals of the community greatly toned up. God bless Bro. Deets. There were seventy conversions and reclamations, thirty additions to our Church and a great number will go to the Baptists and some to the Campbellites.

EASTLAND.

R. S. Heizer, August 28: Our fifth and last meeting for this charge closed at Concord last night. We have but a small membership at this place, but we had a good meeting. Old troubles were settled, the membership greatly

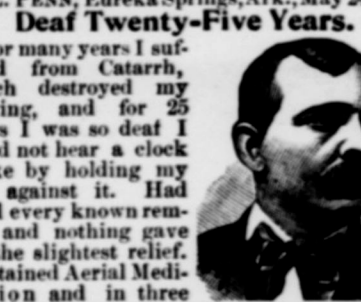
FREE.

We direct special attention to the following remarkable statements.



W. E. PENN, Eureka Springs, Ark., May 24, '94.

The late Rev. W. E. Penn the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.
Dear Madam: I recommend the Moore treatment, have tried it, and know it to be just what he says it is; was cured by it and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it. Yours,
W. E. PENN, Eureka Springs, Ark., May 24, '94.



Restored His Hearing in Five Minutes.

I suffered from Catarrh ten years. Had intense headache, continual roaring and singing in ears, took cold easily. My hearing failed, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.—ELI BROWN, Jacksboro, Tenn.

"After being deaf thirty years have used Aerial Medication with very beneficial results, the improvement was felt from the start, and I now hear ordinary conversation first-class. My left ear had been useless many years, but gradually coming right. I am well known in Sheffield, and the restoration of my hearing has caused quite a talk. I feel in duty bound to very gratefully do all I can for this wonderful treatment.—J. MALABAND, Clark Grove Rd., Sheffield, Eng.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—Cincinnati Christian Standard.

MEDICINES For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address, J. H. MOORE, M. D., Dept. T, Cincinnati, O.

revived and three married persons converted. The meeting at Pleasant Grove (which I failed to report) was a grand success. There were many of the members kept away by sickness, but those who attended were greatly revived, and there were eleven conversions and reclamations. The visible results of the five meetings are as follows: Conversions, 105; additions, 53; baptisms, 15; conference collections all provided for; peace and harmony prevail. In the last four meetings I had no help outside of my own circuit. I have two local preachers and one exhorter. One local preacher was with me all the time; the other was at one service and led in prayer, while the exhorter did me much good. The Lord reward him therefor. I had the co-operation of as faithful Church members as it has ever been my privilege to serve, and the man who is read out for this charge next year will be in luck. Through the efforts of our Junior League we now have a beautiful carpet for the parsonage, but as the house is needing repairs we have decided not to put it down until that is done. Let me say to all on the circuit: Now is the time to make your preacher's home comfortable, while we have abundant crops and reasonably good prices. Let all hands pull together and you will soon have such a home as any preacher will be glad to live in and of which you will not be ashamed.

SPRINGTOWN CIRCUIT.

W. B. McKeown, Aug. 31: Summer campaign over. Began at Knob. Results: All Methodist following converted, with probably one exception. Goshen: Eight conversions, two accessions, agnosticism set back. Walnut Creek: Five conversions and reclamations, the Church greatly revived, one accession. Springtown: Some reclamations, the Church drawn together—said to be the best meeting for several years. We thank God and take courage.

BALLINGER MISSION.

Marion Mills, August 30: Our meeting at Norton closed with the 4 o'clock service yesterday evening. Eight conversions, seven joined the Church and many backsliders reclaimed. We gained the victory early in the meeting and held it until the last. The Church was revived and several old grudges healed. To God be all the glory. Bro. Raby, of our own work, and Bro. Groomes, of the Decker Circuit, did valuable service, preaching to the delight of all.

Practice Economy.

In buying medicine as in other matters. It is economy to get Hood's Sarsaparilla because there is more medicinal value in Hood's Sarsaparilla than in any other. Every bottle of Hood's Sarsaparilla contains 100 doses and will average, taken according to directions, to last a month, while others last but a fortnight.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

North Texas Conference.

WHITESBORO.

W. H. Brown, Aug. 27: I am just home from Bro. Spurlock's work, where I helped him in a meeting five days. We had twenty-one professions up to the time I left. We were at Messenger's Chapel. I found that Bro. Spurlock was held in the highest esteem among his people. I believe he is succeeding on all lines.

KINGSTON.

J. M. Culver, Aug. 23: Have just closed our meeting at Merrick's School-house. There were twelve conversions, nine accessions to the Church and several reclaimed. I am indebted to Bros. Shoemaker, Clarke and Miller for their assistance. Notwithstanding the holiness meeting was in progress at Greenville, we had a good attendance.

CHISHOLM.

D. T. Brown, August 25: We have just closed a fine revival at Poetry. We had twenty-two conversions and nineteen additions to the Church. Three infants were baptized, and \$61.25 subscribed for missions. Bro. Fladger, our presiding elder, preached for us in the meeting six fine sermons.

HAIR HUMORS

Itching, irritated, scaly, crusted Scalps, dry, thin, and falling Hair, cleansed, purified, and beautified by warm shampoos with CUTICURA SOAP, and occasional dressings of CUTICURA, purest of emollients, the greatest skin cures.

Cuticura

Treatment will produce a clean, healthy scalp with luxuriant, lustrous hair, when all else fails. Sold throughout the world. POTTER DRUG AND CHEM. CO. Sole Props., Boston. How to produce Luxuriant Hair, mailed free.

SKINS ON FIRE with Eczema instantly relieved by CUTICURA REMEDIES.

Bros. Carter and Strickland, local preachers, were good help in the meeting. We have had on the circuit 125 conversions and raised \$262.15 for missions, etc.

CHICO.

W. B. Walker, August 31: I have just finished my round of protracted meetings—four in all. At Chico and Pleasant Grove the Methodists and Cumberland Presbyterians held a union meeting. We had victory at every place. Results of the meetings: About 150 professions and reclamations, fifty joined the Methodist Church and the Church greatly revived. This circuit is in good condition spiritually, but the short crops for the past three years have nearly ruined it financially.

PETTY.

P. R. Eaglebarger, August 30: We began the greatest meeting known in the history of this town on August 1st. The meeting continued through three weeks and resulted in thirty-four conversions and twenty-nine accessions to the Church, with more to follow. There were quite a number of reclamations not counted, and we are in high spirits down here. The remarkable feature was not in the number of conversions nor accessions, but in the age of those converted, nearly half of them being mature men. Twelve heads of families were received into the Church during the meeting. Nearly all the conversions occurred in the altar and were apparently genuine. The town is revolutionized, we hope, and a better day, religiously, has dawned for Petty. Bro. Albert Scales, of Paris, assisted us most of the time. We are indebted to Revs. W. D. Mountcastle, of Paris; J. E. Vinson, of Honey Grove; L. L. Naugle, of Ben Franklin; Z. B. Pirtle, of White Rock, and our presiding elder, Bro. I. W. Clark, of Bonham.

KINGSTON.

S. W. Miller, August 28: Our meeting at Kingston closed August 17th with the following results: About ten or twelve conversions, thirteen accessions to the Church and quite a number of backsliders reclaimed. One old man, seventy-odd years old, converted. One of our new members, in an experience meeting, stated that he had for twenty years been an agnostic, an infidel and a skeptic; that he had read Ingersol, Tyndal, Voltaire, Hume and all the infidel literature and argued it for twenty years, but that it would not do; that he knew now there was a reality in religion; that God, for Christ's sake, had pardoned his sins, and he had the evidence in his soul. Our town has been stirred, and but for the fact that the second-blessing camp-meeting ran into us we ought to have had a hundred conversions. But when some of our prominent members will take their families, while some of their children are at the altar and in the midst of a glorious revival, regardless of Church vows, leave their post of duty and go elsewhere to help in a cause avowedly opposed to their own Church, we can only expect confusion and defeat. I can only express my regret that such men as R. C. Rain, Mr. McClirkin and others of other Churches can come into our midst and abuse our Church, ridicule our papers

and abuse our ministry, from Bishops to pastors, and yet find a hearty support among those who have taken the vow to be "subject to the discipline of the Church, attend upon its ordinances and support its institutions." Bro. Lewis Barton, of Collinsville Circuit, did us some fine work; also Bro. E. H. Casey four sermons, and F. A. Rosser two. Thanks to Sister Maud Barton, who presided at the organ, greatly to the delight of all our people.

West Texas Conference.

HELENA.

M. W. Francis, Aug. 27: August 26 was a very busy day in Helena. We have had local option here for more than two years, but the antis decided that the people wanted whisky. The pros. were more than three to one. I have had some good meetings this year. I am not through with my meetings yet.

LLANO.

A. W. Wilson, August 30: We have just closed a good revival meeting at Llano. Dr. W. M. Hayes, of Georgetown, was with us ten days. He conducted children's services and Bible readings. He preached to the Church and to sinners. In all this God was with him, and his work was greatly blessed. Any pastor may feel perfectly safe in inviting Bro. Hayes to his charge to preach to his people. He is a man of God, knows how to use the sword of the Spirit, which is the Word of God, and impresses all with his earnestness and intense desire to save souls. Visible results: The Church greatly revived and twelve accessions by ritual. This is the second good revival we have had here this year.

East Texas Conference.

TENAHA.

S. M. Thompson, August 30: Just closed a great meeting at Cicero's Mill. Over twenty conversions, a number of reclamations and seventeen additions to the Church. Started at Tenaha Sunday. Three additions to the Church up to date and the meeting just started. Prospects fine.

EMORY.

G. M. Fletcher, August 30: We have held three meetings, with the following results: We went from Boyd to Golden and began on Friday night before the first Sunday in August; ran nine days, with six conversions, seven reclamations, received sixteen by ritual, one by letter. We had a glorious revival. The people all worked together and did much good. Bro. F. M. Galushia helped us and did good work in the way of preaching. May God bless him. From there we went to Pleasant Ridge, where we had a glorious revival. Conversions, four; reclamations, six; received eight by ritual. Bro. P. M. Taylor started the meeting Saturday night before the second Sunday in August and went home Monday. Bros. B. A. Belcher and F. M. Galushia did good work, also Bro. Berry Chapman, a Baptist minister, preached two good sermons. May the Lord bless the brethren. The people united here and there was much good

done. We ran here nine days. Went from here to Ford's Chapel. Bro. B. A. Belcher started here Friday night before the third Sunday in August. Results: Eleven conversions, eighteen reclamations, received eight by ritual and two by letter. We were assisted here by B. A. Belcher, P. M. Taylor, local preachers, and Bro. Willis also came in from his meeting at Point and preached three most excellent sermons. We were also assisted by Bro. Gattlen, a Baptist minister. The Christian people worked together in all of these meetings. Emory Mission is having a glorious revival this year. Our local preachers are loyal to the Church. We continued here for sixteen days. The refreshing showers came from the presence of the Lord many times, and there was much good done. We go from here to Mt. Enterprise.

OAKLON.

D. F. Pully, August 22: We came together in the spirit of unity, laid hold on the promises of God, claimed the presence of Jesus and felt his power for four days. The people of God shouted and praised the good Lord for victory. Sinners trembled, mourners converted, backsliders reclaimed, the Church wonderfully uplifted; twenty-two conversions, several backsliders reclaimed, three additions to the Church and others will join. At Walnut Bro. J. W. Williams, local, was with us and was a power in the hands of the Lord for good. His preaching was in the power and demonstration of the Spirit. The good sisters were a mighty power in the hands of the Lord for good.

POINT.

Jesse Willis, August 31: We closed our meeting at Point last Friday. This was a union meeting between us and the Baptists and Cumberland Presbyterians. We continued the fight for fifteen days, and the Lord gave us the victory. There were about thirty conversions and reclamations, with thirteen additions to our Church and about an equal number to each of the other Churches. We praise the Lord for his goodness and take courage. Methodism has won a great victory in this place and is now on a sure footing. We have secured a lot of ground on which to build parsonage, and one brother has promised one thousand feet of lumber laid down on the ground, and we have only spoken to two men concerning the matter. So we will surely build during the fall. We are at Sparks Chapel now with prospects for a grand meeting—one conversion last night.

TROUPE AND OVERTON.

S. N. Allen, August 30: Our third Quarterly Conference met with Jarvis Church the 28th inst.; had a good meeting. Our presiding elder, John Adams, was on hand in the Spirit and preached us three fine sermons, to the delight of us all. Finances a little behind, but the brethren talked very encouragingly, so we take courage and go on. We have had a good year so far. We serve as good people as ever lived. There are only a few things in

(Continued on thirteenth page.)

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

WHATEVER is worth doing, is worth doing well. Painting can only be done well by having the best materials—Pure White Lead and Pure Linseed Oil, properly applied. There is nothing else "just as good." Avoid "mixtures" and unknown brands of White Lead—the "sold-for-less-money" sort. (See list of the genuine brands.)

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

National Lead Co., 1 Broadway, New York.

OLD AND YOUNG

The Crop of Gold.

One day at school little Julian had been learning about gold. The teacher had told the scholars how valuable it was, had shown them a gold ring, a gold dollar, and also some pieces of stone with spots of bright yellow gold showing in them. She told them that gold was dug up out of the earth and a good deal more about this precious metal that Julian, being a very little boy, did not exactly understand.

When Julian got home he said to his Aunt Minnie, "I wish I could raise a crop of gold."

His aunt explained that one could not raise gold like corn, potatoes and such things "But, although you cannot raise a crop of real gold," said she, "you can raise one of something very bright and pretty, that can be truly called a crop of gold."

"Will you show me how?" asked the little boy.

"Some day," said Aunt Minnie.

Aunt Minnie never forgot her promises; so one day she called Julian and, giving him a brown paper bag which felt quite heavy, said: "Now we must plant for our crop of gold."

They went out on the lawn, and Aunt Minnie, with a sharp trowel, made some holes an inch and a half across, and three inches deep.

Julian opened the bag and found a number of small brown things in it, rather flat on top, and each bulb, as Aunt Minnie called them, had two white, hard points on it—sprouts, his aunt said.

Julian put a bulb in each hole, with the sprouts up; then, with a small iron spoon, he carefully filled up the holes with nice black earth from the garden, which Aunt Minnie had brought a box of all ready for him. The holes did not show much in the lawn, but Julian and his Aunt Minnie pulled the grass over them so they could hardly be seen at all, for they wished to give the rest of the family, by-and-by, what little Julian called "a big surpiseмент."

"What next?" asked Julian.

"Nothing more can be done now," said his aunt: "you must wait."

"How long?"

"Until spring."

This seemed a very long time to the little boy, as it was then only the last of October. But before he knew it the winter had raced away.

It was the fifteenth of March, a fine, warm, sunshiny day. Julian was looking out of the window and he saw something yellow, just as yellow as gold, on the lawn, and running out he found that his crop of gold had begun to come up.

In a few days there were twenty-five bunches of shining yellow crocuses in full bloom.

"Isn't that a nice crop of gold?" asked Aunt Minnie.

"Yes, splendid," said little Julian.

The bees thought so, too, for, early as it was, they came eagerly to visit this crop of gold.

Julian was delighted with the charming gold-colored flowers, and the family were greatly pleased, too, and seemed to enjoy the "surpiseмент" just as much as Julian had hoped that they would do.

If the lawn is not mowed too early, the crocuses will come up year after year without having to be planted again; anyway, Julian is quite resolved to raise this crop of gold every year.—Elizabeth Robinson.



Finished and Folded Up.

"There, that is finished and folded up, and I am heartily glad!" said Bertha, as she took off her little thimble and laid on the table a pretty blue muslin dress on which she had been busy for several days.

"Is it well done, too?" asked practical Aunt Mabel.

"Pretty well done for me, auntie; mother says that I improve in dress-making."

"That is encouraging. Now, Bertha, do you know that something else of yours also is finished and folded up this evening?"

"What else can it be, Aunt Mabel?"

This is the only piece of work that I have had to do this week, unless it is that tidy. I do not expect to see the end of that for six weeks."

"Still, you have finished and folded up something more important than your tidy, or your dress even—something which will not be unfolded again for ages, perhaps; and yet you will see it again, with every line and fold. Your day's history is done and gone from your keeping. You may remodel the dress, if it does not please you but you can not change one jot or tittle of the day's record."

Aunt Mabel had the fashion of dropping these seed-thoughts, which often grew up vigorous plants in young hearts.

"What has the record been?" asked Bertha of her own heart, as she thoughtfully laid away the blue muslin. As, little by little, she tried to go over the hours, there was much that she would gladly have changed if she could.

"I wish that I had spoken pleasantly to Ned when he wanted me to help him with his flag. It would only have taken me a minute or two; and he was first sad and then vexed with my crossness. It is too bad! I left mother to do all the baking alone, and did not even prepare the cherries for her in my haste to finish my dress." The sight of a little Bible, whose clasp had been closed all day, suggested still more reproachful thoughts. "No wonder I have had such a poor day's record, when I began it in too much haste for prayer, or reading a verse even."

The day's work did not look so satisfactory from this standpoint, and she sighed as she felt that it was "folded up."—Words of Life.



English vs. American Baptists

The Christian Commonwealth of London (Baptist), of a recent date, contains a notable editorial under the caption of "Denominational Eccentricities." The editor proceeds to point out the differences between the Protestant Episcopal Church of the United States and the Established Church of England, and says they are no more alike than "the Established Church here is like the Roman Catholic Church." Allusion is then made to the distinctions in polity and practice between the Wesleyan Church and the Methodist Episcopal Churches of the United States. Then reference is made to the dissimilarities between the Baptist denomination in Great Britain and in this country. As the editor is, as we understand, an Anglicized American, his words are refreshingly frank and significant. He says:

"But it is perhaps with the Baptists that this eccentricity shows itself in the most decided form. The Baptists of this country are for the most part open communionists, and many of their Churches are open-membership Churches—that is, they admit to membership those who have not been baptized according to the Baptist faith and order. In the United States the very opposite of this practice prevails. The Baptists there practice both close communion and close membership. Indeed, many of their Churches in the South and Southwest are so strict that they will not receive members into their fellowship, even though these members have been baptized upon a profession of their faith, if the baptism was not performed by a Baptist minister. In fact, the only important point of contact that really identifies the Baptists of this country with those in the United States is the name."

But where does this English Baptist editor leave his American Baptist friends? Evidently he does not approve the exclusive position taken by them in the celebration of the Lord's Supper. American Baptists would not claim, surely, that they have more of the mind of Christ or are better Christians than English Baptists. Did any Church ever have a more faithful and heavenly-minded minister than Spurgeon, or than the living Dr. Mac-

laren, of Manchester, England? Spurgeon believed, as does Dr. Maclaren, in open communion. The writer counts it one of the rare privileges of his life that he shared in the celebration of this sacrament by hearty invitation in the Churches of both of these eminent ministers.

How long are American Baptists to adhere to this peculiarity? In all seriousness we ask this question. Much as we admire and love them as a denomination, we believe that they are un-Biblical and in the highest sense un-Christian in their close communion practices. We have no disposition to interfere with their own domestic concerns; but their exclusiveness in this matter reaches beyond themselves and affects ungraciously all disciples of our common Lord. When they celebrate this sacrament they challenge the soundness of the faith of all Christian people and make for themselves an assumption of superiority by commanding us to stand aside when they enter the holy of holies. A father may not come to the table of the Lord with his children, nor the child with his father. Brother and sister in the family must part company when the symbols of the broken body and shed blood appear. Those linked by the closest ties must separate in the mystic presence of Jesus Christ. Is it not time, in the brilliant light of this nineteenth century, that this ruthless disturbance of human friendships and loves cease?

But this is not the worst thing that American Baptists do. They bind what God does not bind—the judgment and consciences of their membership. There is nothing so reprehensible in the religious life as to place an extra-Biblical regulation upon the conscience as a command from God. That is what the great American Baptist Church is doing. The great multitude of this denomination are made to believe that "close communion" is Biblical and Christian.

If Methodism has any tenet or practice that strikes the Baptists as so unreasonable and unworthy, doing such violence to the privileges of Christian fellowship, then we will thank them for calling repeated attention to it and thus helping us as a denomination to eliminate it.—Zion's Herald.

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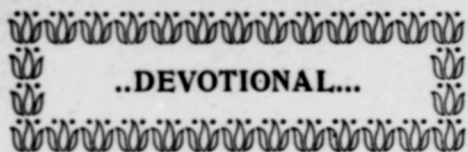
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God's Presence.

Life's loneliness—there are times when we all have to go into it; there are chambers in the soul where no foot can fall, no dearest friend can come. There are circumstances that reveal to us this loneliness and intensify our sense of it. Who will show us any good at such times? There is nobody, there is nothing, that promises any hope. Life is a thing empty and forsaken, with no hand that can lead us, no voice that can speak to us, no light that can break through the haunting gloom. There is but one answer to that cry of the heart: "Lord, lift thou up the light of thy countenance upon us!"—Mark Guy Pearse.

Internal Happiness.

There is nothing which so increases sorrow as the comfort that comes without duty, as the wealth that comes without burden, as the selfish ease that thinks only of the pleasure that is to be received, and the need of being ministered unto! When a child I often sat at my mother's knee and listened to her tales. One of the tales she loved to tell came from an English classic; it told how there was a great Eastern king who passed through the land and heard a shepherd playing upon his reeds. And the music of the shepherd turned the soul of the man laden with care, and he took the shepherd to his palace to make of him a minister of joy. He found him wise, so resourceful, that he clothed him with authority, and made him the man who stood next the king. But the envious tongues that surround a monarch whispered that this man craved the last step of all. It was noted that each day he retired to his room and sat alone. The king resolved to find him plotting, burst open the door—and there sat the man clothed in his ancient shepherd's raiment, with his old shepherd's reeds in his hand, trying to charm back the happiness that lay in the dear and unforgotten long ago! Comforts had multiplied, slaves had waited on him, wealth had surrounded him with every luxury, but happiness, was found when these things were not, and simple nature was all in all. Let no man think he can escape care by seeking ease. Ease makes anxiety, comfort increases thought—"Lo! there is vanity and vexation of spirit."—Principal Fairbairn.

The Value of Limitations.

It has been lately pointed out that the Church and all progress in good things owe much to interruptions in the beneficent career of great men—the thwarting of their plans. Not to speak of the "prison-epistles" of St. Paul—those to the Colossians, Ephesians, Philippians, and Philamon—much of the most valued literature of the Church is literally prison literature. A contemporary reminds us that Savonarola's matchless commentaries on the thirty-first and fifty-first Psalms were written in prison, and so were most of Rutherford's letters, the poems of George Wither, the hymns of James Montgomery, Francis Baker's "Jerusalem, My Happy Home," Bunyan's "Pilgrim Progress," and many of the most inspiring writings of William Tyndal, Anne Askew, Adoniram Judson, and others. Milton's greatest works were written in the prison of blindness; and the number of noble and inspiring utterances, as well as of great and fruitful plans which have been born of limitations as inexorable as prison walls, are beyond the counting. If Job had not felt himself cast off by God, he would never have worked out for himself and for all future ages the spiritual certainty of the deathless alliance between God and the human soul, "I know that my Redeemer liveth." And the number of inventors and discoverers who have become such because they had not the means to work out their first crude and immature plans, but were forced to devise some way of overcoming what seemed

obstacles, and so worked out new and undreamed-of inventions, has been great in all ages of the world's history.

The lesson of these facts to those who are not geniuses, nor reformers, nor very great in any line, is very clear. We too soon find our limitations, soon come up against obstacles that effectually hinder our doing the things that we would. Well for us, too, these things have their value, if only we seek for grace to make the most of them. The mother laid aside by ill-health from the work that seems so imperatively needed, may find her daughters developing an unselfishness, a household ability that would never have been theirs had she been downstairs to do everything for them. The father who desires to grow rich that he may give his sons the advantages of school and college and foreign travel, and who fails in business or in health just when the boys are growing up, may find in the farm or in the country village to which he has been forced to retire that leisure for making his sons' acquaintance which the high pressure of business had denied him, and have the joy of seeing that his personal influence and companionship are doing more for them than the most brilliant educational advantages might have done. The girl who believes she might be a great writer or artist if only she had the means for education, may exert such an influence for culture, foster such a love of the beautiful, the true, the good, in her own small circle, as will bless many generations in a way that her writings or her paintings could never have done.

There is never any mistake in God's dealings with us—not the slightest. We are where he wants us to be; it is for us to study to do in this place the thing he wants us to do, and to develop the character he designs us to develop.—American Messenger.

How to Become a Christian.

Two things are vitally essential to becoming a Christian. If any reader of this article is asking the momentous question, "What must I do to be saved?" the Bible answer is, "Repent and believe on the Lord Jesus Christ." You can not go in two opposite directions at the same time; your first step is to cut loose from your sins. Don't deceive yourself with the idea that yours are small sins; the snowflakes now falling before my window are tiny affairs, but accumulated they are enough to block the path of a locomotive. The only effectual hindrance to your becoming a Christian and securing eternal life is your own sins. Until you break off from them you can not lay hold on Jesus and come into vital union with him; no man can serve two masters.

Some persons may tell you that it is a very easy thing to become a Christian. Yes; it is an infinitely easy thing for the omnipotent Spirit to renew your heart; and it will be a very simple and possible thing for you, if you are willing to cut loose from your old sinful self, and fasten your heart-hold on the Savior. Do not ask for any easier salvation than that; it will not be worth the having if it does not

bring you a new character and a new style of conduct. "Some people," said good old Rutherford of Scotland, "want to have Christ for about nothing, and never have had a sick night over their own sins. This maketh loose work." It is just such loose work that produces the half-converted Christians. The ulcers of sin must come out first if you desire to have a healthy, vigorous, and happy religious life.

Cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. Open your New Testament, and read what Bartemeus and that poor woman in the coats of Canaan did. She was in terrible earnest. Her health was gone, her money gone, and all hope of human cure abandoned. She believed that if she could creep in and touch the hem of Christ's robes, she would be healed. So she presses through the crowd, and the touch of her outstretched finger was her acted prayer of faith. How quickly the blessing came! Her hemorrhage ceased in an instant, and she went home healed and happy.

A single contact of the soul with Christ Jesus has made many a one a Christian. The first honest approach to him, the first sincere prayer for pardon, the first act to please and obey him—these were like the touch of that woman who had the malady; they brought the blessing. Conversion is the act of turning to Jesus as the only Savior. As soon as you begin to trust him and obey him the healing comes. You must understand that faith is vastly more than our opinion or a feeling. It is a transaction; it is the contact of a person with a divine Person, of a weak and guilty and yet penitent soul with an all-sufficient Redeemer. You need to be shut up to this one tremendous truth—either Jesus Christ must save me, or I am forever lost! A Church service, or a book, or the best of sermons, or an "inquiry room," or prayer, or any other good thing, will be a delusion if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable, just as the bucket is indispensable if you wish to draw water from a deep well; but it is the water that you are after. True faith puts your soul into living contact with the loving Son of God. A touch is enough to begin with; but it must be followed by a strong, constant cleaving. There is a moment when the graft is first inserted in the cleft bough and begins to touch it, but it must abide there until there is a vital union with the tree. "Abide in me," says the blessed Jesus, "for except ye abide in me, ye can bring forth no fruit." At this very moment that pierced hand is stretched out to you; will you grasp it?—Theo. L. Cuyler, in Evangelist.

One of the proofs that there is a spiritual and eternal world is that man's spiritual nature is not gauged to the measures of this world. If time and sense alone are ours, the highest aspirations of our natures remain unfulfilled. There must be a world which is adequate to the full satisfaction of our best aspirations and hopes—a world in which we shall at last grasp that for which our natures continually yearn and strive.—Sunday School times.

Going to Klondike?

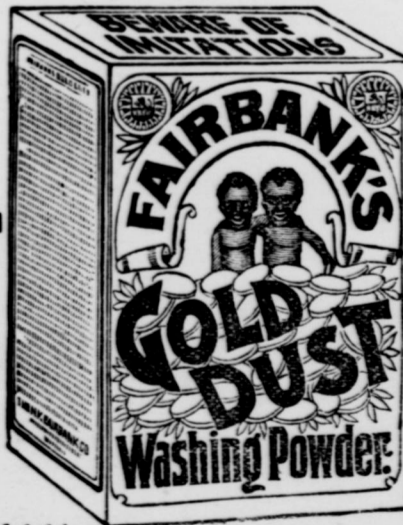
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We publish this week a rejoinder to Bro. Morris by Bro. Rankin. Bro. Morris will probably reply briefly and Bro. Rankin will be allowed a brief closing statement, after which we will be compelled to bring the controversy to an end.

A GOOD BOOK.

We have on our desk a large pamphlet on "Baptism: The Mode and Subjects," by Rev. W. H. Hughes, of the North Texas Conference. We take pleasure in recommending it to our people as the best thing on the subject which has ever passed under our review. The author understands the matter thoroughly and has furnished us with an argument that is unanswerable. Those who are interested in the doctrine can not do better than to procure and read it. It is the Bible argument, pure and simple, and just the thing for the people. Many of the author's views are original and strongly put. It ought to be in every Methodist household. We give it our most cordial indorsement. It may be procured from the author in Dallas or from the Southern Methodist Publishing House, Nashville, Tenn. Price, 25 cents.

PLEASANT READING.

We are indebted to Col. J. R. Cole, Principal of Cole's Classical and Military School of Dallas, for a copy of an interesting work by himself, with the title, "Miscellany." The volume abounds in reminiscences of the past, particularly war times: It contains

brief sketches of character calculated both to entertain and profit. There are also in it several elaborate discussions of important themes. Several of these essays are of a high order and will richly repay perusal and study. The style is excellent and the tone of the book is unexceptionable. It is a better book than many that have more fame. We thank the author for our copy.

CONNECTIONAL NEWS.

Palmetto, in St. Louis Advocate: The Florida Conference can reasonably boast of the best type of Methodism in the Church. In Key West is found much of old-time Wesleyan piety and Church life. The inhabitants of that remarkable island are the descendants of the English who settled the Bahama Islands, and not having come in contact with the modern way of doing things, they very naturally retain their old customs. They have class-meetings after the morning preaching service. The stewards go to the homes of the members to collect the quarterly, and with Bible and hymn book conduct a religious service with them. They bow their heads or kneel in prayer upon entering the church at any stated service. I was much pleased with this type of our Church life the first time I saw it, and have since thought it ought to be duplicated throughout our bounds.

Rev. Dr. C. F. Reid, Superintendent of the Korean Mission of the Methodist Episcopal Church, South, writes to Bishop Hendrix from Seoul, Korea, under the date of July 10: "It is with humble but profound gratitude that I rejoice in the complete restoration of my health. I have never been in a better condition for work since I entered the ministry twenty-three years ago, and if it please God to spare me, I propose that the next five years of my life shall be fuller of service to him and to my fellow-man that I have ever before been able to render in the same length of time. Bro. Collyer is a comfort to me and I believe will make an excellent missionary. Bro. T. H. Yun usually conducts our Sunday morning services, and is at work translating those parts of our Discipline which we have immediate use for. A little later he will prepare a small hymn book for our country work.

"A kind Providence has opened up the work for us in a wonderful way. We have now about thirty members at Koyang, a class of very excellent people at Pachoo, and the nucleus of another near Changdun. I think that by the next episcopal visit, a year hence, we will have a well-organized work between our two great centers, Seoul and Songdo."

GENERAL CHURCH NEWS.

The Outlook: There is not a better illustration of the power of the Gospel of Christ to redeem, socially, mentally, morally, and spiritually, than that of the Five Points Mission Work in New York City. In 1844 a few determined Christian women banded themselves together to devise some means for bettering the condition of the slum children and the general state of affairs in the neighborhood. They secured the "Old Brewery" at Five Points as their mission building, and with the following objects the New York Ladies' Home Missionary Society has carried on the work for more than fifty years. First—To employ missionaries to labor among the poor in the Five Points neighborhood. Second—To provide food, clothing, and other necessities. Third—To educate poor children and provide for their comfort and welfare. Fourth—To provide a school for poor children and to perform kindred acts of charity. As a result, fifty years' time has witnessed marvelous changes. In place of ignorance, disgrace, and crime, for which Five Points was noted a half-century ago, there are hundreds of bright-faced, happy boys and girls in the Mission and House of Industry, representing eighteen nationalities. Almost every child is clothed by the Mission, whose Christlike messengers visit the destitute homes in that locality on errands of mercy and goodness. And by all means they are try-

ing to inculcate American principles, and to teach the wronged and wretched products of slumdom that there is a nobler and truer life than Mulberry Bend yet knows.

Rev. H. T. Burgess, in the Independent: The Wesleyan Methodist Missionary Society has its headquarters in Sydney, with a board of management, and the Rev. George Brown, D. D., is its General Secretary. There is an auxiliary society in each colony, and the annual conferences have their missionary committees. Missionary matters are reviewed annually by the several conferences and triennially by the General Conference. The annual income is about £14,000 or £15,000. The success of the missions under the charge of this society is proverbial. Tonga has been won for civilization and for Christ, has been raised to the dignity of an organized nation, and is no longer a mission but a district of the New South Wales Conference, supporting its own institutions and contributing to the extension of the work. Fiji rescued from the deepest savagery, is a colony of the British Empire, and of its 106,000 inhabitants, 97,000 are returned as attendants at Methodist places of worship. The Fiji auxiliary contributed £4,500 last year to the mission funds, which was more than Victoria, South Australia, Tasmania, and New Zealand put together. In the Samoan Islands there are 1,400 Church members and 6,000 adherents. The more society in New Britain and British New Guinea, are principally manned by agents from the older fields. The genuineness of the change wrought in their hearts and lives is evidenced by the eagerness shown to be thus employed. Perils of voyaging to strange lands, exposure to disease, and possible martyrdom, have never prevented a superabundance of volunteers for what is to them foreign service. Many have succumbed to trials and privations, and not a few have nobly sealed their testimony with their blood; yet the supply is always equal to the demand. The latest returns state that in the mission districts there are 943 churches; 570 other preaching places; 2,267 local preachers; 40,000 Church members, including probationers and catechumens; about the same number attending day-schools and Sabbath-schools, respectively; and 120,000 attendants on public worship.

TEXAS PERSONALS.

Rev. Horace Bishop, D. D., was an honored visitor to our office a few days since.

Bishop Granbery will dedicate Kavanaugh Church, Greenville, in November next.

F. P. Works, President of the State Epworth League Conference, made us a pleasant call.

Rev. Sam P. Wright, of the Georgetown District, gave us an hour of his pleasant company last week.

Rev. H. A. Boaz, of Fort Worth, was in the city during the week and did not forget the Advocate.

Gus W. Thomasson, Secretary of the State Epworth League Conference, dropped in to see us during the week.

Rev. W. C. Young, of this city, who spends much of his time in looking after agricultural interests near Waco, called a few days ago.

Mrs. Sophia Porter, an old settler and an honored member of the Methodist Church, died in Preston Bend last week. Her generosity to the Southwestern University has laid Texas Methodism under many obligations. An adequate memoir will appear soon.

Dr. E. W. Alderson, of Sherman Station, was in the city during the week and made the Advocate a pleasant call. We see from the Arkansas papers that the Doctor recently achieved a very signal triumph over a Baptist preacher during a ten days'

debate in that State. All of which we are thoroughly prepared to believe. We know no stronger man in the arena of debate.

On last Saturday evening, August 21, the ladies of Marvin Church, Tyler, tendered a noteworthy reception to Dr. R. S. Finley and wife, it being the sixtieth anniversary of their marriage. An honor worthily bestowed. The Advocate furnishes elsewhere a full account.

SOUTHERN METHODIST PERSONALS.

Richmond Advocate: The report that Rev. N. W. Utley, of the Japan Mission, had come home for a vacation was a mistake. He has returned home, but he was transferred from Japan to the Memphis Conference and located at his own request.

Wesleyan Advocate: A press dispatch to the Constitution brings the sad but not unexpected death of Rev. J. W. Burke. He died at the residence of his son-in-law, W. R. Holmes, in Macon, Saturday morning, August 21st, at 2 o'clock. His health had been declining for some time. The immediate cause of his death we have not learned. Bro. Burke has been a prominent man in Georgia Methodism for many years. He was admitted into the Georgia Conference, at Atlanta, with a large class in 1856. From that time until his superannuation, about four years past, he filled such appointments and positions as the conference gave him with great acceptability. For many years and up to January, 1891, he was assistant editor and business manager of the Wesleyan Christian Advocate. No man among us has had a more enviable reputation for probity of character and Christian steadfastness than John W. Burke. The whole Church will mourn his loss. He leaves a wife and five children—Mrs. N. E. Harris, Mrs. B. H. Sasnett, Mrs. W. R. Holmes, Edward Burke and Dr. W. B. Burke, of our China Mission. He was a member of the South Georgia Conference at the time of his death, having affiliated with that conference at the division of the Georgia Conference in 1866.

GENERAL PERSONALS.

At the recent Wesleyan Methodist Conference held in Leeds, England, the Rev. W. T. Davison, A. M., D. D., professor in the Theological Institution at Birmingham, was appointed fraternal delegate to the next General Conference of the Methodist Episcopal Church, South.

Dr. Davison was a delegate to the Ecumenical Conference in Washington City, in 1891, and read an able paper on "The Bible and Modern Criticism." He is about 55 years of age and entered the ministry in 1868. The editor of the Methodist Record (London) says:

Dr. Davison will visit, of course, some at least of the great educational institutions of the South. He will everywhere be warmly welcomed, for his own sake as well as for the sake of the Mother Church, which he will represent. He is no stranger in the United States. He was a delegate to the last Ecumenical Conference. Besides, his books are well known among the biblical scholars of America, and he has been a frequent contributor to the best periodical literature of American Methodism.

Central Advocate: Miss Helen Culver, whose gift of four biological laboratories, costing \$325,000, and an endowment fund of \$700,000, to the University of Chicago, was formerly handed over to that institution a few days ago, said in consummating the enterprise: "This is the happiest moment of my life. I believe this money could not have been utilized to a nobler purpose than to devote it to that science whose object is to assuage the sufferings of humanity and to make life enjoyable here on earth."

These words remind us that one of the notable signs of our times is the increasing number of men and women of wealth who have learned the joy of beneficence, who have realized that their riches are held by them in trust, and who have felt the exalted pleasure which comes to a human soul when it imitates the spirit and ministry of Him who said, "It is more blessed to give than to receive."

THE PRESS.

THE MESSAGE OF THE FLOWERS.

During the summer season nature is like unto a great cathedral, a temple not made with hands, in which the intelligent mind and reverent soul ought to worship God. The walls are formed by trees with foliage fluttering in every breeze. The roof is nothing less than the over-arching sky lighted up with the sun by day and the moon and stars by night. Birds constitute the choir, and sweeter songsters never sang in any stately cathedral. Flowers are the sermons which appeal to the human heart with a unique eloquence. The Christian should see in every flower a message from God. He should not be like Peter Bell, concerning whom Wordsworth says:

A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more.

With Shakespeare we ought to find "tongues in trees, books in the running brooks, sermons in stones, and good in everything." Mrs. Barrett Browning reminds us that

Earth's crammed with heaven,
And every common bush afire with God,
But only he sees who takes off his shoes.

It is only the enlightened eye that sees the message of God in the flowers of the field.—Central Advocate.

HOW TO LIVE.

The great problem is, after all, how shall one grow in sympathy and tenderness and generosity and consideration? How shall he feed on high thoughts and noble aims? How shall he be swift to discern and avail himself of those opportunities for usefulness to others which are the best channels of his own growth? How shall he hold clear and close relation with the Divine energy?

"Be one of the conquerors!" said Balzac. "The universe belongs to him who wills and loves and prays; but he must will, he must love, he must pray!" In a word, he must possess wisdom, force, and faith!—Lillian Whiting.

THE GOOD WIFE.

After the death of his wife, Dr. Andrew Bonar, of Scotland, wrote in his diary: "What mercies mine have been in having had such a wife, whole-hearted every way, without a single drawback to our affection during these sixteen years! How often have I felt my whole heart resting in her sweet love and wise management! On looking back, I can see very many lessons she has taught me as to how I should feel toward the Lord Jesus, and how truly he may come into the place which he has seen good to leave empty. This morning I came upon the two books she was last reading in her bed. The one was 'Hill's Deep Things of God;' the other, Bridges on 'The Proverbs.' Little things were remarkably cared for by her. And she is at home now! Our marriage day was looked forward to with immense desire, but not less shall be (through his grace) the marriage-day of Christ, when we shall meet together forever." We doubt not that any a husband, and especially many a minister, finds expression given to the feelings of his heart in these words of Dr. Bonar.—Exchange.

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"A STATEMENT—THE THORNTON BEQUEST."

Under the above caption, on page 9 of "The Reporter San Antonio Female College," Rev. J. E. Harrison, Secretary, makes a lengthy statement which unjustly reflects on me.

At the anniversary of the Widows', Orphans' and Superannuated Preachers' Aid Society of the West Texas Conference, held at Lockhart, in 1894, the society being an independent chartered institution, in order to connect itself directly and legally with the the conference, in anticipation of Thornton bequest, amended its constitution to read as follows:

Sec. 10. There shall be an Invest-

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

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ing Committee, consisting of three laymen, members of our Church, who shall be recommended by the Joint Board of Finance annually and elected by the conference.

Sec. 11. It shall be the duty of said committee to investigate and approve applications for loans before the loan is made. They shall also fix the salary and approve the bond of the Treasurer.

Acting under the above amendments, the Joint Board of Finance recommended, and the conference elected, J. H. Fleming, J. B. Flannery and J. S. Thornton, of San Antonio. About the first of May, 1895, Rev. W. W. Pinson, Agent for San Antonio Female College, notified me (as Treasurer of the Superannuated Preachers' Aid Society) that the Thornton money would be paid very soon, and stated that they had the application for the loan made out, and the note and deed of trust all ready, and requested me to come over to San Antonio and attend to closing the transaction, etc.

I went on the day appointed, and in company with Bro. Pinson called on each member of the committee separately. We could not get them to leave their own business long enough to hold a meeting to approve the application. J. H. Fleming and J. B. Flannery, separately, each in his own office, signed the application, and approved the loan. We then went to the office of J. S. Thornton, who required that the papers be left there for examination and until he could consult his attorney (J. S. Thornton being the executor of the will as well as a member of the committee). After about four hours, Bro. Pinson received the application back, with this statement across it: "I disapprove and protest against the loan. (Signed) J. S. Thornton." We then met the Board of Trustees, who were holding a meeting in the office of the San Antonio Methodist. Rev. B. Harris, President of the Board, and Bro. Pinson stated that a majority of the committee had approved the loan, and asked me if I would make it when the money was paid, and said they would send all the papers over, so my attorney could see that the titles and papers were all correct. I told them I did not consider it left to my discretion; that if my attorney said the papers were correct, I would make the loan. Suffice it to say, the money was not paid; and thus the matter stood when the conference met in San Antonio in 1895. By this time one member of the committee had moved out of this conference and another one had withdrawn from our Church.

The constitution which authorized the creation of this committee, and gave it whatever authority it had, expressly provided, or declared, that it should be recommended and elected annually; and, although the committee had practically disbanded, still no action was taken—no one nominated or elected—and thus the matter continued until conference met at Llano in 1896, when the society, at its annual meeting, by a unanimous vote, repealed the foregoing sections 10 and 11, and amended the constitution by adopting the following substitutes:

"Sec. 10. The President and Vice-President shall approve the bond and fix the salary of the Treasurer."

"Sec. 11. Legacies.—There shall be an Executive Committee, consisting of three laymen, who shall be mem-

bers of our Church, who shall be recommended by the Joint Board of Finance, and elected by the Conference. Said committee shall control the investing of all legacies coming to this conference for this society, and all applications for loans of such funds shall be approved by them before the loan is made; and all interest from such funds shall be turned over by the Treasurer to the Joint Board of Finance annually for distribution."

There was no committee elected; but a resolution was adopted by the conference instructing Bro. Scott to engage a lawyer, and bring suit if necessary, to collect the Thornton bequest, and to turn the money over to the Treasurer of the Superannuated Preachers' Aid Society, taking his receipt for the same. Under this resolution, he engaged J. O. Terrell, of San Antonio; and some time this spring Bro. Scott notified me that the attorney had succeeded in collecting \$2500 and requested me to come over to San Antonio, or authorize some one there to receive it. I answered his letter immediately, and at once made a bond for twice the amount, and the President approved it (as proper custodian he holds this and my other bond). The bond, with a receipt and check for the \$2500 was sent through the First National Bank of San Marcos to T. C. Frost's bank at San Antonio. I wrote Bro. Scott that by collecting in this way would save the expenses of a trip, as the bank would charge no exchange. Bro. Scott refused to turn the check or money over, and wrote me the committee requested him to hold the matter in abeyance, and requested me to come over. I sent him a copy of the constitution, showing the President was the one to approve my bond. After the check was returned the second time, I went over to see Bro. Scott. He had had a consultation with J. B. Flannery, a member of the former committee, J. E. Harrison, and other members of the Board of Trustees, and their attorney, and he positively refused to turn the money over to me.

In company with Bro. Scott I visited the school, and was shown through the building by Rev. J. E. Harrison, also shown maps of the ground, etc., but he never offered to show me any notes, deed of trust or anything of the kind, and yet 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, and thereby depriving the conference claimants of the interest he was ready and anxious to pay on it; when he knew full well that Bro. Scott had not turned it over to me.

As Treasurer of the society, under heavy bonds—one for \$12,000 and one for \$15,000—I was compelled to go by the constitution and charter. The President, as chief executive, forbade me recognizing the so-called committee.

As to making the loan, if the money had been paid to me by Bro. Scott, as the conference directed, I still had no authority to lend it until the conference should elect a committee to approve the loan. This was the opinion of our President and of the two attorneys we consulted (in legal ability the peers of any in San Antonio).

So I am not responsible for the money lying idle six months. As

Treasurer and agent of the society, I am, and have always been, ready to obey the constitution and authorities of the society, and if this money had been paid to me, and the proper authority had directed me to lend it to the San Antonio Female College, most assuredly I would have obeyed their direction—just as I proposed to do when Bro. Pinson was agent.

I believe the members of the West Texas Conference will justify me in the foregoing statements, and I will testify that for seventeen years I have not failed to attend a single session of the conference, often as a delegate, but always in the interest of the superannuated preachers, widows and orphans. J. H. COMBS, Treas.

THE INDIANS



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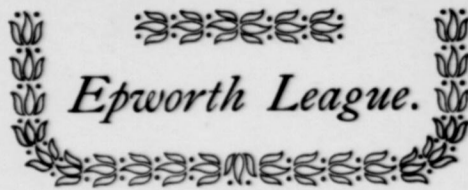
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Divine grace may enable one to conquer a bad inheritance, but he who has descended from pious ancestry has an advantage not to be despised.

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To deny the divinity of Christ is to charge him with being either an ignorant fanatic or a designing impostor.

Christ submitted to all rightful authority both in Church and State. He was no anarchist.

Let us beware of despising law. The Spirit which sets authority at defiance is from beneath, though it may parade in the garments of exalted sanctity.

TOPIC FOR SEPTEMBER: THE CHRIST OF ST. PAUL,

September 5: His Birth and Lineage. Rom. 1:3; 9:5; Gal. 4:4; Rom. 8:3; 1:4; II Cor. 13:14.

From the time of Paul's first personal acquaintance with Christ, on the road to Damascus, he was his most enthusiastic disciple. He took the most intense interest in all that pertained to the life and character of his Master. The great doctrines of his humanity, his divinity, his death and resurrection he mastered thoroughly, and announced boldly and clearly. Added to his personal knowledge of Christ, to which he refers in I Cor. 15:8, he gained much knowledge from the other apostles, with whom he was in frequent association, and who were eyewitnesses of all his works. He brought also to his apostleship a thorough acquaintance with the Old Testament Scriptures and their teachings concerning the Messiah. Paul's teaching concerning Christ, his nature, lineage, character, death and resurrection is therefore trustworthy and valuable.

The Man, Christ Jesus.—Gal. 4:4; Rom. 8:3.

Paul very clearly teaches the humanity of Christ; that he was the "Son of man" as well as the "Son of God." He became brother by birth to all our race. No angelic messenger could so effectually bear God's message of pardon to dying men as one born to their low estate. He was under law, as we are; he suffered, as we suffer; he "was in all points tempted like as we are." He was sent "in the likeness of sinful flesh" that, by a life of obedience and purity, he might teach us that man may and ought to have power over sin. His human life is likewise an object lesson, teaching us how men should unselfishly seek to save others in the family, the community or the nation.

His Royal Birth.—Rom. 1:3.

Though his birth was humble and his family poor, he was yet of the seed royal on the human side. Though Mary the Mother was but the wife of a carpenter and of little honor in the eyes of the world, yet this gentle woman, fit to bear and rear the Son of God, was of purest blood, and had inherited qualities tracing back to the shepherd king. It is worth a great deal to be well-born, to inherit the qualities of a pure and pious ancestry. The law of heredity is a very important one. Both good and evil are transmitted.

Christ, the Israelite.—Rom. 9:5.

The apostle means that the race distinction was genuine, and that the Hebrew blood was in his veins. He gives this fact as one of the things which

dignified that race and added value and importance to the Israelites. His heart bled for these apostate children of the chosen seed, whose guilt was the inexcusable because of their rare privileges, and he was ready to sacrifice himself if by so doing he might reconcile them to God.

Christ, the Son of God.—Rom. 1:4; II Cor. 13:14.

Paul is very clear and strong in his conviction and statement that he who was the Son of Mary and of the lineage of David was also the Son of God. This is a vital question at the present day; it is indeed a matter of life and death. There is a weak humanitarianism which professes to admire the matchless beauty of his character, but denies his claim to divinity. Let us not be deceived by it. He said he was the Son of God; his disciples believed that he was and testified to it; Paul refers to his resurrection from the dead as powerful proof of his divinity. If we deny it, we destroy the beauty of his character and cast upon him the odium of a deceiver.

Thus does Paul present Christ to us as the Man, the Prince, the Son of God, the Lord of all the earth, uniting his name with those of the Father and the Holy Ghost in the apostolic benediction—indeed, giving his name the first and pre-eminent place.

Jesus had many titles—some selected by himself, others given to him. But the favorite was the one chosen by himself—the Son of Man. This fact means something, and when he chose that title he did it with a profound purpose. It means that he is the representative man, that he stands for all that is good in humanity. Jesus as a man was not limited to any race or nation, like Mahomet in Arabia, Moses in Judea, Confucius in China, or Buddha in India. The religion of Jesus belongs to man. It has proved itself to be adapted to every nation, and we have splendid types of Christianity in every land the sun shines on.—Robert McIntyre, D. D.

Texas Conference Leagues.

On the 17th of August a number of trains arrived in Brenham laden with delegates and visitors to the fourth conference of the Texas Conference Epworth League and about twenty other Leaguers arrived Wednesday morning. We were royally received.

Mr. Teague, in his most excellent address of welcome, had promised the fatted lamb and chicken, and this promise was fulfilled. The responses were good.

All were disappointed that Bro. R. J. Briggs, of Austin, did not attend, but Bro. C. A. Hooper, of Houston, filled the pulpit to the delight of all present. We were honored in having with us Bro. John R. Allen, of Georgetown; Bro. F. B. Sinex, Agent for the Southwestern University; Mr. F. P. Works, the State League President; Mr. G. W. Thomasson, the State Secretary, and it will not be long until the singer. Excellent suggestions were offered by the State President and Secretary, and it will not be long until the Leagues throughout the State will receive just such valuable assistance.

Our sunrise prayer-meetings and devotional services were some of the best. Bro. Sinex, in his address on "The Charity that Helps and Blesses," said: "The objective aim of all our efforts in our charity work is to try to the best of our ability, with thought and prayer, to lead people to our Lord Jesus Christ. In aiding humanity we are aiding Christ." The sermon on missions, we believe, made a lasting impression on some who had been indifferent to the foreign missionary work and gave a new impetus to all the rest. Much thought was displayed in the preparation of the excellent addresses and papers. Bro. J. R. Allen preached an able sermon on Christian education, and Bro. W. D. Bradfield, in his sermon on "Back to Christ," said: "The battle-cry of this generation is back to Christ, not back to doctrine, not back to creed, not back to inspiration, not back to the Bible, but back to Christ."

Some of our Leaguers said they thought the jubilee meeting, conducted by Bro. Hotchkiss Thursday evening, was the best of all the meetings because all had the opportunity of taking part. We now have sixty-three Senior and

thirteen Junior Leagues in the conference, with a membership of about 2624, divided as follows: Houston District, 27 Leagues, membership 993; Austin District, 19, Leagues, membership 559; Brenham District, 9 Leagues, membership 307; Calvert District, 13 Leagues, membership 478; Huntsville District, 8 Leagues, membership 287. Calvert was the place selected for the next conference. Officers elected are as follows: Pers., Mr. A. Russell, Galveston; Vice-Pres., Mrs. J. R. Lane, of Flatonla; Miss Mary Decherd of Austin and Mr. W. A. Palmer of Calvert; Treasurer, Mr. J. D. Campbell of Brenham, and Secretary, Etta Toothaker, Galveston.

One dear old brother said he had attended a good many conferences and this was the best of all. During our love-feast, we said with those of old, "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Now, can we not say with David, "What shall we render unto the Lord for all his benefits towards us?" May our prayer always be, "So teach us to number our days that we may apply our hearts unto wisdom." **ETTA TOOTHAKER,** Galveston, Texas.

East Texas Leaguers.

The third annual meeting of the East Texas Epworth League Conference will be held in Pittsburg, October 5-7. The Executive and Programme Committees met in Longview last week and arranged all details for an excellent conference. A practical, helpful programme has been made out and will be published soon. Will not the pastors bear the date in mind and make no arrangements to conflict, and will not each one work for this conference to make it an entire success? **R. M. KELLY,** President.

To the Pastors of the West Texas Conference Conference:

Will you kindly furnish me with the name and address of the Second Vice-President of each League on your charge? **MISS WINNIE GRAHAM,** Second Vice-President West Texas Epworth League, Leesville, Texas.

Dear Second Vice-Presidents of the Texas Conference Leagues: The following letter was received by me too late to be read at Brenham. Will you please see that it is read to your League; and, if it is possible, will you render the Orphanage assistance? I am reliably informed that in July Bro. Vaughan received only \$10, and up to the 17th of August only \$22.50. Of this \$22.50 our Twenty-fourth Street League sent \$22.50. If you can not send money, can you not get up a box of clothing or supplies?

Yours in Charity and Help work,
MARY E. DECHERD,
Second Vice-President Texas Conference Epworth League Conference.

Will each pastor please see that his Second Vice-President reads this letter:

Dear Sister: Give our love to the conference of Epworth Leaguers of the Texas Conference. Sorry that I can't be present.

Matt, twenty-fifth chapter, thirty-first to end of chapter. Your Orphanage is living upon borrowed money.

We need the assessment from every charge. We need shoes, hats and clothes for the children. We need help at once. Your brother,
W. H. VAUGHAN,

Waco, Texas.

Sardis Epworth League No. 3605.

Our League opened on August 22, with Bro. S. D. Dickey as President. Bro. Dickey is a very religious man, and we think he will make a good President. Bro. H. Y. Price, a great Leaguer, was with us. We received good information from him and hope he will be with us again soon. We have about twelve members, besides our officers. We have three good Vice-Presidents. They are good, Christian people, and I believe they will do all in their power to gain a success. Our Second Vice-President, we are sorry to say, is sick and could not be with us. We hope Sister Murrell will be with us soon. Several of the Plum Creek Leaguers were with us at our meeting. We are glad you were with

us. We will be glad to have you with us any time. Our League will meet again on the 29th of this month. We hope we will grow stronger each day. We ask the prayers of all the Christians and Leaguers that we may prove successful. **MISS ADDIE HAINES,** Levita, Texas.

Paris District.

The Paris District League Conference was organized in Centenary Church, Paris, July 29, with John B. Dickson, Paris, President; C. R. Caldwell, Roxton, First Vice-President; F. M. Bishop, Deport, Second Vice-President; Miss Willie Mountcastle, Paris, Third Vice-President; Miss Cassie Smith, Paris, Secretary and Treasurer. The attendance was not all we desired, but the meeting was interesting throughout and we hope the League work of the district will receive a decided impetus from the work of the conference. Some of the papers and addresses were worthy of preservation, while others not so well prepared had much in them that was good to the use of edifying. We have since organized a Junior League in Centenary, which now numbers thirty-eight members and promises well.

J. A. BLACK.

League Organized.

We have just organized an Epworth League at Plum Creek Church, Jonesboro Circuit, Gatesville District, Northwest Texas Conference, with twenty-two members. The following are the names of the officers elected: Mr. W. J. Mayhew, President; Miss Josie Abraham, First Vice-President; Miss Olga Waddill, Second Vice-President; Rev. S. D. Waddill, Third Vice-President. Mather Carr, Secretary; Miss Susie Heard, Treasurer.

MATHER CARR, Secretary, Levita, Texas.

Success in the Country.

By request of our Secretary I will try and give you a few items from Holder's Chapel League. We have a membership of twenty-three. Being a country League we do not have as large membership as others in more favored localities. We have been holding a weekly prayer-meeting and a monthly literary entertainment. We hold our business meetings once a month. We do not generally have a very large attendance at our prayer-meetings, but all who attend seem to be benefited. In our entertainment we arrange a programme, consisting of songs, recitations, essays, readings and a discussion of some subject that is in accordance with our work. It proves quite beneficial to those who participate and interesting to the audience. At our last election we elected a good, live President and we are expecting good results for the future.

L. E. CANAFAX, Millsap, Texas.

Relation of the Epworth League of the W. E. Church, South, to the Temperance Movement.

An Address Delivered by

Rev. T. J. DUNCAN
Before the North and Northwest
Texas League Conferences, at
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THIRD QUARTER—LESSON 11, SEPT. 12.

CHRISTIAN LIVING.—Rom. 13:9-21.

Golden Text: Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Time: A. D. 58.

Place: After the great tumult ceased (Acts 20:1-3) Paul passed through Macedonia and on to Corinth, where he abode three months. About the close of his sojourn at Corinth he wrote from this city his great Epistle to the Romans. At the close of the epistle (16:22, 23), St. Paul says: Gaius, mine host, and of the whole Church, saluteth you. At the home, there, of this large-hearted Christian St. Paul wrote the letter to the Romans, dictating it to Tertius (16:22), who acted as his amanuensis; and he sent the letter by a Christian woman, named Phebe, who was about to sail from one of the ports of Corinth to Rome. I commend unto you, says St. Paul, Phebe, our sister, who is servant (deaconess) of the Church at Cenchrea 16:1.

Introductory.

St. Paul had not yet visited the city of Rome, but it had been in his plan to go. He purposed in spirit, after he had passed through Macedonia and Achaia, to go to Jerusalem. After I have been there, he says, I must see Rome also (Acts 19:21, 22). But the Lord also has a place for him, and superintends and directs the journeys of his obedient servant. Paul's plan of work shall be coincident with the plan of Christ himself. He had striven, he says, so to preach the gospel, not where Christ had been named. * * * Therefore I was a long time hindered from coming to you. (Rom. 15:20, 22). For learning, for argument, for height and depth of intellectual view touching the great doctrines of natural and revealed religion the letter to the Romans stands at the head of all St. Paul's epistles. While the twelfth chapter, from which our lesson to-day is taken, must be classed among the most precious of all the favorite portions of the entire Bible. It is one of those chapters, like the thirteenth chapter of I Corinthians and the fourteenth and fifteenth chapters of St. John's gospel, that the earnest Christian is wont to know by heart. Simple, clear, spiritual, comprehensive; faith is here seen working by love and filling out, in entire consecration, the true temper and the practical service of the Christian life. Self is to be wholly sacrificed unto God; preaching, ministering, prophesying, teaching, exhorting—all is to be done according to the measure of faith and in the spirit of love.

True Love.

V. 29: Let love be without dissimulation—that is, without hypocrisy. Nothing is so utterly beside itself as love, when it begins to play a part. In fact, sincere love never wears a mask, never plays a part. It utters itself in deeds, according to its true nature. So does the infinite love of God. And so it does in the human heart; for all true love is of God. Love, then, to be without dissimulation, must be as St. John says, not in word, but in deed and in truth (I John 3:18). St. Peter calls it unfeigned love (I Peter 1:22). Ye ought to love as I have loved, says Jesus. If only the followers of Jesus were fully possessed of this love, it would soon transform the face of the earth. To the Christian it is God's gift in answer to prayer; the Holy Spirit sheds abroad the love of God in our hearts. It is not the product of the human will, but it is strengthened and made perfect by practice. We increase in love, as we do in faith, by doing the deeds of love. Form, profession, sentiment—all this is mere simulation of love unless the heart utters itself in deeds of benevolence.

Abhorrence of Evil.

Keeping close to the context the evil to be abhorred is the evil of a pretended love. And to know the magnitude of this evil we need only to reflect that a false or pretended love would soon break down and dissolve all the most sacred bonds and relation-

ships of life. Husband and wife, parent and child, brother and friend—all these are mere superficial names unless there be sincere love.

It is true love that builds up, binds together and sustains every relationship and every institution in which the life of man reciprocally expresses itself. On the other hand, hypocrisy or dissimulation, disintegrates and breaks asunder every good thing. Such an evil justly merits the abhorrence of every man. The dark chapters in human history and in daily human life are those in which a masked face appears at the window and a deceitful hand does the writing. "Cleave, therefore," says St. Paul, "to the good"—be "glued" to it by the strongest coherence. The word "good" here means also beautiful. And certainly true love throws an exquisite charm over all the duties and relations of life. The palace and the cabin alike it gilds with its own peculiar glory. To the possession of gold it gives its luster, and to homeless poverty it imparts a halo such as beamed from the countenance of the homeless and suffering Christ. Cleave, therefore, to love, for it adorns and beautifies the human heart and makes it a fit dwelling place for the King in his beauty and glory.

Brotherly Love.

V. 10: Here St Paul makes a word, "Philostorgoi," kindly affectioned, in order to express the delicate shade of thought he has in his mind—rather, I should say, in his heart. The word occurs only here in the New Testament, and denotes tender affection, such as the parent has for his child—love which belongs with the closest kinship. Then he adds, "with brotherly love." Thus brotherly love should have in it and should manifest all the tenderness of the most intimate natural affection. Tenderness is always a beautiful quality of true brotherly love. It will therefore respect the entire life and character of our brother man, so as never if possible to inflict pain. Certainly it will have due regard to those delicate nerves of the soul—its feelings or sensibilities.

In Honor Preferring One Another.

Preferring here means to go before, "leading, setting and example." In seeking to bestow honor each man was to lead the way and set his fellow-Christian above himself. Such a spirit is the natural fruit of a close, kindred, tender love. That mighty man of Methodism, Lovick Pierce, who might justly have had the highest official distinctions of his Church, I have often heard it said, with a most beautiful affection preferred his son George to be Bishop over him. And this expresses precisely St. Paul's idea of "kindly affectioned," with its natural fruit, "in honor preferring one another." If this single direction, says Albert Barnes, were obeyed in society, it would put an end at once to no small part of the envy, the ambition, the heart-burning and the dissatisfaction of the world. Especially would it give order and beauty to the Church.

Diligence, Joy, Patience, Prayer.

Vs. 11, 12: Not slothful in diligence is a more literal translation. It is a general direction for every kind of industry and toil. Whatever thy hand findeth to do, do it with thy might. And fervent in spirit—the spirit heated, and, as it were, boiling with a holy zeal, serving the Lord. Rejoicing in Hope—In the fifth chapter of his letter he says: Rejoicing in hope

of the glory of God. Out of this great hope, in the measure that it fills the soul, springs the joy of our Lord. Hope and joy, in corresponding degree, go together. But there is no joy in despair; yet even the distant vision of the glory of Christ makes the heart to leap forward with joy. And patient in tribulation—Hope bears the fruit of patience as well as of joy, for hope looks beyond, seeing the end of tribulation. And tribulation also worketh patience—Trouble which threshes and bruises the soul, under grace and comforted by the Spirit, becomes strong to endure. Continuing instant in prayer—Persevere in it, and so shall all the fruits of the Spirit—hope, joy, patience and love—flourish and grow.

Generosity and Hospitality.

V. 13: St. Paul's words here are very expressive. Distributing to the necessity of the saints means to have things—your possessions—in common with them. You are to share with them so as to supply their necessities. Make them copartners with you. And given to hospitality means that you are to pursue or seek after the opportunity of sharing with others. Such people we always have—their doors always open or the latch-string always out. The generous heart, the open hand—this is the spirit of Christ. So also is what St. Paul enjoins in the fourteenth verse. Bless them which persecute you—bless and curse not. A thing impossible to human nature of itself, but possible and natural to the heart in which Jesus reigns. So did Jesus and St. Paul after him.

Sympathy and Humility.

Vs. 15, 16: Rejoice with them that do rejoice and weep with them that weep. Joy and sorrow alike need this fellow sympathy, and it is natural—that is, becoming and beautiful among the followers of Christ. Joy does not wish to be alone; and sorrow is overwhelming unless it can divide and share its burden. And be of the same mind—and thus shall all occupy the one common ground of children of God and co-heirs with Christ. In the one bond of childhood, in the one prospect of his glory, all differences and invidious distinctions shall melt away. And mind not high things and great persons, but condescend—that is, be carried along with men of low estate. Seek your companionships as your Master did—not among the great, the rich, the noble and powerful, but among the humble and the obscure. These are the great company. And be not wise in your own conceit. This would readily go with the vainglory which seeks only the companionship of the great and renowned of earth.

And recompense to no man evil for evil—the unchristlike human heart seeks promptly to do this; but not so the spirit of Jesus; and provide things honest or honorable in the sight of all men. The Christian must, at the least, be an honorable man, whether honored by men or not. And if possible, as much as be it in you—to the full extent of your opportunity and power—live peaceably with all men. Nothing is further from the spirit of Christ than the spirit of strife.

Overcome Evil With Good.

Vs. 19-21: Dearly beloved—St. Paul addresses them in the spirit of that love which he has enjoined and of that meekness which follows. Avenge not yourselves—this, the natural hatred of the human heart, would prompt you to do—this all the heathen world was

then doing. But rather give place or room unto the wrath of God, for vengeance—that is, a right measure of justice—is mine: I will repay saith the Lord. Such in substance is the saying of the ancient law (Deut. 32:35, 36). The eternal justice will make all right in the end. Therefore, says St. Paul, if your enemy hunger, feed him; if he thirst, give him drink. This is the way of Jesus and the highest wisdom. For in so doing thou shalt heap coals of fire upon his head. Fire—the hot coals of shame and remorse for his wrong-doing.

And be not overcome of evil—you need not be, for this is the weaker force. But overcome evil with good; for God is good, and good is always the dominant force in God's universe. The good cause is the strong cause—the good man is the strong man. The strength of evil is only in appearance and temporary demonstrations. Greater is He that is in you than he that is in the world. The only divine philosophy is to overcome evil with good. This is God's way.

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WOMAN'S DEPT

Echoes From the Mountains.

A sojourner in this mountain land finds never-failing scenes of beauty around as the summer days come and go. The lofty peaks of the Alleghenies rising on every side, majestic and grand, clothed from top to base with luxuriant verdure, forests of mountain fir, hemlock, chestnut, walnut, wild cherry, poplar and other specimens of trees, all attaining marvelous size, greet the eye, while the mountain sides present an ever-varying picture of lights and shadows as the fleecy clouds float hither and thither in the sunlight of the upper air. In riding along the country roads around this mountain town we are charmed too with the lovely valley vistas which give added attraction to the landscape, greeting us unexpectedly, coming as "sweet surprises" to gladden the eye with added touches of beauty.

These valleys, besides their beauty, are, more than all, rich and productive, yielding bountiful crops of wheat, corn, oats and buckwheat, supplying the comfortable country homes which are found through all this portion of North Carolina with abundance to spare for the families. As we visit through the country around we can but note the number of churches to be seen dotting the landscapes, we having counted five church edifices in one ride of nine miles which we recently enjoyed. We are glad to note that our beloved Methodism is strongly established in this mountain section, the number of churches of our denomination being largely in excess of others. But this fact is not to be wondered at, when we reflect that the foundations for our Church here have been laid broad and deep, such men as Dr. D. R. McAnally, the veteran editor of the St. Louis Christian Advocate, who died a few years since at the age of over eighty years, and Rev. Wm. Patton, one of the most honored patriarchs in our Church in Missouri, gave some of the best years of their early manhood to the work of the itinerant in this section, before the day of the present generation.

In company with our two friends from Dallas, we recently enjoyed the famous "Junaluska drive," which is a graded drive-way to the top of one of the "Junaluska peaks," a local name given to three of the highest peaks within view from the town. We made the ascent in a carriage to the very top of the mountain, along what is claimed to be the finest mountain drive-way in the State, the ascent, however, being at times so steep that the two gentlemen took turns in walking to relieve the strain upon the horses. At some of the turns in the road we two ladies also alighted and strolled along, gathering the wild flowers and ferns which grew in such profusion along the way, a basky dell here, a ledge of overhanging rock, moss-covered and cool, there, refreshing the eye, while the musical rattle of the mountain rivulets, which are found every little distance along the way, fell soothingly upon our ear. As we climbed higher and higher toward the summit frequent guide-posts placed along the way for the benefit of tourists pointed our attention to special views to be seen, and we paused from time to time to gaze out upon them, while words seemed inadequate to express our admiration at the panoramic visions thus opened to our view. Near the summit we came to a spring of water near the roadside, gushing clear and cold from a fern-embowered recess, and said to be the largest, finest spring in all this mountain section. We alighted here, and, drinking of the water, found it indeed a refreshing draught, almost as cold as ice-water itself, the basin of the spring being walled with rock, while noble forest trees sheltered its limpid depths in the dense shadows of their overhanging boughs. A milk-house stood within a few feet of the spring, the rippling "branch" running through it, keeping cold and sweet the milk in the stone vessels which the thrifty housewife of the little mountain home within sight had placed there. The

mistress of the little home stood in her doorway looking out toward us. At our request she came and brought forth some of the milk from the cool receptacle and poured it into glass tumblers which she kept provided for visitors like ourselves. The milk proved to be acceptable and refreshing to our party, and the "change" which was handed her in return was no doubt an acceptable addition to the revenue which she thus derives from time to time by the sale of milk to the tourists and visitors who frequent the spring on their way up the mountain. We reached the summit ere long, and then a vision of surpassing beauty and grandeur burst upon us such as words cannot justly describe, but which must be seen to be fully appreciated—mountains rising peak after peak on one side, a grand mountain world, and from another point of observation fertile valleys stretching away, the picturesque town of Waynesville lying in the valley at the base of the mountain, while the town of Clyde, about twelve miles distant, was seen gleaming while in the sunlight, and over all the scene hung the faint blue haze which gives an added enchantment, enhancing the lovely effects of lights and shadows as we gaze. As we looked toward the east we saw the lofty peak of Mt. Pisgah about twelve miles away, monarch of the Blue Ridge range, towering in majesty, second highest peak found in any mountain range east of the Mississippi River, surpassed in height only by Mt. Mitchell, the highest peak east of the Mississippi, the latter peak being beyond our scope of vision from this point of observation. While we thus stood and looked around from our lofty altitude the wind came fresh and chilly causing us two ladies to draw on our wraps and Dr. B. to button up his coat, and it seemed hard to realize that this was the temperature of a day in July.

Beyond Mt. Pisgah toward the east, about thirty miles distant is the thriving city of Asheville, now one of the most popular summer resorts in the South, boasting some of the most elegant and commodious hotels to be found in any section of our nation.

It is at Asheville, four miles out of town, that the magnificent domain of Mr. George Vanderbilt is found, comprising thousands of acres of mountain and valley, and adorned with a palace ducal in its size and appointments, millions of dollars having been spent upon the buildings and grounds, the improvements, it is said, being the handsomest and most expensive owned as private property by any individual in America. The name "Biltmore" has been given to this domain by the owner. The views from the top of Mt. Pisgah are said to be the grandest in all this mountain land, and a visit to its summit is a privilege of a life time. A party of ladies and gentlemen, about fifteen in number, recently went from the neighboring town of Clyde for a visit to the top of Mt. Pisgah, and one of the party gave quite a graphic account of the trip in a local paper. We believe that an extract from the same will be interesting reading for many these summer days, and we, therefore, give a quotation: " * * * Now begins the ascent of Mt. Pisgah. One of our chaperones climbed from near the base to the summit, a distance of about four and one-half miles; others took turns walking and riding. We reached the "Lodge," belonging to the Vanderbilt estate, about 11:30 that morning, and were met with a smile and a welcome by the lady keeper, who expressed regret at not having the pleasure of entertaining us the night previous, as she had entertained a party of eleven that night. Among the number we were pleased to learn were Capt. and Mrs. Payne, of Washington, D. C. We went from there to the highest point of the mountain that afternoon, and here we stood awestricken, for no pen can describe, no pencil can paint the stern grandeur, the terrible sublimity of this dark-browed mountain as it looms up in its awful majesty. The scene is sufficient to awaken in anyone the strongest admiration and the profoundest awe. We are far above the sounds of the country below, and there broods a stillness that makes the grandeur more sublime. We look down, down, into the seemingly impenetrable depths of the gorges below, and, looking off, we see the light smoke curling

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up from hundreds of chimneys in the valleys around, and in the dim distance we see Asheville. After feasting our eyes on the beauties of nature, we returned to the Lodge just as the last rays of the setting sun bade adieu to valleys of the Swannanoa and French Broad Rivers. From the veranda of the Lodge we viewed Asheville and Vanderbilt's palace through a field-glass. Both were distinctly visible. Even the grass around the palace could be seen. From this veranda on which we were standing have been witnessed some of the most terrific storms that ever rage in the old North State; but the witnesses were far above the clouds and the lightning which played from mountain to mountain while the rain fell in torrents. We were shown through the Lodge where Vanderbilt entertains his friends while out hunting. It is built of the rough logs from the forest, which are hewn on two sides and placed flat sides together with cement and paper between to keep out the wintry blasts. The lounging chairs, and in fact all the furniture, are made with the bark on them. The ballustrade and round-topped posts of the stair-way are also covered with bark. The reception room in this building is forty feet square and has a chimney sixteen feet wide, with arch of fire is a 'pot-rack' six feet high, and place eight feet high. In the fire-place andirons which are three feet high, the tops surmounted with deer heads. Near this building is another similarly constructed which contains eight rooms, with a dining-hall 24x30 feet, on the walls of which hang the skins of dozens of wild animals. The barn is also built of logs, and is twenty-four feet wide by sixty long. There are lightning-rods on all the buildings, which are constructed to run under ground to a large spring of water and there center in a large metal box placed in the water. These buildings, so rustic and unique, cost \$30,000 and are indeed objects of interest to the tourist and visitor. We viewed Asheville by moonlight, and we are now more thoroughly convinced that "a city set on a hill can not be hid," for the electric lights of the mountain city flashed out brightly upon the surrounding darkness. After spending the night at the Lodge we visited for the last time the mountain top, then with regrets bade adieu to grand old Pisgah Mountain and the kind hostess who had entertained us so agreeably, feeling that as long as life shall last we shall never forget the kindness shown us for which she would receive no recompense. On our way home down the beautiful valley we were made to exclaim, "Why should anyone hunger or thirst in this land of plenty!" All around us as far as the eye can reach were wide-spreading fields of corn and wheat and oats in abundance just harvested and elegant farm-houses, fat cattle, sheep and hogs, were seen on every hand.

As I read the account thus given of a visit to Mount Pisgah, I felt a strong desire to enjoy a similar visit and feast my eyes upon a vision to be gained from such a vantage-ground—a desire which we hope may be realized.
FLORENCE E. HOWELL.
Waynesville, N. C. August, 1897.

ANNOUNCEMENT.

The annual meeting of the W. P. and H. M. Society of the Northwest Texas Conference will convene at Mexia October 8-12 prox. Let every auxiliary in the conference be represented. Please elect delegates and send names at once to Mrs. B. W. Jackson, Mexia.

MRS. I. A. PATTON, Conf. Sec.
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East Texas Conference.

(Continued from fifth page.)

the way that keep this from being one of the best works in the conference. This is our third year, and if the Bishop sees fit we won't move yet. The man who follows us will find a good people.

GARRISON.

J. W. Bridges, Aug. 28: Since my last report we have held two protracted meetings on Garrison Circuit. One at Reed's Mountain; the other at Caladonia. At Reed's Mountain, the Church was greatly revived, backsliders were reclaimed and fourteen professed religion, eight joined the Methodist Church. We had a great meeting at Caladonia. The Church was strengthened and edified. There were seventeen conversions, twenty-two accessions to our Church and fourteen children were dedicated to God by baptism. I was assisted in these meetings by Rev. E. T. Bridges, of Church Hill Circuit, and Bro. Thompson, my faithful local preacher. May God bless them both. We thank God and take courage.

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Texas Conference.

DIME BOX.

E. A. Potts, Aug. 27: Sickness has delayed a report from us until now. But while we watch by the bedside of a sick wife, who has had fever for the past fourteen days, we will tell you of our Buffalo Camp-meeting. It began on the 16th of July and continued ten days. In the first place, having had two years' observation and experience with the Buffalo meeting and its results, I decided that it was not a complete success as it had been conducted the last few years. So I started out to try and remedy the evil or trouble. The shade, location, grounds, water, camping facilities, etc., are all conducive to picnicking parties, and they had been not sparingly represented. It is all right to have sinners on the ground, but the prevailing sentiment must be in favor of worship on an occasion like this, if much good is to accrue. This, I am sorry to say, has not been the case of late years. So we started out to reverse the thing, if possible. I am glad to say we broke its backbone, and in the future the officials of Buffalo Camp-meeting can have things their way if they will hold the ground we conquered for them. We secured the proficient help of Dr. T. G. Whitten, of Midlothian, and in our humble opinion there is not a better evangelist in the State, and yet he is loyal to Methodism and receives his appointment and then goes where he is asked, when his own work will justify. Bro. Whitten preached with great power, and Bro. Butler sang with his characteristic spirit and enthusiasm, which inspired both choir and congregation. The Lord was with us, and that to own and to bless. There were as many as twenty-one conversions at one service. Viewing it as a whole, we had a splendid meeting, especially along the line of reformation. Brethren, you need not be afraid of Whitten and Butler.

COURTNEY AND PLANTERSVILLE CIRCUIT.

Chas. U. McLarty, August 30: This circuit has given me employment in protracted meetings from June 18th to August 15th. I have held four meetings. The first came off at Stoneham. I was ably assisted by that princely fellow, R. W. Adams. He was pastor of this circuit for two years. The people never tire of him. All love Bob. The larger part of this congregation was brought in during his pastorate. The meeting at this place lasted ten days. Then I was off to District Conference, back again, and begun at Lynn Grove. The help I had engaged failed me. I went it alone, preaching nineteen sermons. Bro. B. W. Burrows preached four times for me, and Bro. H. W. Cox one time. Next we begun at Plantersville. Bro. Wootton came, held Quarterly Conference,

preached two sermons and went back home to rest up for camp-meeting. Bro. Geo. E. Clothier came to my rescue. At this place he preached thirteen sermons. They were sermons, too. Among these was a sermon on "Baptism." He not only drove the nail through, but he clinched it. Having heard him, Bro. Horner, I am ready to say amen! to your assertion and borrow Bro. Collins' voice to say it with. He is a Clothier, and a fitter, too. He fitted them all up. Some got awful mad, but the good work went on. Eight accessions at this place, with more to follow, so we learn. Courtney was our next point. Bro. Harmon had promised to help me here. He proved to be a Jonah. I tried to get other brethren, but could not. I again prevailed on Bro. Clothier. At this place he preached ten sermons—making in all twenty-three sermons he has preached for me. They are good, better, best. The result: Twelve accessions to the Church, the cold Church members warmed up, the faithful encouraged, and every interest of the Church revived.

To the Preachers of the West Texas Conference:

As President of our Board of Missions I urge the brethren, as the year fast draws to a close, to look carefully and diligently after the collections for missions. The Treasurer of our Board has paid off drafts for two quarters and to my certain knowledge has in each instance drawn upon his own resources to meet the payments. We have not now sufficient funds in hand to meet the second quarter's drafts. The missionaries have been in sore need, and if they go up to conference with a deficit in their allowances the case will be very hard. B. HARRIS.

LADIES' WATCH CHAINS

Are now worn long enough to go around the neck and attach to the watch at the waist. They are made in great variety of patterns in Gold, Gold Plate and Solid Silver. Write to C. P. BARNES & CO., Jewelers, Louisville, Ky., and ask for their Illustrated Catalogue of Chains.

MARRIAGE NOTICES.

Hoke—Dean.—August 25, 1897, at the residence of the bride's parents, Kosse, Texas, Prof. J. W. Hoke, of Millican, Texas, and Miss Lillian Dean, of Kosse, Texas, Rev. W. Wootton officiating.

Peterson—Black.—Near Hallettsville, Texas, Aug. 18, 1897, Mr. Eugene Peterson and Miss Lizzie Black, Rev. J. W. Sims officiating.

Adair—Crutchfield.—In Floyd Street Church, Dallas, Texas, on Sunday evening, Aug. 22, Prof. Noah Adair, of Whitesboro, Texas, and Miss E. Josie Crutchfield, of Dallas. The father of the bride, Rev. S. Crutchfield, performed the ceremony in the presence of a large crowd.

Scott—Coleman.—At the residence of Mr. W. H. Coleman Aug. 18, 1897, by Rev. W. F. Brinson, Mr. John H. Scott and Miss Lulla H. Coleman, all of Leon County, Texas.

McConnell—Nicols.—At the residence of Rexford Wells, Rockdale, Texas, Aug. 26, 1897, by Rev. Fred L. Allen, Mr. Frank Winston McConnell, of Mexico, and Miss Maymee Nicols, of Temple, Texas.

White—Owens.—At Leonard, Texas, in the Baptist Church at 3:30 p. m. August 29, 1897, Mr. Edward White, of Oak Cliff, to Miss Lula Owens, of Leonard, Rev. J. N. Hunter officiating.

Alexander—Comer.—At the Methodist Church at Moran, Texas, Sunday evening, August 22, 1897, Mr. A. W. Alexander and Miss Amelia Comer, of Moran, Rev. T. M. Collier officiating.

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

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"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!"

A young lady of refinement and 3 years' experience desires situation as teacher or governess. Holds State Certificate. Also teaches piano and guitar. Address County Attorney, Bay City, Texas.

Again our friends from Louisville, Ky. (Messrs. Irion & Girardet, manufacturing jewelers) appear in our paper with an advertisement, assuring us that the Advocate is one of the best mediums to advertise in. As usual, they bring out something entirely new, which this time is a finger-ring with the Lord's Prayer on the outside. Every reader ought to look up their advertisement, as it is worth your while. We recommend the firm as thoroughly reliable.

There was a young native of Delhi Who could not read Crockett's Cleg Kelly." When they urged, "It's the fashion," He replied, in a passion: "I know, but so's Marie Corelli" —Exchange.

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.

Table with 2 columns: Station Name and Date. Includes Waxahachie District—Fourth Round, Hillsboro sta., Italy sta., etc.

Table with 2 columns: Station Name and Date. Includes Gatesville District—Fourth Round, Evans, at saive, Meridian, Brookhaven, etc.

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Table with 2 columns: Station Name and Date. Includes Blooming Grove cir., at Cryer Ck., Fri, Oct 22, Barry cir., at Tinkle's Chapel, Oct 23, 24, Corsicana sta., Oct 30, 31, Navarro cir., at Phillip's Chapel, Oct 31, Nov 1, Powell mis., Nov 2, etc.

Table with 2 columns: Station Name and Date. Includes Brenham District—Fourth Round, Caldwell sta., Ben Arnold, at Ben Arnold, Oct 2, 3, Pleasant Hill, at Pleasant Hill, Oct 9, 10, etc.

NORTH TEXAS FEMALE COLLEGE

Mrs. Lucy Kidd Key, President, SHERMAN, TEXAS.

The faculty of this excellent school has been enlarged and strengthened by the following changes and additions: Harold von Mickwitz, Director of the Conservatory of Music, was a pupil of Leschetizky, who is recognized as the greatest living teacher of piano. Mr. Mickwitz was a classmate of Paderevski, and is personally recommended by the above artists, Fannie Bloomfield Zeisler and Victor Herbert. Mr. Mickwitz is probably the only authorized exponent of the celebrated Leschetizky method in the South, and those who desire the best advantages will do well to take notice.

Herr A. J. Friedman, our new Vocal Teacher, comes highly recommended as an artist and as a gentleman. Mrs. Holt, in writing of him, assures us that he is a genuine artist and that we are fortunate in securing his services.

Miss Mary O. Norris, who takes charge of our Art Department, is a teacher of unusual ability. She was engaged by the Legislature of Arkansas to paint portraits of Washington and Bryan, which she did to their greatest satisfaction. Miss Norris is now in New York, getting the latest in her profession. Instruction will be given in the whole range of art, including the latest in China painting.

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.

Among other improvements furnaces are being put in "Annie Nugent Hall."

The public may feel assured that I will spare no care or means to keep this institution in the front ranks, and that I will give my patrons and pupils the benefit of the best culture and talent that can be commanded.

Respectfully, MRS. L. KIDD KEY, Sherman, Texas.

A STRONG WOMAN.

How a Prominent Veteran's Wife Acquired Great Strength—What Determination Will Do.

From the Times-Sun, Denver, Col.

Anyone who having seen Mrs. W. R. Mattox, of Pueblo, Colorado, one year ago, should meet her again to-day would be sure to notice the change in her appearance, and their greeting would doubtless be, "How well you are looking."

"Yes," she said the other day in reply to an inquiry, "I feel stronger and am in better health than I have been for years."

Mrs. Mattox is the wife of a veteran of the late war and a lady much respected by all who have the pleasure of her acquaintance.

For years she has been a semi-invalid without being able to really locate the source of her trouble.

Hearing of the most miraculous cure of a long-suffering woman in Fort Dodge, Iowa, by the use of Dr. Williams' Pink Pills for Pale People, Mrs. Mattox determined to try them, as she was suffering from great weakness and general debility, following a severe attack of the grippe. She procured some and commenced using them according to directions. After taking eight boxes a cure was effected and she rejoiced to find herself a new woman.

"Just think," she said, "I am fifty-four years old, and just as far back as I can remember I have been a sufferer from prostrating headaches. They were always considered hereditary in our family, and now, thanks to Dr. Williams' Pink Pills for Pale People, I am entirely free from these terrible headaches."

Her son, a young man well known in our city, where he is an earnest worker in mission schools and the Young Men's Christian Association, has been a great sufferer from stomach trouble and general debility to such an extent as to often render him unable to attend to business.

He is also much benefited after taking two boxes of these pills, having regained strength and flesh.

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 an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after-effects of la grippe, palpitation of the heart, pale and sallow complexions, all form of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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.

REV. C. E. MAULE.

Rev. C. E. Maule, the subject of this obituary, was born in Jefferson County, N. Y., February 28, 1830. He came to Texas in 1838, where he lived until the morning of June 24, 1897, when the Lord called him to his reward. He was married to Mattie Strange in 1857, who lived but three years. September 15, 1864, he was married to Isabella Henry, who now survives him. There were born unto them one son and three daughters. Bro. Maule was licensed to preach in 1859, and for thirty-seven years he was a faithful local preacher of the M. E. Church, South, having attained unto elder's orders, which office he magnified and used to the glory of God. He was among the first to preach the gospel in Bell County, and hundreds live to testify to the power of the gospel through him. He was more than an ordinary preacher,

and was effective and acceptable anywhere. He filled the unexpired term of Rev. R. M. Shelton, who died while pastor of Belton Station, and well and faithfully did he do his work. He often spoke of his readiness to meet his God during his long sickness and rejoiced with his neighbors in a sacramental service in his room shortly before his departure. As a husband, he was faithful and true, and as a father, devoted and tender. He rejoiced to see his children all educated and members of the Church. His second daughter, Miss Mary, is a very distinguished teacher and now has a prominent place in the public school at El Paso, Texas. Sister Maule, who so long contributed to his successful life, has the prayers and best wishes of her friends and Church. May mother and children be ready when God shall call to a reunion.

M. K. LITTLE.

Belton, Texas.

HAWKINS.—R. S. Hawkins was born April 18, 1871; was converted and joined the Methodist Church at the age of nine, in which he lived a consistent member until the day of his death, which occurred May 26, 1897. His death was caused by drowning in Pease River, two miles below Vernon, where he was seining with a company of friends. It was my privilege to be the pastor of this young man in two charges—Floyd Street, Dallas, and Vernon. It affords me great pleasure to say that he was one of the most excellent characters I ever knew. True in all the relations of life, an affectionate brother, obedient and devoted son. The mother said to the writer a few days after his death: "Stuart never gave me one moment's uneasiness in his life." As a member of the Church, his pastor always knew he could be depended upon. He loved his Church and pastor and, best of all, his Savior, with a love that found expression in a consistent life. But two weeks before his death he conducted the young men's prayer-meeting, having for his lesson Christ's sermon on the mount, reading and commenting on the passage, "Blessed are the pure in heart, for they shall see God." When the news of his tragic death was reported in our town, the shock was terrific. Strong men unused to weeping would stand on the streets and shed tears of sorrow. It was the universal verdict of the community in which he had lived for several years that one of the noblest characters which had graced our social, business and Church circles had been taken from us. While we can not understand the Providence that snapped so suddenly the cord of life and took from us this young man at the age of twenty-six, we would not question God, but rather say: "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." Bereaved ones, be faithful yet a little while. "He can not return to us, but we can go to him." Death invades every home. No age, position or character is exempt. The irrevocable mandate of Heaven is, "Dust thou art and unto dust shalt thou return." But, thank God, death to the good man is the passage to a blissful immortality.

SAM R. HAY.

Vernon, Texas.

AUTHUR.—Sister Permelia J. Authur was born in Cass County, Ga., in 1847; professed religion and joined the M. E. Church, South, in 1865; was married to B. F. Authur in Tennessee September 29, 1869. In 1883 she came with her husband and children to Rockdale where she has lived ever since until the evening of July 29, 1897. The Master came to claim his own, saying, "It is enough, come up higher." A faithful, unassuming Christian woman has passed away, leaving her husband and six children, but they know all is well with her. She died as she had lived. We will miss her because she made it a business to attend upon the services of the sanctuary when it was possible for her to be there. She loved God and served him well. It was no surprise to us when we asked about her future prospects to hear the calm reply, "All is well."

FRED L. ALLEN.

ENGLISH.—William Campbell, son of Rev. James and Susan English, was born in Tennessee, July 31, 1819, and died in Crosby County, Texas, April 17, 1897, aged seventy-seven years, eight months and sixteen days. He came to Texas in 1833 or '34 and settled in Shelbyville, Shelby County. He was mar-

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Those desiring to attend must engage rooms before the opening, September 15th. For Catalogue address **A. S. LAIRD, A. M., Pres., Oak Cliff, (Dallas) Texas.**

ried to Miss Myra Rains, in 1841 or '42. Of this union eight children were born, six of whom survive. His wife died August 12, 1863. On the 4th day of February, 1864, he married Mrs. Amelia Ann Ables. Of this union two children were born, both dying in infancy. His second wife died February, 1884. He moved from Shelby County to Hunt in the fall of 1845 and lived there till 1881, when he moved to Comanche and lived one year; then to Mason County, and then to Coleman in 1883. From there to Wilbarger in 1889 and lived one year; then north of Red River into Greer County; from here to Crosby County in 1896, where he died and was buried. He was converted and joined the Church the first year of his married life, and ever after lived a consistent life. He was a Methodist for over half a century. He loved the Church and was ever ready to defend her doctrines. This is a brief sketch of a pioneer Texas Methodist. Thank God for such a life! His sun set in a clear sky. He was ready when his Lord called and gently fell on sleep. His brother-in-law,
S. M. CASTEEL.

BRYSON.—Mrs. Amelia Bryson (nee Edwards) was born in Haywood County, North Carolina, February 1, 1817, and died very suddenly at her son's residence (Mr. T. N. Bryson) in Liberty Hill, Texas, July 19, 1897. She was married to John Bryson (who died two years ago) when she was nineteen years old. To this union eight children were born, seven of whom are living and all members of the Methodist Church, save one. In 1852 Bro. and Sister Bryson moved to Texas, and after spending one year in Washington County, moved and settled in Williamson County, near where Liberty Hill was built up several years afterward, where they lived happily together for more than forty years, where they raised their children, and where, by industry and economy, they accumulated a sufficiency of means to place them in easy circumstances in their old age. Grandma Bryson was well and favorably known in this country, and was loved best by those who had known her longest. But few women ever lived in a community as long as she did in this with as few enemies; in fact, if she had any it is not known to the writer. Sister Bryson was converted and joined the Methodist Church about sixty-five years ago and remained a consistent and zealous member until God called her to her home above. She was one of the five that constituted the first Methodist Church ever organized in this part of the country. Brother Bryson, wife and daughter and Brother Smith and wife were called together in 1853 in a little cabin about two miles west of where Liberty Hill now stands, and Rev. Winsor, preacher in charge, organized them into a Methodist Church. And through all these years Sister Bryson maintained a cheerful, Christian spirit, and her character as a Christian was without question. The above statement is greatly strengthened by the following note handed me by a member of the Baptist Church just before the funeral services opened: "I am sixty-four years old. I can't remember when I did not know Grandma Bryson. She lived an active and cheerful life, always ready to help the sick and distressed. She was probably converted before I was born. Her whole Christian life opens up before me this morning bright as the noonday sun. Her Christian life was equaled by few and excelled by none. In a letter from Rev. J. R. Nelson, he said: "I was pained, but not much surprised, to learn of the death of Grandma Bryson. She was a woman of fine common sense, sterling character and beautiful piety, true to every institution and interest of the Church. A good woman—I esteemed her very highly." The writer was her pastor in 1880-81 and always found her ready for every good word and work. After Bro. Bryson's death, a little more than two years ago, she remained on the old homestead until last winter. Since that time she has been dividing her time with her children. At the time of her death she was at her son's (T. N. Bryson), intending in a few days to go to Georgetown to visit her daughter, Mrs. T. S. Snyder, and her son, John Bryson, but the Lord ordered otherwise. Sister Bryson was a good woman, a good neighbor, and an earnest Christian. She leaves seven

children, thirty-two grandchildren and twenty-five great-grandchildren, the most of whom were present at the funeral. To these we say: Sorrow not as those without hope, for you know where to find her.
W. V. JONES.

Liberty Hill, Texas.

BROWNE.—The subject of this sketch, Mrs. Glenora S. Browne, nee Collins, was born in Gonzales, Texas, Jan. 1, 1856. In the early part of the year 1877 she professed faith in Christ, in the town of her birth, under the ministry of Rev. Mr. Williams, of the Presbyterian Church. In the summer of the year of her spiritual birth she united with the Methodist Episcopal Church, South, at Lockhart, Texas, Rev. Jno. S. Gillett being the pastor. She was happily married to her now bereaved husband, J. S. Browne, at Gonzales, Texas, August 22, 1877, Rev. Wm. Hall, of the Presbyterian Church officiating.

On the 17th of July, 1897, at the home of her father, W. V. Collins, in Gonzales, Texas, and in the house where she was born, her redeemed spirit fled away to the mansion of which our glorified Savior, said, "I go to prepare a place for you." On Sunday, July 18, 1897, her body was by loving friends laid tenderly away to await the trump of God, summoning the quick and the dead to appear before him. Rev. Dudley performed the last sad rite, and her body rests in peace in the Masonic cemetery, at the town of her birth and death. How appropriate that the body of one so devoted to the service of God and his Church should be laid to rest on the day that saw the Son of God arise! She had been in delicate health for several years, yet until a short time before her death she was always in her place in the house of worship. Her delicate health developed into consumption, which was the immediate cause of her death. The pastors of Lockhart charge for many years will remember her as the faithful organist, always in her place and ready to sing or talk for God. For twenty years she trod the path of life beside her now grief-stricken husband as his stay and comforter, but He who doeth all things well saw fit to call her up on high. It is well, dear Bro. Browne, and she waits for you "just over there." It was with her, as it always is with those who faithfully follow the Master, and are conscious in the hour of dissolution, confiding in God, and sending messages of love to those loved ones not present. To her pastor, this message: "Give Bro. Adair my love and say to him, I did enjoy his visits and prayers at my bedside so much; tell him to be faithful till death." She said of Lynn Rogan, her nephew: "I do love him; tell him I say be faithful to the last." To other friends in Lockhart, the message was, "Meet me in heaven." Consciousness was hers to the last moment, and as she was going she said: "I see such a bright light ahead." Surely this was the light of the Comforter—the Holy Ghost. A moment more, and to her husband she said: "Hold my hand tight; I am going now," then a gasp or two and all is over. To her husband and aged father and mother my heart goes out in deepest sympathy, but thanks be unto God, it is well with the loved wife and dutiful daughter, and she waits your coming on the other shore. Farewell, dear Sister Browne, for a time—how long we can not tell—but we will see you again, yea on the happy golden shore.

J. T. GILLETT.

Lockhart, Texas, Aug. 4, 1897.

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E. R. HENDRIX.
Kansas City, Mo., July 14th, 1897.

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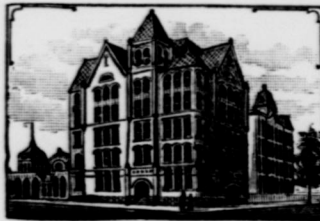
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NEXT SESSION BEGINS SEPTEMBER 8, 1897.

John R. Allen, A.B., D.D., Chairman of Faculty. | Rev. F. B. Sinex, Financial Agent.

Ho! for Georgetown to the Southwestern University! The session begins next Wednesday, September 8, and each young man and young lady should make an effort to be promptly on hand.

The prospect for a brilliant opening is good. Among the best, brainiest, and brightest youths of both sexes in the State have made arrangements to be with us another year. The faculty is complete, and all things are being put in readiness for the comfort, happiness, and the advancement of the pupils.

"Come and" be "with us, and we will do you good."

JOHN R. ALLEN, Chairman.

A RECEPTION TO DR. FINLEY AND WIFE.

On last Saturday evening, the 21st instant, the ladies of the Marvin Church Circle tendered a reception to Rev. R. S. Finley and wife, it being the sixtieth anniversary of their marriage.

The church was beautifully decorated with ferns and flowers.

This reverend and honored couple have lived in Tyler for nearly twenty-five years, and it was beautifully befitting that the Church they loved and served so long and faithfully should have the honor of thus showing their appreciation of their labors for the Master.

Rev. B. H. Greathouse, the pastor, opened the services with devotional exercises, then gave a short review of the possibilities of the occasion. A very sincere and brotherly congratulatory vein ran through all that was said.

The choir, led by Mrs. L. L. Jester, rendered some delightful music.

Mr. Gary, a young attorney of this place, in lieu of Judge N. W. Finley, paid a very glowing tribute to this father in Israel. He reviewed in brief the labors of this man of God for twenty-five years. This paper bespoke a very high conception of the labors of a true minister of God, and sentiments of one who had imbibed these lessons as well. It was highly creditable to both Dr. Finley and the writer.

Mr. Watt Finley, of Austin, then responded on behalf of his father. There can be no greater boon to mortal given than that his children should arise and call him blessed. This noble son of a noble sire wove a wreath of immortelles around the snowy brows of father and mother. These declarations of the consistent life and noble consecration of this minister to his "loved employ," the preaching of the Gospel of Christ Jesus, is worth the privations and sorrows incident upon a life of eighty years. One thing he said was touching, indeed, i. e., that no legacy which might have been possible to leave to them, their children, could have been appreciated nearly so much as that of a noble life thus nobly lived. This son did not fail to pay tribute to the faithful and self-sacrificing mother equally with the father. Fathers and mothers may hearken! How beautiful the thought that these two lives, pledged to one another in youth, sixty years ago, have lived the length of two average lives in one!

These remarks are but the shadow of a resplendent reality, which will grow brighter and brighter unto the coming day.

Five out of the eight living children were present to rejoice on this glad occasion. Dr. Finley was happy beyond expression, and Mrs. Haden, his daughter, told me he was shouting happy all day long. Thus does the religion of our Lord make us happy in youth and rejoicing in old age. Their western sun goes not down, but rises on a fairer, brighter world, whose reflected resplendence lights up their declining march.

Happy the man whose declining years increase in that knowledge which maketh wise unto salvation.

Old-time religion was then sung by the audience, and a real religious hand shaking closed this delightful occasion.

The Ladies' Circle then served refreshments. A beautiful bride's cake graced the center table, the bridal party being seated at tables on either side. Words that burn and thoughts that breathe were then indulged in, while the hours flew only too swiftly. With many a "God bless you," the party, some sons and daughters in Christ, bade good-night to this venerable father and mother in Israel, and, we hope, with many a mental resolve to meet Dr. and Sister Finley where partings will be no more.

We thought, as we bade adieu to this old veteran of the Cross—

"Servant of God, well done;
Rest from thy loved employ."

The banks of the Jordan passed, we imagine we can hear the psalm:

"Then palms of victory, crowns of glory,
Palms of victory I shall wear."

Their loving friend,
MRS. R. T. DOROUGH.

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One bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, weak and lame back, rheumatism, and all irregularities of the kidney and bladder in both men and women. Also regulates bladder trouble of children. If not sold by your druggist, will be sent by mail on receipt of \$1.00. One small bottle is two months' treatment and will cure any case above mentioned. Send for Texas testimonials. Clanton, Ala., March 3, 1897.

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THE PREACHERS' MEETING AT SARDIS.

I wish to say all preachers and friends who intend attending the above meeting there will be private conveyance at Gatesville on Monday, the 13th of September, to take you out to Sardis. A. P. SMITH. Jonesboro, Aug. 26, 1897.

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.

UNANSWERED LETTERS.

August 26.—H. T. Hill, sub. D. F. Fuller, sub. H. G. Horton, sub.

August 27.—C. E. Lamb, has attention. W. C. Pryor, sub. W. E. Jordan, sub. D. T. Brown, sub. W. Wootton, sub. W. A. Sampey, sub. J. T. Griswold, sub. D. J. Martin, o. k. B. A. Snoddy, subs.

August 28.—Wm. Sproule, sub. S. N. Allen, sub.

August 30.—J. A. Biggs, sub. A. F. Hendrix, sub.

August 31.—Zoro B. Pirtle, sub. Albert Little, sub. J. M. Mills, sub. W. H. Crawford, subs. Jerome Haralson, has attention.

September 1.—M. S. Gardner, sub. E. Hightower, has attention.

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