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EDITORIAL.

PROSPECT AND RETROSPECT.

The habit of looking forward and backward can be made immensely conducive to the interests of the spiritual life. The prospect of eternity is often the first thing which awakens a profound seriousness in the soul. "The fear of the Lord is the beginning of wisdom." The fear of the Lord, the feelings of retribution, the problems suggested by the grave, the hopes and anxieties which cluster about the thought of destiny often produce conviction and repentance and lead the soul to God. The closing hours of existence in the case of a sane mind and normal life invariably lead to retrospection. The future suggests the past and a survey of the experiences of the years that are gone can not but furnish opportunities for improvement. He who takes the prospective and retrospective glance and sees before him the light of a well established hope and the memory of a well spent life is to be congratulated in the superlative degree. Looking forward will solemnize and steady the soul, while looking backward, recounting the victories of grace and the mercies of providence, will furnish inspiration and strength.

The sublimest hour in the life of Paul was when he reviewed the past and surveyed the future—rejoicing in the consciousness of a finished pilgrimage and battle and in the thought of a faithful stewardship and at the same time exulting in the hope of everlasting rest and reward. This consciousness of a past that was safe and of a future that was safe neutralized the darkness and bitterness of his environment and proved an indemnification for his sacrifice and his loss. Tender and hallowed recollections of the past crowded in upon him and sweet and radiant hopes of the future clustered about him; he looked beyond his prison walls, he forgot the dungeon's damp and dew, he became oblivious of the galling fetter and the clanking chain, and weighing his hopes and memories against the world and its prizes "rejoiced with a joy unspeakable and full of glory."

The benefits of the habit of meditation can not be easily overestimated. When conjoined with prayer it becomes doubly efficacious. A frank facing of the future—dread, august and illimitable—will do a man a world of good. A sincere retracing of the steps already trodden will develop wisdom, strength and hope. To ignore the future and to forget the past is inexcusable and incalculable folly.

Now is the time to generate these sweet hopes and to breed these precious memories. Now is the time to lay the foundation of a green old age full of contemplation, prayer and peace. Now is the time to prepare the gracious prospect which shall overspan "the vista which reaches to the distance of eternity" and the peaceful retrospect which overarches all the interval between the cradle and the grave. Every moment is precious, every hour is pregnant with mighty issues, and every day teems with the grandest possibilities. "Redeeming the time because the days are evil" makes a good watchword and the memories and the hopes which are the legitimate possessions of a normal Christian life are worth the whole universe put together. If these memories and hopes are ours little will we care for the toils, the trials and the sorrows of the years that are gone. The memory of a well spent life, the consciousness of a well grounded hope are enough. Life can give us nothing better. Death can not despoil us of such riches. They may be ours. God grant it.

SOUL IN SPEECH.

The appended note from the Christian Advocate, New York, is pregnant with weighty and important matter. The vow to "give one's self wholly to God and his work" is one of the most comprehensive and solemn that ever was registered by mortal man. To forget it and to plunge recklessly into the midst of worldly influences is to shear away the locks of spiritual life and power. We commend it to the careful perusal of all concerned:

Criticising the lecture of a foreign visitor, a Connecticut newspaper says: "He talks as if his whole soul is in what he is saying."

This is the only way to talk effectively, but in attempting to do it grievous errors are made. Some scream, mistaking force for vivacity; some weep, or contort their faces into the presumptive aspect of weeping; some assume a far-away look, as though just receiving inspiration. There is but one way. It is attainable without any special help from the divine impulse, but though attained in that way, in preaching the gospel it fails to produce the effects which Jesus predicted of one taught by the Comforter. That infallible method is for a man to become so interested in what he is going to say, while he is preparing himself, that until that speech, address, or sermon is delivered he feels that there is nothing and can be nothing so important in this world.

A friend said to us, "Explain this mystery: I preached seventeen sermons in my former parish; they were attended with glorious results; hundreds gave their hearts to God. I have delivered these very sermons were I now am with even more energy and freedom than before, and nothing has come of them."

Inquiry showed that in the interval he had bought a farm, and was cutting it up into building lots. Further inquiry showed that he was selling lots with much success. He talked about them as if his whole soul was in what he was saying.

Well has it been said that a sermon is like a man; if it be preached a second time, it must be regenerated. What does that mean except that it must seem to the speaker in its essence and possible effects the most important thought, the most vital utterance of his life?

Connectional News.

Dr. David Morton, in Christian Advocate:: A hurried trip of 1348 miles from Hopkinsville, Ky., the seat of the Louisville Conference, which I left before its close found me at Roswell, New Mexico, the night before the New Mexico Conference began its seventh annual session. This Conference was authorized by the General Conference of 1890 at St. Louis, and was organized the following summer, and has now just seventeen members. They are a heroic band of godly and industrious men. Most of them are young, strong, and healthy—capable of hard work and willing to do it, and at the same time to endure hardships both for meager pay and with an eye single to the glory of God. Nearly all were present, and they came rejoicing, and told of the sheaves they had gathered, and the constantly widening fields for usefulness which they were ready to enter and cultivate for God and souls of men.

Bishop Key was on hand in fine form—robust in health, full of faith and the Holy Ghost. I never heard him preach and speak so well, nor saw any bishop exhibit more evenness of tmeper or anxiety to do just what was best for all. Dr. Lambuth, always interesting, seems to have made since I heard him last large acquisitions to his stock of information, and told us with much humility and sweetness of spirit many things which entertained and built up and edified. The little adobe church, built years ago by the heroic and self-sacrificing labors of Bush and others, has been outgrown by the city and congregation—hardly sufficing for the Sunday-school—and our people have begun to build on one of the most eligible lots in the town a substantial and elegant stone church to cost $7,000, on which they have already expended $4,000, and which we found them hesitating to finish for fear of an unmanageable debt. Would that many others were as careful. After much earnest thought and prayer it was resolved that an effort to raise $1,500 to inclose the house and get it ready for temporary use should be made at close of the services on Sunday morning.

Many believed it impossible, others were skeptical, but the religious glow induced by the Bishop's sermon and a frank statement of what had been done and what proposed, brought the money, and $1650 was pledged. When this is collected and expended it is believed that the Church Extension Board will do the rest.

A $900 parsonage on same lot with the church has just been completed, and with the aid of a collection taken on first night of the Conference is paid for. A neat, comfortable, stone house, well built, and of sufficient size. The local Woman's Parsonage and Home Mission Society has done this.

An increase in all the collections shows how faithfully the brethren have wrought in these hard times when decrease is the rule almost everywhere. Many of them believe in the "second blessing," and profess to enjoy it; but we saw nowhere any evidences of bitterness nor sourness, and all proved beyond cavil their loyalty to the Church and its institutions. The conference met and all the services, except the street preaching, were held under a large tent on a fine lot near the center of the town, and the people poured out of nearly every house in the place, and many came from the regions round about to see and hear. One lady came 250 miles in a wagon, camping out every night. The weather was propitious, order perfect, hospitality elastic, entertainment superb—in fact, every feature, religious, business, social, was all that could be desired.

The plan of services will interest some of your Eastern readers. We give those of Sunday, which were only a little different from those of other days: 1. Sunrise prayer meeting. 2. Sunday-school and mass meeting. 3. Preaching, followed by collection, at 11 a. m. 4. Preaching, followed by ordination of elders, at 3 p. m. 5. Epworth League praise service, at 4:15 p. m. 6. Street preaching to Americans and Mexicans, one sermon each, at 5:30 p. m. 7. General prayer service, 7 p. m. 8. Preaching, 7:30 p. m., followed by Lord's Supper. 9. After service, lasting till midnight—about twenty mourners at the altar, and near a dozen conversions—a time of great spiritual power and genuine refreshing from the Lord. Adjourned Monday at noon.

While much interested in every preacher I saw, I was much gratified to meet and hear Rev. E. F. Goodson, son of our dear old friend, Rev. J. P. Goodson, of Louisville Conference, and Rev. J. H. Angell, of Hart County, Kentucky. The circuits of these two embrace a large part of the "Gadsden Purchase," and furnish a fine opening for the young men.

APPOINTMENTS.

El Paso District—C. C. Edington, P. E.; El Paso, J. T. French; City mis., T. L. Adams; Alpine, M. Hodgson; Pecos, R. Hodgson; Eddy, T. F. Sessions; Roswell, C. J. Oxley; White Oaks, to be supplied by N. J. Lowther; Tulu Rosa, to be supplied; Penasco, to be supplied by J. C. Gage.

Albuquerque District—W. D. Clayton, P. E.; Albuquerque, to be supplied by W. E. Fouiks; Cerillos and Madrid, L. L. Gladney; Gallup, A. H. Sutherland; Socorro and Magdelena, T. Hodgson; San Marcial, J. E. Sawders; Las Cruces, B. B. Scoggins; Deming, W. A. Govett; Membres Rivers, C. J. Menefee; Gila River, E. F. Goodson; Carlisle, J. H. Angell.

Next conference at El Paso, Tex.

General Church News.

The Independent: There was no great divisive issue before the meeting of the American Board, which would require us to give it unusual space in our columns. The old conflict was settled at Worcester, and this year not a whisper was heard of the questions which had divided so sharply the supporters of the board. Instead of this, the immediate missionary purposes of the board were made prominent; and those who attended the meeting testified that for sustained and profound interest the sessions of Wednesday have never been surpassed.

On that day the two great practical subjects were presented, the relations to Japan and the protection of our missionaries in Turkey. It was a serious question whether it would be best to reduce gradually the mission force in Japan, and leave the evangelization of that great Empire to the effort of its energetic and devoted Christian believers. This did not seem wise, and it was decided rather to re-enforce the diminished band of missionaries there, and labor for evangelization of the districts not yet reached, while providing for theological instruction. The Board was not satisfied with the relations of the Doshisha to the Christian faith, and regretfully withdraws from support or responsibility.

But this topic, which might have afforded abundant scope for discussion, could not hold the hearts of the audicace when the imminent danger in Turkey was before them. They knew that a score of their native ministers in that unhappy country had suffered martyrdom; that thousands of their Church members had been slain or were suffering from robbery and starvation. They knew that their missionaries had been insulted and arrested and expelled from the country; that their buildings had been burned and their missions broken up. For this they demanded redress, and appealed to our Government to secure it by peremptory measures. This subject is so important that to it we give most of the space of our report, especially to the paper by the Hon. Everett P. Wheeler, which was the most telling and important of all those presented. It is a strange thing that a great Missionary Board should thus appeal to the secular arm for redress and protection; it is stranger that our Government has been so slow to heed the appeals already received.

Western Advocate: We are glad that increasing interest is taken in preserving mementos of earlier Methodism. The Historical Societies of the various conferences are awaking to new life. The number of ministers who take an active part in searching out our antiquities and writing up their records is growing. Ohio Methodism sustained in this respect a great loss by the transfer of Dr. McElroy, one of its best antiquarians. We trust that many others, young and old, will become active in this very important work. At its recent session, the Cincinnati Conference was presented, through the influence of Rev. Thomas P. Walker, with an autograph letter written by H. B. Bascom, afterward Bishop, when he was a young itinerant preacher, a copy of which we subjoin. The house in which Bascom was licensed to preach is now the property of the Stiver Brothers, of Ripley, O., members of our Church. The letter was the property of Hon. E. N. Fitch, a member of Fitch Chapel, Aberdeen Charge, to whose mother it was written by Bascom. Bro. Fitch presented it to the society as above. Here is the letter:

"April 29th, 1815.

"Dear Sister Fitch—I am able to let you know that I am in tolerable health at this time through the compassion of Heaven.

"Nothing very important has taken place with me since I saw you last. But as I was riding along to-day, I would write you a line to let you know that I am well.

"I will likewise inform you that I have made some late alterations in my Ct. I have taken in 12 new preaching places and left out 5 old ones. I think there is a prospect of doing some good in the new part. I took a few into society the first round, thank the Lord.

"Dear sister, I have a great many serious troubles and trials, the times are truly interesting with me. But my trust is in God who has mercy on all the contrite ones. I am resolved to preach his gospel while I live, if I am retained in that office. But alas! I feel a poor creature. I was very sad to leave you all when I came away, but I durst not let my afflicted and kind old mother know it, or the burden would have been too great. I shall see you all, the Lord willing, in about four months, perhaps a few days sooner.

"Dear Sister Fitch, pray for me your well known but unworthy friend. Give my best respects to Bro. Fitch and the old woman if alive. Please let Father and Bro. Huron see this little letter and they will take my best respects to both family and themselves.

"Yours Truly, H. B. BASCOM.

"Sister Fitch."

THE PRESS.

Words of Wisdom.

A correspondent writes us the following words of wisdom, never more appropriate than at the present time:

"A vast number of people have yet to learn that the question of accumulating wealth is not so much one of money as it is one of beginning to save from the first. If all young men while they are yet single would lay by what they might, without foregoing the legitimate pleasures of youth, fewer would complain that they cannot get a start with families dependent upon them. The proper place to start a fortune is the place where work begins. Young men who are spendthrifts before marriage—and thousands are nothing more—are the worst offenders against society, for they not only bring children into the world without providing for them, but they are the most likely to become false reasoners against the State, often charging its administration with the causes of their poverty. It is true the trouble to get work is a great evil, but the spending all when one has it is a far greater cause of unhappiness, because reasonable saving in time might carry families over every breach of employment. It is a common thing to hear a married man say, 'I used to make good wages when I was single, but it all went.' Such persons are often debilitated by vice at the same time, and their marriage was a double crime."—Christian Advocate, New York.

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Life's Little Days.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We can not carry this We can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it become to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you can not see and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—British Weekly.

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God's Garden.

If one should find, on walking out some morning into his garden, that his friends the flowers were in the dumps, and on inquiring the cause should ascertain that the violets had been trying to grow as tall as the lilies, and the daisies had been envying the colors of the roses, while the pinks had been piqued because they were not as large as chrysanthemums, he would roundly scold them for their folly and sagely explain that each of them was beautiful and perfect in its place, and that if Providence had meant them to be something different he would have made them so; that "each only as God wills can work, there is no last nor first."

So it is in the Church, God's flower garden. It has its violets and daisies as well as its lilies and roses. Some are not fitted for high climbing; but they need not mind that. If all were climbers, where would be the creepers? The endless variety of beauty and use is in the chief charm of the garden. Each is good in its way, beautiful after its kind. To be the best we can in our own class, and faithfully fill the niche, little or large, to which we are assigned, is the only thing that we should concern ourselves about.—Zion's Herald.

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Needing Sympathy.

It is probably true that few wives and mothers realize the burdens by fathers and husbands during the past three years. The figures of the bank book would constitute a weariness to the flesh is submitted to the presiding genius of the home. An over-drawn account means a good deal to the man, but to most women it is only a disagreeable fact, like a badly setting gown or a bonnet which will work awry, one of those provoking things which we must try to ignore. Many a young man who begins life in debt for his marriage ring, worries through his business career unable to refuse his wife anything and dies at last in debt for his coffin. And then his neighbors load his memory with reproaches for failing to make any provision for his widow. Financial success depends as much upon the ability of the wife to save as upon the ability of the man to earn, and when a man has been in the receipt of a fair income dies insolvent it is seldom that he is wholly to blame.—Interior.

Texas Personals.

Judge P. D. Sanders, of Haskell, made the ADVOCATE a pleasant call.

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Bro. W. T. Burford, of Weimar, made the ADVOCATE a welcome call and renewed his subscription.

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Rev. J. J. Methvin, of Anadarko, delivered a forcible and entertaining address before the Woman's Foreign Missionary Society recently in session in Dallas.

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Rev. T. L. Miller, of Bellevue, who had a serious stroke of paralysis some time ago, is improving every day and hopes to be thoroughly restored, so as to be able to take work during the next conference year. We sincerely hope that his most sanguine hopes may be most abundantly realized.

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We regret to chronicle the death of the father of Rev. W. M. Hayes, the Agent of the S. W. University, which sad event occurred a few days ago in Georgetown, Texas. He was a venerable man—eighty odd years of age—and had served his own generation by the will of God. His end was peace. The ADVOCATE tenders condolence to the bereaved.

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The press dispatches announce the transfer of Rev. C. R. Lamar, of the Texas Conference, to the Pacific Conference and of his appointment to Centenary Church, San Francisco. Bro. Lamar is one of our best men and will prove a valuable acquisition to the Pacific Conference. The ADVOCATE wishes him abundant prosperity in his new field and most cordially commends him to the brethren on the coast.

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The following esteemed brethren made the ADVOCATE a pleasant call during the week: Revs. R. B. Bonner, T. P. Pipkin, W. J. Joyce, Jacob Kern, W. A. Knolle, A. S. Whitehurst, Jno. H. McLean, W. H. H. Biggs, A. E. Rector, R. M. Powers, Geo. S. Wyatt, B. R. Bolton, T. E. Sherwood, Seth Ward, G. H. Hodge, R. C. Armstrong, B. Harris, Jno. Adams, T. P. Smith, J. B. Sears, and Bros. W. S. Kelley and W. W. Adickes.

Southern Methodist Personals.

Bishop Galloway has accepted an invitation to deliver an address in Boston on the negro question some time this month.

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Bishop Hendrix writes: "Your readers will be glad to know that we have supplied Miss Holding's place in the Training School with Miss Effie Thompson, of Chicago, whose training and gifts as a teacher have most favorably impressed both her associates and her pupils in the Scarritt Bible and Training School."

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Central Methodist: Thursday morning, October 1, Rev. J. A. Black and family left for Van Alstyne, Texas, where, through Dr. Carroll, they have secured temporary quarters until conference. A thousand prayers for journeying mercies accompany them to their new home and field of labor.

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The semi-centennial sermon of Dr. John Mathews, delivered before the St. Louis Conference at Charleston, Mo., at its recent sesion, is well spoken of by the press, and was greatly enjoyed by the brethren. He will probably deliver the sermon in Nashville before the Tennessee Conference which meets the 21st of this month.

General Personals.

Independent: The late Hamilton Gibson, whose articles in the magazines on flowers and birds, accompanied with his own illustrations, have received so much attention, had a powerful magnetic attraction for birds and other small wood-dwellers. A friend of his gives the fololwing example: One day he was taking pictures of water through the trees, and bits of woodland, in company with Mr. Gibson, when the latter suddenly raised his hands high above his head and pressed both wrists together to form a vase-like hollow with his hands. Into this quickly fluttered down from the trees a little bird. Mr. Gibson then gently drew his hands down toward his face and made caressing sounds to his little prisoner, who showed no signs of fear. At the same time a tiny squirrel crept down the trunk of the tree against which Mr. Gibson was leaning, and, putting his forepaws on his shoulder, listened, unafraid, all the while turning his quick little head from side to side, as the artist uttered the half-whispered, half-whistled murmured sounds that were charming the bird.

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Western Advocate: In President Warren's office hangs a picture of Wilbur Fisk, which was formerly the property of Isaac Rich, the munificent patron of Boston University. President Fisk was Mr. Rich's ideal man. He admired and revered him from boyhood up. Well he might, for his equal was hard to find in native strength and acquired scholarship. But the potent influence beyond this was his unconscious condescension to men of low estate. He was not too learned or great to notice and speak to a Methodist fish-boy. The fish-boy grew to be a wealthy man, and with his growth grew his love for the college President. Who shall say that this unconscious influence of Wilbur Fisk was not the determining factor in the consecration of Isaac Rich's millions to Christian education? But whatever the influence, Boston University is the magnificent expression of his devotion to that cause. Could he revisit the scenes of his life, doubtless he would have only joy in the faithful and wise administration of his bequest.

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Rev. Dr. J. A. Beet, who recently returned to England after having delivered a series of lectures on this side of the Atlantic, has been giving to the Methodist Times his impressions of America. He says:

"What impresses me most about the United States is its vast future. And that impresses the American people; and the knowledge of it gives them the hopefulness of youth. Of course, they have very serious difficulties to face, political and social, but they are alive to these difficulties. I was greatly impressed with the strong position which Methodism holds in some parts of the States and also in Canada. . . . . The energies of the American people are called out for the exigencies of the present moment. The first demand on them is to look after their great continent. But still they are very eager for knowledge and learning and for the spread of the gospel. They have a very deep sense of their responsibility in molding the nation."

He noticed a great difference between this country and our northern neighbor. In Canada, says the Times,

"Dr. Beet was much struck by the contrast which it presented to the United States. In the States the English-speaking element absorbs all others. Everyone who goes to the States becomes a thorough American. In Lower Canada the English element is making no progress as compared with the French Roman Catholic element, though it holds its own numerically. In the States even the Germans are speaking English, and are thorough and loyal American citizens. The French in Canada have comparatively little sympathy with the Dominion. They are French and Roman Catholics and, in a certain sense, aliens. Yet when these same French Canadians go to the States they begin to talk English, and develop as they do not in Canada. Dr. Beet attributes it to the intense vitality of the States."

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Christian Advocate, New York: Bishop Harizell was given a unique reception by Central Illinois Conference at its session last week. He was on his way eastward, and diverged a little from his straight course to visit the conference in which years ago he entered the ministry. When the venerable Dr. Richard Haney arose to introduce him reminiscences of former former years crowded his memory, and his voice trembled and his eyes filled with tears. "Joseph," he said, "my beloved, you are not the only Joseph who in God's mysterious providence has been taken to Africa, and I can never think of your dear old father without thinking of Jacob mouring for his absent son. But you are in the path of duty, and that path always leads to a crown. You and your mother and father will be reunited in glory."

SOLOMON'S WISDOM.

Solomon's diffidence shows his wisdom. Many a young man of twenty thinks he knows it all, and soon comes to grief. Long experience makes one cautious. Solomon, while young, shows the gravity and self-distrust of later years.

No one ever yet succeeded in a great task who did not realize the greatness of the work. The brave man goes forward with a bold heart, because he feels that, though his task is great, he can, through God's help, perform it. Presumption goes forward boldly because it underrates the work to be done. Such a mistake will result in overthrow.

Correct judgment is not merely a matter of the intellect. There is an instinctive perception of the boundaries between right and wrong, which it is often safer to follow than the deductions of reason. The utterances of a man's heart are often truer than the conclusions of his intellect. In what he feels to be right or wrong he is often nearer correct than in what he has argued out by the intellect.

Solomon's great desire was not to attain pleasure for himself, but to be able to do his duty toward others. Not Enjoyment, but Duty is the true watchword in life.

The great question regarding life is not of its length, but of its character. Better a short life filled with usefulness than a long career devoted to selfishness.

Wealth can purchase only external gratifications. True happiness must come from within the soul.

The prayer for wisdom is a prayer that answers itself. He who discerns his need of wisdom is already wise. Only a wise man will ask for wisdom. He who has discernment to perceive that the most desirable thing is an ability to discern, that man will be able to judge correctly on other questions which arise.

The natural result of piety is prosperity. The world was created by God; and, tough it is disordered by sin, it remains true as a general thing that godliness is conducive to worldly good. The godly man's life is in tune with nature. He will be temperate, exercising self-control, all of which conduces to physical health; he will be industrious and trustworthy, which characteristics have a commercial value; he will be amiable, which will give him the favor of his fellow-men. In other words, when a man seeks the kingdom of God and his righteousness, all these things shall be added.

God's blessing was upon Solomon because he was beginning his reign in the right manner. The continuance of that blessing would depend on his continuing in the right way. We need each day to renew our allegiance to God; each day to set out once more as if it were the first day of our conversion.

There is an ancient story that the Sphinx propounded a riddle, and the one who guessed the answer aright was to receive wealth and honor, while he who guessed wrong was to be destroyed. To each young man comes the riddle: What is most to be desired in life? He who rightly answers that divine wisdom is to be sought, will attain happiness and glory; he who guesses wrong, and says that riches, pleasures, sensual enjoyment are the things to be coveted, will miserably perish.—The Independent.

DEVOTIONAL.

The Day of Judgment.

Ask yourself of any habit that belongs to your own personal life, and bring it face to face with Jesus Christ and see if it is not judged. A judgment day that is far away, that is off in the dim distance when this world is done—it shall come, no doubt. I know none of us can know much with regard to it, except that it is sure. But the judgment day that is here now is Christ; the judgment day that is right close to your life and rebukes you, if you will let Him rebuke you every time you sin; the judgment day that is here and praises you and bids you be of good courage when you do a thing that men disown and despise, is Christ.—Phillips Brooks.

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The Divine Companion.

"Make Christ your most constant companion." Be more under His influence than under any other influence. Ten minutes spent in His society every day, ay, two minutes, if it be face to face and heart to heart, will make the whole day different. Every character has an inward spring; let Christ be it. Every action has a keynote; let Christ set it. Yesterday you got a certain letter. You sat down and wrote a reply which almost scorched the paper. You picked the cruelest adjectives you knew and sent it forth, without a pang, to do its ruthless work. You did that because your life was set in the wrong key. You began the day with the mirror placed at the wrong angle. Tomorrow, at daybreak, turn it toward Him, and even to your enemy the fashion of your countenance will be changed. Whatever you then do, one thing you will find you could not do—you could not write that letter. Your first impulse may be the same, your judgment may be unchanged; but if you try it the ink will dry on your pen, and you will rise from your desk an unavenged, but a greater and more Christian, man.—Henry Drummond.

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For Those Beset.

"I know where thou dwellest, * * * where Satan's seat is." The word is for those who are beset with hindrance and temptation. "I know," saith the all-glorious Lord, "where thou dwellest. I know, for I have lived there, where the scorner sits and all that the heart holds dearest is ridiculed and all the dearest and deepest convictions of the soul are mocked. I know what it is," saith He, "to have the efforts to do good mistaken and misrepresented." From what a depth of lonely darkness, from what incessant strain of temptation comes this "I know." Think of that life at home, how He came and went, ridiculed suspected, condemned; think of all that lies in those words, "Neither did His brethren believe in Him." What a deep, dark gap that was which lay between Him and them! The Pharisees—the most respectable and religious people of the day—said that He cast out devils by the prince of devils. Think of Him pinched by hunger and parched by thirst, and the tempter hanging beside Him with horrid whisper, "Command that these stones be made bread." Think, as He wrought that supremest miracle of the world's redemption, the putting forth of infinite love and infinite endurance, how He is met with the terrible cry of scorn: "He saved others; Himself He cannot save." "I know," saith He to the tempted, "I know where thou dwellest."—Hugh Price Hughes.

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The Peace of God.

There are few words that fall on the ear and the heart like the word "peace." It carries a blessing in its very sound, so long has it been a messenger of what all men need and crave. It was the salutation "Peace to thee" which in the East men exchanged as they passed one another in the fields or streets. It was with this word that the early disciples were to enter men's houses when they carried the glad gospel news. It was this word which they inscribed on the burial places of their dead; and it is peace which the Church, in her Master's name, pronounces upon her people in her benedictions, "The peace of God which passeth all understanding."

It is only when men, in a sense of their need and dependence, win something of that practical trust in God of which the Gospels tell, that their minds can find peace. Without the steadying power of this repose of soul in God the mind of man is like the weather-vane, which turns and turns with every wind, and never has either stability or rest; with it the mind is like the magnetic needle, which, after every disturbance by its surrounding conditions, regains its direction toward the pole.

This peace of God includes the assurance that he has a purpose to realize in the events of our life, and that he will bring good out of them. This was the faith of Joseph, which emerges at the close of his strange and checkered experience. At the end he sums up before his penitent brethren the meaning of it all as it appeared to him: "As for you, ye thought evil against me, but God meant it unto good." Beneath and behind all these scenes of jealousy, deception, and disappointment, was the unseen Power that wrought good out of all this seming ill, proving even in this early time the gospel truth that all things work together for good to those who love God.

We are continually overtaken by surprises, but there are no surprises to God. In this respect our lives are like the life of the boy who, as he grows up towards manhood, finds the world full of things that he had never imagined. He sees its myriad forms of evil, its gilded vices, its elaborate round of pleasures. The greatness, the variety, the beauty, of the world are well-nigh overpowering. But his father knows all this, and is watching and wondering how it will affect his boy, and he is trying to prepare him for the new experiences and temptations which await him.

Just so to older people there comes every now and then something new or strange. Perhaps it is a sorrow, and the heart is overwhelmed. We had never reflected that we might have such an affliction. Perhaps it is a piece of good fortune—an unexpected opportunity, an un-looked-for position—and we are amazed, and wonder at ourselves and at the strange world. Either experience may disturb the poise of life. Sorrow may make us morose and despairing, prosperity may make us proud and selfish. But if, whatever our surprise, we possess the unshaken confidence that our Father knew it, and that he is trying to bring out of it for us some final good, what a power such a faith will have to keep us in perfect peace! Nothing has greater power to steady and strengthen the heart than the confidence that our lives are held within the scope of the gracious, loving purpose of God.

When Jesus promised to give to his disciples his peace, he must have meant a peace like that which ruled in his own life; that is, the peace which sprang from the perfect confidence that the divine plan included everything that could happen to him. He knew that his enemies could do nothing beyond what was allowed by the Father, and he was sure that a divine purpose was to be wrought out even in the horrors of his death.

Perhaps the most practical and helpful view which one can take of that great theme which has always perplexed the minds of men so much, the eternal purpose or decree of God, is to suppose that it is a gracious plan which includes each of us and all that happens to us. It is not inconsistent with the fact that sin is our own to believe that God is striving to subordinate even it to final good.

But instead of looking for peace in accordance with such a view of the world and of life, men are far more inclined to look for it "as the world giveth." The world seeks to give peace in accordance with its short-sighted outlook upon present things. It seeks only present compensations for loss. It knows nothing of the eternal purpose of love in Christ Jesus. It knows nothing of the everlasting arms which hold us in their strong embrace. Has some good fortune befallen us? The world congratulates us: What happiness you will have with your new possession or advantages! The world proposes to us to establish ourselves in a little empire of our own, and says: "Now is your opportunity to be a center, and to have many persons and things revolving around you." How wholly different the Christian view! The Gospel's first word is: "Your new position or good fortune means new responsibility and opportunity for usefulness. Instead of making your life a whirlpool to draw everything into itself, you are now to make it more than ever a fountain of blessing, which shall pour itself out to others, and, by so doing, keep itself pure." The longer one lives and observes, the deeper appears the difference between the worldly and the Christian philosophies of life.

The Christian life is the peaceful life. It is the life of trust and hope. It is the life of fellowship with God and of obedience to his will. Its blessing is the peace of God which passeth all understanding." Those who truly possess Christ's peace are delivered from corroding cares, needless anxieties, and unbelieving fears. To learn this secret of Jesus is one of the greatest things in life.—Sunday School Times.

OLD AND YOUNG

BOYS IN BUSINESS.

CLERKS AND BOOKKEEPERS.

Nearly every boy who adopts a business life must start in some time as a clerk, and learn the business gradually through a close association with the leading spirits of the concern. The word "clerk" is a very indifferent term, and generally conveys but little meaning. It includes a great variety of work, and may mean a young man selling candy or groceries over the counter of a country store at a nominal salary of $3 a week, or a trusted assistant in a great financial institution receiving three to five thousand dollars a year salary. In speaking of clerks it is more to the point to specify them as bank clerks, salesmen, shipping clerks, general office clerks, or some other name. In business circles these more definite terms are used.

Young men entering business as clerks should consequently take note of the modern tendency to specialize the work in all large companies, and prepare themselves for some particular line. When a firm advertises for help, it is some special line of work that it wants the new man to perform, and the applicant who states that "he can do anything" is not the one most likely to be accepted. It is well to study for some definite clerkship in order to secure a good position. A shipping clerk is a man in considerable demand in most of the large houses that are selling goods to retail dealers, and a competent man is needed to fill this position. Young men from eighteen to twenty-five are making $25 a week as shipping clerks in our large cities, and they are in a position to learn the business pretty thoroughly. They hold a responsible position, and are held strictly accountable for everything that leaves the house. They are supposed to make out the bills for goods shipped, and to see that they are checked off properly and entered upon their books. Their shipping books and receipts must correspond to the entries made by the bookkeepers in their books. If goods are not properly packed when ready for shipping, it is the duty of the shipping clerk to see that they are changed. He must know all of the rail and water routes and their terms for transporting goods, and the truckmen and express companies must receive their orders direct from him. In short, he is held responsible for an accurate account of every article that is shipped from the warehouse.

General office clerks have inside work entirely to perform, and they may be little more than office boys, or the trusted assistant of the head of the firm. The head clerk of a large office stands next to the manager. He receives the instructions from the company and carries them out in the office. The other clerks are under his charge, and perform their duties at his dictation as coming through the head of the firm. A good head clerk in a large establishment may receive $1500 to $3000 a year, according to the size and importance of the concern for which he is working. Under him are all grades of clerks, from the office boy at $3 a week to the head bookkeeper. In many offices the head bookkeeper and head office clerk are one. They perform the functions of both, and receive a good salary.

This leads one to the consideration of the bookkeeper's outlook. In recent years bookkeepers have been turned out from our business colleges by the thousand, and wages have consequently had a drop. Formerly a good bookkeeper could get $30 a week with comparative ease, and if he lost his situation he was pretty sure to secure another equally as good. But to-day there are so many good bookkeepers on the market that one frequently has great difficulty in securing the wages that he thinks his talents deserve. It is not that good wages are no longer paid to bookkeepers, but simply that all of the fine positions are taken, and one cannot reach them at once. A firm does not pay the high salary to a new bookkeeper that it does to one who has been in the establishment for years, and who understands the workings of the business and office.

The only sure way to secure a comfortable berth as head bookkeeper in a large firm is to earn it through years of patient work and study. There are plenty of positions for young bookkeepers at $8 and $10 per week, and the young man just entering business would do well to accept one and identify himself for life with some large, liberal, and successful firm. If he has the true business worth in him, he will gradually work up from an inferior position to that of chief clerk. The latter position is frequently next to that of the junior partner's in influence, and may in some concerns stand above it.

There is nothing gained without steady push, energy, and wide-awake progressiveness. The young clerk or bookkeeper who simply performs the work allotted to him in a half-hearted, machanical way cannot hope to secure promotions as fast as another who throws his whole heart and soul into his employer's business. It is necessary to look at the business from an unselfish point of view. Consider it as a part of your own, and work accordingly. The heads of our large business concerns work longer and harder, as a rule, than the clerks and subordinates. The latter leave the office and forget all about the business at five or six o'clock, but the owners may not get the worry and care off their minds until midnight. If the young clerk takes pattern after his employer, and not after some other clerk near him, he will find the way to promotion much more secure.

The abookkeeper who wishes to succeed in a large concern must not confine his studies and attention to his books. He must keep these correctly and written up to date each day in a neat manner, but he must take a broader view of his duties and try to take some concern of the business in a general way. He should be in a position to study the needs of the office and to suggest new methods by which the work could be simplified and systematized. He may be able in this way to save his employers time and money. If accompanied by modesty and good judgment, suggestions from subordinates are always acceptable in good offices. It is the offensive, know-it-all air that will not be tolerated. The young bookkeeper who tries to make himself a help in the office will find his services appreciated in time. Somebody must be promoted some day, and the lot does not always fall to the one who has been the longest in service. It is much more apt to come to the one who has shown the greatest amount of industry and interest in the work. From the position of the youngest bookkkeeper to the head clerk in the office may be a long step, but it can be accomplished in time.

In our cities social and other sources of amusement are very apt to interfere with the business advancement of young men. They may not tempt him to spend more money than he can afford, but, carried to an excess, they unfit him for the arduous duties required of clerks. The man who spends every night at some entertainment or place for amusement cannot have a clear brain for the next day's work. City life is enervating because of the late hours kept. Nearly every social gathering keeps the young man out until one or two in the morning. The few hours of sleep he can catch after that are not sufficient to refresh body and mind. The effect of this social excess is slow, but sure. It may leave one with sufficient powers to do his work mechanically, but he has little reserve strength to call upon. His social duties will not permit him to stay half an hour after the closing time, and he has no chance to do extra service for his employer. He must leave as soon as the clock strikes the hour in order to dine and dress for the evening's entertainment.

All of this is wrong, and causes more mischief among the young business men of the day than parents suppose. The shoal upon which they will be wrecked from a business point of view is that of social dissipation. Social life moderately indulged in is essential to keep the mind clear and healthy, and one should not become so absorbed in business as to neglect his duties to others. It is moderation that is required, and not dissipation. Many young clerks pride themselves upon the number of invitations to social gatherings they receive, and on the number of parties they attend in the course of a week. This frequently monopolizes the conversation in the office at noontime, and the atmosphere becomes poisonous to the novice.

"Why are we not advance in the office?" is the complaint heard from many young clerks, and middle-aged ones, too. The reason is generally very simple. It is because they do not take enough interest in the business to make them worth any more to the employer, or because their minds are so weakened and clouded by social dissipation that they are incapable of doing work valued at anything more than what they already receive. In a recent series of expressions of leading business men on this subject, the consensus of opinion was decidedly this way. In nearly every case they attributed the apathy of the average clerk to one or the other of these two causes mentioned.—Geo. E. Walsh, in Christian Advocate, New York.

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THE LITTLE TRAP ROBBER.

When a boy, I lived on a great farm in what was then the bockwoods of Canada. In those days the country was full of wild beasts and game of various kinds. Bears, wolves, deer, lynxes, foxes and raccoons were very plentiful, as were wild turkeys and geese, grouse, quail and many species of wild ducks; while pigeons used to visit us once or twice a year in flocks so prodigious as often to obscure the sky for hours by their wondrous flight.

Through the whole length of the farm ran a large creek, not only well stocked with fishes of many sorts, but to which also resorted great numbers of muskrats and minks, and, occasionally, even otters and beavers were to be seen there; so that, altogether, the place was a veritable boy's paradise.

By the time I was eleven years old, I had become a fairly skillful trapper, and could even shoot pretty well for so young a boy. In the beginning of September, when the fur was getting good, I used to set traps, baited with clams, crayfish, pieces of meat or the neck of any bird, for mink and muskrats, just beneath the water's surface, along the edges of the creek. Each trap was tied by a long string to a peg set in the bank; and when one of the little animals got caught it would at once take to the water, whence, though always held down long enough to drown by the weight of the trap, its body was easily recovered by simply hauling in the cord.

Mink pelts were at that time worth only 50 cents and muskrats only 12½ cents each, yet I made quite a little money by this fascinating pursuit.

One morning in November, when I went to look after my traps, I found that one of them had been robbed; and on a closer inspection I knew, by the color of a little fur still sticking to its jaws, that it had contained a mink.

Now, we boys, as well as older hunters, considered it the meanest of all things to rob a trap; hence I could not imagine who had played me such a shabby trick. But I was determined to find out if possible; so for several mornings I got up long before daylight to watch my traps, but never saw any one come near them.

At the side of the public road, half a mile from our house, lived one of my father's laborers, whom I will call Hawkins. His little boy, Johnny, just my own age, was a playmate and a great favorite of mine. When told of my loss he seemed fully as angry as I could wish, and very earnestly, though not grammatically, exclaimed: "My, don't I wish we could ketch the feller what done it!" And we did catch him.

About a week after this my father sent me one day to the country store, two miles away, to get some trifling household articles. While the merchant, who, of course, knew every one in the settlement, was putting them up, he carelessly asked; "Does your little chum, Johnny Hawkins, own a gun?"

"Why no," I answered. "His father has a big, old-fashioned, flintlock horse-pistol, and Johnny is always wanting to shoot it off. What made you think he had a gun, Mr. Peters?"

"Oh, because he came in the other day and traded a mink skin for some powder and shot and a flint."

"A mink skin!" I echoed. "Why Johnny has no trap; neither has his father. Was it a fresh skin, Mr. Peters?"

"About two days old, I reckon. The mink had been caught by the neck, for I could see the marks of the trap-teeth on the flesh side of the pelt."

"Well," I rejoined, "muskrats and minks are sometimes caught that way. We often set fox-traps for them, and then they're pretty sure to get some part of their bodies in; but mostly we catch them by the leg, in a common rat-trap."

"The little chap's borrowed a trap somewhere, I guess, and gone in on his own hook," said the storekeeper; "anyhow, it was a prime pelt, and I allowed him a big lot of ammunition for it, besides throwing in a couple of liquorice sticks."

Now it was my fox-trap that had been robbed; but I had sense enough to say no more to Mr. Peters, though I knew what he didn't—namely, that Johnny couldn't have borrowed one nearer than five miles, and that if he'd really caught a mink, he would have told me of his luck, the first thing.

Still I could not bear to think that he had done such a mean, dishonest thing, and I thought the best way was to ask him about it; for, after all, some one else might have stolen my pelt and given it to him; and he, wanting to keep the pistol matter a secret, might have put off telling me. Oh, how I did hope he was innocent!

On my way home from the store, I stopped at Mr. Hawkins's house. The father, mother and Johnny were at dinner, while the two-year-old baby sat on the floor, daubing its face up with one of those thick sticks of liquorice in vogue at that time.

Boy-like, though actually trembling with apprehension, I came to the point at once: "Johnny," I asked, "who gave you the mink skin that you traded to Mr. Peters last Wednesday?"

The next moment I was very sorry that I'd said anything, for Johnny burst out crying as if his heart would break, and then he said: "Oh, Willy, I did steal it out of your trap; I wanted powder and shot so awful bad—and—and—I couldn't set the trap again.

"And didn't Willy give you that liquorice the baby's eating?" asked the mother.

"No, ma'am," sobbed the poor boy; "I got it from Mr. Peters."

"Oh dear, oh dear! my son's a thief and a liar!" moaned the afflicted woman, and she, too, began to cry, while Mr. Hawkins sternly grasped a teamster's whip from overhead. But I pleaded so earnestly that he did not use it, as he had intended, upon repentant trembling Johnny.

The sturdy laborer was, however, a wise as well as a merciful man. He knew that his erring son must be taught a salutary lesson; so, after a minute of grieved silence, he decreed that Johnny must work two Saturday half-holidays, piling brush in the new clearing, in order to honestly earn fifty cents to pay me for the pelt—which the little fellow faithfully did; and after that there was no better boy anywhere.

When my mother, from whom I had no secrets, heard of the affair, she gave Johnny employment about the house before and after school each day, so that he was soon able to buy a set of traps for himself. Moreover, she carefully watched over the child and taught him many things which he could learn neither at his own home nor at the rude country school. And Johnny repaid her trusting solicitude by a course of unvarying honesty and an always exact and cheerful discharge of his little duties, as well as by a love and devotion as great as he had now learned to bestow upon his own hard-worked mother; while to me he more and more became a dearly valued friend.

Like myself, John "Hawkins" is now on the snowy side of three score and ten. Many years ago, after the death of his parents, he removed to Illinois, and at this present day is the wealthy and respected owner of a grand prairie farm in that fertile State. I have visited him and his surrounding colony of descendants several times during the last decade. On one of these occasions, when referring to old times, he feelingly said:

"Friend Will, I owe all my prosperity and happiness, first, to the fact that my early misdemeanor was promptly detected and punished in a way so wise and impressive; next, to the divine charity and good counsels of your sainted mother. I often think that if the robbery of your trap had remained undiscovered I might have become a confirmed criminal and ended my days in prison. But now look around you and see—thanks to His mercy and the forgiveness of those against whom I trespassed—how the Lord has blessed my old age."

And blessed indeed I deemed my venerable friend to be, as I witnessed, on Thanksgiving Day of 1895, the joyous gathering of children and grandchildren at his home, and noted the love and reverence with which all regarded him and his aged wife, who ever and anon softly crooned to a third little "Johnny," the first great-grandchild of the honored pair.—W. Thompson, in Independent.

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HOW FLETCHER DID IT.

Few will be found to question the preeminence of John Fletcher in point of personal piety. The men of his own generation who knew him best, including so rare a judge of men as John Wesley, were of one mind as to his unparalleled excellence. "Unblamable in every respect," "as unearthly a being as ever trod the earth," "the most holy man since the apostolic age," "a sun, none like him,"—these are a few of the expressions used by those best qualified to pronounce in the matter. It is clear that he towered high above the generality of Christians, conforming in all things to the divine will and enjoying uninterrupted fellowship with God.

How did he do it? It may be granted that no one formula will explain the whole process. Nor can so mighty a secret be put into a single sentence. But there is in existence (held in safe and reverent keeping for more than a century past) a small square book, strongly bound in leather and containing about two hundred closely written pages, which unfolds to us a very important part of the method employed. It was his closet companion written by his own hand, and its pages are worn by his touch. With its meditations and rules he nourished his soul in private. With its spiritual exercises and disciplinary regulations, its tests and standards of self-examination, he sought to perfect himself in the love of God and in the minutest details of character and conduct. One feels, as he looks into this little manual of devotion, which was so dear to the saint, that he is almost watching the way in which that saintliness was evolved. The lovely growth of goodness had at its root the patient discipline here outlined and portrayed. Here is the workshop from which the finished product was at last brought forth. Here is revealed much of the way in which that inner life, which for a generation was a marvel to all beholders, was carefully cultivated.

As may well be supposed this manual is most vital and precious of all the Fletcher relics because disclosing more directly than any other the spirit and method of his wonderful walk with God. It was prepared when he was about twenty-seven years of age, and contains topically arranged passages of Scripture, selections from Charles Wesley's hymns, and a great variety of resolutions, meditations, and precepts, written in Greek, Latin, French and English. A few extracts will give just a taste of the contents:

"Do not surrender thyself to any joy,"
"Rejoice always in the will of God,"
"Beware of relaxing and of impatience,"
"Remember always the presence of God,"
"Receive afflictions as the best guides to perfection,"
"Renounce thyself in all that can hinder thy union with God."

It was on such points as these that he trained himself, and with conspicuous success, for his whole heart was engaged, and no comon degree of grace could satisfy his desires. It was in this way he attained that superlative degree of eminence in religion which led his contemporaries to pronounce such encomiums upon him. It is a way that still remains open. Why are there not more to follow it? We know of one who has for many years followed substantially this same practice, and the book that contains the accumulated jottings of several decades is to him of priceless worth. It is a history of his inner life. It holds a record of nearly all his hill-top experiences, when from special mounts of vision God showed him the wonders of the Canaan land, or revealed to him how the temple should be constructed. It is enriched with passages from the Holy Word, on which peculiar light came down, and with sparkling gems dug out from deepest mines by other explorers who have searched for these inexhaustible treasures.

Some put these things on the margins of their Bibles, or have an interleaved copy of the Scriptures which they thus fill up. It does not seem to us to be the best way. Better take a blank book, no matter how small and simple, to begin with, and therein set down from day to day whatever pertains to the progress of the soul. It is a wonderful help. Attention is thus concentrated, thought is clarified, mind and heart are kept on the alert, and much of permanent value is preserved which would otherwise vanish with the hurrying years. No one who has not tried it can fully realize what an aid pen and paper may become in furthering religious advancement. It will require pretty close thinking and consume some time. Yes. But it pays a hundred fold. There is no short cut, no royal road to this sort of attainment. Nothing but the most painstaking spiritual culture will produce these finished effects. He who is willing to take and use the means can reach the results. Let there be more of these little books written out.

He who would like to know more about Fletcher's book will find it pretty fully described in Dr. F. W. McDonald's Fletcher of Madeley, one of the best of the several biographers of Wesley's Designated Successor.—Rev. James Mudge, D. D., in Central Advocate.

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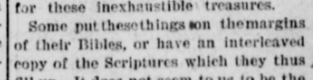
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THE man who has been taught the Scriptures from his youth is well educated if he knows nothing else.

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HE who dies without leaving evidences of his faith in God in the form of good works will likely fail to pronounce the shibboleth at the gates of glory.

☆

NO MAN man is saved because of his works; but "faith without works is dead, being alone."

☆

THE most fruitful field of the ministry is the undesired appointment, for here we find the shapeless stone—not marred by unskillful hands—whose surface yields to the gospel chisel the solid masonry for the temple of God.

☆

HE who thinks no evil will never bear false witness against his neighbor.

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Fourth Quarter—Lesson 5, Nov. 1.

BUILDING THE TEMPLE.

I KINGS 5:1-12.

Golden Text.—Except the Lord build the house they labor in vain that build it.—Psa. 127: 1.

"The building of the Temple marks one of the most important eras in the history of Israel. It introduced a new force in the making of the nation. Its influence was religious and political. In the words of Dean Stanley: 'It was far more than a mere architectural display. It supplied the framework of the history of the kingdom of Judah. As in the Grecian tragedies we always see in the background the gate of Mycenæ; so in the story which we are now to traverse we must always have in view the Temple of Solomon. There is hardly any reign which is not in some way connected with its construction or its changes. In front of the great church of the Escurial in Spain—in the eyes of Spaniards itself a likeness of the Temple—overlooking the court called from them the Court of the King, are six colossal statues of the Kings of Judah who bore the chief part in the Temple of Jerusalem: David, the proposer; Solomon, the founder; Jehoshaphat, Hezekiah, Josiah, Manasseh, the successive purifiers and restorers. The idea there so impressively graven in stone runs through the history which we have henceforward to consider."—Pel. Notes.

"The place of this magnificent Temple was at Jerusalem, on Mount Moriah, the eastern hill of Jerusalem, and where David offered sacrifices to God for the cessation of the great plague on the threshing-floor of Araunah."—II Sam. 24. 16-25.

It is said to be the place where Abraham offered Isaac in trial of his faith.

"The preparations for this Temple in laying up means and material had been the work of the rulers of Israel since the days of Samuel.—I Chron. 26: 26-28.

"During David's reign there had been laid up 500 tons of gold, 1000 tons of silver, 1100 tons of brass, 6000 tons of iron."—Pel. Notes.

Hiram, King of Tyre, had been the friend of David, and now he sends to congratulate Solomon on his accession to his father's throne and to assure him that, as he had been the friend of his father, so he would stand by his son. There is something grand in the bearing of this Hiram, who sends a delgation at once to bear messages of good will to the new King of a mighty people.

This intercourse between nations is not unlike the civilities existing between persons. In fact, nations are but the aggregation of individuals and national action is the exponent and expression of the average public sentiment. The moral tone of a nation is a good index to the average of personal morals. When infidelity is elected to office, and whisky-guzzlers are allowed to hold high place in the councils of the nation, the public heart-beats sound the funeral dirge to morality and sobriety. "When the wicked rule the people mourn."

"The cedar is one of the most majestic trees of the Eastern forests, and is found in its greatest perfection on Mount Lebanon. It grows to the height of 70 or 80 feet. The wood is of a red color and bitter taste, which prevents its injury by insects. It continues to grow for 1000 years. It is very durable. There is no such thing as a rotten cedar. There is a specimen in the British Museum labeled, "Cedar of Lebanon, from Palace of Nimrod; 3000 years old."—Schaff's Bible Dictionary.

"The cedar grows on the most elevated part of the mountain, is taller than the pine, and so thick that five men together could scarcely encompass one. It shoots out its branches at ten or twelve feet from the ground; 'hey are large and distant from each other, and are perpetually green. The wood is of a brown color, very solid and incorruptible, if preserved from wet. The tree bears a small cone like that of the pine."—Gabriel Sionita.

The top of the mountain must have been graded at the cost of much labor. Two sides of this mountain were faced with a perpendicular wall which made the mountain seem exceedingly high

Some of the stones were of prodigious size, and were hewn out in the quary. One is said to be 38½ feet long and 7 feet high and weighs more than two million pounds.

"The size of the Temple is given, but there is no certainty as to its outward form, whether it had sloping roofs, like most of our buildings, or a flat roof finished with a parapet as is usual with Oriental buildings. It consisted of a porch, the Holy Place, and the Holy of Holies, with small chambers of three stories, or three sides of the Temple.

"If a cubit was 18 inches, the Temple proper was 90 feet long, 30 feet wide, and 45 feet high. The whole height was 30 cubits, but the rooms into which this space was divided,—the Holy Place and the Holy of Holies,—were finished only 20 cubits, or 30 feet in height (I Kings, 6: 16-20). In all its dimensions—length, breadth and height—the sanctuary itself was exactly double those of the tabernacle. The whole was situated according to the points of the compass—the front entrance being toward the east.

Later there were buildings around the courts, on three sides, and at least one of these colonnades or cloisters was built by Solomon.

"The size of the Temple, compared to that of our cathedrals or even churches, was insignificant; for, like all sacred edifices of the nations of antiquity, it was designed, not for the assembling of the people—the four courts were for that—but as the especial dwelling-place or House of God. It was a wonder of the world, from the splendor of its material more than the grace, boldness, or majesty of its height and dimensions.

"Compared with the religious buildings of Assyria, Babylon, or Egypt, a structure like the Temple, apart from its vast sub-structures, was hardly worthy of notice, either for size or splendor.

"The great Temple of Amon, at Thebes, for example, ultimately extended to a length of 1170 feet, while the ruins of its associated edifices still cover a plateau nearly four miles in circumference. Nor is the contrast between the simplicity of the Israelite Temple and that of those on the Nile less striking. Its exterior seems to have been entirely plain, and though there was a pillared porch, it shrank into insignificance before the long avenues and mighty columns of Egyptian sanctuaries, the alleys of sphinxes, the obelisks, and the vast pylons all in common with the temples themselves, covered with sculpture and ornament. But the lavish employment of gold for the decoration of the interior of Solomon's Temple exceeds all ancient buildings."—Pel. Notes.

EPWORTH LEAGUE DEPARTMENT.

Address all communications for League Department to Rev. Sterling Fisher, Kyle, Texas.

DO YOU unfalteringly bear testimony to Christ even before his enemies?

✠

DO YOU really belong to Christ's kingdom? Does he control your affections and plans and actions?

✠

NO VICTIM of bad habit need despair. Christ offers deliverance to the captives.

✠

ANY Church which neglects the poor and courts the favor of the rich and fashionable is untrue to Christ and practices a false religion.

✠

THE best things can not be bought with money. Virtue, honor, peace, love, friendship, happiness are all beyond its reach, but they may be obtained without money by rich and poor alike.

✠

IF we will submit to Christ he will point us to pure ideals and remove the hindrances which prevent our attaining them.

✠

LET us do God's will and let reputation take care of itself. We need not trouble to contradict opposers or deny every falsehood.

✠

TOPIC FOR NOVEMBER: "CHRIST'S TESTIMONIES."

Nov. 1: To Himself—Luke 4:18-22; Luke 22:3; Matt. 26:63, 64.

Christ said very little about himself, and when he did refer to himself or his work it was only to say so much and at such time as would be helpful to others—not to exalt himself, or to secure the honor or praise of men. He was wholly free from the vanity which is a mark of weakness and the conceit which detracts from some really great men.

His declaration to his disciples, "My meat is to do the will of him that sent me, and to finish his work," indicates his absorption in his work and his indifference to the praise or blame of the people.

Though he was opposed and reviled and misrepresented, he did not seek to retaliate; he did not even seek to clear himself of false accusations, but maintained a silence which showed him to be far removed from human weaknesses.

In the instances in this lesson, it is clear that Christ did not testify of himself with any thought of personal advantage; indeed, he would have served himself better by silence or denial. In the first instance the people among whom he had been brought up were not ready for such a declaration of his mission, and could scarcely do otherwise than regard with disgust and anger the young man, their fellow townsman, who claimed such high distinction.

In the other two cases, his testimony amounted to confession of the charges on which they sought to condemn him, and served only to increase his danger. When fidelity to his Father and his mission demanded, he testified of himself, regardless of danger; when there was only hatred and abuse and opposition, he could afford to be silent and wait.

He Proclaimed His Mission.—Luke 4:18-22.

This was a definite declaration that he was the Messiah. He quoted and applied to himself a prophecy concerning Christ (Isaiah 61:1, 2). Let us notice this closely, because it is his own statement of the purpose for which he came. He was divinely commissioned and anointed.

1. To preach the gospel to the poor. The poor are commonly neglected and held in low esteem by the rich and the great of this world. Jesus proclaimed the good news of salvation to them. It was a definite part of his mission to put these neglected ones on the same footing with those who were more favored. Kings and Governors of earthly empires were interested in those from whom they might derive revenue, and often the poor were oppressed to support the luxury and extravagance of their rulers; but this heavenly King was interested in those upon whom he could bestow favor. And he found the poor and outcast readier to receive his help, because they felt their need.

2. To heal the broken-hearted. In all the world there is no help for those hopeless ones outside the "good news of God." There may be unfeeling endurance for the stoic and resignation to the inevitable for the philosopher, but only Christ heals the broken-hearted. No one else can give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

3. To preach deliverance to the captives. Freedom from the Roman power, which the Jews vainly expected to receive through the Messiah, was a small and common benefit compared with the deliverance which he actually brings to those who are the captives of sin.

4. Recovering of sight to the blind. Sin obscures and often destroys the moral and spiritual vision, so that the sinner can not discern the right way of life; he calls evil good and good evil. Such blindness Christ removes, enabling the man to see the right way and avoid the dangers and pitfalls which threaten his safety.

5. To set at liberty them that are bruised. Those whom evil has almost destroyed, and who are ready to faint and despair, have liberty preached to them.

6. "To preach the acceptable year of the Lord." The present year, the present hour, is the acceptable time, the time when he saves to the uttermost all who come to God by him. If any would be benefited by his mission, let them come now; there is no promise for another time.

Declared Himself a King.—Luke 23:3.

And he is a real king, and his kingdom is a real kingdom. Not a king who rules by force or by inherited right, but a King whose scepter is love, whose subjects yield joyous support and service, and rejoice in their voluntary citizenship; not a king over the outward life only, but one who governs all the being, because he governs the thoughts and affections and motives.

Declared Himself the Son of God.—Matt. 26:63, 64.

Jesus kept silence before all his accusers until the high priest asked the direct question, "Art thou the Son of God?" His answer was an assent, equivalent to saying, "Thou hast said the truth." "Silence is now impossible. The high priest has given him the opportunity of proclaiming his gospel in the presence of the council, and he will not lose it, though it seal his condemnation. He can not deny himself. In the most emphatic manner he proclaims himself the Christ, the Son of God, and tells them that the time is coming when their positions will be reversed—he their judge, they summoned to his bar."

✠

LEAGUE MISSION FUND.

Presidents and pastors will please urge the prompt collection of the Mission Fund. Write for information and make all remittances to

A. K. RAGSDALE,
Secretary and Treasurer Committee.
Dallas, Texas.

✠

The Work of the Junior League—Pittsburg.

This work is under the guidance or supervision of Bro. Ellington Morris, of whom we are all proud. Each Sabbath afternoon, when the roll is called, each of us respond with a verse from the Bible. After roll call, we have the Literary Department, each one usually coming up with his or her part. But I failed to say that we always open with our devotional practice, song and prayer. Sometimes we have "sentence prayers." These are spoken by nearly all the little Leaguers. Our Literary Department is quite an enjoyable, entertaining and instructive part of our weekly programme. After our programme is all carried out, we then appoint a committee of several to visit the sick, a committee to invite non-church-goers and strangers to attend our Church services. The little folks act well their parts, too. Hardly any one fails utterly to discharge the duty entrusted to him. We might just here add a soft, gentle admonition, just for encouraging the little folks: Let us endeavor to do "whatsoever our hands find to do" with our might, and let's not be slow to find work. Let us go out into the highways and invite and insist on bringing our companions, associates and the children of our town and community into our sanctuary, and to visit the sick, the lonely, the poor, the despondent, and let us speak words of cheer, carrying a flower or some token of sympathy, showing by our walk that we are the children of the Heavenly King. Let us put away all bickering, or selfishness, or envy, or pride, and wear the whole armor of Christian soldiers. Now, little Leaguers, I ask you each to remember me when you pray. May God's richest benedictions rest on all.

KATIE E. LIGHTFOOT.

✠

To the Junior Leagues of North Texas Conference.

I have been appointed Junior League organizer of the North Texas Epworth League Conference, by the Executive Committee of said conference, and ask that the secretaries of all the organized Junior Leagues send me their names and addresses.

(MISS) NORINE WOOLDRIDGE.
Gainesville, Tex.

A ten-cent lamp with the right chimney gives more light and less smell than a $100 lamp with a wrong chimney. What is the right chimney? What lamp have you got? We'll send you an Index; free.

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Classes are being formed in the art of reading music at sight by Mrs. May Carson Vickers, Director of Music at Polytechnic College. Lessons given in diaphramatic breathing, correct position of the body, vocalizing, and solfaing.

For the benefit of ladies and gentlemen living in the City, who cannot attend during the day, evening classes will be taught.

For terms, address Rev. W. F. Lloyd, President Polytechnic College, Fort Worth, Tex.

To Whom It May Concern:

This is to certify that Mrs. May Carson Vickers was my pupil, and I consider her competent to teach whatever she undertakes vocally. I cheerfully recommend her.

[Signed] FRANCESCO D'AURIA,

Director of Vocal Department of Toronto (Canada) Conservatory of Music; Director to Mad. Adelina Patti, seasons 1881-82.

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WE have thoroughly tested your $22 Sewing Machine ordered several months ago. My wife is a Presbyterian of the Old School, but this Machine has done more toward making a Methodist of her than myself or the W. P. and H. M. Society. Her mother has a $60 machine which she will dispose of in order to get one like it. My wife will not get a bicycle now. Yours truly, WESLEY PEACOCK.
San Antonio, Texas, Aug. 11.

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Thousands of women are nervous, tired, have headache, sick stomach, fainting spells, dizziness, scanty or profuse menses, weak back, constipation; their sides, shoulders and limbs ache constantly—in fact, they suffer from general debility of the whole system. The superior tonic qualities of McELREE'S WINE OF CARDUI make it the leading remedy for this class of troubles.



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My machine is doing good work and will please me. It is a good machine for the money. Respectfully, MRS. LEE FLEER.
Mooreville, Texas.

I have received the Machine. I am well pleased with it. Everyone who sees it says it is very nice. Everything was in good order.
MRS. EFFIE WHITE.
Buffalo Gap, Texas.

I received the Sewing Machine and am well pleased with it. It runs light and makes but little noise.
D. L. McCLAIN.
Ennis, Texas.

We have received our Machine and we prefer it to the $60 machines which are sold here. It does good work—as good as any machine.
W. C. VENABLE.
Ladonia, Texas, January 3, 1896.

* * * *

Bible and Machine all o. k. Wife says: "I am delighted with the Machine, and more and more charmed with the Bible." She has a class of first-class girls in the Sunday-school, and is making faithful use of the Bible.
D. P. CULLEN.
Hallville, Texas.

* * * *

I will say that the Favorite Sewing Machine I bought of you has given complete satisfaction. My wife says, after using it 3 months, she can recommend it to all her friends. Yours truly, C. L. MILLER.
Bolivar, Texas.

* * * *

The Favorite Sewing Machine I bought of you last fall is first-class in every respect. I have used several machines, and think the Favorite one of the best ever used.
MRS. W. A. SCHLEY.
Gatesville, Texas.

* * * *

Holliday, Texas, Feb. 18, 1896.—The Sewing Machine ordered through the Advocate has reached us some days ago. Wife is well pleased with the purchase. I don't think anyone needing a Sewing Machine can do better than to get the one you offer. Very truly yours, A. R. SELLERS.

* * * *

I will take this opportunity to tell you how pleased I am with my "Favorite" Sewing Machine which I received last spring. Have tried several machines, but this excels them all. Would not be without it. Wishing the dear old Advocate much success, I remain, yours respectfully,
MRS. EMMA I. PENNER.
Wichita Falls, Texas, April 13, 1896.

* * * *

The Sewing Machine came in the promised time; is a beautiful machine and giving perfect satisfaction so far. Thanking you and wishing you success in all your lines of work, yours sincerely,
MRS. C. C. ARMSTRONG.
Weatherford, Texas.

* * * *

I take great pleasure in recommending the Sewing Machine that I received from you. It has given perfect satisfaction in every respect. Respectfully, MRS. ADELIA WALLER.
Black Jack Grove, Texas.

The Sewing Machine came promptly. It gives entire satisfaction. Light running, almost noiseless, and elegant in finish, it meets all requirements of a first-class machine. Double the money is usually paid for machines of the same style and finish. Yours truly, J. J. CANAFAX.
Barry, Texas.

* * * *

Dear Sir—The Sewing Machine which I ordered came promptly to hand. After using it three and a half months Mrs. Racker says she likes it as well as any machine she ever used. Having sewed on the New Home and Singer, says she thinks it as good as either.

Thanking you for your prompt attention to my order, I am yours,
W. M. RUCKER.
Lorena, Texas, Sept. 27, 1895.

* * * *

Enless, Tex., March 12, 1895.—Mr. L. Blaylock, Publisher Christian Advocate, Dallas, Texas: Dear Sir—I received your Favorite Sewing Machine the first of February and found it all right. My wife and daughters have tried it and are highly pleased with it. They say it is just as good as a $50 Singer an agent left at my house some time back. It is very near noiseless and runs light and has given no trouble as yet. They are highly pleased with it and claim it is a first-class Machine in every respect, and would advise all in need of sewing machines to take one, for we have found nothing wrong with this yet. Yours respectfully,
T. W. FULLER.

P. S.—If any person doubts this, just tell them to write me at Enless, Texas, and I will tell him the same as I tell you. Respectfully,
T. W. FULLER.
Enless, Tarrant County, Texas.

* * * *

I received the Favorite Machine Dec. 1 in good order. I have used it two months. I feel safe in recommending it to any one wanting a genuine machine. We have liked it from the first and the more we use it and get acquainted with its good qualities the better we like it.
MRS. HATTIE SNOW.
Carbon, Texas.

* * * *

The machine was received in perfect order. Will say am perfectly satisfied with it. It is as represented. Yours respectfully,
MRS. MOLLIE SMITH.
JOHN T. SMITH.
Greenwood, Wise Co., Texas.

The Machine received one year ago gives perfect satisfaction. Respectfully, MRS. J. C. HALEY.
Lewisville, Texas.

Just bought the Sewing Machine home. It is all one could ask for at the price.
J. L. YEATS.
Merrilltown, Texas.

The Sewing Machine came all o. k. Have just got it home. We are well pleased with it.
I. B. GORDON.
Iola, Texas.



Disease is like a railroad train. It has a regular way of coming and going and keeps on steadily along a certain track. You can almost always tell how a disease starts, and where it will probably end. It won't go out of its way to oblige you any more than a locomotive will. Disease usually begins when the appetite gives out—that's the first warning whistle. Then the stomach and nutritive organs fail to supply good blood. The circulation grows poor, thin and tainted. Instead of carrying nourishment to the different parts of the body it carries poison, which settles at some point and eats away the tissues. According to where it settles it is called liver or kidney or skin disease—scrofula, erysipelas, eczema, or consumption if it settles on the lungs. It is all one trouble: tainted blood; clear out this taint and build up the tissues with rich blood and the disease is stopped; side-tracked; it can't go any further. No matter what the name of a disease is if it's a blood disease, Dr. Pierce's Golden Medical Discovery will cure it by driving the poison out of the circulation and creating a new supply of healthy, red, life-giving blood to revive and nourish the wasted tissues. It puts the digestion in order, invigorates the blood-making organs and builds firm healthy flesh. Consumption is a blood-disease. Don't believe it can't be cured! It *is* cured every day by Dr. Pierce's Golden Medical Discovery.

Dear Sir—I cannot say enough for your "Golden Medical Discovery." For two years my little boy suffered with lung trouble—first taking la-grippe; second intermittent fever; third, lung trouble. For two years he coughed. The physician could do no good and I thought he must die. I was told to try Dr. Pierce's Golden Medical Discovery. I did, and before he had taken one bottle he began to rest and could eat a little. When he had taken four bottles he was well and now is as stout as before.
Respectfully yours,
(Mrs.) Martha Racke
Procter, Morgan Co., Mo.

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or any name you desire, printed on the cover of our Advocate Bible for 25 cents additional.

★

Bro. J. M. Woolsey, of Oakland, has has been a regular subscriber to the ADVOCATE for forty years and says he can not do without it and that it was never better than at present. He began subscribing while in Georgia.

J. W. SIMS.

★

Unanswered Letters.

OCT. 15.—W H Terry, sub has attention. J B Elder, sub. G E Sandel, sub. Chas U McLarty, sub.

OCT. 16.—L Reynolds, subs have attention. J R Atchley, subs have attention. L W Carlton, change made. W L Nelms, change made. W H Moss, o k. A A Kidd, sub. Jas A Walkup, sub. Sam'l Morriss, sub.

OCT. 17.—M W Shearer, sub. C I McWhirter, subs. W B McKeown, sub. R N Brown, sub has attention. J W Dickinson, sub. B T Marshall, has attention.

OCT. 19.—J T Stanley, subs. A T Culbertson, sub. J B Gober, sub. R S Heizer, sub has attention. Jerome Duncan, sub. C G Shutt, sub.

OCT. 20.—J H Wiseman, subs. T T Booth, has attention. W M Leatherwood, has attention. J T Griswold, o k. A E Carraway, sub. J M Armstrong, subs. Sam'l Weaver, sub. J N Braswell, subs. N B Bennett, names have been entered as you direct. E L Shettles, sub.

OCT. 21.—J C Weaver, subs. W K Simpson, has attention. E V Cox, change. B T Hayes, o k. J T Kirkpatrick, change made. E R Large, sub. C H Smith, has attention. J W Dickinson, subs. Jerome Duncan, subs. W T Melugin, o k. J M Brewer, sub. W B Patterson, subs.

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication met in the city of Dallas, October 21. All the members of the Board were present except two, who were providentially detained. The session was brief, harmonious and pleasant. The publisher's statement was encouraging and the reports from the various conferences concerning the ADVOCATE were decidedly favorable. The editor was unanimously re-elected, and hopes to prove worthy of this renewed expression of confidence and support. A more extended notice of the meeting will appear in the next issue.

NOTE FROM J. A. WRIGHT.

The following note from Bro. Wright will be read with interest and sympathy by many. The ADVOCATE wishes him a speedy and thorough restoration to health and work:

Please change my ADVOCATE from Eagle Pass to San Barnardino, Cal., as I shall start for that place on Wednesday, October 14. I go in search of health. I came back to my charge in September and thought to do my work till conference, but had been here scarcely two weeks when there was return of the hemorrhage. You may say to my friends that I am feeling quite strong again and hope by change of climate and out-door life to recover my health and return to the ministry within two or three years.

GOING TO SLEEP.

"The sweetest death I ever saw," said Dr. Vincent, "was that of a little boy."

"How was it?" I asked.

"Well, part of the wall of a burnt house," said the doctor, "had fallen on a little seven-year-old boy and terribly mangled him. Living in the neighborhood, I was called to see the stricken household. The little sufferer was in intense agony. Most of his ribs were broken, his breatsbone crushed, and one of his limbs fractured in two places. His breathing was short and difficult. He was evidently dying. I spoke a few words to him of Christ, the ever-present and precious friend of children, and then, with his mother and older sister, knelt before his bed. Short and simple was our prayer. Holding the child's hand in mine, I repeated the children's gospel: 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' He disengaged his hand from mine and folded his hands. We rose from our knees. His mind began to wander. He called his mother. 'I'm sleepy, mamma, and want to say my prayers.'

"'Do so, my darling,' replied the sobbing mother.

"Now I lay me—down to sleep.
I pray thee, Lord, my soul—to keep—
If—I—should—die'

"And then he was beyond the river of death."—Exchange.

THE POETRY OF THE PSALMS.

In describing the functions of a poet, the Rev. Charles Kingsley has well said that "What a man wants, what art wants, perhaps what the Maker of them both wants, is a poet who shall begin by confessing that he is as other men are, and shall sing about things which concern all men, in language which all men can understand." Applicable as these words are in some respects to all kinds of poetry, they are in every respect applicable to the Psalms, which are as universal as our race and as individual as our own souls in meeting the spiritual wants of humanity.

No other lyric poetry has been so universal in its application. It has met the spiritual wants of man in every clime and every age. "In the Psalms," writes Mr. Gladstone, 'is the whole music of the human heart, when touched by the hand of its Maker in all its tones that whisper or that swell: for every hope and every fear, for every sigh and every pang, for every form of strength and languor, of disquietude and rest."

Speaking of the application of these sacred lyrics to the individual soul, St. Athanasius gives expression not merely to his own sadly checkered experience, but to that of men of all sorts and conditions, as he writes: "He who uses the Psalms is as one who speaks his own words and each one sings them as if they had been written for his own case, and not as if they had been spoken by someone else, or meant to apply to someone else."

"The universality of the Psalter," observes Bishop Wordsworth, "is evident from this consideration: every other book of the Old Testament has its counter part in the New. The books of Moses and the otner historical books have their correspondents in the Gospels and the Acts, the didatic books have theirs in the Epistles, theProphets have theirs in the Apocalypse, but the Psalter has no echo in the New Testament. It is its own echo, it belongs to both Testaments, it speaks of Christ, and Christ speaks in it. It is the hymnbook of the Universal Church."

In the whole range of human literature one finds no such universal adaptation. The poetry which has been the supreme delight of one race fails to delight, at least in anything like an equal degree, and to charm, other races, and the most poetic of its poetry evaporates when transferred to another language, like the white roses of Lesbos, which lose their marvelous honey scent when transplanted to an alien clime. No other poetry has lent itself so appropriately and easily to the requirements of translation into other languages, and has lots less of its power and beauty, when translated, than the Psalter.

In no other book, inspired or uninspired, is human nature more deeply, more tenderly, more sympathetically, more comprehensively revealed to man, as in this the most human as well as the most divine of all books. "Hebrew poetry," says Bishop Jebb, "is universal poetry, the poetry of all languages and of all peoples." The universal applicability, however, is not the only characteristic of the poetry of the Psalter. Its imagery and its form of presentation are singularly unique. The "sensuous" element which Milton lays down as an essential factor of all poetry pervades the Psalms from end to end. Their imagery is drawn from rivers and mountains, from the stars of heaven, from the sun and the moon, from the sea and the sand on the seashore, from flowers and trees, from birds and beats, from man in all relations of life, and from his pursuits in war and in peace.

Abstract and philosophical terms were utterly alien to Hebrew poetry, and even to the Hebrew language, which, as the most concrete of all languages, was most adapted to poetical expression, especially in its nouns and in its verbs. The imagery of the Psalms is nowhere more remarkable for predominance than when applied to the Deity. The Psalmist seems to feel the impossibility of presenting all the goodness, and wisdom, and power of God under one single image, however forcible, and therefore he lays all nature and all human experience under contribution to present in a concrete form the majesty, the loving kindness, and other attributes of the Deity, as he sings of God as his Father, his King, his Master, his Shepherd, his Rock, his Sun, his Star, his Shield, his Tower, and his Glory.

In the beauty of nature, as we call the works of the Creator (a term unknown in Hebrew,) the Psalmist sees nothing but "the light" with which the Creator clothes Himself as with a garment—a thought borrowed by Dante in his "Paradiso"—and in their infinite variety he sees nothing but the wisdom and love of the Creator:

"How manifold are Thy works, O Jehovah!
In wisdom hast Thou made them all:
The earth is full of Thy creatures."
"Jehovah is good unto all,
And His tender compassions are over all His works."

Another peculiarity of Hebrew poetry, and especially of the Psalms, is its unique form of presentation. Its form is not that of rhyme—as often in English poetry—which is the correspondence of sound, nor is it so much that of rhythm, which is more or less the correspondence of meter, but it is essentially the correspondence, or, as it had been called, "the rhythm, of thought, in balanced sentences expressive of the thought, in which thought corresponds to thought, with some slight extension or modification of meaning.

Hebrew poetry, true to its special spiritual purpose, made the form subservient and subordinate to the spirit of thought. Accordingly, the form did not depend, as in classical and modern poetry, on the quantity or number of the syllables, but on the expression of correspondence of thought with thought. This corespondence has been well compared to "the beat of alternate wings," and generally it may be divided into three divisions, according to Bishop Lowth—synonymous, antithetical, and constructive.

(1) As an example of synonymous correspondence, the Bishop quotes Psalm xxi. 1, 2:

"O Jehovah, in Thy strength shall the king rejoice.
And in Thy salvation how greatly shall he exult!"
The desire of his heart Thou hast granted unto him,
And the request of his lips Thou hast not denied."

Here we have the same thoughts repeated with a slight change in successive lines, "greatly shall he exult" in the second line corresponding to "shall the king rejoice" in the first, and "the request of his lips" in the fourth line corresponding to "the desire of his heart" in the third line. Sometimes the thought is repeated almost in the same words, as in Psalm lxxvii, 16:

"The waters saw Thee, O God.'
The waters saw Thee; they writhed in pain."

Tennyson abounds in such harmony of thought with thought. Take as an instance the repetition of the same thought in these three parallel lines in '(Cenone:"

"And I was left alone within the bower,
And from that time to this I am alone,
And I shall be alone until I die."

(2) As an instance of thought contrasted with thought, or antithetical correspondence, Bishop Lowth gives Psalm xx. 7, 8:

"These on chariots, and those on horses,
But we in the name of Jehovah our God will be strong;
They are bowed down and fallen,
But we are risen and maintain ourselves firm."

(3) Of the synthetic or constructive correspondence of thought with thought the following is an example (Psalm xix. 7-10):

"The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple;
The precepts of Jehovah are right, rejoicing the heart,
The commandment of Jehovah is pure, enlightening the eyes;
The fear of Jehovah is clean, standing fast for ever.
The judgments of Jehovah are truth, they are righteous altogether;
More desired are they than gold, yea, than much fine gold,
Sweeter also than honey, and the dropping of the honeycomb."

Another form of presentation, though rare, is the acrostic, or alphabetical, of which Psalm cxix. is the most perfect example, in which are twenty-two stanzas, each with eight verses beginning with the same Hebrew letter. The invention of the acrostic verse is evidently to be attributed to the Hebrews, and not to Epicharmus, a Greek comic poet in the fifth century B. C., as is commonly supposed. Professor Benini has thus arranged the acrostic Psalm cxi. in English so as to correspond to the original Hebrew:—

"Hallelujah!
Adore will I the Lord with all my heart,
Both in the meeting of the upright and in the congregation;
Confessedly great are the deeds of the Lord,
Delighters in them search them out;
Excellent for honor and majesty is His work,
For evermore doth His righteousness endure;
Gracious and compassionate is the Lord,
His wonderful works hath He made to be remembered," etc.

In most of the acrostic Psalms one thought is not so much balanced with another, but rather one dominant thought seems to prevail, and this is especially so in Psalm cxix., on which Dr. McLaren has well remarked: "One thought pervades it—the surpassing excellence of the Lord—and the beauty and power of the Psalm lie in its unwearied reiteration of the single idea. There is music even in its monotony which is subtilely varied. Its verses are like the ripples on a sunny sea, and impressive in their continual march, and yet each catching the light with a difference and breaking on the shore in a tone of its own."—Rev. T. H. L. Leary, D. C. L. in the Quiver.

JOHN NEWLAND MAFFITT.

In my early days the name of no preacher was more widely known in this country than that of the Rev. John Newland Maffit; no one commanded greater crowds to hear him. Stories of his popular oratory and of his effective singing and success as a revivalist floated on every breeze and though gossip was often busy with his good name and many declined to hear him, curiosity attracted more than scruple, taste or prejudice withheld and his peculiar charm for the multitude kept his services crowded day and night for weeks, sometimes for months, and the number of those who professed conversion were counted by hundreds and even thousands. When he was at the height of his popularity, his appearance in many towns of the West and South was the signal for closing the doors and shutters of most business houses during Church time, and all sorts and conditions of men and women thronged the house or grove where he officiated. He not only preached and sang, but wrote and published much—sermons, orations, lectures, esays, poems—and even tried his hand, in partnership with the Rev. Lewis Garrett, at editing a weekly newspaper, The Western Methodist, at Nashville, Tenn. In short, his life was an intensely busy one, and as he flitted from one part of the country to another, followed by extravagant tales, both good and bad, his reputation suffered more and more. Then came the end, and the name once so famous is now well-nigh forgotten.

The story went that he came to this country from Dublin a young journeyman tailor, worked at his trade in Boston, was converted in a Methodist revival, joined the Church, soon began to exercise his speaking gift, was received into the ministry, and ere long had a large following and much applause as a speaker, singer and promoter of revivals. Called from far and near to hold special services, he quickly left the regular work of the ministry and gave himself to the business of a revivalist and adventured upon a career which seemed both useful and brilliant. As his fame widened, invitations poured in upon him to hold meetings in New York, Philadelphia, Baltimore, and clamorous demands for his services were sent from most towns and cities in the West and South, so that his person and methods became well-known in every part of the land. Whether his extraordinary popularity, especially with women, were a cause for the unhappy relations between himself and his wife, I know not, but after much scandal she left him and removed to Texas. There was a daughter, who went with her mother, and became the wife of the Hon. Mirabeau Lamar, a president of the Republic of Texas; the eldest son, who bore his father's name, was a lieutenant in the United States Navy, later of the Confederate Navy, and lived until within a few years; another son I united in marriage to a lovely girl in a Southern city.

In those days the Methodist style of dress bordered close upon that of the Quakers, and the preachers of the two bodies by their apparel, manners and often their speech, might easily have been mistaken for one another. Many of the leading laymen, as well as ministers, affected the broad-brimmed hat, the "shad-belly" coat, the waistcoat buttoned to the throat, and the drab so dear to the heart of Friends. Mr. Maffit was among the first of our ministers to follow the fashion in dress of the "world's people," and because of the elegance and costliness of his clothing, to which he gave great attention, he incurred severe criticism, not to say harsh censure, and was often dubbed a "fop" and a "dandy." His manners, too, both in public and private, subjected him to no little remark and gave offense to many good people. In the social circle his unrestrained freedom and mercurial gayety, it was said, sprang from levity of temper and worldliness of spirit, unbecoming to a minister, while in the pulpit his attention to the graces of delivery was called theatrical. Thus even early in his career he became a target, at which many arrows dipped in poison were shot, and as the peculiarities of his temperament and mannerism were more pronounced and upon a wider stage, the number of archers increased and their shots were more deadly. The success of his meetings, however, the numbers of people converted under his ministry and his popularity as a speaker for a time overbore all opposition.

* * *

He was elected a Chaplain of Congress in December, 1841, the winter after the loss of that wonderful and saintly man, the Rev. George G. Cookman, who, by his eloquence, single-hearted devotion to his work of bringing men to Christ and Christ to men, and the unction of his ministry no doubt made a profounder and more beneficent spiritual impression upon the members of the two Houses of Congress than any other man in our history has done.

In those days the chaplains held divine service and preached every Sunday morning during the sessions in the old Hall of Representatives, and as Maffit took his place at the clerk's desk where Cookman had been accustomed to stand, the contrast between them was not in his favor. Cookman, a man of engaging presence and address, habited in the old-fashioned Methodist costume, alert yet dignified, with a flavor of his Yorkshire birth in the accent and tone of voice, his matter thoroughly studied and well-weighed, seasoned by meditation and devout prayer, his manner simple, direct, earnest, self-forgetting, was a preacher of rare impressiveness and power, full of faith and the Holy Ghost. Maffit, stocky in figure, dapper in dress, elaborately tonsured and shaven—the first to display the greatest height and breadth of brow, the other to conceal, if possible, a harelip—studied and self-conscious in attitudes, gestures, and in the use of his voice (an unusually fine one, upon which he bestowed much care, and which he managed with great effect), an expert in the employment of a white handkerchief and of a small white hand about which not a few women raved, a master of many little arts to fix the attention and awaken the admiration of the unthinking, made a theatric impression upon a part of his hearers, and yet wielded a potent spell upon the mass of them.

The staple of his discourses was neither original nor fresh, but commonplace and flat. The treatment of his matter, therefore, was meager and insignificant, but it was set of with bits of narration and description, copious figures and illustrations, in the use of which he had not a little skill, and a florid rhetoric usually inaccurate and often verging upon extravagance; but his firm persuasion as to the excellence of what he said, and his way of saying it and genuine dramatic power, held and often electrified the mass of his congregations, while abundant sentimentality soothed and melted them.

His chaplaincy—for one sesion only—was the noon of his career. The shaking of grave heads began to have its way, his popularity declined, and his services were less in request. Meanwhile his wife died in Texas, and not long after, in the course of one of his meetings held at a Brooklyn Church, he married one of his converts, who was said to be a young woman of great beauty and attractiveness. Before long she left him, and the ill-assorted marriage and its unhappy result caused a fearful explosion of wrath and scandal.

Leading ministers and laymen of New York and Brooklyn felt that something must be done to vindicate the good name of the Church, while sensational newspapers poured forth scalding streams of denunciation and mixed stories of truth and gossip upon poor Maffit's head, threatening to drown him outright. He fled away to the West.

I caught a glimpse of him—my first—at Louisville in the autumn of 1847, soon after which he betook himself to Arkansas, where he remained in comparative obscurity and peace for two years, and by many successful revivals won golden opinions from all sorts of people.

* * *

In the spring of 1850, I was pastor of St. Francis Street Church, in Mobile, and one Saturday morning received a note from Maffit informing me that he had just reached town, was sick at a boarding house, and asking if I would come to see him at once. With the note came his credentials certifying him to be a minister of the Church in good standing and some letters of hearty commendation from well-known and highly respectable ministers. I called at once and found him in bed, low in spirits and health, and greeting him cordially told him he must get well and be ready to preach the next evening, that I should announce him in the papers and at my morning service. This revived him at once, and, requesting me to descend to the parlor, he rose and dressed, and in a little while joined me in gay spirits.

Meanwhile an older and more cautious brother minister had suggested that possibly my recognition of Maffit might be somewhat hasty and unwise. I answered that Maffit's ministerial papers were as clean and good as his or mine, that he was well avouched, that, moreover, my sympathies were always with the weaker in the fight, and that I should stand by him until I had satisfactory evidence that he was unworthy.

Due notice given, the crowd that came to hear him preach on Sunday evening was enormous; the church could not hold one-third of the people. Few things delighted him more than to enter the church through a crowd in the street, have way made for him up the steps, through the vestibule and aisle, all the way into the pulpit, by the whisper through the throng, "Make room for Mr. Maffit." Taking his seat and surveying the sea of faces, he whispered to me, "It's years since I have had such a congregation as this; but, brother, I am like Napoleon at Saint Helena, my heart is broken and I can never again conquer the world." I answered, "Never mind the world or Napoleon; preach Christ, try to save men's souls, and all will be right." The impression made upon me by that and later sermons has been already given, but some personal traits may be added. His height must have been about five feet five inches, the body disproportionately long, the arms and legs very short. The girth of his chest must have been fifty inches or over, giving him enormous lung capacity and power. Full and fine as his voice was, it ought to have been much richer and more powerful. To conceal his short legs he wore a clock whenever it was possible, and handled its drapery with grace and effect; indeed, I have never known any man of mature years who so much considered his appearance and the impression made by it. Here is a passage from the sermon given on that first Sunday night. After speaking of the Almighty's wrath against sin and sinners, he described Him as "compassed by dark clouds approaching with fury, grasping the sword of vengeance, which was uplifted and glittering with the awful sheen of justice, to smite and destroy forever the world and its inhabitants, when, lo! upon the cross appeared the Son, into whose tortured frame the terrible blade was driven to its very hilt, and then withdrawn reeking with His blood, dashed to the ground, where it was shivered into myriads of fragments, which rose many-colored and brilliant and formed a rainbow arch of transcendant light and glory about the cross, in which mankind may behold the words, 'For God so loved the world that He gave His only begotten Son to suffer and die for men." This is a characteristic specimen.

He was kindly received by many generous people, a delightful home was provided for him under the roof of a charming family in Toulminville, a suburb of Mobile, and he preached for some weeks on the Sunday nights in St. Francis Street Church.

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The coming of hot weather made it necessary for me to make a short trip to the North to gain physical tone to endure the long, exhausting summer of the South, and the officiary of my church invited Mr. Maffit to occupy the pulpit during my absence, part of April and the whole of May. He continued to attract large congregations and preached acceptably. On my return home at the appointed time I was shocked to hear that poor Maffit was dead and buried. There, as elsewhere, some men arrayed themselves fiercely against him. Three of these, members of another Church, procured a copy of the New York newspaper which some years before had published the most damaging and dreadful attack upon Maffit, and took the article to the editor of the most widely circulated journal in Mobile, requesting him to publish it in a Sunday morning issue. He declined to do so.

They then arranged with the publisher to put it in as an advertisement, paying three hundred dollars for it, and on the following Sunday it was in the hands of the town. Maffit knew nothing of it until Monday afternoon, when some young ladies called at the house where he was a guest, and found him in high spirits chatting with the girls of the family in the spacious hall. After awhile one of the visitors said, "Mr. Maffit, what a dreadful thing that attack upon you is in yesterday's paper!" "What!" he exclaimed. She handed him the sheet; he glanced at the fatal page and, crying "O!" in a heart-broken voice, fell to the floor. The frightened girls called for help; he was carried to a room and laid upon a bed, but the silver cord was already loosed, the golden bowl broken, and the spirit had fled.

Dr. John C. Nott, the most eminent surgeon in that part of the country, made the autopsy, and stated that death had resulted from a broken heart—the organ of life had been ruptured by the blow of his enemies. I have heard that the three men who caused the republication of the cruel article, every one of them, came to a miserable end. His mortal remains were buried in the Mobile cemetery. So far as I know his grave is unmarked, and by this time it must be unknown. He was something over fifty years of age.

"We pass: the path that each man trod
Is dim, or will be dim, with weeds.
What fame is left for human deeds
In endless age? It rests with God."

—W. H. Milburn, D. D., in N. Y. Advocate.

A WORLD PILGRIMAGE.

An Excursion into Germany—Presence and Power of Luther—Goethe, the Literary Jupiter—Military Greatness of the German Empire—Glory of the Hohenzollerns.

For eighteen days I have been away from Gottingen, gaining some new and deeper impressions if Eisenach, Dresden and Berlin, which I had seen before, and visiting for the first time such interesting cities as Weimar, Jena, Leipsic, Whittenberg and Potsdam. It was all new territory to the children who were my companions, and who by their constant appreciation, and intelligent enthusiasm added greatly to my own enjoyment. What a deep pleasure I had in seeing once more the Wartburg, the Sistine Madonna in Dresden, and the various treasures of Berlin! But let me ask your attention, beloved reader, to only a few of the impressions which are now vivid in my mind.

I never before realized what a wealth of memorials, visible to the eye, Martin Luther has bequeathed to Germany. I have already written of a previous visit to Eisenach and the Wartburg, but leaving the Thuringian Forest, we thought of Luther as the train entered and left the big town of Erfurt, where the Saxon miner's son studied in what was in his youth the chief university of Germany, and where in 1505 he entered the Augustinian monastery. In Weimar we entered the old Stadtkirche where Luther once preached, and it was interesting to think of Goethe, perhaps the next greatest figure in Germany, in connection with the illustrious reformer. In Weimar we also saw the black gown which Luther wore in his room in the Wartburg when translating the Bible. In the church in Jena we saw Luther's figure in bronze relief, a figure originally intended for the tomb in Wittenberg. In Leipsic is the 'Reformation Monument, erected on the four hundredth anniversary of Luther's birth, and here occurred his famous theological controversy with Dr. Eck, Huebner's great picture of which we saw in the famous Dresden Gallery. Lucas Cranach's portraits of Luther and many other works of Luther's great artist friend, we met in the various cities. In the Historical Museum belonging to the King of Saxony we saw Luther's goblet and sword, and amid the almost incredible riches of the Royal Green Vaults, in Dresden, is the beautiful rock-crystal goblet which Dr. Martin Luther presented to his friend William Nesen. In Berlin, in one of the splendid rooms of the old Royal palace, the guide called our attention to the crystal chandelier above us, as the one that was suspended above Martin Luther's head when he confronted the Emporer, Charles the Fifth, at the Diet of Worms.

But Wittenberg, his own dear city, whose people he loved and who stood by him during the stormiest years of his great life, seemed to us like one immense Luther museum. We photographed the oak which marks the place where he burned the papal bull. In the Stadtkirche, where the elements of the communion were first administered in both kinds to the laity, we stood where Luther's voice had so often roused, enlightened and comforted the people. In the Market Place we saw the famous statue, bearing the more famous inscription: "If it be God's work it will endure, if Man's work, it will perish." In the Schlosskirche we walked through the sacred archway, on whose wooden portals Luther nailed his ninety-five theses against the errors of the Roman Church, and looked with more than a curious interest upon the bronze doors, which have taken their place, inscribed with the original Latin text of Luther's propositions. In the arch of the portal is a modern picture of the Crucifixion, with Luther and Melancthon kneeling before the Christ. Over the doors the statues of the Electors Frederick and John appear still to guard the Reformed Doctrine. Within the church we stood by the graves of the hero and of the scholar of the Reformation, and saw in the windows the escutcheons of the brave German cities that championed the cause of the Gospel. In the remodelled and splendid interior are statues of the reformers before the Reformation, Savonarola's among them, giving one a new impression of Luther's personal and historic greatness.

But Luther's house, contained in the old Augustinian monastery, which likewise was the University building, where he lectured from the chair of Philosophy, brought us to the inmost sanctuary of his public and domestic life. We sat in the window-chairs once occupied by him and the beloved Catherine. In this room are his table where he wrote, and the enormous German stove decorated with tiles and bas-reliefs of the evangelists, designed by Luther himself. The apartments are spacious and numerous. One of them is adorned with paintings representing great scenes in Luther's life, together with a striking picture of Charles the Fifth and the Duke of Alva at Luther's grave. The literary treasures include autographs, historical documents, the first edition of Luther's works, old translations of the Bible and Luther's library of ponderous books. One of Luther's pulpits is exhibited here, and in the Lecture Room I had the pleasure of standing in the ancient cathedral, adorned with the arms of the Wittenberg faculties, from which the great preacher expounded the divine philosophy.

As yet I have come to feel that with all the sincere devotion which the German people give to Martin Luther, a large portion of the population have more sympathy with the intellectual temper the many-sided culture and—shall I add, the non-spiritual life—of Goethe, greatest, of German poets. In Weimar and out of it we confront on canvas and in marble and bronze, the imposing face and figure of this marvellous man. The German classics are few in number, and German literature of the higher order is soon exhausted. Those who know Klopstock, Lessing, Goethe, Schiller, Herder, Weiland Heine, Richter, Koerner, Uhland and a very few besides, need not look further. The classics cover a very limited time and, compared with the indescribable wealth of English literature, the great German literature is meager indeed. But no English poet was ever honored like Goethe. In his life-time and since his death, the regard for him has been worship, confined to no one class of his countrymen. In the Library at Weimar we looked with admiration upon Trippel's famous bust of Goethe, one of the most beautiful things in the world. It shows the young poet at twenty-seven, fairer than a Greek Apollo. But one does not see any heavenly fire latent in the young soul. The light that streamed over the marbles and academic groves of Athens is there, but no flame from Pentecost. The world's intellectual indebtedness to Goethe is great and growing. He was not lacking in fine traits of character. But his "ideals were Hellenic not Hebrew," and he found a thousand pages written by both ancient and modern men, graciously endowed of God, "quite as beautiful and useful and necessary to mankind" as the Gospels. He says of himself that he tried life under all of its varied aspects: the pleasures of sense, of pride, of intellect-

ual power, of esthetic culture, he knew to the full, and discovered their hollowness. The Sahara Desert is the image to which an American critic likens Goethe's continelan selfishness. From his working-room in the Grand Ducal Library he could look upon the windows behind which lived three of the women who most deeply admired him. One can not visit the Goethe House and Museum in Weimar without realizing that the poet was determined to possess everything that might give any joy or satisfaction in life. "A great man in a silk coat," Heine calls him. The moral results of his many years of refined selfishness seem to me indicated by another famous bust of Goethe exhibited in the Library. It represents him in extreme old age. The Apollo has disappeared, but Jupiter is there—and alas! Mephistopheles also.

I will try to let my moralizing cease for a time, while I report another of the most vivid impressions made by my recent journeyings. This is of all lands the land of music and of out-door eating and drinking. An American student of Political Economy in Berlin escorted me one afternoon to the Hasenheide, to get a glimpse of the poorer populations of the city in the region where they take their cheap enjoyments. Here was exhibited one of the principal facts in the social economy of Germany. One hundred and fifty thousand Berliners, on many Sunday afternoons, resort to these groves and meadows, where scores of bands of various excellence, hundreds of little shows, and thousands of beer-tables, help to provide that sort of recreation which is universally popular with the Germans. This people must have its music, the lowliest as well as the others, and with the music usually something to eat and drink. Even the best music in the gardens and resorts of the richer people is marvelously inexpensive. In Dresden on the beautiful Terrace overlooking the Elbe, we heard Trenkler's famous orchestra play the finest music, for fifty pfennigs piece. In Berlin, in the superb gardens outside the Kunst Austellung or Art Exhibition devoted to modern paintings, we took our supper one evening, seated between two military bands, one of which began a selection as soon as the other had ceased playing. This sort of double concert delighted us also at the Berlin Fair, and again in the spacious Zoological Garden. For seventy-five pfennings admission, one evening, at the Berlin Exposition, we listened to the orchestra which has bewitched many nations under the magical leadership of Edward Strauss. I never realized the hunger which seems to accompany the German's enjoyment of music, so fully as after the second act of the opera of Carmen, performed at Kroll's, in the Berlin Thier Garten. The immense refreshment room was crowded during the intermission by many hundreds, who besieged the tables like Chicago newsboys at a Waif's Christmas dinner. But our highest musical pleasures were reached in Dresden, in the operas of "Tanahauser" and "Mignon," given at the new Court Opera House. The Dresden opera is one of the finest in Europe; the orchestra is unsurpassed, the scenery and choruses superb, and the enthusiasm awakened by Wedekind and Scheidemantel was fervent and continuous. We had excellent seats for hearing and seeing, for fifty cents each, and the operas began at the merciful hours of seven and half past seven.

The out-door life and delight in music to which I have been referring, however unfamiliar, and it may be distasteful, some phases of this life may seem to most Americans, have a large influence on the German character, helping toward that placidity, good-nature and general contentment which distinguish them from us. Contentment like this among an educated people, who have very limited opportunities and very meager incomes, is surely a wonderful thing in this closing decade of the nineteenth century. I scarcely know what the poor German would do without his favorite amusements; and the Germans are a poor people compared with the French and English, and especially with the Americans. Prussia, the most prosperous part of Germany, has a population of thirty-eight millions. Last year only twenty-eight and four-fifths per cent of all the families in Prussia (reckoning 5.29 persons to a family) had an income of over nine hundred marks (two hundred and twenty-five dollars). Consequently seventy-one and one-fifth per cent of all the Prussian families had incomes of less than two hundred and twenty-five dollars, making thus for the latter class, if all reached this maximum, an income per person of forty-three dollars. Ponder this fact, that roughly speaking, twenty-eight millions five hundred thousand people in the best educated country in the world exist on an income of not more than forty-three dollars a year. But it must be remembered that the Germans are extremely economical and provident, and can often get as much out of a mark as we get out of a dollar, and I must say that they give one the appearance of a happy and prosperous people.

Another striking feature of German life is the omnipresence of the soldier. The barracks stand everywhere, in proximity to gymnasium, church, palace, university. The German army is the people's pride and the whole world's admiration. The empire, with Russia on the one hand and France on the other, is possible only on the basis of the present strong militarism. I write on Sedan Day when bells have been ringing in the church towers in harmony with the people's proud and joyous memories. At a great price Germany has achieved her unity, and at a great price she maintains her glory. In spite of the discontent represented by the growing power of socialism, the people generally acquiesce in the present imperialism. Multitudes applaud it as the safest and most beneficent form of government. When the other day we saw the young Kaiser in his military uniform, driven down the Unter den Linden, he was warmly received, more warmly than he was wont to be a few years ago. The national idea is here joined to the imperial, and has taken possession of the people's minds. The new Parliament House in Berlin is really a splendid monument to the young empire which owes its existence to the kingly and imperial house of Hohenzollern. At Charlottenburg we found the most popular shrine in Germany, into which pours a constant stream of people, the mausoleum where Queen Louise and the old Emperor William are buried. The palaces in Potsdam are memorials of the great Frederick who laid the strong foundations of the Prussian monarchy. The new art of Germany as displayed in the military portraits and battle scenes, daily drawing the crowds to the splendid rooms in the Old Royal Palace of Berlin, helps to foster the imperial spirit and devotion to the reigning house. I doubt if anywhere else in the world have been gathered memorials of any royal family so numerous, interesting and imposing as are found in the Hohenzollern Museum. But the culmination of Germany's military and imperial glory is reached in the great Arsenal, wherein the spectator may now see not only the flags and cannon captured from other nations, but also the colossal statues of the rulers and generals of Prussian history, and the now finished mural paintings which glorify the exploits of the Hohenzollerns, the chief of which represents that unparalleled scene in the palaces of Versailles, when the victorious princes and warriors hailed King William as the first Emperor of United Germany. Not without respect for all these things which inspire the German heart, I must confess that I became a little weary of military and imperial splendors, and that I think with more satisfaction of the simplicity, the self-dependence and the personal freedom which are the better features of our republican and American life.—John Henry Barrows, D. D., in the Interior.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NORTHWEST TEXAS CONFERENCE

MEMPHIS.

Ed R. Wallace, Oct. 14: Last Sunday at 11 I preached a funeral sermon at Oak Creek in memory of old Bro. Hightower. I received four into the Church, baptizing one "with" water and two "in" water. We had to go to a deep lake five miles away for the latter mode; then return ten miles to "Twin Buies" to preach at 4 p. m.; then back to Memphis, seven miles, for church at 8. Bro. Jno. W. preached for me here. We are getting along very well on Memphis Circuit except financially—somewhat behind—one-half.

Are You Low-Spirited?

Take Horsford's Acid Phosphate.

Worry is worse than work—makes a man sick quicker. Worry comes largely from nervousness. Horsford's Acid Phosphate clears the brain and strengthens the nerves.

EAST TEXAS CONFERENCE.

PLEASANT MOUND.

T. M. Kirk: We closed our meeting at Pleasant Mound on yesterday, after a hard-fought battle of two weeks' duration. It was a great struggle from the beginning between God and the right. Rev. A. L. Prewitt was with us and did a great work for God and the Church. Bro. Prewitt is evidently a man of great power with God and preaches the Word with such power that it goes burning its way into the hearts of sinners like a barbed arrow from the quiver of the Almighty. He, like St. Paul, reasons out of the Scriptures. May God bless his labors elsewhere as with us. The results of the meeting were thirty conversions (and these were at the altar—old Methodist style), twenty accessions to the Church, eleven children baptized and the Church most graciously revived. Several have erected family altars. The old Methodist shout was heard in the camps of Israel one more time, on Sunday. Bro. Prewitt took the conference collections for us and raised every dollar at this appointment. May God continue this good work until Pleasant Mound shall be as a city set upon a hill, which can not be hid.

SIMPSONVILLE.

William Sproule, Oct. 17: Since last report I have held two meetings—one at Bettie, resulting in the Church being greatly revived, four conversions, four accessions by ritual, and one accession since the meeting, making five in all. I was ably assisted by Bro. C. A. Tower, who preached three able sermons for us, which did much good. I am also indebted to Bro. H. R. Taylor, local preacher, for efficient help in the meeting. Our meeting at Soule's Chapel was a success. Church much revived, nine accessions by ritual, an increased interest in the prayer-meetings and Sunday-school and the outlook generally more encouraging. Bro. Tower also rendered me efficient assistance in this meeting, preaching four good sermons that were attended with good results. He is a "Tower" of strength in a protracted meeting. Bro. Gus Garrison also placed us under obligations for one excellent sermon, which was a blessing to our people. Our third Quarterly Conference, which embraced the fourth Sunday in September, was an occasion of interest and much spiritual profit to us. Our presiding elder, Bro. T. P. Smith, is much loved by both preachers and lay members on this charge.

TEXAS CONFERENCE.

GIDDINGS.

W. H. Brooks, Oct. 13: We began a big tent meeting at Giddings September 18 and closed October 4. Rev. J. P. Childers and his son, Rev. T. V. Childers, did the preaching. Mrs. T. V. Childers played the organ. There were more than one hundred converts in the meeting; seventy-six joined the different Churches. The Baptist preacher, Rev. Q. T. Simpson, joined in with all his might and did good work. Our Churches are all greatly strengthened. I have just returned from Burton, where we had a good time Sunday. I received one member there by ritual. Bro. Childers was with me and preached three sermons. Burton will pay all assessments—in fact it is all secured in good pledges.

You've a bite! Don't scratch it, but apply Pond's Extract.

NORTH TEXAS CONFERENCE.

SULPHUR BLUFF.

J. N. Hunter, Oct. 15: Our fourth Quarterly Conference was held the 10th and 11th. Rev. I. W. Clark, presiding elder, in the chair. Finances one-half paid on all claims. Drouth, short crops, hard times, etc.: otherwise this has been a prosperous year for this charge. Fifty conversions, seventy-five accessions and twenty-four children baptized. Bro. Clark dedicated our church here Sunday night. Spiritually this has been a gracious year. Our beloved presiding elder has won a warm place in the hearts of pastor and people. My successor will find things in good running order and plenty to do.

FAIRLIE CIRCUIT.

W. B. Bayless, Oct. 16: We are rounding up for conference. This is my second year in Texas; been here both years. This year our revivals have been very fine; large number of conversions; ninety-four accessions to our Church; some improvements on parsonage (about $100) besides some nice furniture. Most of the connectional claims will be met; salary is just a little behind up to date. The work will pay all of $1000 this year for all purposes.

ROSSTON CIRCUIT.

D. F. Fuller: Bro. Bryant and wife, and sisters Pledger and Lizzie Robertson, from Hardy, and Sister W. H. Wilson, from Forestburg, representing the W. P. and H. M. Society, of Hardy, came down Wednesday last and carpeted the sitting-room and kitchen for us; also brought the lumber to ceil the kitchen. God bless them. This is both a neat and comfortable home now. Don't all the preachers speak at once for the place next year, and let the one who gets it congratulate himself.

ROCK HILL.

J. H. White: Fourth Quarterly Conference for the Bethel circuit just over; was held at Zion, and a finer congregation at a Saturday service has not been seen in a long time. Sunday the house was crowded to its utmost capacity and a large crowd on the outside. Bro. Rippey, our presiding elder, did most excellent work in the pulpit and in the chair. He is very popular in these parts, and no mistake. Finances somewhat behind, but the brethren will all make a strong effort, I think, to pay out by conference.

ROCK HILL.

J. H. White, Oct. 17: Since my last report have held a meeting at Rector, and, though there were only a few conversions, the meeting was a grand success. Eleven united with the Church. Last Sunday we began a meeting at Elm Ridge. The entire community seems to be enlisted. Quite a number of penitents at the altar, and four conversions up to date; eight have joined the Church by ritual and one by certificate. My wife returns many thanks to Sister J. J. M. Harper, of Elm Ridge, for the beautiful quilt presented her yesterday.

LANCASTER.

S. Crutchfield, Oct. 19: Our fourth Quarterly Conference is over. Finances well up. This charge will pay out everything on all lines, and we will have a clean balance sheet at Conference. Bro. Miller has endeared himself to our people by the courteous manner in which he has preached and presided as an elder, insomuch that the Quarterly Conference passed a strong resolution of commendation asking the Bishop to return him to us another year. Mrs. Johnston was with us, representing the Rescue Home, and did it ably, and secured fully $100 in cash and good subscriptions. Lancaster is one of the coming stations in the conference. Look out, boys; there is a parsonage here, and a married man must come here another year.

PERSONAL NOTE.

I have just returned from Eureka Springs, Ark., where I had been for a few weeks resting and trying to recover from nervous prostration. No one was placed in charge of my work while I was away, and I have not had time to determine whether it suffered much in my absence or not. My people were more than willing to grant my leave of absence, and assured me that their profoundest sympathies and earnest prayers would follow me, which assurance has helped me much. A kinder people I never saw. A friend, not a member of any Church, made my wife a present of her round trip ticket, and she, together with the two little ones, accompanied me. This favor was very highly appreciated, and I devoutly pray that God may save the kindhearted benefactor. I am very much improved in health, and think I can take up my work and carry it on, now that cool weather has come, without danger of another collapse. It is now five weeks since I preached. These have been long and tedious weeks and would have been unbearably so but for the fact that God has been with me. He draws nearest when we most need him.

Our excellent pastor in Eureka Springs, Rev. T. J. Reynolds, showed us much kindness. Although our Church there is weak both in members and material resources, yet I have not seen a more devoutly spiritual people. They serve God in the good old-time way of our fathers. I was deeply impressed with the way old, decrepit people scrambled up those mountains to Church on a cold, drizzly Sunday.

It is needless to say that the Eureka waters are all that could be wished for, both for drinking and bathing purposes. It seems that nature, or rather Providence, prepared the place as a retreat for the afflicted.

The conference year is about to close. In many respects it has been the most pleasant year of my life, and in others the most unpleasant. It has been one of the hardest year's work and yet the most fruitless of my ministry. We have received a very good support—nothing to complain of on that line—but the spiritual results of my labors are not satisfactory to me, although I think much good has been done. My consolation is that we are not rewarded for success, but for faithful effort. R. C. HICKS.

Blossom, Texas, Oct. 17.

PERSONAL.

Will Rev. S. H. Nettles, or some one who knows where he is, please send his address to J. D. FORD,
Timpson, Texas.

The revival that is followed by cutting down the preacher's salary, didn't begin right.

How the devil would like to stone the house when he sees everybody looking happy in Church.

Cures Talk

"Cures talk" in favor of Hood's Sarsaparilla, as for no other medicine. Its great cures recorded in truthful, convincing language of grateful men and women, constitute its most effective advertising. Many of these cures are marvelous. They have won the confidence of the people; have given Hood's Sarsaparilla the largest sales in the world, and have made necessary for its manufacture the greatest laboratory on earth. Hood's Sarsaparilla is known by the cures it has made—cures of scrofula, salt rheum and eczema, cures of rheumatism, neuralgia and weak nerves, cures of dyspepsia, liver troubles, catarrh—cures which prove

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Is the best—in fact the One True Blood Purifier.

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

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"A cold bath is a good tonic and nerve bracer." If Ivory Soap is used, it is a beautifier as well.

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God loves to see a man take off his coat, and roll up his sleeves, as though he meant something.

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

When the world gives treasure, it always sends trouble therewith.

The drugs in Dr. Simmons' Sarsaparilla are so concentrated that the dose is very small, but nevertheless it is so scientifically combined that it is readily retained and assimilated by the most delicate and sensitive stomach. 50 cents and 50 doses.

ANNUAL CONFERENCE NOTICES.

TEXAS.

Preachers and delegates who go to Austin over the I. & G. N. should take the train leaving San Antonio at 5 a. m., which connects closely with the Llano train at Austin, leaving there at 8:05 a. m.

STERLING FISHER.

Rates.

For the North Texas Conference, at Paris, November, 11, the T. & P. Ry. has named a rate on the distance plan, i. e., seventy-five miles and under, one and one-third fare for the round trip; seventy-five miles to 100 miles, $3; one hundred miles and over, one fare for the round trip. The rate will apply from all stations between Cisco and Texarkana on both branches of the road. Selling dates November 9, 10 and 11; good to return until 19th. Other roads in the conference territory will grant rates on the same plan. Get round trip ticket when you start.

C. I. M'WHIRTER,
Secretary N. T. Conference.

Will all the brethren of the Texas conference who intend bringing their wives with them to conference at Bastrop notify me at once? Please, brethren, be prompt in this, as I am now providing for your entertainment and I am very anxious to have all persons whose names are not on the roll to notify me of their coming not later than November 10, as I wish to have them all comfortably located by that time. Those whose names are not in by that time will not be provided for.

H. M. SEARS.

The class of the second year, West Texas Conference, will please meet the committee at the Llano Methodist Church, Oct. 27, 9 a. m.

THEOPHILUS LEE,
J. P. ROGERS,
W. J. JOYCE,
Committee.

EAST TEXAS.

To the Class of the Fourth Year, East Texas Conference:

Bro. Timmons will give us a week's instruction in conference course, beginning October 20, 9 a. m., at the Methodist Church in Palestine, Texas. Let all who can be there. Entertainment provided for members of class.

J. B. TURRENTINE.

WEST TEXAS.

Rates.

The Austin and Northwestern, International and Great Northern, Southern Pacific, and San Antonio and Aransas Pass Railroads will sell excursion tickets from all points within the bounds of the West Texas Conference to Llano and return at 4c per mile. The tickets will be on sale two days only—October 26 and 27; good for return until November 3. This is a straight excursion, in which certificates will not be used.

STERLING FISHER.

Brethren coming to the West Texas Conference by private conveyance will report at the Methodist Church. Those coming by rail will be met at the depot. J. T. GILLETT.

Llano, Texas.

The class of the first year, West Texas Conference, will please meet the committee at the Methodist Church, Llano, Texas, Tuesday, October 27, 9:30 a. m.

J. E. HARRISON, Chairman.

The class of the fourth year, West Texas Conference, will meet on Monday, Oct. 26, 1896, at 7:30 p. m., at the Methodist Church in Llano. Let all the class be on hand at that hour that we may be through with our examination before the meeting of conference.

W. W. PINSON, Chairman.

The class for admission on trial will meet the committee in the Methodist Church, in Llano, Tuesday morning, October 27, at 10 o'clock. The examination on the ordinary branches of an English education will be written. Bring your tablets.

C. W. GODWIN.
F. J. PERRIN.
W. H. H. BIGGS.

West Texas Conference presiding elders will please send me at once, as follows: Names of your delegates, names of candidates for admission and re-admission, and those for ordination. Brethren who expect to bring their wives, please let me know at once. All those coming with teams advise me, giving number of horses. I hope, brethren, you will bring just as few horses as possible. No corn has been made in this section, and entertainment for teams is difficult indeed. We hope to entertain the conference handsomely, but can only provide for those having business with the conference; and I now say in advance that it is useless for any to expect to be provided for unless, as said above, they have business with the conference. The ladies of the Executive Board of the P. & H. M. Society will be provided for.

J. T. GILLETT.

Llano, Texas.

NORTHWEST TEXAS.

Northwest Texas Conference Directory.

The places for the meeting of the various boards, committees, classes, etc., are designated as follows:

BOARDS.

Board of Missions—Class-room of the C. P. Church.
Board of Education—College chapel.
Board of Church Extension—Superintendent's office, at the college.
Colportage Board—Auditorium of the Baptist Church.
Sunday-school Board—Auditorium of the Presbyterian Church.
Board of Publication—Pastor's study, at the C. P. Church.
Joint Board of Finance—Bible class-room, at the Methodist Church.

CLASSES.

Admission on Trial—Auditorium of the Christian Church.
First Year—Auditorium of the Baptist Church.
Second Year—Auditorium of the Presbyterian Church.
Third Year—Auditorium of the Christian Church.
Fourth Year—College chapel.

STANDING COMMITTEES.

Public Worship—Pastor's study, at the Methodist Church.
State of the Church—At the college class-room, in rear of Superintendent's office.
Conference Relations—West class-room, at the Christian Church.
Bible Cause—At the college class-room, in rear of Superintendent's office.
Epworth League—At the college library-room.
Books and Periodicals — College chapel.
Temperance—Auditorium of Christian Church.
District Conference Records—College chapel.
Memoirs—Auditorium of Baptist Church.
Orphan Home—Auditorium of Presbyterian Church.
Paine and Lane Institutes—Auditorium of the Christian Church.
P. and H. M. Society—Auditorium of the C. P. Church.
Rooms at the college are to be used only from 3:30 in the afternoon and at night. J. W. ADKISSON.

Waxahachie, Texas.

The Board of Missions of Northwest Texas Conference will meet in the M. E. Church, South, in Waxahachie, Tuesday, November 17, at 2 p. m. Please be there promptly.

HORACE BISHOP, President.

The committee and class of the third year will meet at the Christian Church, in Waxahachie, Tuesday, 9 a. m., November 17.

S. J. VAUGHAN.

Railroad Rates.

Any brother whose name is on the roll of the Northwest Texas Conference, and who now knows, or who may know later, that he will not attend the Conference, will please notify me immediately upon such a determination, as it is not necessary to assign homes for those who will not be here. I would further ask that all others who have claims upon the Committee on Entertainment, and for any cause can not attend the Conference, notify me promptly.

J. W. ADKISSON.

Waxahachie, Texas.

For our meeting in Waxahachie, the Missouri, Kansas and Texas Railroad has made rates on the distance plan, which means: For distances under 75 miles, 4 cents per mile, round trip; for distances over 75 and under 100 miles, $3; over 100 miles, one fare. The Houston and Texas Central has made a round-trip rate of 4 cents per mile; the Texas and Pacific from Midland to Dallas; the Fort Worth and Denver, from Channing to Fort Worth; the Gulf, Colorado and Santa Fe, from Milano to Fort Worth, and from Temple to San Angelo, and from Weatherford to Midlothian; the Colton Belt from Gatesville to Corsicana; the Fort Worth and Rio Rio Grande, from Fort Worth to Brownwood; the International and Great Northern, from Milano to Georgetown, and the Waco and Northwestern, from Waco to Albany, have all agreed to the same rates. Tickets will be on sale on the 16th, 17th and 18th, limited for return to November 26. JONH M. BARCUS,
Secretary Northwest Texas Conference.
Temple, Texas.

NORTH TEXAS CONFERENCE.

To the Preachers of the North Texas Conference:

Let all preachers who intend bringing their wives to the conference at Paris notify me at once. Send also a list of the delegates to the Woman's Parsonage and Home Mission Society. Be prompt. Important.

J. T. WEBSTER,
Sec. for Com. on Entertainment.
Paris, Texas.



REV. T. DEWITT TALMAGE

In one of his wonderful sermons very truthfully said, "My brother, your trouble is not with the heart; it is a gastric disorder or a rebellious liver. It is not sin that blots out your hope of heaven, but bile that not only yellows your eyeballs and furs your tongue and makes your head ache but swoops upon your soul in dejection and forebodings,"—and

Talmage is right! All this trouble can be removed! You can be cured!

How? By using

Safe Cure

We can give you incontrovertible proof from men and women, former sufferers,

But to-day well, and stay so.

There is no doubt of this. Twenty years experience proves our words true.

Write to-day for free treatment blank. Warner's Safe Cure Co., Rochester, N.Y.

COLE'S...

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By special arrangement the students of this School, without extra charge, enjoy the advantages of the Gymnasium of the Y. M. C. A. of Dallas, which is in charge of an experienced and skilled Physical Director.

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ANNOUNCEMENT.

W. K. HOMAN is a candidate for County Judge of Dallas County, and respectfully solicits the support of the people at the election November 3, 1896.

EDUCATION BY MAIL

The Correspondence School of the Polytechnic College offers instruction by Correspondence in Mathematics, Science, English Language and Literature, Latin, Greek, New Testament Greek, Hebrew, Book-keeping, Shorthand, and all branches taught in the Institution. It also offers to the undergraduates in the ministry of the M. E. Church, South, full instruction in the Conference Course of Study. The Polytechnic College is a chartered institution of very high grade, belonging to the M. E. Church, South, and has a Faculty of twenty professors and teachers. For Catalogue and all information, address the President,

REV. W. F. LLOYD,
Fort Worth, Texas.

WEATHERFORD COLLEGE :: For Both Sexes.

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D. S. SWITZER, President, Weatherford, Texas.



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We were the first manufacturers to introduce **Stalk Cutters** and have kept **ahead of the times** in modern improvements. Our new steel frame machine is the finest piece of mechanism ever turned out of any factory. It has a relief spring in connection with Doubletrees, **which relieves the jerking motion** from horses' necks, also giving knives a striking motion. Has **loose spools** on end of knife heads to prevent trash from accumulating. These features are found only in the Canton. **No axle** through center of reel to clog up with trash. All steel except pole and doubletrees. **Warranted the best or money refunded.** Don't be deceived into taking "Just as good as the Canton," there are none as good. If your dealer don't handle it and won't order for you, write us direct for special price. Circulars free. We manufacture **Disk Harrows, Sulky and Gang Plows, Steam Plows, Harrows—both Wood and Steel, Canton Clipper Walking Plows, Riding and Walking Cultivators, Corn and Cotton Planters, Checkrow Corn Planters, and Stalk Cutters. We carry the largest stock of Buggies, Carriages, Road Carts, Delivery Wagons, Mail Hacks, Surreys, Mills, Engines, Grain Drills, Traction Engines, Threshers, Hay Presses, Drag Rakes and All-Steel Rakes, Bain & Olds Wagons. Write us for your wants.**

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BABIES WITH SKINS ON FIRE

from itching and burning eczemas and other skin and scalp tortures. None but parents realize how these little ones suffer. To know that a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure, will in the majority of cases afford instant relief, permit rest and sleep, and point to a speedy cure, and not to use them without a moment's delay is to fail in our duty.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, 50c. and $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Skin Tortured Babies," mailed free.

★ WOMAN'S DEPARTMENT ★

All matter intended for the Woman's Department should be addressed to Mrs. Florence B. Howell, 28 Masten Street, Dallas, Texas.

WHICH ARE YOU?

There are two kinds of people on earth to-day,
Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood
The good are half bad, and the bad are half good.

Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No; the two kinds of people on earth I mean
Are the people who lift and the people who lean.

Wherever you go you will find the world's masses
Are always divided in just these two classes.

And oddly enough you will find, too, I wean,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—Ella Wheeler Wilcox, in Harper's Weekly.

VISIT TO LANCASTER.

In response to a cordial invitation from Rev. S. Crutchfield, we ran down to Lancaster on the 18th to talk of our Rescue Work. On finding it was Quarterly Conference, we feared we would not have the privilege of taking a collection, but not so.

Rev. Miller preached to a large congregation in the morning and at night held special services in the interest of our cause. Taking the sermon of our Lord to the woman of Samaria as his text, he strongly commended our work, setting forth the commands of the Master and the appalling necessity for this Home, besides giving accounts of his personal visits to this house of mercy. After this we stated a few facts about the work and appealed for help to build a larger Home. Bro. Crutchfield then, after a stirring exhortation, took up a collection. The good people were thoroughly in sympathy with our cause, and in the twenty-four hours we were among them we raised $126.65. Considering some were at the Fair, and many others we were unable to see, this speaks volumes for the good people and our faithful ministers who so earnestly assisted us. Bro. Miller is a commander who does not say go, but come. He said this was the Lord's work and he intended to give $25 every year to it. We believe our wealthy laymen will not be surpassed in generosity by our poorly paid ministry, whose sacrifices the world will never know. Bro. Crutchfield is an able financier and a devoted pastor. He understands fully that habits grow into character; that the oftener we do a thing the better we do it. Giving, like other Christian graces, must be cultivated. Besides, we have yet to hear of the first bankrupt who became one by putting money into the Lord's treasury. The positive command is "give and it shall be given unto you; good measure, pressed down and shaken together and running over." May generous little Lancaster realize this good promise, for this month she heads the honor roll. Next we will visit McKinney and Plano.

Report in full from Lancaster for Rescue Home Building Fund:

CASH.

J. P. Ellis	$ 10 00
E. T. King	10 00
W. B. Gribble	2 50
James A. Boyd	2 50
A. P. Wray	2 50
J. R. White	5 00
S. N. Hood	2 00
Unknown	5 40
Frank Weatherly	1 00
Ross Ellis	1 00
Mrs. Georgia Rawlins	5 00
Rev. S. Crutchfield	5 00
Mr. Teague	50
Mrs. L. F. White	5 00
Mrs. L. S. Bechley	2 00
Mrs. M. E. Hammond	5 00
Mrs. L. M. Bonner	2 00
Mrs. Emily Guy	1 95
Total	$ 67 65

SUBSCRIPTIONS.

F. M. White	$ 5 00
Frank Hood	2 50
A. Guinn	2 50
Frank Mitchell	2 50
Mrs. Geo. Montgour	5 00
Mrs. McCurdy	5 00
Miss Mamie Taylor	5 00
Mrs. F. M. Hammond	5 00
Mr. R. P. Henry	5 00
A. H. Randlett	5 00
Dr. G. T. Park	2 00
Mrs. M. J. L.	1 00
Mrs. Emma Boyd	5 00
W. B. Anderson	3 00
Mrs. N. B. Johnson	2 00
Mrs. Mollie Baird	50
Mrs. H. L. Strain	1 00
Total	$ 59 00
Grand total	$126 65

MRS. W. H. JOHNSON,
Financial Agent W. P. and H. M. S., M. E. Church, South.

RESCUE WORK.

We thankfully acknowledge money received from our subscribers:

Congregation at West, Texas	$ 10 20
J. C. Cox and wife	2 00
P. and H. M. S., Wolfe City	10 00
Mrs. Julia Howell	1 00
P. and H. M. S., Sulphur Sp'gs	5 00
Rev. S. C. Riddle, " "	5 00
Rev. C. B. Fladger	5 00
Mrs. Winn	2 50
Rev. C. I. McWhirter	5 00
Mrs. Nancy Lemons, Chico	2 00
Greenville	13 50
L. T. Barry	2 00
P. and H. M. S., Paris	9 50
Mrs. Annie Diceman	5 00
Mrs. Barnum, Treasurer N. W. Texas Conference	13 60
W. R. Sharp, Wolfe City	2 50
Mrs. W. H. Johnson	52 35
Widow's Mite, Del Rio	25
P. and H. M. S., Chico	2 50
Greenville	37 50
Mrs. J. M. Kennedy	1 00
Mrs. Carrie R. Nix	25
Mrs. Malony	1 00
Mrs. W. L. Henry	1 00
P. and H. M. S., Proctor	4 85
Total	$192 70

MRS. W. C. YOUNG, Treas.,
345 Wall Street, Dallas, Texas.

"I am the vine, ye are the branches." When reading this, place emphasis on the "I," and let no one who proposes to serve the Master assume in any sense to be the vine.

It is not ours to furnish power or skill,
Determine where or what the vine shall be;
It is ours to do the Master's will,
To hear and heed His words, "Abide in Me."

ANNUAL MEETING W. F. M. SOCIETY, NORTH TEXAS CONFERENCE.

The Woman's Foreign Missionary Society of the North Texas Conference held its sixteenth annual meeting in the First Methodist Church in Dallas from October 7 to 11. The first service, entirely devotional, was held Wednesday night at 8 o'clock. Rev. R. W. Thompson preached from the text: "Go ye into all the world and preach the gospel." It was an old text, but Bro. Thompson brought out many new points, showing the part women have in this grand and glorious work.

The first business meeting was held Thursday morning at 9 o'clock. The introductory and devotional exercises were held by Rev. S. Crutchfield, of Lancaster, who read the second Psalm and offered prayer.

Mrs. Abbie Allen, President, took the chair at 9:30 o'clock and business began by the Corresponding Secretary, Mrs. Ellen Robinson, of Paris, calling the roll. Mrs. Florence Howell, of Dallas, Recording Secretary, was present, but the Treasurer, Mrs. J. H. Cockrell, of Terrell, was not present, and Mrs. C. O. Mathews, of Terrell, was asked to act in her stead during the meeting. The President read her annual address to the society. This was a splendid paper on the work of our women in foreign lands and what our Conference Society has done in the past and should do in the future. The Corresponding Secretary read her annual report and told of her attendance at the general meeting of Woman's Board of Missions, which was held in Washington D. C., early in the summer. Mrs. Mathews, Treasurer pro tem., read a report of all moneys collected and expended during the past year. The banner Auxiliary Society, in point of money sent to Treasurer, was decided to be Terrell. Greenville disputed with Terrell, claiming that her auxiliary had sent more money according to her number of members, but Terrell keeps the honor. After the reading of the various reports the hours for meeting and adjournment were fixed as follows: From 9:30 to 11:45 a. m., and from 2 to 4:45 p. m. At this stage of the meeting visitors were introduced: Rev. R. W. Thompson, of Dallas; Rev. S. Crutchfield, of Lancaster, and Mrs. J. C. Griffis, of Waco, all of whom made a few appropriate remarks.

Thursday afternoon's session was called to order at 2 o'clock by the President. Mrs. Ellen Robinson read the Scriptures and lead in prayer. The first business was calling the roll of life members, after which Mrs. E. L. Spragins (widow of the late pastor of First Church) was made a life member, for which $20 was quickly subscribed and collected. The remainder of the afternoon was consumed in hearing reports and other business until 3:30 o'clock, when a motion was made and carried to adjourn to enable the visitors to take a drive over the city in carriages furnished by the ladies of Dallas. This was a pleasure long to be remembered by the delegates and visitors. The beauties of the city were highly appreciated by those from smaller towns.

Friday morning saw all the officers and delegates in their places ready for work. After devotional exercises the roll was called and the regular business was taken up where it was left off the day before. District Secretaries were called on for reports and three Secretaries were present and made reports, viz: Mrs. Cameron, Greenville District; Mrs. M. A. Allen, Terrell District, and Mrs. R. W. Thompson, of Dallas District. Reports of auxiliaries were then called for and it was found that the number of delegates sent was unusually large—more auxiliaries represented than ever before. Mrs. A. P. Boyd, of Paris, was, on motion of the Recording Secretary of the Conference Society, asked to report the meeting for the TEXAS CHRISTIAN ADVOCATE and the Dallas News. Mrs. L. P. Smith, Corresponding Secretary of the Woman's Parsonage and Home Mission Society of North Texas Conference, was introduced and made a few pleasant remarks. Rev. J. J. Methvin, of the Methvin Institute of the Indian Mission Work, was introduced to the meeting and told of his school and of the camp work at Anadarko, Ok.

The delegates and visitors had been invited during the morning by Mrs. W. H. Johnson to visit the Rescue Home, on Peabody Avenue. The invitation was accepted and an adjournment was taken in order that the ladies might see for themselves how the Home is conducted, as they all felt an especial interest in this branch of Woman's Work for Woman. This Home is indeed a home for the poor, unfortunate girls who are worse than homeless. Everything is kept scrupulously clean and healthful in this place, where the erring ones are rescued from worse than living death. There were fourteen young girls in the Home and six young babies. Some of the girls were so young that they seemed mere children—not over fourteen or fifteen years old. A few already mothers at this tender age, while others were about to enter the shadows of maternity while too young to know the awfulness of bringing into the world these helpless little pieces of humanity, whose only heritage will be shame, poverty and disgrace. Lord help us to care for these erring ones! Several songs were sung and prayers offered by visitors, and while the second song was being sung first one and then another laid a piece of money on the center table until $20 was given to this worthy institution. Mrs. Briggs, President of the Rescue Society, gave a few words of welcome, and Miss Williams, City Missionary, a graduate of the Scarritt Bible and Training School, Kansas City, told of the work being done at this Home. The Matron, a most estimable woman, is Mrs. Evernden. Mrs. Knowles and Mrs. Johnson, workers for this great charity, were present. Mrs. Johnson edits and publishes "The King's Messenger," a paper devoted to this and kindred works in Dallas. The girls all seemed bright, clean and glad to be here where they can live good lives and take care of the little ones worse than orphans.

Friday night was devoted to entertaining the visitors to the annual meeting by the members of First Church and other Methodist Churches in Dallas. There were addresses, music, songs, recitations, reading and a general good time. The address of welcome was most excellently rendered by Mrs. W. C. Young. Mrs. S. D. Thruston, of Dallas, gave words of greeting to the visitors in the name of the Woman's Parsonage and Home Mission Society. Mrs. Potts, of Gainesville, responded in her own beautiful way. These three ladies were chosen to do these things because they were so eminently fitted for them.

The society was led in its devotions by Mrs. A. P. Boyd, of Paris, Saturday morning, after which the President took the chair and the regular routine business was resumed where left off the day before. The entire morning was taken up with committee work, reports, devising ways and means for raising money for the work of next year.

Gainesville was chosen as the place of meeting next October, an invitation having also been received from Paris to hold the next annual meeting there.

Saturday afternoon the meeting was promptly called to order at 2 o'clock and all unfinished work was pushed to completion. After hearing reports of various committees, giving advice and instructions, the President announced ready for the election of officers for another year.

Mrs. A. P. Boyd, of Paris, acted as chairman and proceeded with the election of officers. All the old officers were re-elected except those of District Secretaries.

Saturday night was given over to social enjoyment and getting acquainted with each other and in listening to an interesting talk from Rev. J. J. Methvin on missionary work among the Indians.

Sunday morning Dr. G. C. Rankin, of Houston, filled the pulpit of First Church and preached an able and excellent sermon. Sunday night finished up the proceedings of the annual meeting. After reading the Scriptures, a song and prayer, Dr. Rankin made a short but forcible plea for a collection for the missionary cause, which resulted in a goodly sum.

Mrs. Allen read her annual address, and Mrs. Robinson, the Corresponding Secretary, read an extract from her annual report.

Mrs. Mathews read a summary of the report of the Treasurer.

The lecture of the evening was delivered by Dr. M. H. DuBose, of Tyler. This was indeed a rare treat, for this eloquent divine treated the audience to flowers and facts, jewels and jests in one of his happiest veins.

After the lecture the Chairman on Resolutions read that committee's report, thanking one and all for courtesies extended the visiting officers and delegates, and expressing appreciation of the lovely floral decorations of the church, and last, but by no means least, expressing appreciation of the soul-stirring sermon by Rev. R. W. Thompson, of Dallas, on Wednesday night, preparing all hearts for the work of the annual meeting; then the able sermon by Rev. C. M. Harless, pastor of Trinity Church, Dallas, delivered on Thursday night with such force and fervor, filled with divine unction from on high, which moved his hearers to renewed resolutions for an increase of consecration and devotion to the sacred cause of mission, and for the annual sermon by Dr. Rankin and the anniversary address by Dr. DuBose, both of which will be cherished in memory for all future time.

After reading the resolutions and their acceptance, Dr. Rankin dismissed the audience in a most solemn and impressive way. Shaking hands and singing "God be with you till we meet again" was indulged in by the visitors, who had made many new friends who will be glad to greet one another on the other shore.

MRS. A. P. BOYD.
Paris, Texas.

A REQUEST.

Our little society at Wesley Chapel is known as the "Little Quilt Society." So, true to our name, we are making another quilt, and we ask any one who is interested in the Woman's Foreign Missionary Society and the Methodist Orphan's Home to send us their name and a dime for our quilt. We propose to give half the proceeds of the quilt to the Orphan's Home, and we will send the quilt to Bro. Methvin, of Indian Mission work, to do what he can with it. Please send your name at once to

MRS. M. A. BARNES,
Bluffdale, Texas.

NOTICE.

All delegates to the convention of the W. P. and H. M. Society to be held in Little Rock in November will please send their names and the train on which they will arrive to Mrs. James F. Wood, 605 Rector Avenue, Little Rock, Ark., that homes may be provided for them.

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Wichita Falls, Texas.
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W. B. WALKER.
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* * * *

I am well pleased with the Bible. Hope by it to secure some subscribers to the Advocate, for which I shall continue to work. Wish I could put it in every home in the land.
W. F. MAYNE.
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* * * *

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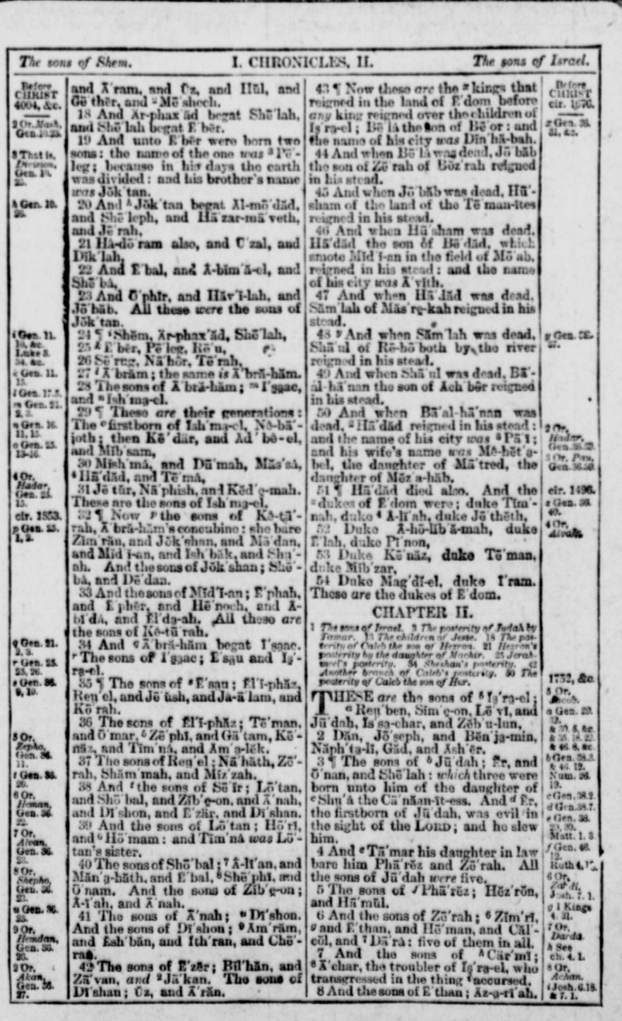
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The sons of Shem. I. CHRONICLES, II. The sons of Israel.

Before CHRIST 4004, &c.

1 And Ar'phax ad begat Shē'lah, and Shē'lah begat E'bĕr.
19 And unto E'bĕr were born two sons: the name of the one was Pĕ'leg; because in his days the earth was divided: and his brother's name was Jŏk'tan.
20 And Jŏk'tan begat Al-mō'dăd, and Shĕ'leph, and Hā'zar-mā'veth, and Jē'rah,
21 Ha-dō'ram also, and U'zal, and Dĭk'lah,
22 And E'bal, and A-bĭm'ā-el, and Shē'bà,
23 And O'phĭr, and Hăv'i-lah, and Jō'bāb. All these were the sons of Jŏk'tan.
24 Shĕm, Ar-phax'ăd, Shē'lah,
25 E'bĕr, Pĕ'leg, Rē'u,
26 Sĕ'rug, Nā'hŏr, Tē'rah,
27 Ā'brăm; the same is Ā'brā-hām.
28 The sons of A'brā-hām; Isaac, and Ish'ma-el.
29 These are their generations: The firstborn of Ish'ma-el, Nē-bā'ioth; then Kē'dăr, and Ad'bē-el, and Mĭb'sam,
30 Mish'mà, and Dū'mah, Mās'sà,
31 Hā'dăd, and Tē'ma,
Jē'tŭr, Nā'phish, and Kĕd'e-mah. These are the sons of Ish'ma-el.
32 Now the sons of Kē-tū'rah, A'brā-hām's concubine: she bare Zim'rān, and Jŏk'shan, and Mē'dan, and Mid'i-an, and Ish'bāk, and Shū'ah. And the sons of Jŏk'shan; Shē'bà, and Dē'dan.
33 And the sons of Mid'i-an; E'phah, and E'phĕr, and Hē'noch, and A-bī'dà, and El'da-ah. All these are the sons of Kē-tū'rah.
34 And A'brā-hām begat Isaac. The sons of Isaac; Ē'sau and Is'ra-el.
35 The sons of Ē'sau; El'i-phāz, Reu'el, and Jē'ush, and Ja-ā'lam, and Kō'rah.
36 The sons of El'i-phāz; Tē'man, and O'mar, Zē'phi, and Gā'tam, Kē'nāz, and Tim'nà, and Am'a-lĕk.
37 The sons of Reu'el; Nā'hăth, Zē'rah, Shăm'mah, and Miz'zah.
38 And the sons of Sē'ir; Lō'tan, and Shō'bal, and Zĭb'e-on, and Ā'nah, and Dī'shon, and E'zĕr, and Dī'shan.
39 And the sons of Lō'tan; Hō'ri, and Hō'mam: and Tim'na was Lō'tan's sister.
40 The sons of Shō'bal; Ā-li'an, and Măn'a-hăth, and E'bal, Shē'phi, and O'nam. And the sons of Zĭb'e-on; A-i'ah, and Ā'nah.
41 The sons of Ā'nah; Dī'shon. And the sons of Dī'shon; Am'ram, and Esh'băn, and Ith'ran, and Chĕ'rān.
42 The sons of E'zĕr; Bil'hăn, and Zā'van, and Jā'kan. The sons of Dī'shan; Uz, and Ā'rān.
43 Now these are the kings that reigned in the land of E'dom before any king reigned over the children of Is'ra-el; Bē'la the son of Bē'or: and the name of his city was Dĭn'hà-bah.
44 And when Bē'la was dead, Jō'bāb the son of Zē'rah of Bŏz'rah reigned in his stead.
45 And when Jō'bāb was dead, Hū'sham of the land of the Tē'man-ites reigned in his stead.
46 And when Hū'sham was dead, Hā'dăd the son of Bē'dăd, which smote Mĭd'i-an in the field of Mō'ab, reigned in his stead: and the name of his city was Ā'vith.
47 And when Hā'dăd was dead, Săm'lah of Mās'rē-kah reigned in his stead.
48 And when Săm'lah was dead, Shā'ul of Rē-hō'both by the river reigned in his stead.
49 And when Shā'ul was dead, Bā'al-hā'nan the son of Ach'bor reigned in his stead.
50 And when Bā'al-hā'nan was dead, Hā'dăd reigned in his stead: and the name of his city was Pā'ū; and his wife's name was Mĕ-hĕt'a-bel, the daughter of Mā'tred, the daughter of Mĕz'a-hāb.
51 Hā'dăd died also. And the dukes of E'dom were; duke Tim'nah, duke A-li'ah, duke Jē'thĕth,
52 Duke Ā-hō-lĭb'ā-mah, duke E'lah, duke Pī'non,
53 Duke Kē'năz, duke Tē'man, duke Mĭb'zar,
54 Duke Mag'di-el, duke I'ram. These are the dukes of E'dom.

CHAPTER II.

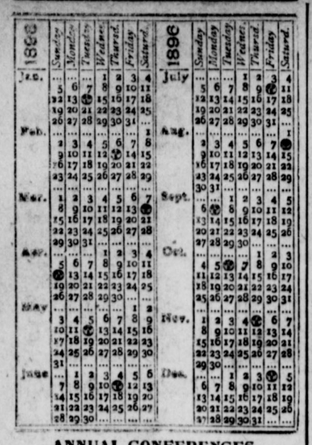
1 The sons of Israel. 3 The posterity of Judah by Tamar. 18 The children of Jesse. 18 The posterity of Caleb the son of Hezron. 21 Hezron's posterity by the daughter of Machir. 25 Jerahmeel's posterity. 34 Sheshan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE are the sons of Is'ra-el; Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zĕb'u-lun,
2 Dăn, Jō'seph, and Bĕn'ja-min, Năph'ta-li, Gad, and Ash'er.
3 The sons of Jū'dah; Er, and O'nan, and Shē'lah: which three were born unto him of the daughter of Shu'a the Ca'nā-an-it-ess. And Er, the firstborn of Jū'dah, was evil in the sight of the LORD; and he slew him.
4 And Tā'mar his daughter in law bare him Phā'rĕz and Zē'rah. All the sons of Jū'dah were five.
5 The sons of Phā'rĕz; Hĕz'rŏn, and Hā'mūl.
6 And the sons of Zē'rah; Zim'ri, and E'than, and Hē'man, and Cal'cōl, and Dā'rà: five of them in all.
7 And the sons of Car'mi; A'char, the troubler of Is'ra-el, who transgressed in the thing accursed.
8 And the sons of E'than; Az-a-rī'ah.

Before CHRIST cir. 1676.

Before CHRIST cir. 1635.

1732, &c.



ANNUAL CONFERENCES.

WEST TEXAS, Llano, Bishop Keener..... Oct. 28
GERMAN MISSION, New Fountain, Bishop Key..... Nov. 4
NORTH TEXAS, Paris, Bishop Keener...Nov. 11
NORTHWEST TEXAS, Waxahachie, Bishop Keener..... Nov. 18
TEXAS, Bastrop, Bishop Hendrix.....Nov. 25
EAST TEXAS, Marshall, Bishop Hendrix..Dec. 16

Quarterly Conferences

EAST TEXAS CONFERENCE.

San Augustine District—Fourth Round.

Garrison, at Caledonia...4th Sat and Sun in Oct
Timpson ..... 4th Sun night in Oct
Center cir, at Sand Hill..Sat, Oct 31, Sun, Nov 1
Center sta..... Sun night, Nov 1
Lilan Flat, at New Harmony.....Fri, Nov 6
Minden, at Red Land.....2d Sat and Sun in Nov
Carthage, at Carthage....2d Sat and Sun in Nov
Chireno, at Chireno ..... 4th Sat and Sun in Nov
Nacogdoches cir, at Appleby, Sat before 5th Sun in Nov
Nacogdoches sta..... 5th Sun in Nov
Shelbyville, at S..... 1st Sat and Sun in Dec
Chas. F. Smith, P. E.

Pittsburg District—Fourth Round.

Dalby cir, at Dalby .....Oct 24, 25
New Boston cir, at New Boston.....Oct 31, Nov 1
Naples cir, at Naples .....Nov 7, 8
Linden cir, at Linden.....Thur, Nov 12
Queen City cir, at Queen City.....Nov 14, 15
Atlanta sta, at Atlanta .....Nov 15, 16
Dahgerfield cir, at Dahgerfield.....Nov 21, 22
Mussrove cir, at Soule's Chapel....Tues, Nov 24
Leesburg cir, at Reeves Chapel.....Wed, Nov 25
Park mis, at Maud .....Fri, Nov 27
Fairview and Rose Hill, at Fair'w..Sat, Nov 28
Texarkana, State Line, at State L.....Nov 29, 30
Winfield cir, at Winfield.....Dec 5, 6
Quitman cir, at Shady Grove.....Dec 12, 13
T. P. Smith, P. E.

Palestine District—Fourth Round.

Holcomb cir .....Oct 24, 25
Grapeland cir.....Oct 31, Nov 1
Elkhart cir .....Nov 7, 8
County Line.....Nov 11
Brushy Creek.....Nov 14, 15
Rusk sta.....Nov 14, 15
Jacksonville cir.....Nov 21, 22
Alto cir.....Nov 27
Wells mis.....Nov 28, 29
Trinity and Groveton.....Dec
Saron mis .....Dec 5, 6
Jacksonville sta.....Dec 12, 13
L. M. Fowler, P. E.

Beaumont District—Fourth Round.

Beaumont and Sabine Pass, at North End.....Oct 24, 25
Woodville, at Wolf Creek.....Oct 31, Nov 1
Colmesneil, at Colmesneil.....Nov 7, 8
Leggett, at Leggett .....Nov 7, 8
Livingston, at Livingston.....Nov. 7, 8
Liberty, at Liberty.....Nov 14, 15
Jasper sta.....Nov 14, 15
Jasper cir.....Nov 14, 15
Newton.....Nov 21, 22
Burkeville.....Nov 28, 29
Beaumont—First Church.....Dec 6, 7
Wm. A. Sampey, P. E.

Tyler District—Fourth Round.

New York, at New Hope .....Oct 24, 25
Tyler, at Pleasant Grove.....Wed, Oct 28
Athens sta.....Nov 1, 2
Edom, at Tunnell's Chapel .....Wed, Nov 4
Wills Point, at Palmer's Grove .....Nov 7, 8
Wills Point sta.....Nov 8, 9
Malakoff sta.....Nov 14, 15
Walton, at Walton Creek.....Nov 14, 15
Lindale, at Lindale .....Nov 21, 22
Emory, at Ford's Chapel .....Tues, Nov 24
Grand Saline, at Union Chapel.....Nov 28, 29
Troupe and Overton, at Troupe.....Dec 5, 6
Whitehouse, at Lane Chapel.....Dec 12, 13
Tyler, Marvin .....Dec 13, 14
Tyler, St. Paul's Mission .....At all
John Adams, P. E.

Marshall District—Fourth Round.

Arleston, at Ir. Springs.....4th Sab in Oct
Kellyville cir.....1st Sab in Nov
Jefferson sta.....Mon after
Beckville, at Pisgah.....2d Sab in Nov
Henderson cir, at Good Springs..3d Sab in Nov
Henderson sta.....Mon after
Harrison cir at Concord.....5th Sab in Nov
Coffeeville cir.....5th Sab in Nov
Marshall sta.....1st Sab in Dec
Kilgore cir.....2d Sab in Dec
O. P. Thomas, P. E.

NORTHWEST TEXAS CONFERENCE.

Corsicana District—Fourth Round.

Armour cir .....Oct 24, 25
Wortham cir.....Oct 25
John S. Davis, P. E.

Vernon District—Fourth Round.

Mangum, at Dear Creek .....Oct 24, 25
Eldorado, at Willow Vale.....Oct 27
Quanah, at Childress .....Oct 31, Nov 1
Crowell, at Crowell.....Nov 7, 8
C. W. Daniel, P. E.

Clarendon District—Fourth Round.

Claude .....Oct 24, 25
Channing, at Channing .....Oct 31, Nov 1
Canyon, at Canyon City.....Nov 7, 8
R. A. Hall, P. E.

Waxahachie District—Fourth Round.

Alvarado, at Alvarado.....Oct 24, 25
Hillsboro sta .....Oct 25
Grandview, at Grandview.....Oct 31, Nov 1
Sims and Glenwood, at Hillburn.....Nov 4
Bristol cir, at Bristol.....Nov 7, 8
Reagor cir, at Dixon Chapel .....Nov 14
Itasca, at Itasca.....Nov 14, 15
B. R. Bolton, P. E.

Gatesville District—Fourth Round.

Coryell City cir, at Coryell City.....Oct 24, 25
Harmony cir.....Oct 25
Valley Mills cir, at Clifton.....Oct 31, Nov 1
Jonesboro cir.....Nov 5
Hamilton cir.....Nov 7, 8
Gatesville sta .....Nov 14, 15
E. F. Boone, P. E.

Georgetown District—Fourth Round.

Granger, at Macedonia.....Oct 24, 25
Burnet, at Marble Falls.....Oct 31, Nov 1
Bertram, at Bertram .....8 p m, Nov 2
Liberty Hill, at Liberty Hill.....11 a m, Nov 8
Belton .....Nov 7, 8
South Temple.....5 p m, Nov 9
Temple.....7:30 p m, Nov 9
Bartlett, at Bartlett .....8:30 p m, Nov 10
Georgetown .....7:30 p m, Nov 11
Salado, at Corn Hill .....11 a m, Nov 12
Florence, at Florence .....11 a m, Nov 13
Round Rock, at Round Rock.....11 a m, Nov 14
Taylor.....7:30 p m, Nov 15
Sam'l P. Wright, P. E.

Abilene District—Fourth Round.

Colorado cir, at Rogers.....Oct 24
Midland sta.....Oct 24, 25
Cottonwood cir, at Cottonwood.....Oct 25
Moran cir, at Moran.....Oct 31, Nov 1
South Cisco .....Nov 2
Buffalo Gap, at Buffalo Gap .....Nov 7, 8
M. K. Little, P. E.

Dublin District—Fourth Round.

Hico cir, at Hico .....Oct 24, 25
Stephenville mis, at Clairette.....Oct 25, 26
Desdimonia mis, at Jones S. H.....Oct 28
Rising Star and Pisgah.....Oct 31, Nov 1
DeLeon sta .....Nov 2
Sipe Springs cir, at Sipe Springs.....Nov 7, 8
Carbon cir, at Gorman.....Nov 9
Dublin.....Nov 11
Green Creek cir, at Elkin.....Nov 14, 15
E. A. Smith, P. E.

Weatherford District—Fourth Round.

Ellasville cir .....4th Sun in Oct
Breckenridge cir .....28th day in Oct
Santo mis, at Palo Pinto .....1st Sun in Nov
Mineral Wells sta, at M. W.....4th day in Nov
Springtown cir.....5th Sun in Nov
E. A. Bailey, P. E.

Brownwood District—Fourth Round.

Goldthwaite cir, at Miller Grove.....Oct 24, 25
Goldthwaite sta.....Oct 25, 26
Robert Lee, at Bronte.....Fri, 9 a m, Oct 30
Decker mis, at Decker.....Oct 31, Nov 1
Ballinger mis, at Winters.....9 a m, Nov 2
May cir.....Nov 7, 8
Brownwood sta .....Nov 10
Lometa cir, at Lometa.....Nov 14, 15
W. M. Shelton, P. E.

Fort Worth District—Fourth Round.

Cleburne cir, at Bono .....Oct 24, 25
Cleburne sta.....Oct 24, 25
Marystown, at Joshua.....Oct 31, Nov 1
Cresson, at Cresson.....Nov 4
Osceola, at Berry's Chapel.....Nov 7, 8
Blum, at Chapel Grove.....Nov 10, 11
George's Creek, at George's Creek .....Nov 12
Grapevine, at Grapevine.....Nov 14, 15
Smithfield, at Smithfield.....Nov 15, 16
G. S. Wyatt, P. E.

Waco District—Fourth Round.

Peoria.....Oct 24, 25
Aquila, at Yates.....Oct 25, 26
Troy, at Pendletonville.....Oct 31, Nov 1
Mart.....Nov 7, 8
West, at West .....Nov 13
Abbott .....Nov 14, 15
Jas. Campbell, P. E.

NORTH TEXAS CONFERENCE.

Paris District—Fourth Round.

Rosalie, at Garvinsville .....Oct 24, 25
Centenary, Paris.....Oct 27
Lamar Avenue, Paris.....Oct 28
Lake Creek, at Lake Creek.....Oct 31, Nov 1
Maxey, at Maxey.....Nov 3
Powderly, at Powderly.....Nov 5
Emberson, at Hopewell.....Nov 7, 8
F. A. Rosser, P. E.

Greenville District—Fourth Round.

Anna, at Princeton.....Oct 24, 25
Wylie.....Oct 31, Nov 1
Quinlan .....Nov 7, 8
W. M. P. Rippey, P. E.

Sherman District—Fourth Round.

Denison mis, at Preston .....Oct 25, 26
Pottsboro sta.....Oct 26, 27
Pilot Grove, at Cottage Hill.....Oct 31, Nov 1
Howe cir, at Howe.....Nov 1, 2
Sherman cir, at Pecan .....Nov 7, 8
J. M. Binkley, P. E.

Terrell District—Fourth Round.

Pleasant Mound .....11 a m, Oct 23
Mesquite.....4th Sun in Oct
Kaufman sta.....8 p m, Oct 31
Crandall.....1st Sun in Nov
Terrell sta .....2d Sun in Nov
C. B. Pladger, P. E.

Bowie District—Fourth Round.

Alvord sta.....Oct 23
Sunset, at Sunset.....Oct 24, 25
Bowie sta.....Oct 25, 26
Benvanue, at Hearnville .....Oct 28
Blue Grove, at Blue Grove.....Oct 29
Bellevue, at Bellevue.....Oct 31, Nov 1
Wichita Falls.....Nov 5
Henrietta .....Nov 7, 8
W. D. Mountcastle, P. E.

Sulphur Springs District—Fourth Round.

Cooper, at Longtaw.....Oct 24, 25
Kelley Springs.....Oct 31, Nov 1
Isaac W. Clark, P. E.

Bonham District—Fourth Round.

Fannin cir .....Oct 24, 25
Trenton.....Oct 31, Nov 1
White Rock cir.....Fri, Oct 30
Honey Grove sta.....Nov 1, 2
Bonham sta.....Nov 7, 8
South Bonham.....Nov 8, 9
J. R. Wages, P. E.

Dallas District—Fourth Round.

Hutchins.....Oct 24, 25
Grand Prairie.....Oct 31, Nov 1
F. O. Miller, P. E.

Gainesville District—Fourth Round.

Era cir .....Sat, Oct 24
Sanger mis.....Fri, Oct 30
Broadway .....Sat, 7:30 p m, Oct 31
Argyle.....Fri, Nov 6
Denton cir.....Sat, Nov 7
Denton sta.....Sat, 7:30 p m, Nov 7
R. M. Powers, P. E.

TEXAS CONFERENCE.

Austin District—Fourth Round.

Tenth Street, Austin.....11 a m, Sun, Nov 1
Quarterly Conference.....7:30, Oct 19
First Street, Austin.....11 a m, 7:30 p m, Oct 20
Merrilltown cir, at Merrilltown .....Sat, Oct 31
Twenty-fourth Street, Austin...7:30 p m, Nov 1
Quarterly Conference.....7:30 p m, Oct 31
Manchaca cir, at Manchaca ....Fri, 8 p m, Nov 6
Manor sta.....Nov 7, 8
Elgin sta .....Nov 8
McDade cir, at McDade .....Nov 10
Bastrop sta.....Nov 11
Cedar Creek cir .....Nov 12
Winchester cir, at Winchester.....Nov 13
LaGrange sta .....Nov 14, 15
Columbus sta.....Nov 16
Eagle Lake cir, at Eagle Lake .....Nov 17
Welmar .....Nov 18
Prairie sta.....Nov 19
Smithville sta.....Nov 23
Jos. B. Sears, P. E.

Huntsville District—Fourth Round.

Cold Springs cir, at Evergreen.....Oct 28, 29
Willis sta.....Nov 1, 2
Conroe cir and Westfield mis, at C.....Nov 5
Huntsville sta.....Nov 7, 8
Dodge mis, at Dodge.....Nov 14, 15
W. Wootton, P. E.

Calvert District—Fourth Round.

Wheelock, at Wheelock.....Oct 24, 25
Mt. Vernon, at Hanover Chapel.....Oct 26, 27
Franklin .....Oct 28
Hearne .....Oct 29
Calvert.....Oct 30
Bald Prairie, at Petteway.....Oct 31, Nov 1
Fairfield .....Nov 7, 8
Personville .....Nov 14, 15
J. B. Cochran, P. E.

Brenham District—Fourth Round.

Pleasant Hill cir .....Oct 24, 25
Lyons cir.....Oct 28
Chappell Hill sta.....Nov 1, 2
Giddings cir.....Nov 4
Brenham sta.....Nov 8, 9
Sealy cir .....Nov 11
Bellville cir.....Nov 14, 15
Cameron sta.....Nov 22, 23
J. C. Mickle, P. E.

Houston District—Fourth Round.

McKee Street .....Oct 24, 25
Washington Street.....Oct 25, 26
West End, Galveston .....Oct 27
Matagorda .....Oct 30
Sharon.....Oct 31, Nov 1
Cedar Bayou.....Nov 4
Columbia and Brazoria .....Nov 7, 8
Bolivar.....Nov 10
Dickinson.....Nov 11
Goodrich .....Nov 13
Angleton.....Nov 14, 15
Velasco.....Nov 16
Patterson .....Nov 18
Shearn .....Nov 19
Tabernacle .....Nov 21, 22
City Mission.....Nov 21, 22
Seth Ward, P. E.

WEST TEXAS CONFERENCE.

San Antonio District—Fourth Round.

Travis Park.....Oct 23
West End .....Oct 24
J. D. Scott, P. E.

San Marcos District—Fourth Round.

Buda cir.....4th Sun in Oct
B. Harris, P. E.

Beeville District—Fourth Round.

Beeville .....4th Sab in Oct
John S. Gillett, P. E.

Llano District—Fourth Round.

Llano sta.....4th Sun in Oct
M. A. Black, P. E.

San Angelo District—Fourth Round.

Pentotoc.....Oct 24, 25
John W. Stovall, P. E.

NEW MEXICO CONFERENCE.

El Paso District—First Round.

White Oaks.....Oct 25
Tularosa, at La Luz.....Nov 1
Penasco, at Weed.....Nov 8
Roswell .....Nov 15
Eddy .....Nov 22
Fecos.....Nov 29
Alpine .....Dec 6
El Paso.....Dec 13

Preachers, please be prepared to answer question 5 fully and accurately.
C. C. Edington, P. E.

Catarrh is a constitutional disease and requires a constitutional remedy like Hood's Sarsaparilla, which purifies the blood.

MARRIAGE NOTICES.

Backloupe—Stacy.—On October 14, 1896, by Rev. W. Wootton, P. E., in the city of Navasota, Texas, Mr. Will Backloupe and Miss Lucy Kate Stacy; all of Navasota, Texas.

Tyson—Miller.—By Rev. C. C. Davis, in the Parsonage at Renner, Texas, September 8, 1896, Mr. J. T. Tyson and Miss Katie Miller.

Miller—Drumheller.—At the residence of the bride's parents, near Richardson, Dallas County, Texas, October 8, 1896, Mr. C. Miller and Miss Addie Drumheller.

Norton—Wells.—At the residence of the bride's parents, near Renner, Texas, October 14, 1896, by Rev. C. C Davis, Mr. M. W. Norton and Miss Flora Wells.

Cox—Hays.—At the residence of the bride's mother, at East End, San Antonio, Texas, by Rev. A. L. Scarborough, Mr. R. L. Cox and Minnie Lucile Hays. The bridegroom is son of Rev. A. F. Cox, of West Texas Conference.

Breedlove—Drumheller.—October 11, 1896, in the church at Alpha, Dallas, County, Texas, Mr. A. W. Breedlove and Miss Neley Drumheller, Rev. C. C. Davis officiating.

Bobbitt—Morris.—At the home of the bride, near Ben Wheeler, Van Zandt County, Texas, October 11, 1896, at 5 p. m., Mr. V. A. Bobbitt and Miss G. A. Morris, Rev. John F. Everitt officiating.

Cook—Hughes.—At 8 p. m., October 15, 1896, at the residence of the bride's father, Bro. G. W. Hughes, Mr. J. W. Cook and Miss Lola G. Hughes, of Smith County, Texas, Rev. W. C. Stallings, L. D., officiating.

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, 5 cents per copy.

REV. THOS. G. PAINE.

The subject of this notice was born in Giles County, Tennessee, August 25, 1829. He was the twenty-first of a family of twenty-one children, twenty of whom passed away before him. Some of these were his half-brothers and sisters. The late Bishop Robt. Paine, of the M. E. Church, South, was one of his half-brothers. Bro. Paine was married first to Miss Bettie Tarpley in 1845. His only children were by his first wife, of whom there were seven. He was married the second time to Mrs. Cardin in 1865. This wife and the eldest daughter survive him. Bro. Paine moved from Tennessee to Southern Texas in 1870. He moved to Ellis County, Texas, in 1887, and settled near Nash. He moved to Waxahachie in the fall of 1885. He honored his calling as a local preacher for many years, and in this loved employ he ceased at once to work and live. He kept out regular appointments to the end. He was esteemed as a faithful minister of the gospel. He was a good man and did that which was right in the eyes of the Lord. Many a community in Ellis County will sadly miss his ministrations. He passed triumphantly to his reward on September 16, 1896, aged sixty-seven years, one month and eleven days. He now sleeps with his fathers. Bro. Paine was a Christian minister of rich religious experience. His presence in the congregation at Waxahachie was always a benediction to the pastor. We shall miss him and deplore his absence. We laid his body away in the beautiful cemetery at Waxahachie to await the resurrection morn, when that which is mortal shall put on immortality, and when death shall be swallowed up in victory.

J. W. ADKISSON.

REV. R. T. PURSER.

Rev. R. T. Purser was born in the State of Alabama April 11, 1841. When he was but ten years old he sought and found the pearl of great price and ever afterward lived a member of the M. E. Church, South. He served in the Confederate Army as a soldier, through which he maintained his Christian fidelity, being frequently engaged in religious meeting with the soldiers. After his return home from the army he was licensed to exhort October 19, 1867. March 28, 1868, he was licensed to preach. In 1873 he moved to Caldwell County, Texas, where he labored successfully as a local preacher until his removal to Lee County, where he finished his labors in a glorious triumph May 19, 1896. Bro. Purser was ordained deacon by Bishop Doggett October 30, 1876; ordained elder at Bryan, Texas, December 17, 1892, by Bishop Parker. Several times he was used as a supply on missionary circuits and had many seals to his ministry. In all the relations of life he was a true Christian gentleman. Twice married; and of his large family of children not one but what belongs to the Church for which he labored and from whose fellowship he went home to the Church triumphant.

FRED L. ALLEN.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

SIPES.—Andrew Cleveland, son of J. F. and Susan M. Sipes, was born January 8, 1885, and died September 28, 1896. Cleveland was a devoted boy, and is not only missed by the family, but by the neighborhood at large. He was sick three weeks and suffered severely, yet patiently. He wanted to get well, yet expressed himself as willing to die. He did not leave his bereft father, friends and relatives in doubt as to where he had gone, but gave them every assurance that he was going to his happy home. Amid pain and fierce affliction he prayed as one who had learned to pray and shouted triumphant praise. I would say to his sorrow-smitten relatives, weep not for him as conquered, but think of him as having conquered through Jesus Christ our Lord.

S. P. PIRTLE, P. C.
Powderly, Texas.

FIELDS.—Mrs. Margaret M. Fields, daughter of Frank and Lemanda Boyd, was born in Leake County, Mississippi, March 24, 1859, and died near Brushy Creek, Texas, June 27, 1896. She was married to R. L. Fields November 9, 1874. In the year 1882 she was converted and joined the Baptist Church, in which she lived a consistent Christian until 1891, when she joined the M. E. Church, South, with her husband. Sister Fields was gentle, loving and kind, always patient and unmurmuring. Her life was sunshine to the home and a benediction to those who knew her best. Her life was one of mingled joy and sorrow, but, whether in the sunshine or in the shadows, she manifested an unwavering faith in God. She was the mother of eight children, three of whom preceded her to the better land.

J. L. DAWSON.

COFFEE.—Leonard S. Coffee, the subject of this sketch, was born April 9, 1873, in Franklin County, Texas; lived there with his parents till they moved to Brown County. Leonard was raised by religious parents and grew up with the influences of the gospel about him. He was converted in the year 1895; joined the M. E. Church, South, and lived a most consistent and satisfactory religious life. His was an exemplary life, so much so that all recognized this. He was only sick about three weeks. His sufferings were intense. On the morning of the 3d instant he called relatives and friends about his bed, not to pray for him, but to bid them, one by one, farewell, which he did, telling them to meet him beyond the river. Thus ends the mortal life of a most noble young man; young in years, but ripe in Christian experience. He died October 3, 1896, and was buried by the writer in the Mukewater Graveyard, there to await the resurrection. His place will be hard to fill, either in home circle or in the Church. Let us not mourn as those who have no hope.

C. S. CAMERON.
Bangs, Texas.

HELM.—Little Debbie Helm was born March 31, 1890, and died August 16, 1896. These parents now have two darling ones in that home beyond the skies, where sorrow never comes. With their little beckoning hands they are tenderly, sweetly waving, "This way, papa; this way, mamma." Their precious bodies so beautiful, so dear, now rest in the old family cemetery awaiting the resurrection morn. Little Debbie was an unusually bright and interesting child; was the light and joy of the household, always cheerful and happy, ready to help mamma. Her little hands were always busy doing little acts of love and kindness. How strange it seems to us that God should have taken sweet little Debbie just as the beautiful bud was beginning to unfold; yet we must not forget amidst our lonely hours that "God is too wise to err, too good to do wrong." What though afflictions may try me they only conspire to make heaven more glorious. It is my earnest prayer, dear ones, that in the golden summer of another life children, mother, father and loved ones will gather again in a sweet reunion, where partings are unknown. From one who loved her.

FRONIE GRANGER.
Como, Texas.

CUSTER.—John D., son of John D. and Katharine Custer, was born near Pittsylvania Courthouse, Va., February 28, 1823; died in Childress, Texas, July 13, 1896, at the home of his daughter, Mrs. T. D. Knight. He was twice married; first to Miss Sarah Kipps, September 25, 1847. Two sons blessed their home. Both have gone to meet their mother. His second marriage was to Miss Elizabeth H. Creasey, September 7, 1852. Four sons and three daughters were the blessings of this union.

They moved to Texas in 1873; came to Childress, Texas, October, 1891, and remained until God called him to a better world. He was on his bed of affliction seven weeks. He bore it all patiently. We did all we could to save him, but God's hand was the strongest. We humbly submit to his will. He told us he had left all in God's care and was trusting in him.

He joined the M. E. Church many years ago, but in moving had neglected getting his Church certificate. September, 1893, he again united with the M. E. Church, and ever afterward lived a consistent Christian.

The remains were carried to the M. E. Church, the funeral preached by Rev. G. S. Hardy, after which they were interred in the Childress Cemetery with Masonic honors, of which he was a member.

Our father is gone, but not forgotten. No more will we hear his dear voice. What a world of sorrow this is. How little those in health, and in whose home there burns no midnight lamp and sits no patient watcher by beds of suffering—how little they know of the great world of pain! But there is One whose eye is never closed, whose heart is never unmindful of those who suffer.

He leaves a companion, three sons and three daughters and a host of relatives to mourn his death.

A tribute of love from his youngest daughter,
MRS. T. D. KNIGHT.
Childress, Texas.

FITTS.—Mary P. Fitts, the only daughter of Rev. W. H. and E. J. Fitts, was born in Lee County, Va., August 15, 1880, and died at the residence of her brother, after a brief illness with typhoid fever in Greenville, Texas, where she had gone from her home near Belcher, Texas, to attend school, October 6, 1896. She was engaged to be married to John Stone the first Sunday in September, 1897, to whom she wrote her last letter, which breathes a Christian spirit and indicates that she had a premonition of her

(Continued on eighth page.)

Your cough, like a dog's bark, is a sign that there is something foreign around which shouldn't be there. You can quiet the noise, but the danger may be there just the same. Scott's Emulsion of Cod-liver Oil is not a cough specific; it does not merely allay the symptoms but it does give such strength to the body that it is able to throw off the disease.

You know the old proverb of "the ounce of prevention?" Don't neglect your cough.

Your druggist keeps Scott's Emulsion of Cod-liver Oil. Put up in 50c. and $1.00 sizes.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
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LADIES' RINGS, $1.50 AND UPWARDS
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Initials engraved free. We will send you a Krementz one-piece Collar Button for 25 cents; usually sells 75 cents. Try one. Our Catalogue sent Free to anyone sending us their address.

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LIVER AND KIDNEY
Diseases are manifested by Backache, Rheumatism, Loss of Appetite, Foul Tongue and Weakness
Dr. J. H. McLEAN'S
LIVER AND KIDNEY BALM
Is the remedy you need, of equal service in mild or chronic cases
FOR SALE EVERYWHERE AT $1.00 PER BOTTLE
THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

DONT GET LEFT
THE KATY FLYER
A NEW FAST TRAIN
VIA
THE MKT
FIRST CLASS SERVICE
TO
ST. LOUIS
AND
CHICAGO
WITHOUT CHANGE.



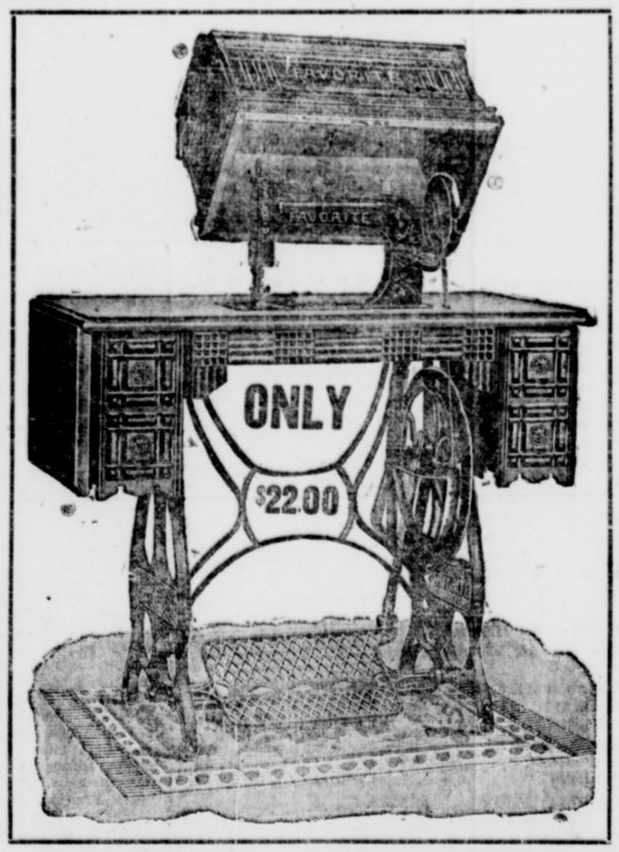
TRAINS LEAVE DALLAS:
North-bound, 7:20 a. m., 11:50 a. m. and 9:50 p. m. South-bound, 7:05 a. m., 4:45 p. m. and 8:50 p. m. To Denton, Gainesville and Wichita Falls, 2:40 p. m. To Denton, local, 6:50 p. m.

Ticket Office, Dallas, Corner Main and Lamar Streets. Inquire of or write
THOS. G. HAMMOND, City Passenger Agent.
W. G. CRUSH, Gen. Pass. and Ticket Agent, M., K. & T. Ry. of Texas.

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A GREAT HOME EDUCATOR.

Any movement or business enterprise intended to promote the distribution of educational literature amongst the masses is, in the highest degree, worthy of public support; it is a cheering fact that all such enterprises, if genuine, are accorded prompt recognition by the American people.

A notable example of this may be found in the truly wonderful success of "The Encyclopædic Dictionary," published by the Syndicate Company of Philadelphia. This great work was practically unknown two years ago; today, thanks to the liberal methods of its enterprising publishers, its fame has spread to every village and hamlet in America, and more than one hundred thousand sets have been supplied to public and private libraries, schools, colleges, etc. It has been adopted as the standard in the public schools of Philadelphia, Toledo, St. Louis, and scores of other cities and towns, simply upon its merits as an unique and highly useful work of reference, combining the essential features of both dictionary and encyclopædia at about the cost of the usually cheaper work. The publishers are surely to be congratulated upon their phenomenal success, and equally are the people to be congratulated upon the fact that so many have been enabled to secure this most modern and valuable of all home reference libraries at a merely nominal cost.

A new and richly illustrated edition of this colossal work is now ready, revised to June 1, 1896, containing thousands of the newer words and definitions that have recently come into use. That this new edition is right up to date is shown by the presence in its vocabulary of such words as "vitascope," "Roentgen rays," "kinograph," "thanatoscope," etc., scores of which were actually unknown in our language on January 1, although now in daily use. The new illustrations include a superb array of chromatic plates in seventeen beautiful colors, and several hundred new designs in monotone. The four massive volumes are handsomely and durably bound.

The present liberal offer of the Syndicate Company is limited to November 30, and deserves the immediate attention of everyone who is interested in the laudable project of self-improvement. To have this vast storehouse of practical knowledge in the family library is to have at hand the means of acquiring a liberal education at a very slight expense. Those interested should address the Syndicate Publishing Company at 234 and 236 S. 8th Street, Philadelphia, Pa.

Why remain sick? If troubled with Scrofula, Scrofulous Humors, Boils, Humors on the face, Catarrh, etc., we ask that you give Dr. Simmons' Sarsaparilla a trial. 50 cents and 50 doses.

The M., K. & T. Ry. announce the following excursion rates:

AUSTIN TEXAS.—Baptist Missionary and Educational Association. Tickets on sale October 13th and 14th, limited to return October 19th, at rate of one fare for theround trip.

HOUSTON, TEXAS.—Synod of Texas; Presbyterian Church. Tickets on sale October 15th-16th, limited for return October 23rd, at rate of one fare of one fare for the round trip.

DALLAS, TEXAS.—Texas State Fair and Dallas Exposition. The M., K. and T. will have on sale tickets to the Texas State Fair and Dallas Exposition October 5th to 25th, inclusive, at rate of one fare for the round trip. On October 9th to October 25th, inclusive, round trip tickets will be sold to Dallas from points where the one-way limit rate is more than $5.00, limited to return three days from date of sale, to not later than October 26th, at rate of $5.00. For information relative to schedule of special trains to Dallas, account of the Dallas Fair, call on or apply to nearest M., K. & T. Agent.

"GOOD THINGS TO REMEMBER."

1. The "Katy Flyer" is a fast train.
2. The "Katy Flyer" is a solid vestibule train, consisting of comfortable coaches, Free Reclining Chair Cars and Wagner Buffet Sleepers.
3. The "Katy Flyer" is the best train to Chicago, Kansas City, St. Louis, Houston and Galveston.
4. The "Katy Flyer" is the only train hauling through sleepers to Austin and San Antonio; no other roads run sleepers to these cities.
5. There are no "kickers" on the Katy trains. We operate and own the eating houses, not for profit, but to give the best the market affords at the least cost, and have mankind proclaim, "Great is the Katy."

THE TEXAS STATE FAIR AND DALLAS EXPOSITION.

OPENS OCT. 10. ☆ CLOSES OCT. 25.

Larger and grander than ever before. See the new Mirror Maze and numerous other attractions. Hear the famous Mexican Artillery Band.

For this occasion the M., K. & T. Ry. has made a rate of One Fare for the Round Trip for tickets limited to October 26th for return, and Five Dollars for the Round Trip for tickets limited to three days from date of sale.

For further information see your Local Ticket Agent. W. G. CRUSH,
G. P. & T. A. M., K. & T. Ry.,
Dallas, Texas.

The last rose of summer is in bloom on the hill
And nods time to the whip-poor-will,
"Cheatham's Chill Tonic has cured the last chill,"
"You can shatter the bottle now if you will."
(To be sung about November.)

LOW RATES TO THE WEST.

The Texas and Pacific Railway Company will sell Home-Seekers' Excursion Tickets from all stations on its lines from Alexandria and Texarkana to Weatherford, inclusive, to all points between Abilene and Pecos City, inclusive, and to all points on the Pecos Valley Railway, at rate of One Fare for the Round Trip, on September 15th, 29th, and October 6th and 20th; tickets limited to twenty days from date of sale; stop-overs allowed on either the going or returning trip at any point west of Weatherford.

Take advantage of this opportunity to visit the cheap lands of Western Texas.

For any further information apply to your nearest ticket agent, or

GASTON MESLIER,
G. P. & T. A., Dallas, Tex.

SUMMER EXCURSIONS.

On and after June 1st excursions tickets to Summer Resorts in the North and East will be on sale from all stations on the Texas and Pacific Railway, limited for return to Oct. 31st.

GASTON MESLIER,
General Passenger and Ticket Agent.

Don't expect much from the Church member who is always scolding his wife.

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 diarrhœa. Twenty-five cents a bottle.

If we give faithful heed to the interests of Christ in this world, ours will be safe in the next.—Ram's Horn.

AN ECHO FROM SHILOH.

COUNTY TREASURER UTTERBACK RECALLS HIS EXPERIENCE ON THE BATTLEFIELD.

From the Nonparell, Council Bluffs, Iowa.

County Treasurer A. Utterback, of Glenwood, Ia., has long been one of the leading citizens of Mills County, and since the days of his service for the Union cause has labored industriously at his home in Rawls township, with the result that he has not only surrounded himself with almost all the comforts heart could wish, but has grown into the esteem of his fellowmen. His popularity and standing, therefore, made his election to the County Treasurership easy. His work as County Treasurer, however, was confining. Coming as he did from an active outdoor life on the farm to the close and confining duties of the treasurer's office, he quickly began to run down in health and to visibly fail in strength and energy. The Deputy Treasurer, Mr. Lon Sawyer, is a great believer in the efficacy of Dr. Williams' Pink Pills. His constant advise to his employer, Mr. Utterback, was to the effect that he should use these pills. Finally Mr. Utterback consented, and now after having used several boxes he is able to make the following statement to your correspondent:

"Have I used Pink Pills? Yes, sir, and I shall continue to use them just so long as they benefit me as they do now. It is rarely that I use proprietary medicines, but my deputy was so enthusiastic over this particular medicine that I consented to try it, and I can assure you the benefit has been great.

"I was a member of Company F, 15th Iowa Infantry, and saw my first day's service in the battle of Shiloh. The campaign before Corinth and later the Siege of Vicksburg were important events in the service as seen by our company, and as you can readily imagine we were greatly exposed and at times but poorly cared for during those awful days. In my case, army diarrhœa was the result. It has been the burden of my life for over thirty years, but at last I have found something to conquer it. The Pink Pills are a success in my case, as I have no doubt they will be with all who will use them."

The reporter afterwards called upon Wm. Skillicorn, the popular druggist, and from him gained the information that Dr. Williams' Pink Pills have reached a most surprising sale in this community. "But of all the cures," said the pharmacist, "that of Treasurer Utterback is the most remarkable and, at the same time, the most gratifying."

Dr. Williams' Pink Pills for Pale People are now given to the public as an unfailing blood builder and nerve restorer, curing all forms of weakness arising from a watery condition of the blood or shattered nerves. The 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.

The fact that the devil is against a man, ought to be good evidence that he is on the Lord's side.

It is too much to have to scratch for a living and for relief also. Hunt's Cure will not help you in the former case, but will sure cure the Itch, Tetter or Ringworm, or it costs you nothing. Price 50 cents.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all Kidney and Bladder Troubles, removes Gravel, cures Diabetes, Seminal Emissions, Weak and lame backs, and all irregularities of the Kidneys and Bladder, in both men and women. Regulates Bladder Troubles in Children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment and will cure any case above mentioned. E. W. HALL,
Sole Manufacturer, P. O. Box 218, Waco, Texas.
Send for testimonials and mention the Texas Christian Advocate.

One bottle will convince the most sceptical of the real merits of Dr. Simmons' Sarsaparilla, concentrated and scientifically combined, pleasant and effective. 50 doses for 50 cents.

"TEXAS."

A handsomely illustrated 200-page book in interest of immigration to Texas will be mailed by me to any address furnished, accompanied by seven cents in stamps to cover postage.

D. J. PRICE,
A. G. P. A., I. & G. N. Ry.,
Palestine, Texas.

EPISCOPAL VISITATION, 1896-97.

First District—Bishop Keener.

West Texas Conf., Llano, Texas	Oct. 28
North Texas Conf., Paris, Texas	Nov. 11
Northwest Texas Conf., Waxahachie	Nov. 18
South Georgia Conf., Valdosta, Ga	Dec. 2

Second District—Bishop Hargrove.

Montana Conf., Hamilton, Mont	Aug. 6
East Columbia Conf., Dayton, Wash	Aug. 20
Columbia Conf., Lebanon, Ore	Sept. 3
Pacific Conf., Oakland, Cal	Sept. 23
Los Angeles Conf., Phœnix, Ariz	Oct. 8

Third District—Bishop Granbery.

Brazil Conf., Juiz de Fora, Brazil	July 23
Tennessee Conf., Nashville, Tenn	Oct. 21
North Alabama Conf., Bessemer, Ala	Nov. 18
Alabama Conf., Montgomery, Ala	Dec. 2
South Carolina Conf., Abbeville, S. C	Dec. 9

Fourth District—Bishop Wilson.

Kentucky Conf., Somerset, Ky	Sept. 16
Louisville Conf., Hopkinsville, Ky	Sept. 23
St. Louis Conf., Charleston, Mo	Sept. 30
Memphis Conf., Jackson, Tenn	Nov. 18
North Georgia Conf., Dalton, Ga	Nov. 25
North Carolina Conf., Kingston, N. C	Dec. 9

Fifth District—Bishop Duncan.

Western Conf., Hillsdale, Kan	Oct. 7
Indian Mission Conf., El Reno, Okla	Oct. 14
Virginia Conf., Lynchburg, Va	Nov. 11
Arkansas Conf., Fayettsville, Ark	Nov. 25

Sixth Distict—Bishop Galloway.

Denver Conf., Pueblo, Col	Aug. 20
Missouri Conf., Hannibal, Mo	Sept. 2
Southwest Missouri Conf., Nevada, Mo.	Sept. 16
Holston Conf., Cleveland, Tenn	Oct. 7
West'n North Carolina Conf., Salisbury	Nov. 18
North Mississippi Conf., Greenville	Nov. 25
Baltimore Conf., Staunton, Va	Mar. 23

Seventh District—Bishop Hendrix.

Japan Conf., Hiroshima, Japan	Oct. 1
China Conf., Soochow, China	Oct. 15
Texas Conf., Bastrop, Texas	Nov. 26
Mississippi Conf., Port Gibson, Miss	Dec. 2
Louisiana Conf., Ruston, La	Dec. 9
East Texas Conf., Marshall, Texas	Dec. 16

Eighth District—Bishop Key.

New Mexico Conf., Roswell, N. M	Oct. 1
N. W. Mexican Mis. Conf., Guaymas	Oct. 8
Central Mexico Mis. Conf., Morelia, Mex.	Oct. 22
Mexican Border Conf., Monterey, Mex.	Oct. 29
German Mis. Conf., New Fountain, Tex.	Nov. 4
Little Rock Conf., Camden, Ark	Dec. 3

Ninth District—Bishop Fitzgerald.

West Virginia Conf., Charleston, W. Va.	Sept. 9
Illinois Conf., Pana, Ill	Sept. 23
White River Conf., Paragould, Ark	Nov. 18
Florida Conf., Tallahassee, Fla	Dec. 9

OBITUARIES.

(Continued from seventh page.)

death. She professed religion and joined the M. E. Church, South, in 1894, at Belcher, Texas, under the ministry of Rev. T. L. Miller, of the North Texas Conference. May's kind disposition and affectionate nature made her many friends. To know her was to love her. She lived a happy, Christian life, and died a triumphant death. She was conscious to the last. Her mother reached her bedside in time to receive her dying messages of love to her father and loved ones at home, and a request to meet her in heaven.

GEO. F. BOYD,
Pastor.

SKINNER.—Benjamin Franklin Skinner, son of Steed and Nellie Skinner, was born in Virginia, April 29, 1816. His father died when he was five years old. At the age of six he moved with his widowed mother to Missouri, where he lived until mature manhood. He then moved to Arkansas and remained in that State until a few years ago, when he removed with his family to Texas and settled near Bartlett, where he died July 31, 1896. He was married to Miss Mary W. Goddard, October 31, 1861. This union was blessed with five children, four of whom survive him, one having preceded him to the better world. Bro. Skinner was for fifty years a servant of God and a faithful member of the Methodist Church. He served the Church faithfully as class-leader, steward, and Sunday-school Superintendent; and in these respective offices he was both devoted and efficient. He was a servant of God in the truest sense. His experience was clear, and his grasp of divine things real, and now that he is gone we feel that his entrance to the joy of his Lord is both full and abundant.

J. W. STORY.
Bartlett, Texas.

CREEL.—Mrs. Sallie U. Creel (nee Hutchison) was born in Robertson County, Tennessee, November 26, 1832; embraced religion and joined the Methodist Episcopal Church at the age of seventeen; was married in Grayson County, Texas, June 20, 1854, and died in the faith July 2, 1896. Her life was consistent with her profession. Her end was peace. During a lingering illness she endured much pain. For a long time she was unable to visit the house of God, but the Lord was with her in her home. She was a Southern woman of the ante-bellum type; proud of her native land, and to the last glorying in its record. She had exquisite taste for good literature, and when able read much from standard authors. All through her long affliction the Bible and TEXAS CHRISTIAN ADVOCATE were sources of comfort. She often read aloud from the Bible passages that she could apply to herself. One son had passed away before her death. Three daughters survive her. She was the last of her line to perpetuate the family name. She now wears a new name, carved in white stone by the engraver of God's jewelry.

HORACE BISHOP.

IMBODEN.—J. Dunklin, Jr., was born July 22, 1872, and died July 9, 1896. After the sable curtain of night had passed away and the sun in morning glory shown brightly on the spires and quiet hours of Austin, Texas, his young and noble spirit passed out into the great beyond, where sweet spirits are basking in the love and light of our Redeemer in concert with angels and his mother who preceded him but a few months. We can not understand why such promising young lives are often taken in the morning of a useful life; but it is the Lord's doings, we must submit. He was truly a noble boy—stood high in business circles, being worthy and well qualified. He was for a long time officially connected with a bank at Paul's Valley, I. T. He was ambitious without being selfish. None but those who knew him could fully appreciate the grandeur and nobility of his character; was so gentle and feminine in manners, yet a true type of manliness and honor; and his unswerving devotion to principle won for him favor in the business circles of life and society. He disdained a mean thing, was indeed the soul of honor, and the best of all, he was an ardent Christian; his trust was in God. As he neared the goal and knew the crossing near, it was all well with him. His uncle, W. E. MANGUM.
Commerce, Texas.

KILLINGSWORTH.—Little L. M. Killingsworth, daughter of Rev. J. G. and Mrs. M. E. Killingsworth, was born April 16, 1894, and died October 13, 1896, at 6:30 p. m., of congestion. Little Mamie, as they called her, was a sweet child, but He who said: "Suffer little children to come unto me, and forbid them not," took her to himself, for He said: "Of such is the kingdom of heaven." Weep not, dear parents, dear brothers and sisters, but be sure and meet little Mamie in heaven, where she is watching and waiting for you. C. H. SMITH.
Ben Wheeler, Texas.

ANDERSON.—Knight Avery, son of I. N. and Laura A. Anderson, was born in Hempstead County, Arkansas, October 19, 1887, and died at our home in Rising Star, Eastland County, Texas, October 6, 1896. Knight was a precious good boy, never disobeying his parents, loving and kind to his brothers and sisters, always cheerful when about his work, singing such songs as "Follow Me" and "Over in the Glory Land." We miss little Knight so much, but we do not mourn as those who have no hope, for we know we will meet him in the glory land some sweet day. So, dear children and friends, be faithful to God and we will all meet in heaven by-and-by. His parents,
I. N. AND L. A. ANDERSON.
Rising Star, Texas.



The Bane of Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unrifled by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.

PRICE.—Died, near Mangum, Greer County, Oklahama, October 12, 1896, little Andrew Price, son of J. H. and Eliza Price. Little Andrew was born in Sharp County, Arkansas May 16, 1891; was five years and five months old when the angel came to carry him home. Little Andrew was a sweet, loving little child, loved by all who knew him. He leaves father, mother, five brothers and two sisters and many friends to mourn their loss. We all know that we can not bring him back to us, but we can go to him, for he is safe in the arms of Jesus. He was a great sufferer two weeks before his death with the croup. He bore it as good as could be expected until he was called to rest by our loving Heavenly Father, who knows best. Wrote by his eldest brother's wife, who fondly loved and cherished him.

MRS. L. B. PRICE.

TOLSON.—William T. Tolson was born in Carteret County, N. C., July 23, 1825; moved to Alabama in 1837; from thence to Mississippi; came to Texas in 1856; lived in Fayette County twenty years and lived in Brown County (now Mills County) twenty years, where he died in peace June 15, 1896. He was married July 23, 1845, to Miss Jane Willis. They lived in peace together forty-three years when his wife died and went to heaven. Eight children was the fruit of this union—five girls and three boys—five of them still living. Father Tolson was an acceptable member of the M. E. Church, South, for fifty years. He loved his Church and was his pastor's friend. His home was the Methodist preacher's pleasant home. He suffered much before he died, but bore it as only a true Christian can. His sufferings are over. It has been my privilege to be his pastor for four years and I found him to be an every-day Christian. G. W. TEMPLIN, P. C.

McCLELLAN.—Bro. J. G. McClellan was born June 19, 1858; converted and joined the M. E. Church, South, in 1889, while under Bro. Baggett's pastorate; died in the faith and went home to God July 21, 1896. Bro. McClellan was a sweet-spirited man, a devout Christian one, in whom all who had the good fortune to be acquainted and associated with had the highest regard. At the time of his death he was a steward. We deeply feel his loss to our Church here; his place will be hard to fill. Amid the sobs and tears of a brokenhearted wife and children and a host of weeping friends we said good-bye until we meet in heaven. God bless the wife and children. R. J. TOOLEY.

WHEATSTONE.—Sister Wheatstone was born in Autauga County, Alabama, December, 1815. She was married to David Wheatstone and moved to Texas in 1835. She was converted and joined the Methodist Church in 1846. Here her husband and three children preceded her to the better land. Two remain to await a later summons. A large part of Sister Wheatstone's life was spent in this community. Her life commended her religion to others in a practical way. She demonstrated its keeping power and its saving power in death. Her last days she was happy in the love of God. She often praised him outright. Believing that her life work was complete she desired to go and be with her loved ones in heaven. When the summons came she was in readiness and in great triumph went to her home above. May her mourning friends have a similar experience when their hour shall come.

J. W. KELLEY, P. C.

KILE.—Elbrege Mayo Kile was born in Loudon County, Tennessee, July 1, 1869; moved to Texas in 1890; lived in Navarro County until 1892, when he moved to Cooke County, near Era, where he lived until his death, September 22, 1896. Bro. Ebb, as we all called him, was an estimable young man of sterling worth, pure in character, noble in purpose; he moved with an influence in his community that perhaps few young men have. He was powerfully converted on the 9th day of May, 1896, at a meeting held at Era by this scribe and joined the M. E. Church, South, in which he lived a devoted Christian until he joined the triumphant host above. The League, the prayer-meeting, the Sunday-school, keenly feel the loss of Bro. Ebb. He leaves several brothers and relatives to mourn their loss. The large crowd that attended his funeral weeping attested what a large number of friends he leaves to mourn their loss. One of our noblest young men has fallen and just when entering upon a useful Christian life What a strange Providence looking at it from a human standpoint! But we bow in humble submission to the divine Father, who doeth all things will.

W. E. JORDAN, P. C.

BARRINO.—Miss Annie Barrino died September 15, 1896, aged twenty-eight years. From childhood she was a member of the Methodist Church and lived an approved Christian life. Being a member of a large family her opportunities were such as she made, and her attainments were such as were largely wrought out by her own unaided efforts. Be it said to the honor of her memory and for the encouragement of thousands struggling along a similar path that, while her accomplishments were not great nor her talents many, the one was honorable, even commendable, and the other bright. Above all, her character was beautified and her face made radiant by an indwelling Christ and the purifying power of the Holy Ghost. We buried her in full hope of immortal life.

J. L. MASSEY.

PIRKEY.—Little Louise, infant daughter of D. B. and Alice Pirkey, was born March 5, 1895, and died May 31, 1896. This little treasure was sick five weeks and the Father called her from earth to heaven to bloom forth in the paradise of God and the holy angels. Truly, this was a shining mark. She was just at that age that every act of her life was noticed with delight. She was loved by all that knew her and her affections for a child were very marked. Think not, dear parents, of her as you saw her last, but think of her as changed from mortal to immortal. This is but one more tie that binds us closer to the other shore. May the blessings of God rest upon the bereaved family.

H. W. BOWMAN,
Pastor.

More Curative Power

Is contained in a bottle of Hood's Sarsaparilla than in any other similar preparation. It costs the proprietor and manufacturer more. It costs the jobber more and it is worth more to the consumer. It has a record of cures unknown to any other preparation. It is the best to buy because it is the One True Blood Purifier.

Hood's Pills are the best family cathartic and liver medicine. Gentle, reliable, sure.

The real chosen people of God are those who know his will and do it.

A COOK BOOK FREE.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the TEXAS CHRISTIAN ADVOCATE. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining-room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest, as well as of the most economical and homelike, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

When some people have nothing to say they seem to talk the most.

A PREACHER'S DISCOVERY.

REV. J. W. BLOSSER, Atlanta, Ga., has discovered a remedy that cures the worst cases of catarrh, bronchitis, asthma, etc. It is pleasant to use (by inhalation), reaches directly and effectually every affected spot, destroys the microbes of the disease, heals the mucous membrane, and makes a permanent cure. Any reader of the Advocate who will address Dr. J. W. BLOSSER & SON, Grant Building, Atlanta, Ga., will receive, postpaid, a free trial sample. Price, after the sample, $1.00, for one month's treatment, postpaid.

A man may wear religion as a cloak and yet freeze his soul to death.

The chimney has as much to do with the light as the lamp has.

There is only one make of good lamp-chimneys: there are many of poor ones. Macbeth is the good one, the only one advertised, the only one worth advertising.

Cheatham's Chill Tonic is peculiarly adapted to persons in enfeebled health and invalids. It assists digestion, and is a perfect strengthener and appetizer. Satisfaction or money refunded. Put up in both the Tasteless and Bitter styles. The Tasteless in 50 cents size.

God sees heroes where men see only the commonest kind of people.

Awarded
Highest Honors—World's Fair.
DR.
PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 Years the Standard.

CHURCH EXTENSION WORK.

To the preachers of the Texas Conference:

Dear Brethren—Permit me to say a word on the importance of our work in this conference:

1. We want to urge upon the preachers the necessity of bringing up all our assessments in full for Church Extension. From present indications we are going to be asked for much more than we can possibly give, even if every dollar of our assessment for this cause is collected. Last year we were asked to donate about $2400 to help build churches in this conference, but did not have more than about one-third of the amount needed. This state of things is very embarrassing to your board and very unsatisfactory to the many applicants who plead so earnestly for help and yet are so sadly disappointed when they can not get it. Now it is true that all the collections are important, and none of them should be neglected. Now, brethren, it may be that some of you who will fail to raise your Church Extension money will be the very ones who will want help this year or in the near future. The best way in the world to get help from this board is to get up full collections and put the money in the treasury so that you can get it back again in the form of contributions when you need it.

2. I would say to all who intend to apply for help: be sure to have your applications properly made out and duly signed by the proper persons, so that there will be no difficulty at all in acting upon them. If you want applications, be sure to send to Rev. H. C. Willis, Hempstead, Texas. Do not send to me, because I do not keep them at all. Bro. Willis is the Secretary and he keeps the blank forms. Be sure to remember this and avoid delay in getting your blanks.

3. Woman's Department.—We hope the dear sisters will have good reports at conference and be able to show a good year's work done this year. Send to Sister F. L. Allen, Franklin, Texas, your reports in due time, so that they may be properly made out in good shape and appear in the Annual Conference Minutes. This W. P. and H. M. department is a very important branch of our work, and we would be glad to see our good women take a more lively interest in this work than the most of them are doing. W. W. HORNER,
Pres. Church Ex. Bd., Tex. Conf.

DEDICATIONS.

At our fourth Quarterly Conference, which will be the third Sunday in November, and held here (Dodge), Rev. W. Wootton, our beloved presiding elder, will dedicate our new church. All former pastors are invited to be with us. We expect a great day.

E. M. MYERS, P. C.

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