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EDITORIAL.

Better Than Silver and Gold.

TRUTH lies at the foundation of character. A man ignorant of the truth or indisposed to tell the truth can not possibly prove a trustworthy or admirable personage. There are many temptations to falsity; deception is largely practiced; too many wear a mask. We have known many disloyal to the truth. They did not have the courage of their convictions. They were strictly non-committal, pursuing an evasive policy. It is a sad day in human life when one can not openly avow his convictions, regardless of consequences. It is the coronation of our manhood to reach a point where we love truth devotedly, and where we are resolved to speak it though the heavens fall. We should dwell in an atmosphere of veracity. We should be the impersonation of candor. We should be refulgent with the light and glory of an incorruptible integrity. There are some who think that silence is wisdom when it is really a despicable cowardice. There is no penalty for truth-telling; there is a very sure and heavy one for the contrary. We should love truth better than life, and should speak it from the depths of the agony of martyrdom.

Our love of justice should be equally profound. Fair play should be the motto of our life. Equity should be the goal of our being. The rights of others should be sacredly recognized and inviolably observed. He who can not advocate a policy of even-handed justice deserves social ostracism. He is guilty of an act of dehumanization. It is to be imbruted to an intolerable degree. The selfishness which ignores the interests of others, which violates all the proprieties and sanctities to achieve its own ends, is nothing better than sheer diabolism. Life is a brotherhood. We have mutual interests. When the rights of the humblest are invaded, the whole body suffers. The grievance of one is the grievance of all. Justice may be a homely virtue, but it is not a common one, and unless it is incorporated into the very warp and woof of our moral constitution, there can be no manhood worth speaking of. Truth and justice are often like the foundation stones and solid masonry, underground and out of sight, upon which the loftier and more brilliant framework is reared. Destitute of justice, life is rotten to the core.

Nor can we omit heroism from this enumeration. When we say heroism we do not mean braggadocio and bluster. We do not mean a brave show and defiant talk. We speak of a fearlessness founded on temperament and experience, and based on reason and conscience. Nearly all men under the stress of good impulses are constitutionally brave. Experience, by revealing very largely the absence of intimidating causes, intensifies and confirms it. Reason shakes off superstitious fears, and by communicating the supreme excellence of a heroic spirit furnishes a powerful incentive thereto. A good conscience more than anything else braces and nerves the scul. Heroism is a natural and constitutional ingredient of our humanity. It should be reinforced and cultivated. Practice will broaden and perfect it. And when stimulated and energized by association with reason and conscience, it becomes a permanent and beautiful quality of life. t is sad to see men trembling and cowering in the presquality of life. It is sad to see men the victims of superstition and fraud. It is both sad and terrific to see them so dominated by an evil conscience, bitter recollections of the past and fiery apprehensions of the future as to be perpetually quaking and deprecating the consequences of guilt. The best antidote to cowardice is a good conscience. Love mercy, do justly, walk humbly with God, and defy the world. Fear God, and you need fear no one else. Let us beware lest through expediency and unwarrantable deference to authority we sacrifice the bone and sinew of our manhood. Better be dead and buried beneath a thousand fathoms of common dirt than the victim of an incurable pusillanimity.

With the foregoing should be associated generosity. This is a fine word, and means much. When you have said of another, he is the soul of generosity, you have paid him one of the highest conceivable compliments. Gentlemanliness, gentleness enshrined in manhood, is a virtue of the noblest texture. The kindly heart is an inestimable possession. The soul brimming with thoughtfulness, pity and grace may be catalogued with the best which earth can show. The disposition to sympathize with and help others belongs to a regal category. To look with profound yearning and inexpressible tenderness upon others, to share with them the good things of life, to to be baptized with the communion of the divine. The remembrance of kindness received long years ago is a healing balm and a perpetual inspiration. We have forgotten much, but the voice whose music soothed our sorsows, the gentle hands which dispensed a gracious hospitality or brought a needed gift, the sweet faces which beamed upon us with complacent love—these can never die. It is an education in piety and a lift heavenward to have known one really humane and kindly heart.

We conclude by emphasizing and recommending magnanimity. Large-mindedness is rare, but superlatively glorious. Great-heartedness is one of the divine virtues. Breadth of mind, catholic sentiments, superiority to retaliation, returning good for evil, sympathy with all that is true and beautiful and good, a wise and charitable attitude of soul—these constitute the true moral grandeur, and are the keystone of the arch of life. It is a great thing to be capable of doing something rare, beautiful and heroic, to get away from the routine and conventionalities of the common experience, and to crystallize and incorporate into our being the highest and the best known among men. There is nothing like character. Compared with such virtues as those enumerated above, wealth, pleasure and honor are the paltriest of all acquisitions. When viewed against the background of eternity, the intellectual and spiritual elements of life loom into infinite significance, and gleam with a radiance imperishable and divine. It is better to have owned and illustrated such graces, though in the deepest poverty and obscurity, than to have been enthroned and crowned without them.

If a preacher of the Gospel should proclaim the fundamental doctrines of Christianity to his people with system and force, they would sound like a new revelation. Our preaching is too general and superficial. Our doctrines ought to be stated with clear-cut precision. Our people ought to be taught like so many theological students. If this were done with spiritual power, the gospel would tower and glow like a new communication from heaven. We have had enough of broad and glittering generalities. Let us have a revival of sharply defined doctrinal preaching. Now is the time to begin it.

We are more than ever inclined to emphasize the present. The possibilities and preciousness of the passing hour are simply incalculable. Strictly speaking, we have no duties but present duties. The past is irrevocable. The future is uncertain. The highest wisdom dictates the immediate appropriation of the present. Let us discharge its duties, enjoy its blessings, bear its sorrows. This, if anything, can undo and neutralize the follies and mistakes of the past, and guarantee and secure the future. Until we learn the meaning of the word, now, we know comparatively nothing.

He who seeks a higher life without going into specifications does a wise thing. But when we seek some spiritual good limited within the bounds of technical terms we make a great mistake. There is a great difference between seeking "all the fullness of God" and something circumscribed within the bounds of religious phrascology. If we are not careful we will substitute for the vast empire of the divine life and love some "pent-up Utica" of our finite making. There is a higher life, which we should diligently seek, but let us beware lest we narrow its meaning and exhaust its vitality and power.

We live in an age of prosperity and peace. This plenty and quietness will act upon us like an opiate. We are in danger of being "at ease in Zion." Our pleasant environment is a snare. The general tranquility may produce drowsiness of soul. The preachers and people may be good enough, but they are not sufficiently alive and aggressive. The very triumphs of Christianity are a tempation to halt. The magnitude of our achievements is liable to arrest enterprise and zeal. These "piping times of peace" and the universal prosperity are likely to breed a spirit of lethargic repose.

When God finished the earth and surveyed its fauna and flora, together with man, he said: "It is very good." The modern love and pursuit of nature is a distinctively closer approach to the divine standpoint. The intelligent and hearty study of nature is a species of communion with God. If God looked upon nature complacently, we can well afford to love and enjoy her. Sciences, landscape scenery and field sports, properly and innocently utilized, can not but make a man wiser and better. Once man feared nature; now he loves her. This is progress, and the prophecy of better things.

He who says I will struggle against sin hereafter, instead of saying I will struggle with it now; he who is content to fight with it in fancy "in the green avenues of the future," not in fact in the hot plains of to-day, will proceed to make excuses for it, will come at last not even to feel its horror. To put off repentance is to court ruin; to postpone the season is to perpetuate the sin. Even to hesitate is to yield; even to deliberate is to be lost.—Canon Farrar.

The chestnut leaves already rustle with a great noise as you walk through the woods, lying light, firm and crisp. Now the chestnuts are rattling out. The burrs are gaping and showing the plump nuts. They fill the ruts in the road, and are abundant amid the fallen leaves in the midst of the wood. The jays scream and the red squirrels scold while you are clubbing and shaking the trees. Now it is true autumn, and all things are crisp and ripe.—Thoreau.

At the mouth of the Gulf of Mexico are two currents—one the great warm current that flows out of the Gulf of Mexico and carries the inspiring warmth all along our coast, and then, spreading out in a fan-like form, bathes all the shore of Europe, and carries the fig and the olive and the grape wherever it goes; the other, the cold current flowing down from the Arctic Ocean into the Gulf of Mexico. So in life are two currents flowing in opposite directions—the cold and the warm. Which way is your life carrying you? Are you carrying in your mind and heart the arctic or the tropic zone, flowing with the love of God in your soul, to bless whatever life you touch, or flowing with the cold, cold current of selfishness, never to bless, unless the warm light that comes from the sun above transforms and renews your spirit?—Lyman Abbott, D. D.

...BRIEF NOTES...

By H. G. H.

It is a good thing for dying men and women that we are not all specialists. We suppose it is in line with the constant thought and work of the General Board of Education to lay stress on the value of education in securing permanent results in mission fields. The great mass of men and women, though, if saved at all, will be saved without much education, both in heathen and so-called civilized lands.

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"G. W. R." writes in Nashville Advocate an excellent article on keeping churches open at all hours of every day, to which the busy and weary may retire for prayer and meditation. But not one in a hundred would ever take advantage of an open church door. It's a fine sentiment, but in this hurrying age impracticable. Such practice would require a salaried sexton in every church, at all hours, to prevent everything of value in the church—except its religion—from being stolen.

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Much pleased with Advocate editorial of last week on "Centenary—To be Supplied." It is quite a novel idea that the "Sunday-school agent" should supply a local Church. Back in old Georgia forty-one years ago Dr. Lovick Pierce was appointed Sunday-school agent that he might range all over the State, for everybody in Georgia wanted to hear him. And he ranged and thundered, and thousands heard him gladly.

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We like to know of saving, supernatural, spiritual workings in revival meetings, but doubt the value of many wonderful things that are sometimes said to take place. They explode quick when brought in touch with practical life. True conversion and regeneration is highly intelligent, but it always profoundly affects the whole character and after life.

LETTER FROM ALABAMA.

I have never seen your face, or heard your voice, yet I know much of you, through the Texas Christian Advocate, sent me by my son, Rev E. W. Solomon, of the Texas Conference. Although I am very weak and infirm, yet for many, very many, reasons I feel impelled to write you a few lines. Your paper, the Texas Advocate, is a weekly feast to me. The "Original Articles," "Old and Young," "Devotional," and the brief letters from the preachers of the many conferences of the great State of Texas, instruct, comfort and stir me. God bless the Texas Methodist preachers, many of whom I know and love. I love to read about and think of them. I read and rejoice at the prospect of the great revival and spiritual "uplift" that is to come to that great State by the labors of those faithful ministers of Jesus Christ. And so I get much out of the Texas Christian Advocate, which is one of the very best of the Advocate family. Now last, but not least, I want to thank you for the superb editorials on first page. They are rich, well written, and deal with the very life and essence of the blessed Gospel. I commend them to all young Christians who desire to think and meditate upon the deep and profound and yet practical things of God. Doctor, I thank you for those fine editorials. They of themselves ought to add to the circulation of the Texas Christian Advocate.

But there are other reasons why I love to read your Texas Advocate. I knew well your grandfather, the great Dr. Lovick Pierce, whose extraordinary ministry and grand preaching for long over half a century permanently established Methodism in the grand old State of Georgia, and withal did more than any other one man to elevate and reform the society of the last generation. God greatly blessed and enlarged his ministry. He was truly a great man. No wonder so many of his descendants stand in pulpits to preach the everlasting Gospel!

It was my good fortune to hear him preach most of my life. I was licensed to preach at his third Quarterly Conference at Flat Rock Camp Ground, July, 1849, while he was presiding elder of Columbus District, Georgia Conference. (A day never to be forgotten!) The next day, Sunday, at 11 o'clock, he preached on Col. 2:9-10., a great and grand sermon that greatly moved and stirred a congregation of several thousand people.

I scarcely ever forgot a text he preached on. I heard him preach at the Centerville camp-meeting, Talbot County, Georgia, in 1846, on Prov. 5:11-14, just such a sermon as I never heard before and never expect to hear again. It was awful and sublime beyond description. It swept the field. Three thousand people, it seemed to me, were almost frantic. One of his illustrations I remember. He took a young man, healthy, wealthy and educated, and married him to an accomplished woman and settled him on a fine estate, with all that "heart could wish." Their home was the center of attraction. He and his noble wife were the idols of the community. Things moved on beautifully and grandly for a time. But ere long it was secretly whispered that he drank privately and was somewhat given to dissipation. But it was hushed up, and was known only to a few. The awful habit kept growing until the sad news was "spread abroad." Very soon he threw off the restraints and plunged wildly into all forms of recklessness and dissipation, ruined his health and reputation, squandered his fortune, broke the heart of his noble wife, and came down to death upon a couch of straw in a lonely lane of the suburbs of a city. There he lay, gasping for breath, and talking in his delirum: "Oh! — how—I—have—hated instruction—and—despised— reproof." There, on her knees, the woman of his heart, true to the last, knelt and kissed him, and with a snow white handkerchief wiped the sweat from his brow. Just at this point the preacher paused, straightened himself up; the stillness of death pervaded the vast multitude; a pin could have been heard to fall. Then he said in an awfully loud and terrible voice, "And thou shalt mourn at the last!" And he said, "This is the way the Almighty draws a man out of a whisky barrel and tosses him over into hell!"

The great multitude was moved as I never saw before. Men actually fell from their seats. Women, pale with fear, and men by scores and hundreds, came to the altar, crying for mercy. The scene was awfully sublime. The great power of God was there. That sermon lives in the memory of many to this day. JOHN W. SOLOMON.

Seale, Ala., Oct. 12.

FORM A MISSION CONFERENCE.

By running a line beginning on Red River, at the northeast corner of Wichita County, running south with east boundary line of Wichita, Archer, Young, Stephens, Eastland, Comanche and Mills Counties, to the Colorado River. This would cut off to the western division the Brownwood, Abilene, Vernon and Clarendon Districts, with Wichita and Archer Counties, from the North Texas Conference, making an Annual Conference almost self-sustaining now. The statistical tables of our last minutes show that this territory contributed for missions within a few hundred dollars of as much as it received from our Mission Board last year, and we have every reason to believe that the four districts above named will pay quite as much for missions this year as they receive. And if this western division is not not quite self-sustaining now, where is the impropriety of the Foreign Board giving it an appropriation of a few hundred dollars to sustain it until it can go alone? Seven years ago the Foreign Board gave to the Vernon District alone $1700, and if the Foreign Board gave $1700 to $2500 to one district of this territory seven and eight years ago, I ask why should she not give as much as $1700 to the four districts now and form them into a Mission Conference, and in this way obviate cutting this western territory up into narrow strips that it may be supported by the Domestic Board. Your Domestic Boards should withdraw their support from this western country and give a more liberal support to the city and other missions nearer home, and let the west look to the Foreign Board for support. This territory has suffered ever since you cut us off from the Foreign Board. You have been trying to do foreign work with domestic money, and it is a failure. The domestic fund has not at any time in the past seven years been able to appropriate to the missions looking to it for a support, what they needed. This fund has been over-taxed, and, as a result, our western missions have suffered.

What we western people want and need, is to be formed into a Mission Conference, and let us hold our Annual Conferences within our own borders. Let the Bishops and connectional brethren get acquainted with the best people of Texas by coming to our Annual Conferences in Western Texas.

It is not necessary to enter into a discussion of the reason why we should divide this territory at an early day. It is a foregone conclusion. It must be done, and will be done soon.

Brethren, let us think over this question seriously and be prepared to instruct our delegates to the next General Conference. The views above expressed are, I believe, the views of nearly all this part of Texas Methodism, both lay and clerical.

N. B. BENNETT.

WHEN DOCTORS DIFFER, ETC.

In the Advocate of October 21 there are two articles differing from Bro. Nelms' suggestions on "Some Needed Legislation." If the discussion will admit of still another differer, "here am I."

Bro. Nelms' suggestions were timely and on a subject of great importance to the peace of our Zion. And as I suppose they were written to incite the formation of opinion, the responses are also timely. From a variety of opinions it is to be hoped that the Church may be able to form proper conclusions. For this reason I also may be allowed to cast in my humble opinion.

Bro. Ballard thinks the law plain enough, and therefore nothing more is needed. To this I cannot agree. If I am not mistaken, Bro. Ballard, himself, was of a different opinion about two years ago. It will be remembered that at Temple a certain paper, for restraining independent and obtrusive movements, was offered to the conference for adoption. For this paper Dr. Lloyd, of the Polytechnic, offered a substitute. The Doctor's contention was that there was no law to restrain such movements, and he desired the conference to wait until the General Conference should enact such law. Now, if memory be not at fault, Bro. Ballard signed the Lloyd substitute. While we admit and contend as we did then, that there is law, we are also aware that there are a great many in the Church who are of the opinion held by Bros. Ballard and Lloyd two years ago. For this reason we favor the enactment of a statute in raised letters, so that even the blind may read. Church trials always produce a certain amount of friction, and it is almost impossible to conduct them without harmfully disturbing the peace of the Church. This is much more the case where there is difference of opinion and contention about the interpretation of the law. A plainly expressed statute not only facilitates the process of its enforcement, but oftener prevents its infraction. Ignorance and misunderstanding ceases to be an excuse when the letter is so plain that none can mistake. The intention of all law is to prevent, and not merely to punish. A law that lies half concealed in generalities can never serve as the best preventive.

The "Episcopal decision" that Bro. Ballard knocks Bro. Nelms down with is no "Episcopal decision" at all. It was quoted from the Bishops' Address, which is neither law nor "Episcopal decision," any more than McTyeire's Manual, which a great many people mistake for the "law of the Church." I suppose Bro. N. used it merely to show Episcopal opinion, as an evidence of what Episcopal decisions would be when such cases got before the bishops. As to Episcopal opinion, I have conferred with two bishops, one of whom would not be classed as over-conservative, while the other would be considered conservative, and they both thought we needed an explicit statute to protect our pastoral charges against unwarranted obtrusions, and the confusion and strife inicdent thereto. What we want is a statute so plain in the letter that our bishops will not be compelled to interpret it by Episcopal decision. Then it will carry with it the whole force of the General Conferenc. Our bishops prefer this, and it would be a great peace conserver to the Church. In the light of these facts, the argument of enlarging the Discipline falls into insignificance. The greatest objection to that "booklet" is that it is too small. Its very conciseness is the fruitful source of confusion in its administration. To this is owing the many cases of so-called maladministration. The administrator finds the law too vague for his case, and runs to the Manual, only to find that, like Dr. Clarke's Commentary, it is conspicuously absent on all knotty points.

Now, Bro. Adkisson thinks Bro. Nelms' addition to paragraph 120 is only "explanatory nonsense." Well, a little nonsense now and then may be relished by the wisest of men. But what of Bro. A.'s explanation? Why, the word Church means an organized society. Will Bro. A. inform us who capitalized the word, whether the General Conference or the book-editor? That is an important point. Two men claimed the authorship of that paragraph, the sainted J. M. Wright and D. C. Kelly. Both of them said the word was intended to mean "buildings," and therefore should have been in lower case. The General Conference also voted down the substitution of the word "charge" for "churches." evidently on the understanding that the word "churches" was written in lower case. But what if it does mean "organized societies?" If so the General Conference stultified itself. What pastor, evangelist or tramp ever pretended to hold a meeting—unless the midweek prayer-meeting, because he could do no better—in an organized society? A so-called evangelist with Methodist credentials in his pocket comes along and pitches his tent on the block adjoining Bro. Adkisson's church. Bro. A. protests, but the exerciser of the rights of a free American citizen pitches his breathing aparatus into the air and sends the protest into inoccuous desuetude with the statement that he is not holding a meeting in an organized society, but is conducting a co-operative meeting for the general public. If Bro. Nelms' addition looks to Bro. A. like explanatory nonsense, Bro. A.'s explanation looks to this scribe very much like explanatory balderdash.

As to the other objections, common to Bros. Ballard and Adkisson, Bro. A. did not go quite far enough with his supposition. He took in the sea and foreign countries; he should have included the moon also. Suppose a Methodist should commit the offense in the moon. People plant potatoes and other garden truck in the moon, and why not suppose that offenses may be committed in the moon, especially in the dark moon? Well, now, suppose a Methodist itinerant should commit the offense in the dark moon, where would be the jurisdiction of the Church, inasmuch as the law says nothing on that head? Is it not time that the man who never goes abroad stays always at home? A preacher never gets from under the jurisdiction of his own presiding elder until he gets into the territory of another, whether he be on land or sea. But this whole difficulty can be removed by substituting in the Nelms formula the word "may" for the word "shall." I, myself, think that in case of traveling preachers only the preliminary investigation should be had by the authorities in the territory where the offense is committed, because of the difficulty of adjusting the results of the final trial to the appointment of those acquitted to work in their own conferences. But there are cases where the interests of the Church demand arrest and investigation, and in case of local preachers and laymen even trial in the charges where the offense is committed.

For the formula published I know Nelms is not a stickler. His articles were merely suggestions. We are willing for the General Conference to

put its head together and give us the very wisest legislation possible on the subject. Our contention is that we do need some plain legislation on the points discussed. Such legislation will be its own enforcement. Once given a plain law by the General Conference, its infractions will be few and far between. If not very much mistaken in the signs of the times, there is a general expectation and demand throughout the Church that the next General Conference will relieve the strain upon us, after which there will be peace. Let us have it. Amen. And let all the people say amen.

JAMES CAMPBELL.

Waco, Texas.

SOME THINGS.

Much is now being written as to what should be done by the coming General Conference to give relief from the things that annoy and disturb our Zion. Legislation ad infinitum is suggested. On this line I am in favor of just enough legislation to give the pastor and presiding elder absolute authority over all services held by any Southern Methodist preacher, who may wish to enter their territory to conduct a meeting, whether he be an itinerant, local, or lay preacher. If the pastor or presiding elder objects to his coming, let the law be so framed as that they will have the authority to keep him out, or arraign him before the Church in the place where the offense is committed, for a violation of the law of our Church, with such a scale of penalties attached as will finally result in expulsion, provided he does not desist. It will be an easy matter to frame a law that will give us entire relief at this point, and to which there will be very little, if any, opposition, by members of the General Conference. Against all specializing agencies and methods to promote the second blessing view of holiness, such as "holiness associations," "holiness evangelists," "holiness periodicals or journals," etc, I am on record on every reper on that subject that has been before our conference. Besides, it is known to all who know me, or have heard me express myself, that I am opposed to the theory itself. I do not believe it is Scriptural. And whatsoever is not taught in the Word of God I am not required by the Church, whose Discipline I am pledged to obey, to endorse and accept as a canon of faith. But, notwithstanding the above is true, I am not prepared to go to the extent of Bro. S. P. Wright, and agree to give no preacher among us who holds the second blessing theory of sanctification as Scriptural, and in harmony with his own experience, an appointment. Whatever have been the views of those of our conference who have strenuously and persistently opposed these outside movements, it has been our boast that our opposition was not to the second blessing theory, but solely to these outside and specializing agencies to propagate the theory as a hobby, and through which agencies many fought the Church and her ministry; that when our second blessing brethren would cut loose from those organizations outside of the Church, our opposition would cease. On this position I propose to stand till the General Conference re-states the doctrine of our Church, and declares that the second blessing theory of sanctification is a heresy; for no man can read with care the utterances of Mr. Wesley without being convinced that he was on both sides of this question, so that a second blessingist, with as much showing, perhaps, as an anti-second blessingist, can prove that he is Wesleyan, if he appeals to Mr. Wesley's works. If we were, therefore, to arraign a preacher for heresy because he believed and preached the doctrine of the second blessing, we would have a hard time to prove him such by an appeal to Mr. Wesley. It is true Mr. Wesley opposed, with as much vigor and determination as the Northwest Texas Conference ever did, the fanatics and extremists of this theory, as is shown by his letters to Thomas Maxfield, Owen, Bell, and others. Yet he went right on preaching it, and exhorting his people to seek, obtain, and profess, or testify to it under certain restrictions. So long as we are in this condition, with Mr. Wesley's works as the standards of our Church, I am not in favor of calling a brother a heretic, or dealing with him as such, because he believes in, teaches and professes the second blessing, but of letting him alone as a brother in the Lord, provided he steers clear of outside organizations, and does not fight the Church and villify his brethren in the ministry, who are as faithful and true as he. The way, and the only way, out of this difficulty so far as I am able to see—for the two positions are irreconcilable, are radically different—is for the General Conference to re-state our doctrine,, and tell us on which side we are. If the second blessingists are on the side of God's Word, according to the view of the authorities, let us get out or conform, or vice versa. I think Jerome Duncan's position in the Advocate of October 7th is the correct one, until the Church, in her legislative capacity, takes action.

But, as a Church, we are hurting at another point as much, if not more, than here, at a point where the dagger is being thrust into our very vitals, drawing the life of our existence slowly but surely away—that is at the point where we touch and hob nob with the Campbellite Church. If it is hurtful to have too much fire, so that we are driven into wild fanaticism, it is worse to have no fire at all. Here is a Church, commencing at the beginning, that denies every fundamental doctrine of the Bible as held by the Methodist Church. They deny the doctrine of total depravity, and say that "no degree or form of depravity exists in the human heart which renders the sinner incapable of conversion by the truth;" that is, that the sinner has power, independent of the Holy Ghost, to turn to God and live. Their repentance does not include a single element of Scriptural repentance. Immersion in water is all there is in it. The faith they preach is the rankest materialism. They deny the supernatural in religion, and therefore make fun of the presence and power of the Holy Ghost, ascribing his operations among men to fleshly excitement. They disclaim any call to the ministry. Yet we recognize them as a Church of Christ, and extend all the courtesies of the Christian ministry to their preachers, so-called; for if our position be true no man can lay claim to being a Gospel minister who is not called of God. One of the good things ascribed by the Lord to the Church at Ephesus was "Thou hast tried them which say they are apostles, and are not, and hast found them liars." If we are going to clean up, let us do so at both ends. We need wait for no enactment of the General Conference to cut loose from affiliations with the Campbellite Church.

In vindication of our self-respect, in the name of truth, in honor of the Holy Spirit, let us wash our hands of this business. Many of our people who are not informed as to the doctrines of this people, and who have been all tangled up with them, will censure us at first, but as we pour on the light they will see the righteousness of our position and stand with us.

G. S. WYATT.

Fort Worth, Texas.

SIN AVOIDABLE.

The maker of the world and all things therein, who is Lord of heaven and earth, has in his revealed word made so plain what sin is, and what is sin, that he may run that readeth it. Sin is a transgression of the law. All unrighteousness is sin; whatsoever is not of faith is sin; the thought of foolinsness is sin; to him that knoweth to do good and doeth it not is sin. The corrupt, morally tainted and poisonous nature in which David says he was shapen and conceived by his mother, and in which all the descendants of Adam before and after David have been shapen and conceived, denominated in Scripture the carnal mind, our old man, is sin in the sense of a want of conformity to the law, and can not be subjected thereto, and contrary to the purity and soundness in which we were created. And all sin, whether actual or original, so-called, as a transgression of, or a want of conformity to law, is enmity against God and his belongings, warring against his government and his subjects. Sin takes its nature from the law which it transgresses, which it antagonizes. The law is holy, just and good. Sin is the essence of unholiness, injustice and evil without mixture. It robbed Adam and Eve and their posterity of their Godlikeness, their freedom and moral strength, and made them all sinners and the enemies of God, and bound them by the law of sin and death. It stamped them with the likeness, the image and the fatherhood of the devil, who sinneth from the beginning, as a murderer, a liar, and the father of it. The wages of sin, under the law, is death, and if God, who is most just and holy in the perfection of his nature, and whose dealing with his creatures is in accord with strictest rectitude and equity, holding, as he does, the executive power of the law in his hands, should fail to pay the wages he would become a debtor to justice, for the rectitude, the justice, of the infinite law of God as much binds him to administer punishment as it binds the sinner to suffer it eternally. The magnitude and turpitude of sin is indicated and most unmistakably manifested by the means devised by the sacred and eternal Three to effectually counteract the power and abolish sin, by taking away our sins, birth (if you will call it so) as well as personal, and the destroying the effects of sin as the works of the devil. The manifestation of Christ for this end involves the mystery of mysteries: God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. No man with an experimental knowledge of the power of God can view sin from a Scripture standpoint and be betrayed into the error of the wicked one, that it is a trifling or slight thing. Those who fall into such errors are generally such as are without a knowledge of the power of God or of the Scriptures, and who shape their views according to human theories and creeds, rather than by the word of God. Christ thus rebuked the Sadducees, who in belief were a bundle of errors: "Ye do err, not knowing the Scriptures, nor the power of God." The errors in faith and doctrine which are published in Church creeds are traceable to the same legitimitate source of the errors of the Sadducees. A slight, a superficial view of the nature of sin, leads to a slight sense of conviction and sorrow, and the repentance thus wrought is of a superficial or spurious nature, and it is a fact abundantly confirmed by observation, and from which there is no appeal, that the nature of a man's repentance will give coloring to the whole history of his after religious life and character, and if he does not fail to add to his faith the Christian graces and become so blind that he can not see afar off and forgets that he was purged from his old sins, will never forget his godly sorrow, the wormwood and the gall which wrought in him repentance to salvation, and will be an ever-acting, gracious ability or power to keep him as a righteous man from turning away from his righteousness and committing iniquity. Let the heavens give ear and the earth hear the words of God's mouth. Let all the Churches, whether Calvinistic or Arminian, hear. Whosoever is born of God doth not commit sin, for his seed remaineth in him and he can not sin, because he is born of God. This thought occurs to me at this point: I have been hearing preaching for more than three-score years, have been preaching fifty years, and I have never heard these words used as a text from the pulpit. If the doctrine they teach was explained and inforced with the constancy and zeal that denominational theories and creeds are taught, much of the mists and clouds of ignorance of the Scriptures would be driven away, and sound doctrine would take the place of that which is strange and erroneous. The Word says: "Whosoever is born of God doth not commit sin." Let the Word be true, if it contradicts every contrary creed and makes every holder of the same a liar. His seed remaineth in him, and he can not sin because he is born of God. Not that he has less freedom and moral power, not that his volition is locked up in the will of God, and he after the new birth is governed and controlled by absolute power, but, by virtue of the atonement, by the exercise of gracious ability, he voluntarily accepted Christ by repentance and faith, and Christ in turn gave to him a power or privilege which angels never had of becoming a son of God, by being born of water and the Spirit. In this second birth, or new creation, the seed of God is generated or implanted, the divine nature of love, the moral likeness and image of God, righteousness and true holiness. This seed which remains in him, of love, righteousness and holiness, is a mighty, active power impelling and qualifying him to imitate Christ, to walk even as he walked and to fulfill the righteousness of the law, which is the rule of life for Christians in time and will be their habit in eternity. In connection with this impelling power is the restraining power from sin, of repentance to salvation, preceded by a divine conviction of sin, its exceeding sinfulness and damnable nature, the godly sorrow, sharp as a sword, and bitter as wormwood and gall, which has been experienced. These forces, joined to the omnipotent, upholding and sustaining free Spirit of God, keep the soul in second life so that it does not commit sin, and while the seed of God remains in him can not sin, because he is born of God. Sooner could a mother in her right mind, ful of maternal love, forget her suckling babe and cease to have compassion on the son of her womb than one born of God can or will sin till he first voluntarily resists and overcomes the restraining power of his repentance and the impelling power of his divine nature as a new creature in Christ Jesus. Then, and then only, is it possible for him to sin, as it was possible for the first man to sin when he had turned away from his created righteousness and holiness, and for apostate angels to sin when they turned away from their created state of angelic purity. Jesus Christ is the only foundation of eternal life. There are those who are laborers together with God, his husbandry, who are seeking for glory, honor and immortality by building upon this foundation the sound doctrine of gold, silver, precious stones, taking heed to themselves and the doctrine, and continuing therein. These shall be abundantly, gloriously, honorably saved, and shall have the reward of saving others, and shall lose none of the works which they have wrought.

There are other laborers seeking the same thing who fail to take heed to the doctrine, and are building the unsound doctrine of wood, hay, stubble. They shall be saved, yet so as by fire, but shall suffer loss, shall lose the works they have wrought. These wood, hay, stubble builders publish in Church creeds and teach in pulpits and from house to house that though one may be, by the spirit of the law of life in Christ Jesus, saved from the law of sin and death, yet can not fulfill the righteousness of the law; that there never was any perfection in the patriarchs, prophets or apostles, but that all men, believers as well as unbelievers, necessarily and unavoidably sin every day, and must repent every day, thus making the life of the Christian to consist of two things, sinning and repenting, rather than rejoicing evermore, praying without ceasing and in everything giving thanks, which is the will of God in Christ Jesus concerning us. These brethren we do not question the sincerity of, but since a

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ROYAL BAKING POWDER CO., NEW YORK.

party has sprung up in the Methodist Church with holiness as their watchword, who have holiness meetings, holiness preachers and holiness property, and who claim a monopoly of experience, practice and advocacy of holiness, and have separated from the ministry and members of the Methodist Church, I say these brethren who are the sincere advocates for sin in believers seem to have been provoked to increased diligence, zeal and constancy in their efforts. Taking the two together, with their theories and methods, they are doing more to hinder the spread of Scriptural holiness, and effect a decadence of pure religion and undefiled before God and the Father, than undisguised infidelity. Sound doctrine is sound living, unsound doctrine unsound living. With the one, faith stands in the power of God; in the other, in the wisdom of men. Personal faith and practice, regulated by the word of God, which makes the way to heaven so plain that the wayfaring man though a fool shall not err therein, develops the highest type of religion, having its fruit unto holiness, and the end everlasting life. The editor of the Texas Christian Advocate, in a recent editorial, spoke words of truth, wisdom, and in season, when he said: "Profound discussions of doctrine are out of date. A luminous and comprehensive survey of doctrine will generate strong and holy passions; these in their turn will spring and energize the volition, thus guaranteeing life and action. The Church of today, surcharged with sensationalism by self-constituted evangelists and their methods, needs a general revival of doctrine. Christ, the seed of the woman, was manifested to take away the sins of the world, and destroy the works of the devil. The battle between him and our sins, between him and the works of the devil is on, and all human agents are volunteers on one side or the other. The ten thousand times ten thousand angels are not idle, but interested lookers-on, and are ministering spirits to them who shall be the heirs of salvation. The means, the instruments, which he will make subservient to the execution of his purposes or ends, are blood and fire, symbols of power, and what can withstand these instruments when wielded by the skill and omnipotence of the Captain of our salvation? His blood through faith cleanses and cleanses now from all sin, inward as well as outward, the sin caused by the disobedience of one man who was the head and representative of our race, as well as individual, personal transgression. The language of the new song of praise unto God and the Lamb of the great multitude which no man can number will be: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and the Father, to him be glory and dominion forever and ever, amen." The means or instrument by which he will accomplish the destruction of the works of the devil will be fire, or a mighty power of which it is a symbol. The earth, which bears and has borne from the time of the fall of man signs of the work of him who was a murderer from the beginning, shall be burned up, and the things that are therein, and Christ, who says of himself, "I am Alpha and Omega, the beginning and the ending. I am he that liveth and was dead, and behold I am alive forever more, amen; and have the keys of hell and death, will cast death and hell into the lake of fire." Thus the mission of the incarnated Christ into the world to take away our sins and destroy the works of the devil will be accomplished.

A new heaven and new earth shall appear. The holy city, New Jerusalem, the general assembly and Church of the First Born shall have its location in this new earth, and the tabernacle, the dwelling place, the home of God, will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

R. LANE.

Queen City, Texas.

SLEPT LIKE A CHILD.

GAINED TWENTY-SEVEN POUNDS IN FOUR WEEKS.

THE STORY OF A SOLDIER.

From the Transcript, Peoria, Ill.

No man is better known and liked in that rich tier of Illinois counties, of which Peoria is the center, than genial Chester S. Harrington, of Princeville, Ill. For many years Mr. Harrington has traveled through the country on profitable journeys as an itinerant merchant, and everywhere he goes he is given a hearty welcome by the people who depend upon his regular visits for the purchase of the necessaries, and some of the luxuries, of life.

Mr. Harrington is a veteran of the war, and out of this circumstance grew the train of facts that make up the remarkable experience which he related upon the occasion of a visit to the Transcript office recently. His story, telling of the evils of which the civil war was but the beginning in his own, and in thousands of other cases, was as follows:

"I served three years in the 124th Illinois, enlisting at Kewanee, Ill. I was in Libby Prison, and, of course, I suffered, like many another Northern soldier. Until recently I was a member of the Princeville Post, of the G. A. R.

"The strain of army life did its work in undermining my health, although the collapse did not come for years. For some time I suffered from general debility and nervousness, so badly that that I could not sleep. I would sit up night after night, reading, because I couldn't get to sleep. For fifteen years my sleep was completely broken up. Indigestion, of course, resulted, and my misery increased until it seemed I had nothing to live for. My eyes began to fail, and as my body lost vitality my mind seemed to give way also. I could scarcely remember events that happened but a few weeks before.

"I was unfitted for business, and had to abandon the road for two years. I was just able to creep around during the greater part of this time, and there were times when I could not get up at all. My brother is a doctor, but all his efforts to help me failed to give me any relief.

"My friends suggested a great many things they thought would help me, and I tried a lot of remedies, without avail. Finally, having read a great many articles regarding cures that had been effected by Dr. Williams' Pink Pills for Pale People, I decided to try them. That was in 1896. I bought a box and took the pills according to instructions. Just four days later I had the happiest hours I had known for years. That night I went to sleep easily, and slept as soundly as a child, and awoke refreshed. Since then I have clung tight to Dr. Williams' Pink Pills, and I have slept soundly and gained health ever since. Three or four weeks after beginning the treatment, when I had taken four boxes of the pills, I found I had increased in weight from 119 pounds to 146 pounds. This greatly surprised my friends, who thought my case was a hopeless one. I began my work on the road again, and have continued it right along ever since in excellent health.

Let me tell you a remarkable thing that was a side issue, but a valuable gain to me. I found that while I was taking Dr. Williams' Pink Pills, I had been cured of the smoking habit, which had been formed when I was a boy six years old, and which had clung to me all these years. The craving for tobacco left me, and I have never experienced it since. I have recommended the pills to more than 150 people, and I hope, if my experience is made public, it will be of benefit to some sufferer."

CHESTER S. HARRINGTON.
(Signed.)

State of Illinois,
County of Peoria, ss:

Chester S. Harrington, being duly sworn, deposes and says, that the matters contained in the above statement by him signed are true.

CHESTER S. HARRINGTON.

Subscribed and sworn to before me, a notary public, this 15th day of July, 1897. LINCOLN M. COY.

(SEAL.) Notary Public.

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

North Texas Conference.

ROXTON.

J. M. Holt, Oct. 28: We left our home in Royse City the 15th instant and came to Commerce. We found E. B. Thompson all right side up with care and held in high esteem by his people, though the preacher's salary is considerably behind, but will be paid. We next came to Cooper, and found Bro. Roach all smiles. He has done a wonderful year's work. Has married a wife, built two new churches and finances are all well up, and all will be met, we think. However, Sister Johnson ought to come to Cooper in the interest of the Rescue Home, as Cooper Circuit has not done anything for that institution. We next went to Ben Franklin. We found the parsonage locked, and no one knew where the preacher was, but they all (his people) said they knew he was diligently seeing after the interest of his charge. Bro. Naugle is much loved by his people. Well, Bro. Adams has the banner circuit in the Paris District. Finances all up and a crib full of corn and a new church going up, which will be ready for use by conference, and Bro. Adams has the best Parsonage and Home Missionary Society we have seen or heard of. They are only nine in number, but they have raised and paid out this year $244.10, and are still at work. It seems that Bro. Adams is very popular with the Baptists, not only on Roxton Circuit, but everywhere he goes. A good Baptist sister from Waco shipped him a good family carriage this week as a present. Look out for Bro. Adams at conference. He won't look like a circuit preacher, but like some connectional man. The Woman's Parsonage and Home Mission Society did it. Bro. Adams is on the top rail all around on his circuit. Success to the Advocate.

WYLIE.

N. C. Little, Nov. 1: The fourth Quarterly Conference of Wylie Circuit was held at St. Paul Oct. 30. Several did not reach us on account of the rain and mud. Rev. C. B. Fladger preached on Sunday at 11 a. m., in the new church, which was the first sermon ever preached in that house. Many were kept away on account of the inclement weather; notwithstanding, we had a fair congregation and a splendid religious service. To say that the Church at St. Paul and community are proud of their new house is but putting it mildly. It is a plain, neat frame building, 30x50. In the selection of material, workmanship, neatness of appearance inside and out, it would do credit to a city church. The building committee and workmen deserve special credit for their faithful and painstaking labor. We leave a new church building at every appointment on the work except at Wylie, where we have a good house, to which we have added improvements to the amount of $150. During our four years' stay with this people we have raised from all sources $4605.57. By conference we think it will reach $5000. This includes a new parsonage, three new houses of worship, one new congregation, and the liquidating above debt of $27.50. We have had upward of 400 conversions, have received 328 members; have dismissed by certificate, Church conference, death and otherwise, 135; baptized, adults 197, infants 27. Have married thirty-eight couples to date, and I suppose held as many, if not more, burial services. Happy will be the next man whose good fortune it is to serve the Wylie charge. We will soon say good-bye to our many friends, and be off for conference, to answer to the powers that be. We have lost seven adult members this year by death, among them some of our very best people. Their places will be hard to fill.

West Texas Conference.

BEND.

W. J. Millican: Our pastor, H. T. Hill, has wound up his year's work, and he has been a faithful servant. Bro. Black, presiding elder, was with us last Saturday at Harrel's chapel. We have a good Sunday-school at the chapel, with fifty or more scholars. Our superintendent, Mr. George Keeney, is a faithful Sunday-school worker. He told me he had been taking the Advocate twenty years. While I am young, I hope that my life may be spent in doing good.

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Northwest Texas Conference.

KERENS.

Sam C. Vaughan, Nov. 1: The good ladies of our Church here have just received a $35 set of pulpit chairs from St. Louis, and placed in church to-day. It is a beautiful set. These most excellent ladies are never happier than when doing some thing for God.

HUBBARD CITY.

W. H. C., Oct. 27: Our Epworth League has just sent to our Orphan's Home at Waco a box valued at between $50 and $75. We hope to clear the decks on all collections by conference, but we are having a pull.

CLEBURNE.

J. David Crockett: We are closing up our third year on Cleburne Circuit. Have had this year 70 conversions, 62 accessions and baptized 16 children. In the three years we have had 405 conversions, 413 accessions and baptized nearly a hundred children. We have also built one new church and organized two new societies. Our finances are behind.

GRANBURY.

C. A. Evans, Oct. 25: We have a fine meeting in progress here. About thirty-five conversions to date, and seventeen accessions to our Church, and more to follow. Besides, some have joined other Churches. The meeting is still going on. Bro. C. W. Byron is assisting me. The prospects for a wonderful meeting are flattering.

GOLDTHWAITE.

Samuel Gay, Oct 28: Our meeting, held by Bros. Lassetter and Steele, closed last Sunday night. These brethren did good, effective work, and ran the meeting according to Methodist methods and preached a sound gospel. The strongholds of Satan were assailed and they opened their batteries in return, but they were silenced and put to shame. The weather was not favorable to tent meetings, and we were broken up several times by wind and rain. The Church was very much strengthened every way and there were sixteen conversions, most of whom will join some branch of the Church. We, so far, have only received four.

BRISTOL.

W. A. Gilleland, Oct. 29: Bro. J. H. Collard began a meeting here to-night. We want the prayers of all good people. To those who think evangelists take away the pastor's salary, let me say that two years ago I had Bro. Collard with me at Rising Star, and that was the only year of my entire ministry when I was overpaid. If I am not mistaken, Bro. Joe Canafax, when taking the collection for Bro. C. at the above place, said: "I had Collard

JOSEPH GILLOTT'S

STEEL PENS

GOLD MEDAL, Paris Exposition, 1889
and the Chicago Exposition Award.

THE MOST PERFECT OF PENS.

with me at Eastland, and that was the only year of my entire ministry when I was overpaid." We ought not to hold meetings for financial gain, but it certainly is not correct to say that all evangelists cripple the Church in her finances. Pray for a great revival at Bristol, no matter who is the instrument.

SEYMOUR AND BENJAMIN.

R. A. Walker, Oct. 22: General round-up. We are closing up this year's work very pleasantly. In all respects it has been the best year of our labor on this work. We have had some very fine revivals and the work is taking on new life all along the line. While we have not had as many conversions as we would like to have had, yet there have been about twelve soundly converted to God and twenty accessions to the Church. We have improved the parsonage some, and are building two new church houses—one at Goree, the other at Round Timber. The preacher's salary is a little behind, but we expect to have our collections up in full at conference. As the poet says, "It is better further on." While I have served a part of this people four years, I feel it would be pleasant to serve them four years longer. They have been very kind to the preacher and his family. Bro. C. W. Daniel was with us at his fourth Quarterly Conference, and preached us a fine sermon on water baptism. My people love him very much. Bro. W. D. Robinson has assisted me in nearly all my meetings, and did some very fine preaching. Bro. William Price preached a series of doctrinal sermons for us at Benjamin, and all who know him know it was done well; he is very thorough in his work. We love him as a father. He is a great friend to the boy preachers.

GREEN'S CREEK.

U. J. Morton, Oct. 25: The fourth Sunday was our pastor, Bro. J. R. Steele's, last stated appointment with us for this conference year, and it was a red letter day indeed. Bro. Steele's subject at 11 a. m. was "The Church, or Kingdom of Christ." Text: John 18:36. We have appreciated the fact, during the two years that Bro. Steele has been with us, that we had a pastor whose ability is entirely above the average ability of our conference, but as he proceeded on and on with his subject Sunday, growing warm with the spirit of his theme, and becoming more profound and eloquent at every step, until the large audience was entranced, until the stillness was profound, and finally, as he described the final triumph of the Kingdom and the King, in his majesty and beauty and royalty, as he escorted the "bride" in her translation to the sunlit hills of fadeless glory, and as the echoes and anthems of praise broke forth from our happy hearts, and the multitude of worshipers simultaneously rose to their feet and pressed their way to the preacher and with rejoicing took him by the hand, some of us thought of the "Queen of the South," when she said of Solomon, "The half has not been told." The fact is, Bro. Steele is a master workman. His theme at night was the beauty and importance of fidelity (uncompromising) as exemplified by Daniel. The sermon was strong, sweet and edifying. Thus Bro. Steele is ending a faithful pastorate of two years. He has stood firm on all parts of the ground, and has been faithful to every trust committed to his hands. If he is returned to us we are assured that we will have a strong and fearless leader, and if he should be sent to some other field, let the people to whom he is sent give him a hearty reception, for he is a workman of whom no charge will have any occasion to be ashamed.

IATAN.

W. D. Johnson, I have had good meetings at each of my five preaching points. The camp-meeting was quite a success. Bro. West, of Big Springs, was with me several days. All of my people liked his sermons. I want him next year. Of course I'll come back next year, accordingto our Church polity—that is, if the bishop reads me out for Colorado Mission. Bro. Rogers, a local preacher of Sweetwater, assisted me in two of my meetings. He is a local preacher of the first order. May the Master give us loyal local preachers of his order. He loves Methodist polity, and is giving his life for its propagation. I wish my work had a score or more of his stripe. If Bro. Hodge, of Sweetwater Station, knew of my scheming to get Bro. Rogers on my work next year, he would be after me. I'll not say much until I get him away from Bro. H. My work is out, and some over, in all of its assessments. We are now ready to meet any of the conferences' financiers, who gather the funds for distribution. Our parsonage, we wrote about at the first of the year, the stewards have seen best to let go back, and they will make other arrangements in due time about securing a permanent house. At the present we are domiciled in one of Bro. Dave Earnest's houses, near his own dwelling. Bro. Earnest has shown much kindness to us. When away on my work, Mrs. Johnson has her option of staying at the parsonage or with Bro. Earnest's family, for the houses are only twenty or thirty feet apart. Bro. Earnest is one of those frank, open-hearted cowmen of the West. He is one of the pillars of our great Methodism here on the work. If the wisdom of the cabinet should see proper to send me back, I don't want any better parsonage than the house I now occupy. The stewards will not ask or let Bro. E. furnish the house much longer. It is too much to ask of him. All of the Churches on the work want a share in the house the preacher shall live in, so the stewards will anon make full arrangements for a house. Then, of course, the stewards will render due thanks to Bro. Earnest for the kindness he has shown their preacher. When we find out for sure the bishop will send us back here, we will arrange for our camp-meeting, and invite the editor of the Advocate out to the camp-meeting, and we will meet him at the train, and let him see how nice it is to ride behind a span of horses that was given to the preacher this year. I'm confident this altitude will make him feel like a new man, if he will stay w... us through the meeting.

If you feel weak, dull and dscouraged you will find a bottle of Hood's Sarsaparilla will do you wonderful good.

Texas Conference.

WEBBERVILLE CIRCUIT.

S. H. Morgan, Oct. 22: Our fourth Quarterly Conference just held. Our presiding elder, Bro. Sears, being sick, was not present, but he was ably represented by Rev. D. H. Hotchkiss, a "beloved" pro tem. Finances well up. We are quite sure all assessments will be paid in full. We serve a good people. Our successor will by no means be unfortunate. We have been holding meetings since June 15, but nevertheless we will have to report a net loss. Much moving and some pruning has been done. The Advocate is not neglected.

CENTREVILLE.

H. G. Williams, Oct. 22: Not long since Bro. J. H. Cook, of Red Land, who is a faithful steward and friend of the preacher, hearing we were without water at the parsonage, went to work, collected money enough to buy the curbing and hire an auger, and then got some of the brethren to help him, and as a result we have a good well of water, both in quality and quantity. Then last Saturday night I was presented with a fine hat by Bro. Harmon St. John, and a fine pair of shoes by Bro. Frank Crowell, and Sunday morning Sister Simpson gave me a nice pair of mits. And this is not all, for I have been told that it is now in the wind that I am soon to be eyed, and that, too, by a young lady.

HOUSTON DISTRICT.

O. T. Hotchkiss: The last Quarterly Conference for Rosenberg Mission was held Oct. 16. Owing to quarantine and sickness, I did not reach the seat of conference, but the reports sent by the pastor shows the charge to be in good condition. The salary will be paid in full, as will also the collections. Already the foreign and domestic missionary and the orphanage assessments have been paid. The fourth conference for the year for Columbia and Brazoria met at Columbia on the 18th instant. The attendance of officials was small. The presiding elder failed to get to the conference on account of quarantine. Considering all the drawbacks the charge has suffered, the work shows up fairly well. The finances are somewhat behind, but they are a plucky people, and their reserve force is considerable, and they are going to reduce the deficit very much before the final wind-up. They have paid their foreign and domestic missionary and Orphans' Home assessment, and are well on the way to their other collections. The last conference for the year for Angleton Circuit was held at Angleton 25th instant. Many people are moving into the bounds of this charge from other parts of the State, and there has been quite an increase in the membership of the Church. The next few years will witness great developments in this charge. The finances are away behind, but the pastor is "pulling" for his collections, and the stewards are going to put in faithful effort to bring up the salary. They have paid their full assessment for domestic missions and the Orphans' Home.

East Texas Conference.

WOODVILLE.

S. E. Wilson, Oct. 25: We are closing out our second year's work on Woodville Circuit. We have labored under many and peculiar difficulties, yet the Lord has blessed us in giving us good meetings, and we are glad to report a considerable gain in Church membership, and finances not the worst. Have held our last Quarterly Conference; Bro. Milan with us. We find our presiding elder not only a good preacher and good rustler, but a most excellent "beggar." Am far more encouraged with the collections than at any time before.

BEAUMONT.

T. J. Milam, Oct. 28: We are just recovering, or rather, settling down, from about a six-weeks' agitation. Dengue in reality, yellow fever in anticipation, completely paralyzed business. All departments have suffered. We have "suffered in the flesh," suffered agony of mind and from shrinkage in pocket books, bank accounts, etc. Added to this, we have had almost an unheard-of quantity of mosquitoes of the large salt-water variety. Down immediately on the coast and the marsh land districts they are simply ——— well, I can not even make an effort at description. But, by the liberality of Bro. J. L. Williams and his noble little wife the district parsonage was furnished with nice screen doors and nice netting for all the windows, so that the presiding elder and his family have been able to keep these little pests out of the parsonage, except a few that now and then slip in when doors were opened. We have all, so far, escaped dengue, and Texas has, up to date, escaped yellow fever. We have just started on our fourth round of Quarterly Conferences, and, considering the fact that the yellow fever scare has demoralized this district, and the crops, taken all around, are shorter than last year, yet the preachers are cheerful and we will come out well, all things considered.

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OLD AND YOUNG

The Other Boys.

"Mamma, I want a baseball bat,
A pair of high, tan boots,
A bicycle, a camera,
A real gun that shoots,
Some skates" ('twas thus my Teddy whined,
The source of all my joys),
A racket and a tennis cap,
Like all the other boys!

"I want to ride a Century;
Buy me a pony, too;
I'm going in swimming after school,
The other boys all do."
(Teddy is six, they are sixteen.)
"When you buy me some toys,
I want a sweater and a watch,
Like all the other boys!"

Those other boys! they make me long
For wings—one pair would do—
A big balloon, a train, express,
Some method, old or new,
To take my Ted and fly where none
This argument employs,
"I want to be, and do, and have,
Like all the other boys!"

—Eleanor W. F. Bates in Independent.

"Little Sunbonnet."

They called her "Little Sunbonnet." I will tell you why.

Her mamma had promised to take her to a picnic, and for days little Beth could talk of nothing else.

The night before the picnic day Beth had caught sight of little round cakes, tarts, and a Washington pie on the pantry shelf, and when her bedtime came, and she was up in her little room with mamma, she asked so many, many questions that at last mamma said,

"There, there, dear, you must go to sleep, so as to wake very early in the morning."

After mamma had left her Beth lay for a time thinking; and this awful thought came to her. Suppose she shouldn't wake "very early," and so have no time to get dressed for the picnic!

In a twinkling Beth was out of bed. She pulled on her stockings. She buttoned the six buttons of each small boot, and as many buttons of her dress as she could reach. Then she felt around in the dark for her pink calico sunbonnet. This she tied tightly under her chin. Then she crept softly back into bed.

How mamma laughed when she came into her little daughter's room in the morning! And how every one else laughed!

And now you know how Beth came to be called "Little Sunbonnet."—Our Little Ones.

Don't be Cynical.

It is not a pleasant disposition to have—a complaining disposition. To be cheerful and good-natured, accepting the bitter with the sweet, without grumbling—why, that is as refreshing as a cool breeze on a spring morning.

We are led to this line of thought by an incident that occurred the other morning. A half-grown boy stood looking out of the office window at the gentle shower that had begun to fall. In a moment he said: "Look at that man sprinkling the street. That's always the way," he added, in a mocking tone; "when it doesn't rain they don't think of sprinkling the streets, but as soon as it begins to rain they bring out their sprinklers," and there was a look of disgust on his face that marred its youthful expression.

"Don't speak so, my boy," we responded. "It makes you seem ill-natured. Stop and think for a moment. The man whom you accuse of sprinkling the street during a shower was doing so before the rain came, and as the shower has just begun, and is very light, he merely has not stopped—that is all. If it should rain hard he would soon cease. Besides, are you sure it is true that the city sprinklers only bring out their tanks when rain comes, and neglect their duty in dry times? Have you ever really known them to be guilty of such folly?"

He was compelled to answer in the negative, although he did not do so very graciously.

"Then you should not make such a bitter remark," we continued. "Do not form the habit of looking upon people as if they were all perverse. It will make you ill-natured. Cultivate pleasant thoughts about your fellow-men. Don't be a cynic."

There are plenty of rogues in the world; no one will deny that; but we should not on that account lose confidence in all mankind, and look upon all persons as mean-spirited and dishonest. There is a great deal of good in the world, and you and I should make the most of it, and keep our eyes open to its existence and influence. The cynic, who is always a chronic grumbler, can see no good in human nature. He sees all the evil deeds of men, and constantly complains about them, and even when noble deeds are done, he attributes them to a base or sordid motive. If others differ from him in opinion, he never gives them credit for honesty, but declares that they are mean and perverse, and simply do not want to believe the truth.

A cynic is always an unpleasant companion. People keep shy of him, because they do not like a person who looks at everybody through green goggles. The word cynical comes from the Greek word kunikos, which means dog-like; for the ancients wanted to say that a cynic was like a snapping, snarling cur.

The most notable of the ancient cynics was Diogenes. He may have been a great philosopher, and may have attracted no little attention as he sat in his tub; but nobody would have cared to make him his daily associate, with his churlish ill-grained ways. Perhaps it was very courageous for him to tell Alexander the Great to get out of his sunlight, but it did not display the spirit of a courteous gentleman. It proved that he was so supremely selfish that he could not bear to be deprived of the sunlight, even for a few minutes. Then there is that other familiar incident told of Diogenes, when he went about the streets with a lighted lantern in broad daylight, "looking for a man." What a sullen disposition that showed. Perhaps if his tub had contained a real man, he would not have needed to hunt elsewhere for one. The world does not need any more Diogeneses. One was a superfluity.

But the cynic is also a source of dissatisfaction to himself. Think how unhappy, how discontented, the man must be who is ever looking on the worst side of life; whose days are spent in brooding over the excresences of human nature, the ills of the world, and who sees no brightness or hears no song! Pitiful, indeed, must be the state of such a person's mind. Do not cultivate such a habit of thought.

Persons, young and old, complain not a little about the weather. If a rain comes on a day when they have planned an outing, they mutter: "It always rains when we want to have a good time! If we hadn't intended to have a picnic it wouldn't have rained!" Just as if the Father of the rain was on the alert to spoil people's good times, and did not want to see them happy. Such cynical thoughts about the natural elements ought never to be indulged. On the other hand, people should let sunshine into their minds when some of their cherished plans are balked, by thinking of the many bright days there are in a year, and by remembering that rain and storm never come with the express purpose of annoying or disappointing them. The weather has been attending to its own particular vocation a good many centuries, and, no doubt, understands what it is about—or, rather, God knows how to control it for the best.

How pleasant it is to have a sunshiny disposition! There are some people whose very presence is exhilarating. They make life worth living. They focus in themselves all the brightness of the world, and then let it radiate from them upon their fellowmen. The young may cultivate such a temper of mind if they will, and thus keep the creases from their brows, the crows-feet from their temples, and the acid from their hearts. They should also bear in mind that a morose disposition will bar the way to success in life. No merchant, no banker, no school board, no business firm, will care to employ a young man or woman who takes a gloomy view of life, and puts the acid of cynicism into everything he does. But he who is full of hope and cheer, who takes a bright view of life, who believes in the good that is in the world, may be assured that we will win no mean prize in life's contest.—Leander S. Keyser, in the Presbyterian.

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Where the prairie dog and fox scampered through the long grasses of the plain, and the red man came to barter with the trader within the memory of living man, now stands a spacious college, and by its side, and a part of it, an art school building, more generously appointed than any other in the Southwest, whose pupils profit by the latest lessons from the German, French and Italian schools, particularly from the latter, for Miss Mary Norris, its directress, is pre-eminently a disciple of the Romano-Christian school, as you will be able to judge for yourself, reader, when you see her beautiful "Madonna of the Clouds."

The depth of tone, beauty and grace of outline and finish, I have never seen surpassed in the modern school. It marks her as an artist of originality and soul. Its gently curving and undulating pose is most beautiful, while the flesh tint and expression show the delicate touch of a Carlo Dolse or Gioto. It stands out from the canvas as almost human in its representation of life and contour, while the floating clouds and clear ether of its background, passing by imperceptible degrees through pellucid demi-tints and warm reflection into broad, deep and transparent shade, artfully connect the fiercest extremes of light and shadow, harmonize the most intense opposition of colors, and combines the greatest possible effect with the sweetest and softest effect possible. It is now on exhibition in Sherman, occupying the beautiful window in Mr. Solomon's store, set round by exotics, and the transparent glow of hidden electric lights.

It is a veritable glimpse of paradise, for art, true art, is soul, and soul is Deity. Take from the mind the higher and nobler faculties, leaving the lower and commoner to do their work without let or hindrance, and mankind sinks to a degradation of meanness that devils would blush to own.

But perhaps you would tell me that all this talk about beauty is all very well for romantic and sentimental youth, but scarcely worth the serious consideration of practical men and women. Not so. God himself is transcendently a lover of beauty, as all his works bear witness. Has he not garnished all nature with it? The sky with stars and ever-changing loveliness of clouds, the earth with variety of rock and forest, rapid stream and quiet lake.

Sweep beauty from the earth if you please, and what have you left?

Miss Norris was born in eorgia, of the sunny Southland, the land of imagination and song, where nature is so surpassingly beautiful and lovely that it seems scarcely possible anything could be more heavenly, even upon the further shore of the dark river. She is a devout worshiper at nature's shrine. She loves flowers; she loves them all, the big long-stemmed blushing roses, those of crimson hues, delicate yellows, the small moss-covered buds; the flowers of the field, simple and unsophisticated. And how she paints them!

Nor is this all. A visit to her studio in the art building of the North Texas College will show you half a hundred fair maids and matrons, engaged in pencil, tapestry and landscape. She catches on the novel, the transient, the fin de siecle. She strikes a key of her own, and the public is forced to look and listen.

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THE FOURTEENTH CHAPTER OF JOHN.

If pastors ask the sick what Scripture they desire, it is only a form, for there is one chapter which every man and woman wants to hear in great sorrow, or when the shadow is falling. The leaf which contains the fourteenth chapter of St. John's gospel should be made movable in our Bibles in order that it might be replaced every ten years. By the time a man has got to middle age that leaf is thinning, and by old age it is only a brown film that is barely legible, and must be gently handled. Yet, with every reading—say six times a week—the pastor notices that it yields some new revelation of the divine love and the kingdom of heaven. If one is sinking into unconsciousness, and you read, "In My Father's house are many mansions," he will come back and whisper, "Mansions," and he will wait till you finish, "Where I am, there ye may be also," before he dies in peace.—Ian Maclaren, in "Cure of Souls."

❖

BROKEN AND MENDED.

God uses sorrow to elevate the affections, to soften and sweeten the character, to bring the soul nearer to himself. By their fruits God knows sorrow and trial. We are too apt to know them, to look upon them, in the acrid bud and the pale, withering blossom. It is not the divine mission of sorrow to destroy the heart, but in a certain sense to readjust and reconstruct it. Certain old violin makers had a strange method of producing sweetness of tone in their instruments. They would break them, and then skillfully put them together again, filling the craks with resonant gums, so that when the broken violin had been cured of its violent wounds and was taken up into the master's hands again it gave forth such range and sweetness of sound as had never been possible to it before.

This is precisely what God does with the human heart when he subjects it to the pangs of sorrow. He breaks it, true, but he mends it again. He always mends it. God never leaves a heart that truly loves and trusts him in the fragments and wreckage of trial. Patiently, skillfully, lovingly, he draws together the broken cords and binds them with his sympathy. And then, ah! then, the music, the new music that swells out of that heart. It has a tone that is finer and purer than of old, that vibrates with a new tenderness and pathos. God has called out all the potential music of that soul. He has broken it and searched it and touched the quick of all its deepest feeling. And then he has taken that broken heart, that precious sacrifice and restored it, so that its new wholeness is better a thousand times than its old soundness. By the wounds of sorrow the music of heaven has been grafted upon the music of earth.—Zion's Herald.

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LIFE'S HARDEST PROBLEMS.

In one of his letters touching an important event of his life, George Fox, the founder of Quakerism, wrote: "Wherefore, I let the thing rest, and went on with my work." You say that is not much; I say it is a great deal—I let the matter rest, and went on with my work. There is a vital and a deep truth of practical living suggested by this fragment of a sentence—a truth which, received and acted upon, goes far to make the mind clear and calm, the heart peaceful, and the hands effective.

There are a great many conscientious but anxious people who find themselves continually tempted to postpone all work until all questions can be settled; who attempt, in a word, to anticipate the education of life by grasping at the beginning those results which only come at the end. For there are a great many perplexing problems which never can be thought out; they can only be worked out. They are problems of life; they are not problems of thought at all. The great problems, I say, are vital problems, and they are gradually solved as we live as we ought to live, and in no other way. They can not be answered at the start. The man or woman who wants to settle them in advance will fail alike of the settlement and of the doing of the task. It is through the actual putting forth of one's power that light continually streams in on questions which concern what we ought to do. In any education the understanding of the ultimate uses of things must be postponed; these uses are revealed only when the educational process nears its close. Old people are accustomed to say: "It seems very srange that just when we are getting through life we are only learning to live." And it is so; we learn to live by the processes of life. You can not answer these questions beforehand. It is through duty faithfully done, it is through absolute trust, that light streams in upon our life, lighting up our way. This is pre-eminently true of the supreme educational process we call life. There are thousands of questions which weigh upon every sincere and conscientious mind which cannot be settled by any amount of thinking, but which in a way settle themselves as we slowly and faithfully do the duty that lies next to us. Perhaps you have heard of the advice which Horace Bushnell gave to a young man that came to him with many doubts about many things. Horace Bushnell told the young man to tie his problems together and to go out and throw them over a rope in the garden, and go away and attend to his duty, and be faithful to his duty, and when he came back he would find that they were all gone. A quaint way of putting it, but it contains a great deal of truth. This comes very near, it seems to me, being the whole philosophy of life, which is in no sense a settlement of ultimate questions, but which is always primarily the doing of the thing that presses to be done. He who is able to do faithfully and heartily that which lies near his hand is on the road to the settlement of all the final questions; he is working his way through the experience which is to be from the spiritual side one of the great sources of his personal illumination. To learn, then, to leave things with God, to do our work as if God could be trusted, is to gain the repose and full-heartedness which permits one to pour out his whole strength without anxiety, without worry, without distraction.—K. C. Anderson, in Christian World Pulpit.

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WHY FAITH IS TESTED.

The oft-repeated question still is heard, every day, everywhere: "Why does God permit his children to suffer so many and so grievous afflictions?" St. Peter gives the answer: "That tne trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Faith is a precious, noble faculty of the soul. It has a relation to the soul's wonderful future which we do not now understand, but which is so vital that God deems no process of pain, trial or perplexity too costly for its development. The faith of one who has never been tested by sorrows and adversities may be beautiful, as the trust of a little child; but it does not reach to the heights nor down into the deeps of God's purpose and will, as does the faith of a much-tested, unyielding believer. Celestial fruits do grow on earthly ground through the trial of faith. It is good for us to be afflicted; not at present joyous, but grievous, nevertheless afterward it yieldeth the peaceful fruit of righteousness."

There will be occasion for the use of this well developed faculty of the soul beyond this present life. It is to be found unto praise and honor and glory at the appearing of the Lord Jesus. Just what that means no one can tell. But that something great and glorious is to be the special portion of those who have learned to believe and trust and keep faith with God through darkness and light, defeat and triumph, evil and good, there is no doubt.

Cast not away, therefore, your confidence, which hath great recompense of reward. When Jesus comes to the final conquest of the kingdoms of this world, the revelator says, "They that are with Him are called, and chosen, and faithful."

And what the exalted service to which we may be called in future states of being, none can say. But we know it is given "to him that overcometh" to sit upon a throne with Jesus. We should cease to question why God tests the faith of his children; above all, we should cease to question his love and wisdom when he does it. The more he sees we can bear it, the more does he honor us with those testings which will insure to us glory and praise hereafter. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. The crown of life includes more than has entered into our hearts to conceive. Bear on, tested and tried child of the covenant-keeping God—

"The bud may have a bitter taste,
But sweet will be the flower."

—Christian Advocate, New York.

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Held by Bishop J. C. Granbery.

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Nov. 17.....Northwest Texas....Weatherford
Nov. 24.....North Texas.....Dallas
Dec. 8..... Texas.....Bryan
Dec. 15..... East Texas..... Palestine

CONNECTIONAL NEWS.

The following, from the recent session of the Tennesse Conference, will interest our readers:

Bishop Hendrix read a message from Bishop Keener, who was to have presided, but was detained at his home at Ocean Springs by rigorous yellow fever quarantine, and who thus conveyed his love to the conference. On motion of D. C. Kelley the secretary was instructed to telegraph Bishop Keener, expressing our regret that he was unable to be present, and extending our sympathies and prayers to him and his family. The conference was then led in prayer by Dr. Kelley on behalf of our senior bishop and his family.

D. C. Kelley presented the bishop a gavel, to be kept in the archives of the conference, for the use of its presidents. The gavel was made from a rafter of old Bethlehem Church, Wilson County, where Bishop Asbury held the last conference at which he presided. That conference met just eighty-two years before the present one to a day. Dr. Kelley read a paper of interesting reminiscenses of those olden times. The bishop accepted the gavel for the conference.

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Bishop Galloway writes of his recent Brazil trip thus:

Sunday was a full day for me. I attended Sunday-school in the morning, preached at 11:30 o'clock, Bro. Tarboux interpreting, again in the afternoon at Granbury College, to an English-speaking congregation, and gave a missionary address in the Church at night. The congregations were very good, and I was most favorably impressed with the substantial development of our work in that important city. Our Church building is well located, and is a very tasteful structure, with a neat parsonage in the rear. The house was pointed out to me in which Bros. Ransom and Kennedy first preached in Juiz de Fora, and where one night Bro. Kennedy was attacked by a mob with stones, led by a drunken Roman priest. How far we are now from such a scene! No besotted, unmarried padre would attempt such an assault in these days! Public sentiment, under the inspiration of some mighty power, has experienced a vast change. What that influence is, no believer in the message of God's prophet to the nations has a moment's doubt.

On Monday morning was the formal opening of Granbery College. Every professor was in his place, and quite a number of students had arrived. As becometh a mission school, the new year began with solemn religious service—a service to me strangely impressive. Then we had a number of addresses from President Lander and others, and loud "vivas!" from the boys. A hearty, happy, promising student body is gathered within those halls, and all look forward to a year of unusual prosperity. The buildings now occupied, erected originally for an Agricultural College, are spacious and admirably located on a commanding hillside, overlooking a rarely beautiful landscape. For this property we have to pay excessive rent. The continuance of this policy cannot be justified. We must stop putting money into "a bag with holes," by this annual expenditure for rents. If the Church would purchase this or some other property for the Granbery, its potential influence would at once be multiplied tenfold. This would come from the assurance in the public mind that we are here to stay. For this cause I make special and earnest plea.

GENERAL CHURCH NEWS.

The American Board thus summarizes its work: It has 20 fields that belt the globe. In 1227 centers, 543 missionaries—men, and women—assisted by a force of 2956 native preachers, teachers and other helpers, are preaching the Gospel in 27 different languages, and directing a great evangelistic, educational and medical enterprise. In 470 Churches there is gathered a total membership of 44,606, of whom 3919 have made confession of their faith this year. In 17 theological schools 179 students are in direct preparation for the work of the ministry. In 118 colleges and high schools 6991 picked youths of both sexes are in training, under the most favorable conditions, for a share in the work, and 43,221 pupils are under Christian instruction in 1049 common schools. The medical work, invaluable in its direct and indirect influence and constantly enlarging, reaches more than 200,000, while a steadily increasing volume of Christian literature broadens the sphere of influence, and enhances the power of the Gospel.

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The Western Christian Advocate has secured from Rev. Dr. D. S. Monroe, Secretary of the last General Conference of the Methodist Episcopal Church, the revised figures representing the vote of the Annual Conferences on the woman question. The vote in 1892 stood, it may be recalled: Ayes 7502, noes 2606. This was less than the required three-fourths majority by only 79. The last General Conference voted for the proposed amendment by about four-fifths majority, and commended it for adoption to the Annual Conferences. As soon as the vote began to be taken, in the summer of 1896, a marked reaction against the movement was evident, and before the fall conferences had completed their vote it was clear that the amendment admitting women to the General Conference would not carry. This vote in the Annual Conferences stood, according to the figures now furnished by Secretary Monroe: Ayes 7455, noes 3636—an increase of 1030 in the negative vote. The necessary three-fourths vote failed by a lack of 863 votes.

TEXAS PERSONALS.

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

❖

Rev. B. R. Bolton, of Waxahachie, made us a pleasant call not long since.

❖

Bro. W. M. G. Randle, of Fairlie, was a welcome visitor at the Advocate office last week.

❖

Bro. N. Wilson, of Pilot Point, gave us the pleasure of his company one day during the week.

❖

We had the pleasure of a long talk with our esteemed friend, Rev. T. S. Armstrong, of Ennis, the other day.

❖

Master Timmons, son of Rev. D. F. C. Timmons, of Marshall, was in Dallas last week, and paid the Advocate an appreciated visit.

SOUTHERN METHODIST PERSONALS.

Alabama Advocate: Dr. Josephus Anderson, editor of the Florida Advocate, on October 7 passed his sixty-eighth birthday. We congratulate him on having passed this milestone in the midst of active and useful labor. We congratulate the Church on the long and valuable service of this honored and beloved servant. May he pass many more milestones ere he is compelled to lay down his active labors.

❖

Christian Advocate: The absence of Bishop Keener from the Tennessee Conference was due to two causes: First, the enforcement of the quarantine regulations, and secondly, the fact that his granddaughter, Miss Mary Wilkinson, was sick with the yellow fever. His absence was greatly regretted by the brethren, and earnest prayers were offered in behalf of himself and family. The venerable senior bishop has unrestricted right of way in every part of the connection. For his own sake and for his work's sake he is esteemed and loved.

❖

Richmond Advocate: Rev. H. G. Scudday, of South Carolina, who left the pastorate three years ago to become an evangelist, writes in the St. Louis Advocate that his work has called him into many States, and that he has found the evangelist in disrepute in some sections. The causes he gives are: "Shallow work, too great greed for numbers, stipulating money consideration for services, abuse of the Church and officials, and the exhibition of a spirit often contrary to the gospel and its Christ."

GENERAL PERSONALS.

Exchange: Bishop Merrill quite astonished the Rock River Conference the other day when he said that he would like it to vote for the three new presiding elders he must appoint before the session closed. The proposal was received good-humoredly, and the "voting" proceeded. The Bishop appointed tellers who did all the duties of tellers, excepting counting the ballots. The conference was told that the Bishop, himself, would do the counting, and then proceed to appoint the presiding elders, though the latter point was not named. This is not the first instance of the kind in our Church. Other Bishops have asked for a like plebiscite. One does not clearly see whether the precedent will work out its logical future result in a habitual vote of this kind, or in a legal expression of choice which will be more than suggestive or advisory to the Presiding Bishop.

❖

Northwestern Advocate: Dr. Martin Ruter, who is the author of a valuable church history, was an eminent minister in his day. He was born in 1785 in Massachusetts. His religious experience began one year before this century opened and he joined our Church in 1800. He says that he "had a taste for learning," and it appears clearly that he successfully educated himself, though he laments that his father was too "poor to give me the liberal education which I earnestly desired." He joined New York Conference in 1801 and began a useful pastoral life, which he preferred to all other human work. His ordination as elder took place when he had just passed his twentieth year. He was one of the seven delegates to the General Conference of 1808, at which was framed the Constitution, according to which all our delegated General Conferences have been held since 1812. Dr. Ruter was a member of the General Conference of 1820, by which he was elected a book agent. While in that office he says that he "conducted its affairs almost wholly by my own personal efforts. I employed no clerk, did the writing myself, and conducted the whole business with the least expense to the Church that was practicable." He adds a note to the effect that in conference visitations and "in other necessary journeys, I traveled during the eight years more than nine thousand miles." It is amusing to think of the Concern's book business being transacted by one man who had no clerk, and traveled nine thousand miles in eight years. The suggested contrasts are striking. Dr. Jennings, our Western Book Agent, has traveled twelve thousand miles this fall in his visits to relatively a few of our Western Conferences. Think of Dr. Homer Eaton "doing all the writing" of the New York Book Concern.

HEBDOMADALISMS.

By Horace Bishop.

On the 14th day of the month Abib, the Passover, was instituted. God said to Moses: "This month is the beginning of months. It shall be the first month of the year unto you." It seems that with the birth of the new nation God instituted a new chronology. Exodus 12:2.

On the 15th day of the second month the manna fell for the first time. After six days it was suspended for one day. On the sixth day they gathered double rations. Moses explained these things to them: "To-morrow is the rest of the holy Sabbath." Read the sixteenth chapter of Exodus.

From the first day of Abib to the twenty-first of the second month was just fifty days. Having completed forty-nine days, or seven weeks, God instituted their Sabbath on the first day of the eighth week of their year. From that day the Hebrew cycle of Sabbaths seems to have begun. True to the spirit of the command in Eden, the first was given to God. If you count from their departure from Egypt, it will be the first day of the sixth week of their national history. See Exodus 12:2; also the entire sixteenth chapter, and count for yourself.

The Jews did not name the days of the week; they numbered them. After six days of toil they rested on the seventh, but that seventh day was in the beginning of their national history, the first day of the week. The new chronology admits of no other view. Now, see the dilemma: If they continued Egytian hebdomatics they rested on Sunday. If they adopted a new chronology their Sabbath was celebrated the first time on the first day of the week. The parlance of the people said six days' labor and rest on the seventh, but, as in the beginning, the first was the sacred seventh.

When our Lord was crucified the Jews asked that his death might be hastened, so as to bury him before the Sabbath. "When the Sabbath was passed" he rose from the dead. What Sabbath was that? The day after the Passover. Was it the seventh day of the week? Who says so? Through all their history the fourteenth of Abib (or Nisan) was Passover day, and the next day was a Sabbath. Was it the weekly Sabbath? If so, then, the Sabbath was changed every year, as our Easter Sunday is. If not, by what authority will any one say that Christians changed the day from Saturday to Sunday? These two names were not known in Jewish literature and were not adopted by the Romans until the promulgation of the Theodosian Code. This writer believes that the Sabbath was changed every year at the Passover. The meaning of it renders it necessary that it should be so.

God commanded, by Moses: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm; therefore, keep holy the Sabbath day." Deut. 5:15. From this, it is evident that the Sabbath was made a memorial of their deliverance from Egypt, as well as of creation. That deliverance was always celebrated on the fourteenth day of the first month of their ecclesiastical year. The fifteenth day was a Sabbath. The dates of all their feasts were appointed according to the sacred cycle. They seem to have had no reference whatever to the civic computation. The month Abib was the seventh month of the secular year. Now, if in the beginning of their national history a sacred year was established, and God ordered a sacred day to be kept in remembrance of their deliverance, and

the first Sabbath of the cycle took its date from the Passover, it follows that the Sabbath, like the other feasts, was a feature of their sacred year. We can therefore, understand what John means by calling that Sabbath of our Lord's sleep in the grave "the" Sabbath day. We can also see clearly that a new cycle of weeks began on the next day. Perhaps (I wish I were linguist enough to know) this is why Matthew says: "In the end of the Sabbaths, as it began to dawn toward the first of the Sabbaths," Jesus rose from the dead.

THE PRESS.

THE HEBREW LAW.

The "law" of Israel was wholly social and moral. It was the work of men penetrated with a high ideal of the present life, who believed they had found the best means of realizing it. The universal conviction was that the Torah, closely followed, could not fail to give perfect felicity. This Torah has nothing in common with the Greek or Roman "laws," which, caring for little else than abstract right, scarce enters into questions of private happiness and morality. We feel beforehand that the results to proceed from the Jewish law will be of a social, and not of a political order, that the work at which this people labors is a kingdom of God, not a civil republic—a universal institution, not a nationality nor a fatherland.—Ernest Renan.

MRS. WESLEY AND THE ARCHBISHOP OF YORK.

When Samuel Wesley, Mrs. Wesley's husband, was in prison for debt in Lincoln Castle, the archbishop of York said to her: "Tell me, Mrs. Wesley, whether you ever really wanted bread." "My lord," said she, "I will freely own to your grace that, strictly speaking, I never did want bread; but then I had so much care to get it before it was eaten, and to pay for it after, as has often made it very unpleasant to me. And I think to have bread on such terms is the next degree of wretchedness to having none at all." His lordship seemed very thoughtful and replied: "You are certainly right;" and the next morning he sent her a handsome present, which not only relieved her, but was a source of consolation to his grace in after years.—Northwestern Advocate.

NOT A FAILURE.

We have in mind one particular couple with whom marriage is not a failure. They never intend to be. It could not well be a failure with them because, individually, each one is a success. They are good, intelligent, sensible, amiable Christian people and are well mated and congenial. Said the wife one day: "I know that my husband loves me. I am sure of it. But I want to hear it from him every day now just as much as ever at any time of my life." We have known married people who make such effusive use of affectionate expressions to each other in public as to create the suspicion that none were used in private. Happiness in married life depends for its existence upon mutual love and this demands expression. The Bible has a great deal to say of the love, tender and pure and true, that is to exist between husband and wife and makes this the crowning illustration of the love between Christ and his Church. Where this love exists and finds constant expression in the gentle and well-ordered beauty of a Christian home, the best happiness of earth is assured, day by day, as the days go by.—Herald and Presbyter.

METHODIST ORPHANAGE.

The directors of this institution of our State and Church met in annual session at the Orphanage in the City of Waco on the 20th of October, current year, Rev. R. W. Thompson, Vice-President, presiding. The condition of the institution and the report of the Business Manager, Rev. W. H. Vaughan, were most gratifying. There were sixty-four children in the building, whose bright and happy faces bespoke the tender, loving care of a kind Christian home. The material conditions of the Home, the elegant brick structure, wholesome food and comfortable clothing, with the excellent religious and educational advantages, place the inmates on par with the more favored children of the State.

Twenty-five children have been judiciously placed by the Manager in private Christian homes, and over whom he continues to exercise general supervision, seeing that in all respects they are properly cared for. A number of the physicians of the city and an oculist have kindly proffered their professional services to the Orphanage free of charge, whilst the public schools are cordially opened to them and the churches provide the ministry of the word and catechetical instruction. The first death in the Home occurred the past summer, in the person of a little child. In the more immediate management of the Home great credit and much honor is due Mrs. Vaughan and her faithful assistants, Misses Warlick and Poland, for their self-forgetting devotion to the physical and spiritual wants of the children. It is also worthy of grateful mention that under the wise management and perseverance of the Manager, a property of $20,000 is secured to the Church, and free from any incumbrance. An additional brick building, almost doubling the capacity of the Home, has been erected the past year.

It is also due to say that Rev. Abe Mulkey has essayed the task of raising funds for the erection of a still greater building, and for this purpose has already in hand about $1000. Rev. R. W. Thompson, of the East Texas Conference, has given much of his time the past year in gratuitous service to the Orphanage, which has brought much financial benefit to the institution, and will not fail to be requited by the orphans' Friend, who has impersonated himself in the "least," and what is done to them is done to Him. It is further worthy of mention that an industrial department is in contemplation, a farm having been secured for practical instruction in farm life, and for healthful exercise.

The same assessment as last year is again asked of the patronizing conferences, for the running expenses of the Orphanage, in feeding, clothing and nursing the children. Bro. Vaughan was unanimously elected Manager for the ensuing year, subject to the appointment of the presiding bishop. All the members of the board were present, except Bro. H. M. Sears, who was absent because of sickness.

JOHN H. M'LEAN,
In behalf of the Board.

TWO HEROIC GIRLS.

Two healthy, strong young women, one of Wisconsin and the other of Toronto, Canada, have together gone to New Orleans to nurse yellow fever sufferers. It is not stated whether these girls were immune from having had the fever, and it may be a question as to whether or not a person who has never had the fever should go as a professional nurse to the scene of a yellow fever epidemic, as thousands of immune nurses can easily be obtained. By a few these girls are looked upon as fanatical, over-zealous, desiring notoriety, etc., but only by a few of the more shallow-minded, deficient in broad human sympathies, with but small grasp of the fine and immortal brotherhood feeling essential to noblest character. Wherever men and women and children suffer, to them must go the self-respecting and loving civilized and Christian man or woman. It is so, though in a limited degree, among barbarians. Self-sacrifice, where the welfare of others demands it, is a high law of perfect life—the life of love. These rosy-cheeked young women have the true Christian spirit. The greatest and best thing to do in this life is to bless and purify humanity. God himself can not do a finer thing than to save a man. It is more beautiful than the power and act of creation. These bright girls turn away from pleasure, fashion, dress, ease, home comfort, and with open eyes and outstretched arms go down to the lanes and disease-smitten hovels of New Orleans, where men are burning up with fever, where dying women are tossing in delirum, where children are weeping because their dead mothers have been hurried to the trench. They go to breathe the deadly malaria, to sleepless nights and wearisome days of nursing, to scenes of death that are appalling to the stoutest heart—they go even to death itself, maybe. The sick and the dying, looking up, will see Christ in their faces. All honor to these two brave and noble Northern girls! for this one touch of nature discovers our supreme kinship.

H. G. H.

THE SMITTEN CAUSE.

The American Bible Society is an institution the very mention of whose name should cause the breast of every American citizen to thrill with pride and emotion. Wherever our Churches send missionaries, there this society is with its agents, as a commissary department of the Army of the Cross, giving written form to oral languages, translating the Bible into native tongues, and distributing the sword of the Spirit in almost every part of the earth.

This society is now in a financial emergency. We would lay this smitten cause upon the heart of the Church. The need of help is instant and urgent. The appeal for aid is as intense as it is sacred.

The spirituality of the Church is maintained, and the kingdom of Christ advances, only as the Holy Scriptures are circulated.

Please help this cause with your gifts and your prayers.

W. B. RANKIN.

Austin, Texas.

Clergyman's Statement

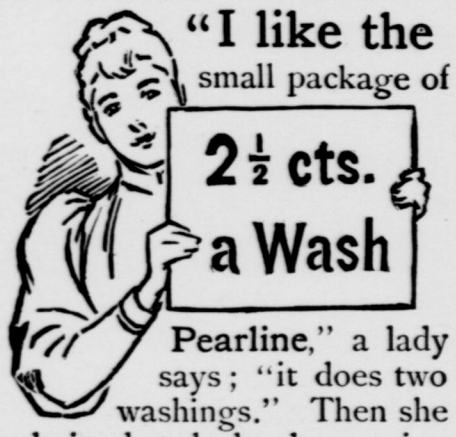
Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

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SAPOLIO

IS LIKE A GOOD TEMPER, "IT SHEDS A BRIGHTNESS EVERYWHERE."

Epworth League.

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

"One family we dwell in Him,
One Church, above, beneath,
Though now divided by the stream,
The narrow stream of death."

"Blest are the souls that find a place
Within the temple of thy grace.
Here they behold they gentler rays,
And seek thy face and learn thy praise."

"I love thy Church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand."

"Head of the Church beneath,
The catholic, the true,
On all her members breathe,
Her unity renew;
Then shall thy perfect will be done,
When Christians love and live as one."

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TOPIC FOR NOVEMBER:

THE CHURCH OF ST. PAUL.

Nov. 7: Its Origin and Development.—Eph. 2:19-22.

Dr. Watson says of the Church: By the term Church is understood "the collective body of Christians, or all those over the face of the earth who profess to believe in Christ and acknowledge him to be the Savior of mankind. This is called the visible Church. But by the word Church we are more strictly to understand the whole body of God's true people, in every period of time. This is the invisible or spiritual Church." To the Church in the latter sense Paul refers in this Epistle.

It is a large Church, composed of all the saints on earth, and "those to glory gone."

TYPES OF THE CHURCH.

In these few verses we have the Church referred to under three figures:

1. A City—"Ye are fellow citizens with the saints." Formerly the Gentiles had no privileges nor rights among the Jews. Now both Jews and Gentiles were admitted to equal rights and privileges, as the subjects of the King of heaven. Jews and Gentiles alike, because through Christ the true "seed of Abraham" and "heirs according to promise." The Church of God is a city whose citizens are loyal and obedient.

2. A Family—"Of the household of God." This is the tenderest relation possible. God is the Father; Christ is the Brother; all true believers are children, not by virtue of a natural, but a spiritual, birth. The communion of saints should be unmarred by strife. Though the children of the family are unlike in many respects, and differ in opinions and practices, they nevertheless have the family marks and characteristics if they be true sons and daughters.

3. A Temple. This figure is the more prominent one. Believers are represented as parts of a great building. There is no "old Church," or "new Church," but the Church is one in all times, and each dispensation has witnessed the gradual unfolding and completion of the divine plan.

THE FOUNDATION.

The prophets and patriarchs. Their doctrines and lives. Most of them lived and taught in times of great ignorance and wickedness, and their work may appear rude, but it is strong and massive. Abraham, the father of the faithful; Moses, the world's greatest leader and statesman; David, the prophet-king; Isaiah, the Messianic prophet; Elijah, whose rebuke brought a kingdom to ruin; Elisha, Daniel, Huldah, and hundreds of others, were strong foundation stones in this divine temple, the Church of God.

THE CORNER STONE.

Jesus Christ himself being the chief corner stone. He connects the foundation with the superstructure; he unites Jews and Gentiles in one Church; by his strength the building is sustained. His is the place of importance, to keep from injury and decay the temple of God.

THE LIVING STONES.

Believers are stones in the temple. Each has his own important place and his own duty. Each is vitally connected with Christ, the corner stone, and all are united among themselves in Christian love—"fitly framed together" by means of their connection with him.

A GROWING TEMPLE.

The Church is ever advancing. Its progress and development reveal ever anew the holiness and love of God. On the foundation Christian martyrs have builded; into its stately walls reformers and missionaries have wrought their lives; the obscure but faithful Christian disciple, as well as the man of more conspicuous service, have added to its symmetry and beauty. It is not yet perfect, it is not yet complete, but the eyes of the world are upon it; its beauty attracts them, its strength impresses them. No impurity can enter into its walls; all stones must submit to be fashioned by the hands of the Master Builder, until in due time, complete from foundation to spire, it shall stand, a habitation for God and a place of refuge for the sorrowing and suffering of every nation.

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MESQUITE LEAGUE.

Our League has improved so much in the last few months that it scarcely seems like the same League. Our First Vice-President has been at work trying to get the League started to work, and I am glad to say that he has about succeeded.

Every one seems to love to come to the League and take an interest in the devotional meetings. We have lately purchased one dozen small Bibles, so there is no excuse for any one to not take part.

Last month our Second Vice-President made seventeen visits to the sick.

Some have already paid their dues for the first quarter in 1898.

Leaguers, let us strive to do more in the future than we have done in the past for our blessed Master. Yours for the League,

W. H. CULLUM, JR.

Mesquite, Texas.

✠

AN EXPLANATION.

In April last I prepared and distributed a form of report blanks for use in Sherman District, not knowing at the time that the State League would afterward prepare and distribute a similar form. At the request of some of our Leaguers, copy of form was sent to the Advocate on July 10. As it was not published in due time, copy was supposed to have reached the wast-basket.

I regret there was published the form submbitted by me, which occurred in the Advocate of October 7, although these were official forms for and used by Sherman District Leagues until there came to hand the State League blanks furnished by Secretary Thomasson.

Of course, I accept the form arranged by the State League and heartily indorse it, and am supplying all my thirty-one Leagues with the blanks. This explanation is made in order that I may not be understood as antagonistic to the State administration, to whom I pledge my hearty co-operation, with whom I am in fullest sympathy and whose policy meets my honest approval.

R. M. MEANS,
Sec.-Treas. S. D. E. L.

Whitesboro, Texas.

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JEFFERSON LEAGUE.

Our League was reorganized, with election of officers by ballot, the 3d of last August, having an enrollment of thirty members.

With the help of the Divine Leader, we have much to render ours a flourishing League. Our working members—there are drones in every hive—are bright, alert, willing and eager to perform every service required of them.

Our President is a young lady of exemplary Christian character—sweet and gracious of adress, and ever ready to be of use in her Master's cause.

Our First Vice-President,our young pastor, is one whose ardent eloquence and pious zeal are unquestioned.

Our Second Vice-President is a lady noted for her loyalty and devotion to all of her Church organizations; a true and sympathetic "sister of charity and help."

Our Third Vice-President is a charming young lady, gifted with those social and mental qualities which eminently fit her to lead in the Literary and Social Department.

We have not as yet organized a regular choir, but intend doing so. Our organist is a lady qualified for the position in any choir, while several of our members are sweet performers upon various instruments.

We are not moving onward at a high rate of speed just at present. Our League is just recovering from a violent attack made on it by those fell destroyers of all organizations—growing negligence and lack of interest on the part of members; but we have at last become alarmed at the state of decline into which it had fallen, and, having applied to the Divine Physician for aid, are, under his guidance, carefully nursing it back to health—faithfully endeavoring to administer his prescriptions of patience, perseverance, piety and prayer.

We intend holding a devotional service each Sunday evening before Church services. Our business meeting is on the first Tuesday night of each month, and our Literary and Social meeting on the third Tuesday night.

May the gracious favor and blessing of our great Leader rest upon both our and our sister Leagues.

(MRS.) KATE S. COLLINS,
Secretary Jefferson League.

✠

BOWIE EPWORTH LEAGUE.

We have a membership of thirty-four, about half of whom are earnest, devoted Leaguers. Our Sunday afternoon prayer-meetings have an average attendance of about twenty-five, and interest very good.

Our Charity and Help Department is doing good work. The report from that department at last business meeting showed earnest Christian work by some of our Leaguers. The sick were regularly visited and generously waited on, strangers visited, the needs of the destitute relieved as far as possible, labor for the unemployed sought; also valuable assistance given a foreign missionary.

Our Literary Department is entirely blank. All efforts of our Third Vice-President to awake an interest in this important work have proven fruitless.

MARVIN D. EVANS, Secretary.

Bowie, Texas.

✠

HOW BRUCEVILLE LEAGUERS RAISED THEIR MISSION MONEY.

At our business meeting on the first Tuesday night in September, the question came up, "How shall we raise our League mission assessment?" After much discussion and many discouraging statements, as to hard times, scarcity of money, etc., it was finally decided to leave it to the Charity and Help Department, and adopt whatever plan they might suggest. A brief consultation developed the plan for all Leaguers to go in a body to the field and spend a day picking cotton. This would afford an opportunity for each one, however poor, to contribute his part. The suggestion was no sooner made than adopted.

Accordingly a day was set and each member notified to be on hand early the following Tuesday morning, ready to start in wagons provided for the occasion. By sunrise we were on the way, men, women and children, the pastor and wife in the crowd. Arriving at the place selected, we went eagerly to work, every one in good spirits. We laughed and talked and worked. By noon we were ready for dinner, which had been prepared in bountiful supplies and brought along with us. Down on our cotton sacks we sat, spreading our dinner on the ground. But didn't we eat! You should have seen us!

After dinner and an hour's rest we went to picking again, and three hours' work completed our task. We had picked 2055 pounds of cotton, thus securing our $10 mission money. Thus ended the day, and we returned home rejoicing that the money had been so easily and honestly made. We commend the plan to other country Leagues.

MISS JENNIE WILLSON,
Secretary and Treasurer.

Bruceville, Texas.

✠

HAVE YOU ORGANIZED THE READING COURSE.

If you have not, begin at once. We have begun at Georgetown in the following way: We got a set of the books from our Publishing House—so that the Third Vice President might present them intelligently to the League—and having secured the consent of the Devotional Committee, we arranged the following programme, advertised it extensively, and presented it at the regular League hour on last Sunday afternoon. We subjoin it as a suggestion to other Leagues:

Special topic for October—"Our Literary Work."
The League Reading Course:
"A Circuit of the Globe."
"Southern Writers."
"Foretokens of Immortality."
"Eminent Methodists."
Leader—Prof. R. F. Young.
Song—Prayer.
The Right Use of Books—Prof. S. H. Moore.
Solo—Miss Merle Bowen.
Books That Have Helped Me—Prof. R. S. Hyer.
Recitation—Miss Mason.
The Misuse of Books—Rev. J. G. Putman.
Duet—Mrs. Jones and Mr. Carroll.
Hints for Home Reading—Dr. J. R. Allen.
Mandolin Quartette.
Danger in Books—Leader.
Organization of the Literary Work.
Song.
Benediction.

At the close we organized a Reading Circle of about seventy. This number will be added to considerably during the coming week.

The following questions may be asked:

1. What will it cost?

Only the price of the books. If you buy the set, $2.25; if you use the exchange plan, as we do, 60 cents, the average cost of one book.

2. Who will you allow to join?

Anybody you will allow in your League. The young, the middle-aged, the old. The books are not children's books by any means. Urge the mature members of the Church to join with the young.

"Some thing remains for them to do or dare'
Even the oldest tree some fruit may bear;
For age is opportunity no less
Than youth."

3. How many is necessary to form a Reading Circle?

If no one will go in with you, buy the books yourself. They have been carefully selected by a most competent committee, and are well worth the price, but get as many as possible to join you. You will do a good work if you can induce any young person not in the habit of reading to read a good book, and these books are so attractive that they will be a stimulus to the reading of other books.

4. If the Reading Circle reads them consecutively, which book must be read first?

"Eminent Methodists," by Bishop Fitzgerald. We will have a suggestive programme, based upon that book, in our Advocate, to be carried out by the Reading Circles, before very long.

C. C. CODY, State Third Vice-President.

✠

SPECIAL SERVICE FOR THE TEXAS ORPHANAGE.

For some time I have been sending out circulars to the Second Vice-Presidents of the local Chapters in the North Texas Epworth League Conference through the District Secretaries, requesting them to co-operate with their pastors in holding a special service on Thanksgiving Day. The usual collection be taken for the "Texas Orphange" at Waco. I also asked them to send out large paper bags to every member of their Church, all business men of their town or community, and any others where a donation might be procured, and since all express companies will carry boxes free of charge for the Orphanage, any League can readily comply with the latter request.

Now for the former request: I appeal especially to the preachers of the North Texas Conference. For this special service we suggest extra good music, the usual Thanksgiving sermon, and prayers, and close with a talk in behalf of the Orphanage, and collection for same. It is you and you only that can help in this work. Without you we can do nothing. In fact you must lead, and I bespeak a hearty co-operation from every Leaguer in this conference.

This is the Lord's work, and every child of God should be interested; so let us, with a combined effort, send a handsome donation to the Orphanage on Thanksgiving day.

Pastors and Leaguers of the other conferences in the State, do not consider that you are exempt from this. I would be glad for every district and conference Second Vice President in the State to take up this work, and every pastor and League hold a special service for the Orphanage. I am sure there is no danger of sending Bro. W. H. Vaughan too much money, clothing and provisions, so long as he has eighty-five in family, besides himself and wife.

It will soon be winter, and everything useful in a home is needed there, so let us help care for the little ones. Yours for work in His name.

MISS NORINE WOOLDRIDGE,
Second Vice President North Texas Epworth League Conference.

Everyone knows the expense and annoyance of lamp-chimneys breaking.

Macbeth's don't break; and they make more light.

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FREE.

We direct special attention to the following remarkable statements.



The late Rev. W. E. Penn the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

Dear Madame: I recommend the Moore treatment, have tried it, and know it to be just what he says it is; was cured by it and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it. Yours,

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

Deaf Twenty-Five Years.



For many years I suffered from Catarrh, which destroyed my hearing, and for 25 years I was so deaf I could not hear a clock strike by holding my ear against it. Had tried every known remedy and nothing gave me the slightest relief. I obtained Aerial Medication and in three weeks my hearing began to improve, now can hear common conversation across a room; can hear a clock strike in an adjoining room 30 feet away, and think I am entirely cured and my hearing permanently restored.—EDWIN COLEMAN, Box 585, Wichita, Kansas.

Restored His Hearing in Five Minutes.



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



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

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

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FOURTH QUARTER—LESSON 7, NOV. 17.

Golden Text: I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Time: Paul arrived at Rome early in March, A. D. 61, and remained there a prisoner for two years. (V. 29.)

Place: Rome, the capital city of the Roman empire, and then the greatest city of the world.

Ruler: The cruel and beastly Nero was emperor.

INTRODUCTORY.

The following "Journal of Later Events," cited from Lewin by Dr. Peloubet, will be of interest to the student of St. Paul's life:

Summer, A. D. 62: Martyrdom of James, bishop of Jerusalem.

Autumn, 62: Paul wrote the Epistle to the Ephesians, the Epistle to the Colossians, and the Epistle to Philemon.

Early in A. D. 63 he wrote the Epistle to the Philippians.

March, 63, Paul was released from prison.

A. D. 63 Paul visits Antioch, Colosse, Ephesus, and perhaps Spain.

July 19-25, A. D. 64, the great fire in Rome, imputed to Christians. The beginning of a great persecution. Paul visits Philippi and Corinth.

Autumn, A. D. 64, writes I Timothy, at Corinth, and the Epistle to Titus, from the same place

Autumn, A. D. 65, the martyrdom of St. Peter. Paul made a prisoner at Ephesus and taken to Rome.

Autumn, 65, Paul's second imprisonment at Rome. Writes the second Epistle to Timothy in prison.

Summer A. D. 66, Paul beheaded.

Destruction of Jerusalem by Titus, A. D. 70.

Thus it will be seen that four of St. Paul's Epistles, to the Ephesians, Colossians, Philippians and Philemon, were written during his first imprisonment at Rome; the Acts, probably published about its close; II Timothy during the second imprisonment, and Timoth and Titus during intervening years.

The Roman empire of St. Paul's time had an immense territory, larger than either Europe or the United States, with a population of 120,000,000. And the city of Rome was at the height of its splendor and glory. "Within a circuit of a little more than twelve miles, more than 2,000,000 inhabitants were crowded, of whom about 1,000,000 were slaves. The free citizens were more a million; of these the senators were so few in number as to be hardly appreciable; the knights, who filled a great proportion of the public offices, were not more than 10,000; the troops quartered in the city may be reckoned at 15,000; the rest were the plebs urbana, or common Roman citizens." So Dean Howson estimates.

THE LESSON.

Verses 17-20: The non-Christian Jews were very numerous at this time in Rome, and St. Paul, as his custom was, first gave an account of himself to them and offered them the good tidings of salvation. St. Luke notes the time definitely: "And it came to pass after three days Paul called the chief of the Jews together." The three days, by the help of the Roman brethren, would give the apostle time to arrange for his residence in the city, and to get a little rest after his long and perilous journey. It was a short breathing spell, after much suffering and toil, and even the three days were not idle rest.

When his Jewish brethren had come together, St. Paul accounts for himself to them. "Men and brethren," he says, "though I have committed nothing against the people, or the customs of our fathers, yet was I delivered a prisoner from Jerusalem into the hands of the Romans." Before Felix, St. Paul had denied every charge brought against him. "Neither," said he, "can they prove the things whereof they now accuse me." (Acts 24:12-13.)

"Who, when they had examined me, would have let me go, because there was no cause of death in me." This was the decision of Festus and Agrippa, when St. Paul made his great defense before them. "Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar." They both agreed that he had done nothing worthy of death or of bonds. (Acts 26:31-32.) Here, then, St. Paul recites the decision of the royal court. "But when the Jews spake against it, I was constrained to appeal unto Caesar." The high priest and chief of the Jews had informed Festus against Paul, and desired of the governor a favor against Paul, that he would send him from Caesarea to Jerusalem, lying in wait to kill him. (Acts 25:2, 3.) "Wilt thou go up to Jerusalem? said Festus (willing to do the Jews a pleasure) and there be judged of these things before me?" It was at this time that Paul was constrained to appeal unto Caesar. (Acts 25:9-11.) This appeal saved him from the conspiracies of his enemies, and insured him a safe passport to Rome.

"Not that I had aught to accuse my nation of." He had no charges to bring against his people. Persecuted and reviled, he reviled not again.

And he now states why he had called the Jews together: "For this cause did I entreat you to see and to speak with you. Because that for the hope of Israel I am bound with this chain." The hope of Israel was the great national hope, so long promised and foretold, that Christ, the Messiah, should come to save his people. In all their wanderings and captivities, and subjugation to other powers, this great hope had been kept alive in the heart of the Jewish people; it was the pre-eminent hope of Israel. "Because of this"—because I have declared that this hope is now fulfilled in Jesus of Nazareth—"I am bound with this chain."

ANSWER OF THE JEWS.

Verses 21, 22: "And they said: We neither received letters out of Judea concerning thee; neither any of the brethren that came shewed or spake any harm of thee." Indeed, since Paul's appeal to Caesar, his bitter foes at Jerusalem, even if they had desired to do so, had no opportunity to forward letters or send messengers to report against him.

"But we desire to hear of thee what thou thinkest, for we know that this sect is everywhere spoken against." And St. Paul was glad of the opportunity to speak for himself, and to let them know what he thought. No doubt, as the Jews here allege, "this sect," as they call the followers of Jesus, was everywhere spoken against. The Greek, the Roman and the Jew were alike offended by the lowly character, the radical, revolutionary moral life and the humiliation of the Nazarene. And of his followers and defenders, not many noble, not many mighty, had been chosen. To the learned Greeks the Gospel was foolishness, and to the carnal and vain-glorious Jews it was a stumbling-block. All their hopes of a splendid conqueror and a mighty king broke down in the crucified Jesus. Besides, to their blindness and deadness of heart, the life and teaching of Jesus, and the preaching of his missionaries, seemed to uproot and destroy the Mosaic ritual and the ancestral faith. And so, through widespread slander and bitter misrepresentation, the sect, with prisoners and martyrs for its heralds, was slowly making its way.

"When they had appointed him a day, there came many Jews to Paul in his lodging to hear him." The greatest defender and expounder of the teaching and spirit of the "sect" was now before this Jewish audience in Rome. Paul expounded to them the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. It was an all-day meeting, and the whole soul of the great preacher was no doubt put into his work, for souls were at stake. The line of his argument, like that of St. Stephen, when the young man, Saul of Tarsus, heard him, was drawn from the Jewish Scriptures. Besides the argument, he also testified—related the story of his own conversion, and the wonderful dealings of the Lord with him. He, himself, was a standing monument, a living proof, that Jesus was their true, promised Messiah. The effect of the discourse was what every Christian preacher, in every congregation, has witnessed since: "Some believed the things which were spoken, and some believed not." (v. 24.)

PAUL'S FINAL WORD TO HIS JEWISH BRETHREN.

Verses 25-28: "And when they agreed not among themselves they departed after Paul had spoken one word." The one word is a powerful passage from the prophet Isaiah, in which he shows why it was that the people did not believe the message sent them from God. Well spake the Holy Ghost by Esaias, the prophet, saying:

Go thou unto this people and say:
By hearing ye shall hear and not understand;
And seeing ye shall see and shall in nowise perceive.
Then he gives his reasons for this:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed, lest
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them. (See Isaiah 6:9, 10.

And their eyes they have closed, lest haply they should perceive with their eyes. It was a voluntary blindness on their part. And it points out a great law of man's spiritual nature, viz.: That by constantly rejecting the light, and hardening the heart against felt convictions, the man gradually loses all spiritual sensibility—"his heart waxes gross," and the very faculties by which he could perceive the truth decay and perish. Thus, seeing he no longer perceives; and hearing he does by no means understand. The God-given faculty for religion dies from inactivity and misuse.

This same truth faces us now every day in dealing with men. They see and hear and despise and wonder and perish. They plead their insensibility against the truth when the very cause and process of their increasing and fatal deadness is fearfully portrayed in the word of God. No physician can indicate more fully and clearly the nature and progress of disease than the word of God points out the progress of sin and death in the human soul—all its great faculties undergoing a withering and weakening change—conscience, will, spiritual discernment, each becoming less and less capable of their proper functions, until the entire spiritual nature is insensible and dead. Hearing, it understands not. Seeing, it does not perceive.

When St. Paul had quoted the awful words from their prophet Isaiah, he then said: "Be it therefore known unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. Ye have rejected it; they will receive it." The same prophet, Isaiah, who had pointed out the blindness and rejection of the Jews, had foretold in glowing words the faith and incoming of the Gentiles. See his magnificent prophecy, Isa., chapters 62-65. "And Gentiles shall come to thy light, and kings to the brightness of thy coming. They shall fly as a cloud, and as the doves, to thy windows."

The discourse of St. Paul left his unbelieving audience in an unsettled and anxious state. "They departed, and had great reasoning among themselves." (v. 29.)

PAUL'S MINISTRY IN ROME.

Verses 29-30: "And Paul dwelt two whole years in his own hired house, and received all who came unto him." And this gave him immense advantage for his great work. He was now secure in the safe-keeping of the Roman government against all his foes. He had the freedom of his own hired house. "He was supported, either by his own patrimony, or by the kindness of the Christians in Rome." The soldiers who guarded Paul were from the Imperial Guard, the flower of the Roman army. Every few hours the guard was changed, so that during the two years he must have spoken to quite a number of soldiers. These, with all who came daily unto him, gave him a numerous audience. To all these, in the freedom and quietness of his own house, he preached the kingdom of God, teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him.

Thus we have:

The subject matter of his preaching—the kingdom of God;

The method of it—It was a teaching ministry, teaching the things concerning the Lord Jesus, with the Scriptures for his text-book;

And the spirit of it—with all confidence, i. e., freedom and boldness, "no man forbidding him."

Wonderful was the hand of God, which had brought him to this.

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WOMAN'S DEPT

THE SEVENTEENTH ANNUAL MEETING

Of the W. F. M. S., of the North Texas Conference, M. E. Church, South, Held at Denton Street, Gainesville, Texas, October 6-10, 1897.

On the appointment day our hearts were made glad to see so many kindly faces, already endeared to us, gathering together to take counsel concerning the Lord's work. Mothers in Israel, upon whose heads time has laid his hoary hand, were present to give ballast to youthful enthusiasm. May God long spare them to us! The opening exercises were held on Wednesday evening at 7:30 o'clock, Rev. C. L. Brooks presiding. After an anthem, Scripture reading and prayer, the president of the local auxiliary, Mrs. C. L. Potter, welcomed the visiting body in a most happy manner, evidencing in her greeting the same zeal and earnestness that has characterized her work as leader of the little home band. The fraternal greeting from the P. and H. M. Society was the pleasant duty of Mrs. J. C. Murrell. In a few well chosen words she threw wide open the doors of the hearts and homes of this society to their elder sister, and bade her a gracious welcome. The response in behalf of the Conference Society was given by Miss Minerva Baird, of Pilot Point, Texas, in a manner which vindicated the judgment of those who selected her for this office.

The annual address of the President, Mrs. Abbie Allen, was a thoughtful and concise review of past victories and a forecast of the duties and possibilities of this organization.

Mrs. E. J. Robinson, Corresponding Secretary, gave her report, which, though given in a spirit of inspiration, was, nevertheless, discouraging in that we have not made the advance we had hoped to a year ago.

Thursday morning found all in their places, ready for the work in hand. Much to he regret of everyone, the faithful and efficient Recording Secretary, Mrs. Florence E. Howell, was not able to be at her post of duty, as she was seeking restoration to health in the mountains of North Carolina. The writer was made Recording Secretary pro tem.

The morning and afternoon sessions were devoted to the business of the conference.

An informal reception was held in the church on Thursday evening. A brief programme, consisting of music and recitations, had been arranged for the occasion. By a happy chance Bro. Butterfield was present and gave a talk on missionary effort among the Indians. As he narrated the self-sacrifice of Miss Brewster our hearts condemned us. May the impulses which sprang into life as we listened abide with us.

The morning and afternoon sessions on Friday were devoted to the business interests of the society.

On Friday evening we listened to a carefully prepared sermon by Rev. J. W. Blackburn, on the subject of missions.

Saturday was again given to the transaction of business.

The evening session was adjourned to accept the invitation extended by Mrs. Potter in behalf of the local auxiliary to take a carriage drive over the city and visiting the Orphan's Home.

Saturday night, by urgent request, Bro. Brooks preached a sermon known as his "Woman's Sermon." Every one was pleased. The only criticism we have heard (and that was not an unkind one) was that "it was a woman's sermon with the woman left out." Text Rev. 12:1.

Dr. Rankin, of First Church, Dallas, preached the annual sermon on Sunday at 11 a. m. It has rarely been our privilege to listen to a more profoundly helpful sermon than was this one. He sought to give us an incentive to missionary effort, rather than to carry us through the usual trend of missionary discourse. When he concluded there was an intensified desire that "that mind might be in us which was in Christ Jesus."

The annual love feast, conducted by Mrs. J. H. Bowman, Sunday afternoon, was a gracious service to all in attendance. It was appropriately concluded with the sacrament, administered by Dr. Rankin.

It was our privilege on Sunday evening to listen to the anniversary address, by Rev. C. M. Harless, of Trinity Church, Dallas. As he so eloquently described the conflicts and victories of our missionaries we could but exclaim, "Truly the Lord leadeth."

To put the stamp of Methodism upon the conference, a collection was taken for the contingent fund, at the conclusion of which our honored President led in a brief consecration service.

Our faith is made stronger, our hope brighter for this annual meeting. The remembrance of its seasons of refreshing is as the dews of Hermon. These grapes of Eschol but tempt us to further effort to gain for ourselves admission to the luscious vintage, of which they are but the foretaste.

The officers for the ensuing year are: President, Mrs. Abbie Allen, of Erudia; Vice-President, Mrs. E. J. Robinson, of Paris; Recording Secretary, Mrs. Florence E. Howell, of Dallas; Corresponding Secretary, Mrs. Lura H. Potts, of Gainesville; Treasurer, Mrs. J. H. Cockrell, of Terrell; Organizer, Mrs. C. O. Matthews, of Terrell; Auditor, Mrs. M. A. Allen, of Terrell. The District Secretaries are as follows: Dallas District, Mrs. R. W. Thompson, Dallas; Terrell District, Mrs. M. A. Allen, Terrell; Greenville District, Mrs. M. B. Mock, Alliance; Sulphur Springs District, Mrs. J. H. Neal, Commerce; Paris District, Mrs. E. J. Robinson, Paris; Bonham District, Mrs. I. W. Clark, Bonham; Gainesville District, Mrs. A. M. Covert, Pilot Point; Sherman and Bowie Districts to be supplied. Committee on Transportation, Mrs. Florence E. Howell, Dallas; Mrs. J. C. Foster, Greenville; Mrs. L. H. Potts, Gainesville.

MRS. LURA H. POTTS,
513 S. Denton St., Gainesville,
Conference Secretary.

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RESCUE WORK AT THE MISSION HOME AND TRAINING SCHOOL.

To the Auxiliaries of the North, Northwest and East Texas Conferences:

Dear Sisters—Since, against my protest, you have seen fit to re-elect me your Financial Agent, it is my duty to keep you posted about the work, as well as do everything in my power to carry it on to successful completion; while, on your part, you must co-operate with me and do all you can. Our Home is only half built. We must complete it. We have only bedrooms, dining-room, kitchen, bathrooms, etc. We must finish the entire building, to make what we already have available. Chapel, workrooms, infirmary, and so on, were planned to be in the front of the building.

While there is not one dollar of indebtedness on the building, there is much on a new place to be done. First, the winter is upon us; stoves and grates must be bought and put in order, that sick and well may have comfort. You all know that in Texas "black land," walks are indispensable. Fencing is needed. Besides all this, there is not one unoccupied bed in the Home, while the constant cry is, another homeless girl asks for Christian shelter. We are not half equipped for the work. We must be up and doing. We want more room, more beds, more supplies of every kind. We don't want a dead work, nor one that stands still. We are proud that Texas has taken the lead in this charity, but to deserve our honors, we must not rest on our laurels.

We ask the President of each Auxiliary to put this work clearly and strongly before her society. Tell them that only one-third of our two hundred Auxiliaries have paid the $10 assessed, and very few are sending regularly the current expense money. Urge upon them, dear sisters, to be prompt, business-like, Christian, in doing this, for everything depends on it. Day by day we must have food, fuel and many necessary things.

How many Auxiliaries will answer by saying: "We are doing our best?" During July and August expense money fell short. We are getting deeper in debt. Our Treasurer looks blue when she can not pay her bills. We can not afford to go in debt. We are doing a Christ-like work. We are giving a home and Christian teaching, not only in religion, but in every line of useful industry, to unfortunate girls who, but for this Home you have provided, would go from ruin to eternal death.

Shall we not get a check for immediate needs, from not only each Auxiliary, but every individual Christian who would help save a human soul?

Sincerely, MRS. W. H. JOHNSON.
Financial Agent, Woman's Parsonage and Home Mission Society.

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W. P. & H. M. SOCIETY.

Special rates of four cents per mile for the round trip have been secured on all lines and connecting lines of railroads in the bounds of the Northwest Texas Conference, on account of the annual meeting of the Woman's Parsonage and Home Hission Society at Mexia. Tickets will be sold on the 11th and 12th of November, good to return on the 16th of November, 1897.

CONFERENCE SECRETARY.

A TEXAS WONDER.

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

Cisco, Texas, Feb. 25, 1896.—E. W. Hall, Waco, Texas: Dear Sir—I have used your Great Discovery for Kidney and Bladder Troubles, and have been greatly benefited by it, and I can fully recommend it to any one suffering in the same manner. Respectfully,

COL. J. H. HOLCOMB,
President First Nat'l Bank.

E. W. Hall, sole proprietor, box 218, Waco, Texas. All orders promptly filled.

A 50-cent Iron Tonic. Pure Soluble Iron concentrated, and Pure Amorphous Quinine is contained in Cheatham's Tasteless Chill Tonic. It is a true Tonic, strengthener, appetizer, toner up of the system and blood purifier. Only 50 cents.

ANNUAL CONFERENCE NOTICES.

The presiding elders of the Northwest Texas Annual Conference will meet at the First Methodist Church, Weatherford, Texas, November 16, at 2:30 p. m.

E. A. BAILEY, P. E.

IMPORTANT NOTICE.

The Board of Missions of Northwest Texas Conference will convene in Weatherford, Texas, on Tuesday, Nov. 16, 1897, at 11 o'clock a. m.

Brethren, please be on time. Important matters are to be considered at the first session of the board.

HORACE BISHOP, President.

NOTICE, NORTHWEST TEXAS CONFERENCE.

I will say to all whom it may concern, we are doing our best to get up our conference directory to be published in the Advocate at an early date.

R. C. ARMSTRONG.

RAILROAD RATES.

North Texas Conference.—Let it be taken for granted that round trip tickets will be on sale at all points on railroads touching conference territory, Nov. 22, 23 and 24, on account of North Texas Conference at Dallas, Nov. 24. Should an exception occur notice will be given promptly in Advocate. See ten days before time if your agent has instructions to sell as above stated, but, if not, he can secure them. The distance plan is one and one-third fare for round trip under 75 miles; above 75 to 100 miles $3.00; above 100 miles one fare. Should any one fail to get a round trip ticket, pay full fare and take a receipt. The Texas Central limits dates of sale to 22 and 23 at one and one-third fare.

CHAS. I. McWHIRTER,
Secretary North Texas Conference, Nevada, Texas, Oct. 26, 1897.

Class of the third year Northwest Texas Conference, will meet at First Church, 2 p. m., Nov. 16. S. J. VAUGHAN.

NOTICE.

The class for admission on trial into the Northwest Texas Conference will please meet the committee at First Church, Weatherford, at 7:30 p. m., November 15. Come prepared for written examination.

J. S. TUNNELL, Chairman.
Mineral Wells, Tex.

RAILROAD RATES.

Northwest Texas Conference.

For the meeting of our conference at Weatherford, Nov. 17, the Texas and Pacific and Santa Fe railroads have authorized me to say that they will sell round trip tickets on the distance plan. That means, up to seventy-five miles, 4 cents a mile; from seventy-five to one hundred miles, $3.00; over 100 miles, one fare. Tickets will be on sale Nov. 15, 16 and 17, and good for return Nov. 26.

They say they have offered these rates to all their connecting lines for basing purposes. I have assurances from the M., K. & T., Cotton Belt, Texas Central and Fort Worth and Rio Grande that they will grant the same rates. I presume that all other lines will do likewise. In case any one coming from any point should not be able to get a round trip ticket as above indicated, let him pay full fare going and take a receipt for it. It would be a good plan to jog up your local agent about a week before conference meets, and if he hasn't any instructions he will get them.

JOHN M. BARCUS,
Secretary Northwest Texas Conference.
Temple, Texas, Oct. 6, 1897.

IVORY SOAP
99 44/100 per cent PURE

In some of the best hospitals and sanitariums no other soap is allowed for any purpose



The November
LADIES' HOME JOURNAL
has a full description (illustrated) of
The First Thanksgiving Dinner
at Plymouth, November, 1621

Four special pages of new ideas in home-made Christmas presents.

New ideas in Church Sociables and Home Parties for Children.

One Dollar a Year Ten Cents a Copy

The Curtis Publishing Company
Philadelphia

ENGAGEMENT and WEDDING
RINGS

Besides many other styles of Gold Rings in stock. We make to order or repair any ring.
New Illustrated Catalogue of different patterns sent on application.

C. P. BARNES & CO.
504 W. Market Street, LOUISVILLE, KY.

REMINISCENCES OF DR. FINLEY.

The first time I saw Dr. Finley was when he came to perform the funeral services of my little Albert. I remember his fervent "Thank God for your faith," when I expressed my resignation and firm belief in "the resurrection of the body and life everlasting," over the coffin of my child. Afterward, I became most tenderly attached to him and his interesting family. In an old copy of a letter I wrote the Texas Advocate, dated January 13, 1870, I find this reference to him:

"Our pastor's family is at this time sorely afflicted. One of his sons has small-pox, and of course our preacher is quarantined. He could not be with us at our first Quarterly Conference. We miss him sadly. We are shut out from him, and he from us, but we trust the dear Lord will be very near him. We have the consolation that they will not suffer for attention, as some members of his charge have had the disease, and can visit them without danger."

Once, when I was very sick, he visited me and prayed: "Lord, give her grace to be patient under her affliction, and may she sweetly resign herself to thy will." After he had gone I thought: Does Dr. Finley know how bad I hate to be sick when there is so much for me to do and enjoy when I am well? I needed that prayer, and it was answered.

After a revival here, when he was "at the helm," I saw forty persons join our Church at once. While that revival was in progress he and his beautiful daughter, Mrs. Evans, sang "Hail, Ye Sighing Sons of Sorrow" with thrilling effect on a large congregation. One verse of that song comes back to him as I think of him now:

"Fast my sun of life's declining;
Soon 'twill set in endless night,
But my hopes, so brightly shining,
Rise to fairer worlds of light."

The winter 1870-71 I spent in New Orleans. While there he wrote me a good letter. I have forgotten all that was in it except his referring me to Ephesians 3:14-21, from which he said he had preached, especially from verses 16-19, and he added: "That is my prayer for you, as well as the rest of my flock. Read it; meditate upon it; make it your own prayer."

In my little family record I find this: "Lucy H., born July, 1871; baptized by Rev. Dr. Finley, December, 1871." How well I now remember how he looked when he took my baby in his arms!

Dear Bro. and Sister Finley, your more than three score years and ten make a loud knocking for you at the door of eternity, and it would be very dreadful if Christ were not inside, waiting to admit you to the many mansions "where age has no power o'er the fadeless frame." May we meet you in that sun-bright clime!

ANNA BARNES.

Jefferson, Texas.

Pronounced Incurable.

"I was troubled with kidney difficulties, which were pronounced incurable. A neighbor advised me to try Hood's Sarsaparilla. I did so, and before I had taken three bottles I was almost entirely cured. I can walk three or four miles a day, and feel none the worse for it." Seth B. Stanton, Winnview, Oklahoma.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness. 25c.

UNANSWERED LETTERS.

Oct. 28: P. G. Huffman, subs. D. J. Martin, has attention. S. P. Ulrich, subs. J. M. Alexander, sub, has attention. W. H. Harris, subs. J. H. Chambliss, sub. W. D. Bradfield, subs.

Oct. 29: C. S. Field, sub. J. E. Vinson, change made.

Oct. 30: R. B. Bonner, subs. E. T. Harrison, sub. C. C. Davis, sub.

Nov. 1: J. W. Bowden, sub. D. T. Brown, sub. J. N. Hunter, changes made. W. H. Wright, o. k. W. V. Jones, o. k.

Nov. 2: J. A. Stafford, sub. I. E. Hightower, subs. G. E. Sandel, has attention. J. C. Weaver, subs. F. L. Allen, o. k. (two cards).

Nov. 3: S. J. Rucker, sub. J. G. Miller, subs.

TYLER DISTRICT LOAN FUND.

One-fourth of the subscription to this fund was was due Oct. 1. Please send the amount due on your note, by registered letter, to my address, given below. If any prefer to pay his full subscription, good; send it along. Some Christian young Methodist within the bounds of Tyler District, who is struggling against adverse circumstances to obtain an education, might do well to correspond with me.

F. A. DOWNS,
Secretary and Treasurer Tyler District Loan Fund.
Flint, Texas.

"Blow winds and crack your cheeks! Rage! Blow!"

—King Lear, Act III, Scene 2

Pond's Extract Ointment will soon heal the cracks.

MARRIAGE NOTICES.

Armstrong—Phillips.—At the residence of Mrs. S. A. Braly, the bride's aunt, October 28, 1897, Mr. James Armstrong and Miss Lizzie Phillips, all of Cherokee County, Texas, Rev. J. M. Martin officiating.

Corning—Wigley.—At the home of the bride's parents, near Battle, Texas, October 17, 1897, Mr. John S. Corning and Miss Cordie M. Wigley, Rev. J. A. Ruffner officiating.

Johnson—Kilpatrick.—On October 21, 1897, at the home of the bride's parents, near Ben Hur, Texas, Mr. G. E. Johnson and Miss Sophie Kilpatrick, Rev. J. A. Ruffner officiating.

Graves—McKinney.—On the 11th day of September, 1897, by Rev. B. F. Gassaway, W. R. Graves and Miss Mola McKinney, all of McLennan County, Texas.

Williams—Wood.—On the 10th day of October, 1897, by Rev. B. F. Gassaway, Mr. L. E. Williams and Mrs. Rhoda Wood, all of McLennan County, Texas.

Adcock—Harklerood.—On the 17th day of October, 1897, by Rev. B. F. Gassaway, Mr. W. R. Adcock and Miss Cora L. Harklerood, all of McLennan County, Texas.

Turner—Rogers.—At the residence of the bride's grandmother, Mrs. S. E. Broxson, on Arizona Avenue, Fort Worth, by Rev. E. F. Boone, October 27, 1897, Mr. James I. Turner and Miss Mildred A. Rogers.

Gilliland—Wright.—At the bride's home, September 15, 1897, Mr. Thomas H. Gilliland, of Mangum, Oklahoma, and Miss Callie Wright, of Goree, Texas, Rev. R. A. Walker officiating.

Jamison—Ogden.—In the church house at Ogden, at 8 o'clock, October 13, 1897, Mr. L. H. Jamison and Miss Oda Ogden, Rev. R. A. Walker officiating.

"Little spells of fever, little chills so bland,
Makes the mighty graveyard, and the angel band;
A little of Cheatham's Chill Tonic, taken now and then,
Makes the handsome women and the healthy men.
Put up in both tasteless and bitter styles.

If the Baby is Cutting Teeth,

Be sure and use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children toething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhœa. Twenty-five cents a bottle.

Marshall District—Fourth Round.

Kelleyville, at Kellyville	1st Sun in Nov
Jefferson sta	Monday after 1st Sun in Nov
Coffeeville, at C.	Wed after 1st Sun in Nov
Beckville, at Pisgah	2d Sun in Nov
Church Hill at C H.	Wed af. 2d Sun in Nov
Marshall, First Church	3d Sun in Nov
Arleston, at Bethel	4th Sun in Nov
Kilgore	1st Sun in Dec
Henderson cir	2d Sat in Dec
Longview sta	Tues after 1st Sun in Dec

O. P. THOMAS, P. E.

Beaumont District—Fourth Round.

Moscow cir at Corrigan	Nov 6, 7
Livingston at Livingston 4 p. m.	Nov 5
Pinkney mis.	Nov 9, 10
Burkeville at Newton	Nov 13, 14
Port Boliver	Nov 20, 21

T. J. Milam, P. E.

Huntsville District—Fourth Round.

Willis sta	Nov. 6, 7
Cold Springs cir, at Cold Spr'gs,	Nov. 13, 14
Huntsville sta.	Nov 16, 17
Dodge cir, at Dodge	Nov 20 21
Hockley, at New Hope	Nov 24, 25
Hempstead and Waller, at H.	Nov 25, 26
Courtney & Plant, at Lynn Grove	Nov 27, 28
Bryan sta.	Dec 4, 5

The new church at Lynn Grove will be dedicated Sunday, Nov. 28, by the presiding elder.

W. Wootton, P. E.

Chronic grumblers never grumble about Cheatham's Chill Tonic. It is even better than recommended, and guaranteed to cure. Put up in both tasteless and bitter styles. Guaranteed. The Tasteless in 50-cent bottles.

HIGH GRADE BLANKETS AND COMFORTS.

White Blankets, silk bound, 10-4 size, worth $3.50 per pair, at	$2.85
White Blankets, silk bound, 11-4 size, worth $4.50 per pair, at	3.85
California Wool Blankets, assorted borders, 11-4 size, $6.50 blanket	5.85
All Pure Wool California Blankets, 11-4 size, per pair only	7.50

We have 10 or 15 pairs of very fine California White and Gray All Wool Blankets from last season, which are slightly soiled, will be marked this week 25 to 35 per cent less than regular selling price.

COTTON COMFORTS.

Extra size Cotton Comfort, sateen covered	$1.50
Full regular size Sateen Covered Comfort, pure white cotton	2.25
Extra sized Comforts, sateen covered and lined, reversible, very soft and downy	3.25
Cotton Comfort, best quality, French sateen covered and lined and pure white cotton filling, size 81x90	4.00

Elegant line of Down Comforts and fine Cotton Comforts in extra sizes.

SHEETS AND PILLOW CASES.

Good quality Muslin Sheets, 90x90, the 60c and 65c qualities, this week for	50c
Best quality Plain Hemmed Pillow Cases, 45x36, regular price 20c, this sale	15c

CROCHET QUILTS.

Hemmed ready for use Crochet Quilt, 11-4 size, the $1.00 quality, this sale	85c
Better quality Honeycomb Quilt, $1.25 quality, this sale	$1.05

NEW WASH GOODS.

A new line of Roman Stripes and Plaids has just been opened. This week we place on sale—

50 pieces 36-inch Percales in China and Navy Blue, in small stripes and figures, suitable for children's wear, per yard	12½c
36-inch Percales in Wrapper designs. This sale the 12½c qualities for	10c
40 pieces Light Colored Extra Heavy Cotton Flannelette, patterns very handsome, per yard only	15c
50 pieces Fleece-back Flannelette, large assortment of patterns. This sale, per yard, only	8½c

MAIL ORDERS.

To more effectually place our out-of-town patrons on an equal footing with our home people, we will ship all orders for goods at retail prices amounting to $5.00 or over, free to any express office in Texas, Arkansas, Louisiana, Indian and Oklahoma Territories. Heavy goods, such as domestics, prints, blankets, carpets, shades, poles, oil cloths, mattings, toys and valises, are excluded from this offer. C. O. D. packages will not be sent prepaid.

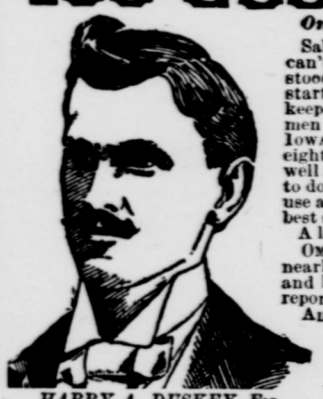
SANGER BROS.,

DALLAS, TEXAS.

We Need at Once } Ten Good Managers { $75 a Month and Upwards.

100 GOOD SALESMEN

On Salary or Commission, and Traveling Expenses.



HARRY A. DUSKEY, Esq., born and raised on a farm in Missouri.

Salary paid according to ability, but we don't want a man who can't make $75 a month working for us. The work is easily understood, and any good, live man can make splendid wages from the start. Our goods are sold by subscription only, and every housekeeper needs them. We give here the picture of one of our young men who makes $150 a month. Read what he says. DAVENPORT, IOWA—GENTLEMEN: I have been selling your goods for the last eighteen months, and shall continue to do so as long as I can do as well as I am doing now and have done in the past. All a man has to do to make a success in this business, is to understand how to use and show the goods and work, then he can not fail. It is the best seller on the market today. HARRY A. DUSKEY.

A letter from A. J. Prest, Omaha, Neb., who works on commission.

OMAHA, NEB.—GENTLEMEN: I have been selling your goods for nearly a year. If you remember, I made $4 the first hour I worked, and have made as much as $70 in four days, and, as my enclosed report will show, I took 42 orders last week, making me $84.

Any man who is not making $75 a month, should send at once for full particulars, and state what territory he can cover. No experience necessary to make a good salesman. Managers must be experienced and know how to handle men canvassers.

PEASE MANUFACTURING CO.,
112 East Sixth Street, Cincinnati, Ohio.

A Fine Bible and Advocate $4.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

PATRICK.—Annie Coral Patrick, daughter of William A. and Ora Patrick, was born August 15, 1895, and died October 19, 1897. She is at rest, for Jesus said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Father and mother, be faithful, and meet her in heaven.

Terrell, Texas. C. C. DAVIS.

COWAN.—Mr. and Mrs. M. C. Cowan had the death angel to visit their home the 10th of October, about 3 o'clock a. m. This angel put his hands on their little flower, Arthur Cowan, aged sixteen months, and it withered and fell under his strong hands. Then he took the part of the flower that did not die, and placed it in the garden of Him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

W. D. JOHNSON, P. C.

MORRIS.—Joseph Henry Morris, son of W. A. and Susan C. Morris, was born in Ellis County, Texas, March 7, 1881, and died in Kaufman County, Texas, October 15, 1897, and was buried at Elmo. He professed religion under the ministry of Rev. H. E. Smith, and joined the Methodist Episcopal Church, South, in 1892, and was a consistent member till death. His mother died February 14, 1897. May the good Lord bless the bereaved family. C. C. DAVIS.

Terrell, Texas.

BUCKALEW.—Died, in Hondo, Texas, October 18, 1897, Celeste Jane, infant daughter of Rev. Frank M. and Sister N. A. Buckalew. Celeste was a bright, pretty little girl, not quite two years of age, the pet of the home. She died suddenly, of congestion, following an attack of the dengue fever. She did not suffer any, but sweetfully an dpeacefully fell asleep in Christ. Bro. Buckalew is a local preacher of our charge, and the family have the sympathy of all in their affliction. But thank God for the Comforter, who abides in them, and points them to their Father's house of many mansions, where they shall see their little one again.

F. H. C. ELLIOTT, P. C.

BIRDWELL.—Sister Luellar Birdwell, wife of E. A. Birdwell, was born August 9, 1855, and died October 3, 1897, in Coleman County, Texas. Sister Birdwell was converted and joined the Methodist Church, South, in her fourteenth year, at Woodran Schoolhouse, in Tarrant County, J. J. Davis, preacher in charge. She continued steadfast in the faith, was joyful through hope and rooted in love. She was a good neighbor, a devoted wife, and a tender, kind and loving mother. She Church and community, and more especially Bro. Birdwell and the children, feel the loss. The Lord bless and save Bro. Birdwell and the children.

R. W. WELLBORN.

ZETZSHE.—Bro. Valentine Zetzshe was born in Germany July 17, 1820; baptized at eight days old; joined the Church when fourteen years of age; came to America in 1834, and settled in Illinois; married to Elizabeth Jones in 1849. To them were born twelve children, eight of whom survive him. On the 23d day of September last the death angel called for him, pronounced his work done and called him home. He lived to the ripe old age of seventy-seven years, two months and six days. He was sick only about twenty-four hours. He said to me only a few hours before his death: "I am awfully sick, but I am ready." May the Lord keep the lonely widow, and finally gather all in that beautiful home of the soul.

J. M. PETERSON, Pastor.

ALLEN.—Samuel Louis Allen was born March 4, 1886, in Bastrop County, Texas, and died October 15, 1897, at the home of his father, George R Allen, in Childress, Texas. Little Sammy took the vows of the Church last June. He was "sprightly," good and obedient, always joyous and happy." His remains were followed by a large concourse of friends to the Methodist Church, where the funeral service was conducted by his pastor, and from there to the Childress cemetery, where his sleeping dust shall rest till the trump of God shall call him forth. I would suggest to his father, sisters and little brothers that little Sammy's jaws are unlocked now, and his feet unpierced by nails, but he is at rest with his mother, who preceded him to the better land. The Lord help you see to it that the family is unbroken in the world of bliss.

N. B. BENNETT, Pastor.

ERNFRO.—Mrs. Sudie Renfro (nee Hendricks) was born October 2, 1874, in Nashville, Tennessee; moved to Texas with her parents, Rev. and Mrs. J. W. Hendricks, in early life. About seven years ago they moved to Vernon, where the parents still live. She was married June 7, 1897, to Mr. Uelid Renfro, with whom she lived till the day of her death, which was caused by taking her own life on Sunday afternoon, October 3, 1897. She was converted at the age of twelve years, and joined the Methodist Church under the ministry of Rev. William Hay, at Shady Grove, in Hunt County. This was a beautiful Christian life, perfectly consistent. She loved her Church, and was "subject to its discipline and attended upon the ordinances." At home, with her parents, brothers and sisters, she was kind and affectionate, always cheerful and happy. Thus the story of this young and beautiful life, with its sad end, is told, and to a loving Providence we commend the bereaved family, looking unto Him who is the giver of all good for comfort in this hour of great sorrow. Let us thank God that beyond this vale of tears there is a life above, and some sweet day, if faithful to the grace given, we shall dwell where there is no sorrow, but all will be joy and gladness. SAM R. HAY.

EISON.—Cora Olivia Eison, infant daughter of J. J. and Hattie Eison, was born March 27, 1896, and died very suddenly Oct. 14, 1897, aged one year, seven months and seventeen days. Death has robbed them of both their sweet little children, but Jesus will raise them up at the last day. W. H. CRAWFORD.

ADAMS.—Rittie M. Adams was born May 25, 1839; departed this life August 25, 1897, at Bluffdale, Texas. She was a native of Bedford County, Tennessee; was converted in childhood and joined the Methodist Church, in which she was loyal and true to her death. She bore her long spell of sickness with much fortitude. She was possessed with a gentle and cheerful disposition, ready to appreciate every little deed of kindness. Some of her last words to her pastor were: "I am just ready and awaiting." We commend the bereaved husband to the Christ this Christian woman leaned upon, and was guided "through the valley and shadow of death."

MAC. M. SMITH.

STEWART.—Lucinda Stewart (nee Gilleland) was born in the State of Missouri, June 15, 1820; professed religion in her seventeenth year and joined the Methodist Episcopal Church; married Joseph Stewart February 26, 1839; moved to Texas in the year 1875; left a widow July 16, 1894; died in Hamilton County, Texas September 24, 1897. She was the mother of eight children. She outlived all of her children. Mother Stewart was a mother to the orphan. She raised three orphans. The children all loved grandma, for she was good and kind. She has gone home to live with Christ. While on earth, she lived for the good of others, and fought a good fight. Now she has entered into rest, into the joy of her Lord. S. D. WADDILL.

Levita, Texas.

GOSSETT.—Mr. James P. Gossett was born in Union County, South Carolina, September 11, 1834; when a boy, with his parents, moved to Cherokee County, Texas, where, in his eighteenth year, he professed religion and joined the Methodist Episcopal Church, South, in which Church he lived an active and devoted member till death removed him from the Church militant to the Church triumphant. He died of paralysis Oct. 2, 1897, at his home in Canton, VanZandt County, Texas. He was Treasurer of the county for the second term. He had been happily married twice. First to Miss Sallie Manuel, and to them were born seven children, all of whom are living and nearly grown, and most of them honored members of their father's Church. His second marriage was in this county, to Mrs. Mary Arnold. She is also living. Bro. Garrett was not able to talk in his last sickness at all, but his devoted, consistent life warrants us in saying he died all right. He was most of his life an official member—either steward, Sunday-school Superintendent, class-leader, or some important office.

C. H. SMITH.

Canton, Tex.

WILSON.—J. C. Wilson was born December 21, 1825, in Rutherford County, Tennessee, and died August 7, 1897. He came to Texas when twenty-two years of age. He settled five miles south of Austin in 1853, and lived there till he died. Only one member of his household had passed on before him; that was his wife, who died March 27, 1897. He leaves two brothers and two sisters and twelve children to mourn his loss, the youngest now grown. He had been a Master Mason near a half century when he died. He was a charter member of Onion Creek Lodge, No. 220, which was organized in 1858. Bro. Wilson was a very remarkable man. As a citizen he was all that could be required of him. He was a Texas veteran, having been with General Taylor in the battle of Monterey. He was in the war between the States. Politically he was a man of strong convictions, and, having the courage of his principles, stood by them with devotion. As a neighbor he had not only the respect of those who had so long lived by him, but their highest esteem. The climax of his symmetrical character was reached in his Christian life. He joined the Methodist Church in the early years of '50. He had been a member of the Pleasant Hill Church nearly half a century. Bro. Wilson, with his influence, money and labors, was a sympathizer and ardent supporter of all the institutions that go to make up our Christian civilization. The religion of his life was best seen in his home influence. As a result of that influence, he might have said when dying, as Joshua said: "As for me and my house, we will serve the Lord." The greatest consolation to dying parents is to know that their children will follow them. All his children have been converted and are in the Lord's army. His life's labor was a grand success, in that he gave to the country and Church children of such moral and mental force that her highest interests will be safe in their hands. The Godly influence of that Christian home will affect his children, and through them their children, forever. May God help you to build as he built, follow him as he followed Christ, and help you to have as noble an ending as he had, and meet your parents at last.

J. W. KELLEY.

GODFREY.—Mrs. Victoria Revinia Godfrey, after an experience of fifty-two years and nine months of earth's joys and sorrows, on the morning of October 16, 1897, in San Saba, passed over to claim the place prepared for her by Jesus, whom she had trusted for salvation since she was eighteen years of age. A native of Randolph County, Alabama, in 1863 she removed to Tallapoosa County, Alabama, where, on December 12, 1867, she was married to Walton Monroe Godfrey, with whom she came to Harrison County, Texas, four years later. Since 1875 she has lived in San Saba County, Texas. When she professed religion she united with the Methodist Episcopal Church, South, and remained a devoted member to the end. She suffered much, but when she was able she met with God's people to worship. Her means of bearing her burdens in life was an unswerving trust in God. She testified that she felt God's love in her heart. She did much for the good of her family. Her eight living children bear the deep impress of a Christian motherhood.

M. S. GARDNER.

CORCORAN.—Virginia Ann Corcoran was born in Jackson County, Tennessee, in 1836; came to Texas when sixteen years old; was married to J. T. Corcoran April 16, 1857; joined the Methodist Church in 1860; was a member of the Dallas County Pioneer Association; died at the family homestead near Garland, Texas, October 8, 1897. Sister Corcoran was fully prepared for the change, and like a shock of corn fully ripe she was gathered into the heavenly garner. May God's grace sustain the sorrowing children and aged companion in this sad bereavement. M. A. SMITH.

REEDER.—Mrs. Lotta Rosetta Reeder was born August 6, 1875; professed religion and joined the Methodist Church in childhood, when nine or ten years old; was married to H. W. Reeder at Grand Prairie, Texas, November 15, 1894; died at Garland, Texas, October 5, 1897. Such is a brief outline of a noble and consecrated life. The "last enemy" came in the form of that most dreaded of all diseases, consumption. For several hours before she died she seemed to be in the very antechamber of heaven. Visions of eternal things, including departed loved ones, were clearly seen for hours before she passed away. She was ready and anxious to go. She leaves behind a number of sorrowing relatives and friends, including her companion and two precious little children, neither of whom are old enough to realize their great loss. We expect to see her again. M. A. SMITH.

COX.—William D. Cox was born in Rowan County, Tennessee, October 15, 1839. Was converted and joined the Methodist Episcopal Church, South, at Blue Springs, Tennessee, at about the age of fifteen years, living a consistent Christian life till called to his reward, October 4, 1897. He received a good English education, and followed teaching for several years, both in Tennessee and Texas. He volunteered in Captain Cass' company, Colonel Cook's regiment, Fifty-ninth Tennessee Infantry, Confederate Army, in 1862, as a private soldier; was elected sergeant and promoted to lieutenant, which rank he held when the war closed. He was married to Miss Elizabeth A. Shugart, of McMinn County, Tenn., Oct. 15, 1862, which union was blessed with nine children, six of whom, five sons and one daughter, survive their father. hTeir mother died October 8, 1882, in Comanche, Texas. He was married to Mrs. Martha Ann Langston September 28, 1886. He filled the office of justice of the peace, both in Tennessee and Texas. He was elected sheriff of Comanche County, Texas, in the fall of 1882, which he filled two years, and served as deputy sheriff four years; then went into the mercantile business, which he followed successfully until his health failed, and he sold out and moved to the country, and followed farming the remainder of his life. Bro. Cox's was a successful life. As a citizen he was upright and true. As a civil officer he had few superiors. As a soldier and military officer he served his country with integrity and fidelity. The Masonic fraternity esteemed him as a brother beloved. As a Christian he stood in the front rank in the estimation of his brethren and sisters in the Church. No steward that I ever knew was more successful in that office than was Bro. Cox. He will be missed in his community, both as a leading citizen and Christian, more than any other man would be. As a father he was indulgent and kind. As a husband he was affectionate and true. He came to Texas in the fall of 1871, and settled in Robertson County, where he lived till the fall of 1876, when he immigrated to Comanche County, Texas, and spent the remainder of his life helping to build up this frontier county, in morals and religion, as well as materially. He was buried with Masonic honors and the ritual of the Methodist Church. The large concourse of people who attended his funeral attest to the estimation his neighbors had of him, and their sympathy for his family. He leaves two brothers and one sister, six children, a devoted wife and a host of friends to mourn their loss, but not without hope. He suffered much during the last three years of his life, but bore it all with Christian fortitude, and said, "The will of the Lord be done." May we all emulate his example, and live so as to meet him in heaven. GEORGE F. FAIR.

BAXTER.—The subject of this sketch, Sister Joanna Baxter, was a native of Texas. She was born August 23, 1850, died October 26, 1897; first married Wm. Whitaker, who died and left her with one daughter to mourn his loss. She was afterwards married to Brother Joseph Baxter, who also preceded her to the bright beyond, six years, nine months and twenty-eight days. Three children were buried during these years of sunshine and shadow, thus being made perfect through suffering. She was still patient, consistent and devoted. In her the Church at Douglas has lost a devoted Christian, and our Sunday-school one of its best teachers. Six children, with a large circle of friends, are left to mourn her loss. To those we can but say we may meet her again by striving to enter in at the strait gate.

G. W. HENDERSON.

ROSE.—Miss Alma Rose, the youngest child of Bro. and Sister P. H. Rose, of Del Rio, Texas, was the first of the San Antonio Female College household to leave the college for the heavenly rest. She left us Saturday, September 25, 1897, after a brief illness resulting from an injury received during the summer. In sending notice of her death, I wish to bear testimony to her beautiful Christian character. In her relation to the college, she met every requirement of excellence. She was a faithful and diligent pupil. Her lessons were uniformly well prepared. She was always attentive and responsive in class work. She had entered upon her senior year, with every indication of a distinguished success. She was a pleasant and praiseworthy pupil. There was never an occasion for reproof. She was never disobedient or in the slightest degree unpleasant in her submission to

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are in almost every case caused by lack of blood and the weakness resulting therefrom. You can escape! We will furnish you the means.

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HARTER'S

authority. She was a loving and loved member of the student body. Her unselfish and kind demeanor toward all gave her a place in every heart. She was a true Christian. Her religion was not of a morbid character. She was bright and happy. She was President of the College Epworth League, and took an intelligent interest in Christian work. Her college life was approved of teachers and fellow pupils. She was not found by death unprepared, or in idleness. To my mind, the noble worth of Miss Alma was most manifest in her return to college and in her cheerful and uncomplaining work for a month, while all the time enduring great suffering consequent upon the internal injury received by a fall from a buggy. We miss her, and shall hold her in loving remembrance. Her mother, to whom the sad news came suddenly, after carrying the body of her beloved child home and lying it away to await the resurrection, wrote me: "God is giving me all the grace I asked for." We are grateful that God gave the college this sweet girl for a pupil, and pray that her Christian example may leave a blessing to her fellow students.

J. E. HARRISON.

ALBIN.—Little William Elmer, infant son of Mr. and Mrs. Jim Albin, was born July 23, 1896, and died October 16, 1897. Bro. Albin was moving back to Haskell County, and had stopped to camp for the night, and the two little children were playing about the wagon. Little Elmer going a few paces from his parents, found a rattle snake, which he picked up and was playing with; his father saw him, but could not avert the awful calamity. The child was bitten three times on the arm. Medical attention was procured, but not before it was too late. The little one suffered greatly, but Jesus took him to himself, and so he rests. M. L. MOODY.

Haskell, Texas.

M'LARREN.—Little Ruth, infant daughter of Mr. and Mrs. William McLarren, was born Sept. 30, 1895, and remained to brighten their home a little less than two years. She was like the delicate, fragrant flower that yields to the beating storm, broken from the stalk, but its fragrance remains. About September 1st, 1897, she fell a victim to an unyielding disease, of which she died, after great suffering, on the morning of September 17th. Dear parents, weep not for little Ruth; she awaits you in the heavenly home, only to be ready when the Master shall call. Then no more parting, no more sorrow. M. L. MOODY.

Haskell, Texas.

M'LAUGHLIN.—Daniel Blackburn McLaughlin was born January 4, 1833, in Perry County, Alabama. At eighteen years of age he professed religion and joined the Methodist Episcopal Church, South. In 1854 he moved to Leon County, Texas, where on January 15, 1857, he was united in marriage to Miss Lydia C. Proctor. Five sons and one daughter were born to them, all of whom, except one, with the mother, still survive. All of them are members of the Methodist Episcopal Church, South, and one is a local preacher. In November, 1881, Bro. McLaughlin moved to McLennan County, where on September 4, 1897, he departed this life, at the age of sixty-four years and eight months. One who knew him as a young man in Alabama writes that as a young Christian his life was most exemplary. He was class leader and steward of Red Land Church, in Leon County, for twenty-two years. Rev. J. J. Davis, who was his pastor in 1871-3, writes of him: "His was an every day religion, is light was never under a bushel, but was burning and shining from day to day. He seemed always to be hungering and thirsting after righteousness, and to rejoice evermore, pray without ceasing, and in everything to give thanks." He was an active and prominent member of the Church, and of Bosqueville Quarterly Conference, at the time of his death. In September, 1893, at a Salvation Army camp-meeting in Waco, Texas, he received the blessing of entire sanctification, and no one who knew him, if possessed of ordinary discernment, will deny that it added beauty to his character and power to his life. I was his pastor six years, and knew him most intimately. He was a god man, a true and tried friend to the Church and the ministry. Those who knew him best loved him most. The Church will miss him; his neighbors will miss him. A safe and prudent counselor, a faithful husband and father, his family will miss him. Their loss is great, but he has anchored safely in the haven of rest. His death was sudden, unexpected, and apparently painless. September 3 he retired to sleep in his usual health. About 4 o'clock a. m., September 4, he conversed briefly with his wife. She discovered that something was the matter, and immediately summoned the family and a physician, but without avail. At 7 o'clock a. m. without a struggle, his spirit returned to God who gave it. Thus lived and died a faithful soldier of the cross. We shall see him no more here, but we expect to meet him in the city of God.

Ryan, Texas. B. F. GASSAWAY.

M'COY.—Sarah J. McCoy, relict of Prof. Jasper McCoy, and daughter of Rev. J. W. P. McKenzie, D. D., was born in the Choctaw Nation, May 19, 1838, and died at Huntsville, Texas, September 30, 1897. She was married in summer of 1854, and reared seven children. Three sons and two daughters survive her, two married daughters, Mrs. Carlock and Mrs. Arnold, having died the present year. She was a woman of remarkably strong intellect, a great reader, reticent and retiring in manner, but thoroughly pronounced and decisive in character. She shared liberally the intellect of her distinguished father, but her retired life and shrinking manners kept her from the distinction to which her talent and sterling characteristics were entitled. She leaves a sister and brother, Mrs. Smith Ragsdale and Mr. John T. McKenzie, the only surviving members of the immediate family of her honored father, whose life as a teacher and preacher more happily impressed Church and State, in the earlier days of our State, than perhaps any other man. Sister McCoy was a great but patient sufferer for many years. She was a life-long member of the Methodist Church, of unostentatious but decided religious character. Her fatal illness was of seven week's continuance, and closed under the loving care and tender ministrations of her daughter, Miss Lulu McCoy, of the faculty of the Sam Houston Normal Institute. When on the boundary line of time she seemed to descry her ascended father, and died almost with the familiar name of "Papa" upon her lips. If disappointment can be known in heaven, it will be felt by the great and good man and his most worthy companion if their children and children's children do not meet them in heaven. The prayer of a faithful friend is that it may be a family saved—no wanderer lost. JOHN H. M'LEAN.

TAYLOR.—Sister Nannie Alice Taylor was born April 4, 1853; passed to rest in Hallettsville, Texas, September 24, 1897. Her remains are interred in the Hallettsville cemetery, to await the resurrection morn. She was converted and joined the Methodsit Episcopal Church, South, in 1872, in which she lived, a respected member, until her death. She had a sweet, forgiving spirit, always ready to repay good for evil. She was married to Mr. John Taylor, July 1, 1874. Her husband and three children preceded her to the better land. She leaves three daughters, two sisters, other relatives and friends to mourn their loss, but our oss is her gain. Alice is not dead; she only fell asleep on earth to wake up in heaven, where she is now beckoning us home. We miss thee, dear sister; there is an aching void in our hearts, but we sorrow not without hope. May God comfort us all, bless and protect her children, and bring us all to a glorious reunion at the last day, is my prayer. Till then, dear sister, farewell. HER SISTER.

LEMASTER.—Thomas A. H. Lemaster, eldest son of W. R. and Ellen Lemaster, was born near Rome, Georgia, September 15, 1876, and was crushed to death under a loaded wagon on August 21, 1897, near Mart, Texas. He was laid away in Mart cemetery by sorrowing friends, to await the resurrection morn. He was far away from home and relatives when his life so suddenly went out, yet heaven is just as near Texas as it is to Georgia. Bro. Lemaster was soundly converted on July 30, 1897, at the Riesel camp-meeting, and joined the Methodist Episcopal Church, South. Although only a month intervened between then and his death, yet it was a month richly spent for God. He was soon to have begun preparations for the ministry, and although from a human standpoint we cannot see why a life apparently so full of promise should be so suddenly blotted out, yet we meekly bow in submission to the will of Him who "doeth all things well." J. A. RUFFNER, P. C.

Mart, Tex., Oct. 28, 1897.

CAHILL.—Nancy Cahill was born on the seventh day of May, 1814, in South Carolina, and died near Pleasant Point, Johnson County, Texas, on the 20th day of October, 1897. Between these two dates was a life lived that shall never be forgotten by those who fell under its influence. Sister Cahill's father in her early childhood moved to Georgia, thence to Alabama. In 1846 she was happily married to an Englishman, Wm. Hudson, who was a faithful local preacher in the Methodist Church. She has one son as the fruit of this marriage, James Hudson, who survives her. Her husband died in 1852, and she was married the second time in 1855 to A. Cahill, who also preceded her to the grave. In 1859 they came to Texas and settled down near Pleasant Point, Johnson County, where she lived until God called her to himself. When eighteen years old she was happily converted and joined the Methodist Church, in which she lived until death. Her life was a power for good from the day of her conversion. She gave her whole life to the cause of Christ. She always had an open heart and a helping hand. No one loved her Church more than she. Being of cheerful disposition she was loved by both the young and the old. She began with the beginning of 1897 to pray for a great revival at Cahill Chapel. It came. She was like Simeon of old and said, "I am now satisfied and am willing and waiting to die." It would have been difficult to build the splendid new church that bears her name without the help she so willingly afforded. This was the spirit of this good woman. She always had the deepest interest for the welfare of Zion. She was a kind, good neighbor. The large number of persons who visited her in her last illness evidenced the love and esteem in which she was held by her neighbors and friends. The funeral service was conducted by Bro. Tims, of Mansfield, Texas. She was conscious up to the last, and when nearing the eternal portals said, "All is perfectly clear. Not a cloud intervenes. My pathway grows brighter and brighter." The highest encomium that I could pass upon her is that she was truly a good woman, and though dead, yet speaketh. M. H. MAJOR,

Her Pastor.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work.. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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ROBERTS.—Mrs. R. A. Roberts (nee Furgerson) was born in Kentucky, November 22, 1828, died at Oletha, Texas, July 24, 1897. She was converted in early life and joined the M. E. Church, South, and has lived a consistent and zealous member untill God called her spirit away to heaven's rest and music. Her character was developed in the atmosphere of a Christian home, and she was indeed a woman of beautiful piety. She was never too busy to speak a word for her Lord. She was ever ready to encourage those who were struggling over the rough places in life. She was cultured and refined—read and thought for herself. Her death is a great loss to that community, but she leaves them the heritage of her good name and her Christian influence. Her children and her friends will miss her kind words and Godly admonitions. She died as she had lived—in sight of heaven. There were no fears, no doubts; all was calm and peaceful. Her confidence was unshaken to the end.

JOHN R. WARLICK.

LAWSON.—Mack Lawson was born in Tennessee, Oct. 27, 1856, and died at the home of his parents, in McLennan County, Texas, May 15, 1897. Mack was not religious until a few days before his death. This he regretted, and craved to live, that he might make amends by faithfully serving God. He was converted at the Bosqueville camp-meeting, about three years ago, but did not join the Church, and soon fell away. A few days before his death, God graciously restored to him the joy of salvation, and enabled him to give the most satisfactory evidence of his acceptance with Him. He talked personally and privately with each member of the family, obtaining a promise from them to meet him in heaven. His triumphant death makes it much easier for us to give him up. We expect to meet him again.

C. E. GALLAGHER.

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ALDERSON AND TANT DEBATE.

Our E. W. Alderson, of North Texas Conference, and Elder J. D. Tant, of the Campbellite Church, held a four-days' debate here at Troupe, commencing Oct. 4. The following propositions were discussed:

1. Infant baptism authorized by the word of God. Alderson affirmed.
2. Baptism in water to the penitent believer is for, or in order to, the remission of all past sins. Tant affirmed.
3. Effusion, to a proper subject, by a proper administrator, is Christian baptism. Alderson affirmed.

This debate was a great victory for Methodism. Our Church is vindicated before the people. They know why we believe. Our Church is built of such timber that every piece will stand a close examination. When she has such a man as Alderson behind her doctrines, she gains credence from the world. There is no comparison between Alderson and Tant. Alderson is a dignified, refined Christian gentleman. As a scholar he stands in the front ranks. As an orator he has a strong voice and commanding person. These, together with his other gifts, make him a most charming speaker. Elder Tant, we can assure you, is a man versed in all the tricks of the floor. He knows how to dodge a question, and, in dodging, try to gull the gullible by making them believe that in dodging he has answered a strong, masterly argument. The Campbellites should always have their funeral requiem prepared ready for singing before they have one of their men to meet Alderson, for after one of them has stood before him for a few hours there is nothing left but the "wreck" of an ecclesiastical corpse. When any of the brethren are troubled with the "debating folks," if they can be so fortunate as to secure the services of E. W. Alderson, they may afterward rest in peace for a season.

S. N ALLEN.

Troupe, Texas

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

THE SHUFFLER-COFER DEBATE.

As there has been nothing said of this debate through the Advocate, except a mere notice by the editor, and since the Campbellites, who were not present, have had so much to say, I wish to set the matter right before our own people, who have heard so much from the other side. The debate was held at Krum, between Rev. C. M. Shuffler, of our Church, and Rev. C. C. Cofer, of the Campbellite Church. Shuffler affirmed that "The visible kingdom of Christ is the perpetuation of the Abrahamic covenant, and is a pedo-baptist Church." The discussion lasted three days, during which time there was not an unkind remark nor an ungentlemanly thrust. Even the best of feeling prevailed among those in attendance. Shuffler's arguments were strong, scriptural, logical and conclusive. He did not altogether follow the old line, but his positions were so clearly stated and so strongly fortified by scriptural proofs that Cofer utterly failed to refute them. The fact is, he never made but two attempts during the three days, with four speeches each day, to in any way answer Shuffler's arguments. Most of his speeches were wholly irrelevant, and he spent much of his time asking Shuffler questions that had no reference to the point at issue, thereby hoping to draw him from his line of argument. If I mistake not, he had one hundred and sixty-four of these questions written, and over them would while away his hour.

At the close of the debate a man who had up to this time been an adherent to Campbellism tied five yards of blue ribbon to Shuffler's buggy. The people of Krum tell me that it has done much for Methodism in their town. A victory for our Church.

O. S. THOMAS.

Denton, Texas.

CHURCH DEDICATION.

Kavanaugh Methodist church, Greenville, Texas, will be dedicated by Bishop J. C. Granbury November 4. This beautiful house of worship has cost about $10,000. All former presiding elders and pastors are cordially invited to be present. We would be very glad, Mr. Editor, to have you with us. Fraternally,

E. H. CASEY.

Greenville, Texas.

DEDICATION.

A hearty invitation is hereby extended to all, and especially to former pastors, to be present at the dedication of the new Methodist Church at Lynn Grove, November 28, by Rev. W. Wootton, presiding elder of Huntsville District.

CHAS. U. McLARTY, P. C.

Stoneham, Texas.

CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe and Effectual Cure for It.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headaches, fickle appetite, nervousness, and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen, it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested, before it has time to ferment and irritate the delicate mucus surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured, the catarrhal condition will have disappeared.

According to Dr. Harlanson, the safest and best treatment is to use after each meal a tablet, composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher, of 2710 Dearborn street, Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed, and the poisonous discharge therefrom passing backward into the throat reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me three years for catarrh of the stomach without cure, but to-day I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I can not find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use.

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Send for little book, mailed free, on stomach troubles, by adressing Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.

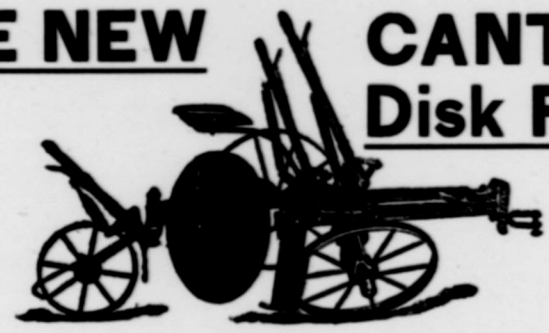

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