

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Preachers, \$1.00

Vol. XLIV.

Dallas, Texas, Thursday, September 23, 1897.

No. 4.

EDITORIAL.

Thoughts on the Higher Life.

PARALLEL with the more superficial teachings of Christianity there is a deeper vein of truth. Progressive advancement in the knowledge of "the deep things of God" is one of the glories of the higher Christian life. This gradual unfolding of the inexhaustible wealth of the Scripture is an irresistible fascination. And this growth in the profounder thought of the gospel is usually accompanied with a corresponding development of the finest sensibilities of the soul. The conscience is broadened and toned up. Charity matures. Aspirations are multiplied and quickened. And there comes also to such an expansion of the spiritual consciousness and susceptibility a firmer loyalty and obedience to law. 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.

He who does not look beneath the surface and mine the gold-seamed and silver-veined quarry of truth neglects one of the greatest privileges of religion. When deep, protracted thought becomes habitual to a Christian, new realms of light and blessedness will loom into view. And when to a profound knowledge of theology is superadded the intellectual wealth of the best literature, the latest scientific and philosophic research and the wisdom of experience, the spiritual life begins to touch highwater mark. This is to possess a noble vantage ground and a priceless capital. Meditation under the Spirit of God realizes the eternal and invisible. Searching self-inspection, constant brooding over nature and life, critical study of the Word of God, communion with the deepest thinkers of the world, will illuminate and enrich the soul and literally transform the aspect of the universe. Too much of modern preaching is altogether superficial—light, breezy, entertaining. Profound discussions of doctrine are out of date. Too much of our literature is of the same order—frothy, though sparkling and exhilarating. Truth is in the depths. The search for it is not child's play. Mature wisdom is the rarest of all possessions.

Deep feeling also enters into the higher Christian life. By feeling we do not mean a mere effervescence of the emotions—shallow and transient. It is not the simple outgushing of the natural sympathies. It is not necessarily accompanied by either smiles or tears. By feeling we mean the powerful, overmastering monitions of conscience, the mighty impulses which move us to duty and God, the tremendous restraints which hold us back

from sin and death. By feeling we mean the profound and permanent love which contemplates the perfections and glories of God with complacent joy and which flows out in inexpressible tenderness toward every soul of man. By feeling we mean sacred longings for divine and eternal things. By feeling we mean a God-given peace which the world can neither give nor take away. Shedding tears for the dead may be purely natural emotion utterly disassociated from all spirituality. Satisfaction growing out of prosperity is a very different thing from peace. The overflow of animal spirits is not true joy, and the optimism of health and fortune is not true hope. We need an enthusiasm and joy born of divinely inspired thought. We want a floodtide of wholesome and joyous life springing from "the fountains of the great deep" of the human soul. Maudlin sentimentality, humanitarian impulses, and effervescing sympathy, are often substituted for the calm or ecstasy of a "God-intoxicated" soul.

The higher Christian thought, together with the wisdom of nature and life, can and do stir the soul to its profoundest depths. From such quickening come volition and strength. He will divinely energized is more than a match for the trials and temptations of life. Such a will is equal to the loftiest enterprise—self-abnegation, martyrdom, death. There is a vast difference between a superficial resolution prompted by a praiseworthy, constitutional impulse and a purpose born of the mightiest spiritual passions that ever rocked a human soul in their sweep and rush. The spirit of man in an attitude of unconquerable stability is the finest moral spectacle on earth. When standing immovable for truth and right becomes permanently characteristic, and when love and righteousness become habitually supreme, the God-like stage is reached. Character is built on truth; life and joy are the fruit of divine principles and sacred passions; the unconquerable will is the consummate flowering of discipline and the Spirit's presence and aid.

The higher Christian life is neither ignorance, superstition nor superficiality. Nor is a preponderance of emotion, a blind enthusiasm, a phrensied zeal. It is no mere repetition of cant phrases and shibboleth words. It is no affectation of the spectacular and the preternatural, blurring the simplicity of the gospel and impeaching the reasonableness of Christianity. Nor is it a superior claim to piety, covering disloyalty and greed. It is neither a mysticism, pretending to dwell in the solitude, alone with God, nor a hypocritical masquerade upon the broad arena of life in the interest of ambition and pride. Nor is it inconsistency—a stumbling-block in the

way of the world. Nor is it a titling of mint, rue, anise and cummin and an overlooking of judgment, mercy and faith.

Notwithstanding multitudinous and inexcusable abuses there is a higher Christian life—a being guided into the truth by the Spirit, a heart mirroring the beauty of holiness and calm with the calmness of God. A will immovably braced for duty and work, a manhood stainless and irreproachable, a conduct redolent of charity and grace.

THE NEGRO AT TORONTO.

The following from Mr. F. P. Works, President of the State Epworth League, is a strong indorsement of our position on the Negro in the League and is very gratifying to us:

It was specially gratifying to me to read in the Advocate of last week a strong and timely arraignment of the Northern Methodist Church for the intrusion of the negro into the late International Epworth League Convention at Toronto. The Advocate having well covered the ground I simply wish to add my hearty approval and to let the Leaguers of Texas know their President is strictly in favor of the suggestion made by the editor that we "let it be distinctly understood that the negro shall go, or that the Southern wing of the Church will go" out of the International organization.

It may be said by some that this is not the time to agitate this question, that we should wait till arrangements are being made for the next International meeting and then raise the question, but I desire to call attention to the fact that the enemies of the Church and League will roll this question of social equality of the races as a sweet morsel under their tongues and by parading this matter before an unwary public, do our cause untold injury if we do not place ourselves unqualifiedly on record in this matter.

Just after reading the Advocate's remarks I called the attention of our local papers to the way in which we had been ensnared and I trust that the press throughout the South will bring this matter to the notice of our young people in such a way as that it will not be forgotten.

F. P. WORKS,
President Texas State Epworth League.
Hillsboro, Texas, Sept. 13, 1897.

A QUESTION OF TASTE.

We find the following criticism of a noted book in the Christian Advocate, New York:

More than fifty years ago a series of Georgia Sketches was written by "a native Georgian." A new edition has been issued with the original illustrations. The scenes represent life in the Southern State during the first half century of our republic, and we confess that that life appears to us exceedingly meager and vulgar. If chivalry was evolved from such society, then a new glory must be conceded to the power of evolution. Our taste does not incline us to read about these Georgia scenes, even though we are assured that they charmed our fathers when first published.

This is the first time we ever saw an unfavorable notice of Longstreet's famous work. The man who does not enjoy the "Georgia Scenes" must be extremely fastidious. This book is a masterpiece of humor. But the Puritan taste is very severe. The critic says: "That life in the Southern States during the first half century of our Republic appears to us exceed-

ingly meager and vulgar." And yet prize-fighting, horse-swapping and shooting-matches are no more vulgar than swindling Indians and burning witches. It is a mere question as to what diversion a man shall choose. Rural life in Georgia during colonial times was no more meager than the same life in the North Atlantic States during the same period unless longwinded Calvinistic sermons, participation in the slave trade and "blue laws" make a nation's life fuller. He does not see how any sort of chivalry could have been evolved from such scenes and life. This is simply a tacit avowal of belief that all this talk about chivalry in the South is mere stuff. This innuendo was intended as a piece of satire. The critic proposes to puncture an iridescent bubble. Perhaps it was a sly sort of humor. Well, we are not specially sensitive on that score, and yet if there is no chivalry in the South, then there is none in America. It certainly can not spring from the hard mercantilism of the North.

The Georgia Scenes is a poor thing. Perhaps so. Yet we must not blame a critic whose idea of humor is derived from the "Biglow Papers" and the "One-Hoss-Shay." Some men's idea of fun is a New England deacon with his patois and escapades. If there are five masterpieces of literature in America, two of them are Poe's "Raven" and Longstreet's "Georgia Scenes." And yet there is no disputing about tastes.

A lofty aim and a manly resolve to accomplish it are invaluable elements of a true life. The fact that one does not desire something beyond his present attainments is an impeachment of his wisdom and virtue. We are born poor and ignorant; we must seek support and education. Naturally we are morally destitute; we should long and strive for character. There is a contentment that is nothing better than sheer indifference, the absence of aspiration. A noble life-plan with an invincible determination to realize it are incalculable blessings. Nothing can be sadder than to be bereft of hope and purpose and the corresponding moral exhaustion and debility.

The English Bible is largely its own commentary. Plain people, ordinarily intelligent and truly devout, can learn therein, without special helps, the will of God and the way to Christ. We believe that some people rely too much upon exegetical assistance. Too much of their Scriptural knowledge is second-hand. Men should drink at the original fountain of truth. They should work independently in these sacred mines. Intelligent, prayerful reading of the Bible will produce rich and abundant fruit. Habitual study of the Word, under the superintendency and tuition of the Holy Ghost, will yield benedictions otherwise unattainable. "The old book" is self-interpreting.

Administration of Discipline.

There are many reasons that could be given for these suggested changes. In the first place, those in authority, upon whom devolves the responsibility of taking the initiative in judicial proceedings, have easy and ready access to all the facts. These officers of the Church would be just as competent to direct in the preliminary steps, and just as capable and fair in the administration of the law, as those in authority where the membership of an offender might be held. It is not assuming too much to hold that an equally competent administrator, on the ground, is better prepared to act than one so far removed by distance as not to be in possession of all the bearings in the case. There is no denying the fact, furthermore, that much that enters into the merits of a case cannot be communicated by correspondence. On this very account, faithful men are deterred from effort at the enforcement of discipline, evil-doers go unrestrained, and the Church suffers. However honest and faithful the administrator, he does not care to undertake a work involving so much of anxiety and unpleasantness when he knows that nothing can be accomplished thereby. Those in authority where the accused holds membership may be equally as desirous for the enforcement of the law, but, because of the lack of information, may not see the necessity for legal proceedings as clearly as do those who are on the ground. Or, as those who are on the ground may not realize

1. Where the ritual in the Discipline now reads: "In causing this child to be brought by baptism into the Church of Christ," let us strike out "brought," and all that follows, and add in their place the word "baptized," so that it will read, "In causing this child to be baptized it is your duty," etc. Reason for the change: We say what we do not mean, and give the Baptists and Campbellites both a cudgel with which to beat us over the head. The Baptists say we hold "close communion"—that here we take the child "into the Church," and yet we do not give him the sacrament. We answer, "We do not mean the visible Church, and we do not enroll their names as members." The Campbellites say we

Are there evils abroad in the Church which need to be corrected? Most assuredly. Is the Church what it should be? Nay. Then how shall these evils be corrected? This is a grave question and one that will not down. We are not ignorant of the contentions in our Zion nor of the difficulties which hedge us about. But the question is an open one. How shall we solve the problem? I have no remarks to make on the evangelistic side of the question, as it pertains to the question in hand. If modern evangelism is of God, then it is useless to fight it. If it is not of God, it will finally come to an end. But if my conclusions find no place for it, then my premises must be false or my logic lame, or else it has spent its force, or is unauthorized. Before proceeding to draw any deductions from premises submitted, let us call attention to the fact that some claim that God in the apostolic age established an order of ministers corresponding to modern evangelists. In other words, modern evangelism is of Di-

vine origin. If this be true, then that is the end of all controversy, and my premises all false and all conclusions drawn therefrom are false. But if this is not true, then it stands before us on its merits and as a matter of mere expediency. In support of the view that it is of Divine origin the advocates quote Eph. 4:11: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." We note the word evangelist does occur in this text, and it also occurs in Acts 21:8: "And we entered into the house of Philip the evangelist, which is one of the seven." It also occurs in II Tim. 4:5: "But watch thou in all things endure afflictions, do the work of an evangelist, and make full proof of thy ministry." These are the only passages where the word may be found. The Greek word is euangelizastai (from the verb euangelizo, to bring good news; to announce glad tidings). Thayer defines the noun as follows: "A harbinger of glad tidings; an evangelist. This name is given in the New Testament to those heralds of salvation through Christ who are not apostles." Greenfield defines the word as follows: "One who announces glad tidings; an evangelist, preacher of the gospel, teacher of the Christian religion." Liddell and Scott give substantially the same definition: "The bringer of good tidings; an evangelist, preacher of the gospel, an evangelist, writer of one of the four gospels." Young, in his Analytical Concordance, defines the word thus: "One who announces glad tidings." In the Standard Dictionary the word evangelist is defined as to its New Testament meaning to be: "A preacher of the gospel inferior in authority to the apostles and apparently to the prophets." It requires no logical acumen to see that so far as the Word of God relates to this question that no distinction is made between ministers, if the men who are accredited as lexicographers have properly interpreted the word. Every minister is an evangelist called of God to carry the glad tidings of salvation to the lost of earth. So we are not to understand the word pastor, which occurs in Ephesians 4:11, as in any wise antithetical to the word evangelist. But it does carry the idea of authority to govern. The original word, poimenas, means a herdsman, a shepherd—metaphorically the presiding officer, manager, director of any assembly. (The Hebrew word is raaah—to feed sheep.) So of Christ the head of the Church (John 10:16; I Pet. 2:25 and Heb. 13:20; of the overseers of the Christian assemblies.) From this it is apparent that all ministers who were not apostles were evangelists, and those evangelists who governed assemblies were denominated pastors. That Christ was both an evangelist and pastor, and the same may be said of Paul. If any other distinction may be made, it has escaped my perception. So the question before us is one of expediency. Now what? Much every way. God designed every pastor to be an evangelist in the true acceptance of the word and he should be adequate to the demands upon him. If he is not a revivalist, he falls short of the demands. There is something lacking. What is it? Has he a distinct call to the ministry? Is this clear? If not, although he may have been occupying the place for years, he should settle the question before he goes any further. There is too much involved to delay. Let him throw on the search-light of God's truth. The solemn test may be found in our book of Discipline, page 54, contained in three particulars—grace, gifts, fruit. These are important questions which must be answered in the affirmative. If he falls short in any of these particulars, then there is something wrong. If he has not power, let him obey the Master and tarry at Jerusalem until he is endued with power. If called of God to preach and endued with the power, he can not fail in his ministry—he will succeed in winning souls for Christ. No minister should be contented with a barren ministry. The necessity should never exist for calling in a professional revivalist. This does not apply to pastors and local preachers. I am free to admit that the present conditions indicate a wrong somewhere. A revival of pure religion must be the normal state of the Church. The spiritual status of the Church should be such as to produce the fruits of salvation continually. There should be such close affinity to God as to secure Divine recognition in all the services of the sanctuary. Wherever this condition of things does not exist we may be sure that something is lacking. Either the minister himself or his congregation is at fault. To succeed there must be harmony and concert of action. No minister, it matters not what his devotion, ability and adaptation for the work may be, can succeed without the moral support of his congregation. The Holy Spirit must be honored in the work of the Church. His presence is the signal of power, the announcement of victory. Without his convicting, regenerating and sanctifying power all will prove abortive. Any agent or medium through whom he may communicate his own approved truth is the instrument used in the salvation of men. This instrument may be the beardless boy or the aged sire. Have we complied with the Book of Instructions? Are we waiting on God in his own appointed way? What saith you? Pending the answer let us repeat: "And, behold, I send the promise of the Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence..... But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." Power attends this Holy Ghost baptism. Under his administration, on the day of Pentecost, while Peter spake in plain, simple words, without affectation, ostentation, jest, witicism of the like, power to save a multitude fell upon the people. Is this not his regime? Is this not the dispensation of the Spirit? May we not command him now by a living faith? If he is with us, can we be barren—powerless? I am not pessimistic, but the logic of facts drive me to say as pastors and people we are at fault. If not, spiritual stagnation would not be known among us. If not, the

vitalizing power of Jesus our Lord would be manifest in all our devotions. But it is contended, as the matter now stands, the professional revivalist is a necessity. That irregularities, eccentricities, and even extravagances, are to be preferred to spiritual stagnation. Is this ground well taken? In my opinion it is not. If past experience demonstrated that the exceptional—the novel—did build up the Church and stand the cause of Christ erect for grander achievements; that the sporadic efforts made by the professional revivalist served to secure the great end desired, then there could be no room for doubt. But so far as my observation extends these sallies occurring occasionally have been followed by a soporific state. This is the very opposite from what we desire. How shall we best subserve the cause of the Master? This is the great question. Whatever will the most effectually accomplish this end is the thing to do. The great mission of the ministry and the Church is the salvation of the world. To consummate this end we have our Church machinery. We have already assumed that a permanent building up of the cause of God depends upon concert of action. Divisions and strife will defeat the best efforts at real good. If the gear wheel and the band wheel are not properly adjusted, the corrugations of the band wheel will not fit into the cogs of the segments. This will produce convulsions which will arrest the symmetry of the entire machinery, estop work and produce disaster. Disaster is the enemy of religion. There may exist the necessity for readjustment of machinery. But this is not my solution of the problem. No amount of legislation can produce the effect we desire.

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

REVERIE OF A DAY.

There are times when the mind wanders out into the wide, wide world, with no specific object in view; simply as a tourist, longing for some place of interest and amusement.

On a recent day, from one of these silent reveries, my attention was called by these words, "Gloomy age!" As I turned I saw a man whose face was the picture of evil forebodings, whose very countenance revealed his estimate of life. Very soon I realized that I was conversing with a pessimist—a man who sees the dark side of light, refuses the bright—who can see two clouds to one star.

I gave him my ear while he talked, which he did in a very erudite way. The outlines of his theme are with me now. I remember how he talked of the commercial world sinking into bankruptcy; the government robbing the people, who are its very self; spoke of Church as a ship dashing against rocky shoals; compared the Gospel to a plant, luxuriant for a season, but, for some cause, came to an untimely death.

I passed on; his voice died away, and my musing ran into thoughts. I thought of him as a creature peculiarly adapted to the dark ages, to which he bore affinity both by constitution and character; to the days before the chimes of the Church bells spanned the globe, and the Sabbath morning breathed the Gospel of life, as sung by our choirs. He's a prodigy of base ingratitude, ungrateful to heaven, which had given him life in the midst of these auspicious days—days of which the prophets spoke, poets sang, and for which the sages longed.

Our age is the best of all. Surely this is not the time for despair and mourning—it is the jubilee in the world's history. To live now is to be an integral part of the greatest era of the world, greatest because of its peculiar advantages, wisest from its experiences as handed through former generations, made most sacred by the special favor of God. The man who now lives walks in the paradise of the world, and has for companions as pure and wise spirits as ever lived. The man who takes a sordid view of life sees it as reflected by his own soul. To the man who is good and great, the world appears as a garden in which angels walk; to the man who is base and sinful the world is as a glass in which he sees his own life.

Indolence is the synonym of gloom and misery. To be idle is to take a pessimist's view of life, but to have high ideals and a noble object in life is to turn the soul toward the goal of a happy existence. The man whose life is focused upon some great work will never grow despondent.

To be a man is to be the greatest thing in creation, and to be a noble soul is to approximate Deity.

The greatness of life does not consist in living, but doing. Every one that will do can be happy and great. The minimum of demand upon every soul is all you can. He who strives for this standard will find life pleasant here and most blessed beyond.

The last I remember of that character, whom I wish never to meet again, was "There is no chance for success in life now; no hope of a great life." Mistake! The young man who swears eternal allegiance to the right, and grasps the possibilities of our day, shall succeed.

R. J. BIRDWELL.

Malakoff, Texas.

STRANGERS AND THEIR RIGHTS.

Only strangers! They can not possibly have any claims on me. I have enough to do to attend to the actual claims on my hands, without trying to hunt up others from mere strangers who may chance to come in my way.

Of course they can not reasonably expect any attentions, as they are only strangers. They must make their own way, the best they can. What right have they to claim any notice whatever?

Thus a great many people dispose of this stranger question. They do not like to bother with it, anyway. They find an easy way around it, and, if they can help it, do not stop to give it any thought at all. A great many Christian people, who read their Bibles and try to work for the Master's cause, pass over the question in just that way.

This is done, we believe, more from a want of proper consideration of the subject than from any other cause. Now, it is a

subject that deserves careful and prayerful consideration from all Christian workers. From the very nature of the subject one will see that it needs the most careful handling, the nicest discrimination, the most delicate and tactful approaches.

It is useless to discuss the question whether strangers have rights they may reasonably and justly claim in a strange land. No thinking person will deny that strangers have many claims, and precious, inalienable rights, wherever they may go. The trouble comes in just at that thinking point. Many do not stop to think. They try to "pass by on the other side," and they do pass by, and the stranger's rights are ignored and his precious privileges lost sight of and trodden under foot, and thus many a tender, sensitive heart is wounded again and again, and many a trying, hopeful soul, seeking for light and heaven, is given a push backward instead of a pull forward. Many a soul is lost just here. Do you not believe it? If you have any doubts on the subject, go out among the people, the Church members and the non-Church members, and gather in their experiences and compare them.

Many of them will begin by telling you: "When I came to this place I was a stranger." Now in those four words there is a world of meaning—a world of meaning to them, whether you can look at it in that light or not. If you have been a stranger yourself; if you have felt the utter loneliness that people who have lived in isolated districts feel when in a crowd, and especially in a religious assembly and no friendly hand is extended to you, no words, no smiles, no greetings, only the passing by on the other side, then you know what those words mean sometimes. You don't know what they mean at all times. Only the All Seeing One who fathoms every heart, can know the depths of meaning in them for every soul.

Did you ever notice in your Bible readings the sympathy everywhere manifested by that All Seeing One for the stranger? If you have not, you have missed one of the most beautiful things in all the holy oracles. In the very basis of all Christian character, the Ten Commandments, the stranger and his claims are brought forward. God does not leave the stranger out. He does not smile on this passing by on the other side. That's a negative dodge. Pass by on the other side! Nobody but a stranger; I'll go out of my way to get around him. I won't walk rough shod over him. Oh, no, I'll just pass by over on the other side, so my sympathies will not be aroused and my interest awakened in him. I'll just go right on; nobody but a stranger!

A dodge, isn't it? A clever dodge, a cute way of shirking duty. You congratulate yourself that there is another side, and that you thought to take it, and you inwardly chuckle over your cunning way of getting out of a bad job. I can't see anywhere in the word of God where we are encouraged to go on that other side. I can't find where we are taught to ignore the presence of the stranger. I do find where even in the epitomized code, the rule of heart and life, that we are commanded to notice "the stranger within thy gates." He has rights therein, and the precious Sabbath privilege of rest must not be withheld from him. I do find it emphasized everywhere in the Bible that strangers have claims, that they have rights, and that the judgments of God will be meted out to those that "turn aside the stranger from his right!" Well, what is "the right of the stranger?" In my case, and who is the stranger? Those questions are left with you and God. You can find the answers if you seek them with an earnest, prayerful heart, and herein comes the delicacy, and the discrimination, and the tact. Strangers are so utterly unlike in their temperaments, in their needs and in their environments. Sometimes a word, a smile, a little act of thoughtfulness, will do a world of good. If we do not pass by on the other side we can soon learn what these rights are, and when to extend the helpful hand or give the cheering word and the gladdening smile. These little things will be forgotten, if done in the proper spirit, but the time will come when they will be brought to mind. The subject of strangers' rights will be weighty enough to be considered then. There will be a grand classification on that day, and the ignored stranger will play a part in that business of classifying. The passers-by will be grouped. Those who did not take the other side dodge will not want to dodge the stranger question then any more than they do now, and from the joyful throng when the question comes up will come the meek and lowly spirit-promoting, "When saw we thee a stranger, and took thee in?" In the blessed "Inasmuch" that will be wafted back to them from the great King, every smile, every helpful act or word extended to the lowliest and most unpromising stranger will be brought back to remembrance.

One great beauty of the Epworth League work is the emphasis it lays on this stranger question. So many, moving from place to place, are lost to the Church and to heaven because they are not looked after as they should be. While on this stranger question, isn't it wonderful how God blessed the saintly Deems, who perhaps did more work in the spiritual field for strangers than any other minister of the nineteenth century. How significant the name of his church in the great, throbbing heart of our greatest American city, "The Church of the Strangers." No stranger in that teeming city need go without his spiritual home, or spiritual bread.

Oh! this stranger question. The more we study it the more depth and beauty and pathos we find in it.

The "unaware angel" stands just in the threshold of it. It is girdled around with the threatened judgments of God. It is consecrated with the holy unction. Blessed indeed will those be who find strangers in their way, to minister unto.

MARY R. LESENE.

THE HALL-ALDERSON DEBATE.

It has been my intention to give some account of the recent Hall-Alderson debate, which was held in Arkansas in July, but many things have to this time prevented. We know Alderson, and we know

Royal makes the food pure,
wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

that among and with the men with whom he has debated, his reputation for fairness in discussion is cheerfully admitted. In this particular Hall and Alderson are as far from alike as the East is from the West. If, as the Baptists say, Hall is the ablest defender of the truth the truth has, then God look out for the truth, for he (Hall) does not. In fact, he seems to have in his make-up a constitutional antipathy to the truth. He is skilled in all the arts and tricks of the professional debater, and a demagogue par excellence. He is shrewd, sophisticated, and, judging from the slips of speech he constantly makes, one is led to think charitably of him, for he gives every indication that he has been raised near a slippery elm thicket, and has chewed the bark too much to speak correctly. I offer this as a possible explanation of some of his statements. When proven to have made a gross perversion of plain writing, his words explanatory might be compared to a notable "Paradise Lost."

If the gentleman's "slips" had not affected so much the credibility of any statement he should make, Alderson might be led to think more highly of himself than he ought to think; for more fulsome flattery was never poured by servile sycophant in ears of superior where kindly offices he did this in his speeches. I understand were wanted than Hall poured on Alderson. That since, in his paper, he has concluded that as regards ability, Alderson is to be classed as "low ordinary." As to his scholarship, I would be pleased to say something. I take no stock in any man's claims for classical attainments that cannot read the English of the King James version of the Scriptures. It appeared from three or more examples that the gentleman could not read English "as she is writ."

Now, only one of two things is possible in his case: Either he is an ignoramus, or the most conscienceless perverter of Holy Writ it has ever been my lot to hear. His perversion of Jer. 32:40, in his argument against apostasy, was notable as how the gentleman would use the Word of Holy Writ, and distort and pervert it to make it seem to back his position. The fact of the whole case is about this: Instead of relying on the Book for proof, as all the tribes of Branchwater boast, he seemed to try to get as far from the Book as possible, and I think that since he has had time to reflect he must now feel that he succeeded beyond his most sanguine expectations.

In his argument on the perpetuity of the Church, he stated that the vineyard in the parable was the Church of God organized in the day of John the Baptist, and John the Baptist was the first servant or messenger sent. That speech, if the gentleman would submit to its publication just as it was delivered, would at once transfer him from the arena of debate to the select circle so admirably adorned by Mark Twain et al. For if Mark had gone in with the intention of bringing the ridiculous to its supreme development, he would hardly have succeeded so well as this gentleman when he was so cleverly dispensing with the work of God.

The gentleman denied that the promise to make Abraham a father of many nations was any part of the covenant of circumcision. This and much of its kind is called by the gentleman the "invincible truth of God."

It seemed, though, that when he got to the discussion on apostasy, his audacity and recklessness had gone to seed. Speaking of David, he was forced to say that if David had died right after the seduction of Bathsheba and the death of Uriah, though he had not repented of his sins, he would have gone to heaven. That "the believer might be a liar, an adulterer and a murderer, and still maintain his spiritual integrity before God." Some more of the "invincible truth of God."

About three days before the debate closed, Hall must have come to the conclusion that he was in the fix the devil was when he had about finished his first trial of Job's faith—baffled, beaten, bruised, nearly dead—for, like the aforesaid gentleman from the dark world, Hall began to plead for another trial. Actually in the midst of his defense, and, as he claims, the triumph of truth, he moved for a new trial. Was that, to any candid man, evidence of the fact that his defense of his particular tenet was settled, and settled forever? In ordinary courts and tribunals, the motion for a rehearing is admission that the case is lost. So it was. The gentleman brought forth all he could, and all that could be brought forth, for the support of the various vagaries for which his denomination stands. The trouble is—TEKEL.

On Church succession, that time-honored fable, which has not even the virtue of being cunningly devised, the celebrated

chain of Baptist Church succession was called on to do duty, and it did as well on this occasion as it could possibly have behaved under the circumstances. Did you ever hear the ear-splitting clangor that always is when Nothing gets up and shakes itself? If you have, you heard this venerable heirloom of bigotry and intolerance resounding down the ages as the valiant little Ajax took hold of the Arkansas end and defied the world, the testimony of history to the contrary notwithstanding, although, but!

Judging from the gentleman's laudatory articles, published by himself, from his own pen, he is a firm believer in the old saying, which runs: If any man blow not his own horn, the same shall remain unblown. Possibly he has mistaken that sound for the chains rattling. Possibly.

At first the relative strength of the tribes of Branchwater and Rainwater was about the ratio of gold bugs to silver beetles in a Democratic convention in Texas. There were sixty Baptist preachers in attendance the first week. The crowd was Baptist by a very large majority the first week, and why should not the faithful appear? Had not they been exhorted to come and see Methodism exterminated in Southwest Arkansas? But when they got there they found they had forgotten to bring the exterminator, and at the close of the first week most of the preachers folded their tents and silently stole away.

The gentleman may write laudatory articles in his St. Louis paper about his victory, and gull the gullible, but just at present, instead of chants of praises for the great deliverance, that has its place only in the mind of the editor of the Baptist Flag, the erstwhile megaphonous Arkansas Baptist sees wisdom in Br'er Rabbit's trick in briar patch.

BRISCOE CARTER.

THE SMITH-YOUNG DEBATE.

The above discussion was held at Bonita, Texas, from Sept. 1 to Sept. 7, 1897. Rev. M. A. Smith, of the North Texas Conference, represented the Methodists, and Elder A. W. Young the Campbellites. Both of these men are able representatives of their respective denominations, but differ widely in their style of debating. Smith is wise, dignified, and strictly honest, meeting his antagonist fairly and squarely on the merits of the truth, never resorting to unfairness or coarseness. He sweeps down on the arguments of his opponent with perfect cyclones of refutation, logically framed and eloquently spoken, driving everything before him, and leaving defeat in every outline of his opponent's face.

On the other hand, Elder A. W. Young resorts to all kinds of dodgings and dithering, such as: He is dodging the question; deceiving the people, and covering up the truth, etc.

Infant baptism was taken up first. Bro. Smith carried every point, and repeatedly proved it to be scriptural. Elder Young tried, but in vain, to overturn the Abrahamic covenant. When Bro. Smith asked him to locate the moral state of infants, Elder Young answered that they were on the same basis as an infidel or unbeliever. In quoting Mark 16:14, he substituted devils for children.

The second proposition was immersion for remission of sin. Though this was Elder Young's stronghold, he was soon driven to the wall; so said his friends.

The witness of the Spirit came third. On this proposition Bro. Smith is just simply powerful, pouring in streams of the pure word of God in its favor. He told Elder Young that Campbellism could not pray, and dared him to write out a single sentence in prayer that did not call for a direct communication between God and man. Young confessed it could not be done. His words are: "I had rather have a religion that can't pray than to pray like the Methodists do."

Then the setting up of the Church on Pentecost was discussed, but Bro. Smith, with Bible in hand, would not let him set it up on that glorious day.

Fifth proposition: Bro. Smith affirmed that pouring and sprinkling are scriptural modes of baptism. Bro. Smith gave us much scripture on this subject. His opponent did not meet his argument, and for that reason lost the question.

In the last proposition Elder Young affirmed that immersion in water is the only scriptural mode of baptism. Elder Young informed us in his first speech that he would prove his position without any presumption, but it soon began to be all presumption. After his first speech on the subject he fell, strictly speaking, into the negative, and did not survive it.

In Bro. Smith's closing remarks he swept everything before him, and while standing, master of the situation, the good women buried him with blue ribbon.

At this juncture an intelligent Primitive Baptist, Bro. Cowan, stepped forward, and, taking Bro. Smith's hand, said: "Bro. Smith, you are a gentleman, a Christian, and an honest man, and while I do not see like you, you have had a walk-over with Elder Young. You have whipped him, beyond a doubt."

Methodism will hold up her head in these parts. Campbellites have turned over, and all the Baptists say it is a great victory.

Elder Young offered, in the Texas Preacher, of which he is editor, \$100 to any one who would produce a Greek-English lexicon of the New Testament that defined baptizo to sprinkle or pour. Bro. Smith took him to time, and he backed out, confessing it could be done.

Now in conclusion, I heartily commend Rev. M. A. Smith to any who have Campbellite trouble.

J. R. SMITH.

More light from your lamp,
whatever lamp you use; and
almost no chimney expense,
no breaking. Use the chimney
we make for it. Index.

Write Macbeth Pittsburgh Pa

Texas Conference.

AUSTIN.

F. S. Jackson, Sept. 8: Something very remarkable. Two young men, not preachers, went over into South Austin and began a meeting. It lasted for weeks and closed with one hundred and sixty-six conversions. It was a meeting of great power. Its influence was felt in most parts of the city. Well, well! when Drs. Smith and Briggs found it out they went over, and what do you think? Would you suppose they, two learned D. D.s, would permit such irregularity among us? They were tickled over it, pulled off their coats, pitched in with the boys, preached, prayed, sang, exhorted, cried, and for aught I know shouted, as well as baptized the converts and took them into the Church. Bro. Hocutt, of the First Street Church, stood by the boys also, full of love and the Spirit. The meeting has been moved to Hyde Park, where large crowds attend. Our own Bro. White, of Hotchkiss Memorial (Twenty-fourth Street) Church, is the leading spirit in the meeting. He is physical director of the Young Men's Christian Association, and a man of sense, grit and religion. I sincerely hope no one will make fun of Drs. Smith and Briggs and Bro. Hocutt for permitting such irregularity, though scores of precious souls have been converted, the Church revived and strengthened and the city made to feel the impulse of the Good One.

P. S.—Last night the meeting choir, on a motor and trailer, with organ, started from First Street and sang all the way to the Park, a distance of four miles. It attracted much attention, and called forth great interest. We are hopeful.

After serious illness Hood's Sarsaparilla has wonderful building up power. It purifies the blood and restores perfect health.

West Texas Conference.

HOPE.

M. A. D., Hope, Tex., Sept. 7: If justice is meted out to us in November, Bro. Sims will be sent to a different work. We do not deserve such a grand, noble man, who, with his unselfish, courageous Christian family, has toiled almost incessantly for us for two years, and more devout, consecrated workers we never saw. No matter what cares and troubles are weighing him down, no matter what difficulties he is met, or what trials he is borne, he never suffers these things to influence him while in the pulpit, but always meets his people with a cheerful, happy face. His very presence is encouraging, and he is in full sympathy with every man, woman and child in his work. His sermons are spiritual feasts, and we go away from Church feeling strong and hopeful, ready to fight life's battles, and feeling sure of victory under such a leader. We heartily agree with the man who, in speaking of our pastor the other day, said, "He is as near perfect as a man can be this side of heaven."

SALT FLAT.

D. A. Gregg: A few days ago, by request of both pastor and people, I went to Salt Flat to conduct a meeting. The people were, as I left them the year before, kind and generous-hearted. They are a people whom I have learned to love, as I have labored with them in the second meeting. The Christians of the neighborhood were ready to go to work without being preached into their duty, and of course where the Church is ready we always have a good meeting. The pastor, W. H. H. Biggs, was kept away most of the time on account of sickness, but we could tell by the way he preached when he was with us that he, as well as the balance, was happy. Here we had what some might be pleased to call a "rousing," but we like to rouse such "rousings." There were as many as thirty souls brought to Christ. In this place we have some warm friends, whose names and homes will fade from our memory only when death draws her veil over our eyes. Especially in the hearts of the children, we believe, from their own actions, that our name has a place.

East Texas Conference.

LIVINGSTON.

W. A. Manly, Sept. 16: Our third Quarterly Conference is over. Bro. Milam, our presiding elder, was with us and did fine work. He preached several excellent sermons. His argument is clear and strong. We all love Bro. Milam very much. Our reports were fairly good on all lines of Church work, but we are greatly in need of a revival. It is the one thing needful for this charge, and we are, by God's help, going to do all we can to bring it about ere the year closes.

TENAH.

S. M. Thompson, Sept. 9: Closed last Sunday night a good meeting at this place. Results: Eighteen additions to the Church and the membership in splendid spiritual condition. Rev. H. W. May, of Shreveport, did most of the preaching. Was assisted also by Revs. H. Twomey and J. S. Murphy, local preachers. This closes the meetings for this work. Have had a good year.

MELROSE CIRCUIT.

W. W. Gollighugh, Sept. 14: Have held six protracted meetings; had thirty-three conversions and thirty-one accessions. One more meeting to hold. So far, we are not satisfied with the visible results. At each of the appointments the Church is greatly revived. Have been able to organize three good Leagues and four new weekly prayer-meetings. Harmony and peace are gradually being restored. About all dissatisfied persons have found places in the Free Methodists and Congregational Churches. This circuit has gotten over its fears of failure, and is coming to the front. I am

sure of the conference collections in full, and my stewards say the preacher's salary will be paid in full. Will have a parsonage before the year is out.

EMORY MISSION.

G. M. Fletcher, Sept. 11: Our meeting at Mt. Enterprise was a success. We began here on Friday night before the first Sunday in September, and ran eight days, with the following result: We had a glorious revival; the refreshing showers came from the presence of the Lord many times. We had twelve conversions; there were many reclaimed and made happy. The Baptists and Methodists all worked together. Eight joined our Church, six by ritual and two by letter, and five gave their names for membership in the Missionary Baptist Church. Bros. F. M. Galusha and P. M. Taylor, local preachers, assisted me, and they did good work.

TYLER.

M. B. A., Sept. 11: For the year 1897, so far, we have much to praise God for. While the year commenced with gloomy forebodings, and has continued so, almost paralyzing our every effort for good in the Church, yet we feel that God overruleth all for good, and will bring us safely over the rough and stony way. Bishop Hendrix was with us in the Spring, and, as all good bishops do, told us not to become discouraged on account of the condition of things. That he once heard a little story like this: Two frogs fell in a jar of milk, and they began to paddle for life, but after a while one became discouraged and sank to the bottom, to be no more, while the other, with brave heart and courage, battled on, and every stroke he made bridged the awful chasm lying across his pathway to conquest, and soon he found himself sitting on a great big golden cake of butter. So now, fight on, and become not discouraged, and I doubt not God will open up some way for victory. And we feel that he will, with such a pastor as we have at the helm. Truly he is a great man and preacher, as well as a Greathouse. How beautifully he teaches us that living well to-day is the best any one can do, and all that is required of us. How he admonishes us not to live in the future, but always in the present, and if we live wisely, there need not be any anxious concern for the morrow. Like Bishop Hendrix, who tried to impress upon us that the value of the fu-

NEW MEDICAL DISCOVERY.

A Positive Cure for Dyspepsia.

This may read as though we were putting it a little strong because it is generally thought by the majority of people that Dyspepsia in its chronic form is incurable, or practically so. But we have long since shown that Dyspepsia is curable, nor is it such a difficult matter as at first appears.

The trouble with Dyspeptics is that they are continually dieting, starving themselves, or going to opposite extremes or else deluging the already over burdened stomach with "bitters," "after dinner pills," etc., which invariably increase the difficulty even if in some cases they do give a slight temporary relief. Such treatment of the stomach simply makes matters worse. What the stomach wants is a rest. Now how can the stomach become rested, recuperated and at the same time the body nourished and sustained.

This is the great secret and this is also the secret of the uniform success of Stuart's Dyspepsia Tablets. This is a comparatively new remedy, but its success and popularity leaves no doubt as to its merits.

The tablets will digest the food anyway regardless of condition of stomach.

The sufferer from Dyspepsia according to directions is to eat an abundance of good, wholesome food and use the tablets before and after each meal and the result will be that the food will be digested no matter how bad your dyspepsia may be, because as before stated, the tablets will digest the food even if the stomach is wholly inactive. To illustrate our meaning plainly, if you take 1,800 grains of meat, eggs or ordinary food and place it in a temperature of 98 degrees, and put with it one of Stuart's Dyspepsia Tablets it will digest the meat or eggs almost as perfectly as if the meat was enclosed within the stomach.

The stomach may be ever so weak yet these tablets will perform the work of digestion and the body and brain will be properly nourished and at the same time a radical, lasting cure of dyspepsia will be made because the much abused stomach will be given, to some extent, a much needed rest. Your druggist will tell you that of the many remedies advertised to cure dyspepsia none of them has given so complete and general satisfaction as Stuart's Dyspepsia Tablets and not least in importance in these hard times is the fact that they are also the cheapest and give the most good for the least money.

A little book on cause and cure of stomach trouble sent free by addressing Stuart Co., Marshall, Mich.

THE TEXAS ILLUSTRATED MONTHLY MAGAZINE

A MAGAZINE FOR THE SOUTH.

DIRECTORS.

ALVIN V. LANE, Cashier Nat'l Exchange Bank, Dallas.
LOUIS BLAYLOCK, Publisher Texas Christian Advocate, Dallas.
WM. G. SCARFF, Pres. and Gen. Mgr. Scarff & O'Connor Co., Dallas.
E. J. KEST, Publisher Daily Times-Herald, Dallas.

DUDLEY G. WOOTEN, Editor.

Believing that the South offers an undeveloped and fertile field for the publication of a first-class, high-grade, for illustrations and to overcome nu- of the Texas Magazine have determined to enter this field and to spare no efforts or expense to make the publication the equal of any magazine published in the North.

To accumulate a sufficient supply of the right kind of matter for such a publication, to gather the materials for illustrations and to overcome numerous mechanical difficulties, has required time, patience and determination, but the enterprise is now on a firm foundation and our hopes of success are bright.

The September number, now on the press, will be the best and most creditable issue of any magazine ever published in the South and the equal of many successful ones in the North. Up to this time we have not solicited a single subscription nor asked for a single advertisement, but now we feel such a pride in the result of our labor, that we think we ought to let the people know what we are doing.

Among the articles of interest in the September issue may be mentioned "Personal Recollections of Stephen F. Austin," by Moses Austin Bryan, his nephew and many years his private secretary, and whose intimate acquaintance with the subject enables him to throw much light on the personal, private and political life of the great empresario. It was written for the private information and satisfaction of the author's son, Judge Beauregard Bryan, of Brenham. "Margaret," a story of old slave life in the South, by Mrs. S. O. Adams; poems by Mrs. J. T. Murphy (Elizabeth Lee), Charles H. Schroeder, Edward McQueen Gray and John P. Sjolander; the seventeenth installment of Judge Raines' exhaustive "Life of Santa Anna;" a story, "The Conversion of Benson," by Charles Sloane Reid, and the usual complement of editorial and departmental work. A special feature of moment to all old Confederates and Daughters of the Confederacy is an account of the effort being made to erect a suitable monument over the grave of Albert Sidney Johnston, by the ladies of that chapter at Austin, which is well illustrated.

It is designed to make the Editorial Department of the magazine intrinsically valuable. It will be so conducted as to comprise something more than a mere review of current events or a simple outline of contemporaneous controversies. Independent, vigorous and original expressions of opinion and criticism on all subjects, literary, historical, social and practical, will be given free and candid vent in our pages; and we shall attempt to voice an individual and distinctive judgment on all relevant and important issues. Where our views are legitimately open to dissent or controversy, we shall reserve a reasonable space for proper replies and discussion by our readers.

To the Reading Public we offer a pleasant and practical exhibit of the literary output of this section, but not hampered by sectional prejudices. Our beginning must necessarily be humble and our growth gradual, but it shall be the honest endeavor of the magazine to make itself worth the money it costs and deserving the interest it may elicit. We ask in return simply that patronage, encouragement and sympathetic support that the merit of the publication will warrant.

The South has literary talent of first-class merit, but its paralysis has long been a subject of lament and wonder. We offer to Southern writers an avenue for their work, an incentive to their ambition, reasonable compensation for their products of pen and brain, and the zest of co-operation in this enterprise intended for their elevation and development. Will they respond?

The subscription price of the magazine is \$2.00 per year, \$1.00 for six months. Send 20 cents (silver or stamps) for a copy.

Address all communications to

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TEXAS
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Call on agents for informat'n.
W. S. KEENAN, C. P. A.

ture depends entirely upon the value attached to to-day; that there is no magic in the years to come that is not felt by the power of God to-day in the hearts and lives of the men and women who are true and faithful to God and the Church. For nothing can bloom in the great beyond that is not sown on earth; and that the great aim of Christianity is not to teach men of the glory to be revealed in heaven, but to teach them the sacredness of living the life that now is, and, by doing the little deeds of every-day life, attain unto the greater things above us. That to make the most and best out of to-day is to command the highest resources of the future, for there is no future outside of ourselves; it lies within us, and we make it what we will. For whatsoever a man soweth, that shall he also reap. We hope, through some kind providence, to save our beautiful Church, which is to be sold next month. To this end we are hoping and praying. Bro. Greathouse commences next Sunday night a series of lectures on Roman Catholicism, which will last throughout the week. We doubt not that they will be very beneficial in our town, and will result in great good to the public, as he is thoroughly posted on the subject, having given it great care and study. Quite a number of our young teachers will be in attendance. We hope to wind up well for the conference year.

PARK MISSION.

R. L. Steelman, Sept. 17: Since my last report I have held six protracted meetings, as follows: At Red Lick was ably assisted by Rev. J. H. Cleghorn, L. D. of New Boston. Bro. Cleghorn did us some fine preaching. Results: About fifteen conversions, nine accessions and the Church greatly revived. Next we went to Eylau. Preached, sang and prayed for six days as best we could, but had no conversions. Some of the members were revived, while some sit back and looked like they were wondering what we meant. From Eylau we went to Maud. Had a good meeting: five or six conversions, two accessions. Bro. Cleghorn assisted us. From Maud we went to Red Water. Here we had a fine meeting. Bro. Owens, of New Boston, did our preaching. Bro. Owens did some of his best preaching, and all who have heard him know what that means. We had nine additions, fifteen or twenty conversions. From Red Water we went to Red Springs to hold our camp-meeting. Here we were assisted by Bro. Hardy, of Texarkana, and our beloved elder. We had some of the finest preaching that I have heard. On Saturday we had our third Quarterly Conference. Bro. Smith presided in elegant style. His sermons all through were full of love and comfort to the children of God and gentle admonitions to the wicked. One good brother who had been hearing preaching for fifty years says that his sermon Sunday at 11 o'clock was the finest that he ever heard. Taken all in all, we had a fine meeting. From Red Springs we went to Rock Creek and held three days. The brethren going busy gathering crops, we closed. We will hold a meeting at this place later on. Our work, we think, is in good shape. We have the most of our collections in cash and subscriptions.

PORT BOLIVER.

J. L. Williams, Sept. 10: This may seem strange to those living in the interior of the State, but nevertheless it's so. The fourth Sunday in August we had planned to begin a protracted meeting here, to be assisted by the Rev. W. A. Manly, of Livingston, Texas. We began as per announcement. Bro. Manly not in his appearance in time to preach Sunday night at 8:30. The meeting continued from day to day till Thursday night, when the mosquitos came out and broke it up. There were, however, a few mosquitos Wednesday night, but Thursday night there were many more. Bro. Manly said he had been in the Arkansas bottoms, but had "never seen the heat before." I have heard a great many mosquito stories, but "the heat was never told me before." They came in swarms, and it seems they came to stay. We have not been able to hold services in Boliver Circuit in fifteen days, except at one point, since they came out. Last Friday we had a phenomenal experience. We boarded the train to go to our appointment, and after reaching the station "Roll Over," the place we alighted from the cars, but strange to say, and yet true, the mosquitos were just swarming. We noticed the people going around with mosquito bars over their heads about their premises, and many had fires in their front yards, and even on their galleries, to keep out mosquitos. From this we concluded we could not get a congregation, so we boarded the same car for the next station, another of our appointments. In a short time we reached the place, the station "High Island." But the mosquitos had preceded us at this point. We were soon at the McCormick Hotel, but we soon found that it would be folly to attempt to hold a service here, as the mosquitos were so bad that we were compelled to have a smoke made on the gallery to keep them away. The first train we made haste for home, where, behind the bars, we can safely rest, while the mosquitos continually bite, but we can say, as we hide behind the mosquito bar, in the language of Shakespeare: "I do defy him, and I snit at him: call him a slanderous coward and a villain; which to maintain I would allow him odds, and meet him, were I tied, to run afoot, even to the frozen region of the Alps."

North Texas Conference.

CARUTH.

W. H. Stephenson: We closed our meetings for the Cochran and Caruth charge on the night of Aug. 29, 1897. Our meetings at both Cochran and Caruth were a grand success. I have never experienced better meetings or saw greater manifestation of the power and presence of the Holy Ghost. The whole Church has been lifted to a higher and better plane of Christian living. Our Sunday-schools have grown in number and interest. Our Sunday-school supplies have increased. Prayer-meetings organ-

ized, and our Churches now seem to be on the highway to success. We have had forty professions and thirty-two additions to the Church, thirteen adult baptisms, and four infant. We certainly have a delightful charge. No man ever served a pleasanter people. My soul magnifies the name of the Lord. To him be glory forever and ever. Amen.

We are indebted to the following brethren for efficient help: Dr. T. R. Pierce, J. H. Moreland, C. M. Harless, N. C. Little and W. F. Bryan.

POWDERLY MISSION.

N. G. Ozment, Sept. 14: Our third Quarterly Conference has come and gone. Our "beloved" was with us, and preached three powerful sermons. He is indeed a power in the pulpit. Bro. J. M. Peterson preached us a soul-stirring and heart-searching sermon. Our meeting was protracted, and we are now in the midst of a glorious revival. Sinners are on their knees, both under and out of the arbor. This (Hincley) is surely one of the most spiritual Churches I ever knew. The oldest soldiers of the Cross say they never saw more faithful and earnest workers. We thank God for being permitted to serve such a people.

GREENWOOD.

J. W. Tinscher, Sept. 17: We closed our round of revival meetings last night at Slidell. Have had fine revivals at every appointment save one. I have had but little ministerial help. Rev. W. S. May, of Rhame, assisted me at Stoney and did fine preaching; Rev. C. M. Shuffer, of Argyle, and Rev. J. C. Weaver assisted at Slidell; both these brethren did strong and faithful preaching. The framework of our church at Greenwood is up. I think we can hold our next Quarterly Conference in it.

GRAND PRAIRIE.

J. R. Atchley, Sept. 17: Our protracted meetings are over. Results: Thirty-three professions, twenty-six accessions and sixteen children baptized. We have the most of the collections ordered by the Annual Conference in good subscription. We expect to report a clean sheet. We acknowledge help as follows: Rev. W. N. Curry, of Grapevine Circuit, preached five sermons for me at Coppell; Rev. W. C. Dennis helped me at Burke Chapel, Coppell and Estelle; Rev. W. H. Stephenson and Bro. Dunkle were with me a few days at Grand Prairie. Those who know these brethren know what their help means.

BLUE RIDGE.

J. B. Adair, Sept. 15: The third Quarterly Conference for this charge was held the last Saturday and Sunday in August. Rev. I. S. Ashburn, presiding elder, preached us some excellent sermons on the doctrines of the Church. They were delivered in power and demonstration of the Spirit. This work has been blessed with a gracious revival in the Church. I have never had a charge where the members of the Church were more ready to co-operate with their pastor than this people. We have had about eighty conversions and backsliders reclaimed. Eighty-nine have joined the Church by profession and letter during the year, and we have lost thirty-four; net gain fifty-five. Bro. F. E. Butler, from Whitewright, was with me at Verona most of the time and two days at Blue Ridge, and Bro. W. J. Bludworth preached us two good sermons at Blue Ridge. These were all the help we had, except our own local help, Rev. D. W. Grounds—and there is no truer man to the Church than he. We have added two rooms to the parsonage and put a net wire fence around it. This has been done by the ladies of this place, the Woman's Parsonage and Home Mission Society.

BOWIE.

W. M. Leatherwood, Sept. 13: We have held a ten days' meeting in my charge, which I am sure has resulted in good and will continue to for years. While we made no special effort with sinners, yet three or four professed faith in Christ. Our main purpose in this meeting was to strengthen the Church by stimulating the faith and life of the membership. Rev. W. M. Hayes, of Georgetown, was with us and did as fine gospel preaching as it was ever our privilege to hear. He preached with great power, driving conviction of the great truths with which he dealt straight and irresistibly to the hearts of the people. All who attended the meeting were elevated in their views of the Bible and Christian living. Some of our members attended but little, some not at all. We had

(Continued on page nine)

SALT RHEUM

Most torturing and disfiguring of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures, when all else fails.

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FALLING HAIR. Simply Faces, Baby Blemishes, Cured by CUTICURA SOAP.

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We direct special attention to the following remarkable statements.



For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed; took cold on the slightest exposure, eyes were weak and discharged great deal of mucus, was deaf in right ear suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends. Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.

34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes and "stopped up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in 92. It stopped the roaring, pain and soreness, fully restored my hearing, for five years have been free from Catarrh.—WM. F. BOWERS, Howell, Arkansas.

"Whereas I was Deaf, Now I Can Hear." At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing which had become so bad that I could not hear a watch tick, or conversation is fully restored. I



will verify this statement.—WILLIAM RITCHIE, Derby Centre, Vt.

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MARRIAGE NOTICES.

Tunnell-Wagner.—At the residence of the bride's father, Mr. W. A. Wagner, near Comanche, Texas, Sept. 5, 1897, Mr. Leonard Tunnell and Miss Hattie Wagner, Rev. George F. Fair officiating.

Wilson-Moore.—At the home of the bride, Sept. 12, 1897, near Pleasant Hill church, on Sunset charge, Mr. M. Wilson and Miss Martha Moore, Rev. John H. Bass officiating.

Watt-Alvey.—At the residence of the bride's parents, Bro. and Sister A. C. Alvey, five miles south of Cisco, Sunday evening, Aug. 29, 1897, Mr. Walter Wyatt and Miss Lulu E. Alvey, Rev. T. M. Collier officiating.

Clark-Montgomery.—At the residence of the officiating minister, Sept. 12, 1897, Mr. W. E. Clark and Miss I. E. Montgomery, Rev. G. W. Templin officiating.

Hullum-Green.—Near Pyburn, Texas, Sept. 5, 1897, Mr. J. H. Hullum and Miss Lono Green, Rev. W. E. Washburn officiating.

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OLD AND YOUNG

The Waldesian Struggle for Religious Freedom.

The valleys of Piedmont have been the scene of the most prolonged, bloody, heroic struggle for religious freedom known to history. Its story yet awaits the hand of some competent English historian. For want of this, far to little is generally known of the Vaudois and the great part they have played in Christian history.

These four valleys—Prajela, Perosa or St. Martin, Angrogna and Rora—form the "Vallees Vaudoises," or Protestant valleys of Piedmont, on the confines of Italy. They are twelve miles square. In this bit of territory has been enacted a history which, in its details of dreadful bloodshed, heroic valors, unblenching martyrdoms, as well as in its inner significance as a struggle for the truth, prolonged through centuries, outweighs many a war.

Who were these people? They have been known as the Waldenses and the Vaudois. Their historian, Dr. Alexis Muston, gives them the latter title throughout his history. He claims for the Vaudois Church an apostolic origin. To this view Neander and Gieseler do not assent. They trace the origin of the Vaudois Church to Peter Valdo, or Waldo, a reformer of the twelfth century, founder of the "Poor Men of Lyons," from which grew at length the Waldenses of the Piedmont valleys. Three centuries before Martin Luther began his work, the Vaudois Church in the Piedmontese valleys held the faith of Christ in its primitive simplicity. They "owned Jesus Christ as the sole head of the Church; attached no value to pretended meritorious works; rejected human traditions; ascribed no power to prayers for the dead; maintained the symbolic character of the anachrist; acknowledged faith alone as securing salvation, and, above all, opposed with great energy the worship of images." It was a standing protest against the corruptions of the Roman Catholic Church. Hence their long struggles, their bitter persecutions, their martyrdoms, their repeated exiles. The Vaudois Churches exist to-day, but that they exist is little short of miracle. They have survived four great persecutions. They have outlived three exiles. For more than three centuries they were never for a moment unharassed in some quarter.

Jan. 23, 1476, Yolande, Duchess of Savoy, commanded the Seigneurs of Pignerol and Cavour to bring back the Vaudois Church to the pale of the Roman Church. They refused her summons. Her successor, in 1485, ordered an investigation into this resistance. It was made, and the results laid before the Holy See in 1486. For the first time the world saw the irreconcilable difference between the Church of the Vaudois and that of Rome. The die was cast. In the next year, 1487, Pope Innocent VIII "fulminated against them a bull of extermination, by which he enjoined all temporal powers to take up arms for their destruction." Thus began the first general persecution. It failed, but the Vaudois Church in the Val Louise was forever destroyed. Dr. Muston says that more than 3000 Vaudois perished. Val Louise was depopulated.

The Vaudois Church elsewhere grew and flourished, despite the constant persecutions to which in all parts Vaudois disciples were subjected. Churches rose in the valleys. The Reformation of Luther stimulated the growth, but it stimulated also the rage of the persecutor. In 1560 occurred the second general persecution of the Vaudois. An army under Count de La Trinitate, marched against them. The war was marked by the atrocities of old. The peaceful valleys were scenes of heroic resistance. One of these should be recounted. The Duke of Savoy had transmitted to Rome a statement of Vaudois beliefs, the people offering to abandon them if proved erroneous. Pius IV answered: "I will never permit that points which have been canonically decided, should be opened to discussion." Accordingly, proclama-

tion had been made through the valley of Lucerne that the inhabitants must, within twenty-four hours, make up their minds to go to mass or endure the penalties prescribed for heretics. The Vaudois uttered the follow declaration:

"In the name of the Vaudois Churches of the Alps, of Dauphiny and of Piedmont, which are all here united and whose representatives we are, we here promise, with our hands upon the Bible and in the presence of God that all our valleys will courageously stand by one another in what relates to religion without prejudice to the obedience due their lawful superiors."

In this struggle the Vaudois were victorious, but they were not long to enjoy the fruits of their victory. In four years, under the pretense that the treaty had been transgressed, one with new articles was proposed. The Vaudois, conscious of their innocence, refused to ratify it. Their refusal opened the flood-gates of persecution, and for many troubled years the Vaudois Church faced the cruel deluge. With one short interval of rest, in which people grew in numbers, the record of their sufferings seems unbroken.

Out of this grew the Piedmontese Easter, fit companion for the massacre of St. Bartholomew. The propaganda had rallied all its forces. On Easter eve, April 24, 1655, the signal for a general massacre of the Vaudois was given. The horrors of this massacre beggar description. Enough to say that they roused Protestant Europe, as Christendom of late has been roused by the barbarities inflicted on Armenian Christians by the Sultan. They drew from John Milton that great sonnet: "On the late massacre in Piedmont":

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine Mountain cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not; in thy book record their groans
Who were thy sheep, and in thy fold,
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks.
Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who, having learnt thy way,
Early may fly the Babylonian woe."

They moved Oliver Cromwell to write, by his secretary Milton, those burning letters of state, in which he gave voice to his indignant protest. No nobler act was ever done by a great ruler. It had been well if the spirit of Oliver Cromwell in regard to the Vaudois had been found in the England of to-day in regard to the slaughtered Armenian Christians. Intervention was at last effected, and the treaty of Pignerol served once more to secure to the Vaudois some lease of life. In 1686 the propaganda issued another edict, and the fourth general persecution began, which ended in the expulsion of the Vaudois from their valleys to Switzerland, to Holland, wherever they could find refuge.

It is one of the miracles of history that, after years of exile, they returned. Under the lead of Arnaud, those who had gathered on the Lake of Geneva forced their way back to their old homes. The story of the siege of the Balsille reads more like a chapter of romance than actual history, save for the truth that fact is often stranger than fiction. They regained their homes in poverty and gloom. In 1892, they were once more formally rehabilitated. It might have seemed now that their sufferings were over, but in 1869 comes a new edict of expulsion. Seven bands, each conducted by a pastor, found their way to Wurtemberg. Again, in 1730,

all Protestants of foreign birth were expelled from the valleys of Piedmont. I have followed Dr. Muston's history of the Vaudois. No outline, however, can give an adequate conception of what the Waldensian Christians have endured for the truth as it is in Jesus. For three centuries it was an incessant persecution, sometimes, as we have seen, organized on a large scale, but, in the intervals of general persecution, perpetrated on individuals, or families, or congregations. The effects are seen to this day on the Vaudois Church. It survives. But one cannot help wondering what it might have been as a spiritual power in the world but for this awful record of sufferings for the truth and purity of the Gospels. The history of their long struggle deserves to be better known. It has lessons for to-day which cannot safely be forgotten.—J. O. Murray, D. D., in Northwestern Advocate.

Happiest Boy in the Kingdom.

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in, and pictures and toys and books. He gave him ponies to ride, and a rowboat on a lake, and servants. He provided teachers, who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length one day a magician came to court. He saw the boy, and said to the king: "I can make your son happy, but you must pay me a great price for telling you the secret."

"Well," said the king, "what you ask I will give."

So the price was paid. Then the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle and told him to light it and hold it under the paper, and then see what he could read. Then he went away.

The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words: "Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom.—Sunday School Gem.

A Call to Office.

Among the Divine appointments to office in the primitive Church mentioned by Paul in the list (1 Cor. 12: 28), between "gifts of healing," and "governments," is one too little considered: an office more essential to the welfare of the Church than "gifts of healing," and whose revival and recognition in the present day Church is more needed than an apostolic type of "government." "Helps," is the official title. When Paul was on the ship whose destruction by wind and wave seemed imminent, the captain undergirded the breaking craft by "using helps." Perhaps the sailor thanked the real captain, Paul, that day, for both the suggestion and the word. The word, at least, is the same as that used by the Apostle to designate the office whereby many a threatened Church, like that at Corinth, has been "undergirded" and saved from wreck.

What duty devolved upon "helps" may be somewhat conjectural. They might be as difficult to define in the constitution of the modern Church. Nor do they need definition more than the duties of hands and feet in the human body. They find their work according to the spirit and ability directing them. So with "helps" in the Church.

Returning from the mountains and the shore, will you not aspire to fill this ancient and honorable office? Your pastor can increase his efficiency immeasurably if he shall find a consecrated band of "helps" ready for service. The Sunday school, the prayer-meeting, the Church committees, the home, and, more than all, your struggling and discouraged brother, appeal for your acceptance of this office which "God has set in the Church," recognized by him in the same category with apostles, prophets, and teachers.

COULD NOT EAT.

A Woman's Strong Constitution Wrecked—
Effects of a Treacherous Disease.
A Wonderful Case.

From the Bulletin, Monroe, La.

Mrs. Stephen Robbins is the wife of a prominent farmer living on a large and well-kept plantation just at the edge of Monroe, La. They have resided in this community but two years, having moved here from Illinois. The change was made for the benefit of Mrs. Robbins' health, her physicians having advised her that it was the only hope of her ever regaining her lost health.

"Three years ago this winter," said Mrs. Robbins, "I was very sick with that most treacherous disease, the grippe. I had a very severe time with it, but was able to get out after being confined to my home several weeks. I think I went out too soon, for I immediately contracted a cold and had a relapse, which is a common occurrence with that disease. For several more weeks I was confined to the house, and after this I did not fully recover until recently. I was able to get out again, but I was quite a different woman."

"My former strong constitution was wrecked, and I was a dwindling mass of skin and bones. My blood was thin and I had grown pale and sallow. My lungs were so affected that I thought I was going into consumption. During my illness I had lost thirty pounds in weight. I tried to regain my strength and former good health by trying different medicines and physicians, but nothing seemed to help me. My appetite was gone, and when I ate the food it would not stay on my stomach."

"The only thing my physician said for me to do was to take a change of climate, and on his advice I came here. At first I seemed benefited, but to my sorrow it proved to be only temporary, and in a few months I was in my former condition. The color had left my cheeks, I had no energy, and life was a misery. I had become a burden to myself and family. Finally I happened to read in a newspaper of how Dr. Williams' Pink Pills for Pale People had effected a miraculous cure with the same disease which a neighbor of mine had in Illinois."

"On the strength of this testimonial I decided at once to give the medicine a trial. I accordingly sent for a box of Dr. Williams' Pink Pills for Pale People, and gave the pills a thorough trial. I did not notice any change till I had tried the second box. I was discouraged a little with the result of the first box, but knowing that I should not expect a sudden cure of such a chronic case as mine, I tried the second box with the result that I immediately began getting better. I used five boxes of these pills and was completely cured, as you see me to-day, weighing more than ever before."

As evidence of the truthfulness of her story Mrs. Robbins volunteered to make the following sworn statement:

"I hereby affirm that the above statement is every word exact and true."

"MRS. STEPHEN ROBBINS.
"Monroe, La., March 2, 1897."

"Subscribed and sworn to before me, a notary public in and for the Parish of Winn, State of Louisiana, this the 2d day of March, 1897."

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It is essential to the usefulness of the Christian that he be prudent as well as virtuous.

But shun, as you would shun a serpent's sting, the gambling mania!

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CONSUMPTION

...DEVOTIONAL...

MAKING CALLS.

He "went about doing good," was, perhaps, never absolutely true, save in one life. There are, however, many approximations to that high standard, even in these degenerate times.

In the quiet little home where I am at present spending the years of my pilgrimage, I have some chance, on a small scale, to make observations, for I "receive," yes, entertain, all the loving ones who please to call on me to the best of my ability, and all of those who come bring each their own personality, the atmosphere in which they live.

It does not take long to decide who are those who go about "doing good." Perhaps the first salutation tells you; perhaps a glance or a grasp of the hand reveals the sweet story before a word is uttered; and perhaps the pearly drop of sympathy conveys to the heart the message that could not otherwise be expressed.

"Such as I have, give I thee." Not long since I had a caller before my bread was out of the oven. In a few minutes I had to be excused, and while I was out of the room, my neighbor, finding my work-basket on the table, and a rent in the baby's rag doll, sat and mended it.

Another brings a bunch of flowers that fills the house with fragrance. Another speaks of the sweet peace she has in her domestic toil; another tells of her plans to work in some good cause, or asks my co-operation. Others, I might say all, speak words of cheer for me in my bereavements and sorrows; and I cannot tell you half of the blessings that come to me through the ministrations of those who go about doing good.

I might draw a contrasting picture, but I cannot do that to-day. The vases on the mantel, the sweet perfumes, the memory of the loving words, the falling tears, the fervent prayers of those who go about doing good, prevent it.

Would it not be a blessed thing to spend a season in the closet, asking the Lord to help you to do good when you go about?—E. B. North.

"AS—SO."

The motto of a store in Paris is "tout pour rien."—"everything for nothing." The name of the store is, "Le bon Diable—"The good Devil." The motto and the name fit each other. The motto is evidently a lie. It naturally comes from The Liar. We must not carry that sentiment over from the devil's kingdom into God's. He proportions His dealing with us according to our dealings with our fellowmen. He lets us pray, forgive us what we owe thee on account of trespasses as we forgive what men owe us on the same account. If we forgive not, He forgives not. Even forgiveness once bestowed may be withdrawn if the same spirit is not exercised by the man. Ten or fifteen millions had been forgiven a satrap. But when he took a servant by the throat for a debt of fifteen dollars and cast him into prison, he himself was sent to the tormentors also till his forgiven debt was paid. Christ adds: "So likewise shall my Heavenly Father do also unto you, if you from your hearts forgive not every one of his brethren their trespasses"—wilful sins. Judgment, without mercy, is the law for him that shows no mercy. It is no use to forgive a man fifteen millions unless it begets in him a forgiving spirit. He would soon owe fifty millions more. What is the good of going to a prison of a thousand hardened criminals and issuing a free pardon to all, regardless of their state of mind? That would be a premium on crime, the discouragement and ruin of all who tried to be good and law-abiding. God works for the attainment of the right spirit in men, not merely for charging man's debt off to profit and loss on His books. One cannot love God without loving his brother also. He who loves not his brother loves not God. So the test of loving God is always at hand.

The principle of related "as—so," is applied between the Father and the Son, and then reaches down to include God's other sons: "As my Father hath

loved me so have I loved you. Continue ye in my love." This infinite love calls for human love in return; but not to God merely, for there can be no love that limits itself to Him; it must reach to men as His did, for immediately follows, "this is my commandment, that ye love one another as I have loved you." "Bear much fruit, so," not otherwise, "shall ye be my disciples. If ye keep my commandments ye shall abide in my love even as I have kept my Father's commandments and abide in His love. Be ye perfect even as your Father is perfect." The kind of perfection is carefully indicated,—not in creative power, nor governmental executiveness, but in love, so perfect as to love your enemies, bless the cursers, actively do good to the haters and pray for the spiteful and persecutors; and so, not otherwise, shall ye be children of your Father who is in heaven.

The principle of heredity is one of the strongest in the universe. Like father, like son. As the father is to the son, so must son be to the father, or he is in reality son to some other father. Jesus rectified this mistake concerning the spiritual parentage of the Jews, John 8:39-44.—Bishop Warren, in Central Advocate.

THE TRANSFIGURING TOUCH OF RIGHTEOUSNESS.

In visiting an art gallery the other day, I noticed that some of the greatest pictures had not a splendid thing in them. The ordinary artist, when he wants to be effective, paints a breadth of golden harvest, or he gets a kingfisher in—or he manages some iridescent bird or other, some bird of paradise, or he paints a tree in blossom—or that captivating thing, a rainbow. But if you notice, some of the greatest painters that ever lived never touch these things. I noticed some of the pictures there. One was a railway cutting, another a plowed field. The painters got no object into it, but the black earth, the brown earth, the red earth; but they touched it with the supreme touch that you could see the blossom in the dust, and the rainbow shone out of a cloud, and the picture, without a brilliant thing in it, was altogether bathed in imagination, poetry, and beauty. You want to give everything in your life the transfiguring touch of righteousness. Then you don't want a few great things bringing in to make it admirable and spectacular. When men go to the work of London and Manchester and Leeds, with a lofty, pure and noble temper, I tell you that the inkpot, the blacksmith's anvil, all the tools of the toiler, the bucket, the broom, shall all become as golden vessels on the altar, and that is what we want to aim at. First, that the Master shall take us in hand, that He shall cleanse the thought of our heart, making us loyal, tender and just, and self-renouncing, and then that we shall go on, eschewing all bad things, uplifting all common things, until that text shall be fulfilled, and the whole limit round about shall be most holy. Behold, this shall be the law of the house, and of the stock exchange, and of the shop, and of Parliament, and of the commonwealth. The whole limit of the earth shall be filled with the goodness of the Lord and of His children; all the limit shall be sacred, and sacramental, and Divine.—Rev. W. L. Watkinson, in the Methodist Times.

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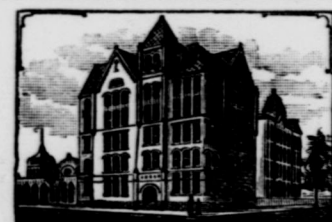
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Texas Christian Advocate

L. BLAYLOCK, - - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

T. R. PIERCE, D. D., - - - Editor

F. B. CARROLL, D. D., { Editor
Sunday-School Dept

STERLING FISHER, { Editor
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TEXAS ANNUAL CONFERENCES.

Held by Bishop J. C. Granbery.

Nov. 3.....	West Texas.....	Cuero
Nov. 17.....	Northwest Texas.....	Weatherford
Nov. 24.....	North Texas.....	Dallas
Dec. 8.....	Texas.....	Bryan
Dec. 15.....	East Texas.....	Palestine

TWO NOTABLE ARTICLES.

We have on hand two strong articles by Rev. S. P. Wright, of the Northwest Texas Conference, with the title: "Second-Blessings, Pure and Simple, and What of It?" The first will appear next week, and we bespeak for it a careful reading. Those who read the first article will need no exhortation to read the second. They are able and timely, and will do great good. The author is a representative man and has the courage of his convictions.

A PLEASANT DAY.

On last Sunday we dedicated a beautiful and commodious Methodist church in Forrester, Ellis County. Rev. J. D. Odom, preacher in charge. The day was perfect, the congregation large and happy, and all the surroundings and incidents inspiring. Our Forrester brethren have reason to rejoice over the completion of this enterprise, and deserve the most hearty congratulations. We felt honored in being invited to participate in such a service. The presiding elder, Rev. B. R. Bolton, was present, and his company added much to the satisfaction of the occasion. Bro. Odom is finishing up the fourth year of an extraordinarily useful pastorate. He has built three splendid churches, taken scores into the fold, and is bringing up all the details of the work. He is deservedly popular with his noble people. We were pleasantly domiciled with Capt. Forrest, who was the leading spirit in this church-building enterprise. There are no better people than the right sort of Methodists.

CONNECTIONAL NEWS.

Rev. J. W. Compton, Secretary, writes of the East Columbia Conference thus: This conference has just closed its session at Oakesdale, Wash. Bishop R. K. Hargrove was with us, in more vigorous health than last year, and we rejoice in the promise this gives us of continued usefulness. May his life be long spared to the Church! Sister Hargrove's presence was greatly appreciated, and her work and addresses will be productive of much good. The presence of Dr. Hoss stirred and strengthened us. To our former admiration of him he has added our love. Dr. R. P. Wilson, our Pacific coast editor, was with us, and won golden opinions. Mine host declared last night that the doctor's sermon was the grandest he ever heard. With all these representatives of our great connection and exponents of our doctrine and polity, we feel that we are drawn into closer sympathy with our great Church, and raised to greater importance in the eyes of this people.

Bishop Galloway gives us the following glimpse of the Brazil Conference:

The openings are many and most inviting. If the means were furnished, we could quadruple our hopeful mission centers in a single year. In almost every place now the town hall can be secured for preaching, and less frequently are the police needed for protection against the mobs led by a fanatical priesthood. The owners of large fazendas (plantations) are extending invitations to our missionaries to preach in their neighborhoods. One brother told of five farmers in a neighborhood, once strong Romanists, accompanying him for miles on horseback as he was returning home, and begging him to come again and give them the gospel. But what can one man do with a circuit nearly one-third as large as the State of Tennessee? Such recitals, and there were many, impressed me most profoundly, and I did wish that every syllable could fall upon the ear of the whole Church.

There was a net increase in membership

during the year of one hundred and fifty-eight, less than the year before, but in every other respect the advance was much greater. In the deepening of spiritual life, the more thorough organization of the Churches and the developing of the principle and spirit of self-support, this has been the best year probably in the history of the mission. The increase in amount paid by the native Church for the support of pastors is really remarkable. Last year it was about \$1870 in American money; this year, \$3425. The contributions last year for building churches was \$2340; this year, \$2600. The total of gifts to all causes this year amounted to about \$10,000 in American money. This certainly is occasion for rejoicing, as it evidences an increasing and intelligent purpose in the native Church to become as speedily as possible a self-propaganda.

GENERAL CHURCH NEWS.

The Independent: There are signs that the laymen of the Methodist Episcopal Church are becoming dissatisfied with the limited measure of representation accorded to them in the General Conference. The ministers, who have two-thirds of the delegates in that body, have several times refused to ratify the proposals for equal representation submitted to the Annual Conferences from the General Conference. No change in the constitution can take place unless three-fourths of the ministers of the Annual Conferences vote for it. In these conferences laymen have no voice. Thus they have the power to prevent equal representation in the General Conference, and have voted it down again the past year. This week the laymen of Indiana meet in convention at Indianapolis, to take counsel together. The call for it says: "The sound and impregnable American doctrine, applicable to the Church as well as the State, that a majority shall rule, and that there shall be no taxation without a fair, just and equal representation, is set aside by the minority. Two and a half million laymen have but one-third of the representatives in the General Conference, while fifteen thousand preachers have two-thirds. In the Indiana Conference three hundred and thirty-four preachers have seven representatives, while ninety thousand laymen have but two. The ratio of representation in this conference for the preachers is one to every forty-five preachers; for the laymen they give us one to every forty-five thousand. The laymen furnish the millions of money to carry on the work of the Church in all her various departments. The impolicy, to say nothing of the injustice, in denying them an equal voice in its disbursements, and in the general management of the Church, is painfully apparent. It cannot be denied that the usefulness of the Church is greatly impaired, and the contributions to her greater growth and development are hindered, by keeping her great interest practically under the control of the preachers."

Robert P. Porter, in the Mail and Express, writing from Scotland and contrasting the quiet and order of Glasgow's Sunday with Chicago's free-and-easy Sunday, says: "I would far rather see this extreme than the other of keeping everything flaring open Sundays. Compare Chicago, for example, with its open stores and open theaters and music-halls and rumshops, and the general noise and pandemonium of Sunday, with Glasgow, and I say for the people the Glasgow idea is far better. With a few exceptions, trains do not run in Scotland Sundays. And what does Scotland lose by it? In the end, nothing. One day's real rest a week is necessary for the people, and so long as the Sunday laws are not too blue, no one suffers."

TEXAS PERSONALS.

Rev. G. S. Wyatt, of Fort Worth, made the Advocate a pleasant call.

Bishop Key was unable to hold the Western Virginia Conference on account of personal sickness. Bishop Granbery presided in his stead. We hope to hear soon of the Bishop's speedy and complete restoration to health.

Bro. J. Haralson, of Bertram, is now engaged in an interesting and profitable meeting. We are glad to be able to promise our readers a continuation of the series of entertaining and newsy letters begun by him in the Advocate some time ago.

Rev. J. H. McLean and family are now comfortably domiciled in Oak Cliff. Dallas Methodism tenderly the Doctor and his family a hearty welcome. The Advocate sincerely shares in the cordial greeting. Dr. McLean's correspondents will address him as above.

SOUTHERN METHODIST PERSONALS.

Cant. Richard Irby writes to the Richmond Advocate from Ashland that he was called to visit last week the Buffalo Lithia Springs. He found Bishop Granbery quietly enjoying the rest of that famous resort and the water of that fountain of health. He had intended to spend a couple of weeks there, but before the close of the first a telegram from Bishop Key was received announcing his inability to fill his appointments at the Western Virginia Conference, and asking him to take his place. He reached home Saturday evening and left on Monday for Parkersburg, W. Va.

The Missouri Conference met in Albany. The Daily Advocate thus speaks of two Missouri Conference veterans: "Rev. C. I. Vandeverter and wife are here. Mr. Vandeverter is the 'Father of the Conference.' A noble old man whose path has reached the steep of the hill, and the glory of the sunset falls upon his whitened hair. Rev. S. W. Cope and wife are among the 'old

faithful.' Mr. Cope joined the conference in 1859, and is one of the oldest members. He was once presiding elder of the Gallatin District, and says that only about six of his class are now living."

Christian Advocate: A dispatch from Rev. J. J. Ransom, dated Pulaski, Tenn., announces that his father, Rev. R. P. Ransom, died at Elkton, Tenn., on Sunday, the 12th, and was buried at Prospect on Monday. Bro. Ransom was a valued and useful member of the Tennessee Conference, perhaps the oldest member of the conference in active service. For more than a generation his name has been a household word in many Middle Tennessee homes. He was honored among his brethren, filling many of the most important charges in the conference. We have none of the particulars of his last illness and death. We extend to the stricken family our heartfelt sympathy. Some friend, we trust, will furnish us a memoir.

GENERAL PERSONALS.

Northwestern Advocate: Dr. Hugh Johnston, pastor of the Metropolitan Methodist Episcopal Church, Washington, D. C., and Dr. Milburn, the well-known blind preacher, went to St. Paul's Cathedral, London, on the morning of the closing day of the Lambeth Conference, and heard the primate of all England preach. Dr. Milburn told a correspondent of the British Weekly that the cathedral was very full when they arrived, but a verger took them up to a little gallery behind the pulpit, from which they could look down on the Archbishop of Canterbury's notes. "I asked Dr. Johnston later on what he thought of the archbishop as a preacher," said Dr. Milburn. "The matter was very good," he replied, "but many a homely old Methodist local preacher has a better delivery. The sermon was not fully written out; the paper in front of the archbishop contained only a general outline showing the line of thought to be taken."

Morris Phillips, in the Home Journal, refers to the distinguished Scotchman, Rev. John McNeill, as follows: "He is in the prime of life; can talk in our largest halls without seeming effort, for an hour or two at a time, two or three times a day, every day in the week, without physical or mental fatigue. His prayer is delivered with marked feeling, his diction is simple but beautiful, his illustrations descriptive, well drawn and frequently poetic. McNeill's accent is unmistakably Scotch, but it is not difficult to follow him, as it sometimes is to follow Dr. Macgregor, who gives you Turks in two syllables—'Turreks'—and doesn't know it; denies it, in fact. McNeill, when taking out his Jurgensen, will say, 'I look my watch.' Instead of 'I look at my watch,' but that is unimportant, and it is Scotch. There is nothing small, puny, affected, or lukewarm about him; he is convincing. He is full of health and strength, full of religion, and full of humor. He is so enthusiastic that he is wholly unconscious of the effect he produces. While delivering a sermon, he will run his fingers wildly through his shock of thick brown hair; he buttons and unbuttons his coat every two or three minutes without realizing what he is doing; he thrusts his hands into his trousers pockets frequently and unwittingly; and is so interested in his work and so overflowing with high spirits and enthusiasm that occasionally he becomes, not only dramatic, but theatric and noisy, exploding rather than uttering his words, clapping his hands and stamping with his feet. But none of these gesticulations or movements are made for effect; he is so full of good spirits that, while he is not at work, and while the choir is singing, he will beat time with his hands, tap the floor with his feet, and join in the song, all unknowingly. You hear no Moody grammatical slips, and he never says ladies and gentlemen, but always men and women."

THE PRESS.

THE NEW CENTURY.

Inheriting all the net results the new century will exceed all that has gone before it in the vast increase of wealth. Its dawn is yellow with the hue of gold. The production of the metal for the first year of the century will probably more than equal the accumulations of all time up to the first year of that which is departing. The cities are built, the iron highways are constructed, every means and facility for the creation of unlimited wealth are ready—and the passion of mankind for military glory has been succeeded by desire for the victories of peace. The new century will be distinguished for its unprecedented material wealth; and as we hope and believe for the practicality of its Christianity. The fifteenth century was scholastic, the sixteenth dogmatic, the seventeenth schismatic, the eighteenth philosophic, the nineteenth scientific, the twentieth will be altruistic.—The Interior.

A BORN GENTLEMAN.

The other day I heard of a boy who was invited, with his mother, out to dinner. At table he sat some distance from his mother and a lady next to him offered to help him.

"Let me cut your steak for you," she said, "if I can cut it the way you like it."

"Thank you," said the boy. "I shall like it the way you cut it, even if you don't cut it the way I like it."—The Sunbeam.

HOME LIFE.

The important rule is to live within one's means and so lay up something for the future. Teach children the value of money by giving them a weekly allowance, and require them to keep an accurate account. Let the husband and wife share in the profits of the home, for the wife should never be obliged to ask for money as a sup-

pliant. In the religious life care must be exercised not to make the devotions long and tiresome, for obtrusive, perfunctory religion will repel children more than it will attract them. In the education of the child there is no better place than the home, for at the table and fireside he is learning what can never be taught in the school-room. The early dominant influence of a good home can never be forgotten.—Bishop Vincent.

THE JOY OF SYMPATHY.

He has an unfailing source of pleasure who has learned to enter largely into the joys of others. Paul was always happy, because, although in chains, he always knew of someone else who was happy. Jesus himself, although a "man of sorrows, and acquainted with grief," always had a joy set before him. And the follower of Jesus today has an unfailing source of joy in that he can always find either someone who is happy, or someone who can be made happy.—United Presbyterian.

BELTON—THE REVIVAL.

Sam'l P. Wright.

I have been here a few days in Little's great meeting. Last spring he consulted his presiding elder and determined to call Geo. Stuart, Sam Jones' long-time co-laborer, to his help. The 5th of September was fixed as the date for beginning. Belton needed a revival if ever any place on earth needed one. Every ill known to Christian and Church life was epidemic here—theater-going, dancing, card-playing, whisky-drinking, gambling in futures, and in every other known way. I have not overstated the case.

Stuart reached here on time and began the work. Bro. Little had from his arrival last fall preached and laid plans for a wide and deep work. He told me after he had been here three or four months he hardly thought that he could reach a point this year at which he dared attempt a meeting.

Bro. Stuart's work took wonderful hold upon the people from the first service. A tabernacle with a seating capacity of 3000 had been erected within a block of the church. Here the people assembled in vast crowds. Yesterday all the business houses, saloons and all, agreed to close from 4 to 5 p. m. each day until the close of the meeting, and between two and three thousand people sat at that hour and heard the man of God. It would hardly be an exaggeration to say they hung breathless upon his words. The business men of the city were there. In three hours they were there again.

From the best judgment I have I feel warranted in saying this whole people is under conviction. In homes where progressive enmity was the pastime and wine was a beverage, family altars have been erected. Men who believed that a moral life was all the Church had a right to demand, are blessing God for the discovery of the Holy Ghost's power to save from a desire to sin. And so throughout, not only Bro. Little's, but the other Churches of the city. No one who has attended the meetings but has felt their power.

Bro. Stuart, I have heard often before, but I had no idea of his wonderful pulpit power. That unparalleled effort of his at our League rally at San Antonio last year carried me away, as it did everybody else, but I find in hearing him here that all his performances are wonderful. And best of all, he is free, as far as I have observed, from those blemishes which so often, nowadays, mar the work, especially the beauty of it, of revival preachers.

What this thing will grow to by Sunday night, three days and a half more, at which time the meeting will close, nobody can foretell. Little, I suppose, will write you at the end. I must leave to-day.

ANOTHER THOUSAND DOLLAR LETTER.

Mr. Editor:

Since sending you the letter of Bro. Hoagland, which informed you that he had given \$1000 toward the erection of the Havwood Memorial Hall, provided our Church raised \$24,000 more, I have received, in cash and subscriptions, \$1653.14. This, added to the \$779.29 previously reported, makes \$7372.43. Bro. Hoagland's \$1000 stands, I hope, in a fair way to be captured, for we have already nearly one-third of the \$24,000 we have to raise.

Each subscription and every indorsement which has been received by the Board of Education is highly and equally appreciated, and I would be glad to publish every letter which has accompanied such subscription and indorsement, but of course I cannot do so. I will be glad, however, if you will publish the following letter:

Aug. 28, 1897.—Dear Bro. Bigham: I beg to acknowledge receipt of your esteemed favor of the 26th instant. The matter you bring to my attention lies very close to my heart, and it has more of my thought and prayers than you would imagine. I have thought a great many times that the great Methodist Church fell short of its duty to our colored brethren. I have often thought of and prayed for Paine Institute, and have long desired to be of some help there; but the demands upon me have been so many and so urgent from other directions that I have heretofore been prevented. I will join Bro. Hoagland in his contribution of \$1000 toward the erection of the memorial hall, and feel that I want to give \$1000 whether Bro. Hoagland's proposition succeeds or not. With best wishes.

I thank God and take courage, and believe that our Church will not let this day of grace go by without suitably providing for every immediate need of Paine Institute. I am acquainted, of course, with the constant calls made upon our pastors, and upon our Church, but I trust that we will rally to this cause, which is connectional, and that when the General Conference

convenes we shall be able to report the Haygood Memorial Hall finished and dedicated.

The terms of the subscription (cash, or payable at subscriber's pleasure between now and May 1, 1898) will give an opportunity to many to contribute. Contributions may be handed or sent to any of our editors, or pastors, who will cheerfully act as agents for me. If there are parties who are unable to give me anything themselves, but who desire to help this enterprise, I will let them know how they may do so, if they will send me their names.

Let every man and woman who loves the poor and needy, and who, with Jesus Christ, wishes to preach the Gospel to them, send me a contribution, whether small or great, and may the blessing of God accompany each subscription.

R. J. BIGHAM.

CHAPPELL HILL FEMALE COLLEGE.

The Chappell Hill Female College opened its forty-fifth annual session on the 1st of September with an increased patronage over several years past. Twenty boarding pupils are in attendance to date, and others are expected to arrive soon. Under the efficient presidency of Prof. Landon F. Smith, the college is coming to the front again, and, with the proper encouragement and co-operation from the ministers of the old Texas Conference, this time-honored institution of learning would soon surpass its success of former years. Prof. Smith has provided himself with a most competent corps of teachers, mostly long resident in the State, and therefore in full sympathy with the educational interests of Methodism in this section. Within the year several hundred dollars' worth of improvements have been made to the college buildings, thus placing the entire property in first-class condition.

The opening exercises were very interesting in character. President Smith made an appropriate address, which was thoroughly enjoyed by all. This was followed with quite a thoughtful and instructive address by Rev. G. E. Clothier, of Bryan. These, together with music and recitations, incident to such openings, formed the programme for the occasion.

All things considered, the year starts off with most flattering prospects for the college, and we predict good reports from it.

F. E. HAMMOND.

Sept. 13, 1897.

A NOVEL FREE ART EXHIBITION

Is now being arranged by the Ladies' Home Journal for Church societies, Ladies' Aid Societies, King's Daughters Circles, Christian Endeavor Societies, Doreas Guilds, and literary and woman's clubs. This is an entirely new idea, by which any society, club or circle will be able to give a really magnificent art exhibition, free of charge, to raise money for Church and charitable purposes, the magazine to furnish the materials. The novel idea will be fully presented in the October issue of the Ladies' Home Journal (Philadelphia, Pa.), and promises to become one of the most popular forms of entertainment in hundreds of homes and Churches next winter.



For headache (whether sick or nervous), tooth ache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

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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

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

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

North Texas Conference.

(Continued from fifth page.)

a number of very happy services. Alas! for the eighth—it was circus day; and while a little group were happy in the church many passed by to the circus grounds, leaving the church, their pastor and the Lord behind. On examination I have made a strange discovery, namely: that they—the Methodists—did not know that circus-going and such like is violative of our Church vows and contrary to the "genius of religion as taught by us." I had sought to educate my people on these lines as I always do. In my opinion, the pastor is not "blameless" who fails to instruct our people along these lines.

MT. VERNON.

J. W. Clifton, Sept. 17: Have closed my round of protracted meetings. Results of the year's work to date are: About 200 conversions and reclamations, about 100 net gain in membership, 20 infants baptized and nearly the whole Church in a state of revival. Have remodeled the church at Mt. Vernon at a cost of near \$2000, paid church debt on Saltillo church of \$25, secured ground and lumber to build a church at Center Point, furnished the parsonage at a cost of \$50. We expect by conference to have the whole amount of our conference collections, and the stewards say the pastor shall be paid in full. This has been our most prosperous and happy year in the ministry. Truly the lines have fallen to us in pleasant places.

CEDAR HILL.

L. A. Hanson, Sept. 11: I have recently held meetings at both my appointments, Cedar Hill and Duncanville. The Lord blessed us at both places. I don't know how many claimed conversion and reclamation, but thirty-three joined the Church and the membership was greatly revived. I was assisted two days by Bro. Dickinson, of Ovilla, Northwest Texas Conference; one day by Bro. George Owens, and eleven days by Bro. Barnett, of the Presbyterian Church. "All these brethren did effective and faithful work, for which pastor and people are grateful. During the meetings we baptized five infants, and one man eighty-two years old. This old man had been a Universalist nearly all his life, and had not been to Church for years. We visited him at his home, and mostly through the influence of Bro. Barnett and his good wife, the old man was induced to attend Church. The first day he was soundly converted, the next day he spoke in experience meeting, the third day he joined the Church. We learn that he has since taken up family prayer. Verily he was a brand snatched from the burning. We have had much to encourage us this year.

"The Grecian dames are sunburned."

Tro and Cres; Act I, Scene 3.

Our dames soon rid themselves of this trouble, they used Pond's Extract.

Northwest Texas Conference.

BOSQUEVILLE CIRCUIT.

C. E. Gallagher: Since my last report I have held meetings at Mt. Zion, Bosqueville, Patrick and Wesley Chapel. Results: Sixty-two conversions and sixty-two accessions. Organized a Church with forty members at Rock Creek. I am indebted to Bros. Duncan, Stewart, Terry and my local preachers for efficient help in these meetings. My people have made me a present of a \$25 "suit," which is highly appreciated.

LITTLE RIVER.

W. M. Adams: Our last camp-meeting at Summer's Mill was a success. It lasted ten days. We moved our Elm Grove membership down to this mill—one of the most beautiful pecan groves I ever saw—for a camp-meeting. We collected on missions, incidentals, etc., \$31.25, in cash and subscription: had one conversion, one reclamation, eight were made perfect in love and five joined our Church.

MARYSTOWN CIRCUIT

M. H. Major: Our meetings, four in number, resulted as follows: Joshua and Burleson, failures so far as outward appearances are concerned; Cahill meeting resulted in one hundred conversions and eighty accessions to our Church; the Church was wonderfully built up. Marystown meeting resulted in eighty-three conversions and forty-eight accessions to our Church. This, too, like the Cahill meet-

ing, was a powerful success. The success of these two meetings depended largely upon the co-operation of Christians.

SUMMER'S MILL.

W. M. Adams, Sept. 9: Our meeting at this our camp-meeting, one of the most beautiful places I ever saw for a campground, is doing well. We had ten or fifteen mourners last night, some seeking pardon, some purity. One joined the Church last night. Our collection on Sunday was good. We expect to finish it up next Sunday.

Sept. 10: We had a glorious time last night: sixteen mourners at the altar, for pardon and purity, and there was one reclamation and five received perfect love. The baptism of the Holy Ghost and of fire fell upon our hearts. The Campbellites have two hundred membership at this place. But the victory is ours. Our Pentecost is upon us!

MORAN MISSION.

T. M. Collier: Our meeting at Moran closed on Monday night, Aug. 23, having continued ten days. Our presiding elder, Rev. J. S. Chapman, was with us from Saturday till Monday, and preached some most excellent sermons. But, on account of rain and mud, the congregations were small. There were eight or ten converted and reclaimed, and the Church revived, and many expressed a determination to lead a better life. Almost every sinner in the congregation at the close of the meeting gave the preacher their hand and in that way expressed their belief in heartfelt religion, and a desire for a home in heaven. Bro. J. H. Rogers of Cisco was with us part of the time, and did some earnest, faithful preaching. Bro. Clark, of the Cumberland Presbyterian Church, preached for us several times, and, together with his members, did good service in pulpit and altar. Our fourth Quarterly Conference will be held at Moran, Oct. 30-31, at which time our new church will be dedicated.

THE STUART MEETING.

M. K. Little, Belton: Belton has never been moved as at present. The great tabernacle has about proven inadequate to the immense throng of people. My purpose has already been accomplished—the raising of a dead, formal Church to newness of life. Men and women who played cards, danced, drank, and did many other things that were damning their families, have been brought to see it, and quit it. Members of the Church have been converted, family altars erected, old homes made new, and old Belton once more on

(Continued on page twelve.)

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Epworth League.

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The resurrection of Christ is the proof of his power and the ground of our faith.

The devil rejoices at nothing more than at the apostasy of a Christian who has occupied a conspicuous position.

The wicked applauded when Judas turned traitor, but he died a wretched suicide, and they are forgotten, while the Christ whom he betrayed and they crucified is loved and honored throughout the world.

The ungodly are in high glee when a good man goes wrong. Both he and they go down in oblivion, while "salvation's rolling on."

Eloquence and learning are valuable only to one who trusts alone in the power of a Gospel inspired of God and directed by the Holy Spirit.

TOPIC FOR SEPTEMBER: THE CHRIST OF ST. PAUL.

September 26: His Betrayal, Crucifixion and Resurrection.—I Cor. 11:23; 1:23; 2:2, 8; Gal. 2:20; 3:1; Rom. 1:4; 1 Cor. 15:17.

[NOTE.—There is evident confusion in the references on the topic card. I have therefore corrected some and added others.—ED.]

The source of Paul's information is declared in the first passage. He had not received his information at second hand. He does not say, "I teach this upon the authority of Peter," or "James is responsible for this statement," but "I have received of the Lord." His bold declaration of such divine communication, together with the correspondence between his statements and doctrines and the record of the evangelists and the teaching of Christ, justify our belief in the inspiration of his writings. With confidence and with authority, therefore, does he speak concerning these events, both tragic and triumphant, and so vital to the faith of the Christian.

HIS BETRAYAL.—I Cor. 11:23.

The details of the betrayal, and of the institution of the Lord's Supper preceding it, are found in Matt. 26, Mark 14 and Luke 22: Judas, one of the twelve, delivered him to his enemies, for a reward. Just after his tender words at the last supper, while the hush of sorrow was still upon the little company, the blow fell. The disgraceful apostasy, at this critical time, seemed, to human thought, a fatal discouragement, just as an unexpected reverse has many a time come to a good enterprise just when it seemed to have all it could bear. Their enemies many and triumphant, their Lord a prisoner, with the multitude clamoring for his death, and one of their own number the betrayer. What more discouraging circumstances were possible?

CHRIST CRUCIFIED.

I Cor. 1:23; 2:2, 8; Gal. 2:20; 3:1.

1. The Glory of Christians.—It is an evidence of the divine character of the Gospel that that which would be the shame and reproach of a human system is the ground of confidence of this. That which was a stumbling-block to Jewish prejudice and foolishness to Grecian philosophy is the power and wisdom of God to them that believe. The tragic death of the Lord, by which the Jews vainly imagined they had put an end to his teaching, became the vital doctrine of his disciples.

2. Engages all the Talent of Preachers.—I Cor. 2:2.—Paul was learned and eloquent, but he depended for the success of his message, not upon "excellency of speech, or wisdom," but on the power of the plain declaration of a crucified Christ.

3. Ignorance Responsible.—I Cor. 2:8.—"This important scheme of salvation the rulers and great men concerned in the crucifixion of Jesus Christ, and others so disposed, had no just notion of, their minds being blinded and their hearts hardened against all the means of conviction afforded them; otherwise they had never concurred in the shameful, ignominious, deliberate and public murder of the divine Messiah." Peter said to the Jews (Acts 3:17): "Brethren, I wot that through ignorance ye did it, as did also your rulers." We see how ignorance may lead to crime, and is therefore to be shunned.

4. Life Through His Death.—Gal. 2:20.—Paul saw, from the death of Christ, that there was no hope of salvation by the law. The present life, and a prospect of future glory, are through a crucified Christ alone.

"THE LORD IS RISEN."

1. Proof of His Divinity.—Rom. 1:4.—So confident is the apostle of the fact of the resurrection that he appeals to it as "a manifest proof of our Lord's innocence, the truth of his doctrine, and the fulfillment of all that the prophets had spoken, so as to leave no doubt on any considerate and candid mind." It is the powerful declaration of his Sonship.

2. The Foundation of Our Faith.—I Cor. 15:17.—Christ has become the "first fruits

of them that slept." He promised to raise mankind from the dead, and his own resurrection is the proof of his power and the ground of our confidence. Paul stakes the truth of the whole system of Christianity upon this fact. His teaching accords perfectly with the facts recorded elsewhere in the Scriptures.

Betrayed by one of his disciples, suffering the reproach and agony of the crucifixion, Christ, the author of our salvation and the hope of our resurrection, rose from the dead, a triumphant victor over sin and death, and "The head that once was crowned with thorns, is crowned with glory now."

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Unorganized Districts.

Llano District, M. A. Black, presiding elder, Llano.
San Angelo District, J. A. Baker, presiding elder, Menardville.

GRAND PRAIRIE EPWORTH LEAGUE.

Our League is now growing, both in interest and number. For quite a while we were somewhat discouraged; our membership had decreased and all interest diminished, yet by faith in God and by the help of a few who would not give up, we have succeeded in holding a devotional service every Sunday evening. Our League prayer-meetings are increasing in attendance, and all seem to be benefited. At our last service every Leaguer present promised to take up the work with more zeal and greater determination than ever before. We find that in order to have a spiritual League prayer-meeting, some things are necessary: (1) Secure a leader in whom the people have confidence. (2) Get the Leaguers as close together as possible. (3) Strive to get the Leaguers' mouths open at the beginning of the service. "If in no other way, ask some simple questions on the topic." (4) Sing familiar songs. "A devotional service is not the place to learn new songs." We have never had but one

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solo in our League, and we were real sorry that we had it. (5) Have short prayers and testimonies, and make them specific. Young people are generally easily worried.

We are glad that our pastor, Rev. J. R. Atchley, manifests such an interest in League work. He is indeed a great help to us.

We have a Junior League that is doing good work, with a membership of twenty-nine.

I am thankful that I have the privilege of belonging to an Epworth League, for since I have been a Leaguer, I take more pleasure in working for Christ; therefore I enjoy more heartfelt religion than ever before. Yours for the success of the League, MATTIE BROOKS, Secretary.
Grand Prairie, Texas.

NOTICE TO ATTENDANTS OF THE EAST TEXAS LEAGUE CONFERENCE.

The day trains arrive at Pittsburg as follows: North-bound Cotton Belt, 4 p. m.; south-bound, 11:20 a. m.; Sherman S. S., west-bound, 9 a. m.; east-bound, 4 p. m. Delegates requested to avoid the night trains.
J. W. JOHNSON.
Pittsburg, Tenn.

FOREST ACADEMY LEAGUE.

Our League is now growing in interest and in attendance. For quite a while we were somewhat disheartened. Night after night a few faithful members met, and, being guided by that unseen hand, succeeded in holding our services. Our prayers have not been in vain, although our League is not yet what we want it to be. Our literary meetings are growing in interest and numbers, and I think by trusting in our blessed Savior that our devotional services will become as we want them to be.

How thankful we should be for the blessed privilege of being members of the League! God grant that we may take advantage of this privilege, and be instrumental in bringing some precious souls to Christ.
SALLIE LEWIS, Secretary.
Como, Texas.

TO THE SECRETARIES OF THE TEXAS LEAGUES.

If there are any Leaguers or other Methodist young people in your city or community who intend to enter the Texas University, will you kindly send me their names.
GEORGE M. DECHARD,
Secretary Hotchkiss Memorial Epworth League, Austin, Texas.

REPORT BLANKS

Have been sent to each District Secretary in the State, for distribution free to our Leagues. Only those Chapters, however, which have sent in a report card, will be furnished. A stamp will procure a card from your District Secretary, or from me. Always pleased to serve you, I am, yours fraternally,
GUS W. THOMASSON,
State Secretary, Van Alstyne, Texas.

ACTING SECRETARIES.

Since my last report the following Acting Secretaries have been appointed, to-wit: Texas Conference, Huntsville District, Prof. R. O. Allen, Madisonville, vice J. L. Pritchett, Huntsville, erroneously announced; Calvert District, Prof. W. A. Palmer, Calvert, who is also Third Vice-President of the Texas Conference League. We now have but four unorganized districts in which there are not Acting Secretaries, to-wit: Northwest Texas Conference, Corsicana and Clarendon Districts; West Texas Conference, San Angelo and Llano Districts. All attempts to hear from German Mission Conference have proved futile. I evidently have not the Secretary's address. Will some one supply it? Always pleased to serve you, I am, yours fraternally,
GUS W. THOMASSON,
State Secretary, Van Alstyne, Texas.

WASHINGTON ST. LEAGUE, HOUSTON.

Our Chapter is composed of nearly thirty-five active members, most of whom are young folks. The officers of our Chapter are all faithful, earnest, efficient, and, I might add, might add, we have a Chapter which, as also the officers, may be really called "up-to-date." Nearly every member

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is on some committee, and each committee has been wisely selected. We recently revised our roll list and have dropped all who had manifested no interest in our Chapter for the past year, and consequently have very little if any "dead wood" to carry.

Our meetings for the past three months have all been very well attended, interesting and helpful. The first Friday night of the month is our regular business session; the second Friday night is our literary service; the third Friday night our social night; the fourth Friday night is mission service, and the fifth Friday night, when there is one, is usually a temperance service. Our devotional services are held of a Sunday evening, preceding our regular Church service. Each officer leads or controls the services, and works as provided for in the general by-laws of the League.

In our devotional services we do not follow the topic card in general use, but have been for several months past studying the life of Christ. We have been studying his sermons, and have now commenced on his miracles. Our Scripture and reference readings are unusually good. Quite a number of our members pray in public, but very few will speak, either voluntarily or when called upon.

The membership dues of our Chapter are five cents per month. In the past, little attention has been given to collecting dues, but we are doing better now.

In finishing this report, will say we have great hope for the future, for we are now a systematic, earnest, spiritual band of Epworthians.
LULA ILFREY, Secretary.

GENEVA LEAGUE.

The Geneva League was organized May, 1896. There are only fourteen members now, but there is a great deal of interest taken by the members. Horace Bickley, a very reliable and Christian young man, is our President. Misses Annie Gellatly, Lena Williams and Tiny Bickley are the Vice-Presidents, and are true League workers, and all of them are true Christians. Miss Lita Halbert, another good worker for the League, is our Treasurer. The dues of our League are ten cents per quarter, and all members pay their dues very promptly. We have only four League books now, but we will purchase more this fall.

CLYDE PARRISH, Secretary.

HICO LEAGUE.

Hico Epworth League was organized December, 1893. It now numbers sixty, a band of young people who never tire of doing work for the Master. Most all get the Advocate and a number of Eras; we could not do without these papers.

Our devotional meetings every Sunday evening are filled with the Spirit. We are developing the Christ-like spirit in all. The Charity and Help Department has done its share of work well, in relieving the wants of needy persons. Something nice to eat, a bouquet of flowers, even a cup of cool water, given in the name of Christ, will some sweet day return, yea, an hundred fold.

The literary work is doing well. We hold two meetings a month. Through these meetings a number of our boys and girls have been constrained to read Christian literature.

Our work is growing in every department. We have paid half of our missionary assessment, and will pay it all soon.

Miss Pearl Porter, our International Epworth League representative, is back with us. She has many things to interest the League and advance the cause.

We are expecting greater blessings of the Lord this year. Why? Because we will do more for him. My earnest prayer is that this year's work will be crowned with the greatest of success.

J. R. HILL, President.

Sunday-School Dept.

Address all communications for the Sunday-school Department to Rev. F. B. Carroll, D. D., Greenville, Texas.

THIRD QUARTER—LESSON 1, OCTOBER 3.

STUDIES IN THE ACTS AND THE EPISTLES.

PAUL'S LAST JOURNEY TO JERUSALEM.—Acts 21:1-15.

Golden Text: I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.—Acts 21:13.

Time: A. D. 58, April 24 to May 15.

Place: A sea voyage from Miletus to Caesarea, and by land to Jerusalem.

St. Paul was now fifty-six years of age. Nero was Emperor of Rome and Felix Governor of Judea.

The practical interest of the present lesson centers around sympathy with God's workers, the work of women in the Church and faithfulness to duty against the obstacles.—Peloubet.

LIGHT ON THE LESSON.

Vs. 1-3: We now resume St. Paul's history at the close of his farewell address to the elders at Miletus. With prayers, weeping and sorrow he took final leave of these faithful co-workers. After we were gotten from them, we—that is, Trophimus (v. 29), Aristarchus (v. 27) and St. Luke—came with a straight course unto Coos. This was on Monday, April 24, A. D. 58. Coos is a small island about forty miles south of Miletus, now called Stanchio. Dr. Abbott remarks that this island must have been of special interest to Luke the physician, since it was the birthplace of Hippocrates, and boasted of a school traditionally connected with Esculapius, whose temple was so filled with votive models as to be in reality a museum of pathology and anatomy. The next day brought them from Coos, fifty miles southeast to the island and city of Rhodes. Rhodes is celebrated as the site of the Colossus, one of the seven wonders of the world—a colossal figure of brass over one hundred feet high. It was also a place of great commercial importance; "lying, as it does, on the verge of two of the basins of the Mediterranean Sea, it has always been an emporium for the Eastern and Western trades."

From thence to Patara, a seaport of Lycia, situated near the mouth of the river Xanthus. They reached this city on Wednesday, April 26, and, finding a ship sailing "over unto Phenicia, we went aboard and set forth."

Up to the time of reaching Patara, Prof. Ramsay points out that "the ship evidently stopped every evening. The reason lies in the wind, which in Aegean during the summer generally blows from the north, beginning at a very early hour in the morning. In the late afternoon it dies away, and at sunset there is a dead calm." Phenicia is a part of Syria, lying on the coast north of Palestine, with its two principal cities, Tyre and Sidon.

Tyre was the next landing place, and they discovered or came in view of Cyprus, lying a little to the southeast, as they passed on toward Tyre. Cyprus was too famous in the early life and work of St. Paul for St. Luke not to mention it, even in passing by. The sight of it stirred the heart and the memories of the great missionary preacher. Here, with Barnabas, he had witnessed some of the first scenes of the triumph of the Gospel over heathen superstition and wickedness.

THE STAY AT TYRE.

V:4. At Tyre the ship was to unlade her burden. At this time Tyre was a great commercial city, more populous than Jerusalem. At first it was situated on an island, some half mile from the mainland, with which Alexander the Great connected it by an artificial mole. Tyre held an important place in Old Testament history. It was the subject of terrible prophecies by Amos and Isaiah (Amos 1:9, 10; Is. 23). The Lord would send a fire on the wall of Tyrus, which should devour the palaces thereof. Isaiah saw the great city miserably in its utter overthrow. It was laid waste so that there was no house, no entering in. The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth. The Lord gave a command against the merchant city, to destroy the strength thereof. Ahab, the wicked king, married the wicked Jezebel, a daughter of the king of Tyre (I Kings, 16:31). Hiram, king of Tyre, aided Solomon in building the temple, furnishing cedar trees and fir trees and with gold according to all his desire, besides equipping Solomon's navy with his servants, shipmen, that had knowledge of the sea (I Kings, 9:11, 27).

Jesus in his itinerant ministry came unto the coast of Tyre and Sidon (Matt. 15:21). And great as was the sin of the mighty Phenician cities, Jesus declares to Chorazin and Bethsaida that it should be more tolerable in the day of judgment than for them (Matt. 11:22).

Finding disciples in this city, we tarried there, says St. Luke, seven days. Soon after the death of Stephen, the Gospel had been brought into Phenicia (Acts 11:19). The Church at Tyre was the fruit of this early ministry. The disciples said to Paul through the Spirit that he should not go up to Jerusalem. Through the illumination of the Spirit these prophetic disciples saw the persecution and suffering which awaited St. Paul in the holy city. But they did not see what St. Paul saw, that, in view of all suffering and bonds, it was yet his duty to go on. But why should these disciples foresee the terrible calamities which should befall St. Paul, and yet not see also his duty to go forward? It was enough for St. Paul then to know his own duty; enough for these disciples to see with what heroism he moved on to meet his sufferings. In the light of these sufferings, which the Spirit gave, they saw at once the faith, the

unfaltering courage, the entire consecration, of the apostle. The Spirit did not reveal St. Paul's duty to these disciples, but set his sufferings in such a strong light before them that they could see the man; and from truly seeing the man, not from knowing his duty, the good was to come to them. And so it is now. In the secret chamber of his soul, illumined by the Holy Ghost, a man must know his own duty. The environments of toil and sufferings in which his duty is set, like St. Paul's bonds and imprisonments, will show to others his spirit and his character, which is sufficient for them to know.

Leaving Tyre at the end of the seven days, thy all—the entire band of disciples—brought us on our way, with wives and children—these also were a part of the Church—till we were out of the city, and we kneeled down on the shore and prayed. When St. Paul had finished his address at Miletus, "he kneeled down and prayed with them all." Here it is said we kneeled down on the shore and prayed. "We," Paul and others. Luke? Trophimus? Aristarchus? and some of Tyre, whose names we know not. At this parting there was not such weeping, not such sorrow, as we have seen at Miletus. But all is touching, appropriate, impressive. "Kneeling down on the shore," the voice of their prayers mingling with the solemn sounds of the sea. We have enough here to give us a glimpse into the hearty joy and fellowship of the past seven days, and of the strong, sensitive bond of brotherly love which bound the hearts of the Tyrian disciples and of the journeying missionaries together. To me the words, "And we kneeled down on the shore and prayed," have always had a peculiar pathos and majesty. At the close of this prayer-meeting on the shore, they took leave one of another. Christian workers joined together in toil and suffering know how to appreciate this separation at the end of a season of fellowship and co-operation.

At Ptolemais, thirty miles south of Tyre, they saluted the brethren, and abode with them one day, May 9, A. D. 58. Ptolemais was the ancient Acco, one of the oldest cities in the world, then "a large town, and now having a population of about ten thousand. It was named after Ptolemy, king of Egypt." On Wednesday, May 10, St. Paul and his company came on to Caesarea, and remained, according to Prof. Ramsay, until May 15.

IN CAESAREA.

Vs. 8-15. Here was the official residence of the Herods, and of the governors of Judea. Herod the Great built the city and named it after Caesar. Paul had been in this city twice before. See Acts 9:30 and 18:22.)

Philip the Evangelist made Caesarea the headquarters of his evangelistic work. With him the travelers abode during their stay in the city. This Philip had four daughters, virgins, who did prophesy. Prophecy here has its old English meaning, which is to preach. These virgin daughters of Philip were preachers of the Gospel; how, where, to what sort of assemblies we do not know, but the circumstance shows at least that there may be a place and occasion for the modern preaching of Christian women.

While here a prophet came down from Jerusalem, named Agabus. Years before this, St. Paul had met with Agabus—most likely the same man—at Antioch, when Agabus stood up and signified by the Spirit that there should be a great dearth throughout all the world (Acts 11:28). This time he takes St. Paul's girdle and binds himself hand and foot, and said: "Thus saith the Holy Ghost: So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." It was a definite prophecy of what should come upon St. Paul, and most dramatically given. It was more than the brethren could endure. "And when we heard these things, both we and they of that place besought him not to go to Jerusalem." Of course the words of Agabus made them feel that St. Paul ought not to go. They could feel beforehand his dangers; they could not realize his duty. But St. Paul was deeply moved by their sympathy and entreaties. What mean you, he said, to weep and break mine heart? To the burden of his forebodings is now added the burden of the grief of his friends. What if these men could have said: "We see all that awaits you, but go forward in the name of the Lord Jesus." But such help was not for him now. His heroism must be tested to the last degree. Who that has ever felt it does not know how deep and masterful the sorrow is when one is impelled to go forward in a certain path of duty, while his friends entreat him not to go. It must have been one of St. Paul's sorest trials.

But his great answer is: I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Here is what I call entire consecration. And you notice the high motive of it, "the name of the Lord Jesus." It would bring glory to Jesus, and Jesus was all in all. Ah, if we could say, as we might say and ought to say, "for the name of the Lord Jesus," how much more we would do, how much higher and purer would be our work, and how much more blessed and strong we should be in the doing of it!

There could be no further protest, after St. Paul's heroic utterance. "We ceased," saying, the will of the Lord be done." They begin to realize as not before that the Lord's will is also Paul's will.

They then took up their "carriages"—an old English word again, meaning the things they carried—and went up to Jerusalem.

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Best to take after dinner; prevent distress, aid digestion, cure constipation. Purely vegetable; do not gripe or cause pain. Sold by all druggists. 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

NORTH TEXAS FEMALE COLLEGE

Mrs. Lucy Kidd Key, President,
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The faculty of this excellent school has been enlarged and strengthened by the following changes and additions:

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

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

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

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

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

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

Respectfully, MRS. L. KIDD KEY,
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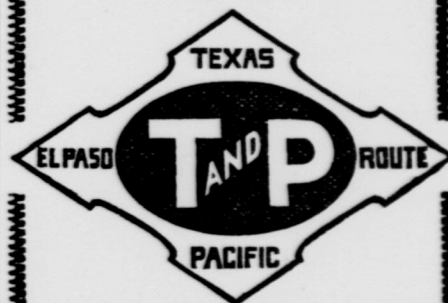
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WOMAN'S DEPT

WOMAN'S PARSONAGE AND HOME MISSION MEETING AT MEXIA.

The ladies of Mexia desire to extend an invitation to the wives of the preachers in the Northwest Texas Conference to meet the Woman's Parsonage and Home Mission Society in annual conference, October 8-12. Those wishing to attend will please send names, at once, to Mrs. B. W. Jackson, Mexia, Texas. MRS. JNO. R. NELSON, Dist. Sec. Corsicana District.

W. P. AND H. M. SOCIETY.

I desire again to call attention to the fact that the next annual meeting of the Woman's Parsonage and Home Mission Society of the Northwest Texas Conference will convene in Mexia, Oct. 8-12. Every auxiliary in the conference should elect a delegate, if this duty has not already been performed, and send name of delegate selected to Mrs. B. W. Jackson, Mexia, in order that homes may be provided.

A workers' conference will be held on the morning of the first day. This will be a most important meeting, as every department of our work will be carefully considered, and plans devised for future success. It is the earnest desire of our president, Mrs. H. W. Williams, that we should have a full representation at that time.

Heretofore our annual meeting has been held at the same time and place that the Northwest Texas Conference convened; it will not be so this year, and we meet in Mexia instead. We are especially desirous to make our first separate meeting a success, and earnestly and urgently request each auxiliary to send a delegate, and we will have a large, pleasant, and, I trust, profitable convention.

MRS. I. A. PATTON,
Conference Recording Secretary.
Alvarado, Texas, Sept. 18.

NOTICE.

I am requested by Mrs. S. S. Munger, President of the Woman's Foreign Mission Society of the Northwest Texas Conference, to announce Mrs. George Langston, of Cisco, as District Secretary of Abilene District. MRS. J. P. MUSSETT,
Conference Corresponding Secretary.

CORRESPONDING SECRETARY'S RE- PORT.

Mrs. President, Members of the Woman's Foreign Mission Society—Ladies and Gentlemen:

Time, with unerring speed, has borne away the days and weeks and months, until almost a year has passed since we gathered together as a conference society in Gonzales. What report has it borne of our deeds to eternity? What record have we made as workers in this field of the Master? Have we indeed done what we could?

Sometimes I fear we flatter ourselves, deceive ourselves, it may be, when we have done a little something for our missionary society, and lay this flattering unction to our souls. "Well, I have done what I could, an angel could no more." Ah, sisters, I fear we wear our obligations too lightly; our consciences are too easily stifled. Suppose we were arraigned before the bar of God, and He should demand of each one, "What have you done for me the past year? Have you given of your time, your talents, your strength, your money? Have you denied yourself in any way, that my children who sit in darkness may have the Light of Life? Have you helped them to find the Bread that came down from heaven and the Water of Life, for which they are hungering and thirsting? Have you done what you could to raise the heathen from the pit that he hath made for himself?" I fear we have left undone the things we ought to have done.

The past year has not been altogether unfruitful. We have on roll thirteen auxiliaries and five juvenile societies. Number of members of adult societies reported last quarter 158, number of members juvenile societies 174; total 332. Life members 11. Hon. L. M. I.

Some two or three societies did not report last quarter, but I hope to hear from them before this report is read.

One of our most reliable societies failed to meet for several months, from various causes, and came near disbanding, but I could not give them up, and so kept writing and urging them to hold on. A short time ago I received a very welcome letter from the faithful young corresponding secretary, telling me of their reorganization, and the determination to do better than ever.

Two societies were organized last quarter, one at West End, San Antonio, and the other at Lockhart. These organizations made our hearts rejoice. I had hoped to report another, one in Cuero District, for which I worked right hard (with my pen), but so far I have been disappointed. Have sent out, besides what was sent to the societies, quite an amount of literature, a good deal of it in response to requests.

Have written since last November, when I commenced keeping account, about 130 letters in connection with our work, and eight or ten postal cards.

During the last quarter I was obliged to have some adult report blanks printed, which was done by the consent of the president.

One of our oldest and best auxiliaries, San Saba, has been sorely bereaved in the past few months. Two of its best beloved and most devoted members have been called to enter into the rest that remaineth. The first to go was Mrs. Walters, and shortly after her dearly beloved aunt, Mrs. Annom Rogan, passed through the open gate. Mrs. Rogan was at one time treasurer of our Conference

Society, and to her fidelity all will bear witness. Her books and reports were models of neatness and exactness. We hope the blessed memories of these sainted ones will stimulate those who worked side by side with them to greater diligence and more earnest work for the Lord.

A most important part of our work is the juvenile work, and I think a consecrated Christian woman, with a loving heart, can fill no higher position in the Church than that of Lady Manager of a Juvenile Society. I have found, I am sorry to say, one of our greatest drawbacks in this branch to be the indifference and even opposition of the mothers. I am sure this comes from thoughtlessness or ignorance of the objects. Mothers, your little lambs can never go astray while they are trying to find and gather the poor lost lambs into the fold of the loving, tender Shepherd. Don't hold them back, but rather urge and help them on. Tell them of the little ones in heathen lands who have so little love in their lives. The celebrated missionary, Dr. Moffat, who gave nearly half a century of his life to the work in Africa, ascribed his missionary spirit to the teachings of a pious mother when he was a little child.

And now, before closing this report, I want to remind you that there are a great many women in our Church who are not engaged in any special work for the Master. We need them, and the Lord needs them. Let us all resolve to try to induce as many as we possibly can to join the Woman's Foreign Mission Society. Unless we do put forth earnest efforts, we will find our society constantly declining. We must grow or die. I wish I could make each one feel that the success of the work depends on her individual efforts.

Respectfully submitted,
MRS. E. C. NICHOLS,
Corresponding Secretary, 1897, West Texas Conference.

Northwest Texas Conference.

(Continued from page nine.)

her feet. We have had many converts and accessions. A living, active Church is what I have been fighting for, and what we must have, and then conversions will be had every week. Let all Texas rejoice with me. Rev. George Stuart can help a pastor out of just such a condition as we had here, and, I don't hesitate to say, the worst I ever saw. It was in all the Churches, and the Holy Ghost could not work until we cleaned up. We now hope for a wonderful work of grace for the next week. Bro. Stuart's great sermon on "God and the infernal whisky traffic" was worth hundreds of dollars to this town, to say nothing of the hundreds who have said, "I am done with the stuff." We need a high moral sentiment in our Churches. We need Churches with power with God and men. We need clean Churches, and then sinners will be born to God. Happy is the pastor who can secure George Stuart to help save the Church. More later.

ABILENE.

E. D. Mouzon, September 15: The meeting which we have recently closed is worthy of notice. We began with fasting and prayer. The preacher in charge was assisted by Rev. W. H. Matthews, of Dublin, and by Rev. E. F. Boone, of Fort Worth. Bro. Matthews came by invitation. Bro. Boone was in Abilene resting when we pressed him into service. No preachers ever did more faithful work than that done by these brethren. A tendency of the times is to believe as little as possible, and only what is pleasant. Indeed, some teachers try to make very broad the narrow way. Others resort to slang, and try to make men laugh. But Bros. Matthews and Boone were far above all this. They were true to the Bible. The sinfulness of sin, the certainty of the judgment, the eternal punishment of the wicked, the absolute necessity of regeneration, regeneration a supernatural work, the witness of the Spirit, the necessity of holy living, the blessedness of heaven—these were the doctrines preached. How our hearts burned within us under this preach-



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ing of the Gospel! Do you wonder that we had a good meeting? Conviction was deep and conversion definite. Not recently have we seen such satisfactory conversions. Those who were converted knew it. But our greatest work was in the Church. Many backsliders were reclaimed. While our people here have been loyal to the Church, yet many of them had never had a joyful Christian experience. In the meeting we emphasized the doctrine of the witness of the Spirit, and now we have a Church which has religion and knows it. Our Sunday-school is growing, our Epworth League is flourishing, our Church was never in better condition. As many know, we have had some battles to fight. We have fought and won. "The best of all is, God is with us."

MART CIRCUIT.

J. A. Ruffner, Sept. 13: We are moving along smoothly on Mart Circuit. Our round of protracted and camp-meetings closed last night, Sept. 12th. There have been conversions and additions at all the six appointments, but the most successful, apparently, were the meetings at Mart, Riesel and Axtell. At the former place I was assisted by Rev. J. H. Stewart, of East Waco Station, and Rev. W. W. Dorman, of Bruceville Circuit. Both of these brethren are good, strong preachers and will always be heard gladly by the people of Mart. I was assisted at both Riesel and Axtell by Rev. J. H. Collard. Bro. Collard is a "mover." I don't know that I've ever seen his equal. He works hard, and a truer friend I don't believe a pastor ever had. He is a strong preacher and at all times commands the attention of his congregation. His language is chaste and sometimes eloquent, and while he defends strongly the doctrines of Methodism, he at the same time commands the love and respect of all the people. There have been during the conference year about 115 conversions and reclamations, and about 100 additions to the M. E. Church, South. I think we will be able to make a full report at conference.

BLUFFDALE.

Mac M. Smith: Summary of results of revivals held on the Bluff Dale charge from third Sunday in July to second Sunday in September: We opened the work at Post Oak Grove. God graciously blessed us at this place. There were nine conversions and nine accessions; six infants were baptized. Bro. C. A. Evans, of Granbury, did most of the preaching. The people at this point have some good, old-time Methodist blood. The second meeting was held at Wesley Chapel. Some of this people were visiting their wife's kinfolks; some were gone to the Nation (Indian Nation); others had work to do, therefore they could not come. Some were true and faithful. Only one little girl converted at this meeting. Our third meeting was held at Marvi Chapel; resulted in two additions to the Church. Five infants were baptized. This is one of the oldest Churches in this country. It has a large and strong membership of very excellent people. They are most all Methodists in this community. A certain divine (of the Campbellite order) recently spoke with pity that there were people in this community twenty-one years old that had never heard a Christian sermon. Our fourth meeting was held at Ashbury. Bro. E. A. Smith was with us and held the third Quarterly Conference. Here we were nearly rained out, but toward the close God's power was wonderfully manifested. There were twelve conversions and thirteen additions. Our fifth meeting was opened at Cedar Point. We ran here only a few days, owing to sickness, rain and worn-out condition of the pastor. There was a fine interest manifested here. The few services held resulted in drawing the certain back a little and letting the people of this community get a glimpse of some of the dirt and filth that is in their neighborhood. The sixth meeting held was at Bluffdale. Rev. E. Hightower did most of the preaching. We were graciously blessed at this meeting. Many who were on the fence religiously will get off on one side or the other. We have at Bluffdale among the best people I ever knew—true to God, true to the Church, true to the pastor. No circuit has a brighter future than Bluffdale. It has had some of the darkest clouds to overshadow it that ever come to discourage and dispirit the people of God. But they are being driven away and we are looking upward. In concluding this report I must say that no pastor has been more ably assisted by a number of laymen than myself. They have gone with the pastor from meeting to meeting and with their prayers, sweet songs and inspiring talks did many a heart good.

TROY.

George S. Clark, Sept. 13: We began at Oenaville on Saturday before the third Sunday in July, and continued eleven days. A gracious work was done in the Church, six were converted and four joined our Church. Our Sunday-school has increased in numbers and interest, and a weekly prayer-meeting, that is pentecostal in its power, are some of the results of the meeting that

ONE ISSUE WORTH THE MONEY.

Crisp, Texas, Sept. 13, 1897.

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

E. J. ANDERSON.

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pressed and painful menstruation. For Change of Life it is the best medicine made. It is beneficial during pregnancy, and helps to bring children into homes barren for years. It invigorates, stimulates, strengthens the whole system. Its great remedy is offered to all afflicted women. Why will any woman suffer another minute with certain relief within reach? Wine of Cardui only costs \$1.00 per bottle at your drug store.

For advice, in case requiring special directions, address, giving symptoms, the "Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

Rev. J. W. SMITH, Camden, S. C., says: "My wife used Wine of Cardui at home for fall of the womb and it entirely cured her."

abide. On Saturday before the first Sunday in September our meeting began at Pendleton. Here we have a good, live Church, a wide-awake League, and all had been praying for the meeting, so the revival was there when the preacher arrived, and every service was a victory. The meeting continued twelve days, and the visible results were sixty-four conversions, and forty-four united with our Church. The entire membership is aflame with love for God and souls, and with brighter hope and a stronger faith go forth to battle for the right. We began at Troy on the third Sunday in August, and continued fifteen days. At Troy we have no church building, and when we began had no Church organization. Our Baptist brethren kindly loaned us their church in which to hold the meeting. Our Methodist people from Pleasant View, Shiloh and Pendleton came and joined us, so we laid siege to Troy in the name of the Lord. Fifty-four souls were saved, and twenty-eight joined our Church, and now the Methodist Church is organized in Troy. We will at once take steps toward erecting a house of worship. At this meeting Methodists, Baptists and members of the Christian Church all worked at the same altar, praised God and rejoiced together. All seemed moved by the same saving power, and all spoke the same language. During these meetings this preacher held every service and preached every sermon. Preacher and people, with love for each other and with a united faith in God, pressed the battle, and God hath given us victory.

SIPE SPRINGS.

C. H. Smith, Sept. 13: We held our third Quarterly Conference Sept. 4th and 5th at Macedonia. The presiding elder was on hand and preached us on Saturday at 11 a. m. a most excellent sermon from II Tim. 4:7. It was attended by the power of the Spirit, and the Holy Ghost fell on the people and they shouted praises unto the Most High. Went to Rising Star that night and preached a telling sermon for them. We had love-feast at Macedonia Sunday morning after the old Methodist style, with closed doors. Preached on Baptism Sunday and made it clear and plain, just as God's word puts it. Baptized one infant and received one member into the M. E. Church, South, and had the communion service. It was a good day, and all were drawn nearer to Christ and the Church. Our Quarterly Conference was very well represented. Our quarters not one-third paid. Church as a whole getting along very well. Received into the Church along very well. Received into the Church up to date 118.

ARLINGTON CIRCUIT.

James A. Walkup, Sept. 15: There have been up to date one hundred and fifty-two conversions and ninety-two additions to the Church. Now, some one may ask, why not more members added to the Church? Simply from the fact that many of these conversions were already members, having never been converted. Now these reported are not reclamations; they are conversions. That is a sad commentary on our Church, but such is the case. I believe in rare instances it is well to take into the Church persons who are penitent, but I have rarely ever known those who have strictly observed the disciplinary requirements but that it led very soon to a religious life. I have tried, as I always do, to conduct these meetings strictly on Gospel principles, preaching repentance, justification by faith, and a thorough change of heart. I want a religion that has an experience in it, a clear knowledge of our acceptance with God. It is an evident fact that the inclination is to drift away from experimental religion. We observe the forms and ritualisms of the Church; hence we are becoming too formal. In our Church work and in many places we are losing the power of godliness among our people, and our Church work becomes dry and formal. It seems to me we are drifting into the channel of the Church as it was hundreds of years ago. There was a time when the apostles were the preachers, and the Church grew under their ministry with great rapidity. The Church became strong in number, sometimes from 120 to 3000 souls in a single day; but finally she lost her power of godliness, and for hundreds of years was known as the "dark ages" of the Church; but God poured out his Spirit on Wyckliffe, Luther, Knox, Calvin, John Wesley and others, and the Church began to prosper again, and for over one hundred and fifty years it has grown with wonderful rapidity. I am afraid too many are caught up by the incoming tide, and come into the Church without any knowledge of Christ, or perhaps to get the influence of the Church to carry out some selfish motive. It seems to me that there never was a time when we should guard the Church and hold up the standards of Christianity. I am not a pessimist. I am an optimist in my nature, and I don't believe the Church is going backward. There never was a time when God was so near his people as to-day. There never was a time when so many prayers were being offered up to God as to-day. There never was a time when so many men were coming to God in so many ways as to-day; never so much money paid into God's treasury, voluntary contributions flowing in like Gulf streams; the work of the Church moving on to the conquest, against the wrong and for the right; but I am afraid we are too often more concerned in adding large numbers to the Church, men of wealth and influence, in order that we may become strong in influence and money, and we suffer spiritual declension, and the work of the Church drags heavily. I believe it is the prerogative of the preachers to be the leaders in all moral reforms, and to lead the Church up to a standard of Christian living. So how necessary it is for the pastor to be wholly consecrated and given up to the work of God. My daily prayer is "Lord, help me to live above my people, that I may lead them to higher attainments in the Christian life." My meetings have been good all over the work: genuine conversions and the entire Church lifted up to a higher plane of living. It has perhaps been the hardest year's work of my life, but my brethren have co-operated with me

WORRIED WOMEN

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Women who are weak and nervous are thin, pale or yellow faced. They lack the rounded form of beautiful womanhood. They are irritable and hard to please. They suffer from headache, backache, rheumatism, neuralgia. They feel weak, tired, unhappy and miserable.

Their pale color proves that they need iron to color their blood. Their irritability and nervousness that they need it to tone up and strengthen their nerves. Their thinness, that they need it to cure their dyspepsia.

They can get what iron they need, in its best form, from Dr. Harter's Iron Tonic.

Not an empirical solution of iron salts, but a scientific preparation of tested value. A preparation that for forty-two years has been curing the sick by hundreds of thousands.

Health comes with plenty of iron in the blood. So does a strong constitution. The strength of iron is made from iron.

Dr. Harter's Iron Tonic banishes pain, brings back roses to faded cheeks, builds up nerves, conquers sickness.

A worthy lady of South Portsmouth, Va., Mrs. M. J. Weel, corroborates the above in these words: "For many, many years my blood was iron poor, though I did not know it. I used to have fresh, rosy cheeks, and a plump, rounded form, but by degrees my good looks faded away until I began to look like a ghost. I lost strength and ambition and suffered from pains in my stomach, head, heart, back, muscles and bones. I gave myself up in despair. Finally, a good friend induced me to try Dr. Harter's Iron Tonic. From the good symptoms which at once began to show themselves I saw what had been wrong with me. I had suffered from want of iron, and it remained for Dr. Harter's Iron Tonic to supply it and cured me. I am now in good health and feel better than I have for years."

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Dr. Harter's Little Liver Pills do the business.

so fully that they have made it pleasant amid the arduousness of my work. Bro. Sibley, a local preacher on my work, and Bro. Rowden, of the Mansfield Circuit, were with me, and did some of the best work of their lives. Bro. Wyatt, our elder, was also with me, and preached some strong Gospel sermons that had a telling influence on my people. Bro. Wyatt, having twenty circuits, missions and stations, to demand all of his time, can't be with us much, but he makes himself felt when among us. The Advocate is in fine favor among my people, and I find that those who read it are most loyal and can be depended on in all Church work. I am confident that none of us can fully realize what a great power the paper is for good to the Church and pastor. God bless the Advocate in her glorious mission. I verily believe it is under the blessings and benedictions of the Almighty. I feel very confident that all the Church claims will be met, and I can make a clean-cut report at the next Annual Conference, for all of which I shall feel profoundly thankful to

Almighty God and the people whom I am serving.

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It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerves and brain.

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

Hurry and worry are often near neighbors.

If the Baby is Cutting Teeth.

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

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.

LEDGER—Jacob Ledger was born Feb. 19, 1836, in Hancock County, Tenn.; married in Granger County, to Miss M. E. Rucker, 1868; moved to Texas, settled in Williamson County, at Leander, 1880, remaining ten years; moved to Florence, embraced religion and joined the Methodist Episcopal Church, South, in his twenty-fifth year, and lived a faithful Christian life until he was called away to his home in heaven, which occurred at Florence on August 30, 1897. He has left to mourn his death a large circle of relations and friends, his wife, five boys and five girls. May the Lord guide and bless and bring all at last to heaven.

W. T. MELUGIN, Pastor.

HUSTON—Lillian Alta Huston, infant daughter of James H. and Allie Huston, died Aug. 30, 1897, and was buried in Marvin Chapel cemetery, in Hood County, Texas. This was a sweet little babe, but God wanted it in heaven, and took it away. May the grief-stricken parents look up toward God, the giver of all light, and there will be rays of sunshine, coming through the clouds of sorrow that have gathered. Hope will spring up in the soul that they will see their babe again. It is an angel now, and with the angel band. Be comforted, dear ones; little Baby Lillian is still yours, because "all things are yours," and "ye are Christ's, and Christ is God's."

MAC. M. SMITH.

ADAMS—Mrs. R. N. Adams, wife of H. H. Adams, departed this life Aug. 26, 1897, at Bluffdale, Texas. Her remains were laid in the Asbury Cemetery, in Hood County. She was converted in childhood, and lived a consistent member of the Methodist Church till her death. She bore her long spell of sickness with patience and fortitude. She was conscious of her approaching death many days before she passed away; said, among her last words, to her pastor: "I'm just ready and waiting." She had many friends, who kindly ministered during her illness. She was possessed with a gentle and lamb-like spirit. She leaves a husband and little Benny (her nephew), and many friends to mourn her absence. We commend the bereaved ones to a loving Father, who can heal the broken-hearted, and by his tender, loving hands, raise the drooping spirit.

MAC. M. SMITH.

BERRY—Dora Berry, wife of J. J. Berry, and daughter of J. W. Higginbotham and Mrs. E. L. Stout, was born in Rusk County, Texas, Dec. 2, 1859, and died in Nocona, Montague County, Texas, July 9, 1897. She was married to J. J. Berry June 26, 1879, with whom she lived a few days over eighteen years. Their union was blessed with five boys and one girl, who live to weep over the death of a fond and loving mother. She professed religion at Illinois Bend, in 1875, under the ministry of Rev. T. B. Norwood, of the North Texas Conference, and joined the Methodist Episcopal Church, South, in which she lived an exemplary life and died a most triumphant death. She was not only loved by her parents, her husband, her children and her brothers, but she was held in the highest esteem by the entire community. All business of every kind was suspended at 8 o'clock on Saturday morning, and fully five hundred people were in the Methodist Church to pay the last tribute of respect to this good woman.

G. F. BOYD, Pastor.

CURRIE—Mrs. Eliza Currie was born at Middlewich, in the county of Cheshire, England, about the year 1829; came to Texas in the year 1888, to join some of her children, who had preceded her. She returned with her daughter to England in 1894, returning again to this country February, 1896. Sister Currie joined the Methodist Episcopal Church, South, during a camp-meeting held by Bro. C. H. Maloy, at Floyd's Chapel, in the summer of 1890. On Sunday, Aug. 22 last, she attended the regular preaching service at Hancock Chapel, and, with the rest of the Christians present, gave the right hand of fellowship to some who were received into the Church, among them one of her own sons. On Monday morning, the 23d, after having cleaned up the house and got dinner on the way for her two sons (with whom she was living), she was taken with a fit of coughing, and fell down, expiring in a few moments, her sons, who were in the field and were alarmed by a neighbor, not reaching her life had ceased. Sister Currie has gone home.

C. F. GOODENOUGH.

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LLOYD—Mrs. Don Arabel Lloyd (nee Crawford) was born in Nacogdoches County, Aug. 11, 1857; was married to B. Y. Lloyd Dec. 16, 1880; professed faith in Christ and joined the Methodist Episcopal Church, South, in the summer of 1882. She remained a faithful member of the Church until Aug. 19, 1897, when the Lord called her to her reward. Sister Lloyd's Christian life was above reproach. The greater part of her life was spent in the county where she was raised, and those who had known her longest loved her best. She was a faithful and loving wife, and a kind and affectionate mother. Her death was a shock to all, as she died very suddenly, but all are assured that she went prepared. She went to bed on the night of the 18th, apparently well, and her husband found her dead upon waking next morning. Death came without a struggle; she lay as though she had peacefully fallen asleep.

JOHN W. GOODWIN.

Nacogdoches, Texas.

LAIN—Lucile Lain, the little daughter of Dr. and Mrs. George Lain, was born at Bolivar, Texas, Jan. 7, 1893. From the same home in which she began life, and in which she was baptized, she exchanged for her heavenly home late in the afternoon of Aug. 31, 1897. At her grave we read the beautiful burial service of our Church, to a weeping throng. Little Lucile was no ordinary child. Beautiful and kind, she touched with the magnetism of love all with whom she came in contact. Yes, it was hard to say good-bye, but God be praised for the assurance of meeting again, at the coming of that day to which hope looks forward with ardent joy, when the tears of this life shall be submerged in the healing tide that flows from the fountain of divine peace and love.

J. W. BLACKBURN.

Sanger, Tex., Sept. 10.

COLE—Little Jap, the five-year-old son of Mr. and Mrs. J. N. Cole, died last Monday morning at 6:30 o'clock. The child was remarkably bright, healthy and vigorous up to the time of the attack of the sickness, beginning with a cold and ending with a fatal form of tonsillitis. His death was a sad shock to the devoted father, mother, relatives and friends. The little boy was the light of the house, that darted hither and thither like a flash of sunlight. It was hard to realize, even when laid in the stateless of death, that little Jap was dead, yet no voice could call him to life. He had obeyed the summons, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Bro. Wootton was a special favorite of this child—"Uncle Preacher," he called him—and "Uncle Preacher" came by request of the family to sympathize with and to minister with the pastor in the last sad rites.

CLOTHIER.

ARNOLD—Mary Ann J. Arnold, nee Albridge, was born near Madison, Georgia, July 31, 1814; died at Stephenville, Texas, Sept. 3, 1897, aged eighty-three years, one month and two days. Married to John F. Arnold on the 25th day of August, 1835, (who died at Aberdeen, Miss., Jan. 22, 1860). She was the mother of ten children, five of whom are living, three daughters and two sons. She professed religion and joined the Methodist Church in her childhood, and lived a practical, consistent Christian life up to the time the summons came on the instant. Her membership was with the Church at Waxahachie. She was the mother of that well known staunch Methodist, Claude Arnold, of that town. Grand-daughter Arnold rests from her labors, and her works do follow her. The children, grandchildren and loved ones can rest assured that she is waiting for them on the ever-green shore.

C. G. SHUTT.

JARVIS—Sanford S. Jarvis was born Nov. 23, 1875; was converted in his tenth year, and united with the Methodist Episcopal Church, South. Coming from a noble Christian parentage, his home influence and his Church developed his fine character. He was a noble boy, kind and loving in his disposition, and earned the respect and confidence of all who knew him. In June he was stricken with slow fever, recovered some, but suffered a relapse. During his sickness his conversation was always religious. At times, when the fever was high, he would sing: "Silently the shades of evening, gather round by lowly door." He seemed to know that the time of his departure was at hand. Calling his father to the bedside, he talked of the Church and of his own conscious salvation. He spoke of the meeting that was soon to be held at Leakey; he had planned to consecrate himself wholly for active service. "But," said he, "father, this relapse means heaven for me." He sent messages to his friends who were not religious, to give their hearts and lives to God. He blessed his father for the godly life and teachings that had done so much for him. With triumphant faith, Sanford passed from earth to heaven July 16, 1897. He had overcome the world through faith in Christ, and now has gone to dwell with him eternally. The writer knew Sanford only as a pure, noble boy, and rejoices to know that we shall meet again. "Blessed are the dead which die in the Lord."

FRANK B. BUCHANAN.

Utopia, Texas.

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ECHOLS—Kate Echols, little daughter of Mr. and Mrs. S. P. Echols, was born near Bolivar, Texas, April 25, 1890, and departed this life Aug. 25, 1897. Her stay on earth was brief, but of sufficient duration to gather up the affections of loved ones and carry them to heaven with her. Kind, gentle and hopeful one, thou art done with suffering and tears; joy and happiness shall be thy lot forever. May the family circle be unbroken in heaven.

J. W. BLACKBURN.

Sanger, Texas.

NEWTON—Little Guy, son of M. L. and Ida Newton, was born in Cleburne, Texas, Oct. 17, 1896; lived seven months and eighteen days, when God said, "I'm in need of singers in that angelic choir above." So the death angel came and carried little Guy away, to be with God and the angels. It is hard hard to give up a precious little babe that has only been with us long enough to sweeten our homes by its smiles and little playful acts, but God knows best, and has called little Guy to be one of his angels. So let's remember that little Guy has only been transplanted from this sorrowing earth to a heavenly mansion, there to await the coming of papa and mamma, Roy and Con, his two little brothers. So weep not, sorrowing ones, but live so that when God shall call you, you can go and live with little Guy. His uncle.

T. L. BLANTON.

Breckenridge, Texas.

MITCHELL—James C. Mitchell was born in Bowie County, Texas, Sept. 27, 1845. He was the eldest of seven sons born to J. S. and Allie Mitchell. He had two sisters, one of whom is still living, and one has gone to join her parents and four brothers in the better land. Bro. J. C. Mitchell was a member of the Methodist Episcopal Church, South, from childhood, and it is neither flattery nor untruth to say that he was a faithful and consistent Christian. In 1862 he was happily married to Miss Emma Lineberger, in Marion County, Texas, with whom he lived until his death, which occurred at Campbell, Texas, Sept. 6, 1897. His faithful life partner, three sons and two daughters survive him. One child preceded him to the home of the just. These mourners have the sympathy of a large circle of friends, for while Bro. Mitchell was a modest and unpretentious man, he impressed all who met him with his sterling worth and unwavering faith in God. Not only so, but he belonged to a good family. The Mitchells were noted in East Texas as among the very best in that section. The father, J. S. Mitchell, was known far and wide as a man of unsullied character and stainless reputation. All his children grew to maturity worthy offsprings from such a sire, and none of them sustained the family name more honorably than the subject of this obituary. I knew him well. I knew all the family. I buried his parents, both of whom died at a ripe old age. I know his wife, and I know

Your throat is weak. Any unusual exposure or quick change in temperature causes roughness and uneasiness. Sometimes you have a feeling of tightness as if some foreign body were there. You can treat it with troches and washes, but you don't reach the seat of the trouble. Throat weakness is a symptom of more general disturbance. Scott's Emulsion of Cod-liver Oil does cure weak throats by healing the inflammation and nourishing and strengthening the system.

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how he loved and honored her, and how faithful she has always been to him; and I feel sure that while she has lost her best earthly friend, I have lost as good a friend as I ever had. But I thank God that neither she nor I, nor any one, has any doubt of his glorious translation to a better world. He died as he had lived. The immediate cause of his death was congestion of the brain, and for several hours before he passed away he could use neither his mind nor his tongue, but just before the last moment came his mind cleared up, his tongue was loosed, and looking and pointing upward he exclaimed: "There is room! There is room!" Yes, thank God, there is room for such true and faithful ones as he! The family is going fast. Half of them are gone over, along with the old folks. Who can tell who next will be called? Ready! That is the word, and may the God of the brother, husband and father give grace and strength to all who mourn his loss to meet him in the skies.

J. W. HILL.

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PALESTINE, TEXAS.

East Texas Conference.

Tyler District—Fourth Round.

Wills Point, at Palmer's Gr.	Sept. 25, 26
Malakoff sta.	Oct. 2, 3
New York, at N. Y.	Oct. 16, 17
Wills Point sta.	Oct. 24, 25
Edom, at Union Grove.	Oct. 30, 31
Troupe and Overton, at T.	Nov. 6, 7
Whitehouse, Whitehouse.	Nov. 13, 14
Tyler, Cedar Street.	Nov. 14, 15
Emory, at Ford's Chapel.	Nov. 20, 21
Tyler, at Bascom.	Nov. 20, 21
Tyler, Marvin.	Nov. 21, 22
Grand Saline cir.	Nov. 25
Walton mission.	Nov. 27, 28
Athens sta.	Nov. 28, 29
Canton cir.	Dec. 4, 5
Lindale cir.	Dec. 11, 12
Tyler, city mission.	At will

John Adams, P. E.

San Augustine District—Fourth Round.

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

J. T. Smith, P. E.

Pittsburg District—Fourth Round.

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

T. P. Smith, P. E.

Beaumont District—Third Round.

Jasper and Kirbyville, at Call, fourth Sunday in Sept. and Saturday before.	
Newton circuit, at Adams' Tram, fourth Sunday night in Sept. and Monday.	
China, at Sahara, first Sunday in October and Saturday before.	
Port Boliver, at Paton, second Sunday in October and Saturday before.	

T. J. Milam, P. E.

Northwest Texas Conference.

Clarendon District—Fourth Round.

Silverton & Tulla at Fairview.	Sept. 25, 26
Plainview, at Plainview.	Sept. 28, 30 p m
Floyd, at Emma.	Oct. 2, 3
Wellington, at Wellington.	Oct. 9, 10
Memphis, at Esteline.	Oct. 16, 17
Kirkland, at Gypsum.	Oct. 24, 25
Amartillo sta.	Fri. Oct. 29
Channing.	Oct. 30, 31
Higgins.	Nov. 6, 7
Canadian and Mobetle.	Tues. Nov. 9

R. A. Hall, P. E.

Weatherford District—Fourth Round.

Aledo cir., at Annetta.	4th Sun in Sept
Springtown, at Springtown.	Sept. 30
Whitt, at Bethesda.	1st Sun in Oct
Weatherford Mis., at Bethel.	Oct. 6
Santo Mis., at Corinth.	2d Sun in Oct
Mineral Wells sta.	Oct. 12
Peaster cir., at Pooleville.	3d Sun in Oct
Lipan cir., at Brazos.	Oct. 21
Ranger Mis., at Ranger.	4th Sun in Oct
Huckabay Mis.	Oct. 26
Gordon and Strawn, at Strawn.	Oct. 28
Ellisville cir.	5th Sun in Oct
Breckenridge.	1st Sun in Nov
Thurber.	Nov. 9

E. A. Bailey, P. E.

Waco District, Fourth Round.

Fifth Street.	Sept. 26
Bruceville, at Eddy.	Oct. 2, 3
Troy, at Oenaville.	Oct. 9, 10
Morgan, at Morgan.	Oct. 15
Whitney, at Whitney.	Oct. 16, 17
Aquilla, at Aquilla.	Oct. 18
West, at West.	Oct. 23, 24
Mart.	Oct. 30, 31
Lorena, at Stanford's Chapel.	Nov. 2
Moody.	Nov. 3
Peoria.	Nov. 6, 7
Mt. Calm.	Nov. 9
Bosqueville.	Nov. 11
Atbott.	Nov. 13, 14

Jas. Campbell, P. E.

Dublin District—Fourth Round.

Granbury sta.	Oct. 2, 3
Bluff Dale, at Rock Church.	Oct. 9, 10
Stephenville, at Stephenville.	Oct. 12
Glenrose, at Glenrose.	Oct. 16, 17
Morgan Mill, at Bethel.	Oct. 19
Proctor, at Proctor.	Oct. 21
Duffau, at Trimble Springs.	Oct. 23, 24
Hico, at Hico.	Oct. 24, 25
Iredell and Walnut, at Iredell.	Oct. 30, 31
Gorman, at Gorman.	Oct. 30, 31
Sipe Springs, at Sipe Springs.	Oct. 31, Nov. 1
Rising Star and Pigah, at Rising Star.	Nov. 2
Carbon, at Carbon.	Nov. 3
Carlton, at Carlton.	Nov. 6, 7
Green Cir., at Elkin.	Nov. 10
Desdimonia, at Desdimonia.	Nov. 12
De Leon Sta.	Nov. 13, 14
Dublin sta.	Nov. 14

E. A. Smith, P. E.

Abilene District—Fourth Round.

Eastland cir.	Sept. 21
Anson sta.	Sept. 25, 26
Cisco cir.	Oct. 1
Truby Mis.	Oct. 2, 3
Colorado Mis.	Oct. 9, 10
Colorado sta.	Oct. 10, 11
Roby Mis.	Oct. 16, 17

Sweetwater.	Oct. 18
Snyder cir.	Oct. 23, 24
Moran Mis.	Oct. 30, 31
Big Springs sta.	Nov. 5
Midland sta.	Nov. 6, 7
Buffalo Gap cir.	Nov. 10

Jas. S. Chapman, P. E.

Fort Worth District—Fourth Round.

Azle, at Azle.	Sept. 25, 26
Glenwood.	Sept. 26, 27
Arlington cir., at Handley.	Oct. 2, 3
Arlington sta.	Oct. 3, 4
Marystown, at Marystown.	Oct. 9, 10
Mansfield and Gardner, at Mansfield.	Oct. 10, 11
Covington, at Center Point.	Oct. 16, 17
Cleburne cir., at Bono.	Oct. 23, 24
George's Creek, at George's Creek.	Oct. 24, 25
Cresson, at Cresson.	Oct. 30, 31
Blum, at Lone Willow.	Nov. 6, 7
Cleburne sta.	Nov. 7, 8
Grapevine, at Grapevine.	Nov. 13, 14
Smithfield, at Smithfield.	Nov. 14, 15

G. S. Wyatt, P. E.

Vernon District—Fourth Round.

Crowell.	Sept. 25, 26
Harrold.	Oct. 2, 3
Seymour.	Oct. 7
Benjamin.	Oct. 9, 10
Eldorado.	Oct. 16, 17
Altus.	Oct. 20
Mangun.	Oct. 23, 24
Quannah and Childress.	Oct. 30, 31
Chillicothe.	Nov. 6, 7

C. W. Daniel, P. E.

Brownwood District—Fourth Round.

Bangs Mis.	Oct. 7
Santa Anna cir.	Oct. 8
Glen Cove Mis.	Oct. 9, 10
Coleman sta.	Oct. 10, 11
Lometa cir.	Oct. 14, 15
Goldthwaite cir.	Oct. 16, 17
Decker cir.	Oct. 23, 24
Robert Lee cir.	Oct. 27, 28
Ballinger Mis.	Oct. 30, 31
Ballinger sta.	Nov. 1
May cir.	Nov. 4
Indian Creek cir.	Nov. 6, 7
Brownwood sta.	Nov. 7, 8
Blanket cir.	Nov. 10
Comanche sta.	Nov. 11
Fleming cir.	Nov. 12
Comanche cir.	Nov. 13, 14

O. F. Sensabaugh, P. E.

Waxahachie District—Fourth Round.

Ferris cir., at Palmer.	Sept. 25, 26
Milford cir., at Berry's Chapel.	Sept. 28
Grandview cir., at Grandview.	Oct. 2, 3
Alvarado sta.	Oct. 3, 4
Venus cir., at Oak Branch.	Oct. 5
Ennis sta.	Oct. 9, 10
Bristol cir., at Bristol.	Oct. 16, 17
Osceola cir., at Union Valley.	Oct. 23, 24
Itasca sta.	Oct. 24, 25
Reagor cir., at Dixon Chapel.	Oct. 30, 31
Avalon cir., at Elm Branch.	Nov. 6, 7
Red Oak cir., at Onward.	Nov. 13, 14
Midlothian sta.	Nov. 14, 15

B. R. Bolton, P. E.

Gatesville District—Fourth Round.

Brookhaven, at Brown's Creek.	Sept. 25, 26
Killeen, at Killeen.	Sept. 28
Coparas Cove, at Coparas Cove.	Sept. 29
Lampasas cir., at Pleasant Hill.	Oct. 1
Lampasas sta.	Oct. 2, 3
Bee House, at Pearl.	Oct. 5
Valley Mills, at China Springs.	Oct. 9, 10
Harmony.	Oct. 13
Jonesboro, at Plum Creek.	Oct. 16, 17
Gatesville cir., at The Mound.	Oct. 20
Crawford and McGregor, at C.	Oct. 23, 24
Oglesby, at Stockton.	Oct. 26
Hamilton.	Oct. 30, 31
Correll City, at Cove Creek.	Nov. 6, 7
Gatesville sta.	Nov. 13, 14

G. S. Hardy, P. E.

Corsicana District—Fourth Round.

Rice and Chatfield, at Chatt'd.	Sept. 25, 26
Kerens cir., at Kerens.	Wed. Sept. 28
Corsicana cir., at Pleasant G'e.	Thur. Sept. 30
Dawson cir., at Spunkey.	Oct. 2, 3
Hubbard cir., at Hubbard.	Mon. Oct. 4
Richland cir., at Cade.	Wed. Oct. 6
Wortham cir., at Wortham.	Thur. Oct. 7
Mexia sta.	Oct. 10, 11
Cotton Gin cir.	Tues. Oct. 12
Armour cir., at Forest Glade.	Wed. Oct. 13
Groesbeck sta.	Thur. Oct. 14
Horn Hill mis., at Ben Hur.	Fri. Oct. 15
Thornton cir., at Steel's Creek.	Oct. 16, 17
Brandon cir., at Mertens.	Wed. Oct. 20
Frost and Salem, at Frost.	Thur. Oct. 21
Blooming Grove cir., at Fryer's.	Fri. Oct. 22
Barry cir., at Tinkle's Chapel.	Oct. 23, 24
Corsicana sta.	Oct. 30, 31
Navarro cir., at Phillip's Chapel.	Oct. 31, Nov. 1

John R. Nelson, P. E.

Georgetown District—Third Round.

Burnet.	Sept. 29
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Sam'l P. Wright, P. E.

Texas Conference.

Brenham District—Fourth Round.

Ben Arnold, at Ben Arnold.	Oct. 2, 3
Pleasant Hill, at Pleasant Hill.	Oct. 9, 10
Deanville, at Dime Box.	Oct. 16, 17
Cameron cir.	Oct. 23, 24
Lyons cir., at Lyons.	Oct. 30, 31
Giddings, at Giddings.	Nov. 3
Lexington cir.	Nov. 6, 7
Rockdale sta.	Nov. 10
Davilla, at San Gabriel.	Nov. 13, 14
Sealy cir., at Sealy.	Nov. 17
Bellville, at Buckhorn.	Nov. 20, 21
Milano cir.	Nov. 24
Chappell Hill sta.	Nov. 28, 29
Brenham sta.	Nov. 30
Cameron sta.	Dec. 1
Maysfield cir.	Dec. 4, 5

J. C. Mickie, P. E.

Houston District—Fourth Round.

Richmond.	Sept. 25, 26
Alvin.	Oct. 2, 3
Wharton, at Hungerford.	Oct. 9, 10
Rosenberg, at Varner's Creek.	Oct. 16, 17
Columbia and Brazoria, at Columbia.	Oct. 17, 18
Angleton, at Velasco.	Oct. 23, 24
Maragorda, at Bay City.	Oct. 30, 31
Pattison, at Pattison.	Nov. 6, 7
Dickinson, at League City.	Nov. 13, 14
Cedar Bayou, at Cedar Bayou.	Nov. 20, 21
Shearn.	Nov. 27, 28

City Mission.	Nov. 27, 28
Tabernacle.	Dec. 4, 5

O. T. Hotchkiss, P. E.

Calvert District—Fourth Round.

Stranger and Harmony, at S.	Sept. 25, 26
Kosse and Alto, at Kosse.	Sept. 26, 27
Bremond and Reagan, at B.	Oct. 2, 3
Marlin.	Oct. 4
Chilton and Lott, at Travis.	Oct. 7
Durango, at Jenna.	Oct. 9, 10
Rosebud at R.	Oct. 16, 17
Calvert.	Oct. 23, 24
Hearne and Wheelock, at H.	Oct. 24, 25
Personville, at P.	Oct. 30, 31
Fairfield, at Fairfield.	Nov. 2
Buffalo and O., at O.	Nov. 4
Jewett, at Jewett.	Nov. 6, 7
Centerville, at Evan's Chapel.	Nov. 9
Rogers Prairie, at R.	Nov. 13, 14
Mt. Vernon, at Elliott.	Nov. 20, 21
Franklin.	Nov. 22
Pettaway.	Nov. 27, 28

J. B. Cochran, P. E.

Austin District—Fourth Round.

Merrilltown and Walnut, at Walnut.	Oct. 2, 3
Cypress Mission, at Walnut.	Oct. 2, 3
Hotchkiss Memorial, at Austin.	Oct. 3, 4
Manchaca cir., at Moore's.	Oct. 9, 10
First Street sta., Austin.	Oct. 10, 11
Cedar Creek cir., at Mossbranch.	Oct. 16, 17
Webberville cir., at Webberville.	Oct. 17, 18
Manor sta.	Oct. 18, 19
Elgin sta.	Oct. 19, 20
Winchester cir., at Winchester.	Oct. 23, 24
Smithville sta.	Oct. 24, 25
Columbus sta.	Oct. 30, 31
Eagle Lake and Rock Island.	Oct. 31, Nov. 1
LaGrange sta.	Nov. 6, 7
Tenth Street sta., Austin.	Nov. 13, 14
Welman and Osage.	Nov. 20, 21
Flatonia sta.	Nov. 21, 22
McDade cir., at McDade.	Nov. 27, 28
Bastrop sta.	Dec. 4, 5

H. M. Sears, P. E.

North Texas Conference.

Gainesville District—Fourth Round.

Woodbine, at Calisburg.	Sept. 25, 26
Belcher cir.	Oct. 2, 3
Dye Mound, at New Hope.	Oct. 3, 4
Rosston, at Rush Branch.	Oct. 7
Era and Valley View, at V. V.	Oct. 9, 10
Denton cir., at Cooper.	Oct. 16, 17
Greenwood, at Greenwood.	Oct. 23, 24
Dexter, at Dexter.	Oct. 30, 31
Spanish Fort.	Nov. 6, 7
Bonita, at Bonita.	Nov. 7, 8
Aubrey, at Aubrey.	Nov. 13, 14
Mountain Springs.	Nov. 14, 15
Marysville, at Spring Hill.	Nov. 20, 21

J. M. Binkley, P. E.

Huntsville District—Fourth Round.

Zion cir., at Zion.	Sept. 25, 26
Madisonville cir., at Madisonville.	Oct. 2, 3
Courtney cir., at Courtney.	Oct. 9, 10
Hockley cir., at New Hope.	Oct. 16, 17
Hempstead and Waller.	Oct. 23, 24
Navasota sta.	Oct. 27, 28
Prairie Plains cir., at Poole's.	Oct. 30, 31
Conroe cir., at Conroe.	Nov. 3
Willis sta.	Nov. 6, 7
Cold Springs cir., at Cold Sprgs.	Nov. 13, 14
Huntsville sta.	Nov. 16, 17
Dodge cir., at Dodge.	Nov. 20, 21
Bryan sta.	Dec. 4, 5

W. Wootton, P. E.

Dallas District—Fourth Round.

Haskell Avenue.	3d Sun. in Sept
Oaklawn and Trinity.	4th Sun. in Sept
Floyd, Oak Cliff.	1st Sun. in Oct
First Church and Ervay St.	2d Sun. in Oct
Grand Prairie and West End.	3d Sun. in Oct
Lewisville and Argyle.	4th Sun. in Oct
Cedar Hill and Wheatland.	5th Sun. in Oct
Lancaster.	1st Sun. in Nov
Denton.	2d Sun. in Nov
Plano and Renner.	3d Sun. in Nov

John H. McLean, P. E.

Terrell District—Fourth Round.

Fate cir., at Fate.	4th Sun. in Sept
Garland sta.	1st Sun. in Oct
Terrell sta.	Oct. 8, 9 p m.
Terrell cir., at New Hope.	2d Sun. in Oct
Forney, at Forney.	3d Sun. in Oct
Cochran and Caruth, at Cochran.	4th Sun. in Oct
Rockwall sta.	Oct. 29, 8 p m
Wylie cir.	5th Sun. in Oct
Kaufman sta.	Nov. 5, 8 p m
Kemp, at Kemp.	1st Sun. in Nov
Pleasant Mound cir.	Nov. 12, 11 a m
Mesquite cir.	2d Sun. in Nov
Crandall cir.	3d Sun. in Nov

C. B. Fladger, P. E.

Paris District—Fourth Round.

Marvin cir. at Shady Grove.....	Sept 25, 26
White Rock and McKinney, at White Rock	Oct. 2, 3
Annona Cir. at Annona.....	Oct. 9, 10
Rosalie cir. at McKenzie Chapel.....	Oct 12
Detroit cir. at Detroit.....	Oct. 16, 17
Woodland cir. at Woodland.....	Oct 18
Emerson cir. at Hopewell.....	Oct 23, 24
Deport cir. at Fulbright.....	Oct 26
Maxey Mis.....	Oct 28
Lake Creek Cir.....	Oct 30, 31
Powderly Mis.....	Nov 4
Roxton cir. at Roxton.....	Nov 6, 7
Blossom and Reno, at Blossom.....	Nov 13, 14
Clarksville sta.....	Nov 20, 21
W. D. Mountcastle. P. E.	

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IN MEMORIAM.

The writer's attention was called through your paper to the death of Rev. Walter South. In 1855 I removed to Fort Belknap, Young County, Texas. About 1857 a man was observed on the road leading into the town, riding upon a gray horse, with gun on saddle and singing an old Methodist song. On inquiry we found out that he was a Methodist preacher, sent to break the bread of eternal life to the hungry men and women of the then lone and dangerous frontier. He soon organized a society, the first Methodist Church on that frontier, and had a log house church built for worship. He gathered a fair congregation, the men of whom carried their guns and pistols with them into the church while worshipping. It is saying much for his fidelity, that under most dangerous surroundings he was faithful to his appointments. All honor to the memory of these pioneer preachers of the Gospel in Texas. His place was afterward filled by Bros. Vannoy and Tackett. Since this period I had frequently been brought into contact with this worthy man, Bro. South, always finding in him uniform, trusting, sweet-spirited Christian qualities of character. It can be said of him, from the godly life he lived, that he died right. Blessed are the dead who die in the Lord. A. M. DECHMAN.

A 50-cent Iron Tonic. Pure soluble, iron concentrated, and pure Amorphous Quinine is contained in Cheatham's Tasteless Chili Tonic, making it the most desirable Iron Tonic on the market. It is a true tonic, strengthener, appetizer, toner up of the system, and blood purifier. Only 50 cents.

UNANSWERED LETTERS.

Sept. 14.—C. E. Gallagher, sub. New Harris, sub. John S. Davis, sub. J. W. Adkisson, change will be made. J. Haralson, sub. C. T. Cumming, o. k. S. L. Ball, sub. J. C. Calhoun, has attention. D. T. Brown, sub. M. E. Hawkins, sub. has attention. S. W. Jones, sub.
Sept. 15.—C. C. Davis, sub. has attention. J. W. Fort, sub. D. J. Martin, sub. E. A. Smith, has attention. W. T. Morrow, sub. C. V. Oswalt, sub.
Sept. 16.—H. M. Haynie, sub. J. T. Gillett, sub. I. Alexander, sub. J. W. Adkisson, sub. R. B. Bonner, sub. S. P. Ulrich, sub. W. B. McKeown, sub. S. B. Sawyer, sub. E. K. Denton, o. k. J. M. Linn, sub.
Sept. 17.—G. W. Harris, sub. has attention. A. J. Frick, sub. A. B. Roberts, sub. four cards. J. B. Cochran, sub.
Sept. 18.—W. B. McKeown, sub. J. B. Elder, sub. J. M. Holt, has attention. C. B. Garrett, sub.
Sept. 20.—I. M. Woodward, sub. G. M. Gardner, sub. two cards. John W. Stovall, sub. A. E. Carraway, sub. W. W. Gollighugh, sub. Jas. A. Walkup, sub. J. C. Calhoun, has attention. J. A. Ruffner, sub. W. W. Graham, sub. C. I. McWhirter, o. k.
Sept. 21.—G. E. Sandel, sub. J. Haralson, sub. will be looked after. J. B. Sims, sub.

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.

Gonzales, Tex., July 4.—This is to certify that I have used Hall's Great Discovery for Kidney and Bladder Troubles, and I am satisfied that I have been greatly benefited by it. I can fully recommend it to others similarly afflicted.

JAMES F. MILLER,
Banker and Ex-Congressman.

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

NOTICE.

Will the pastors in North Texas and other conferences in Texas please favor me with a statement of the number of members received by them, or into any sister Church in the bounds of their charges as the result of the holiness camp-meetings held in our State for 1897, especially Waco, Poth, Greenville, Scottsville, etc. Brethren, please favor me with the above information at once; your early reply will aid me greatly in an important matter. Yours in the ministry and in love for God, the Church and Christianity,
S. W. MILLER, Pastor in Charge.
Kingston, Texas.

A NOVEL ENTERTAINMENT.

There will be a "Book Reception" at the residence of Mr. W. L. Diamond, corner Jefferson and St. George streets, Friday night, October 1. Unlike most "entertainments," there will not be any admission fee, but every one is requested to "fetch along" a book for the Sunday-school Library of the Methodist Church in Oak Cliff. All who love children and feel glad to assist in their upbuilding, mentally and spiritually, and can enjoy a pleasant evening, are invited to attend and—bring a book.

TO THE PREACHERS OF THE WEST TEXAS CONFERENCE.

You will greatly assist your treasurer of Church Extension, if you will strictly observe the following three requests at conference:

1. Hand in all your Church Extension money the first day of conference, if possible, and not later than the second day at farthest, as the board must have its funds in time to make appropriations.
2. If you have collected nothing, come to the treasurer and tell him so, that he may know when the money is all in.
3. Make your statistical report correspond with the amount you pay the treasurer.

F. J. PERRIN,
Treasurer Board Church Extension.

Eating Solid Food.

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Remember this, my boy: The first sign of wisdom shows itself when you are sure you are ignorant.

SANTA FE EXCURSION POSTPONED.

Owing to the numerous quarantine stations established against New Orleans and the infected districts, we find that our proposed excursion of Sept. 25 will be seriously delayed, and as there are other quarantine regulations being established daily, at interior towns, that require all passengers to present a clean bill of health before being permitted to stop, it has been decided to postpone the excursion of Sept. 25 to a later date, when the fever excitement has subsided.

This action is taken by the management of the Santa Fe merely as a precaution against any inconvenience that passengers might experience by reason of the quarantine regulations mentioned.

W. S. KEENAN,
General Passenger Agent.

PROSPECTUS.

Abe Mulkey's Budget.

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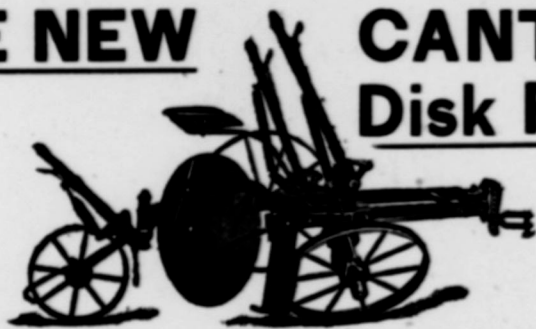
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