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EDITORIAL.

Our Solace and Support.

It is perhaps commonplace to say that religion confers vast and immeasurable benefits upon the fortunate possessors thereof. Granted, nevertheless it is extremely important to accentuate and repeat the fact. Religion does not discount brains and culture; it does not interfere with legitimate and honorable business; it does not throw one out of harmony with life and society; it does not handicap noble enterprise or innocent pleasure. On the contrary it is clear, net gain. It enriches every department of life. It is unadulterated blessing. The inevitable hardships of life are not chargeable to religion. They are merely incidental. Even though religion were eliminated from one's experience, these hardships would abide, for they are inwrought into the very web of human destiny on earth. Religion has the promise of the life that now is and the promise of that which is to come. It renders man a hundredfold happier than he would have been without it. It sums up and concentrates within itself all that ennobles and enriches the human heart and career.

Sometimes when in a serious and thoughtful mood we raise the question, how can mortal men, born to die, with eternity before them and retribution staring them in the face, ignore God so completely and repudiate religion altogether? How can they afford to do without the everlasting love and arm? How can they give up so easily the consolations and promises of divine grace? How can they deprive themselves of the only supports and assurances which can soften a dying pillow and brighten a dying hour? How can they bear to part with those inestimable and unmeasurable gains which are the portion of the child of God? As we see it the Christian has everything to hope and absolutely nothing to fear. Life is before him, the world is at his feet and heaven his certain resting place and everlasting home. A few brief days of duty made sweet by grace, of trials mitigated by the divine presence, of temptations disarmed by the power of the gospel, of disappointments and bereavements assuaged and sanctified by immortal hopes, and the body returns to the earth as it was and the spirit to God who gave it.

If the humblest Christian life were truly written it would prove a romance and a charm. What a multitude of answered prayers! What a troop of providential deliverances! How many evils warded off and favors conferred! What exquisite adaptations of discipline to strength and resources! How beautiful against the background of the over-arching sky the pillar of fire and of cloud! How thickly bestrewn the desert with oases and manna! How pre-

cious the kindly offices and amenities of good neighborhood, the sacred communings of friendship and love! Above all, how infinitely and unspeakably blessed the deep, sweet peace of a Christian's heart and how transcendently and incalculably glorious the hope of eternal life and joy! Such a life would be the best commentary upon religion ever written. Habitual victory over sin, conscious communion with God, the superintendency and guardianship of providence, the memory of a well-spent life and the radiant outlook into the future are blessings, the extent, depth and wealth of which no imagination can possibly gauge. The greatest mystery of life is to us the fact, that when once the gospel in all its amplitude, power and preciousness is proclaimed to men, they do not welcome it with enthusiastic and joyful hearts and appropriate all its hallowed benedictions to the full. It is to us the strongest proof of man's utter wreck and blindness.

Religion by keeping us from hurtful dissipations and inculcating the law of universal temperance promotes health and happiness and prolongs the waning life. By bringing us into contact and communication with the loftiest of all truth it enlarges and strengthens the intellect and forms the taste. By putting us into vital relation with the Son of God it delivers us from the penalty, the pollution and power of sin. By placing within us the indwelling presence of the Holy Ghost it provides for permanent peace and progressive development. By creating the habits of industry, economy and enterprise, it guarantees success in business and a modicum of those temporalities which increase so much the comfort of life. By erecting the family altar and diffusing its loving, reverential spirit through the household, it makes home a heaven on earth and a type and prophecy of celestial union and bliss.

But it would be an endless task to recount the sacred minutiae and precious details of a truly religious experience. No doubt our readers often feel that their religion is everything to them. It is the central fact and deepest consolation of the soul. Without it life would be a vast, gloomy labyrinth whose bewildering mazes no pilgrim could thread, history a combination of irreconcilable contradictions and death the end of all. But with this support we can travel on, footsore and weary, feeling if we know not where the road winds we know where it ends and in joyful assurance of immortal blessedness at God's right hand in heaven. Whatever else comes or goes, may our religion be spared!

"Centenary—To be Supplied."

The following appointments were made at the last session of the St. Louis Conference: St. Louis, Cente-

nary, to be supplied by John Nelson; Sunday-school agent and member of the Centenary Quarterly Conference, John Mathews.

Dr. Mathews had completed his four years at Centenary, and his people were very anxious to retain him. It was generally understood in St. Louis that the above arrangement was made in order to accommodate Centenary. It was at the same time conceded that the arrangement was a palpable violation of the spirit of the law. The St. Louis Post-Dispatch says:

Dr. Mathews' son, speaking for himself, said in reply to inquiries:

"My father yields always to the justice of the itinerant rule, which is the pride of the Methodist Church. Under that law he can not be reappointed to Centenary, but he can be retained in St. Louis.

"There is a movement contemplated among his friends to ask his appointment as an agent, and to leave the Centenary pulpit 'to be supplied.' This, if adopted, would permit him to remain the pastor of Centenary. But it would be a palpable evasion of the Church law, and others might seriously object to letting down the bars.

"My father is now seventy-one years old. He has passed a lifetime in the ministry, and the most of it in cities. In fact, he is essentially a metropolitan minister, having been twelve years in New Orleans, serving each of the Churches there; two years in Kansas City and eleven years in St. Louis. He will probably be returned to this city in some capacity, and he does not apprehend removal."

The Central Methodist, of the Northern Church, refers to the appointments thus:

The daily papers have announced that the appointment of Rev. Dr. John Mathews as Sunday-school agent is a nominal one, and that he will really preach in Centenary Church for the coming year, where he has just completed a full term of remarkably successful work. If this arrangement is to be carried out it affords a strong argument in favor of legislation which will provide for just such an emergency which has been met by an evasion of the law limiting the pastorate to a four years' term.

The interview with Mr. Mathews and the comment of the Central Methodist show very plainly what the general understanding is, viz., a special provision to evade the four years' rule. If this appointment to Centenary has been made in good faith, we have nothing to say. If Dr. Mathews is going to devote his pre-eminent talents to the Sunday-school work, we will simply remark that the Sunday-school work is likely to be well served. But if, as public opinion seems to indicate, the appointments are purely nominal—a mere evasion of the law—to allow a big city church to retain indefinitely the services of a popular and beloved minister, then we wish to express the conviction that a grave mistake has been made. It will probably be said Dr. Mathews has served two four year' terms at Centenary; he has a strong hold upon the people, and can do better work than anybody else. No one can take his place. To remove him is to put Centenary at a disadvantage compared with other Churches. All of which is sentimental and plausible. But what of the law, which

rigidly limits the term of service to four years? Everybody believes that Dr. Mathews will be, to all intents and purposes, the pastor of Centenary this year, and that then he will be re-appointed, no doubt, to serve another term. We do not believe that expediency justifies such a course. No man has a monopoly of all gifts. What will Centenary do when Dr. Mathews dies? Is it not about time to begin to wean that Church from its nursing father? We fear a fatal breach has been made in our economy. Why may not other Churches avail themselves of this precedent? Any other Church and preacher may override the law in the same way. This method of establishing an unlimited pastorate will not be forgotten. There are those who will make a note of it in their brief-book. The time is sure to come when other congregations will endeavor to do this same thing. They certainly have the right. There are no favored classes or places in Methodism. What is good for St. Louis is equally good for Nashville and Atlanta. If Dr. Mathews deserves special consideration and favors, there are others equally deserving. It is an example pregnant with mischief.

If the time has come when the present limit is too short, change the law. If the time has come when certain men are necessary to certain Churches, say so, and alter the economy accordingly. The formation of a class of preachers to fill the large city Churches, who are transferred from conference to conference in order to do so, has already excited general discontent; now to evade the law in order that they may enjoy an unlimited pastorate is carrying things entirely too far. The tendency to overslaugh the laws of the Church is already sufficiently general and intense. This precedent can only augment the evil. What we need is a more sacred regard for law, a more stringent administration of our economy. This is letting down the bars. This is putting a club into the hands of our laymen and preachers to break down the itinerant rule.

We repeat, if the appointments mentioned above are in good faith, we withdraw our remarks. If they are an evasion of the law and an instance of favoritism, we reaffirm and emphasize them. We are surprised that Dr. Mathews would consent to such an arrangement. We are more surprised that Bishop Wilson could have persuaded himself that such an arrangement was necessary and legal. A dangerous expedient has been adopted, and evil consequences are sure to follow. Every argument for retaining Dr. Mathews is an argument for a change of the law. Our city laymen and preachers, we fear, will be swift to utilize this unexpected advantage, and our bishops are likely to have their burdens seriously increased.

ORIGINAL ARTICLES

SOME NEEDED LEGISLATION.

There are some things better let alone. One of these things is, "let well enough do." That some changes in our Discipline are needed to meet the constant development and ever-widening influence of our progressive Church, cannot be denied. It is an absolute necessity. Some mistakes of the past should be avoided in the present and future. But an attempt to legislate so as to meet the demands of every case, with expressions worded and lettered so as to satisfy the demands and whims of disaffected, disgruntled, and rebellious preachers and members, would be to confound and mystify the simple, yet comprehensive, code of our Church. Bro. Nelms admits that his proposed "legislation," in the Advocate of Sept. 9th, introduces no new feature into our system of Church government, but proposes to amend, by adding to the already sufficiently clear expressions of the law.

The words he wishes added, if I read right, are: "And of all religious services to be held by our ministers and members in his charge." Under his first division he admits that the law as it stands is full enough to cover all appointments and services in Churches owned by us, and that that is the basic principle of our itinerant ministry, but wants a clause to cover all religious services by our ministers and members in his charge. This would be nice and all right if all members of every Church or organization lived within a prescribed radius, and that every mission, circuit, and station was laid out with metes and bounds by compass and chain, but that such is not the facts in the case is to well known to every itinerant preacher.

Dr. Rankin and Bro. Morris have been having some words through the Advocate on this line about First Church in Dallas. Bro. Rankin, it seems, has members living in the bounds of nearly every pastoral charge in Dallas. Can Bro. Nelms' amendment reach the scattered members of First Church? We trow not; they are in the bounds of another pastoral charge, and his amendment does not cover the case. Better let well enough alone.

Bro. Nelms' second division of his defense of his proposed amendment breaks its own neck. Let us examine it. "Why should these words be added? Because of late there have arisen those who will not be controlled by the law and order of the Church, except that law and order as it bears upon each and every case be stated in the plainest language."

Now, is it to be admitted by the law-makers that terms are to be dictated by the law-breakers? We hope not. If they will not be controlled by the law and order of their Church, then they are rebels, and should be summarily dealt with. The Episcopal decision, quoted by Bro. Nelms; gives the preacher in charge all the power he needs for controlling appointments, and the preacher that will not accept this decision is guilty of contumacy, and liable to trial, as in case of gross immorality.

Bro. Nelms says: "Let us have the letter as they demand." "The letter killeth." Yes, that is true, Bro. Nelms, but who would it kill in this case, "the law," or the violator of law? You say, and that rightly, too, that "the unbroke policy of the past, the precedents of all the years, the spirit of the law, legitimate deductions, Episcopal constructions, and the order of the Church, accepted by the almost unanimous voice of the ministry, is set aside, if there be no plain letter of the law bearing on each specific issue. Now, with such violators of customs, laws, times, and principles, if we begin to legislate to suit their demands, where will we end? If once begun, our Discipline would have to be enlarged until the booklet that it now is, filled with the quintessence of pure principles and law, would grow into a volume, yea, to volumes, of immense size, so that

the book would dismay our common people, and many preachers, too.

For instance: If these violators of law, and such they are, have a right to demand a specified law for each particular case, so has every other violator of the spirit of the law. Then we would have to have a law specifying what kind of dancing, what kind of swearing, what kind of intemperance, what kind of theater-going, and ad infinitum, till one's head would get dizzy, and there would be confusion confounded, all because the law-breakers dictate to the law-makers.

Now, Bro. Nelms, let us put this matter at rest by the preachers stiffening their ecclesiastical back-bones, and enforcing the law as it is. Better let well enough alone.

Finally, Bro. Nelms' apology shows he has but little faith in the needed amendment, as he sees it. We are growing, moving, increasing, and as there is no growth without sacrifice, no movement without friction, no increase without pain, better let well enough alone.

I rejoice with every step of advance, and every upward move of our beloved Zion, but am forever against turning to suit the whims of preachers who, as interlopers, will enter a pastor's field of the same faith and order, uninvited by the pastor, and try to hold a meeting. Such men are no better than ecclesiastical anarchists, and their demands should be no more heeded than the political kith and kin of such violators of every principle of truth, justice, order and law. Better let well enough alone.

C. L. BALLARD.

Covington, Texas.

CHARACTER BUILDING.

This is one of the most delicate, and, at the same time, most fascinating architectural undertakings, of which man is capable. It is a work involving the most infinite care and watchfulness, for during the process of construction the occurrence of even one mistake frequently means an ineffaceable imperfection in what would be otherwise a faultless structure.

In character building, as in all things else, we must learn not to "despise the day of small things;" for a noble character, like an imposing edifice, is nothing, after all, but the result of combining relatively small material. A kind word which we may chance to speak to a brother in distress, although scarce thought of at the time, bears about the same relation to the formation of our character that a trowel of mortar or a brick does to the erection of a building.

We erect a residence to shield us from the fury of the elements, and the rigors of a changing season; but it is ephemeral, and passes with the generation of its builders. Our character is not only constructed to distinguish us from our fellows while on earth, but also to speak for us at the judgment-bar of eternity. How careful, then, should we be to know that it is founded upon the broad basic principles of morality and religion—those twin essentials to the formation of a well-rounded Christian character.

In building our character it should be our constant endeavor to conform to two rules—one given us for guidance by the gentle and loving Savior, Christ Jesus, and the other by that peer of English authors, William Shakespeare, from whose exquisite writings the major portion of all the aphorisms, metaphors, and "old saws," which grace our native tongue, have been derived.

The first is enunciated in the beautiful Sermon on the Mount, where the Master improved upon the Ten Commandments, given forth amid the thunder of Sinai, by the addition of a new one for the government of His followers: "As ye would that men should do unto you, do ye even also unto them."

The second is from the drama of "Hamlet," when we hear old Laertes, in his parting words of parental advice, say to his son, the young Polonius: "And this above all: To thine own self be true, and it must follow, as night the day, thou canst not then be false to any man."

If we are true to self, real self—our conscience—we shall also be true to our fellowman and to God, our Father, Friend, and Guide.

In conforming with these two rules

for character building, our life and influence cannot possibly be otherwise than pure, sweet, and wholesome.

PRESTON MORROW.

Amarillo, Texas.

"MUST GO OR SEND."

St. Paul tells us in the first chapter of Romans and the 14th verse, that he was a "debtor both to the Greeks and to the Barbarians, both to the wise and the unwise." In the 13th chapter, and the 8th verse, of same Epistle, he says: "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law." During the late war, when men were drafted for military service, they sometimes employed a substitute, who went in their place. They were then permitted to remain at home with their families and continue their business; but unless they provided a substitute they had to leave all and join the army.

That war has ended, but another war is on, and the Captain of our salvation has issued another call for help. His aim is the conquest of the world, and his command is, "Go ye into all the world and preach the gospel to every creature." This is the original charter placed in the hands of the fathers, and applies even to the remotest periods of the history of the Church militant. No amount of service in the home field will exempt us from witnessing for him in the "regions beyond." His last recorded words were, "Ye shall be witnesses unto me in Jerusalem and in all Judea and Samaria and to the uttermost parts of the earth." Of course we can not all go to China or Japan and preach the gospel; but if it is not our province to go, can we not, and ought we not, to send a substitute? The cost of supporting a missionary in China or Japan is about five hundred dollars, for a single man, and only a little sacrifice made by us we could help more in this work. Did you know that our missionaries are seeking to get in touch and communication with the donors?

They have been led unto this plan, they say, "by finding that the people desire to have representatives in the field whom they could know and pray for definitely." The Church of England, by their authorized agents for Churches and Christians in general, assumed the support of a missionary where they were able to do so, and in less than one month they were able to report that fifty-five had been taken.

Our Missionary Board has under its control, or care, native converts who have been trained in our own Church schools and who have given their lives to Christ and his Church.

The amount it takes to support a Bible reader or Christian worker in these fields is meager, the cost varying as the worker labors in country or city. At this age our wealthy Methodists could each have a substitute of their own, and when he retired at night could have the satisfaction of knowing that his substitute was just beginning his day's work on the other side of the globe, and thus he was really working for the Master the whole twenty-four hours.

THE BLESSINGS OF HAVING A REPRESENTATIVE.

It makes the matter of missions seem more real and tangible, to be in direct communication with the field, to know just what your money is doing, and to be able to pray definitely for some particular work and worker. The missionaries say they are glad to correspond with the donors, and that their prayers and sympathy are worth as much as their money.

Their lives are often very lonely, the obstacles which they encounter make heavy drains upon their faith, and they long for the fellowship of the children of God.

Let me say to our rich Methodists in Texas, could you not adopt a missionary as your own representative in China, or Japan, or Brazil, or Mexico, and pray for him and his work as if they were really your own? Could you not take possession of a country, or a district, in one of the Texas Conferences? God would bless your labors an hundredfold or more if you would open up your heart and say, "Now, Lord, I give myself to thee;

'tis all that I can do." The time is coming when the Lord, by his Spirit, will convince you of the necessity of having a representative in this work.

Again, those who have representatives will give more for missions than they otherwise will do. If you give a certain sum to a cause, you are not likely to speak of it lest it seems like boasting; but if you have a representative, you are sure to talk about him, and thus others will become interested. One person by this method could be useful in the hands of the Lord in doing a marvelous work in his name.

As a rule, those who volunteer to support a worker in the foreign field will have to deny themselves to do it. All can help in this work, whether rich or poor; the Lord will receive the mite as well as the larger amount. You may be a school-teacher, or you may be a stenographer, or you may be a tailor, you may have to give up your trip to some pleasure resort, but the blessing of giving and the satisfaction of having done your duty will amply repay you for all sacrifice and toil.

All honor to the Texas Epworth Leaguers for their efforts in assuming the support of three missionaries in foreign fields. The Sunday-schools in Texas under the auspices of our Church ought to assume the support of a missionary in some foreign station.

It should be remembered that the Missionary Board must be sustained, and it would be a great hindrance to the work of the board if all moneys were given for specific purposes. A business man writes from North Georgia: "Just to think of me sitting at my desk and working away, and at the same time preaching the gospel in China or Japan."

The Lord help us to consider the needs of the foreign field; consider the joy of being personally interested in the most glorious work of human redemption. If ye have the means, lose no time in applying it for this noble work.

"For o'er Africa's lonely mountain and valley,

On the broad Mongolian plain,

By the crowded highways of China,

Who scatters the golden grain,

Oh, few are the blessed laborers,

Wide is the untilled field,

And the lands that have never been planted,

How can they a harvest yield?

Has it sunk in your heart, dear brother,

The seed of that last command?

Do you think, with a pitiful longing,

Of each still desolate land?

As you read of those wild, waste places,

And the lonely laborers there,

Do you follow their patient footsteps

And strengthen their hands by prayer?

Do you ever come to the Master,

To bring him your little store,

And ask him that he will use it

To send out one sower more?

Do you even think that it may be

That he will some day answer that prayer

By sending you out, dear brother,

To carry his messages there?"

J. L. WILLIAMS.

Port Bolivar, Texas.

A PROTEST.

Just at this time, while so much is being said, pro and con, about those in our Church who are causing trouble by teaching strange doctrines and ignoring the law and polity of the Church, it may not be out of place for us to record our protest to some things that have already been done, and that present prospects indicate will, or may be done again. Methodism is a whole; not divided into separate divisions, each one being independent of the others; but each grand division being a necessary and component part of the whole. Her ministry runs through a line from local preacher to bishop, and each connects beautifully and logically with the others, so that there need not be, and must not be, any friction between them. There may be some qualifications for the pastorate that a local preacher is not compelled to have, but those peculiar qualifications that might possibly differentiate

them certainly do not have reference to a firm and abiding faith in the doctrines taught by the Church no more than they do in a faithful adherence to the laws and usages of the Church. As a local preacher I am pledged to abide by every law and support every doctrine and institution of the Church as faithfully and consistently as any pastor in the entire connection. If this is true, and I think no man will call it in question, by what authority do some of our Annual Conferences drop men back into the local ranks who have not been true to our doctrines and rules while in the itinerancy? A few years ago the North Texas Conference located a man because he refused to baptize in but one mode. That same man, free from the halter of an Annual Conference, has traveled from one end of the connection to another, teaching the very same doctrine he did before, and adding other heresies to it, and yet he still has the authority of a Methodist preacher. This is only one case; numbers of them might be mentioned, if necessary. Quite a number of those who are now going through the country holding meetings of their own and calling them holiness meetings, are doing so under the authority of a license as a local preacher. I am not discussing the merits of the holiness question; I leave that to be settled by those who have a better right to speak upon that subject, but I am entering my solemn protest, as a local preacher, to inefficient, unruly and troublesome men in the itinerant ranks being dropped back into our row to bring it into disrepute. Please don't do it, dear brethren, but take care of your own trash and driftwood. If you have one who is not a "man of honor and sound on the issues," and who prefers to "mend" instead of "keep our rules" don't make a dumping ground out of us for him. We don't need him. It is now all we can do to take care of our floating chunks and gum logs. Let each division carry its own dead and barren branches, and then when you have to prune, do a good job and don't leave it for us to do over. I am proud of my Church, her doctrines and usages; I am in harmony and sympathy with my pastor and presiding elder, and I am proud of the humble place she has given me as a local elder, and when it gets otherwise with me I will quietly hunt another communion; but if I should not, let the Church cut me off and not drop me back to be an incubus upon the rank of exhorters.

JNO. H. LINEBAUGH.

CORNELIUS AND THE SECOND BLESSING.

Cornelius, his kinsmen and near friends (Acts 10:34) were sinners when the Lord sent Peter to preach to them. Pickett, Carradine & Co. teach that Cornelius was in a saved state and needed the second blessing. But in this they contradict John Wesley and the word of God.

Wesley, in his notes on this scripture, says: "Cornelius was then an unbeliever. He had not then faith in Christ." God said: "Send men to Joppa and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved."—Acts 11:13, 14. Peter, in speaking of this event, said: "God also to the Gentiles hath granted repentance unto life."—Acts 11:18. If God granted unto these Gentiles spiritual life at this time, it is certain that prior to this they were dead in trespasses and sins.

If they were in a saved state, why did not Peter preach them a second blessing sermon? This he did not do. He preached Jesus and the remission of sins in his name. "To him gave all the prophets witness that through his name, whosoever believeth on him shall receive remission of sins." Why did he not say, "receive the second blessing?" "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Acts 10:43, 44. This was the remission of sins—the first blessing, not the second.

This first blessing placed them in the same relation to God that Peter sustained to him. So far as purity was concerned, they both stood on the same plain. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?"—Acts 10:47. "And

as I began to speak, the Holy Ghost fell on them as on us at the beginning."—Acts 11:15. "Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ (Acts 11:17), and put no difference between us and them, purifying their hearts by faith."—Acts 15:9. According to the plain statements of God's word, these Gentile sinners got a pure heart in conversion.

Note the fact that Peter declared that God purified the heart of these sinners just like he did his, putting "No difference between us and them, purifying their hearts by faith." If that be true, it follows that God gave Peter and the other apostles a pure heart, not in the second blessing, but in the first. For it is certain that he gave Cornelius, his sinner friends and kinsmen, a clean heart when he granted unto them remission of sins and regeneration by the power of the Holy Ghost.

Peter affirms on this occasion that God is no respecter of persons. Salvation is for Jew and Gentile, and the one condition is faith in Christ. "Then Peter opened his mouth and said: 'Of a truth I perceive that God is no respecter of persons.'"—Acts 10:34. He was not partial to these Gentiles, but treats all sinners alike that trust him for a pure heart. And as he gave Cornelius and those other persons, perhaps 100 souls or more, a pure heart in conversion in the first blessing, it follows irresistibly that God gives all men a pure heart in regeneration. This he must do if he is impartial, and, Peter declares that he is. In the nature of things he must be. Of course, these persons needed to consecrate themselves to the service of God, and "work out their salvation with fear and trembling," and keep themselves "unspotted from the world."

The history of this transaction, recorded in the 10th, 11th and 15th chapters of Acts of the Apostles, ruins the absurd theory of the second blessingist, and also that of Campbellite.

The second blessingist claims that a soul must have the second work of grace to thoroughly cleanse it. But these souls were purified in the first work. Therefore, this portion of scripture demolishes the second blessing.

Again, the Campbellite claims that no man is saved until he is immersed in water. But these souls believed on Christ, were saved, baptized with the Holy Ghost, and magnified God, before water baptism was mentioned. Therefore, this portion of the Word of God blights and ruins Campbellism. Second blessingism and Campbellism are much alike in many respects, and both are utterly false, for both are unsupported by reason and the Word of C. N. N. FERGUSON.

Abbott, Oct. 8, 1897.

THE CHURCH MEMBER AND THE LIQUOR TRAFFIC.

(Read as a text II Cor. 6:14, 15, 17, 18.)

When the Epworth League (Texas) met in Houston in 1895, a saloon-keeper said, in my hearing: "It is this kind of movement that our business has to fear. Once get the young people against us and they will vote that way when they grow up. If Church members would quit patronizing and supporting and assisting the liquor traffic in a business way, and vote as they say they believe, total prohibition would prevail all over Texas in three months, and in this country in two years."

I have never forgotten the remark, because I felt that he spoke the truth. It is not the Church of Christ that is arraigned, mind you; but Church members—though I do not think that saloon-keeper made that distinction. The Church has no arms but her members. She teaches truth, but its position must be pointed out by hands. She teaches in "words that burn and thoughts that glow," but this must be lived by individuals. We hear so much about "Church and State must be kept separate." Yes; but only organically. The member who does not take the spirit of the Church (the Christ) into his politics, has not the spirit of Christ reigning in him. And at every election in this country the Church and the State mingle and unite at the ballot-box. The waters of the Mississippi and the Missouri flow unmixed for a hundred miles, each plainly distinguishable; but they finally mingle and

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become one in the single current that sweeps towards the sea. So it is with the Church's stream of influence. Its purity is plainly distinguishable from that of the muddy current of worldliness as they flow side by side for two, or four years; but at the ballot-box they mingle as one, through the voting member. It is the same law that unites the muddy Missouri's clouded waters with the crystal stream of the Mississippi—flowing side by side they discover an affinity and singleness of purpose that causes them to unite. And thus do Church members (seemingly to the world and skepticism) express the practice of the Church's teachings.

How is this done? Through the two old parties. "What's this I read?" exclaims some "old liner" who has remained undisturbed and unshaken in his rock-ribbed party alignments in the Church for forty years, "a Methodist preacher teaching party politics and advocating the forming of a new party?"

Not so fast, brother. I shall not do this, but will teach, or try to, the adherence of Church members to a party which was formed for His children "before He had formed the earth and the world, even from generation to generation," and which is founded on the rock of eternal truth.

Do you know that every four years, when the question of the policy of this nation regarding the well-being of its citizens for the next four years is to be determined, that of over 12,000,000 votes less than 150,000 are cast for men who are known to be, by faith, practice and purpose, committed to a rule and government of honesty, virtue, sobriety and morality? That the other 11,850,000 votes go to the two old parties about equally, and that these two parties are committed to a support of the saloon? And do you know that the saloon, in spite of what ignorant generalities may assert, is really the generalissimo of American politics? If Church members do not believe this, let them dare put out a candidate for high office who is committed to even a limited restriction of the liquor traffic, and he would hardly receive enough votes, even here in Texas with its 600,000 Church members, to make a respectable count. And a condition that amounts to an undisputed fact in society is worth all the "glittering generalities" that men of easy-conscience can invent and hurl at us in a generation. The two old political parties, are, in the highest essentials of our government, directly committed to, and bound up with, the greatest moral evil that hampers this country and curses its citizens. And the saloons do not ruin and debauch our young men any more rapidly or surely than the two old parties are debauching the consciences of Church members every year. An appeal to election returns, Church statistics and census figures will prove this beyond any cavil—in reason.

"O, the Church is to appeal to and save individuals from the power of sin," says a whisky-party Church member. That is true; but the Church has a right to demand that when he professes to be saved he do "show it forth" in his life—which can only be known and judged by actions. And certainly no one will contend

that a man can prove his loyalty to a cause by aiding, abetting, supporting and placing in power the strongest, most vicious and sworn enemies of that cause. At every State and National election in this country the old parties stand and work for saving gold, silver, hides, wool, lumber, coal, wheat, oats, woods, iron, copper, whisky, beer, etc. (with an especial regard to the liquor traffic), in place of trying to "protect" the nation by saving its men and prospering the homes. I charge that in this Church members, who refuse to obey the voice of God in these things, make a mock of sin and destroy the faith of more men every year than she can reclaim in a decade.

Mind you, it is not the Church, but Church members, who are involved in this wickedness. O, brethren, let us wake up from our sleep! Let us "quicken" our consciences on these most important matters. We need more practical enlightenment on this question. Let us learn the facts, publish them, preach them, read them every week, every day, until we have cleared the fog of ignorance which now prevents a clear view of the road to success. I am convinced that this alone is necessary. Church members do not persistently give power to this accursed condition because they are in sympathy with it, or even look upon it with the least degree of allowance. It is sheer ignorance of all that pertains to it, or even of a tolerable understanding of the magnitude of the saloon power and curse, and of how easily and readily we would be rid of it if Church members would arouse, assert their Christian integrity and "vote as they pray," or even as they profess to believe.

If pulpit and press and earnest and informed Christians will intelligently enter into a campaign of persistent and unrelenting education of consciences and minds of Church members along this line and let universal and high-sounding generalities alone—obtain and teach the facts, the awful truth—it will not be a generation before the Christian conscience will be fortified by a sense of both its duty and responsibility and by its potency to free our land from this monster evil.

What are the facts? Briefly (which can be abundantly verified): The brewers and distillers are the most potent powers in American politics; they own seven-tenths of all the saloons, dance-halls and debauching dens; they control by their power, influence and money the other three-tenths; they are becoming more powerful each year; they are carrying on an education in favor of their hellish traffic, even invading the public schools; they are the balance of power in every National election—in most of the States; they are kept in power by the support, votes and sympathy of Church members through the two old parties; they are perpetuating this condition of affairs by securing as "advocates" our most influential public men, who speak and write of "liberty" and "non-union of Church and State" while really teaching license and immorality in politics; they reach the public through two channels, merging into one—fear of curtailment of "personal liberty" and attacks on Protestantism through Roman Catholic influence, both of which are possible because of the attitude and influence of the daily press, which is almost altogether edited from the business office. These charges can be easily proven, I feel sure, to any candid, intelligent Church member. Does he want to know the truth?

W. A. BOWEN.

Rockport, Texas.

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OPIUM

and Whiskey Habits Cured Write B. M. Woolley, M.D. Atlanta, Ga

OVERCOMING EVIL WITH GOOD; OR, GOOD LITERATURE VERSUS BAD LITERATURE.

That is always bad literature which gives bad moral ideas and depresses the moral standard and life of its readers. And the true philosophy of putting down and shutting out the bad is to bring in and build up the good. Pluck up the stalk of dandelion and plant the stalk of wheat in its stead; better still, preoccupy the soil, and leave no space for the dandelion to spring up and grow. Keep the bad book out of the young man's hands; or, get it out, if it is already in; or, better than this, put the good book in, and leave no room for the bad. To be occupied is to be possessed of a tenant; and our business is to make the tenancy of good books so complete and exclusive as to leave no time or place for that which is evil. Vast, ubiquitous and subtle is the power of bad literature, touching the very springs of human thought and action and asserting a mastery over all the channels of human life; and it is always at work in our midst, and working in many ways. It joins itself to low art and gross illustration; and with its low motive into low ends, it destroys the faith and debauches the lives of millions. At the extreme point from this, sometimes in poetry, sometimes in fiction, it sweeps all morality aside as mere rubbish in the way of its complete, realistic, literary art. Literature is the worse, it declares, for being moral. At the top of its highest culture some of it is openly or covertly pantheistic. It uproots man and God from their place in the universe, and blots out sin and guilt, heaven and hell, at one stroke. And this fine pantheism, which makes God one with nature and sin a mere stage in human progress, as a doctrine of metaphysics, "was a dry and impotent speculation;" but when it passed into literature it fascinated the imagination of thousands of cultivated men and displaced the God of "common sense and common speech." And so, also, the atheistic and agnostic philosophy of Mill, and Darwin, and Comte, and Spencer; the product of the cold intellect working above the deadline, applied in the form of literature by such men as Buckle, John Morley, Draper and Taine, flows down thence, like a poisoned stream, through cheap books and papers, into the minds and hearts of millions, and becomes a mighty foe to good morals and Christian faith. Passing out from a Christian home, in which every kind of infidelity and skepticism was looked upon as a sin, I remember how I was startled, twenty-five years ago, when I first struck this skeptical literature and met the men who handle it. It was like passing from a sunlit atmosphere into one that is cold, starless and dark, and a very burden to the life.

Once more, there is that kind of bad literature which just now most widely affects our Methodist homes, because it is most generally used: that which sacrifices the truth on the altar of a maudlin sentimentalism: "light reading," which teaches that it is no matter what I believe so that I believe something; nor what I belong to so that I belong somewhere. Again and again have I heard such words as these from the lips of our own children. Clear-cut truth, clearly defined faith, taking heed to the doctrine, there is no need of this and no place for it. In the name of personal freedom and Christian tolerance and co-operation, and Christian unity and liberal Christianity, the slush and gush of this sentimental literature weakens the faith and destroys the usefulness of thousands of our young Christian workers. But to speak of all the evil that all this bad literature is doing would be to pile one black mountain upon another. It destroys the body, it corrodes and degrades the mind, it debases the heart, it debauches the life, it seduces virtue, it overturns faith, it tears down religion, it annihilates man, it dethrones God, and leaves man in the end a dead animal, rotting unto nothingness in the grave, and the world without God—a blank and horrible mystery, the slave of fatalism and the product of chance.

And now if there be a set of young people in the world who ought to push the use of good literature so as to shut out and put down the bad, it is the young people of the Epworth League, and for these reasons. Here, as elsewhere, we must overcome evil with good; we must preoccupy the ground. And the good books and all else of good literature are here. We don't have to create it; it is furnished to us at low prices, and we have only to take and use it.

Again, the very spirit and terms of your organization commit you to this work. I undertake to say that the original idea of the Epworth League movement was to bring in among the young people of the Church and of the country a larger and wiser use of good literature. The Epworth League presupposes that you are a member of the Church and already a Christian, but it does not presuppose that you are an intelligent, cultivated Christian, trained for the highest Christian service and the full results of loyal Church membership. The use of good literature, shutting out that which weakens and destroys, would be the chief means of this intellectual furnishing and spiritual training. The natural order for the departments of your work, according to this original purpose, would be, first, the Literary Department, then the Devotional and Charitable Departments following. Not that literary culture is to be preferred to devotion and to charity, but that the training for the highest service in these highest things, through good literature, is precisely the thing which the Epworth League is to give. You get it nowhere else; it is the characteristic of your organization. Agreeing with this, books are written and selected for you, courses of reading are made out, and thus everything is being done so that you can constantly and effectively use and diffuse good literature. To fail in this is to fail at the very foundation of your work; it is to collapse and react from the original impulse of your movement.

Besides, the Epworth Leaguer owes it to himself and to his fellow-worker to use and put into use good literature. He must do this, or be guilty of the supreme mental sin of idleness, on the one hand, or the ruinous sin of reading bad literature on the other

hand. It is the odds and ends of our time, its orts and offals, laid up in corners to decay, instead of being used as they should be. These, I say, are the occasion of our moral unsoundness and corruption. Idleness, says a great Englishman, is the one great mental sin; for idleness is emptiness. Where it is the door is thrown open and the devils troop in. I have reason to fear that thousands of our Epworth Leaguers are habitually guilty of this frightful sin of idleness. And as to that other sin, the sin of wasting ourselves on bad literature, let us not mistake. Light novel reading for years has more and more been creeping into our Methodist families and displacing our denominational and other substantial and wholesome literature. Four Epworth Leaguers, a young gentleman and three young ladies, stepped into my room not long since, three of them officers in the League. The youngest of the four had a book under her arm. Just as I asked her what kind of a book it was a glance from another, a little too late, beckoned her to put the book out of sight. A few minutes' examination showed me that it was an injurious and worthless book. And here we have a hint as to the reason why a good book put into the course of reading for our young people does not increase its circulation; they are reading something else.

Furthermore, the Epworth Leaguer owes to the generation in which he lives, millions of whom are perishing through the use of bad literature, with all energy and earnestness to shut out and put down the bad by bringing in and using the good. Perhaps the mightiest single foe at present to our Christian civilization is bad, demoralizing literature; because it not only has a direct, destructive influence of its own, but it is also the mightiest ally and agent of every other evil. The bad kills, the good gives life. An American preacher, eminently successful as a pastor, says "that so many people have attributed their conversion to a little tract I have written, I believe I have been more successful in saving people through that single tract than in all my pastoral work." The biography of a Methodist girl, "The Dairyman's Daughter," says Dr. Buckley, has been spread abroad by the millions of copies, and over forty years ago it was ascertained that it had been the means of the conversion of three hundred and fifty persons.

"I feel more like saying grace," said Charles Lamb, "before reading than I do before eating." And John Milton declares that you would almost as well kill a man as to kill a good book; and one way to kill a good book is to leave it idle. Said John Wesley: "See that every society is supplied with books, some of which ought to be in every house." And he charged every one of his preachers to read books, and to sell them; to beg of the rich and to give to the poor; for he hated ignorance as he hated laziness and sin. A part of the practical system of Methodism was what I am now bringing home to you—to use and spread abroad good literature. And with all my heart I feel that I can preach to you on this subject; for I am trying to do this work myself. For years, in every community where we have lived, my library of a thousand volumes or so has been practically a circulating library among the young people of the Church and the community. Sometimes we have twenty volumes or more out at a time; and we keep a list of these books and see that they find their way back home. But they will wear out your books, and I see that they are not as sleek and sound as they used to be. But very sensible am I that I also am wearing out, and I prefer to administer on my estate and make it serve while I live. Of late years I never read a good book without a grateful heart, and I lay the book down with a God bless you upon its author, whose face I shall perhaps never see until we meet in heaven. And especially since I have been kept from preaching and yet long to do some good, I often look at my books and thank God that I can keep some of them at work in the hands of other people.

Sitting on his little veranda, I saw an aged man yesterday, holding in his hands and reading a little brown-backed book. It was my own favorite, marked copy of William Arthur's "Tongue of Fire." He shouted to me as I was passing: "I am getting the book by heart." I am willing to wear out a whole library to comfort a saint or to save a soul.

Here we must have books, and use them. We shall not need them in heaven. And by means of our using them now.

"Our echoes roll from soul to soul
And they go on forever."

F. B. CARROLL.

Northwest Texas Conference.

POLYTECHNIC COLLEGE.

Ethamore V. Cox, Fort Worth, Oct. 18: For the encouragement of friends and relatives, please announce that we are in the midst of a most wonderful and powerful revival—regular Pentecost.

SNYDER.

W. H. Harris, Oct. 17: This is our third year on Snyder Circuit, and a glorious time we have had. We have held nine protracted meetings on the work this year, resulting in 135 conversions, 100 additions to our Church by vows and 24 by certificates. Dismissed, 21 by certificate and otherwise. Will have everything in full by conference.

BLANKET.

G. E. Sandel, Oct. 8: We had a special meeting here on the 5th instant, to create interest in building a parsonage. When I say that Bro.

Sensabaugh, our presiding elder, and Bro. Brown, of Brownwood Station, were with us, you may be sure our efforts were crowned with success. The parsonage is a certainty. We are thankful.

BLUFF DALE.

Mac M. Smith: Fourth Quarterly Conference convened at Marvin Chapel Oct. 9 and 10. A good attendance present. The preaching of the presiding elder was of a high standard. The following were elected officials for the ensuing conference year: W. A. White, A. R. Dover, Denton Ellis, J. K. Watson, Robt. Holt, J. W. Raiza, L. W. Bellamy, John Allen, Wm. Davidson, L. E. Carlyle, Bryant Baker, James Russel, Bud Elliot, D. L. Monroe, Dr. J. B. Gordon, W. W. Stokes, J. P. Jackson, Wm. Woodward and Dow Wood.

MILLSAP.

J. S. Huckabee, Oct. 13: We have held most all our protracted meetings; had glorious revivals at some places, others not so good. Have had during the year 69 conversions, 52 additions. I feel delighted with the pastoral work, having the consciousness that it is my Father's will. Our stewards say they think they will meet the assessment. Our people say the conference claims will be paid. I was ably assisted in one meeting by Rev. W. L. Harris, to the delight of all present. Our faithful local preachers, Bros. J. Debusk and J. M. Pilgrim, rendered faithful service during the year.

FORRESTON.

W. R. L., Oct. 18: The present conference year is nearing the end, and the close of four years' labor of our beloved pastor, Rev. J. D. Odom, is equally near, and four years' labor was never more faithfully performed by any pastor. The appointive powers are wise; we would not change the polity of our Church; but we do regret to give up this faithful man of God, who loves the Church, loves its labors, and sympathizes with the distressed. When he came on this work we had only two houses of worship; now we have five. The spiritual interest of the Church has been built up, the membership nearly or quite doubled, and a grand move all along the line.

GRANDVIEW.

K. S. Vanzandt: I am just winding up my first year's work on this charge. We have had about 93 conversions and about 100 accessions to the Church. I expect to raise my collections in full. We have erected one new church located at Greenbrier. This house was dedicated on the first Sunday in this month by Rev. B. R. Bolton, our beloved presiding elder. The sermon preached by the presiding elder on this occasion was up to date, sparkling with gospel truth. The people listened to the sermon with burning hearts, after which the trustees came forward and presented to Bro. Bolton the

new church to be dedicated to God. This house is 32x42, well finished and paid for. May the people of Greenbrier be proud of their success.

FARMER.

M. W. Rogers: This is our first year with these people, and had all their ways to learn. We have held six meetings, some of which were very fine, resulting in fifty-three professions, most of whom joined our Church. Our local preachers, the two Bros. Hawkins, Bro. Midgett and Bro. Whittenburg, did some faithful preaching. In our last meeting Bro. Havner, of Sipe Springs, came to help me and did some fine preaching, to the satisfaction of our people. Havner is a power in a meeting, and, having been acquainted with our people for some time, he had a wonderful influence with us. May the Lord bless him in his good work. Our presiding elder, Bro. Daniel, has been with us the last time for this year, and it seems that each round he has made this year he has preached better than before. I don't think he will ever surpass his last sermon. Our people love our presiding elder. We have had some fine developments this year along spiritual lines, and hope to come up with a good financial report.

LIBERTY HILL AND LEANDER.

W. V. Jones, Oct. 12: The fourth Quarterly Conference for Liberty Hill and Leander was held October 2 and 3. Rev. S. P. Wright, presiding elder, was on hand, looking after all the interests of the Church. He preached two fine sermons and delivered a very instructive lecture to the League Sunday night, which we trust will bear fruit. There was a good turn-out of the officials. The financial reports fell far behind what they should have been. At present there is not much hope of anything being paid out except the Orphan Home claim. That was collected and sent in the first of the year. The stewards gave as a reason of the short collections on salaries that the farmers were holding their cotton, and as soon as they sold they would pay out. But now the report of yellow fever in Galveston and Houston has stopped the sale of cotton almost entirely. If the quarantine is lifted in a few days, and the sale of cotton opens, we will be able to collect up tolerably well, but if not, it is impossible.

GORDON.

I. E. Hightower, Oct. 15: I am closing up my third year's pastorate here. Taking all things into consideration, I believe this has been the best of the three. We have had sixty-six conversions and sixty-two accessions during the year. Our prayer-meetings, Leagues and Sunday-schools are in good condition and doing good work. Our Woman's Parsonage and Home Mission Societies are also doing splendid work, with Sister J. P.



GET WELL

If you are weak and thin, nervous, dyspeptic and generally run down you need a tonic which will make good blood and build you up.

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has restored thousands of sufferers to health—will cure you. One of the thousands of grateful testimonials we have received in the last 42 years.

I used one bottle of Dr. Harter's Iron Tonic for myself. I was weak, run down by overwork. It braced me up and set my nervous system right and now I am as strong and firm as ever. I used another bottle on a weak patient who could hardly walk after an attack of malaria. He gained strength and soon was at work as well as ever. I can truthfully recommend Dr. Harter's Iron Tonic to be the best I have ever tried, and hope it will be the good fortune of many to get its benefits as I have done.

Yours truly, B. PARKER, Founder.

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

Browder, President of the Gordon society, and Sister A. N. Edwards President of Strawn society. They have a goodly number of the faithful women of the Church as their helpers. Our society at Strawn has paid this year \$36 on an old Church debt at that place. We have had several poundings during our stay here. The last one, led by Sister J. R. Rice, of the Woman's Parsonage and Home Missionary Society, was given last night, and to say that it was a success would not fully express it. A great number came, as of a rushing, mighty wind, and filled all the house. They piled dry goods and groceries on our large dining table until it was full. The crowd gathered in the parlor and spent some time in song and prayer, then went to their homes, leaving a happy preacher and family to look over the various articles they had left on the tables. It is pleasant to serve such an appreciative people.

Walking to School.

"My little girl was puny and pale. She suffered with loss of appetite and stomach trouble and her feet were so sore she could hardly walk. I began giving her Hood's Sarsaparilla and in a short time her appetite was restored and she was able to walk to school."—MRS. M. J. LEMONS, Forney, Texas.

HOOD'S PILLS are purely vegetable and do not purge, pain or gripe. All druggists. 25c.

East Texas Conference.

MELROSE CIRCUIT.

W. W. Gollighugh, Oct. 11: Last third Sunday was a big Methodist day with us at Simpson Camp-ground. Bro. A. D. Parks, our beloved and very useful superannuated preacher who is always ready to do anything for his pastor, has been a great help to me, as I am not ordained. Bro. Parks has done most of the work of an ordained pastor. It had been announced at Simpson Camp-ground that Bro. Parks would be there on the third Sunday in September to baptize children. According to the appointment we met and Bro. Parks preached one of his good sermons and baptized two adults and fourteen children. This beautiful scene was witnessed by a large congregation. Simpson Camp-ground has a good Sunday-school and an Epworth League in good working order.

ARLESTON.

W. W. Graham, Oct. 12: The Bethel camp-meeting that has recently been held was in the best sense of that term a grand success; eight infants were baptized and six were added to the Church—a much smaller number than usual, but competent judges decided that at least 90 per cent of the congregation already belonged to the Church. The preaching was done by Bro. Timmons of Marshall, Sampey of Beckville, Frick of Longview, Thompson of Tenaha, Davis of Carthage, with Bewley and Westmoreland of the local ranks. The congregations were said to be the largest and the preaching the best that has even been heard on this time-honored camp-ground. We had one death and some sickness that interfered somewhat with the tenting, yet they were there in full force and the hospitality was like Dr. T. O. Summers' paper, as big as all out of doors. The order was as near perfect as could be expected with such a company. We are on the home stretch for conference and will do the best we can for the Advocate and everybody else.

SMITHFIELD.

W. K. Simpson, Oct. 7: We have held four protracted meetings—one more yet to hold. Some eighty conversions; fifty-eight additions to our Church during the year. First meeting, Smithfield; three additions. Assisted by Rev. W. F. Lloyd, of the Polytechnic College, Fort Worth; also by L. W. Dennis, who has crossed the river of death and entered into that rest that remaineth for the people of God. J. B. Denton, of Smithfield, preacher in charge of the Methodist Protestant Church, assisted me in all my meetings. The results of the meetings still abide with us. We've received some members of late, the results of the meetings, which would be jewels in any Church. Second meet-

ing, White's Chapel. Rev. Sam J. Rucker, preacher in charge Peach Street, Fort Worth, did most of the preaching, and it was well done. Several conversions; six additions. Third meeting, Keller, assisted by Revs. J. W. Lowry, of Corsicana, and J. C. Smith, local elder of Smithfield charge. Also Bro. A. P. Lowry, layman. Bro. J. W. Lowry did most of the preaching. Some thirty-five or forty conversions; eleven additions to our Church. The Bros. Lowry are good, faithful men, and are safe men for good. Fourth meeting, Oak Grove, embraced the time of our Quarterly Conference. Rev. G. S. Wyatt, presiding elder on time, preached four excellent sermons for us. Bro. Wyatt is a good presiding elder and an able preacher. Rev. McBride, local elder of Grapevine Circuit, was with us most of the time, doing good work for the cause of Christianity. Results: Fourteen additions. We will in a short time have the best Sunday-school at Smithfield that we've had in years, so some of the brethren say. Bro. Heltzel and wife, who joined our Church the fourth Sunday in September, have raised money and bought a new organ for our Church. Bro. Wyatt came out last week and preached four strong sermons against Campbellism. The Campbellites are a little sour, but a man can't expect to get much good out of medicine unless it makes him a little sick. A mild purgative is a good cleanser in some cases, but in extreme cases doctors give calomel. Bro. Wyatt is the calomel for Campbellites.

"Ay, sir, there are a crew of wretched souls that stay his cure."

Macbeth, Act IV, Scene 1

This refers to the people who offer "something just as good" as Pond's Extract.

North Texas Conference.

ROCKWALL STATION.

D. F. Fuller: Our people observed the week of prayer of the Woman's Parsonage and Home Mission Society. Quite a number of papers were read, and much interest created. A good collection at the close. The League is also doing nicely. We hope to close the year well.

PLEASANT MOUND.

T. M. Kirk, Oct. 12: We have closed our last protracted meeting for this conference year, and in a great many respects these meetings have been a success. We have had sixty conversions and sixty-one accessions to the Church. We have also had a general cleaning up of the roll in our Church Conferences. With but one or two exceptions our year's work has passed off pleasantly. We have finished seating our Pleasant Mound Church with comfortable chairs. Mrs. Viola Sudder gave us a nice quilt for the orphans at Waco. This writer is under many obligations to John Daily, of Reinhardt, for a fine hat. No better people ever lived than can be found on this charge.

WESTON.

Ben H. Bounds, Oct. 11: This has been a very pleasant year. Plenty to do, with the usual cares. What few troubles we have met have only served us as stepping-stones to a more useful life; and had the few vexations we have met been doubled, probably they would have served us to a better purpose, and so we find no just grounds for complaint, but more for rejoicing. We find on a circuit in the black-land belt Church services are more irregular, on account of the bad weather, than they are on the sandy portions of our country, which may account in a large measure for the apparent indifference of the people with regard to Church services; but I must say that, with few exceptions, our congregations have never been better, and I think now that all the claims of the Church on this charge will be met in full. Our protracted meetings have not been what we desired and thought we had a right to expect; but then the good Lord has blessed us so abundantly that it took about all our time to take care of what we made and get ready to make more. You know that we are not only in as fine a cotton section as there is in the State, but we raise corn and wheat to almost perfection, and so between wheat

threshing and cotton picking there is but about three weeks' time in which to hold our revival meetings, and I can tell you that one man, with only one local preacher to help him, can not hold six protracted meetings in three weeks and make a success of them all. However, we have done the best we could, and as a result we have received by ritual fifty-three and by certificate nine; but taking the numbers removed by certificate and by Church Conference and also by death, we have but a small net gain. Our fourth Quarterly Conference convenes next Saturday week at Union, and then the fifth, and then we hope to be ready for the Annual Conference the 24th of November at Dallas.

West Texas Conference.

CADDO.

D. A. Gregg: A few days ago by request of the Christian people and consent of the pastor, Bro. B. H. Passmore, I went to Caddo to hold a protracted meeting. Truly God was with us. A number were converted, several reclamations and all, preachers and any, went away better prepared to meet the duties of life. There was a young man at the altar on Thursday evening before we closed, who had been coming up for prayers all during the meeting. Conviction was heavy and he was stubborn. He got up and left the arbor and started to his horse. Just before he reached his horse he fell and the whole congregation moved from under the arbor to where has was and we began to pray for him. In the course of time he arose, but not until he was willing to surrender all to Christ. Another young man that we had been praying for all the week, voluntarily walked up and surrendered to Christ and they both united with the Church that night.

MEMORIAL SERVICES.

After consultation the Committee on Memoirs have concluded to hold the memorial services of the Northwest Texas Conference on the first night of the session at Weatherford. Memoirs will be read of Yell, Jordan, Stockton and Dennis, tributes of love will be paid and the sacrament of the Lord's Supper will be administered.

E. F. BOONE,
Chairman Com.

INDORSEMENT.

From an intimate knowledge of the matters referred to in the communication of Rev. E. V. Cox in last week's Advocate, we desire to say that it is a very mild statement of the facts. The real situation is even worse than is there presented. We thank Bro. Cox for bringing these things to light. Our people ought to know them, and then see to it that their sons and daughters are educated in our own schools.

W. F. LLOYD,
GEORGE S. WYATT.

ASHBY SUNDAY-SCHOOL.

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OLD AND YOUNG

How Would You Like It Yourself?

There was a great commotion in the back yard. Mamma hurried to the window, to see Johnny chasing the cat with stones.

"Why, Johnny, what are you doing? What is the matter with kitty?" she called.

"She's all dirty, mamma. Somebody shut her up in the coal hole," he said. "And is that all?" mamma wanted to know.

"Why, yes," said Johnny. "She's dirty and black and horrid! We don't want her 'round."

Mamma was about to speak, then checked herself and went back into the house. Presently Johnny came in, crying, and ran to her for help. He had fallen into a puddle and was dripping with mud.

"O, mamma, mamma!" he cried, sure of help from her.

She arose and started toward him, then turned and sat down again.

"Jane," she said quietly to the nurse, who was sewing near by, "do you know where there are any good-sized gravel stones?"

Nurse looked up, astonished, and Johnny stopped his loud noise to stare.

"Stones, ma'am?" asked Jane.

"Yes," said mamma, "to throw at Johnny. He's been in a puddle, and is dirty and black and horrid. We don't want such things around."

Johnny felt as if this was more than he could bear, but a funny gleam in his mother's eye kept his heart from being quite broken.

"Please, mamma, I'll never do it again!" he cried in humble tones. "Poor kitty! I see now just how bad I made her feel."

Johnny was then washed and comforted, but he did not soon forget the little lesson of kindness to those in misfortune.—Fannie E. Newberry, in Sunbeam.



No. 27 and the Pumpkin Pie.

The recent death of the venerable and beloved Mrs. James W. Harris of Columbus, Miss., recalls an amusing yet pathetic hospital experience of that lady.

The women of Columbus, when the necessity arose, organized a soldiers' relief association, of which Mrs. Harris was president. The association charged itself with the duty of ministering to the wants of Confederate soldiers, as far as lay in its power, and of nursing the sick and wounded.

Medicine, by reason of the blockade, was hard to get and exorbitantly high, and quinine had been declared contraband of war. In every store-room there had been religiously hoarded small stores of tea, coffee and sugar, against that possible evil day when some member of the family might be taken sick, but when the sick and wounded soldiers began to come in, these precious stores were distributed among them. Daily the ladies went to the hospital with hamper of delicately prepared food, with which the men were nourished under the direction of the surgeon in charge. One day Mrs. Harris, making her usual rounds, leaving cheer and comfort in her wake, stopped to chat with one of her "boys," who was then convalescent. Just as she turned to leave her eyes fell upon the occupant of a bed which had been empty the previous evening.

"When did he come in, and who is he?" she asked.

"Some poor devil of a Yankee our boys took prisoner. He was brought in with a lot of our men last night. He has typhoid fever, they say, and is pretty bad off, I believe."

For a moment a wave of repulsion, of hate almost, swept over her, but she was of an exceedingly gentle, sympathetic nature, and she had three young sons in the army—what if they, too, should fall into a like plight?

She stepped to his bedside, and beheld a long, lean, gawky youth of not more than nineteen, burning with fever and tossing in delirium. "Mother, mother, where are you?" was his incessant and piteous cry. Her eyes filled with tears at the sight of the young fellow, who, but a few moments ago had been the "enemy," but was now

become one of her "boys," to be tenderly nursed. She sought the surgeon, a good man, but harassed from overwork and inadequate means for the perfect discharge of the work he had undertaken.

"Doctor, what is the matter with No. 27?"

"No. 27 has typhoid fever, madam," he replied. "It is almost a hopeless case."

"Is there nothing to be done for him, then?"

"Very little, I fear. By the help of stimulants and nourishing food we might pull him through, but, as you are aware, we have none to spare. Our own men will soon be without," and he sighed deeply. "But it will be only one Yankee the less," shrugging his shoulders.

"Doctor, I'm going to take that poor boy in my own special charge, and as long as there is any food or medicine left he shall have his share of it. And I know you well enough, doctor, to feel sure that you will expend on that Yankee boy of mine as much care and skill as if he were one of my own double-dyed rebel sons."

The next day, and the next, and for many more long, weary days after Mrs. Harris and the doctor tended and nursed the prisoner boy from Maine. But he grew steadily worse. His constant cry had been for his mother, but after awhile he came to believe that Mrs. Harris was his mother, and as long as she was near him he was quiet. The days lengthened into weeks, and at last the fever burned itself out, but it seemed also to have consumed the vitality of its victim. Mrs. Harris hardly needed to ask the doctor his opinion of his patient—death was written large on that wan face.

"Is there any chance for him?" she asked huskily.

"None whatever, in my opinion, madam."

She stooped and kissed the sick man's brow, then, sad and tearful, left him to try to lose herself in a round of duties.

The next day upon her return to the hospital, she was astonished to hear that her patient was still alive. She hastened to him and found him conscious.

"My son," she said, bending over him, "is there anything more I can do for you?" Is there anything at all you fancy?"

He was too weak to speak aloud, but she fancied she caught his faintly whispered answer, "pumpkin pie."

Thinking she must be mistaken, she repeated her question.

"Pumpkin pie," he whispered, and the effort exhausted him utterly.

She sought the surgeon. "Doctor, you say there is no possible chance for No. 27?"

"None whatever, madam. He will be dead in twenty-four hours."

"He wants pumpkin pie."

The surgeon laughed. "A queer fancy for a dying man. But nothing can hurt him now; it can only hasten his death by a few hours."

"Then, doctor, No. 27 shall have his last wish. I'm going home this very minute and make that pumpkin pie myself."

The next morning when Mrs. Harris entered the hospital it was with a heavy heart. Of course No. 27 was dead.

"Good morning, doctor. How are the sick?"

"Well, madam, No. 27 for one, is better."

"You don't mean it?"

"But I do, though, and he is asking for more pumpkin pie."

"May I let him have it?"

"My dear Mrs. Harris, after this you may feed him on thistles—give him ground glass—unexploded shells—shells—anything! You can't kill that Yankee!"

With a lighter heart No. 27's nurse sought his bedside.

"Well, my son, how do you feel this morning?"

"Better ma'am. Can I have some pumpkin pie?"

The voice was weak, but there was in it a note of strength which had been absent the day before. His skin was moist, his eye clear—decidedly No. 27 was better.

"I can have it, can't I, ma'am?" his voice quavered with anxious expectancy.

"My boy, I'll send you one directly."

But be careful. Don't eat too much at a time."

A ghost of a smile played about his pale, shrunken lips, as he replied: "I'll try, ma'am."

Not very long afterward Tildy entered the hospital all a-giggle, bearing the pumpkin pie. Again he ate greedily, and again fell into a refreshing sleep.

So the boy from Maine got well, and he always declared that if it had not been for those pumpkin pies he surely must have died! His gratitude to Mrs. Harris, and the love he bore for the sweet rebel lady who had done so much for him, were too great to be expressed in the limited language at the command of the boy from the backwoods of Maine.—Chicago Times-Herald.

A PECULIAR REMEDY.

Something About the New Discovery for Curing Dyspepsia.

The Rev. F. I. Bell, a highly esteemed minister residing in Weedsport, Cayuga Co., N. Y., in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years except the new remedy called Stuart's Dyspepsia Tablets. Since taking them I have had no distress at all after eating and again after long years CAN SLEEP WELL. Rev. F. I. Bell, Weedsport, N. Y., formerly Idalia, Colo."

Stuart's Dyspepsia Tablets is a remarkable remedy, not only because it is a certain cure for all forms of indigestion, but because it seems to act as thoroughly in old chronic cases of Dyspepsia as well as in mild attacks of indigestion or biliousness. A person has dyspepsia simply because the stomach is OVERWORKED, all it wants is a harmless, vegetable remedy to digest the food and thus give it the much needed REST.

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...DEVOTIONAL...

The Pentelic Temple.

The most beautiful building ever erected on the planet is the Parthenon at Athens. The architect was Phidias, the time was that of Pericles, and the consummate flower of the developed genius of the most vigorously intellectual nation that ever ruled a bit of earth blossomed in the Parthenon. Its majestic proportions, its noble columns, its solid simplicity, and its marble purity, combine to make it incomparable.

Dr. Dorpfeld asks if the Parthenon is doomed to perish. It has survived more than twenty centuries of war and earthquake, but now it seems near its fall. Only careful and thorough restoration, says Dr. Dorpfeld, will preserve it, and this the humbled Greek government can hardly accomplish.

What is the explanation of this present danger? Is it the result of the natural wear of pure white marble? Not at all. The builders built well, but they did not build for all time. They rejected the poorer stone, that with colored veins, for all parts of the temple that could be seen, but used it for interior work that was covered up. But in the course of time this interior has been affected by the elements; the stone has rotted, or split, where it was imperfect, and will not support the weight of the walls. These imperfect stones must be replaced, or the chief architectural glory of the world will perish in the next earthquake.

Is not here a lesson in character? Every life is a temple; and it has its visible and its invisible parts. There may be fair white columns and pediments and friezes, spotless, beautiful, glorious; but there will also be the concealed stones that support the whole edifice, invisible to any eye; and these should be as pure and strong as those that invite the public gaze. But too often the man who is building the temple of his own character puts the white marble on the outside, and spotted, streaked stone, that with veins of base corroding material in the covered places. But it is the covered blocks that make the true character, and that assure stability when the earthquake comes. Time will expose the weak spots, and the honored reputation will fall.

Our illustration is drawn from the fairest of all temples, and it applies to those who, like Phidias, mean well, but who are not careful of the absolute best. It is well to resolve to be better; it is better to resolve to be good, not better here and there where it will be seen, but good throughout. Our Lord drew a similar illustration from the sepulcher whited without, but full of dead men's bones within. Between the two we have the same lesson applied to the Christian and the hypocrite. Who are they, on this earth, and subject to our temptations, that do not need to learn that the Pentelic marble of a true Christian life must be pure in public, and no less pure in secret?—The Independent.

The Benefits of Meditation.

One of the most helpful "means of grace" in the development of the Christian character is to be found in what may be called the quiet hour. It is the season religiously set apart for serious meditation upon the things that pertain to the kingdom of God, the culture of the spiritual life, and one's relation to his fellows. Such an hour should find a place in every Christian's schedule of life. Its value is inestimable, its influences abide. Its results are seen in the multiplying and beautifying of those graces that adorn the Christian character.

Many persons find their spiritual life at a low ebb, and wholly unsatisfactory. The reason for this state may be that the individual is absorbed by the multitude, and overwhelmed by the care and care of material things. It is easy to lose one's spiritual tone. If the artist neglects his study of colors, and fails to keep his eye "toned up," the picture he paints will be a disappointment. So the Christian who fails to keep in touch with those in-

fluences that give depth, sweetness, and serenity to his spiritual life, will speedily become dissatisfied with his religious state. One thing that helps to keep up this spiritual tone is meditation upon religious things. The crowd does not stimulate such meditation, but rather makes it difficult, if not impossible. Therefore, retire from the multitude. Seek a quiet place, and there give yourself up to meditation upon things that are true, honest, just, pure, lovely, and of good report, as well as upon those questions of your own relation to God, and to your fellowmen, as are suggested by your Christian experience, your study of God's word, and your contact with men.

Then it is of the utmost importance that there be times when God's child is entirely alone with Him. The divine message to individual hearts is communicated usually when the individual is cut off from the world and is alone with God. It is so in the family. If the father or mother has something to say to the child concerning the serious affairs of its life, the conversation is private. Parent and child retire, and in private, talk over the matter, and perhaps, pray over it. The world is shut out. It is a sacred hour, and none must violate its sacredness by intrusion. So it is often with the child of God. The divine Father has many a message to communicate to His children, and the quiet hour of prayer, self-examination, and meditation is often the time when

"Heaven comes down our souls to greet,
While glory crowns the mercy seat."

The Master, when the multitude crowded about Him and His disciples, so that "they had no leisure so much as to eat," said to them: "Come ye yourselves apart into a desert place, and rest a while." It is not unlikely that it was His custom to take them aside to a retired place for instruction and meditation. From these brief seasons of retirement they returned refreshed and strengthened in their spiritual natures. The principle illustrated by the Master's example has been shamefully and absurdly abused by many men and women who have incarcerated themselves in hidden cells in mountain retreats and in desert places, and there have spent their lives. This is an error. It is impossible to escape from the world, or the evil of it, by such methods. The better way is to enjoy the solace and sanctity of solitude in one's own dwelling, by one's own fireside, in one's own secret closet of prayer. The world is too much in need of every man's best work for its redemption to warrant the continued voluntary retirement of any laborer from the field.

The fruitfulness and activity of a Christian seems to bear a direct relation to his meditation in quietness upon the things of God. The men and women who accomplish great things for God are much given to secret prayer and communion with Him. They are much alone with God. Far from the turmoil of the world, unaffected by its competitions and strifes, yet not unmindful of them, or out of sympathy with those who are engulfed by them, they give themselves up to meditation upon the most serious concerns of life. With David, they cry: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Not the least blessing of the sacred hour is the greater consecration to God's service that often results from it. Many a child of God has been able to say of his hour of meditation: "While I was musing, the fire burned." The sincere soul that submits itself to self-examination in the presence of God, and that is made conscious of its own shortcomings in spiritual attainments and religious activity, will speedily determine upon deeper and complete consecration as a privilege and a duty. The "fire," a longing for a holier life, and a purpose to achieve greater things in God's service, will begin to burn.—Christian Advocate, New York.

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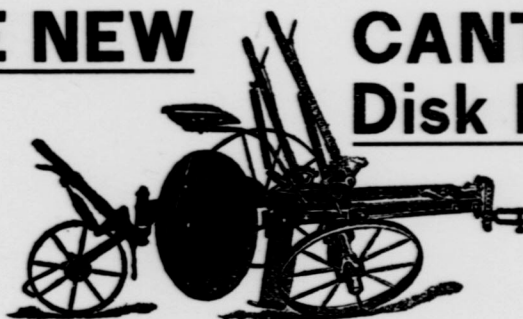
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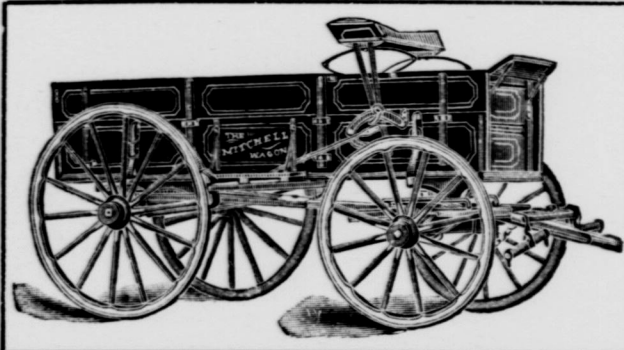
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Allow me to commend you on your good paper. In my judgment it is our best Church paper. The first page is worth much more than the price of the paper. I do wish every Methodist in Texas would read it.
J. L. WARE.
Honey Grove, Tex.

Dear Bro. Blaylock: The Texas Advocate sewing machine has been received, and, after a trial of a few weeks, wife is now ready to say that it is all you claim for it.
Yours in Christ, T. F. DIMMITT.
San Saba, Tex., Oct. 16, 1897.

We certainly enjoyed the performances at the Music Hall on the Fair Grounds last Monday afternoon. The Marinettes were fine. The Japanese jugglers were immense. Pure, innocent, unadulterated fun, richly worth the price of admission.

We are indebted to the Floyd Street ladies for an elegant dinner at the Fair Grounds last Monday. These devoted women are making a herculean effort to pay the debt upon their Church, with good prospects of succeeding. Let every Methodist and friend of Methodism give them a call at their place of entertainment.

We are tempted to overlook, and often fail to appreciate our daily mercies. One hour of pain is more magnified than twelve hours of pleasure. An occasional eclipse of the sun excites more attention than its ordinary shining. A desired mercy withheld throws into the shade a hundred enjoyed. An affliction overclouds the vision and hinders the sight or, at least, the enjoyment of many blessings. Life is strewn with goodnesses, if we only note and enjoy them. No day is so dark but what some rays of hope and joy illumine the sky. It is poor philosophy, as well as bad grace, to allow the passing discomfort to deprive us of the sweetness, relish, delight and helpfulness of multiplying comforts.—Presbyterian.

HEBDOMADALISMS.

By Horace Bishop.

God created man on the sixth day. Human history began with the seventh. God rested on the seventh. Man was commanded to worship on that day. It was God's seventh; it was man's first. Therefore man was commanded to give the first day of his week to God in worship, and spend the remaining six in work. Selfish man since the fall has sometimes tried to invert God's order, giving him the last, but from the beginning it was not so.

The Egyptian week began on Saturday. Each day of the week was named after one of the planets. According to astrology each of these presided in turn over the hours of the day; and each day was named after the planet to which its first hour was dedicated. Beginning with Saturn, and allotting each an hour, in the order of their distance from the earth, the second day was named for the sun, the third for the moon, the fourth for mars, the fifth for mercury, the sixth for jupiter and the seventh for venus. When the Romans established their week, they adopted these names. The Teutonic tribes, in some instances, substituted the names of their own divinities for the corresponding ones of Roman mythology.

REMEMBER.

The Egyptian week began on Saturday. It is impossible to imagine that during the centuries of their slavery the Hebrews had a different week from their masters. Then it follows, unless the new nation established a new chronology, the Israelites in the wilderness kept Sunday as their Sabbath, and that by divine command. From the statements made in the 12th and 16th chapters of Exodus, and from the command in Deuteronomy 5th chapter and 15th verse, it appears that Israel did adopt a new chronology and a new hebdomadal system. More anon.

Fort Worth, Texas.

CONNECTIONAL NEWS.

Rev. M. B. Chapman, D. D., gives the following glimpse of the recent Louisville Conference:

The fifty-second session of the Louisville Conference met at Henderson, Ky., Sept. 22, and adjourned at noon on the following Monday. Several years ago I attended a session of this conference at Campbellsville, of which I have very pleasant recollections, but nothing was further from my thoughts at that time that I should ever become a member of the body. But a Methodist preacher can never tell where the revolutions of the "great iron wheel" will land him, and fortunately he is prepared for whatever happens. We have no better conference in our connection, however, than the Louisville, and I count myself fortunate to be numbered among its members. It is a strong body of men, with the proverbial bonhomie and cordiality of Kentuckians, and the two transfers had nothing to complain of in the way of generous and brotherly treatment. My experience is that Methodist preachers are much the same the world over, and, take them altogether, they are the best set of men you will find anywhere.

The session of the conference was very harmonious and pleasant, and the business was dispatched rapidly and without friction. Bishop Wilson presided with his usual acceptability, it being the fourth time that he has held this conference—oftener than any other living bishop. Drs. Barbee, Biggam, Atkins, Tigert, Morton and Morrison presented the various interests which they represent, the two latter being members of this body. The Louisville Conference, by the way, is the only conference having among its members two connectional officers and a Vanderbilt professor.

It was a notable conference session for collections. Dr. Bigham raised \$527 for the new building of Paine Institute; Bro. Boswell, the agent for the Orphans' Home, received a sub-

scription of \$300 for the new \$10,000 building it is proposed to erect; the Preachers' Aid Society raised \$185; \$200 was raised at the Church Extension Anniversary, and about \$300 at the Missionary Anniversary.

Bishop C. B. Galloway writes of his trip to Brazil, in part, as follows:

Saturday and Sunday were spent in the federal capital. On board the "Trojan Prince," anchored in the harbor, several of our missionary friends were awaiting the hour for the ship's homeward sailing. I went out to bid them good-bye, and came back genuinely homesick. Bro. Bruce and family, Mrs. Kennedy and children, Miss Eilerding and Miss Littlejohn formed the party that hoped in eighteen or twenty days to once again look upon the green hills of their native land.

On Sunday I had the privilege of preaching to our English congregation, and the honor of baptizing two young missionaries—Laura Isabella Tilly and Hugh Clarence Tucker. Blessings upon these dear children of the Church, and may they have "length of days" in which to emulate the examples and carry on to complete triumph the work in which their consecrated parents are so joyously engaged!

The Collegio Americano, conducted by Miss Watts and her efficient associates has opened another session auspiciously. The attendance is not yet large, but will increase with the approach of summer, as in other years. The delightful climate and charming surroundings of Petropolis make it a desirable place for a school of high grade. I had the pleasure of speaking some words to the young ladies, with Bro. Tilly as interpreter, and to wish increasing success to our diligent and heroic workers. The hours went by all too rapidly in that missionary home. On Tuesday night, in our hired hall in the city, Bro. Tilly kindly aided me to preach to our little flock. I hope that modest service may not be unrecorded in "that day." There is prospect of a church being built in the near future. If accomplished, our future will be assured.

GENERAL CHURCH NEWS.

Evangelical Christendom, organ of the World's Evangelical Alliance, says:

"Our Wesleyan friends have been holding their conference at Leeds, and a great gathering it was. There is a sturdiness, a distinctness of aim, and a systematic organization about the disciples of John Wesley which are well worthy of imitation. Experience is the thought which pervades all their proceedings. In the public examination of candidates for the ministry, we read not so much of inquiry as to their knowledge of divinity, as about their conversion, their call to the ministry and their religious experience. On these points some hundreds must have given testimony at the recent gathering, and testimony which interested and encouraged all who heard it.

"Whatever occasional leakage there may be, it is clear that Methodism is still a great power for good in the land."

Mr. Julian Hawthorne, in the Cosmopolitan Magazine, has written a dispassionate but strong article in which he commends the work of Christian missions in India, in a way that ought to attract the attention of many who have been inclined to question their value. Mr. Hawthorne writes as a newspaper man. His aim is to give simply what he saw during his travels. His observations confirm those of most if not all other travelers who have examined the subject with care. Voices of criticism come from those who make hurried visits, and who do not try to come into close contact with the missionaries and their work. Mr. Hawthorne deals with the charge that the missionaries live extravagantly. He describes a typical family as sitting down to a Spartan meal. He says: "The husband worked with all his might from dawn to dark, and after dark in his study, helping distress, averting evil, cheering sorrow, enlightening ignorance, and praying with heart and soul to the God and Christ who was more real to him than any earthly thing." He con-

tinues: "His lovely, artless, human, holy wife, with faith like a little child's, yet wise and steadfast in all that touched her work, labored as untiringly and as selflessly as her husband." He then goes on to describe the service of missionaries in saving from starvation numbers who were facing famine. He saw a hundred or more children who would have been in hopeless degradation except for what the missionaries were doing, and adds: "These children would have died of the famine had not the mission found and saved them." Here is one striking passage: "But one must live with the missionaries of India in order to understand what they are doing and how they do it. From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, these are like the people of the Bible."

TEXAS PERSONALS.

Rev. J. H. White, of Merit, made us a pleasant visit during the week.

Bro. H. B. Smith, of Harmony Hill, has our thanks for a highly appreciated note.

Rev. J. F. Alderson, of Farmersville, was a welcome caller at the Advocate office.

Bro. M. M. Goodwyn, of Mission Valley, cheers the editor with pleasant remarks.

Judge S. E. Tracey, of Houston, a prominent member of Shearn Church, made the Advocate a pleasant call.

Mrs. Florence E. Howell, editor of our Woman's Department, who has spent the summer in the mountains of North Carolina, will return to Dallas the last of the month.

Rev. C. F. Crandall, of Crandall, made the Advocate a pleasant call. He ordered twenty-five copies of the Advocate Bible for his grandchildren. A wise investment and a good example.

SOUTHERN METHODIST PERSONALS.

Bishop Keener is quarantined at Ocean Springs, Miss., by the yellow fever, and has asked Bishop Hendrix to hold the Tennessee Conference at Shelbyville on October 20. Bishop Hendrix expects to spend Sunday, October 17, in Nashville en route to the seat of the conference, and will preach in the morning at McKendree Church.

The Nashville correspondent of the Arkansas Methodist refers to an interesting occasion thus: Dr. Kirkland preached his annual sermon yesterday morning to a large audience in the university chapel. He always preaches this annual sermon to the students of the various departments of the university, but quite a number of people from the city, also Dr. Young and the young ladies from Belmont were present. The chancellor's text is in 1st John 5-4: "And this is the victory that overcometh the world, even our faith." It goes without saying that we heard a very instructive and helpful sermon. Bishop Fitzgerald was with us and took part in the service. His presence added much to the service, but we noticed, with regret, that many years of service in Methodism has begun to tell on the physical condition of this grand man. But he has "fought the good fight" and his work and the influence of his noble life will live on and be commensurate with eternity itself.

North Carolina Advocate: The leading editorial in the Sunday School Magazine for October is entitled "Christian Education." It rings clear as a bell. Dr. James Atkins, the able Sunday School editor, is not the man to mince words or emasculate truth. He is not afraid to say: "It stands sufficiently attested that there is a vital difference between education conducted under the direct supervision of the Church of Christ and that conducted under the supervision of the world. • • • The Church furnishes

the best ideal of manhood and womanhood. * * * After a careful survey of the field, we do not hesitate to say that the very best place for Methodist boys and girls who go from home is within the walls of our Methodist Schools." Such categorical frankness is refreshing. If Dr. Atkins were in North Carolina he would probably be told that he has an "axe to grind" and that his "jingoistic" words only veil a desire and purpose to tear down state institutions of learning.

GENERAL PERSONALS.

The Independent: The widow of the late Baron Hirsch is not only carrying out the philanthropic projects of her lately deceased husband, but new works of charity in addition. Although not generally known to the world, among her good deeds are the endowment of the Pasteur Institute in Paris, the establishment of a maternity hospital in Munich, and magnificent donations to a general hospital in Warsaw, the founding of twenty-five annuities of three thousand francs each for indigent gentlewomen; and the contribution of two million francs to the home for retired railway employes, the latter being in memory of her husband's former presidency of the Oriental Railway Company.

Father Taylor, the sailor-preacher, rebukes a young plagiarist thus:

On one occasion Father Taylor's pulpit was supplied by an ambitious young minister who had considerable reputation as a pulpit orator, but whose sermons were not always the result of his own honest labors. This sermon was the production of a distinguished divine, and was recognized by the old man eloquent, who, offering the closing prayer, alluded to the sermon in terms of extravagant praise, and then amazed the audience and the mortified thief as he closed with the exclamation: "But, alas! Master! for it was borrowed." The minister never heard the last of the "borrowed ax," and soon afterwards removed to a distant part of the country.

THE PRESS.

JOY.

Joy is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide their waters there.—Horace Bushnell, D. D.

GOD SENDS YOU.

When God wants to do good quietly he sends not John the Baptist, but you; he wants you to be there full of virtue, very prayerful, a man who reads his Bible deeply and truly, a man sincere and unselfish. He wants your house to be affected by your living in it; he wants you so to live that every man who touches you will be made whole. Noiseless and still it may be, yet how forceful! We can resist the ostensible exertions of a man without difficulty, but it is extremely hard to resist the silent influence. We can reason down a man's theology, but we can not reason down the life of a Christian man.—Alex. McKenzie, D. D.

AUTUMN.

Autumn, the "golden age" of all the year, has come. She lifts upon the distant hills her banner of purple mist, and trails across the woodland her gorgeous robe of crimson and russet. The frost king spreads his spotless mantle upon the earth as a carpet for hear dainty feet. She touches with her magic wand the waving fields of green, and transmutes them into the golden glory of a bounteous harvest, and shakes down the ripened nuts upon the fallen leaves. She spreads upon the brilliant landscape the soft haze of Indian summer, and fills the lungs of life with the crisp, tonic air of health, and causes the pulse to tingle with renewed vigor. She wakes the echoes of the huntsman's horn among the hills, and breathes into the hus-

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Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

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bandman's soul the music of the harvest song. She speaks to us of peace and rest after the toil of the year, and bids us drink the wine of her sweet content. The ripeness of her splendid beauty warns us that her stay is brief, but her smile is all the sweeter, and we love her all the more because winter shall so soon clasp her in his icy embrace. She is the fulness of maturity, the end of growth, the fruition of hope, the reason for labor.—Alabama Advocate.

RECEIVES US HOME.

In various places, and on many occasions does Jesus pledge us to meet him in the life—at the cross, in the sacrament, in the cries of joy and sorrow—and now once again he appoints us a meeting-place. It is the Valley of the Shadow, where, in the quietness and seclusion, as in a lover's glade, he will expect us one day. Is there any spot on earth so common or so wild that it has not been transformed by love? Are there any places in our thought so beautiful as those where we kept tryst with those that were dearer than life? So Jesus put a fair face on death, so that it becometh but his dark dream as he returneth to receive us home.—Ian Maclaren.

NOT AT ALL SCARED.

The Commendable Attitude of the Mutual Life Insurance Co. of New York.

The Express understands through Messrs. Edwin Chamberlain & Company, general agents, that the Mutual Life Insurance Company of New York has again put itself on enviable record, so far as the interests of its Southern policy holders are concerned.

While other companies, becoming alarmed, have notified their agents to discontinue business, the "Grand Old Mutual" throws itself into the breach and declares itself ready to receive with open arms all who desire to take advantage of its shelter and protection. Not only does this apply to Texas, but even to New Orleans, where there has likewise been no change or coolness in its welcome.

It is another instance of this sturdy old champion of all that is best in life insurance standing by the people in their hour of greatest need, while other "fair weather friends" fly at the first approach of danger.

Every one must commend the attitude of the Mutual Life in this emergency. Its calm, dispassionate, business-like treatment of the situation is full of hope and courage to all, as it is the deliberate judgment of the oldest life insurance company in this country as to a condition which has produced consternation and panic throughout a wide territory.

Surely if the most substantial and conservative of financial institutions in America, if not in the world, offers such safe anchorage, one may take heart that a helpful friend is in plain sight.

"What have you done to-day?" I asked a rope-maker. "Oh, sir, ten hours of hard work, just twisting tow, my fingers sore, my lungs choked with dust. I did not come to the prayer-meeting last night, I was too tired; I went to sleep when I was trying to say my prayers. I sometimes think if it

were not for Mary I would end it all—nothing but work, work, work. I am so tired, and I only make enough to keep body and soul together." This is one side. See the other. A ship with 1100 souls on board is being driven upon the shore—a land of crags, like giant teeth, stretching up sheer and sharp. One anchor after another is dropped, each checking the speed of the vessel's drift. The last anchor is down. Will it hold? Yes, the ship is saved! Go tell the rope-maker not to think of the toil and the dust and the monotony, but of the 1100 men and women saved. These things are written in the Lamb's Book of Life—the ring of every hammer, the click of every needle, the whirl of every loom. They who truly wait upon the Lord shall hear his angels strengthening them as they strengthened Christ, with songs of peace and good-will to men.—W. Burnet Wright, D. D.

BRO. DUNCAN'S REJOINDER.

I profoundly regret that my honored Brother Wright feels that I have done him an injustice. The "Protest" (a caption by the way, for which I am not responsible) was not intended to shiver, but to temper his lance. Most assuredly I did not desire to run "upon the thick bosses of his buckler." A careful review of his original article gives me no new light on the following "good sturdy Anglo-Saxon" statement: "As long as we give appointments to second blessing pastors we are taking all the risks of ruin enumerated above. My proposition is this: See to it that we take this risk no longer."

I respectfully submit that this language cannot be legitimately construed to mean anything less than a proposition to locate all second blessing pastors. It was to this indiscriminate proposition I demurred; and for this my friend charges me with doing him "an injustice." This seeming injustice may, however, prove to be a blessing in disguise, for it has brought forth the following explanatory note: "When I wrote I had nothing in my thought about locating any one. I knew that 'heresy' was not, in our law, actionable ground for location. Besides, 'that remedy is worse than the disease.'"

I am sure that there are others who needed this interpretation of the original "conclusion" and "proposition" in order that Brother Wright might be properly understood.

With this interpretation given, the issue is clearly before us: All agree that the "second blessing movement" is hurtful to Christianity and a hindrance to the Church. Heretofore the policy has been to deal with infractions of law. Brother Wright proposes to substitute the doctrinal issue and arraign the "second blessing" element of the Church for heresy. I do not presume to enter upon a discussion of this issue on its merits. I am sure Brother Wright will now permit me to retire to that obscurity from which I so ruthlessly rushed "just after" reading his readable article.

JEROME DUNCAN.

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Let us go forward.

Even Paul had a higher mark to reach, and a greater prize to win.

Let not our religion consist of a past experience only, but let it be a present life.

"They trusted in themselves that they were righteous and despised others," describes certain characters in the Bible. It is not a description of the sanctified.

Whatever else may be confused, we can understand this and strive to obey it: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thy self."

Being good is worth very little alone, but joined with doing good, they make the whole life beautiful.

Do not aspire to be blunt and plain in your speech. It is very near to rudeness and coarseness. Gentleness is a Christian virtue. Sharp speech mars the character.

TOPIC FOR OCTOBER:

St. Paul's Doctrine of the Holy Spirit.

Oct. 24: The Holy Spirit the Sanctifier—Rom. 8:4-14; Gal. 5:22-26; Eph. 5:2.

The doctrine of sanctification is held and taught universally by Methodists, and constitutes one of the essential marks of its difference from Calvinism. The terms "Sanctification," "Christian Perfection" and "Perfect Love" are all used to describe a state to which the believer may attain, and they mean the same thing. The state so called is that in which the disciple loves the Lord with all the heart, soul, mind and strength, and lives a life of continuous victory over sin, and of obedience to the commands of God. In many places, both the doctrine and the life have been discounted by the extravagant professions and practices of some who have claimed this blessing. Many unsanctified things have been said and done; some have despised rightful authority, and great harm has been done to the cause of religion. In spite of excesses on both sides, let our young Methodists hold to the doctrine and seek continually for the condition of perfect love. Whether the state may be entered into instantaneously, as seems to have been done in a few cases, or whether, as Dr. Pope says, "Christian perfection is the exceeding great reward of perseverance in the renunciation of all things for God; in the exercise of love to God, as shown in the passive submission to his will and in the strenuous obedience of all his commandments," in either case the Holy Spirit is the active agent, whose guidance must be sought, and who supplies both wisdom and grace. Let us carefully avoid all controversy, and live each day in prayerful obedience to the will of God.

A CONTRAST.—Rom. 8:4-14.

The radical difference in purpose and practice between those described here, Paul attributes to the presence or absence of the Spirit of God.

They who have the Spirit of Christ—

(1) Fulfill the righteousness of the law—verse 4. They are enabled by the power of the Spirit to walk in newness of life, to love the Lord with all their heart, soul, mind and strength, and thus fulfill "the righteousness of the law." They are not relieved from obligation to keep the law, but are enabled to do, by the grace of the Spirit, what without him is impossible.

(2) They mind the things of the Spirit—verse 5. Dr. Adam Clarke's explanation is "These relish the things of the Spirit; they are spiritually minded, and pass through things temporal so as not to lose the things which are eternal. And this, which in these apostolic times, distinguish between the carnal Jew and the spiritual believer in Christ, is the grand mark of distinction between the nominal and real Christian now. The former are earthly minded and live for this world; the latter are spiritually minded, and live for the world to come."

(3) The body is dead to sin—verse 10. "The members of your body no more perform the work of sin than the body of a dead man does the functions of natural life."

They who have not the Spirit—

(1) Mind the things of the flesh—verse 5. They take pleasure only in the things of

this life, and have no care for the life to come.

(2) They are exposed to death eternal—verse 6. They are under condemnation, and have no life or peace from God in the soul.

The conclusion, verses 12-14: Because such benefits, present and eternal, are to be derived from living in obedience to the Spirit, and because the Holy Spirit will give us the necessary strength and grace, we are under obligation so to live. It will require conflict and hard resistance to mortify the deeds of the body, but the Spirit will lead, and the end is life eternal.

The Fruit of the Spirit—Gal. 5:22: The apostle has already, in the preceding verses, described the bad fruit of an unregenerate heart. Here are the products of a heart purified by the Holy Spirit: Love, to God and men; this is the very essence of true religion. Joy, the soul's exultation in contemplating its freedom from sin and its prospect of heaven. Peace, the rest and quiet of the pardoned soul, after the fear and doubt and alarms of repentance. Long-suffering, bearing patiently with the frailties and follies of others, and even with their injustice and opposition. Gentleness, a grace which is sadly lacking in many excellent people, and which will repay careful cultivation. Goodness, not negative avoidance of evil only, but positive good-doing. Faith, "Here used for fidelity, conscientious carefulness in preserving what is committed to our trust."—Clarke. Meekness, the patient, unresentful spirit, the opposite to angry and violent. Temperance, becoming restraint of all appetites and moderation and self-control in even good and helpful things.

Those who, by the Spirit of God, produce these fruits in their lives, fulfill the law of God, and give evidence of hearts purified through the Spirit.

The Life of Love—Eph. 5:2: We are taught to make love the controlling principle of life. Let it determine our acts toward men and control our attitude toward God. Paul points to Christ as the example and pattern of such life of perfect love.

Love sacrifices. Love gives self for others' good. These are tokens of the presence of the Holy Spirit, the Sanctifier.

THE HOTCHKISS MEMORIAL LEAGUE, AUSTIN.

The Epworth League of the Hotchkiss Memorial Church is now doing very effective work in all departments. We try to make the devotional services interesting, and each one takes part. The Charity and Help Department keeps a sharp lookout for opportunities of doing good, and through it the League has lately aided a family of poor people, given them a comfortable house and furnished it; and we also try to help them spiritually, for we have held several cottage prayer-meetings at the house. We hold regular meetings at the poor farm, and with the other city Leagues, at the jail and the Confederate Home. Our church is the only Methodist church near the University, and we hope to be able to get as many students there to join us as possible. A League literary entertainment was held recently, to which the students were invited. We have a great opportunity for doing good among them, and we intend to try to help them whenever we can. G. M. DECHERD, Secretary of League.

Austin, Tex.

MT. ZION EPWORTH LEAGUE.

We were organized by our pastor, Rev. C. E. Gallagher, at Mt. Zion Church, Bosqueville Circuit, Waco District, Oct. 3, with twenty-three members. C. S. Standefer, President; Mrs. Rhoda Wood, First Vice-President; Mrs. Jennie Trantvetter, Second Vice-President; L. E. Williams, Third Vice-President; Mrs. Maggie Standefer, Secretary, and Miss Emma Price, Treasurer.

MRS. MAGGIE STANDEFER, Secretary.

Speegleville, Tex.

COUNTY LINE LEAGUE.

Our League at County Line is getting along fine. We hold two devotional meetings a month. Our devotional meetings are spiritual. We use topic cards. Our pastor says we have a model Church and a good class of young people. We believe our Epworth League to be a prominent factor in molding the lives and characters of our young people. We have raised \$10 to purchase Hymn Books and cover for our organ. We have raised our League assessment for League missionary. God is blessing us, and we as a Church will pay all claims assessed against us this year. Our League and Church are like all other Leagues and Churches, just what the members make them. BRUCE MYERS, Secretary.

ACTING SECRETARY.

Rev. M. A. Black, presiding elder, has appointed Edwin Starkey, Kerrville, Tex., Acting Secretary for the Llano District Leagues, to hold office until the district is organized and successor is elected.

FRANK B. BUCHANAN, Secretary West Texas League Conference, Utopia, Tex., Sept. 30, 1897.

ENNIS LEAGUE.

Having promised to write to the Advocate with reference to our League, we thought it would be a good idea to write an account of the "Evening with the Wesleys" which was given by our League at the Church on the evening of August 24. All the departments are doing very good work, but at present we excel in the literary. We adopt the reading course, making it the special feature of the meetings. Our meetings are a pleasure and a profit, with no other end in view but the spiritual benefit and uplifting of all who attend. For our last meeting, invitations were sent to the members and friends of the Sunday-school and Church. A large crowd assembled at

the appointed hour, and the "Evening with the Wesleys" was a great success, and enjoyed by all those present. The programme was as follows: Song, 572 Hymn Book, by the congregation; prayer, Mr. J. B. Armstrong; paper, "Susanna Wesley," Miss Viola Fortner; paper, "Epworth," Miss Laura Works; solo, selected, by Mr. W. A. Hemphill; reading, Hymn 220 and its history, by Miss Frankie Fortner; recitation, Miss Lillie Phippen; paper, "History of the Epworth Family," by Miss Daisy King; music, mandolin and violin; reading, history of "Jesus, Lover of My Soul," by Mrs. A. L. Westbrook; reading, Charles Wesley's last hymn and history, by Mr. Bond; address, by our pastor, Rev. T. S. Armstrong; solo, selected, Mr. Hemphill; benediction. To the delight of the audience, Bro. Hemphill, of Sherman, was with us, and favored us with two beautiful solos. Too much can not be said in praise of "Texas' sweet singer."

JOSIE YARBROUGH, President.
CHARLES GILPIN, Secretary.
Ennis, Tex.

TO THE LEAGUERS OF EAST TEXAS.

The East Texas Epworth League Conference was to meet at Pittsburg Oct. 5, but owing to the quarantines and fever scare the date was postponed. After conferring with several members of the conference, we deem it best to call in the meeting until spring. The continued fever scare and the lateness of the conference year are the chief reasons for further postponement. I take this method of expressing my thanks and appreciation to all officers and committees, and especially the good people of Pittsburg, who have labored so faithfully to make the conference a success. Pittsburg will be the place of meeting, and due notice will be given of the date. R. M. KELLY, President.
Longview, Tex.

THE CHERRY MOUND LEAGUE.

Our League was organized Sept. 5, 1897. It is growing in interest very fast. We have thirty members enrolled, and about 20 per cent attend regularly. We have committees at work for the purpose of building a Church. Our pastor held a revival here last month, and he sure moved us to win the victory, and we are working for the Master. W. F. BOYETT, Secretary.
Bells, Tex.

CORSICANA EPWORTH LEAGUE.

We have been organized over four years, and are doing better work than ever before, most all our members being willing to work whenever called upon. My intention was to write and tell you about our League work sooner, but our League District Conference coming on so soon, decided best to wait and tell something about the conference. We had a fine conference. Each delegate seemed to be ready and anxious to do more for Christ and the salvation of souls. Our League President, Bro. Works, was present and made us a fine speech the second night of the conference. Our League promised a box of clothing for the Orphan Home at Waco, which we are anticipating getting ready in two weeks. This is self-denial week in our society, to raise our missionary money. Our Literary Department, as well as the Devotional Department, is doing nicely. We expect to accomplish grander work in the League from this on. Yours in the work, KATIE WOODS, Secretary.

LULING LEAGUE.

The Luling League was reorganized March 14, 1897, by our pastor, W. H. H. Biggs. We organized with twenty-two members. Our roll is on the increase most all of the time. We now have thirty-seven members, but there is a lack of interest, for a large number of them are not Christians. We have but very little programme in our devotional service. We use the topic card in our Sunday evening service. We have little to do in our Charity and Help Department but to visit the sick. We have our business meeting every Tuesday night after the first Sunday. Our officers are: President, Mr. G. C. Briscoe; First Vice-President, Mr. S. C. Hyman; Second Vice-President, Miss Katie Higgins; Third Vice-President, Miss Myrtle Nixon; Secretary, Miss Carrie Higgins; Treasurer, Mr. P. T. Rather. Pray for us, that we may grow in grace and knowledge of our Lord and Savior, Jesus Christ. CARRIE HIGGINS, Secretary.

FAIRLAND LEAGUE.

Our League is in a progressive condition, with about twenty good, active members. Our meetings are held as follows: Business meetings, first Tuesday night in each month; devotional exercises, Friday night in each week; Charity and Help Department is constantly looking after their business, and our Literary Department seems to be out of the question. A glorious revival was closed at this place Sept. 26, with ten new converts and many old Christians more aroused to their duty. With praises to God, we all feel like he is with us. The meeting was conducted by Bros. Stephenson, of Caruth, and Harless, of Trinity Church, McKinney avenue, and we as a League heartily express our love to Bro. Moore and wife for their kind work in the choir during our exercises. Sincerely, for Christ, V. WILSON, Secretary.
Fairland, North Dallas, Tex.

JOSEPH GILLOTT'S

STEEL PENS

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

THE MOST PERFECT OF PENS.

SEGUIN LEAGUE.

Our League has taken on new life. The devotional meetings are well attended every Sunday afternoon. The literary meetings we have once a month, and they are very interesting. We have had only four social meetings. Since the organization of the Social Department the League has commenced to build up. We have thirty-three members. Our pastor and wife have been a great benefit to the League. Hoping this year may be the best, and asking the prayers of the Leaguers that we may still increase in numbers and usefulness, yours, in Christian love, LAURA S. DIBRELL, Secretary.



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to the directions, if you want to get the most good out of Pearline.

Otherwise, you'll be putting in too much, and wasting the Pearline, and calling it expensive.

Or you won't put in enough, and so you won't get as much help from it as you expected, and you'll have to do more work. Directions on every package for hot and cold water washing, with and without boiling. These simple, easy directions have revolutionized the work of washing.

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taken in the privacy of a woman's own home insures quick relief and speedy cure. Women need not hesitate now. Wine of Cardui requires no humiliating examinations for its adoption. It cures any disease that comes under the head of "female troubles"—disordered menses, falling of the womb, "whites," change of life. It makes women beautiful by making them well. It keeps them young by keeping them healthy. \$1.00 at the drug store.

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HAD TO JUMP.

THE FATE OF A PROMINENT MARINE GROCERYMAN.

P. H. Monahan, One of Detroit's Oldest and Most Known Merchants, Meets With a Serious Experience.

From the Evening News, Detroit, Mich.

Prominent among the business men of Detroit, Mich., is Patrick H. Monahan, who resides at 199 Baker Street.

He has been actively engaged in the grocery business for the past forty-seven years, of which forty-two years has been in Detroit. Coming here nearly half a century ago he started into business at the corner of Second and Jefferson Avenues, and for years catered to the marine trade. From Duluth to Buffalo his name as an honorable, honest boat supply man was well known to all boatmen.

No matter what time of day or night, the Monahan Marine Grocery was kept open for the convenience of the lake boats. He is undoubtedly the best known and oldest retail grocery dealer in Detroit. He has been successful in business by his square dealings, and is yet to be found behind the counter any day at his large store, corner of Twelfth and Baker Streets. To a reporter, he recently said:

"When we first opened the Jefferson Avenue store we had to work day and night. The vessels that needed supplies, wanted them right off and we had to jump all the time. The reason vesselmen patronized us, was because we filled their orders at once. Every hour counts with them and we had a double set of clerks that worked day and night. To tell the truth I have been hustling all my life. No man can succeed in the grocery or any other business without hustling. Some people hustle too much, and I was one of them.

"About four years ago I had to give up on account of my back giving out. It had bothered me for years but finally the pain was so severe that I had to stop work. For a week I sat around the house and then had to go to bed. I became worse instead of better. The old family physician said that I had worn my self out by hard work. I did not do much for nearly two years, and doctored for my kidneys. My friends advised me to try different remedies that they had faith in, and I tried nearly all of them. I was ready for any remedy that would relieve the unbearable pain in my back, but I did not receive any benefit.

"I read considerable during my sickness and in my daily paper I noticed frequently different articles regarding the wonderful cures made by Dr. Williams' Pink Pills for Pale People, and how the pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. One day I read of a case like mine, in which a complete cure had been effected. That convinced me that the pills had merit, and I decided to try them as they cost only 50 cents a box (never in loose form) or six boxes for \$2.50, and could be had at any druggist's, or by mail from the Dr. Williams' Medicine Company, Schenectady, N. Y. The next day I asked the druggist regarding them. He said, 'We sell large quantities of the pills and they are well recommended by the purchasers.' They build up the blood, and restore the glow of health to pale and sallow cheeks, and effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. I bought a box and took it home, and commenced to take the pills. Before I had taken one box that intense pain which for fifteen years had nearly killed me was gone. I continued using the pills until I had taken four boxes, which made me feel as well as I had for years previous to my sickness. My friends noticed the change at once and were more than pleased to see me out again. I continued using the pills, and in less than sixty days I was so much improved that I was able to attend to business. That is why I tell everyone that asks me about myself, that Dr. Williams' Pink Pills for Pale People do all and more than what is claimed for them."

If only good men could marry, the world would be full of old maids.

Opinions never change the weather.

Sunday-School Dept.

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

THIRD QUARTER—LESSON 5, OCTOBER 31.

PAUL'S VOYAGE AND SHIPWRECK.

ACTS 27:13-26.

Golden Text: Be of good cheer; for I believe God that it shall be even as it was told me.—Acts 27:25.

INTRODUCTORY.

Paul's great speech before Agrippa was delivered August 1, A. D. 60. Some twenty days after this he, with other prisoners, was delivered to Julius, a centurion of Augustus' band, who should have charge of them on the voyage to Rome.

Leaving Cesarea August 21, A. D. 60, they came to Myra, a city of Lycia, in Asia Minor, where they took sail upon an Alexandrian corn-ship bound for Rome. It was a large vessel, carrying 276 passengers besides its burden of freight.

"After they had entered the new ship the voyage was southwesterly and slow, because of the prevailing winds, which at this season were from the west and therefore against them. They reached Fairhavens, on the south of Crete, about the 26th of September, the season of storms on the Mediterranean." The dangerous season for navigation lasted from September 14th to November 14th, when all navigation on the open sea was discontinued.

At Fairhavens the sea, having now become dangerous, St. Paul admonished them, saying: "Sirs, I perceive that this voyage will be with hurt and much damage." But the centurion confided in the judgment of the master of the ship and they set sail for Phenice, a commodious harbor of Crete, which "lieth toward the southwest and northwest."

THE LESSON.

V. 13: Under a gentle south wind they began the journey, supposing they had gained their purpose; the gentle winds and calm seas seemed very propitious.

Vs. 14-20: But the bright and misleading prospect was quickly blurred. Soon there sprang up against the vessel, a tempestuous wind, called euroclydon—a fierce, cyclonic storm. Euroclydon—"from euros, east; and clydon—a wave: an east wind, raising great waves." The Revised Version reads: Euraquilo, i. e., between Eurus, the E. S. E. wind; and Aquilo, the north wind. Hence the wind was east-northeast. The similar wind is now called the Levanter.—Peloubet.

Here the Cretan mountains look down upon the sea from an altitude of seven thousand feet. From these cold heights the whirling, tempestuous storm swooped down upon the helpless vessel. The ship was caught, seized, as by the swirling grip of a mighty giant, and borne out of its course. "It could not bear up"—literally could not look the wind in the eye. A large eye was commonly painted on the prow of Greek vessels, but it could not face this blinding and whirling storm. So they let the vessel drive—gave her over to be borne along by the storm.

And running under a certain island which is called Claudia, we had much work to come by the boat. The little island of Claudia was about twenty-five miles south of Phenice, the port which they desired to reach. Here they had much trouble to come by the boat; that is, to bring upon deck the small boat "which was usually towed astern the ship." This done, they used helps, undergirding the ship, by ropes or chains which they passed round the vessel, thus protecting it against the strain of the mast with its great sail. Peloubet points out the example of Capt. George Bock, from the Arctic regions, who, in 1837, passed a chain cable under the bottom of the ship four feet before the mizzen mast, hove tight by the capstan, and finally immovably fixed to six ring bolts on the quarter deck." The good effect of this undergirding was at once seen by the more steady movement of the vessel.

Far away on the northern coasts of Africa was the Syrtis Major, or great quick sands. Fearing these, they

strake sail—lowered the sail so as to keep the ship's head to the wind, and so were driven. Thus they were drifted furiously on at the mercy of the storm.

And being exceedingly tossed, the next day they lightened the ship; that is, they began to throw the freight overboard. As the fury of the storm increases the sense of danger and helplessness also deepens.

And the third day we cast out with our hands the tackling of the ship—the ship's furniture of beds, tables and chests. The passengers did this comparatively useless work. "This makes a striking picture," says Ramsay, "of a growing panic." In their fear and excitement they must do something.

But still the furious tempest beats them onward and despair settles down upon them. Neither sun nor stars for many days appeared; and these were the only guide of the sailor then when he was out of sight of land. All hope that we should be saved was then taken away. "No one," says Conybeare and Howson, "who has never been in a leaking ship in a long continued gale can know what is suffered under such circumstances. The strain both of mind and body; the incessant demand for the labor of all the crew; the terror of the passengers; the hopeless working at the pumps; the laboring of the ship's frame and cordage; the driving of the storm; the benumbing effect of the cold and wet, make up a scene of no ordinary confusion, anxiety and fatigue."

All hope was taken away, says St. Luke.

PAUL'S WORDS OF CHEER.

Vs. 21, 26: It is now time for Paul to speak. After long abstinence, for anxiety and fear left no desire for food during the dreadful beating of the storm, Paul stood forth in the midst of them. All the ship's company of soldiers, sailors and passengers now made his willing audience. Ah! in that awful hour of despair they are glad to hear the prisoner speak. One word of good cheer is a mighty blessing now. Paul, in his chains, is the only man who has a word to rift that fearful gloom. He reminds them of his admonition not to loose from Crete. If they had hearkened to him they would not have gained this harm and loss, suffering and anxiety to their persons and loss of their property; he had perceived it all and forewarned them against it. The reminder of this would now prepare them to hear what he was about to say.

In a dark hour before this, when his enemies hotly pursued his life, Paul had received assurance that he should preach the gospel in Rome; amid conspiracies and destroying tempests his life should be preserved, for God had spoken it. And now he receives assurance again. Be of good cheer, he said, for there shall be no loss of any man's life among you, but of the ship. Life was the supreme treasure—this should be spared. All else would not seem as loss at all.

For there stood by me this night the angel of God, whose I am and whom I serve; strong words of self-surrender and conscious devotion to the will of God. Even now, driven and tossed upon the angry seas, he was God's servant and in the way of duty.

The words of the messenger were: Fear not, Paul; thou must be brought before Caesar; this is God's plan for you, and no storm shall overwhelm you; and lo! God hath given thee all that are with thee. Given them to Paul: because of him, in answer to his prayers, and for the furtherance of his ministry they should be spared and preserved.

Wherefore he said: Sirs, be of good cheer; for I believe God that it shall be even as it was told me. This is faith—taking God at his word. Neither stars nor sun in the sky; and the storm driving them on they knew

No sense in doing without Macbeth lamp-chimneys; but get the right chimney. The Index tells.

There's money in it.

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not wither over angry seas, yet Paul believes God's words. It was an hour for faith, which sees through the densest darkness, and hears the Lord's voice above the roar of the howling tempest.

Howbeit we must be cast upon a certain island. And so they were. When the fourteenth night was come they were driven up and down in Adria, when they drew near to some country. When they made toward shore, falling into a place where two seas met, they ran the ship aground, and it was broken by the violence of the waves. Paul then commanded those who could swim to cast themselves into the sea and get to land.

And the rest, some on boards and some on broken pieces of the ship. And so it came to pass that they all escaped to land. Thus was there loss of no man's life, but of the ship. (V. 22.)

And when they were escaped then they knew that the island was called Melita. And this was nearly five hundred miles from Phenice, the harbor in which they had intended to winter.

The lesson is full of instruction and practical suggestion. St. Paul has long desired to preach the gospel in the city of Rome. He is on his way there now. But how different is his way of going from all he expected, when years before he wrote to the Church in the imperial city: Whosoever I take my journey into Spain, I will come to you; for I trust to see you in my journey. (Rom. 15:24.) A prisoner in chains, driven before furious storms, and wrecked on strange and barbarous shores, he is on his way to stand at the bar of Caesar. It was God's way—not the way of Paul's choosing. And so it is that he leads his servants by a way they know not and brings them through all danger and peril into the desired haven at last.

(2.) In power and influence, from his first imprisonment at Cesarea, Paul has constantly risen. Councils and courts have heard his mighty words and listened to his unanswerable arguments. Felix, Festus, Agrippa, governors and kings, have felt the moving and convincing power of his burning eloquence. Charged with high crimes, and persecuted by skilled and learned foes, he clears himself and is pronounced guiltless by his royal judges. He has done nothing worthy of bonds or of death. He is going to Caesar because he appealed unto Caesar. All this will give him a vantage-ground before the imperial court, and open the way for the proclamation of the gospel in the Emperor's household. He is realizing and illustrating in his own life how all things work together for good to them who love God. Wonderfully has he been wrested out of the hands of his blood-thirsty foes at Jerusalem. The appeal to Augustus puts him safely and forever beyond their power. And now the very war of the elements, which wastes and destroys, bears him on his great missionary journey.

(3.) It is a time, this voyage is, for reassuring words, and an opportunity for faith. Faith must also have its day. The smooth sea, the soft south wind, the cloudless sky, do not serve faith so well. Paul looks up through the sunless, starless sky and beholds the angel of the Lord and hears his reassuring words. And "I believe God," he says. So it is with us.

"Faith lends its realizing light; The clouds disperse, the shadows fly; The Invisible appears in sight And God is seen by mortal eye."

ENGAGEMENT and WEDDING

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WOMAN'S DEPT

ECHOES FROM THE MOUNTAINS.

To one who has visited the mountain region of North Carolina as often as this writer has—having made eight visits to this section within the past sixteen years—the condition of this State, in a religious and educational sense, is a subject of especial interest. This State has a Church history which reaches back over one hundred years, and as a State has all along the march of time since been blessed with ministers of the gospel who were men of heroic character and sterling worth, who have wrought well, and "whose works do follow them." The result of the work which these men of God have done for the Church of all denominations is seen in the condition to-day religiously, there being in this county alone (Haywood County) forty church houses, some of average size and finish, many of them being of superior size and style of construction; and besides these church buildings there are ten other preaching appointments held in school houses, making a total of fifty places for public worship in the county. The District Conference for this district (Franklin District) was held in this place first week in July, and was fortunate in having Bishop Key, our own Texas bishop so much beloved and honored there, to preside. Bishop Key also presided at the District Conference, of the Asheville District, held later in the summer at Weaverville. We have heard only expressions of kindest appreciation of our bishop from those who met him here, and the North Carolina Advocate speaks of him in earnest words of commendation, both of his ability in the pulpit and in the chair as presiding officer, and in the social circle.

The annual session of the Western North Carolina Conference is to be held in Asheville in November, Bishop Key presiding, and we know there will be a warm, cordial greeting awaiting him at that time.

The Southern Biblical Assembly, "evangelical, inter-denominational," was held August 4-18, in Asheville. Among the lecturers for the assembly representing the M. E. Church, South, were Bishop Wilson, topic "Jesus, the Pattern Man," and Rev. James Atkins, D. D., topic "Jesus, the Great Teacher." This Assembly, which is an auxiliary of the American Society of Religious Education, seems firmly established now in the South, and is calculated to do much good in every respect for the cause of Christianity in our land.

We noticed the following not long since from a standard author in school literature regarding the educational status of North Carolina: "There are 7000 public schools in the State, equal facilities being provided for white and for colored children, but in separate schools. The State University stands at the head of the educational system of the State, located at Chapel Hill. The Normal and Industrial Schools for education of women, and training of teachers, provided and maintained by the State, is located at Greensboro; and a College of Agriculture and Mechanical Arts for white boys at Raleigh, and a similar school for colored youth at Greensboro, combine academic with industrial education. There are also many excellent denominational colleges and other schools in the State, as well as many good private schools for secondary education. The public school fund is about \$800,000 annually. As a whole the State is making rapid progress in education." Thus it is seen that this grand old State, one of the 13 original States of our Union, is providing amply and well for the education of its children, and we can but wish that every other State may do as much in the direction of education.

We notice, also, the following from an author in writing of the mountain region of this State: "North Carolina is noted for its grand mountain scenery. In this State the Appalachian system attains its greatest altitude. There

are 22 peaks which are higher than Mt. Washington in New Hampshire, and no less than 43 which are 6000 feet high. This mountain region is one of the most beautiful portions of the United States. The mountains are fertile to their summits and are clothed with magnificent forests, and nothing can surpass the picturesque loveliness of the views that burst upon the traveler."

The lovely sunny days which we are enjoying here now are growing shorter, and the autumn days come on apace. The mornings are crisp and cold, while the mid-day sun shines out with the usual genial warmth, and in the dark, serene blue of the "upper deep" there is rarely a cloud to be seen, day after day. The first frost of the season came on the 21st of this month, and has been repeated several times since. The effect is seen, for already the autumn tints are glowing on the foliage of the forests, and the mountain sides are showing the rainbow colorings under the mystic touch of the frost. We have thought the mountains grandly beautiful when robed in their summer garments of green, but as they put in the colors of autumn our admiration for them increases rather than otherwise, while they stand in solemn grandeur around us with the mellowing haze of "Indian summer" brooding over them. As we look upon them we are reminded again and again of the power of the great Creator who placed them there and our heart swells with a feeling of deepest awe and adoration for this evidence of his divine handiwork; and then into our heart comes also the blessed thought that this same Creator is our God, our kind Heavenly Father, whose judgments are just and unerring, and whose mercy is ever enduring and kind toward his erring, but penitent, children. It is at such a moment that the words of Ruskin, the writer and interpreter of nature, come to our mind: "We take our ideas of fearfulness and sublimity alternately from the mountains and the sea, but we associate them unjustly. The sea-wave, with all its beneficence, is yet devouring and terrible; but the silent wave of the blue mountain is lifted toward heaven in stillness of perpetual mercy. And the one surge, unfathomable in its darkness; the other, unshaken in its faithfulness, forever bear the seal of their appointed symbol: 'Thy righteousness is like the great mountains; thy judgments are a great deep.'"

It is while looking upon these great mountains that we often feel our inmost being thrilling with a yearning desire to be more like unto that which our Heavenly Father would have us be—to rise above the low plain of earthly environments, above the petty tempers and ambitions of a carnal mind, and open our inner being to the heavenly influence of the Holy Spirit and let that sweet influence evermore dominate our life. We feel a sense of exaltation, an uprising toward the infinite, and to our listening ear and trembling heart there seems to come as from those grand and solemn heights, a voice which calls to me, and to any other of earth's children who will heed the voice:

"Come up higher, come up higher,
From the lowlands and the mire,
From the mist of earth-desire,
From the vain pursuit of self—
From the attitude of self—
Come up higher, come up higher!"

FLORENCE E. HOWELL.
Waynesville, N. C., Sept. 30.

Treasurer's report of money on Rescue Home Building Fund since Sept. 15:

Dr. Bedford, Paris.....	\$ 10.00
A Friend	1.00
Church at Temple	8.05
Waxahachie	1.15
Georgetown	3.50
Mrs. D. H. Stout, Gainesville...	5.00
Salado Auxiliary	1.00
Royse Auxiliary	10.00
Check from Mrs. W. H. Johnson	97.00
Waxahachie	1.50
Alvarado	6.00
Macomb League, Collinsville...	5.00
Rev. L. S. Barton	5.00

Total

MRS. W. C. YOUNG,
Treasurer.

IVORY SOAP



The Traveler who would thoroughly enjoy his toilet and bath must carry a half cake in his toilet case.

The following is the Treasurer's report of W. F. M. S. North Texas Conference for quarter ending Sept. 30, 1897:

GENERAL FUND.

Dues	\$212.32
Thankoffering	29.22
M. Adeline Allen Scholarship,	
Soochoo	13.75
Mile Box Collection	80
Juvenile Societies	16.90

Amt. sent Mrs. McTyeire.....\$272.99

CONTINGENT FUND.

Amt. on hand beginning of quar.\$ 6.15
Received this year

Officer's expense, printing stationery, stamps, etc.....	4.25
Amt. on hand	32.90

METHVIN INSTITUTE.

Amt. received

Forwarded Mrs. McTyeire

Terrell, Texas.

ANNUAL CONFERENCE NOTICES.

The class for admission on trial in the West Texas Conference will meet the committee at the Methodist Church in Cuero, Tuesday, November 2, at 9:30 a. m. Bring pencils and tablets. The examination on the ordinary branches of an English education will be written.

W. H. H. RIGGS,
F. J. PERRIN,
C. W. GODWIN.

WEST TEXAS CONFERENCE.

The class of the first year will please meet at the Methodist Church in SHRSHT meet the committee at the Methodist Church in Cuero, Tuesday, November 2, at 2 p. m.

J. E. HARRISON,
NEW HARRIS,
Committee.

WEST TEXAS CONFERENCE.

The class of the second year will meet the committee at the Methodist Church in Cuero Tuesday, November 2, at 9 a. m.

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

WEST TEXAS CONFERENCE RATES.

All roads in our territory will give a one and one-third fare rate to Cuero and return, on certificate plan. Get certificate with each ticket, and when signed by the secretary and joint agent it will entitle the holder to return at one cent per mile. Selling dates, Nov. 1, 2 and 3. Good returning until Nov. 9.

STERLING FISHER,
Secretary.

NOTICE.

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

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

NOTICE.

The class of the fourth year, West Texas Conference, will meet at the Methodist Church in Cuero, Tuesday morning, November 2, at 9 a. m., for examination.

W. W. PINSON,
Chairman Committee.

RAILROAD RATES.

Northwest Texas Conference.

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

They say they have offered these rates to all their connecting lines for basing purposes. I have assurances from the M. K. & T., Cotton Belt, Texas Central and Fort Worth and Rio Grande that they will grant the same rates. I presume that all other lines will do likewise. In case any one coming from any point should not be able to get a round trip ticket as above indicated, let him pay full fare going and take

a receipt for it. It would be a good plan to jog up your local agent about a week before conference meets, and if he hasn't any instructions he will get them.

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

NOTICE.

Do the preachers of the Northwest Texas Conference read the Advocate? The Board of Church Extension instructed me to secure blank applications for aid. I have them. Have sent them to every preacher who has applied. Has Bro. Chambliss forgotten? State the kind of a blank you want. This is the third time this notice has appeared.

W. J. LEMONS,
Burnet, Tex.



A Minister's Wife and a Church Debt

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MARRIAGE NOTICES.

Rakestraw-Love.-October 12, 1897, near Richland, Tex., Mr. G. A. Rakestraw, Jr., Miss Sadie Love, Rev. F. M. Winburne officiating.

Bratton-King.-At Cypress, Tex., October 6, 1897, Mr. Ed H. Bratton and Miss Annie King, Rev. D. W. Gardner officiating.

Gillim-Cox.-At the home of the bride, near Martin's Mill, Van Zandt County, Texas, September 25, 1897, at 4:30 p. m., George W. Gillim and Miss Dora Cox, Rev. Frank Everitt officiating.

Abett-Bolt.-September 12, 1897, Mr. Lark Abett and Miss Lula Bolt, all of Prairieville, Bell County, Texas, Rev. Wm. I. Ball officiating.

Zweitty-Stephens.-October 3, 1897, at the home of the officiating minister, Mr. J. E. Zweitty and Miss Sula Stephens, Rev. Wm. I. Ball officiating.

Walker-Owens.-In the Methodist church at San Saba, Texas, on October 12, 1897, Mr. Paris H. Walker and Miss Fannie Owens, Rev. M. S. Gardner officiating.

Morton-Goss.-At the residence of Mr. John Brooks, in Hood county, October 17, 1897, Mr. J. Marshall Morton and Miss Callie Goss were united in marriage, Rev. Mac M. Smith, officiating.

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OBITUARIES.

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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.

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MATCHETT.-Bertha E., infant daughter of C. E. and Carrie M. Matchett, was born in the town of Navasota, Tex., December 30, 1896, and died September 9, 1897. The darling babe brought the sweet sunshine of gladness into the home of these dear parents, and went to live with Jesus, leaving behind the comforting ray that though she can not return to them, they can go to her, and be united forever in the kingdom of God, where parting never comes and no farewell tear is ever shed. A FRIEND.

SOTHERLAND.-Bro. John W. Sotherland was born February 6, 1857. He was converted and joined the Methodist Episcopal Church, South, in August, 1882; from that time till his death he was a very devout and consistent Christian man. He had the confidence of all who knew him; he lived his religion every day. He was steward in the Church, and had been for a number of years. Bro. Sotherland was unmarried, having remained at home with his father, who is still living and very old, and now left very lonely. Bro. Sotherland got in a wagon at his gate, to drive a fractious team down the road for a short distance, when the team became frightened and ran off, throwing him from the wagon and killing him instantly. But he was ready when the end came. He had just reproved the young man working with him for using profane language, saying: "I am trying to live so every day as to be ready at any time." J. A. BIGGS.

WARD.-Sister Agnes Ward was born November 29, 1818; was married to Lafayette Ward November 11, 1835. Their marriage was blessed with seven children. The father and one son preceded the wife and mother to the grave more than thirty years. Sister Ward, being left a widow with a family of children to raise, felt she needed all the help she could get, so she wisely sought the help from God, and gave God her heart and life. She raised her children in the nurture and admonition of the Lord. She was faithful in all the duties of life, a devout Christian woman, full of faith and good works, always ready to help the poor and needy. She was in sympathy with all the work of the Church;

she was a good supporter of the Church, ready to help in any Church enterprise; her home was the preachers' home. She was much afflicted for months before her death, but she bore her suffering without a murmur; not a word of complaint was heard from her. She was cheerful and happy till the end. She died in great peace at her home in Jackson County, Texas, September 28, 1897. J. A. BIGGS.

JONES.-Sister Sallie Jones, wife of J. A. Jones, was born December 15, 1864; departed this life October 1, 1897. Sister Jones had been suffering from that dreaded disease, consumption, for several years, and had gone to Colorado for her health, and finding she was growing worse she started for her home in Norman, Oklahoma Territory, in company with her mother, sister, and two little girls. She grew worse, and when she reached Norman was in an unconscious state. She was removed to the residence of her brother-in-law, Richard Moore, where she breathed her last. She was happily married to J. A. Jones May 28, 1884. She professed faith in Christ in early life, and joined the Methodist Episcopal Church, South at a meeting held by Dr. Penn at Rockdale, Texas. She lived a consistent Christian life until death. She was very much devoted to her Church, always in her place in church or in the Woman's Parsonage and Home Mission Society. We will never forget her talks and looks of joy when in the house of God. Our dear sister has gone to rest, sweetly rest, in the sweet by and by. J. F. SHERWOOD.

TEMPLE.-Mrs. Mary A. Temple, daughter of W. H. and Dartha Davis, was born on the 12th day of September, 1868. She professed religion in childhood and joined the M. E. Church, South, and lived a consistent member until her death, which occurred on the 7th of September, 1897. She was married to Prof. T. F. Temple on the 25th day of December, 1890. While she has gone to join the blood-washed throng, there remains behind her a devoted husband, two bright little sons, many relatives and a large circle of friends who realize their great loss in the death of this most exemplary Christian woman. She filled her station in life with discretion, propriety and Christian integrity, exemplifying in the several stations to which she was called those womanly virtues possible only to those whose aspirations are seasoned with grace. Death came suddenly. From a state of good health in a few short hours she passed off the stage of human existence to the land of the pure and the good. We shall miss her from the League, the Church, the community and her home; but we know where to find her. Some sweet day we will join company with her to part no more. R. C. ARMSTRONG.

NICHOLS.-Mrs. Mary E. Nichols (nee Clifton) was born in Tennessee, August 18, 1869, and died September 7, 1897, at her home near Stranger, Texas. At the age of eighteen she was converted and joined the M. E. Church, South. She was a noble woman, an affectionate wife and a devoted mother. Her life has been full of gentle deeds and Christian virtues. Her piety was deep, her faith in God strong, and her religion was the one sustaining and satisfying reality of her soul. She died as she had lived, in full triumphs of the gospel. She had lived a good life and was ready for the summons when it came from her God. She was perfectly resigned to God's will. Her good name and Christian character she leaves with her husband and little children. May her life be a constant inspiration to her loved ones, that they may walk with Christ as she did, and at last find the way to the home of the good. JOHN R. WARLICK.

STRINGER.-Sister Nannie Stringer was born August 17, 1855, and died at her home near True, September 18, 1897. She was happily converted at home several years before her death and joined the M. E. Church, South, of which she lived a consistent member until the Master called her away. Her sickness was peculiar, baffling the skill of the best physicians and lasting only a very few days. A short time before her death she was camped in a meeting and took an active part, especially in getting her children converted. It seemed that it would crush her very heart to see the meeting close and leave some of her children unprepared to meet her in heaven. When the preacher said to the congregation, "We will never all meet in another camp-meeting," little did we think that Sister Stringer would be the first to be called away. She was a good wife and mother, always filling home with sunshine and love. M. W. ROGERS.

McCLUSKEY.-Mrs. M. A. McCluskey was born October 21, 1847, in Aberdeen, Mississippi; died September 13, 1897, in Graham, Texas; married to J. M. McCluskey July, 1875. She was the only living daughter of N. D. and E. J. Norman. The latter was well known to many in Graham. Sister McCluskey professed religion early in life and joined the Cumberland Presbyterian Church at Woodland, Mississippi, where she lived a devoted member. In November, 1891, in company with her family and other friends, she moved to South Bend, Texas, where she connected herself with the M. E. Church, South. In the death of Sister McCluskey the Church has suffered a real loss. There was a force of character about her that was felt by the entire community, and all lament her death, regretting that one so useful and devoted will no longer labor among them. JAMES M. WYNE.

RUSHING.-Mrs. Rosa L. Rushing (nee Aken), wife of Thomas Rushing, was born in Warren County, Tennessee, November 30, 1828; married in 1844 to Thomas Rushing; was converted a few years after her marriage and joined the M. E. Church, South; came to Texas six years ago, and died near Oakland, Comanche County, Texas, September 19, 1897. These dates outline a devoted life. Sister Rushing was a great sufferer, being confined to her bed the last eight months, and, supported by

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pillows, unable to lie down, would often talk of her home in heaven. She had lost her connection with the Church, by removal, but the writer had the pleasure of administering the vows and receiving her into the Church again, with her husband and daughter (having received her son at the arbor the night before), on August 27, 1897, at their home. He little thought that before he saw her again she would be cold in death. May God comfort the sorrowing ones left behind, and prepare us all to meet her in heaven.

GEO. A. NANCE.

WEST.—Lan O. West, only son of Mr. and Mrs. W. M. West, was born in Hood County, near Granbury, May 29, 1876. He was converted and joined the Methodist Episcopal Church, South, in August, 1894. He lived well for awhile, then lost the joy of his experience and tried for some time to live a moral life. Last February, during a gracious revival here at the college, he was restored to the Lord, and from thence has been living a consistent Christian life, and during his three weeks' sickness constantly gave assurance of his salvation. He was a universal favorite among us all. Was of a very quiet disposition. He was gentle, quiet and loving in his home; a dutiful son and a thoughtful brother. On September 6 he was taken with a violent hemorrhage and died September 24, in his father's home, at Manchester Mills, and was buried at Handley September 25, 1897. To the family we extend our tenderest sympathy.

E. V. COX.

HALL.—Onnie Lawrence, infant son of J. L. and Mary Hall, was born February 1, 1895; died August 20, 1897. Lawrence was two years six months and nineteen days old when the death angel swooped down on this Christian home and plucked one of the loveliest flowers and transplanted it in the paradise of God. A lonely father and mother's heart is broken, the bright eyes and light hearts of little brothers and sister are filled with sorrow as they lay little Lawrence's delicate form in the cold, silent grave. May the great God of peace comfort this home and surround it with angels of mercy, is our prayer.

J. D. WEBB.

ODELL.—Uel Odell was born in Bowie County, Texas, October 11, 1863, and departed this life September 24, 1897, aged 33 years 11 months and 13 days. Bro. Odell was a member and steward of the Red Bayou Church. Born and raised in Bowie County, he was well known and considered one of our best citizens and a consistent Christian. He leaves a wife and five little children. He was only sick about two days—stricken with that fell disease, black jaundice, or swamp fever, he soon became unconscious and so remained until death. He lived well; surely we can have abundant hope in his future.

W. J. OWENS.

RENFR.—Edward Asbury Renfro, son of Mr. R. J. and Mrs. Mollie Renfro, born May 26, 1886, passed from this earthly circle to join the courts above on the 11th of August, 1897. He was a bright, winsome little boy, always ready to cheer the home circle and all his little companions. I was always cheered by his pleasant smile and encouraged by his manly speech. He always denounced the wrong and enjoyed doing the right. While he can not cheer us in person, there is a hope that anchors beyond the vale of tears and brightens our prospect of future life. May we all look to Jesus for comfort and peace, and when the last hour comes pass over the chilly waters into the haven of rest.

HIS FRIEND.

SHARPE.—On August 11, 1897, at Dallas, Texas, Frank R. Sharpe, of Galveston, after much suffering, passed bravely and triumphantly to eternal rest. Almost a year previously, in the vigor of manhood, apparently in good health, the news came to him from his medical advisers that his days were numbered and that the grim reaper might arrive at any time. His life up to that time had been as an open book, save that he concealed his deeds of charity, letting not the right hand know what the left did. Energetic, pushing, faithful to every trust, just and generous in all his relations with men, unswerving in his devotion to his friends, he was universally and deservedly popular among all those who knew him. Ever most considerate of the interests of his family, a truly model husband and father, his solicitude for their welfare during the closing days of life, was as touching to those who were in his confidence as it was charming to those who knew not what was coming. Quietly, without complaint, with perfect resignation, with beautiful trust, he approached the grave "as one who wraps the drapery of his couch about him and lies down to pleasant dreams." Almost until the last moment he remained at his post of duty; then, when tired, worn out nature refused longer to respond to the demands, he left us for a few days' rest among other friends and relatives, whom he also shortly left to abide eternally with Him whom he acknowledged as his best friend and as his personal Savior. Racked with pain and suffering, he died with the smile of infinite peace upon his countenance, with the expression that he "would not take millions for the hope I have in Jesus." He expressed but one regret—that he must leave his wife and child. He died as he had lived, a Christian and a gentleman. His epitaph, whatever it may be, cannot exceed in praise the words spoken of him during his lifetime by those who were nearest to him—his fellow-workers, friends and confidants. Frank Sharpe was born in Rawdon, Canada, November 13, 1860, and came to Texas seventeen years ago, locating at Columbus. The best years of his life were spent in the newspaper business, chiefly in the advertising department, where his services were much prized. Shortly after moving to Columbus he went to Galveston, where he was employed on the Opera Glass, Evening Print and other papers. Receiving an offer in Dallas, he moved to this city, where he was employed for a long time by Shaw & Blaylock. Later he entered the employ of the

Dallas News, upon which paper he established a merited reputation as an energetic and successful solicitor. He quit the News in 1891 and accepted a position as special agent for the Texas Baptist Standard, representing that paper in the East. Upon the conclusion of this contract he worked upon other Texas papers until 1894, when he became advertising manager of the Galveston Tribune, which position he held until the time of his death. He was first brought under conviction during Sam Jones' meeting in Dallas in the spring of 1893, but was converted under the Rev. E. L. Spragins, of the First Methodist Episcopal Church of Dallas. Upon moving to Galveston he connected himself with St. John's M. E. Church. He was married on September 12, 1892, to Wrennie Hawkes, of Dallas, and his wife and a baby girl survive him. He died at the residence of his brother, Mr. A. C. Hawkes, 113 McKie street. The funeral occurred from the First Methodist Episcopal Church, Rev. G. C. Rankin reading from the 15th chapter of Corinthians and the 14th chapter of John, and speaking most tenderly of the beautiful life and death of the departed one.

A SORROWING FRIEND.

TRIMBLE.—Miss Harriet E. Trimble was born November 27, 1842, in Cass County, Georgia. She joined the Methodist Episcopal Church, South, when a child, and lived in it until two years ago, when she changed her Church relation, joining the Methodist Episcopal Church. My sister had been a confirmed invalid for over twenty years. She was all this time a great sufferer, but she bore her sufferings with Christian patience. In disposition, she was one of the best, always one way. Like her Savior, she would send sunshine to every heart. When disappointments came, she would always say, "Never mind, the Lord has something better." She hid her own troubles, in order to comfort others. She was always a great doubter. She doubted, not the Lord, but herself, so much that it troubled her a great deal, but at last she said, "I have turned all over to the Lord, and will do the best I can." On Tuesday morning, September 28, she left to go to the home where she would "never be sick again."

A. B. TRIMBLE.

LAMAR.—Mrs. Mary Malvina Lamar (nee Tompkins) was born in Washington County, Georgia, November 20, 1833; married Rev. John E. Lamar February 22, 1853, and settled near Columbus; moved to Denison, Texas, in 1888; her health failed and they thought best to move further south; came to Austin January, 1896; the 5th of January, 1897, took la grippe, and, after ten months' intense suffering, died October 3, 1897. This closed the life work of a very faithful servant of God, an affectionate wife, a devoted mother, and a fifty years' membership in the Methodist Episcopal Church, South. Converted in her fourteenth year, and from that time enjoyed the presence and the power of the Spirit of God. Her home in Georgia was the preachers' home and resting place. Many no doubt recall her hospitality and the pleasant time spent in that Christian home. I am glad I had the privilege of knowing this saintly woman. My faith has been strengthened, and I have been encouraged while she talked of the love of God and of her hope of heaven. Such patience, such unwavering confidence, I had never before witnessed. She was always cheerful, and always looked bright and happy. She would say, "There are no doubts, no clouds; all is clear and bright." She suffered much and long, but she is now in that land where there is no pain. She lives an aged husband, three sons in Texas, and four grandchildren in Georgia. Two boys died in infancy; the only daughter died in 1879. May the same kind hand that sustained and comforted her guide the sorrowing ones to the same haven of rest.

E. G. HOCUTT, Pastor.

Austin, Tex.

TERRY.—Lucinda Terry, nee Reed, was born in what was then the Territory of Arkansas, near the present site of Doakville, Indian Territory, April 30, 1823. She lived out more than her allotted time, and died at the advanced age of seventy-four years, two months and sixteen days. When but a child her father moved to Washington County, Ark. There she professed religion and joined the Cumberland Presbyterian Church during the year 1838. On September 8, 1839, she was married to John Terry, and in a few months they moved to Red River County, Texas, settling near what is now known as White Rock, ten miles northeast of Clarksville. Near the close of this year the young couple joined the Methodist Episcopal Church, South. Rev. J. W. P. McKenzie was the pastor in charge. Sister Terry's name was never moved until the Master called her to her reward. This good woman leaves a record that deserves notice, one that deserves credit, and one that God honors. To her and Bro. Terry were born fourteen children, eight of whom are still living; eighty-six grandchildren and twenty-seven great-grandchildren have come into the family, of which number fifty-six grandchildren and seventeen great-grandchildren are yet living. Now the record is, that out of this number but few are unsaved. Nearly every one that has reached the years of accountability has been converted and joined the Methodist Church. No greater legacy could mortal leave than this one. A character so humble in life, so strong in faith, so consecrated to God and her family, and so loyal to the Church of God, can never die—though absent, yet present. Jesus says: "By their fruits ye shall know them." Sister Terry had always been a devoted wife and an affectionate mother. Oh, we hope that this word, mother, will never die! You shall see her again. Methodist preachers always had a standing invitation to her home and a warm place in her heart. Many of our sainted dead have shared in this hospitality, and many of the living, if they read this, will remember the happy hours they have spent, as pastor, with this sainted woman, her husband and children. Just a few months before the Master sent his messenger for her to come home, this

writer and his little family moved into the new parsonage which we had just built, right near her home. With anxious heart and watchful eye she waited for its completion. No sooner had the sojourners moved in than Grandma (as we all called her) came. She had a smile upon her face and some thing in her hand for the family. While age and feebleness forbade her coming often, yet that hand of love found its way to the parsonage almost every day. She had the proper conception of man's mission in this world. Jesus said that he did not come here to be ministered unto, but to minister; so the Church had her highest appreciation. It was in the early spring when the death angel told her that Jesus was going to call her home. For this news she was ready, and had been for many years; yet she lingered long and suffered much. Just a few days before she went away, all of her living children came home, and as they gathered around the suffering form of their own dear mother, she said: "When you have gone with me as far as you can, then I will not be alone." All of this great family she bade good-bye, one at a time, and asked them to be good and meet her in heaven. At last, on Friday, July 16, 1897, the end came; the soul immortal, freed from its prison of clay, took its flight to the everlasting city of God. On the next morning we laid her body in the grave near where she had gone to worship God for near fifty-eight years, there to await the Master's call on the resurrection morning. Many loved ones mourn their loss. Among them is her husband, who is nearing his four-score years. He is lonely, but not alone. He is weak, but yet he is strong. Silently he is watching for the Redeemer's messenger to call him to his long home. He has listened, and thinks he has heard some one speak to him of heaven. Soon he may join with her in glory. Sorrowing loved ones, you will know where to find them.

W. H. WRIGHT, P. C.

White Rock, Tex.

FREE.

We direct special attention to the following remarkable statements.

Am 82 years old, hearing began to fail 20 years ago. For eleven years could only hear loud sounds, could not hear conversation, had continual roaring in head, and sense of smell was entirely destroyed. Used Aerial Medication in '94, it did its work with the greatest satisfaction—the roaring ceased, discharge from head and throat stopped, hearing improved and for four years have been able to hear ordinary conversation and preaching. Sense of smell entirely restored, and cured of Catarrh and no indication of its return.—G. J. QUICK, Media, Ill.

I had Catarrh twenty-one years, was deaf eighteen years, could not hear ordinary conversation, had roaring in ears, dreadful headaches, offensive discharge, bad taste and eyes so weak could not see to read. I used Aerial Medication in '92; it stopped the roaring and discharge, fully restored my hearing and for over five years my hearing has been perfect and am entirely free from Catarrh.—MRS. JANE BASTIC, Shelby, N. C.

Deaf Forty Years.

Had Catarrh in a very bad form forty years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house much of the time, and coughed almost continually. Used Aerial Medication in '94, which fully restored my hearing; my eyes are well and I am entirely cured of Catarrh; can work and feel better than for forty years.—JOHN GARRETT, Flatbrookville, N. J.

When a child I met with an accident which caused a profuse offensive discharge from right ear, for 23 years had not heard a sound in that ear; was treated at two hospitals and by several physicians, was told I would never hear again as the drum was destroyed. Since using Aerial Medication can hear a watch tick distinctly in that ear, it is still improving, and the discharge has stopped entirely.—MRS. DAWES, 37 Ivory Place, Brighton, England.

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

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For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address, J. H. Moore, M. D., Dept. T-1, Cincinnati, O.

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

The faculty of this excellent school has been enlarged and strengthened by the following changes and additions:

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

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

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

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

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

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

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

L. Blaylock, Dallas, Texas:

Dear Sir—I have used the Machine since October, 1896. I am prepared to say it is equal to the best. All the attachments work like a charm.

MRS. R. H. BRAMLETT, Ladonia, Texas.

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TEXAS CHRISTIAN ADVOCATE, Dallas, Tex

East Texas Conference.**Tyler District—Fourth Round.**

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. 18
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.

Carthage, at Carthage.	Oct. 23, 24
Minden, at Redland.	Oct. 30, 31
Melrose, at Elm Grove.	Nov. 6, 7
Center cir., at Sand Hill.	Nov. 13, 14
Center sta., at Center.	Nov. 17
Sexton, at Geneva.	Nov. 20, 21
Humphill, at Pine Hill.	Nov. 23
Sharpesville mis., at Weather's Ch'l.	Nov. 27, 28
San Augustine and Chireno.	Nov. 27, 28
Timpson sta.	Nov. 30
Douglass mis.	Dec. 4, 5
Nacogdoches.	Dec. 8
Appleby, at North Church.	Dec. 11, 12

J. T. Smith, P. E.

Pittsburg District—Fourth Round.

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 4
Texarkana, State Line, at S. L.	Dec 5, 6
New Boston, at New Boston.	Dec 11, 12

T. P. Smith, P. E.

Marshall District—Fourth Round.

Hallville, at Winterfield.	4th Sun in Oct
Henderson sta.	5th Sun in Oct
Kelleyville, at Kelleyville.	1st Sun in Nov
Jefferson sta.	Monday after 1st Sun in Nov
Coffeeville, at C. Wed after 1st Sun in Nov	
Beckville, at Pisgah.	2d Sun in Nov
Church Hill, at C. H. Wed af. 2d Sun in Nov	
Marshall, First Church.	3d Sun in Nov
Arlington, at Bethel.	4th Sun in Nov
Henderson cir.	1st Sun in Dec
Longview sta.	Tues after 1st Sun in Dec
Kilgore.	2d Sat in Dec

O. P. THOMAS, P. E.

Beaumont District—Fourth Round.

Woodville cir. at Dusetts.	Oct 23, 24
Liberty at Liberty.	Oct 30, 31
Moscow cir. at Corrigan.	Nov 6, 7
Livingston at Livingston 4 p. m.	Nov 9
Pinkney mis.	Nov 10
Burkeville at Newton.	Nov 13, 14

T. J. Milam, P. E.

Northwest Texas Conference.**Clarendon District—Fourth Round**

Kirkland, at Gypsum.	Oct 23, 24
Amarillo sta.	Fri, Oct 29
Channing.	Oct 30, 31
Higgins.	Nov 6, 7
Canadian and Mobeetie.	Tues, Nov 9

R. A. Hall, P. E.

Weatherford District—Fourth Round

Ranger Mis., at Ranger.	4th Sun in Oct
Huckabay Mis.	Oct 26
Gordon and Strawn, at Strawn.	Oct 28
Eliasville cir.	5th Sun in Oct
Breckenridge.	1st Sun in Nov
Thurber.	Nov 9

E. A. Bailey, P. E.

Waco District, Fourth Round.

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
Abbott.	Nov 13, 14

Jas. Campbell, P. E.

Dublin District—Fourth Round.

Duffau, at Trimble Springs.	Oct 23, 24
Hico, at Hico.	Oct 24, 25
Iredell and Walnut, at Iredell.	Oct 26
Gorman, at Gorman.	Oct 30, 31
Rising Springs, at Sipe Springs.	Oct 31, Nov 1
Rising Star and Pigah, at Rising Star.	Nov 2
Carlton, at Carlton.	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.

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.

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.

Brownwood District—Fourth Round.

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.

Vernon District—Fourth Round.

Mangun.	Oct 23, 24
Quanah and Childress.	Oct 30, 31
Chillicothe.	Nov 6, 7

C. W. Daniel, P. E.

Waxahachie District—Fourth Round.

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.

Crawford and McGregor, at C.	Oct 23, 24
Oglesby, at Stockton.	Oct 26
Hamilton.	Oct 30, 31
Coryell City, at Cove Creek.	Nov 6, 7
Gatesville sta.	Nov 13, 14

G. S. Hardy, P. E.

Corsicana District—Fourth Round.

Blooming Grove cir., at Cryer C'k.	Fri, Oct 22
Barry cir., at Tinkle's Chapel.	Oct 23, 24
Corsicana sta.	Oct 30, 31
Navarro cir., at Phillip's Chapel.	Oct 31, Nov 1
Powell mis.	Tues, Nov 2

John R. Nelson, P. E.

Georgetown District—Fourth Round.

Granger, at Macedonia.	Oct 23, 24
Burnet and Marble Falls, at M. F.	Oct 30, 31
Bertram and Mount Horeb, at Ber-	
tram.	Nov 1, 11 a m
Florence, at Wesley Chapel.	Nov 2 11 a m
Taylor.	Nov 3 8 p m
Bartlett, at Bartlett.	Nov 4 2 p m
Moffat, at Leona.	Nov 6, 7
South Temple.	Nov 7, 8
Temple.	Nov 9, 8 p m
Belton.	Nov 10, 8 p m
Little River, Wilson's Valley.	Nov 11, 11 a m
Rogers.	Nov 12, 11 a m

Sam. P. Wright, P. E.

Texas Conference.**Brenham District—Fourth Round.**

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. Mickle, P. E.

Houston District—Fourth Round.

Angleton, at Velasco.	Oct 23, 24
Matagorda, 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.

Austin District—Fourth Round.

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
Welmar and Osage.	Nov 20, 21
Flatonla sta.	Nov 21, 22
McDade cir., at McDade.	Nov 27, 28
Bastrop sta.	Dec 4, 5

H. M. Sears, P. E.

Calvert District—Fourth Round.

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.

North Texas Conference.**Gainesville District—Fourth Round.**

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.

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 Spr'gs.	Nov 13, 14
Huntsville sta.	Nov 16, 17
Dodge cir., at Dodge.	Nov 20, 21
Bryan sta.	Dec 4, 5

W. Woodton, P. E.

Dallas District—Fourth Round.

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
Piano and Renner.	3d Sun. in Nov

John H. McLean, P. E.

Terrell District—Fourth Round.

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 Mount 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.

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.

Bonham District—Fourth Round.

Ben Franklin, at Peean Gap.	Oct 23, 24
Ladonia sta.	Oct 25
Gober, at Gober.	Oct 30, Nov 1
Randolph, at Randolph.	Nov 6, 7
Trenton, at Trenton.	Nov 8
Lannius, at Lannius.	Nov 13, 14
Fannin, at Round Prairie.	Nov 20, 21

Isaac W. Clark, P. E.

Bowie District—Fourth Round.

Bryson and Salt Hill.	Oct 23, 24
Jacksboro.	Oct 24, 25
Sunset cir.	Oct 30, 31
Boonsville.	Nov 6, 7
Archer City.	Nov 13, 14
Bellevue.	Nov 20, 21

F. O. Miller, P. E.

Sulphur Springs District—Fourth Round.

Wolfe City sta.	Oct 24
Mt. Vernon, at Pleasant Hill.	Oct 28
Windsboro sta.	Oct 31
Bailey.	Nov 6, 7
Leonard, at Leonard.	Nov 13, 14
Celeste, at Celeste.	Nov 14, 7 p m

W. M. P. Rippey, P. E.

Sherman District—Fourth Round.

Howe cir.	Oct 23, 24
Willow St.	Oct 24, 25
Sherman cir.	Oct 30, 31
Pottsboro sta.	Tues, Nov 2
Gordonville.	Nov 6, 7

J. R. Wages, P. E.

Greenville District—Fourth Round.

Weston.	4th Sun in Oct
Bethel.	5th Sun in Oct
Nevada.	1st Sun in Nov
Blue Ridge.	Nov 12
Farmersville.	2d Sun in Nov
Neola.	Nov 17
Floyd.	3d Sun in Nov

I. S. Ashburn, P. E.

West Texas Conference.**San Antonio District—Fourth Round.**

Batesville.	4th Sab in Oct, 11 a m
Uvalde.	4th Sab in Oct, 8 p m
Travis Park.	Tues, Oct 19
Sherman St.	Wed, Oct 20

J. D. Scott, P. E.

Cuero District—Fourth Round.

Edna sta.	Oct 23
Cuero sta.	Oct 27
Victoria sta.	Oct 28
Port Lavaca.	Oct 30

A. C. Biggs, P. E.

Beeville District—Fourth Round.

Karnes City.	Wed Oct 20
Helena.	4th Sab in Oct
Runge.	5th Sab in Oct

John S. Gillett, P. E.

Llano District—Fourth Round.

San Saba sta, Thurs night, after 3d Sun in Oct	
Cherokee cir, at Herald's Chapel, 4th Sun in Oct	
Llano sta.	Tues night, after 4th Sun in Oct

M. A. Black, P. E.

San Marcos District—Fourth Round.

Dripping Springs cir.	Oct 23, 24
Lockhart cir.	Oct 30, 31
Harwood cir.	Oct 31, Nov 1

I. T. Morris, P. E.

San Angelo District—Fourth Round.

Mason.	Oct 23, 24
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J. A. Baker, P. E.

SWAYNE'S PILES OINTMENT

ABSOLUTELY CURES.
SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops itching and bleeding, absorbs the tumors. Sold by druggists or by mail for 50cts. Prepared by Dr. Swayne & Son, Philadelphia.

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40 YEARS THE STANDARD

AMENDMENTS PROTESTED.

"Some Needed Legislation," and some suggestions as to the "Administration of Discipline," are now being given to the Church by Rev. W. L. Nelms, of Waco, Texas. So far, two paragraphs and their concomitants have been reviewed with proposed amendments. The amendment proposed to be made to paragraph 120 is based upon the fact that there are those in the Church who fail to recognize governing principles unless stated in the plainest language. To make paragraph 120 plain, much old legislation is proposed to be amended, and much new legislation is formulated. Now, I do not think one word of paragraph 120 should be altered, nor do I think one word of explanation is necessary to any intelligent and fair-minded man. The word "Churches" in this paragraph has reference to organized societies, and has so been interpreted in the Church all the way down by all the law-abiding and well-informed of our Church. The word itself, meaning a body of believers, may be properly spelled in two ways: "Churches," or "churches;" but is never spelled "Churches," except when an organization is referred to. In every instance where the Discipline, or any other book or paper, gives the word "Churches," reference is made to religious bodies. The word "churches" is not used in the Discipline more than once or twice, and then is clearly used to designate a house of worship. (See par. 422.)

Common sense, long continued and unquestioned interpretation, together with the literary construction of the paragraph, compel every intelligent and reasonable one to understand the paragraph. Why then burden the Discipline with a series of explanatory nonsense? If weak-minded and self-willed offenders "fail to recognize the principle" laid down in this paragraph, the best and quickest way to lead them to recognize it is to execute it against them every time they violate it. No pastor runs any risk who undertakes to control all the appointments for religious services in the Churches of his charge, and at the same time interprets "Churches" to mean his organized societies. Our book editors, all the way from the publication of the first edition of the Discipline containing this paragraph to the last, have spelled the word "Churches," and not "churches." All may, that want to, understand.

In the second instance, Bro. Nelms would have "the law so changed as to hold offenders responsible on the ground where the offense is committed." I can see no occasion for changing our law in order to meet such a demand. The present law, as it now stands, meets this demand. The investigating committee always operates on the ground where the offense is committed, and in case witnesses cannot be induced to attend the trial, the written testimony of witnesses is taken, with the privilege of cross-examination granted, and this testimony is laid before the committee of trial. As the law now stands, each party has sufficient time and opportunity to furnish the committee of trial all the testimony possible to be gotten from the locality where the offense is committed. But the remedy, or amendment,

proposed by Bro. Nelms is not only unnecessary, but very incautious and unsafe. He proposes to amend paragraph 265 by inserting, "of the district in which the offense is committed," after the word "elder." Now, suppose the offense to be committed on "ground" beyond the jurisdiction of the Church; suppose it to be committed where we have no presiding elder's district; suppose the offense to be committed in foreign countries or on the sea, or anywhere beyond our lines, what then? How would Bro. Nelms' amended law ever reach them? But the law as it is would reach such cases, and therefore ought to remain as it is. Other objections to the proposed amendment could be submitted, but this one objection renders it absurd. Let paragraphs 120 and 265 remain as they are. They are clear, comprehensive and complete.

J. W. ADKISSON.

Waxahachie, Texas.

DEDICATION.

The new Methodist church at Columbus is now finished in every department, and will (D. V.) be dedicated the fifth Sunday (Oct. 31), by Bishop J. C. Granberry. Former pastors are specially invited to be present. This church is in a better location than the old one, being on the best street and near the court house. Valued at \$4650. S. F. CHAMBERS, P. C. Columbus, Tex.

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

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Wealth is supposed to give ease, but what if the possessor happens to have chills? Why, he should simply exchange 50 cents of his wealth for a bottle of Cheatham's Tasteless Chill Tonic and his case would be restored. It always cures chills. Guaranteed. Tasteless in 50c size.

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We desire to announce that perhaps we have the finest selection of Pianos that we have ever brought to Dallas. They were especially selected for our Fall and Exposition trade, and our prices cannot be equaled anywhere. We also have a number of good Square Pianos (some of the choicest among the large number we advertised in the Advocate a few weeks since) that we will sell exceedingly low and for very small payments.

Write us for full information, which will be cheerfully furnished. Very respectfully,

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Dallas, Texas.

A TEXAS WONDER.

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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.



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UNANSWERED LETTERS.

Oct. 14.—S. P. Ulrich, thanks. J. A. Kerr, subs. J. J. Clark, subs. Geo. H. Adams, has attention. J. C. Moore, sub. R. L. Steelman, thanks. J. C. Weaver, sub. C. W. Goodwin, has attention.

Oct. 15.—C. E. Lamb, sub. A. B. Roberts, sub. R. S. Heizer, has attention. H. Graham, ok. E. R. Large, ok. G. H. Hodge, sub. W. J. Lemons, has attention.

Oct. 16.—J. H. Braswell, subs. B. A. Snoddy, has attention. M. B. Johnston, sub. C. N. N. Ferguson, sub. J. C. Russell, subs, have attention. J. A. Phillips, sub.

Oct. 18.—G. H. Fair, sub. R. J. Smith, sub. J. C. Weaver, sub. J. E. Roach, has attention. Thomas Gregory, subs. W. P. Edwards, sub. J. R. Atchley, sub.

Oct. 19.—S. W. Turner, sub has attention. J. T. Bloodworth, sub. T. B. Hilburne, sub. W. T. Morrow, sub. J. W. Dickinson, subs. E. H. Holbrook, sub. J. W. Thompson, has attention. John W. Stovall, sub.

Oct. 20.—C. E. Statham, change. M. M. Smith, sub. L. L. Naugle, subs have attention. J. N. Hunter, has attention. M. S. Gardner, sub. W. H. Matthews, subs. A. L. Scarborough, change will be made.

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 pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

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