TEXAS CHRISTIAN ADVOCATE

Per Annum, $2.00. OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. To Preachers, $1.00.

VOL. XLV. DALLAS, TEXAS, THURSDAY, AUGUST 17, 1899. NO. 51.

EDITORIAL.

FAITHFUL SERVICE A CONDITION TO PROMOTION.

The Methodist Church holds out strong inducements to those whom she receives into her ministry. As soon as they enter an Annual Conference and identify themselves with her doctrines and polity, she has a place for the full exercise of their time and talent. They are not put to the necessity of standing around idle and waiting in anxiety for some congregation to extend a call to them. They preach no trial sermons, and Sunday-school children, along with others, do not vote upon their coming into a given pastorate. The Church selects their field with a certainty that never fails, and she bids them go and occupy in the Master's name. This is no mean advantage. It most surely gives to every man a place to work, and it furnishes every field a preacher to cultivate it. In this respect the Methodist Church is unique and original. And the result is that she has no vacant Churches and no unemployed men. In connection with her work she throws wide open the door of opportunity to her workmen. Her rule of preferment is not arbitrary, but flexible, and of easy adjustment. Sometimes in her appointments she throws a man a little too high, and occasionally she rates one a little too low; but this is only temporary. In course of time every man gets about his just deserts. In the working out of her plan she makes every man the architect of his own fortune. He usually abides as a mediocre or rises to great responsibilty as he studies to make himself a workman in the field. It is with him to toil in obscurity or to take rank as a leader among the hosts of Zion. Of course, he must have both native and acquired adaptability to the peculiar methods and regulations of the itinerancy. If he has not this, no amount of ability and education can take its place. But if he have the instinct of a traveling preacher and good, moderate ability and training, he has an open expanse to all that there is in the realm of Methodism. He need not have brilliancy, and he need not have great endowments as a condition to his progress and attainment. Men of medium talent well cultivated and persistently applied to the work in hand, are the men who stand in the forefront to-day as the acceptable and useful ministers of the gospel of Christ. Brilliant men, as a rule, rely upon their gifts and ignore the details and drudgery of hard work, and they soon run their course; but men of substantial parts, who have never learned the meaning of the word failure and whose persistence is unremitting, are the men who are pushing the conquests of the Church into all regions of enterprise. They are the men for whom the very best pastorates and connectional places are looking. Genius is the gift and the habit of constant industry; and this sort of genius is within the possible possession of all worthy ministers. If they have not got it, they have no one to blame for its absence but themselves. Hence no man rises higher than the standard of his own conscious responsibility. In the Methodist itinerancy he fixes his own sphere of service. If, then, he has not got all that he thinks he deserves, he need not whine at the Church and at the authorities of the Church, but he needs to turn his eyes within and inspect his own resources and their state of development. If he will put himself in shape by study, by prayer, by diligent labor and by unreserved consecration he will find himself under the search-light of the Church in her eager quest for his sort. Whatever ambition he may unconsciously have will be a consecrated ambition, and he will enjoy promotion without seeking it. It will come to him as a Divine appointment. But if he have ambition without these other qualifications he will spend his days in disappointment and die a mediocre. Faithful service and adaptation to the work are the conditions to promotion in the Methodist ministry. A Bishop remarked to us the other day that we had no lack of men of a given calibre, but that the Church was in need of men of the higher qualities of devotion, equipment and holy purpose and zeal. Therefore, if we have a laudable desire to attain unto greater responsibility for the larger usefulness thus afforded, then the door is open to us if we are willing to get down to business and meet the conditions.

A SCANDAL IN THE NORTHERN CHURCH.

Rev. Edwin A. Schell, D. D., the General Secretary of the Epworth League work in the Northern Methodist Church, is involved in an ugly scandal. By virtue of his office he is the editor of all the Epworth League publications other than the Epworth Herald, and for this work and that of his secretaryship he is paid the handsome sum of $4500 per annum. In the fall of 1896 the Western Book Agents determined to put out a song book for the use of the young people and the Sunday-schools of the Church. The editorship of this work fell to Dr. Schell, as he was the official editor of this department of work. He went to Chicago and had an interview with Prof. E. O. Excell, and the result was a private contract with him to edit this book on condition that he pay Dr. Schell one-fourth of the royalty which Excell was to receive from the Western Book Concern. The book was brought out in March, 1897, but before its issue the contract between the two parties was signed and a copy held by them individually. And the contract went so far as to give to Dr. Schell this same royalty on any other publication which he in his official capacity should thereafter throw into the hands of Excell. For several reasons the Book Agents began to suspect that Dr. Schell had a motive for his especial interest in this particular book. He was forever talking about its merits and advertising it in every possible way. Last fall the Agents determined to bring out another book, with Excell as musical editor, without consulting the League Secretary. When it was issued he became quite angry, and he went to Excell and accused him of breaking faith with him. The reason why he got mad was that he got no royalty out of this new book. The Agents then suspected something wrong with the former book, in its relation to Excell and Schell. They went to the former and asked if there was any private understanding between him and the Secretary in the bringing out of that book. Excell told them the facts in the case. They then went to Schell and confronted him with it, but he denied the existence of any such a thing. Then they produced the evidence and he broke down, confessed that he had done wrong, promised to return the money to the Church, and to resign his position as Secretary. He entreated them not to expose him, as it would be his ruin. The Agents accepted his offer, as, in their judgment, it would meet the ends of justice and save the Church a public scandal. He did refund the money, but failed to resign. Instead he appealed his case to the Board of Control of the Epworth League. This board met in Indianapolis at the session of the recent International Conference. He went before that body, owned up that he had done wrong, stated that he had made restitution, and promised never to be guilty of anything of that kind in the future. The board, by a vote of fifteen to seven, accepted his promise and continued him in office. But these seven were so outraged that they gave all of the facts in the case to Dr. Parkhurst, of the Zion's Herald, and he published the matter in full in last week's issue of his paper. More than that, he excoriated the board and Dr. Schell in severe terms and demanded his resignation on the ground that a man who would sell his official position for money was a corrupt man and unworthy the leadership of the young hosts of the Methodist Episcopal Church. No blame is attached to Excell, but the thing puts the Secretary in a bad light.

One thing in this deplorable affair is very significant, and that is when we had a little trouble of our own at Nashville some time back upon which there was a division of sentiment in the Church, the Northern Methodist press gave us yards of criticism and advice as to our duty in the premises. Dr. Buckley fired two or three pages of the New York Advocate into us with a degree of injustice not usually in keeping with his habit as an editor. But here is this self-confessed peculation upon the part of one of the high officials in his own Church, and he has known of it for months, and so have the other editors of the Church, but not one syllable has been recorded by any of them to this date in condemnation of this high personal and official corruption. Their silence in this matter needs an explanation, and it needs it very badly.

THE STRIFE OF TONGUES.

The case of Cranfill against Hayden for criminal libel was called in the Dallas County Court about the first of the month and continued some three weeks. Able attorneys were employed on both sides, and all of the troubles in the Baptist Church growing out of the strife between these two ministers were fully developed and aired before the public. After the voluminous evidence was all in, then the lawyers bombarded the Judge and the jury for twelve mortal hours! We heard the most of these speeches. They took a wide range, and in point of bitter denunciation we have never heard some of them equaled in a court of justice or upon the hustings. The prosecutor and the defendant, as their respective attorneys addressed the jury, came in for their share of abuse and withering criticism. The attorneys seemed to appreciate the fact that as these two men were ministers and would not call them to a personal account at the close of the case, they were at liberty to turn loose the flood-gates of vilification upon their devoted heads. And this they proceeded to do without let or limit. The result is that no two reputable men were ever forced in this county to listen to such scathing rebuke and bitter vituperation as did Hayden and Cranfill during those twelve hours of pleading. How they could sit there and not resent some of the things hurled at them is more than ordinary flesh and blood can understand. The court took no cognizance of these things, and the lawyers had all of the liberty and license they desired. That they made use of their opportunity, no one who heard them will question. But the brethren flung themselves into the swill and the swine did eat them! What a spectacle the occasion afforded! Two ministers of the gospel in good standing in the same Church engaged in a litigation in which their names and the names of some of their respective friends were held up to ridicule and contempt before a sniggering and gaping crowd! It is a great pity that the government and laws of the Baptist Church are not adequate to the settlement of troubles of this character, and that as a consequence they are thus forced into the courts of the country for adjudication. The injury done to the cause of religion by these two court trials in the city of Dallas will not be offset by any good that these two ministers can accomplish within the next ten years. Not only does their own denomination suffer, but the injury is extended to all of the Churches in the community. As to the merits of this case, and as to which one of these brethren is at fault, are questions with which we have nothing to do; but the hurtful effect of their bitter contention upon the cause of the Master is a matter which concerns all followers of Christ. In this last case the jury brought in a verdict in favor of Dr. Hayden; but there are several other cases of a similar nature pending against him. Will they, too, be pressed? Or will the brethren see the folly of their course and put an end to this unseemly bickering and recrimination? So far as the public is concerned, we have had enough of it, and for Christ's sake we plead with them to have no more of their linen washed in the court house of this county. We are on terms of friendship with both of them, and it is a grief to see such a heated struggle going on between them.

COMMUNICATIONS.

FOREIGN MISSIONS VS. HOME MISSIONS

The above caption is unfortunate, but the cause of foreign missions is so unduly depreciated that extraordinary effort is required to bring it up to its normal position.

The purpose God has in bringing men and women unto vital relation with himself is that they should bring forth fruit, and that their fruit should remain. It follows that the largest results and the most permanent results should be aimed at. In order to do this two things are requisite, viz: 1. Implicit obedience to the great commission. 2. An inteligent use of all the resources at our command. That is, we are to use both faith and reason. I fear we have erred greatly in leaning to reason's side. Our business with reason is to obey God with it. Let's see what reason demands with reference to Jesus' great command. The means which have been and are being honored in making disciples may be summed up as the following, to-wit: 1. Preaching. 2. Teaching. 3. Printing. 4. Medicine and nursing. 5. Consistent living in social, domestic, and business relations. These are all very powerful. God has ordained them. The work is great; the field large, but God is greater and these means are sufficient to the task. The work ought to have been done long ere this. But it is not done yet. We are using all these means, but are we bringing them to bear in the right place? Are we using our reason rightly—i. e., to carry out the great commission?

Christianity is essentially agressive. The conservatism of Judaism sufficed to establish a nation in the ritual and forms—the elementary principles of the true religion. The word now is "go," go everywhere. Then if we double and treble and quadruple our forces in one part of the field, and that a part which has already capitulaed, while other large portions are untouched, are we not rather staying instead of going? All over our land may be seen such as the following: Two, three or four Churches in a town of from 500 to 1000 inhabitants; this represents two, three or four poorly paid preachers, the same number of gasping prayer-meetings, dragging Sunday-schools and miniature audiences; and yet all our denominations are toiling, and planning and expending money to keep up this state of affairs. We even go further, and sometimes attempt to crowd in another denomination where there is already a hurtful surplus. There seems to be one reason for setting up two evangelical Churches in a small place, and that is to put each other on their mettle. But this is a day of conventions and Church papers, and traveling, so that the danger of stagnancy and backwoods conceit is reduced very greatly.

But, some Methodist will say, "I want Methodist preaching and Methodist influences for my children." We have our Church literature for that. It will be objected that there are some sinners who may not be reached except from the standpoint of a certain denomination. I answer, what about myriads of pagans who have never heard the gospel from the standpoint of any denomination? This is a place where we should use our reason for the purpose of doing what Jesus has told us to do, "Go ye into all the world," etc. In the parable of the talents God is represented as going into a far country and leaving his servants for a time. Would it not be just to leave many a community and village to themselves for a time? There are hundreds and thousands of men and women in our Churches who could and should be leading their communities in religious matters, but who are doing nothing, depending on the preachers to come around and stir them up.

Again, it is said: 'We need to guard the base of supplies by manning well our home field." I answer, we are exhausting and enervating our base of supplies by the present regime; exhausting by too many preachers, enervating by the example of violating our Master's law. The home mission money spent on many of these little places is hardly recompensed by the missionary collections among them. Moreover, many places have been kept up by appropriations or the generosity of the liberal end of the circuit until they demand their rations with as much assurance as a yearling calf demands of his mammy his regular rations of milk; while to take a collection among them for foreign missions would almost be to disturb public worship. If these villages and communities want the gospel or more gospel, they should have it; but what do we mean by "giving people the gospel?" Do we mean regular Sunday-school, prayer-meeting, etc? Do we mean preaching every Sunday or every month? How much gospel does it take to save a man? Probably about one-ten thousandth as much as the ordinary Church-going sinner gets in the course of five or ten years. You ask me, "What is your plan?" This is my answer: Much unfruitful ground now worked should be thrown out and left to itself. But in most cases every denomination except one should withdraw. Evangelical Churches should organize together and have rules governing these matters. Organic union is a farce, but real union has been a fact all the time; and a formal, intelligent federation would emphasize and perfect this union.

This federation would reduce our acting force in the home field. We would then have a surplus of preachers. "And then what?" you say. Let us look again at the forces to be used in evangelizing the world, viz: Preaching, teaching, printing, ministering to the sick, and consistent living. Who may be used to do all this? Preachers only? To whom was the great commission given, and for whom given? When the early persecutions were visited upon the infant Church the laity and the ministry were both scattered. What for? When the Pilgrim fathers came away from persecution and settled in America, the laity as well as the clergy came. Why? To teach us that God would use the laity as well as the ministry to spread his truth. Merchants, farmers, artisans, may live consistent lives. School teachers, doctors, editors, may go. If this takes place, what follows? The money in large part to support this great wave of preachers who are turned loose by federation at home would be raised on the ground. The base of supplies would thus be changed.

"But," says one, "what about raising my children among heathen?" So asks the preacher. May I ask, are we never to give God a chance to work in his own peculiar way? Will we always walk by sight? Is there no place for the supernatural in the common drudgery of life? Are there no mountains full of invisible chariots and horses in these days? Is there no reserve now to the Son of God of twelve legions of angels? Did not Jesus himself after declaring, "All power is given me in heaven and in earth," also say: "Lo, I am with you alway?" And is Jesus only with preachers? Are his promises only to the ministry? Does he protect none but the clergy? If the Church felt and heeded the call for laymen to go, more people would feel and heed the call to pay and to send. The Church, as a whole, has not bent its back to the task of evangelizing the world, because the laity have not been deeply convicted. Whenever laymen begin to feel that they must go themselves, the walls of paganism will begin to tremble as never before.

One asks: "Can I make a living for myself and family?" They do. Educated Americans now live and thrive in Mexico. People from civilized countries may be found living in all parts of the globe. "But I'm afraid my children would get on social equality with the natives." May they not get on equality with white trash in our own country? To whom was it said: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," or "Whatsoever ye do, do all to the glory of God."

In view of such texts, what Christian has a right to put business or pleasure, or social life first? For whose benefit was it said that the heavenly Father feeds the fowls and clothes the lilies, and that he will certainly clothe and feed them? Was this to preachers simply? It is true that not all the laity should go. One should ordinariiy have good health; he should be able to learn a language; he ought to be young; sound business sense is needed. But there is another objection, namely: "China, Japan and India especially are old, worn-out and densely populated." But consider, the coal and iron fields of China are vast and rich, yet undeveloped; so with other resources no doubt. Americans, Englishmen and Germans can devlop these things. In other words, God has never bidden man do a thing unless there were or would be means to carry out his bidding. Jesus has said: "Lo, I am with you always," that is while we are carrying out his purposes; and he is with human beings with stomachs to fill and with backs to clothe and heads to shelter, as well as hearts to cheer and souls to strengthen. Now, if it is true that many, many thousands of the laity, both men and women, are under the command to "Go teach the nations," they should be brought to feel it. The pulpit and the religious press will have to teach it and emphasize it. Sinners should be taught that they must not only say, in order to conversion, "Thy will be done," but "'In earth as it is in heaven." We need a full gospel, a comprehensive gospel. To be a child of God means much, it requires much, but it brings much in return.

I started out to indicate the way by which we could bring forth a large quantity of fruit and a permanent sort of fruit. I will now close this by saying that I believe this is the largest obstacle to revivals and to permanent growth in the Church—the evil of crowding in Churches and preachers on the home field while a large majority of our Churches and preachers are almost letting the great commission go unheeded. I say the spiritual condition of the Church finds its principal explanation right here. If we do right we shall bring forth much fruit, and our fruit shall remain.

J. A. PHILLIPS.

Rockport, Texas.

A REPLY TO MR. LASTINGER.

The above named gentleman, in the Advocate of July 27, discusses the Philippine island situation, in which discussion we must greatly differ with him.

He seems to be of the opinion that the United States should hold the Philippine islands at any cost. He doesn't stop to consider the great loss of human life, or the immense cost of this useless and inhuman struggle.

He says because our government paid Spain twenty million dollars for the islands, they are rightly ours; the condition of the natives would be greatly bettered by being subject to our laws; they are rightful and lawful subjects of our government; the rebellion was instigated by a few ambitious leaders who expect to be personally benefited by the independence of the islands; the Filipinos must suffer the penalty of their own folly, etc. These, with others, are his reasons why the United States should hold the islands.

Let us now notice the fallacy of such argument. Under what obligations was this country to pay Spain one cent for any privilege in the Philippines? Our government was under no more obligation to pay Spain to give up her claim on the Philippines than to pay her for releasing Cuba or Porto Rico; or than France was to pay England a handsome sum to give up her claim to the thirteen American colonies. It was nothing more nor less than a useless squandering of a free people's money.

Possibly the condition of the natives might be bettered, but it is our opinion the administration would either have to change hands, or change its present views in regard to governing the islands. Among the many theories advanced in regard to future government of the Philippines, the one most popular in official circles in Washington is to rule them with a Governor-General, who shall receive his instructions from the President (Commander-in-Chief of the United States Army). What else would this be but mere military rule? Furthermore, the officials have never seriously considered giving the Filipinos full rights as American citizens; neither do they propose to do so.

By the law of humanity and brotherly love, these people are no more subject to the laws of this country than we are to the laws of Russia. And we would be subject to the laws of that country if the Czar was able to subject us to his will. Now, because these poor people were unfortunate enough to be conquered and held in subjection by the Spaniards, and after our government humiliated Spain, is it justice that we, by mere force, overpower and subject these people to laws that are utterly repulsive to them? They have as much right to demand and fight for their independence as did America in 1774.

As to the rebellion being led by men who have selfish ends in view, I do not pretend to know. Doubtless many, as in such instances is generally the case, are loking forward to that end. But be that as it may, there is no question but what the masses desire absolute independence, or else they would not be willing to sacrifice their lives and property, and endure the hardships and horrors of war, to secure it.

That these people are capable of self-government is evident from the fact that they, at least, have some men among them who are capable of coping with any and all political and international questions. This was clearly proven when peace negotiations were going on, the Filipino commissioners dealing with such questions with surprising intelligence.

Of what benefit could the islands possibly be to us, anyway? They are situated thousands of miles from our shores, and the army and navy would necessarily be greatly increased, which is repulsive as well as dangerous to a free and liberty-loving people. The taxes and custom-house receipts from the islands would pay only a little over one-half the expense of holding them. Besides, it would naturally engage us in many foreign complications which otherwise we could easily avoid. The people are of a different race, speak a different language, and live in a different climate to what we do. Consequently a law made to benefit us would be detrimental to them.

The war that is now being waged against this long-abused people is unjust and inhuman. They have as much right to demand their independence as the Cubans, or as did the Americans in 1774. They have as much right to choose their own form of government as any other people. And every true, patriotic, liberty-loving American citizen can not but wish to ere long see these people realize their fondest hopes of liberty.

J. M. REED.

Birthright, Texas.

IS IT JUST?

The above is Bro. Gregg's question as regards the Philippine war. Bro. Lastinger answers that question by asserting that the Filipinos have neither legal nor moral right to resist our government. If they have no legal nor moral right to resist our government, then Americans had no legal nor moral right to resist the British government. Do Americans believe that we were wrong in fighting for liberty, for self-government, for home rule?

"To secure inalienable rights, governments are instituted among men, deriving their just powers from the consent of the governed." Do Americans believe this? If they do not, then they believe the declaration of independence to be a lie, and John Hancock and the fifty-five other signers were liars, and George Washington a fool for fighting to uphold a lie.

Those people are entitled to freedom, to liberty—to civil liberty, if you please. If civil liberty is liberty restrained by law, who is to make the laws that restrain personal liberty so as to give civil liberty? Ought not a people to have the right to make those laws themselves? When once free to organize a government of their choice, they can frame their own restraining laws.

If the Filipinos had a right to fight Spain, an alien power, had they not also the right to fight the United States, another alien power? Our consuls promised freedom, and assured those people that we did not want their land. What steps did our government take to carry out these promises?

The Filipinos say we began the fight. Who knows the truth? Newspaper men say that our people have not been told the truth. Suppose those ignorant people, under a misapprehension, did fire the first shot, surely the dreadful slaughter of those half-naked and unarmed people, including women and children, on that memorable 5th of February, should have proved our superiority, our might, and satisfied our desire for revenge for shooting at us.

We deny that we went to war with Spain for humanity's sake. We sympathized with the half-starved, half-naked, poorly armed Cubans, struggling to be free—that is a fact; but we went to war because American life and property had been destroyed by Spanish treachery. We went to war for revenge on the one hand, and to prove to the world that our government was able and willing and would protect our citizens from foreign violence. A government that does not and will not protect the lives and property of its citizens, is a failure and unworthy the name.

We deny that providence helps people to do wrong We deny that the finger of providence is pointing this nation to a grave in the far East. We deny that this favored nation, upon which providence showered so many blessings, is now led by the Lord to self-destruction. We deny the policy of carrying the banners of the cross into heathen lands at the head of armed hosts. We deny that religion can be shot into people. We deny that this great people are fated to be masters of conquered provinces. We deny that it is the duty of our government to secure life, liberty and the

pursuit of happiness to any people on earth except the American people. Let our soldiers come home. Expend our millions helping the poor of this country, freeing the industrial slaves in our own land, Christianizing and educating our own heathen savages and our own negroes, strengthening our coast defenses, enlarging our navy, drilling our militia for self-protection and not criminal aggression.

There can be no glory in whipping the Filipinos. The Lord never intended a white people to live and prosper in the tropics. A poor white man can not stand that climate, and his labor could not compete with that labor if he could live there. Distant tropic colonies have never benefited the white race. Prices, not governments, control trade. I answer the question of Bro. Gregg by saying no. It is unjust; it is cruel; it is suicidal.

J. F. BROWN.

EXPLANATION.

Bro. I. N. Anderson, a Sunday-school superintendent and teacher, through the Texas Christian Advocate, expressed a wish that some one would give him the true meaning of the words recorded in Ezekiel 36:25: "Then will I sprinkle clean water upon you, and ye shall be clean," etc. If Dr. Rankin will give me the right of way through the Advocate, I will make an effort to comply with the brother's wish, under the burden of the abiding conviction that to teach the true meaning of written revelation to every creature, to set forth, defend and support sound doctrine, so that it may drop as the rain, distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass, is a work ennobling, uplifting and elevating to the human race, not only worthy of the hearing of the inhabitants of earth, but likewise of the ear of the heavens. He who does this shows himself approved unto God, a workman that needeth not to be ashamed, for he is a builder upon the foundation which Jesus Christ has laid, and his material is not wood, hay, stubble, but gold, silver and precious stones, which will abide when tried by fire, and receive reward. Thus all teachers in Israel (in the Church, both in the Sunday-school and the pulpit) should give heed to doctrine.

Water, in the ordinary and common acceptation of the term, is the element used for quenching thirst, cleaning purposes and in the administration of the gospel ordinance of baptism. The scriptures of the Old Testament and the New speak of water in another sense or senses than the above mentioned. Jer. 9:1, tears are called water: John 19:34, the fluid which came forth from the side of Jesus, in connection with blood, when pierced by the soldier's spear, was called water; John 3:5, the element in connection with the agency or operation of the Spirit, in being born again, was called water; Zechariah 13:1 says, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." The prophet does not call that fountain water, but as that prophecy was no doubt fulfilled when blood and water were poured out upon the cross, the proof is satisfactory that the prophetic fountain was both blood and water. John, in his first general epistle, fifth chapter, in presenting Jesus the Son of God as the object of the faith that overcomes the world, says, "This is he, that came by water and blood, even Jesus Christ"—not by water only, but by water and blood, and it is the Spirit that beareth witness, because the Spirit is truth. Here we are brought face to face with the great mystery of godliness—God manifest in the flesh, and the Spirit, which is truth witnessed to, justified, all the claims of the Son of God sent forth into the world to be made of a woman. As water and blood were constituents of human nature, he was manifest as possessing these elements. Thus his humanity as well as his divinity was established. These elements of water and blood, as constituents of human nature, were indispensable to the existence of life animation in the flesh, and when these were poured out from the fountain opened by the soldier's spear, there was not a show of foundation in reason, philosophy or scripture, upon which infidelity could ground a denial, a doubt, or even a speculation of the real death, and not a mere swoon of the Jesus, who was made a little lower than the angels for the suffering of death. We have a strong, clear case here made out by John. In the perfect system of means devised by the sacred and eternal three in one, that his banished might not be expelled from him, the water and blood, the human nature of Jesus Christ the Son of God, was as necessary as his divine nature, for there could be no forgiveness of sin, no freedom from the curse, without death, and the heart of one as the representative of all who had sinned in the first Adam, and who was made under the law, which to man, while bearing the image and likeness of God, was righteousness and life; but when he sinned it became to him the law of sin and death, and as the children were partaker of the same, that through death hooving him in all things to be made unto his brethren, he became a partaker fo the same, that through death he might destroy him that had the power of death—that is, the devil—and deliver them who through fear of death were all their lifetime subject to bondage. The faith which only accepts Christ as the Son of God, ignoring his flesh and blood, his suffering and death to atone for sin and destroy the works of the devil, though it may be joined to water baptism, and that by the mode of plunging, it is not a whit above the faith which makes devils tremble; while it is specious and catches the unwary and ignorant, it is a gross heresy, very full of fatal mischief. The faith which is the victory that overcomes the world is an unreserved aceptance of the Son of God as revealed in the scriptures—his divinity and humanity, these two natures united in one personage, called Immanuel; and the human side or person of Immanuel dying for the ungodly, his enemies, all men, and thereby for me individually, as one of the totality of the race.

Having considered the subject of water as an element, commonly and properly so-called, and its uses in quenching thirst, cleansing and in the administration of the gospel ordinance of baptism, and also having considered the subject from a scriptural standpoint as an element in the human nature of the Son of God, even Jesus Christ, and as a constituent or condition of life-animation in the flesh in which he dwelt among us, showing his glory, the glory as of the only begotten of the Father, full of grace, truth, and which flowed from the fountain opened in his side by the soldier's spear, fulfilling the prophecy of Zechariah 13:1, we are hereby directly brought to confront the question, which one of these waters did God the Spirit have special and definite reference to, in a figurative sense, when he said, by the prophet Ezekiel, "Then will I sprinkle clean water upon you"—clean because the fountain to the house of David and the inhabitants of Jerusalem was clean; and Jesus the savior of his people from their sins was that fountain, who himself did no sin, neither was guile found in his mouth; clean because of its effect in cleansing from all filthiness and fdols, and making the crimson sinner whiter than snow. Under the ceremonial dispensation, the Levitical priesthood was a type of Christ's priesthood, but Melchisedec was, before the Levitical priesthood, a prominent type of the high priesthood of Christ.

While water, as a common element, is used as a sort of outer-court figure to represent the truths and promises of the everlasting gospel in cleansing the heart and life of man, the water and the blood which came forth out of the side of the Savior, the same that Jesus doubtless had reference to when he said, "Except a man be born of the water and the Spirit, he cannot see the kingdom of God." This water, I repeat, as Melchisedec was a pre-eminent type of the high priesthood of Christ, was an inner-court, even a sanctum sanctorum symbol of the plenary merit and power of Christ to purge the conscience from dead works to serve the living God. We have here in Ezekiel an Old Testament presentation of a cardinal doctrine of the Christian system of religion, which differentiates it from all impure and defiled religions common among men—namely, regeneration, a new heart and a new spirit; God's spirit put within the heart, enabling and causing men to walk in his statutes and keep his judgments and do them.

We have a New Testament presentation of precisely this same cardinal doctrine in Jesus' words of instruction to Nicodemus, "Except a man be born of water and of the spirit he cannot see the kingdom of God"—not the water used by the minister in baptism, no more than sunshine, for to accept such a theory or opinion would inevitably commit to two heresies: first, that of baptismal regeneration; and second, to the cruel and monstrous heresy of believing that all are lost who did not have an opportunity of water baptism because of the absence of a proper administrator, or denominational prejudice which denies the right of baptism to little children, the majority of whom that are born into the world die in an infantile state.

If what I have written will pass muster with the editor of the Advocate, then my explanation of Ezekiel 36:25 will be the property of Bro. I. N. Anderson, whether at premium, par or discount he has my full permission to determine for himself. The field of interesting thought this subject has opened up to me has more than compensated for my effort at explanation.

R. LANE.

Queen City, Texas.

LETTERS TO THE AFFICTED.

No. 1.

"Bear ye one another's burdens, and so fulfill the law of Christ." We have not quoted this text for the purpose of preaching exactly a sermon, but it has been impressed upon my mind for quite a long while, that I could possibly help some poor afflicted ones to carry their burden with more ease, by giving them a bit of my own personal experience, with the addition of a few kind words of advice and encouragement. There is scarcely a human being living who has not at some time in their life been the subject of affliction. Perhaps it was not a bodily affliction of their own, for there are various ways whereby we can suffer affliction through others. And a mental affliction, no matter what may be the cause, is far harder to bear than physical pain. And as man was created a free moral agent (of which we have sufficient proof from Gen. 3:22, 23, 24), hence, a disregard of the laws of health, and more frequently, a disregard to the laws of God, has brought upon countless thousands, both mental and physical disease, and in numberless instances has resulted in premature death. The chronic sufferers (especially if they are of the querulous, grumbling kind), do not always receive the sympathy and patient forbearance that they should to help them to cheerfully bear their own burdens. With gentle words, let us kindly lift one end of their burden, and make them so happy, that they will forget to complain, but will break forth into laughter and songs of delight. Everybody had rather listen to the song of a bird, than the croak of a frog. We do not believe in the theory of the Christian Scientist—so miscalled—that "there is no such thing as pain," for we are informed from the word of God, that throughout all the ages, the human family has been subjected to pain, and sickness, and finally death. But we do believe that the will power of a well-governed mind can exert a wonderfully controlling influence over the infirmities of the body, especially, if we are possessed with the "one thing needful," to enable us to say with St. Paul, "When I am weak, then am I strong," and "I can do all things through Christ which strengtheneth me." And we also believe, that the afflicted ones of earth have no harder fight against "the world, the flesh, and the devil," than almost every other class of people, unless they can "put on the whole armor of God." If so, "with the shield of faith, and the sword of the spirit," they are fully equipped to "come off more than conquerors, through Him that loved us and gave himself for us." Yea, more, they are fully prepared to say, "O death, where is thy sting? O grave, where is thy victory?"

Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

Therefore, before giving in my experiences, the best advice I can offer everybody—who has it not—is to seek for this "pearl of great price," until you obtain religion (not the hold-up-your-hand sort, and join the Church), but be sure you get the genuine "old time religion;" which is the most knowable thing in the world when you do get it. You cannot be mistaken when you have "the witness of the spirit, bearing witness with your spirit, that you are a child of God"—the evidence is conclusive. And nothing else but religion, can support us under affliction. Nothing else can give us grace to willingly fight the battles of life, with the assurance of victory when we come down into "the valley and shadow of death," with this divine grace, then we will "fear no evil." May the blessing of God go with each one of these letters, and help them to fulfill the mission for which they were written.

M. J. MILLER.

Beaumont, Tex.

"IS IT EXPEDIENT?"

Some time ago I wrote a little article for the Advocate about lynching in the South. As nearly as is possible for a man born and raised in the South, I followed a conservative course. I tried, not to defend the crime of promiscuous lynching, but to show how the Southern people regard the crime of rape upon the person of a white woman by a negro.

And when our critics of the North understand the situation, I am sure that they will express more charity to us than they have heretofore.

We are nearly evenly divided as regards population—i. e., there are nearly as many negroes as there are whites.

Our race is ruling, and is going to rule. This is a settled question. But it is difficult to get the negroes to understand this.

Bro. Frick has taken it into his head that the article in question is calculated to stir up a brother, just on the line, to break over and join a mob.

I don't think it will.

I don't believe there is a man worthy of the name of husband, father, brother or son, who has been raised in the imperial atmosphere of the South, who would have to be stirred up to avenge his home. I believe that the people of the South, the white people, are as humane as any people in the world.

I believe that religion reaches as great perfection here as anywhere.

I believe that we know as much about the Spirit of Christ as any people knows. And I believe, also, that if Jesus Christ had a sister who had undergone the tortures which somebody's sister has undergone that he would exact just about the same penalty which we would bestow upon a Malay running-a-muck, or a rabid dog traversing our streets.

I believe in suffering, in my own body, afflictions and persecutions for Jesus' sake, but I do not believe that Christ expects me to suffer a foul outrage upon one of my household to go unavenged. At least, it has never been revealed to me that he does.

I don't know whether Bro. Frick is a native of Texas or not, but I suspect he isn't. I don't think there is much iron in his blood. I expect his nature is like the worm's—unable to stand up, but ready to be trodden under foot by all. I am glad that our Southland is too rich and fertile in great spirits to produce but few of his calibre.

He is out of place here. He should move to Massachusetts, where law and order abounds. Another thing he should learn—that Christ is the natural protector of the weak; that but for him our women would not be accorded the first place in society; that but for him their virtue would not be the most priceless jewel in all the gorgeous collection which the most enlightened nation in the world accords to them; that but for him the name of wife would be but a synonym of servitude; that the name of daughter would be but a disgrace.

I hope Bro. Frick, when he thinks about what we should suffer for Jesus, will think about these things. I hope that he will suppose a case, near home, where a home has been entered by the most hellish of all the monsters turned loose upon us by Satan—a black brute—where its peace has been destroyed, where life becomes a living torture to the victim, where the white angel of death is looked for as the harbinger of good tidings.

No, Bro. Frick, I would not lay the straw which breaks the camel's back: but such is my veneration towards the sex among which is found my mother, my wife and my little rosy-cheeked girl, that I would do all in my power, consistent with my position as a citizen and a Christian, to weave such a cordon of safety around them as would protect them from any harm which might befall them.

I would exalt the purity of our women into the highest ideal comprehensible by man. I would place them in a garden of virtue, surrounded by the walls of true manhood.

I would place at the four corners the flaming swords of chastity. And I would visit upon any brute who dared to break into that inclosure the punishment of Tarquin.

H. N. BANKS.

Killeen, Texas.

Headache

Biliousness, sour stomach, constipation and all liver ills are cured by

Hood's Pills

The non-irritating cathartic. Price 25 cents of all druggists or by mail of C. I. Hood & Co., Lowell, Mass.

HENRY LINDENMEYR & SONS,

PAPER WAREHOUSE

Nos. 31, 33, 35 and 37 E. Houston St.

(Puck Building, near Broadway.)

P. O. Box 2865. NEW YORK

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B.M.WOOLLEY, M.D. Atlanta, Ga. Office 104 N. Pryor St.

$22 GETS A FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR.

SECULAR NEWS ITEMS.

Gen. MacArthur precipitated and engagement with the insurgents in the Philippines last week, and routed them with serious damage.

✦

Ex-Governor Atkinson, of Georgia, is dead. He was prominent in the politics of the State and a man of standing and influence.

✦

Miss Jewett and the Baker family are on exhibition in Boston and other New England cities. What a travesty on benevolence and humanity! Ten cents a head to look upon this female fanatic and these ignorant negroes.

✦

The greatest storm ever known in Porto Rico swept over that island the 8th inst., and destroyed lives by the hundred and property by the million. The coffee crop is about wiped out and towns were razed to their foundations.

✦

Secretary Root, of the War Department, has determined to put a stop to the scandals in his department and reduce things to order and business. Some important changes are contemplated at an early day—Otis probably being one of them.

✦

Gus McKemie, a prominent business man of Gainesville, Texas, and a member of the School Board, while summering at Manitou got into an altercation with the head waiter at the hotel, in which he received fatal injuries. His body was shipped home last week. The trouble occurred over some objectionable language which it is claimed the waiter used to Mrs. McKemie. The tragedy is greatly deplored.

✦

Patterson, the man whom the Humphreys lynchers claimed they were hunting at the time of the hanging, has come in and surrendered. It is claimed that about one year ago he killed a constable in that neighborhood.

✦

W. D Cleveland, a large dealer in wholesale groceries in Houston, and one of the best known business men in the State, failed last week for a large amount, something over a half million.

✦

The Alvin Nursery Company has closed a contract with some Northern capitalists to prepare the ground, plant and cultivate for four years 2500 acres in a pear orchard. That section is a great fruit-producing strip of country.

✦

At the close of the argument of Hon. Dudley Wooten last Friday in the Cranfill-Hayden libel case, Dr. H. W. Smith, one of Hayden's witnesses from Waco, said to the attorney: "That was a fine speech but you told an infamous lie." Mr. Wooten struck him a terrific blow over the eye, but friends interfered and the row was stopped. The trial has engendered a very bad spirit.

✦

J. N. Fogg, of Gatesville, a prominent Lodge man, was assassinated last Friday night. Blood-hounds were put upon a trail and ran down one C. A. Pelzer, who was arrested and put in jail charged with the crime.

✦

A two hundred thousand dollar fire was one of the events in Dallas last Friday morning. It originated on Elm Street and caught in the huge five-story Guild building. No lives were lost, but many narrow escapes are recorded.

✦

J. B. Buxton, an attorney at Waco, committed suicide last Friday night by cutting his throat with a razor. He leaves a wife but no children. We knew him in Asheville, N. C., where he was born and brought up by one of the finest old fathers, an Episcopal clergyman. No man ever had brighter prospects at one time than young Buxton.

✦

Last Sunday morning, before day, there were about twenty negroes gambling in a house on the outskirts of the town of Orange and a party of unknown men slipped up and fired into the party, killing one and wounding two or three more.

✦

The suit of the State against Dr. S. A. Hayden for criminal libel, Dr. J. B. Cranfill being the informant and real prosecutor, terminated last Saturday after nearly a three weeks' hearing in the acquittal of Dr. Hayden. There are several other similar cases against him yet to hear. These trials are costing the State a lot of money and doing the Church incalculable injury.

✦

Over five hundred persons were killed in the terrible storm the other day on the island of Porto Rico. Nothing like it has ever been known in that part of the world.

✦

A young man by the name of Ross McCord, of Cameron, and Dave Remsen, of Temple, met at the former place and a difficulty occurred between them. Shots were fired and both men badly wounded, the latter dangerously.

✦

Two attempts were made last Monday morning before day to burn the Protestant Orphanage with its fifty orphan children in San Antonio. One of the fires occurred about 3 o'clock and was extinguished, and the other one was later. Kerosene oil was in evidence all about the building, showing that it was the work of some villain. No clew has been discovered as to the person or persons guilty of the deed.

✦

Maitre Labori, the counsel for Dreyfus, was waylaid last Sunday morning on his way to the trial in Rennes, France, and fired upon by an assassin and dangerously shot. Such is the indication of excitement in that unfortunate country over this case that we need not be surprised at any happenings.

✦

The Humphreys lynchers had their hearing on a writ of habeas corpus completed at Athens last Saturday, and they were remanded to jail without the privilege of bond. Their regular trial will be called early in next month.

✦

At a negro church last Sunday afternoon in Dallas County, near the city, a row occurred between several parties, in which one was shot and killed and a woman was seriously injured.

✦

The shooting of the counsel of Dreyfus last Monday has thrown France into a great furor. The trial is still progressing, but this event has interfered with the thoroughness of the defendant's case very much. The outrage is condemned by the civilized world, and the French papers are severe upon the cowardly perpetrator. Labori is still living, but his chance for recovery is very meager.

✦

The yellow fever scourge at the Soldiers' Home is now under control. No fear is entertained that it will further spread. Quite a number have died and others are still sick, but the fatalities are lessening with each day. The government has taken every precaution and medical science is getting in its effective work.

✦

Rev. Dr. Oscar H. Cooper has been unanimously elected President of the Baylor University at Waco, and he has accepted the position. He is a man of high record in educational work. He was for a term or two State Superintendent of public schools, and for several years he was Superintendent of the city schools in Galveston. This settles a vexed question in the school work of the Baptist Church in Texas. For some time the position has gone begging, several prominent men having been elected, but declined. As to whether the new official is connected with either one of the Church factions or not we do not know.

✦

Clem Graham, of this city, a young man some twenty years of age, collided with a buggy on Haskell Avenue last Monday night and was killed. He was riding his bicycle and was on the right side of the street. The fault was that of the occupants of the buggy, but after they pulled the body of the dead boy to the sidewalk they jumped into the vehicle and drove off at a rapid rate of speed before their identity was fixed.

✦

The pension sharks are making things very interesting for Pension Commissioner H. Clay Evans. The latter has been in the way of these voracious feeders, and they are seeking to have him displaced. It is to be hoped that Mr. McKinley will stand by Mr. Evans in this fight, as there is much fraud being checked by his work.

✦

The cotton crop has suffered much from the hot weather of the past few weeks. It is shedding its leaves and bolls in many places, and much loss is sure to follow. The surface moisture has been exhausted, and the tap root is not able to supply the deficiency. Whether it rains any more or not the crop will be greatly reduced, and the calculations in the early season are all upset.

✦

Two Dallas city officers, Bert Rawlins and Charles A. Daniels, had trouble at four o'clock last Sunday morning, and a duel to the death took place upon the public street. At its close both men were dead.

✦

Jno. M. Work, a well known liveryman of this city, was assaulted by a negro last Sunday evening and struck on the head with a brickbat and dangerousiy injured. Dallas has had an epidemic of crimes of late.

✦

Gov. Sayers has announced that on the 26th instant he will appoint S. J. Brooks, of San Antonio, to the judgeship of the Fifty-seventh District; E. D. Cavin, of Galveston, to that of the Fifty-sixth, and Sinclair Taliaferro, of Houston, to the Criminal District Court, of Harris and Galveston Counties.

✦

An effort was made at Sterrett, I. T., last Tuesday night to hold up the Katy express, but it failed. Two men entered the depot just before train time and undertook to take charge of things, but some one fired into building and they hastened to make their escape. They wore masks and were heavily armed.

"He that is warm thinks all so," but many people are always cold because of poor blood. They need Hood's Sarsaparilla.

NOTES FROM THE FIELD.

North Texas Conference.

BAILEY.

W. J. Budworth, Aug. 12: Have just closed my three protracted meetings on this charge, viz: Crandall's Chapel, Bailey and Hickory Creek. Results as seen: forty conversions, thirty-three accessions and only $93 raised on the collections. I am still hopeful of greater things.

WEST DALLAS.

W. A. Edwards, Aug. 9: The meeting at West Dallas closed very satisfactorily Sunday night, 6th inst. Nine accessions. All settled and mature persons. Will do the Church good in the future. Was helped by Bros. Rippey, Brooks, Smith and Dr. McLean, all of whom rendered most efficient service.

ROSALIE.

W. H. Brown, Aug. 14: Since our last we have been on a trip to Gainesville and Whitesboro. Preached for Rev. H. B. Johnson a few times. He is held in high esteem among his people, and is doing a good work. At Whitesboro we preached for Rev. R. N. Brown at Stanfield's Chapel. He is in a good revival there. Prospects were fine for a great time. I am in a splendid revival at Live Branch, on my work now, and we are having a great time for that community. The Church is being greatly revived and sinners are being converted every day. Rev. F. E. Butler, of Whitewright, was with us yesterday and did us all good. Thank God for his abundant goodness to us.

KINGSTON.

L. S. Barton: I am just in from Merit, where I was with Bro. J. B. Adair for a week in a most excellent meeting. More than sixty professions, and twenty-seven additions to the Church, are some of the results. The pastor has a strong hold upon his people. Merit's people are an excellent one, and the Church is foremost in their thoughts. Bro. Kirk, of this place, is getting along splendidly. We have been with him in two of his meetings, and at one of the places he had a very fine meeting. Bro. Kirk is in favor with his people. I go to the Territory the last of this week. Since returning from Vanderbilt I have been constantly in meetings, in three States, to be sure, but busy just the same. The first Sunday in September I go to assist Bro. Smith at Van Alstyne. I find the Advocate in high favor everywhere.

FLOYD STREET, DALLAS.

O. C. Fontaine, Aug. 13: On the night of August 6 we closed a very successful revival at Floyd Street. The Church fasted, prayed and worked, and God wonderfully blessed our effort. Dr. McLean preached the first sermon in the meeting and gave us a

PUBLISHING HOUSE COLUMN.

Barbee & Smith, Agents.

296 ELM STREET, DALLAS, TEXAS.

An effort is being made to collect all the known facts relative to the early history of one of our most prominent Churches in Texas. The first members were careless and the early history is all lost. It would be prized highly if it could be had now. Thousands of Churches are daily making history that a half century hence would be interesting as a romance. Profit by the experience of the Church referred to above and "go thou and do otherwise." Keep the records carefully and future generations will rise up to thank and bless you for it. We have

District Conference Records, 200 pages	$1 00
Quarterly Conference Record, 4 years	1 00
Sunday-school Record...50c. and	1 00
Church Register.....$1 00 and	3 00
Church Conference Record	1 00
Sunday-school Treasurer's Record	1 00

Recently we mailed our new Catalogue of Sunday-school libraries to every Sunday-school Superintendent whose name we could get. Responses are beginning to come in and almost every mail brings inquiries about a library. Reader, if your school is not supplied with a good library, write us about it. We believe we can offer suggestions that will help you to get one.

HYMN AND TUNE BOOKS THIS WEEK.

We have them in a wide variety of styles and prices. Following are some of the most popular ones:

LIST OF 24MO.'S, 3½X5¼ INCHES, WITHOUT NOTES.

	Each.
Cloth Bound, words only	25
Sheep Binding, words only	40
Roan, Black Leather, Embossed, Gilt Edges	1 00
Morocco, Antique, Gilt Edges	1 50
Morocco, Extra Gilt, Gilt Edges	1 75
Morocco, Flexible Round Corners, Red under Gold Edges	2 00

Specimen of Type in 24mo Edition.

O for a thousand tongues to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of his grace!

LIST OF 12MO'S, SIZE 5X7½ INCHES, WITHOUT NOTES.

Pulpit Edition, Sheep Binding	$1 00
Roan, Black Leather, Embossed, Gilt Edges	1 50
Morocco, Extra Gilt, Gilt Edges	2 50

Specimen of Type in 12mo or Pulpit Edition.

O for a thousand tongues to sing
My great Redeemer's praise!

LIST OF 12MO'S, SIZE 5X7½, WITH NOTES.

Boards, Cloth Back	40
Boards, Leather Back	80
Cloth Sides, Leather Back	1 60
Morocco, Round Corners, Gilt Edges, very handsome	2 50

ANNOTATED EDITION.

Cloth Sides, Leather Back, (every hymn is followed with all that is known of its history), without Music	2 00
Turkey Morocco, Round Corners, Gilt Edges, same as above	2 50

For instance, the hymn entitled, Brotherly Love, and beginning, "Blest be the tie that binds," has this interesting bit of history. We give it as a sample: "After spending a few years as pastor of a humble Baptist Church at Wamsgate, in Yorkshire, Dr. Fawcett accepted a call to London. His farewell sermon had been preached, his goods and books were packed and in wagons, and the eve of his departure had come. But when face to face with the trial of leaving the endeared people who clung about him, he could not withstand the urgency of Christian love, and amid tears of commingled grief and love he ordered the wagons unloaded, the furniture replaced, and dispatched a letter to London recalling his acceptance. The tender ties that bound him to his people were only severed by death. It was the above touching incident that called forth this beautiful and universally popular hymn from the author." Every preacher should have a copy, and it makes a delightful present to any one.

BARBEE & SMITH, Agents,
Dallas, Texas.

good start. Bro. L. P. Smith preached once, and we feel that God was with him. Bro. C. H. Govette preached eight very fine sermons for us, and did some splendid altar work. God greatly blessed his labors and he has a warm place in the hearts of my people. I preached, or rather exhorted, twenty-eight times, and God used the poor efforts in leading the unsaved to Christ. The visible results are thirty-five conversions and many reclamations; twenty-seven additions to the Church, and only two of these by certificates. Eight infants baptized. The Senior League reorganized, with promise of fine work, and the Junior League revived. Two hundred and fourteen dollars in cash and subscriptions raised on our conference collections, which promises that we will come through with our heads up at conference. I feel proud of my people for the good work they have done; and I must make special mention of my singer, Bro. Henry Lamar. He lead the choir like a veteran, and the gospel that he sang was blessed of God. Prof. Ragsdale and Miss Dora Butler presided at the musical instruments with such skill and proficiency that they will be long remembered. You will hear from this Church again.

MESQUITE.

L. L. Naugle, Aug. 9: We had ten conversions at our Long Creek meeting and five accessions. Bro. J. E. Russel preached three times. Our meeting at Montgomery Chapel closed last Monday night. It was a fine meeting. Fifteen were converted and fourteen added to the membership. Old troubles were settled and the Church greatly strengthened. Our third Quarterly Conference was held Saturday. Bro. I. W. Clark, our beloved, was with us in the spirit of the Master and preached with great power. Bro. Clark baptized six children on Sunday.

PETTY.

Geo. H. Adams: I began a meeting here the fourth Sunday in July which continued twelve days. Rev. C. E. Lamb, of Dodd City, Rev. Albert Scales, of Paris, and Rev. G. H. Worthan, a local elder of the M. E. Church, assisted in the meeting, all preaching splendid sermons. We had but little visible results. Only a few converted. The Church was not built up as it should have been because the membership did not attend. Many of them were hindered by sickness. Yet I believe so much good preaching will not be lost, but the fruit will be seen many days hence. I began a meeting at Forest Hill on the first Sunday and closed the second Sunday. I had no ministerial help, but preached seventeen times in the eight days, with but little visible results. Though the meeting had been announced for several weeks the attendance was very small. So much sickness. Three of the four doctors here are members of my Church, and some of them did not get to Church once. Yet we had a good meeting.

East Texas Conference.

ALTO.

S. M. Thompson, Aug. 11: One of the greatest meetings in the history of Mt. Zion Church closed Thursday evening. Results: the Church revived through and through; thirty-five conversions and thirty accessions to the Methodist Church. Victory!

DAINGEFIELD.

L. H. McGee, Aug. 12: We closed our meeting at Clark's School-house yesterday. Bros. J. S. Nicholson and J. C. Camp were with us part of the time, doing faithful preaching to the acceptability of the people. The Lord gave us forty-one conversions and twenty-one accessions, and we baptized nine children. Thank God for victory through the name of his Son.

CHURCH HILL CIRCUIT.

Lee Waldrop, Aug. 1: The battle with sin began at this place July 22, and we fought the Devil and his followers for just one week, and have gained ground very rapidly. Pleasant Hill has been baptized with the Holy Ghost. The Lord's regulars kept enlisting while Satan's band kept growing weaker and weaker. During our meeting there were about thirty conversions; twenty-four were united with our Church; four infants baptized. The members of the Church got stirred up to the sense of duty. Bro. J. M. Smith, of Beckville, is our pastor in charge. Bro. J. D. Burke, of Minden, helped in the meeting. Praise God for such men as they to preach the gospel to both saint and sinner.

VILLAGE CREEK.

W. H. Erwin, August 14: Our third Quarterly Conference is past. It was held at Sessions Chapel on August 8th. Bro. Horace Bishop was on hand and preached at 11 o'clock. His sermon was full of Holy Ghost power. Dinner was served on the grounds. After dinner the conference was convened. The reports of preachers' salaries were not very good; but other reports were good. At night Bro. Bishop preached an excellent sermon. There was a good revival meeting going on at that place. The Spirit of the Lord is with the people. The writer and wife spent two days at the meeting. Our beloved pastor in charge, Rev. J. L. Smith, is doing a great work at that place. There were about twenty conversions. The meeting closed last Sunday night with a good sermon from Bro. Hollingsworth, of the Bardwell Circuit. Bro. Smith expects to commence a meeting at our place on Saturday night, August 19. We are always glad on Saturday night to get the Advocate to read Sunday. We always get good out of it.

WESLEY CHAPEL—CANTO CIRCUIT.

F. A. Downs, Aug. 7: We closed an eight days' meeting at Wesley Chapel last Sunday. Nine were added to our Church, and some will go to other Churches. It was a good meeting. My people are stronger in faith and more consecrated in life. Bro. Albert Little, of Wills Point, was with us in five services. Preached two good sermons and aided us greatly by his singing and prayers and encouraging words. Jesse Willis, of Wills Point Mission, was with us seven days, and more earnest, faithful work is scarcely ever done. He is a well-bound, clear-type, rough-edged second edition of J. T. Smith. May his life prove as long and useful as San Augustine's worthy chief. The people raised $11.60 cash for Bro. Willis as a token of their appreciation of his service. He took our conference collections and got $41.35 in cash and good subscriptions. On the whole it was a good time. May the work be abiding.

CHESTER MISSION.

R. O. Bailey: Brethren, we are on the up-grade. Since my last writing we have held three meetings. First, at Hollywood; was assisted by the following brethren: T. J. Milam, our presiding elder, preached four times; H. L. Hare and C. Christian, of Liberty, and E. H. Lovejoy, Leggett Mission. We had a general revival in the Church, but no conversions. Received two members. At Midway I had no help engaged. The writer did all the preaching save four day services. Uncle Peter Nicholson was with us. He is known by a grat many preachers in the different conferences. His work is done, and he is just waiting for the call to come up higher. We had a good meeting. Those people say it is the best for seven years—a general revival, old-time shouting-religion, just like they had at old Pleasant Hill camp ground in North Texas Conference, where God, for Christ's sake, pardoned my sins. We had about ten conversions and reclamations. Three joined the Church. We closed on Thursday night, and began at Chester Friday night. The pastor preached five days, then J. T. McClure, of Jasper, came to our relief and preached seven days. The meeting had been running eight days before the people became interested enough to come to Church, but when they did start they came in earnest. The entire membership was greatly revived, and raised above the isms of all kinds. Had about fifteen reclamations and conversions. Five joined our Church. We cannot begin to estimate the good that was done. Bro. McClure took the conference collections Sunday at 11 o'clock, and received in cash and subscriptions twenty dollars. They gave Bro. McClure eight dollars. I wish to say that no preacher will make a mistake in getting this brother to help in a meeting. He fights the devil square from the shoulder. He is a common-sense, practical preacher and his preaching reaches the masses. May the blessings of God be upon him. He will long be remembered in Chester. We have reasons to believe Chester Mission is coming to the front, inasmuch as the entire charge did not pay but $52 two years ago all told, and we are praying for better times yet. J. M. Perry, of Livingston Circuit, came to me at Hollywood while I was away holding a burial service. He preached for me twice and took conference collection. Got $9.

Northwest Texas Conference.

GORMAN.

R. J. Tooley, Aug. 10: We dedicate our church at Gorman the third Sunday in August. All former pastors are invited. Homes will be provided for all who wish to attend.

MILL'S CHAPEL.

J. A. Rogers, Aug. 15: Our meeting at Mill's Chapel, on the Bosqueville charge, began August 1 and closed the 10th, under the leadership of Rev. C. S. Cameron, preacher in charge. It was a meeting of great power, and resulted in the conversion of twenty-three souls at the altar. The oldest backsliders got back into the kingdom of love. The meeting was held at the new church built last year by the Rev. C. E. Gallagher, of this conference. Fifteen joined our Church.

SARDIS CAMP GROUND.

F. M. Winburn, Aug. 9: As I write the shouts are going up. Fire fell this morning and continues to burn. Several conversions to-day. "Ted" Winfield just from meeting over at Evergreen; reports thirty conversions and twenty-one accessions to our Church. Number of family altars erected. Tell the people Evergreen has re-bloomed and will not be "thrown out." Want to fix up old church and buy an organ. Pray for 100 souls here. Two meetings yet to hold.

SARDIS.

F. M. Winburne, Aug. 12: Our camp-meeting closed here last night and was a gracious success. The fire fell and the old time pervaded the whole camp first and last. Bros. Waddill, Tolan, Barclay, Scott, Carr, Malloy, Johnson and Cannon rendered valuable service. I stick to it, I never had better help in preachers and laymen than I have here. Results: About 45 or 50 conversions and reclamations, 200 or 300 "confirmations." Every sinner convicted. Meetings yet to hold at Ames and Jonesboro. Flood and drouth do not check His power.

MORGAN MILL.

Marion Mills, Aug. 11: We closed our meeting at Center Grove last Sunday night. Sixteen or eighteen conversions and the Church greatly revived. We have held two other meetings: about twenty-five conversions in all. Have three other meetings to hold. We are making some headway in getting up our conference assessments Bro. Abe Long and Bro. Clark, of Huckabee Mission, were with us in our meeting at Oak Dale, and did some good preaching. My health is not as good as common. Brethren, pray for us.

SANTO CIRRCUIT.

B. W. Williams, Aug. 14: Bro. L. B. Tooley, our faithful and efficient pastor of Santo Circuit, is moving forward, gaining steadfast footing at every step. He was greatly hindered by sickness during the first half of the year, but is now laboring aggressively. He has held protracted meetings at Lipan, Tarleton and New Salem, which resulted in 70 conversions and 42 accessions to the Church. He is now in the fight at Brazos, where we hope for great success. Two or three more meetings are yet to be held. Two church houses have been built, and work has begun on a third. In addition to this about $300 has been raised toward the finishing of another church. Our third Quarterly Conference at Brazos was an occasion of interest and profit. The presiding elder, Bro. John R. Morris, edified our people and strengthened the walls of Zion at this place. Bro. G. W. White, of Mineral Wells, is to be with us at Brazos this week in our meeting. The assessments are somewhat behind at present, but it is believed they will come up all right by the close of the year. Pray for us.

MILFORD.

D. C. Stark, Aug. 12: We closed a glorious meeting at Midway, on the Milford Circuit, last night. Had thirty-eight conversions and twenty-two accessions to the Methodist Church. Methodists, Baptists and Presbyterians worked together with might and main for the success of the meeting. A number of the other converts—perhaps all—will join other Churches. Our choir sang and worked faithfully. May the Lord reward them. Bro. Redenour, of the Cumberland Presbyterians, Bro. James, of the Methodist Protestant Church, and Bros. Hanks and Carter, local preachers of our Church, together with a host of laymen, did faithful work. The Lord reward them abundantly.

FARMER.

L. G. Rogers, August 14: Glorious revivals in Farmer charge. About sixty-five conversions up to date; two more meetings to hold. Church most wonderfully revived. We began July 7th at Olney, assisted by C. W. Byron, and at Farmer Wednesday night, before the third Sunday in July, lasting twelve days, with wonderful results. Then we began a camp-meeting at Hawkins Chapel Friday night before first Sunday in August, assisted by Rev. J. A. Crutchfield, of Throckmorton charge. The meeting lasted seven days with gracious results. The people shouted, sang, and prayed. Bro. Crutchfield preached and sang to the edification of the people. Bro. Rushing, of the Cumberland Presbyterian Church, rendered valuable assistance in all these meetings. Twenty-four additions to our Church, twelve to the Cumberland Presbyterian Church, and a few go to the Baptist Church. All the glory to God.

COVINGTON.

Chas. Davis, August 14: Our camp-meeting opened on Friday night of the 4th. There has been good interest from the beginning. It has taken a week to get the Church in working order, but on Thursday, the 10th, the fire broke out. Up to that time the writer had about all the preaching to do, lead the singing, and care of the camp. Bro. J. R. Nelson came, preaching two soul-stirring sermons. Bro. E. V. Cox came the same day, staying till Sunday afternoon. His preaching went to the hearts of the people, bringing many forward for prayer. On Sunday morning

(CONTINUED ON PAGE NINE.)

Little Pimples Turn to Cancer.

Cancer often results from an impurity in the blood, inherited from generations back. Few people are entirely free from some taint in the blood, and it is impossible to tell when it will break out in the form of dreaded Cancer. What has appeared to be a mere pimple or scratch has developed into the most malignant Cancer.

"I had a severe Cancer which was at first only a few blotches, that I thought would soon pass away. I was treated by several able physicians, but in spite of their efforts the Cancer spread until my condition became alarming. After many months of treatment and growing steadily worse, I decided to try S. S. S. which was so strongly recommended. The first bottle produced an improvement. I continued the medicine, and in four months the last little scab dropped off. Ten years have elapsed, and not a sign of the disease has returned."



R. F. WILLIAMS,
Gillsburg, Miss.

It is dangerous to experiment with Cancer. The disease is beyond the skill of physicians. S. S. S. is the only cure, because it is the only remedy which goes deep enough to reach Cancer.

S.S.S. For The Blood

(Swift's Specific) is the only blood remedy guaranteed Purely Vegetable.

All others contain potash and mercury, the most dangerous of minerals.

Books on Cancer and blood diseases mailed free by Swift Specific Company, Atlanta, Georgia.

Torturing Disfiguring Humors

Itching, Burning, and Scaly Eruptions of the Skin and Scalp with Loss of Hair

CURED BY CUTICURA.

The treatment is simple, direct, agreeable, and economical, and is adapted to the youngest infant as well as adults of every age. Bathe the affected parts with HOT WATER and CUTICURA SOAP to cleanse the skin of crusts and scales, and soften the thickened cuticle. Dry, without hard rubbing, and apply CUTICURA Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal, and lastly take the CUTICURA RESOLVENT to cool and cleanse the blood. This treatment affords instant relief, permits rest and sleep, and points to a speedy, permanent, and economical cure when all other remedies and even the best physicians fail.

Sold everywhere. Price, THE SET, $1 25; or, CUTICURA SOAP, 25c.; OINTMENT, 50c.; RESOLVENT (half size), 50c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Humors," 64-page book, free.

THE WRITERS AND WRITINGS OF THE GOSPEL.

We generally speak of these under the designation of the four gospels. There is danger of leaving an impression upon the uninformed that these are distinct systems of religion. In the wisdom of Almighty God, he was pleased to commission four men to write the life of Christ. The manifestation in him of the divine mercy to men in their redemption is the greatest work of God. There never was but one way of salvation for men, so there can be but one gospel. In the days of Adam salvation began to dawn, it grew brighter through the ages, in prophecies, through types and ceremonies, but when the Christ came it shone in its perfect splendor. And though it was the same in the respective ages of the prophets and apostles, yet we have far more advantages now than they. We live to-day under the dispensation of the Holy Ghost, who takes of the things of Christ and shows them to us. The true work of the evangelist is to give a faithful representation of Emmanuel—the Savior.

Beyond a reasonable doubt have they proven that he has done all that was necessary to redeem the world and work out a full, perfect and complete salvation, and to bring in an everlasting righteousness, "that whosoever believeth in him should not perish but have eternal life." Each records some things the other omits, while each has his own plan and his own unique style. They may vary, but it is according to the circumstances, but all agree invariably to the facts. They were competent witnesses to the facts, they were not enthusiasts nor fanatics, being removed from such a character. They related with clearness and precision and sincerity what they knew, and had nothing to gain by imposing on men; they appeal to the strongest reasons why men should believe them, to miracles and other notorious proofs, and they suffered many things for the truth of their narrative, even death itself. The four books which bear the names of the evangelists are theirs, and known to be so as much as we know the works of Caesar, Cicero, Virgil and Horace to be theirs.

We have proof from the primitive age of the Church of Christ, that, although there were other works handed down among the various communities of Christians purporting to exhibit the life of Christ, yet there were no other gospels but those of Matthew, Mark, Luke and John admitted by the Church. All this we learn from Polycarp, a contemporary of the apostles. Justin Martyr, Tatian, Irenaeus and Tertullian and Clement of Alexander, all who lived in the second century. The fathers concur that early "harmonies" were made of the four gospels, and none other. The heathen testimony of Lardner, all answer the inquiry.

"The gospels are ancient and divine."
The spacious firmament on high,
With all the blue ethereal sky,
And spangled heaven's shining frame,
Their great original proclaim."

Now in reason ere they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
"The hand that made us is divine."

The first three gospels give a general view of the Christ life and teaching, and are designated the "synoptical," while the fourth is rather supplementary and doctrinal.

ST. MATTHEW.

This gospel emphasizes the kingly and the human aspect of the life of Christ. We note that St. Matthew was the son of Alpheus and a Hebrew. Before his conversion he was named Levi, and had been a publican, a collector of tolls and customs imposed on persons and goods crossing the lake Genessaret at Capernium. His own gospel tells us nothing of himself but that of his call and occupation. The time and place of his writing are uncertain, but perhaps his gospel was written in Palestine between the years A. D. 50 or 60. One of its constant characteristics is its citations from the Old Testament. This is significant of the writer's purpose. In his gospel the law of Moses is represented as not done away, but as fulfilled, and the great discourses which are such a peculiar feature of the gospel all bear on the work of the Messiah. The arrangement of this gospel is not chronological, but in groups.

ST. MARK OR MARCUS.

The Hebrew name of this writer was John. He was the son of Mary, whose house at Jerusalem became the earliest Church of the Christians. He was a nephew and attendant of the apostle Barnabus and Paul on their first missionary tour. He was not allowed to join them on their second tour, as will be seen from Acts 13:13. He is the reputed founder of the Alexandrian Church. The Oregon family, according to Dr. Summers, were received into the Church perhaps by St. Mark. His gospel was primarily for the Gentiles. Some have written of him as the interpreter of St. Peter. There is no doubt that St. Peter superintended the composition of the gospel. He gives no genealogy of our Lord. He also explains words which could not be understood by Gentile readers—such words as Boanerges 3:17. He uses a number of Latin words which do not occur in the other gospels. He wrote his gospel at Rome some time before the destruction of Jerusalem, perhaps between the years 63 or 70. The style of St. Mark is swift and incisive; he does not stop to pause in his narrative. He is true to his symbol, the "lion." He brings out the divine power of his Lord in the fullness of living energy. His gospel abounds in graphic touches; event succeeds event in rapid succession, and the word he uses most frequently is "immediately," and it occurs about forty-one times. He prefers the present tense, and he supplies the vernacular words used in the occurrences he narrates. He sometimes notices the gestures and very looks of his Lord.

ST. LUKE.

St. Luke is the last of the "synoptic gospels," who was perhaps a Gentile and a native of Antioch. He was a physician and companion of the apostle Paul. The first we know of him he was with St. Paul. After a considerable stay at Philippi he accompanied St. Paul to Jerusalem and shared his imprisonment at Ceaserea. From there he sailed with Paul on his disastrous voyage to Rome. Some have thought he wrote his gospel under the influence of St. Paul at Rome. From the first chapter of the Acts we are inclined to think St. Luke's gospel was written before the book of Acts. In all probability it was written during St. Paul's imprisonment between the years of A. D. 58 and 60. The superior education of St. Luke is proven by the literary excellence of his writings, his gospel and the book of Acts, which constitute but two volumes of one work. We note also that the preface to his gospel is in pure Greek. This betokens a careful study of documentary and other evidence. His gospel contains additional matter; more accuracy in preserving chronological order of events. He writes for the Greeks. He presents our Lord to us in the widest and most universal aspect as the Redeemer of the entire human race. His gospel is the gospel of infancy, and to him we are indebted for the account of the birth and childhood of Jesus and his forerunner for the song of Zacharias, of the blessed Virgin, and of Simeon. It is the gospel of the Gentiles. He traces our Lord's genealogy to Adam. It is the gospel for the outcast. He gives the parable of the lost sheep and of the lost coin, and also of the prodigal son, the prayer of our Lord for those who crucified him and the promise to the penitent malefactor.

ST. JOHN.

He was the son of Zebedee and Saloam, and was the brother of James; was one of the youngest and also earliest of our Lord's disciples, and was known as one whom "Jesus loved." Bearing a closer relationship to his Lord than others of the disciples, he became the constant fellow of his Lord. With him he stayed until his death, and from him received the sacred charge of his Master. After the ascension of Christ he remained for some time at Jerusalem and worked in close relation with St Peter.

After the year of our Lord 51 we have no certain information respecting him till he is found in charge of the Church at Ephesus. From there he was banished to Patmos, but returned and taught again at Ephesus till extreme old age, not departing life before A. D. 98, or even later. Tradition has it John composed his gospel to the elders of the Christian Church in Asia. It is probable his gospel was written at Ephesus towards the close of the first century. Perhaps it was a summary of his oral teaching upon the life of Christ. His object in writing is plainly set forth thus: "These are written that ye might believe that Jesus is the Christ, the son of God, and that believing ye might have life in his name." From the earliest times the gospel by St. John has been distinguished as the spiritual gospel. The synoptist gives us mainly the external acts of the Son of man. St. John gives us glimpses of his inner life. He treats of the eternal word made flesh as pre-existent. He seems to have been wholly occupied with Christ's ministry in Judea.

"When John surveyed the wondrous cross,
Upon which the Prince of Glory died,
His richest gain he counted loss,
And poured contentment upon all his pride.
Were the whole realm of nature his,
That were a present far too small,
Love so amazing, so divine,
Demanded his soul, his life, his all.

JNO. L. WILLIAMS.

DUTY OF MAN.

The question would be asked by people, "What is the duty of man toward God?" I think the correct answer is to keep the commandments or rules God has given us to follow. Could any one give any better answer? If so, let's hear from him The Lord says keep my commandments. Now, that is nothing but man's duty. The commandments are the base upon which all promises are given. Brother, if you don't think you are doing your duty, everything you start to do, just ask yourself the question, "Would the Lord do this if he was here?" And the way your conscience dictates you do that thing, though your conscience may dictate wrong. And after that you can guard against wrong-doing. The Bible says: "Help the needy." Now, brother, you should help all persons needing your help. One meaning you can put to that clause is, it means to help people who need religion You can do that by sending them a preacher or by administering to them yourself. Brother, is it our duty to sit idle and let moments pass unnoticed, when we could make use of our time and probably be the cause of some person being saved by our aid? No, not one bit of it. We must be up and doing. Let us all try to do our duty better than we have in the past JOEL SMITH

Lufkin, Texas.

MY EARLY RECOLLECTIONS.

It was at Tyler, in 1858, that I first met W. T. Melugin and S. C. Littlepage. They came from Missouri, and were then young men. Bro. Melugin was assigned to a charge in East Texas, while Bro. Littlepage was sent to Waco, if memory is not at fault. Waco was then in the Texas Conference, and a small village. These brethren are still actively engaged in pastoral work. They have filled many positions of prominence, and are loved and honored in Texas.

Rev. A. D. Park came to Texas from Tennessee in 1858. He was present at the conference at Tyler, and went out from there to engage in pastoral labor in Texas. For years he did good work on circuits, up to the date of his superannuation. He passed to his reward this year. His end was completely triumphant, and he now is resting at home with the saints who preceded him.

Rev. Wm. C. Collins, now of the Florida Conference, was admitted on trial. After his marriage, he located for a short period. He was in the Northwest Texas Conference for a few years, and then transferred to Florida, and is still efficient. In the same class with him was Wm. J. Popham, Sims J. Stovall, a brother Hayden and one or two others. Bro. Popham served on hard frontier charges for a few years, and then died. Bro. Stovall, after several years in the conference, located. I think he is yet living. Hayden went into the Confederate army and wrecked, and afterwards was lost sight of.

It was at this conference that Bro. Jas. Seaton was admitted on trial. He took high rank at once as a strong preacher and popular pastor. He soon passed to his reward.

Levi R. Dennis came to Texas from the Tennessee Conference in 1855. He served stations, districts and circuits with great acceptability. He preached well, and gave satisfaction wherever he labored. He was a brother-in-law of Rev. W. H. Hughes, of Dallas, Texas. I last met him at Tyler at the conference of 1872. He was then in fine health, and, being presiding elder of the district, he did much in caring for the entertainment of the conference. Early in the spring we were shocked to learn of his death. He died and was buried at Tyler. Two daughters yet survive him, and honor their father by lives of piety and labor of love in their Church.

It was at this conference I first met the twin brothers, Byron and Hiram Carden. They came from Arkansas to Texas, and did work in the West Texas Conference. Both of them died early in life.

Here I also met two brothers who were young men of promise and great purity of life. They were the Huberts, and I believe died within a year of each other, just before the war began.

Charlie Hamil was then a man of rising prominence in his conference. He was a cousin of Jno. N. Hamil. He was of an amiable temperament—kind, social, religious and consecrated. He preached with directness and pathos, and was always appreciated by the people he served. He died in 1868—a pure, holy and faithful man went home to rest.

J. M. Douglas, a layman at Tyler at that time, did much in caring for the conference. He has served the Church long and faithfully as steward, trustee and Sunday-school superintendent, and is still faithful as a teacher in the Sunday-school in Corsicana. While age is telling upon him, he is still doing what he can for the good of mankind and the glory of the Master. His wife a little while ago left him, but she will no doubt soon greet him in the mansions above.

The conference closed at noon on Tuesday. I was assigned to the Woodville Circuit, in Tyler and Polk Counties, Texas. Jefferson Shook was my presiding elder, and W. J. Popham, D. M. Stovall and Sol. T. Bridges were on works adjoining, as follows: Village Creek Mission, Moscow and Jasper Circuits. My work was large, containing twelve appointments, to be filled once in every three weeks. There were many streams to be crossed, and only two or three bridges in the county. The country was sparsely settled, and with one exception I preached in little log school houses. The winter was a cold, rainy one, and in January I had an attack of diphtheria, from the effects of which I have never recovered. It affected my throat and voice, and now I still suffer from the results of that sickness. Bros. Stovall and Popham each aided me in a meeting, as did also Bros. H. W. Moore and W. C. Collins. My presiding elder was at each Quarterly Conference, and preached with acceptability. The people came far and near to hear him. There were two local preachers on the work, but neither of them would ever preach at my meetings; so the work devolved on me. The year was in many respects a successful one. My salary ($150) was paid, and all other claims paid in full, and more than sixty accessions. The people were generally kind, but wickedness prevailed all over the charge, and some of the worst characters could then be found in that charge. E. L. ARMSTRONG.

AT WOOTAN WELLS.

I am switched off on a sidetrack for repairs. I want to make a good run from August 11 to 22. This is a delightful shop. What a restful remedy this stylish way of health-seeking! Good water (but not to the taste), good fellowship, good cheer. My! How it tickles me, and carries me back to days lang syne to see "black eyes" promeding, then changing, then promenading again! If she says "new dress" to me inside of a year, I'll hatch up this scrape, sure. To my mind, she outshines some of these sweet sixteeners. Forty years of toil and care have left traces of beauty and loveliness in her

Radway's Pills

Purely vegetable, mild and reliable. Cause Perfect Digestion, complete absorption and healthful regularity. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases.

LOSS OF APPETITE, SICK HEADACHE, INDIGESTION, DIZZY FEELINGS, FEMALE COMPLAINTS, BILIOUSNESS, DYSPEPSIA.

PERFECT DIGESTION will be accomplished by taking Radway's Pills. By their ANTI-BILIOUS properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These pills in doses from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills, taken daily by those subject to bilious pains and torpidity of the liver, will keep the system regular and secure healthy digestion.

Price, 25c. per Box. Sold by all Druggists.

RADWAY & CO.,
New York.

25 CTS FISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

face not to be had from crimping irons and cosmetics. But I must "ring off" or she will "ring on" when she reads this. There is but one other "gentleman of the cloth" here. What a lonely man! The "Apostolic blows and knocks" now going on in his beloved Zion pains him. But not him alone. In days long gone by I thought that the

"Apostolic blows and knocks
To prove the doctrine orthodox."

were a travesty on the Savior's prayer in John 17.

I never made but one broadside contribution to denominational wrangle in my life. I shall never forget it. I was neither too young nor too old. I was ripe, in my own estimation, for just such a conflict. A brother beloved, from a near-by circuit, came to my house and informed me that the Campbellites were about to disrupt his people, and would probably proselyte some of his members. He said that they had a most winsome preacher at work in a church half a mile from his, and that he had the public ear and confidence. He had called to see if I would favor him with a sermon at 3 o'clock on the following Sunday, in his church, it being an hour at which no other service would be held in the community. I promised. Why not? I was the station preacher—was supposed to know several things, etc. Well, I went to work in good earnest. My study became a veritable workshop. A quiet awe hung over it. Every gleber understood that he must move in slippered silence thereabouts. "Rice and Campbell Debate," "Wilkes and Ditzler Debate," "Christian System," "Christian Baptism," "Summers on Baptism," "Why I Am Not a Campbellite," "Work of the Holy Spirit," "Clark's Commentaries," and many other sources of information were read, drawn on and made to contribute to an argument against the theory that "you must be dipped or be damned." Well, I got the arrangement perfectly satisfactory, to my own mind. I seasoned the argument with spice, aquafortis and such. Then, after stretching, and yawning, and resting from my arduous work, I went to my own congregation on Sunday at 11 a. m., and practiced on the saints with gratifying liberty. At 3 p. m. I drove up to the chapel. The grounds round about were thronged. Imagine my feeling of importance, will you? A Church must be saved. "All erroneous and strange doctrine" must be put away. "Truth is mighty and must prevail." The audience was well divided between the two denominations. I swung clear. I exhausted my subject, my saints and myself. I had liberty. "Thinks I to myself," "There will not be a greasy spot of that ism left." I believe there were others who thought just as I did. One brother evidently thought so. Riding away with a brother of the other part, he asked: "Well, what do you think of that?" He doubtless regarded it a stunner. Imagine his surprise when the Campbellite brother replied: "Well, I reckon Duncan does as well as he knows, but, gosh, Duncan don't know." Verbum sat.

The neighboring Churches are still plying their calling in that neighborhood. Neither of them lost a shingle or a member that I ever heard of; the sun continues to rise and set there; Water runs, grass grows, seed-time and harvest continue to alternate; "silver threads among the gold" tell their silent tale; gladiators and lilliputs go forth to battle; but all the deep-water saints have persisted in accepting the situation, so far as I am concerned, when I relate to them my sad experience.

T. J. DUNCAN.

LEAVES OF LIFE.—CHAPTER XXV.

Brother Dockery was almost a perfect opposite of Brother Robinson—not very tall, heavy set, stout built, and rather inclined to be corpulent. In disposition he was very sociable. Always ready for a joke or a laugh. Fun seemed to be a part of his nature, whether at his own expense or at the expense of some one else. He, Wm. Penn and I were sitting together in the cars on one occasion, when Penn, who was once a colleague of Dockery, in a good-natured way reproved him for lightness of mind, and wound up by saying: "Dockery, you are a great rowdy!" and then appealed to me to know if it was not true. I said: "Oh, he is a pretty sober old fellow—sometimes!" Penn replied: "Yes, sometimes—when he has the blues!" As to his preaching, it was of the exhortation kind, mostly. He would generally take a text, but frequently he would not hurt it. He was decidedly an off-hand, extemporary preacher. But he always preached very earnestly. It was no child's play with him in the pulpit. His congregations were good. A great many people were fond of hearing him preach, and some of them of the highest intellect and greatest learning, too. Professor William Drake, of Yale College, and one of the finest teachers I ever saw, said: "I like to hear that man Dockery preach. He preaches like he had some soul about him." He traveled the Hydesburg Circuit two years, and was very popular when he left it. He was a good revivalist. He is now an honored superannuate of the Missouri Conference, and lives at Chillicothe, where he has many friends in the evening of his life. He is the father of A. M. Dockery, of the United States Congress. Peace to the good old brother in his last days. God bless him.

R. M. LEATON.

EASTERN DISTRICT CONFERENCE.

The District Conference of the Eastern District, German Mission Conference, Methodist Episcopal Church, South, met July 19, 1899, at 9 o'clock, in the German Methodist church, at East Bernard, Texas, Rev. P. H. Hensch presiding. Without an exception, the traveling preachers were all present, but not the local preachers and the delegates, of whom some were prevented from coming by the recent floods.

The conference was certainly a time of refreshing. From beginning to end, the Holy Spirit manifested His presence. A devout earnestness prevailed, and consequently all the work was dispatched with promptness and solicitude of success. The answer to those fervent prayers came in the conversion of souls Saturday and Sunday nights.

The love feast Sunday evening was an unusually good one.

At the proper time the business transactions were taken up. J. C. Winkel was elected secretary. The reports of the brethren show advance on most lines, and with gratitude we still can say: "The Lord has been with us.

Hackberry, Weimar and Content were recommended to be taken up as a new mission.

The brethren Seth Ward and C. A. Lehmberg adressed the conference in English and German respectively, in behalf of the Twentieth Century Educational Movement. The addresses were well taken, and in due season their effect will show in a ready response to the call of the Church for education.

F. W. Radetzky was licensed to preach.

Friday was set aside for Sunday-school day. An appropriate program had been made out, and the day proved to be a great blessing.

The good people of East Bernard endeared themselves more dearly to us by a most royal entertainment. God bless them for their kindness!

After we had spent such blissful days together, at a late hour Sunday night the great audience, by twos and twos, went out into the moonshine to have a general leave-taking, and there we parted, if not to meet any more here on earth, to meet in the sweet beyond. After singing "God Be With You Till We Meet Again," Bro. P. H. Hensch dismissed us with the benediction, and the realization of the fact burst upon us that these happy days had swept by to be no more.

J. C. WINKEL, Secretary.

The balances of God never lose their adjustment. With them a pound is a pound, and right is right, and wrong is wrong, and a soul is a soul, and eternity is eternity.—Talmage.

MACBETH'S "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

"Pearl top" and "pearl glass" are trade-marks. Look out for them and you needn't be an expert.

Our "Index" describes *all* lamps and their *proper* chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

BED-WETTING CURED Sample Free. Dr. F. J. MAY, Bloomington, Ill.

ESTABLISHED 1872.

OUR NEW CATALOGUE NOW READY.

We will send Free our New Catalogue of

Watches, Diamonds, Gold Goods,

SOLID SILVER AND SILVER-PLATED WARE.

The Lowest Cash Prices, the best goods and prompt attention.

IRION & GIRARDET, Manufacturing Jewelers,

404 West Market Street, LOUISVILLE, KENTUCKY.

The Continental CHANGEABLE SPEED MOWER

The *GRANDEST MOWER* feature, found in no other mower, which others fail to cut. The ever placed before the farmer. The changeable speed solves the question of cutting Wire or Bermuda grass. *CHANGE OF SPEED* is made by the mere touch of a lever, without even stopping the team. Do not fail to investigate this splendid machine. Made in 4 ft. 6 in. 5 ft. and 6 ft. sizes. We handle Hay Presses, Drag Rakes, Hay Stackers, Mower and Knife Grinders, Baling Ties, Binders, Threshers, Traction Engines, Wagons and Buggies. *WRITE US FOR YOUR WANTS.*



PARLIN & ORENDORFF CO., DALLAS, TEXAS.

A FIRST-CLASS SEWING MACHINE

AND ONE YEAR'S SUBSCRIPTION TO THE

TEXAS CHRISTIAN ADVOCATE



$22.00

NO RISK IN BUYING THIS MACHINE.
THE ADVOCATE GUARANTEES IT.

So Say All

Mr. L. Blaylock, Dallas, Texas:
Dear Sir—The Sewing Machine came all right, and my wife is well pleased. In fact, it is finished much nicer than we expected it to be.
G. E. NEWPORT.
Lake Charles, La.

So Say All

Address TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

Freight prepaid. Cash must accompany all orders.

Texas Christian Advocate

L. BLAYLOCK, - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

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

G. C. RANKIN, D. D., - - Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR.....$2 00
SIX MONTHS..... 1 00
THREE MONTHS..... 50
TO PREACHERS (half price)..... 1 00

For advertising rates address the Publisher.

If any subscriber fails to receive the Advocate regularly and promptly, notify us by postal.

All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

The date on the label gives the time of expiration of subscription.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent but also the one to which it has been sent.

All remittances should be made by draft, postal money order, or express money order express or registered letter. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

L. BLAYLOCK, Dallas, Texas.

EDITORIAL BIRD-SHOT.

When a man falls into the habit of talking to himself it is a sign that he is becoming feeble-minded.

Duty is confined to the sphere of that which is possible, but faith reaches out and takes into account the impossible.

Modesty, like the violet, thrives best in the obscure places; but you cannot conceal the sweetness of its native perfume.

The experience into which no weeping ever comes is as dry as the ground upon which no refreshing showers ever fall.

Some birds sing at the dawning, others at evening tide, and a few through the night-watches, but a Christian can sing at all hours.

If you are going to question a man's word, never do it in a letter if you can reach him in person and talk with him face to face.

Some flowers yield their richest perfume when rudely crushed, and so do some beautiful Christian characters.

Any common fool can get mad and swear and explode, but it takes an uncommon man to maintain his serenity under strong provocation.

Nothing is so offensive to Satan as a deep revival of religion where sinners are being converted and the Church built up in spiritual strength.

Nothing is so encouraging to the devil as to see a deck of cards on the table and a bowl of punch handed round in a Christian home.

So far as morals are concerned, religion draws no distinction between a saint and a sinner. The outer self is the product of Smaitic law; the inward self, the result of Christ enthroned. The difference between Nicodemus and Paul was the new birth. No man, independent of regeneration, can be better than a Pharisee. The very nearest approach to the likeness of Christ grounds itself in the exception. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." And yet the Pharisee kept the whole law.

TEXAS PERSONALS.

The address of Rev. M. L. Dickey is Pyburn, Texas.

Prof. C. L. Farrington, of the Polytechnic College, called in to see us since the last issue. The outlook for the school is fine.

We are sorry to have missed a visit from Rev. H. A. Boaz last week. He was down on business from Abilene and did not forget us.

We are in receipt of an invitation to the wedding of Miss Ella Davis, of San Marcos, and Mr. T. G. Locke, which occurred last Wednesday.

Bro. W. L. Hancock, of Palmer, who has been spending a season at Mineral Wells, made an appreciated call at the Advocate office this week.

In a card from Rev. H. Graham, of the West Texas Conference, we learn that Rev. J. A. Jackson died at Dripping Springs last Sunday evening.

Prof. Ed G. Phillips, of Nevada, Texas, has been up in Arkansas, helping in meetings. He will return to Texas about the middle of next month.

In Austin the other day we were shown courtesies by Bros. Finley, Robbins and Kendall. They are stanch laymen of our Church, and it was a pleasure to meet them.

Rev. H. M. Whaling, of Austin, is afflicted with throat trouble and his people have given him a vacation till the first of next October in the hope that he may fully recover.

The family of Bro. Yates at Milano, in the Texas Conference, have been quite afflicted of late. His wife has had fever for several weeks and his children have had the whooping cough.

We are in receipt of an invitation to the wedding of Miss Jessie May Adams and Mr. J. C. Tucker which took place August 16, at 1 o'clock p. m., at Petty, Texas. The bride is the daughter of Rev. and Mrs. Geo. H. Adams.

The article in last week's issue over the signature of Prof. R. F. Young was not original, but a translation by him of an editorial taken from "La Patria," a leading Mexican daily. The mistake was ours, and we make this correction.

The aged mother of Capt. D. A. Groves, of this city, died near Kansas City, Mo., last week. She was taken back to the interior of the State and buried by the side of the remains of her husband, who had died just forty-five years before. He was a faithful missionary in that country in the Methodist Church, and his name is still held in sweet remembrance.

Rev. C. W. Byron, of Fort Worth, has recently held successful meetings at Farmer and at Olney at the invitation of Rev. L. G. Rogers, the pastor, and the official members of the charge passed some very complimentary resolutions of the evangelist and the work he accomplished. Our limited space prevents us from publishing lengthy matter of this kind.

METHODIST NEWS IN GENERAL.

Hon. R. W. Parks a member of the Wesleyan Church and also a member of the British Parliament, was the first person to propose the Twentieth Century movement.

The Rev. James A. Duncan, D. D., of Knoxville, Tenn., who was recently elected to the Presidency of Randolph Macon College, has declined the honor and will remain with Church Street Church. This leaves the college in quest of a President. Our Church and school work needs men.

The old "Nashville" turned up in this office on last Friday under a stamped cover and addressed to this editor. Good for her. She is full of fine reading, and we appreciate her early arrival. She has a strong editorial on the first page upon "The Future of Connectional Journalism."

The "magnetic healers" have established a sort of institute in Nevada, Mo., where they are carrying on a regular work of fraud. The Rev. C. M. Bishop, D. D., our pastor there, has opened up on them in a couple of sermons, exposing the whole thing in a manner that has stirred up the "healers." We have a copy of one of the sermons, and it goes down to the root of the matter.

At the close of Bishop O. P. Fitzgerald's sermon on Sunday night at Indianapolis an old Jewish rabbi was present, and so affected was he by the sermon that he asked the privilege of pronouncing the benediction in Hebrew. No one objected, and he did so, and it is said that there was hardly a dry eye in the vast audience.

A SUGGESNION TO THE TEXAS CONFERENCES.

The conference season is rapidly approaching and the question of publishing the conference minutes will soon demand attention. Heretofore each conference has been having its minutes published separately and without regard to the others. Why not have them all printed in one volume? I have been looking into the matter and believe they can all be printed in one volume and give each and every person desiring one a copy of all the minutes at as low a price as the minutes of a single conference has been costing heretofore. The plan of publication would be to let each conference Secretary edit his own copy, read his own proof and be responsible for its contents just as heretofore, but let them all be placed in the hands of the same printer and come out in one neat volume. In this way each conference Secretary could go to work on his copy as soon as his conference adjourns, and the complete volume would be ready for distribution in a very few days after the last conference adjourns. In addition to the usual matter an index could be made of all the preachers in all the Texas Conferences. For instance, if the name of Rev. T. J. Duncan should appear in the Advocate or elsewhere and the reader should desire to locate him, simply turn to the general index and run his finger down to the D's and you find there Duncan, Thomas Jefferson, Elder, Mexia, Texas, Northwest Texas Conference, and you have it before you without hunting through five conference minutes to find him. And maybe you have none in your study but that of your own conference. A page or two of recapitulations could be included, so any one could tell at a glance what the whole of Texas is doing along any given line without having to stop and hunt up all the annuals and figure it out. The biggest advantage, however, would be in making all Texas Methodism better acquainted with itself. Every conference would soon know every other conference better. It would develop a closer sympathy and spirit of harmony in all that affects Methodism in this great State. In conclusion, I will say that I have no "axe to grind," and write this suggestion only for the good of Methodism in our great State as I see it.

W. C. EVERETT.

Dallas, Tex.

HONOR TO WHOM HONOR IS DUE

Sunday afternoon, August 6, it was our privilege to preach to a mixed (white and black) congregation of 600 or 700 well-behaved men, and many of them intelligent and well educated. This opportunity—though not the first of its kind—came at the invitation of Rev. Dr. F. T. Mitchell, Chaplain of the State prison at Rusk. It seems but fitting that the readers of the Texas Advocate should be informed of the marked religious work now carried on at the Rusk State prison through Dr. Mitchell, well known to Texas Methodism and elsewhere. Certainly, in the last few months, life to many of the unfortunate has taken on a new lease. A verification of Isaiah 61:1, 2, 3 is again being fulfilled. The prisoners are unbosoming their hearts to Dr. Mitchell. Not only the prisoners are receiving the gospel at the prison chapel, but fully a hundred visitors, consisting of the families of the officials and guards, with others, are in constant attendance at the religious services. It is generally thought that younger years, with vigor, are to be desired for carrying on such work as the above, but the advanced age of our most worthy and gifted Chaplain is a positive advantage, notwithstanding the diminishing of strength by reason of nearly four-score years. Dr. Mitchell comes to the prison ripe with an experience, after a long service in the ministry of our Church, while this experience is given in undiminished bounty to the prisoners. There has been organized a "prison church"—a gathering together of those who are already believers, with a number of others recently converted. The religious work is now well in hand, with a corpse of devoted Christians from the outside as assistants in the Sunday services. The services are as follows:

Prayer-meeting in the hospital at 10 a. m., by Chaplain.

Prayer-meeting in chapel at 1:30 p. m., led by Hon. J. B. Long.

Preaching at 2:30 p. m., by Chaplain.

Sunday-school, 3:30 p. m., conducted by Judge J. C. Box.

Citizen teachers: Mrs. J. C. Box, Mrs. J. R. Milburn, Mrs. Guinn (wife of Dr. Guinn), Miss Hughs, Mrs. Frank Chase, Mrs. F. T. Mitchell, Mrs. M. E. Price, Hon. J. B. Long, J. W. Summers, Judge Box and Simpson Ezell, Jr.

All of these are due full credit for doing unselfish, faithful missionary work.

Attendance at the preaching services on the part of the convicts in compulsory, but compulsion is not now necessary for a very large attendance. It is left optional to prisoners to attend prayer-meeting and Sunday-school; yet, while a constant serenade of music, amidst a profusion of flowers and fountains on the prison grounds is going on, both the prayer-meeting before and the Sunday-school after preaching are well attended. The music of the services is well rendered by a goodly choir of voices, with organ and other instruments. Mention must be made of the hearty support given Dr. Mitchell by the State officials. Mr. Lacy, Superintendent, with all the official staff, without exception, is in fullest accord with all the Christian work, while no outside issues are allowed to mar it. We must not impose upon space to expand in epithets of commendation. Suffice to say many, many will make their way to eternal rest through the means of prison confinement, who perhaps otherwise would never have heeded the gospel call.

I. T. STAFFORD.

Rusk, Texas.

ORPHANAGE.

The brick work of our new building will be completed in ten more days. We have barely money enough to pay for it. The roof must be put on it at once. The children will suffer this winter unless we can finish the building so as to live in it. I have used $2000 of my own money without interest ever since our beginning; $1600 of this amount has already been paid out to feed the children. Only 288 of the more than 700 pastoral charges have sent in the assessment for the purpose of feeding the children. Two pastoral charges took my last appeal seriously and sent me $35 and $32.50. Five dollars from each pastoral charge and the payment of the assessment at once will make us comfortable. Will the friends of God and helpless orphanage think on these things and act at once? W. H. VAUGHAN.

NATH'S ODDITIES.

Only the clean can see clear.

*

Only those who go ahead will get there.

*

Better walk for cash than ride on a credit.

*

A holy robe sometimes wraps an unholy rogue.

*

Present poverty most times means future fruit.

*

The way to get shed of the dark is to strike a light.

*

A fine way to get burned is to fight the devil with fire.

*

Some Christians keep their dark side turned to the sinner.

A CORRECTION.

In my letter to the Advocate of August 11 the types make me say that "the Advocate is a better paper,' when I wrote "a great paper." I also wrote: "It were better to be ruled by a priest like Dunstan." etc., instead of "it were better to be ruled by priest-like Dunstan." The paper seldom mistakes, but as I dictated the letter it is not strange.

J. W. HILL.

PERSONAL.

Since the death of my wife, which occurred June 29, I have received so many letters from my brethren and friends that time forbids that I write a private letter to each. These letters breath a spirit of love and sympathy which has been a comfort to my heart in the greatest trial that has come to me. May God bless each one of you.

N. M. McLAUGHLIN.

Crawford, Texas.

Northwest Texas Conference.

(CONTINUED FROM FIFTH PAGE.)

Bro. R. H. H. Burnett got here; at 10 a. m. we had a fervent, heart-searching address from Bro. F. P. Works, President of the State Epworth League. Bro. Burnett preached three times on Sunday. At the night service the Spirit came down in power on the people—the altar was soon filled with mourners. Parents and friends crowded round them, and soon the shouts of new-born souls were heard. The scene in the altar beggars description; some were on their knees praying for mercy, others were shouting over their new-found joy; parents were embracing their children who had been converted; others were singing "I'm bound for the promised land." We look for great things from the Lord yet. The meeting will go on till Sunday night. Five were converted last night, making eight in all. Five joined the Church.

GRANGER.

W. C. Henderson, Aug. 12: Bro. N. A. Keen, pastor in charge on the Granger Circuit, closed his meeting at Willis Creek last night. It was in some respects the best metting it has ever been our privilege to attend. The Holy Ghost was manifest in every service. The Lord came down, blessed our souls and made us feel that it was indeed a season of refreshing from the presence of the Lord. The pastor was ably assisted by Bro. Sam D. Roberts, local preacher from Bartlett. Bro. Wm. Rice also added much to the interest of the meeting by his exhortations and fervent prayers. The visible results of the meeting are six or eight conversions and the Church wonderfully revived. Bro. Keen begins his meeting at Jonah to-night.

RICE.

W. H. Crawford, Aug. 14: Just held a protracted meeting at Old Chatfield. I never have been so blessed in my own soul as at this meeting. Numbers of old soldiers expressed the same thing. The Holy Ghost prayed for. He was sent in answer to prayer, and baptized us with fire and love divine. Old gray-haired veterans and little children, young men and maidens praised God together. I have never witnessed such a children's service as we had last Friday. Such power, such blessedness. We closed out last night with the largest communion service I ever saw in a small village. From all indications this charge will bring up a fine report at conference. One hundred and forty-five added to the Church to date and others yet to come.

"Then let our songs abound,
And every tear be dry;
We'er marching through Immanuel's ground
To fairer worlds on high."

MOODY.

A. E. Carraway, Aug. 14: Our meeting in Moody began July 20 and closed August 1. Eternity alone will teli the blessed results. The Holy Ghost was present in great power. Some eight or ten bright conversions and a number of reclamations. Church greatly refreshed; a number of family altars revived and new ones erected; seven additions to the Church. Began at Stringtown, four miles east of McGregor, my other appointment, Saturday, August 5. Will probably close to-night. Results to date are some 25 or 30 conversions, 17 added to the Church, with more to follow. Church greatly revived; many family altars erected; great power manifested. Glory to God for his goodness. Things are now in fairly good shape on this charge with bright prospect for the future. Have taken steps to secure a building site at Stringtown with a view to a house of our own, and moving out of the school-house. This, we believe, will be done in the near future.

WHITT.

N. W. Kuhn, Aug. 14: Bro. S. E. Allison, our pastor, has just closed a gracious revival at Bethesda Church. The meeting commenced Friday night, August 4, and closed Sunday night, August 13. Surely the angel of the Lord came down and troubled the waters at Bethesda, and thirty-two by faith in Jesus stepped in and were healed of their spiritual infirmities and shouted praise to their God. Fourteen have joined our Church on profession of faith. Some more will join our Church, and some will unite with the Baptist Church. Six joined by letter. Of the fourteen taken in on profession of faith, three received baptism by affusion, the other eleven ratified their infant baptism. Bro. S. E. Allison preached with great power and exercised much discretion in handling both the Church and the people. Bro. A. B. Roberts, who was assigned to this work but whose health failed him, greatly assisted in preaching, praying, singing and shouting. Sister Roberts also assisted and seemed to know just what to do and when to do it. Of our local workers we must mention Bro. J. C. Smith, who is eighty-seven years old, and his dear wife, eighty-four years. They both attended some, and praised God in the congregation. Then comes Bro. C. Lemons and his estimable wife, who are in the seventies, and are still workers for the Lord.

CARBON.

Aunt Mary Reeves, Aug 7: Our protracted meeting of twelve days at Carbon closed last night, Aug. 6. It was one that will long be remembered. Our pastor, R. J. Tooley, did all the preaching in his undaunted, fearless way, firing volley after volley in among the members of the Church, urging them on to a higher and better and more consistent life. The ark of God began to move. Christians rejoiced, backsliders were reclaimed, sinners were cut to the heart and came and knelt at the altar, and cried aloud for mercy, and were converted, and shouted the praises of God as in days of old. The power of the Holy Ghost was manifest in every service. Eternity alone can reveal the good results. Sixty-two conversions and reclamations, and forty-four additions to our Church. Several will go to the Baptist Church. Bro. Tooley is an untiring, zealous, faithful preacher, who does not need any eulogy from this pen. He had some assistance in the altar from Bros. J. C. Moore and F. T. Weaver, local preachers, and Bros. Randal and Reeves, superannuates. The choir was a religious choir, rendering valuable assistance in singing, while Sister Cora Trimble presided with grace and skill at the organ. We returned to our homes quickened into a deeper spiritual determination to serve the Lord better, with gratitude for all his blessings, and especially do we praise God for his special providence in sending such a faithful, consecrated pastor. As an evidence of the love and appreciation on the part of the people they made him a free-will-offering of fifty dollars; also one hundred dollars on the collections ordered by the conference.

BRECKINRIDGE CIRCUIT.

I. E. Hightower, Aug. 8: Our Eolian meeting closed last Sunday night after running eight days. We began with our third Quarterly Conference on Saturday before the fifty Sunday. Bro. Jno. R. Morris was with us in the beginning of the meeting, preaching to the edification of all. He left us Monday for his next Quarterly Conference. The only help I had after the presiding elder left was my two local preachers—Bros. A. P. Payne and T. M. Price. Happy is the pastor who has such efficient men of God as his co-laborers. Bro. Blanton preached one sermon, Bro. Payne three and Bro. Price was camped on the ground and stayed through the entire meeting, preaching, exhorting and laboring in the altar to bring sinners to Christ. This has been the home of Bro. Price for years, and he has the confidence and good-will of almost the entire community. The meeting was a success from beginning to end. The last night of the meeting was the crowning service, when there were twenty-one conversions and shouts of victory as in the days of old. Sixty-two were converted and reclaimed during the meeting. Twenty-four were received into the Methodist Church; a number will join the Baptist and some the Cumberland Presbyterian. One reason such a small per cent joined our Church was that a number of the converts were in the various Churches. We are in the midst of a good meeting at Pisgah. Will report results later.

MATADOR.

C. A. Clark, Aug. 14: We have just closed our meeting at Northfield, a small setlement thirty-five miles from this place. To say it was a good meeting would be putting it mildly indeed. We open battle on the devil's forces on Friday, August 4, with only three Christian workers. God was with us from the beginning with mighty power. Rev. W. P. Kimball, of High, Texas, came to our assistance on Monday and remained with us through the meeting. He preaches with power and captures young people on first sight. Bro. Nance was with us one day and preached an excellent sermon. God threw his power upon the entire community. We had twenty conversions and seventeen accessions to the Methodist Church. All the converts were grown men and women, five of whom were over fifty years old. One poor man was struck senseless and remained unconscious two days and nights, but the light came, and he was powerfully converted. The mother of this man, more than sixty years old, was converted and joined the Methodist Church, being the oldest person I ever saw baptized. The meeting was a clean sweep of all who regularly attended. I have never heard of such a meeting in so small a community. Ten bright young men were converted who will be a power in this country. At the close of the meeting we revived the Sunday-school and organized a young men's prayer-meeting. We have had twenty-five conversions on Matador charge this year, and we are working and praying for as many more. Brethern, pray that the Lord may baptize Matador charge with the power of the Holy Ghost.

Texas Conference.

PERSONVILLE.

M. L. Dickey: We regretted very much to move from Personville. We have a good people there. They were kind to us. "Love begets love." We had a good meeting at Personville. Brother Moore, of Jorden Chapel, did most of the preaching, and did it well. He preaches just like he wants sinners to be saved. We have found another people to live among. We moved to centrally locate us on the work.

LYONS CIRCUIT.

E. L. Ingram, Aug. 15: We have just closed our second protracted meeting. We held the first meeting at Lyons, commencing July 23 and closing July 30. We only had one conversion and one addition to the Church on profession of faith and baptism and one by letter, and five children were baptized. Rev. A. L. Boyd, of Bellville, was with us from Monday till Saturday, and did the preaching, which was very fine. Our meeting at Elizabeth Chapel began August 6 and closed August 13. The result was eight conversions and reclamations, with eight accessions to the Church, and a rekindling of the love of God in the hearts of others. Rev. H. C. Willis, of Caldwell, was with us four nights, and preached with great liberty and power. Our congregation increased all the week until Sunday night, when the house would hold very little over half of the people. We will commence our next meeting at Lone Oak next Sunday.

MILLICAN CIRCUIT.

E. M. Myers, Aug. 11: We began our meeting at Alexander Friday night before the third Sunday in July and closed the fourth Sunday night. This was a glorious meeting. I do not know how many conversions and reclamations there were, but there were many. We had twelve accessions. Thirty-seven gave their hands that they would either take up family prayer, or pray in the family if called on, who had not done so hitherto. We started here a prayer-meeting and Sunday-school. We raised in cash and subscription thirty odd dollars for conference collections and baptized two children. We begun our meeting at Wesson Friday night before the fifth Sunday in July and closed the first Sunday night in August. We had a hard fight here, but gained the victory. Many reclamations and conversions; nineteen accessions to our Church. Organized prayer-meeting and Sunday-school. Twenty odd gave their hands they would pray in their families. Twenty odd dollars in cash and subscriptions raised on the conference collections. I've had ninety accessions up to date and haven't begged the people to join the Church, either.

PLEASANT HILL CIRCUIT.

George C. Cravy, August 14: We have held four protracted meetings in this charge. First was at Hamilton's Chapel. We had a good meeting at that place—three conversions, three accessions to our Church, two by ritual, one by letter. The pastor did all the preaching except one sermon. Bro. How, our local preacher, preached one good sermon for us. Next was at Pleasant Hill, starting in on Friday night, July 7. Bro. F. L. Allen, of Rockdale, came to us on Monday, stayed until Friday. His preaching was of the very best kind. Bro. Allen's preaching gets hold of the people, many appeared to be deeply convicted of sin; no conversion; several of the members testified that they were blessed during the meeting. Next was at Pleasant Retreat.

"Durability is Better Than Show."

The wealth of the multi-millionaires is not equal to good health. Riches without health are a curse, and yet the rich, the middle classes and the poor alike have, in Hood's Sarsaparilla, a valuable assistant in getting and maintaining perfect health.

Hood's Sarsaparilla
Never Disappoints

Here we fought sin and the devil for ten days. God was with us in convicting and converting power. Ten or twelve were converted, two or three backsliders reclaimed, and the Church greatly revived. Received eight into the Church—six by ritual, two by letter. Bro. McMillen, a Presbyterian, preached one splendid sermon for us. Bro. How rendered some valuable help in the meeting. Next was at Salty. Many things hindered us here—disappointment of ministerial help, and the death of my mother. Our meeting was not satisfactory. Closed Friday night for our Quarterly Conference, which was held August 12 and 13 at Hamilton Chapel. Bro. Solomon, our presiding elder, was on hand, preached us three fine sermons, had a pleasant conference; one accession to the Church. The good people of Hamilton Chapel know how to provide for a Quarterly Conference. Have received into the Church during the year nine on profession of faith, eight by letter, baptized eight babies.

West Texas Conference.

HARWOOD.

W. H. Newkirk, August 9: Last night we closed our meeting at Hall's Chapel. The Lord was with us, and his power was felt in every service. Believers were edified, backsliders, reclaimed and sinners converted. It was the most successful meeting held in the charge this year, and the people who attended said it was the grandest meeting held in years at that place. Bro. G. L. Bohannon, of San Marcos, was our help. His sermons were of a high order, and attended by the power of God. Seventeen united with the Church, and we feel that is only a beginning of the influences set in motion, under the guidance of the Holy Spirit.

MILBURN.

J. N. Broyles, Aug. 8: We closed our meeting at Lockers Gin Sunday night. Glory to God for victory. We did some very hard work, but we let God's book do the talking, and I realize the truth of Paul, Rom. 1:16, that the gospel of Christ is the power of God. What we want is to preach the truth and live the truth, and it will not be long till this world will be brought to Christ. I find the hardest difficulty in the way of my work is careless living on the part of members of the different Churches. We ought to preach at least two sermons a year in every congregation on temperance. In our meeting at Lockers Gin we organized a Sunday-school, ordered our literature, and will go to work, as I think, in the best interest of the Church, for I do think the Sunday-school work is the greatest work of our lives. The good people of Lockers Gin paid in cash and good subscriptions $25 on my collections.

PROSPECT HILL—SAN ANTONIO.

C. C. Thompson, Aug. 11: Four weeks ago I took charge of this work, being appointed by Bro. Harris, the presiding elder. Bro. Buchanan's health failed and he was compelled to give it up. The Sunday-school has increased about one-third, while the congregations have about doubled. I have visited about all the families of our Church, besides many others. The Rescue Home work is moving along very nicely, but we are in need of money. God surely has his seal upon this work. Last, but not least, I wish to publicly acknowledge a fine "pounding," given a few nights after my family came down. About fifty happy persons appeared on the scene of action; and after some hours of enjoyment they went to their respective homes, leaving our hearts glad, our lives brighter and our pantry filled with such things as we needed. This was one of the most pleasant poundings I ever saw. May the Lord bless them, both temporally and spiritually. We are looking, hoping, praying and working for good results. My health is good.

Sunday-School Department.

THIRD QUARTER. LESSON 8, AUGUST 20.

THE RIVER OF SALVATION.
Ezek. 47:1-12.

Golden Text.—"Whosoever will, let him take the water of life freely."—Rev. 22:17.

Time.—B. C. 572, about the middle of the seventy years' captivity.

Place.—Near Babylon, on the Chebar.

Occurence.—The prophet's vision of waters.

The following practical exposition of the lesson is taken from the Bible Reader and Sunday Magazine, edited by Dr. Pell:

A river starts out from the altar of God, and, flowing down through the desert to the Dead Sea, transforms it into a living sea. And the desert through which it passes blossoms as the rose. It is a wonderful picture of the progress and influence of a wonderful gospel.

The gospel is a river of salvation—living water that quenches thirst, heals that which is deadly, and gives life and beauty and fruit to the land through which it flows. Notice that it starts at the altar, the place of sacrifice. The gospel begins at the cross, the altar on which Jesus, our sacrifice, was offered for us. All the blessings, then, that the gospel brings us come from sacrifice. There was one who thirsted that we might never thirst. There was one who gave his life that we might have life. As the beautiful tree, its blossoms and fruit have come from the death of a seed, so all the beauty and fruit of Christianity have come from the death of Jesus. If he had not died the life-giving river could not have started.

We cannot too often come back to this thought. Since the Church has grown powerful we have fallen into the habit of speaking of what the Church has done. We glory in the blessings that our own particular denomination have brought to the world. We calculate on what the Church will do when it shall have larger wealth at its command. Standing where the river is so deep and so broad we lose sight of the litle spring at the foot of the cross. We claim for ourselves and our Church the honor that belongs to Jesus, just as the men who are at the head of a great business institution often claim for themselves the honor that belongs to the old founder who gave his very life to establish it. Let us learn this truth, if we learn no other, that all that we have and are we owe directly and wholly to the sacrifice which Jesus made for us. And may God help us, "lest we forget, lest we forget."

Epworth League Department.

August 20. Lesson.—The Leaven and the Meal.—Matt. 13:33.

The lesson preparation in the Canadian Epworth Era is so fine that we are disposed to give our Texas Leaguers the benefit of it. It is the work of Rev. T. J. Parr, M. A., and his treatment of the topics is the best among the many that come to this office. Upon the present lesson he says:

The parable for study contains a great principle of law which operates both in the kingdom of nature and of grace. It is the law of silent, unconscious growth, development and assimilation. This law has many wonderful illustrations in the natural world. The growth of the vegetable kingdom is a standing miracle of the power of God. The farmer sows the seed, which, to all appearance, is withered, unpromising material. But each grain contains, hidden within its shriveled exterior, the germ of life, which needs only time and favorable circumstances to develop. It is put into the ground, concealed from view. It dies, but from its death there shoots forth a living blade. The sun, and rain, and dew, and earth-forces nourish this appearance of life. It grows, strengthens, branches, reproduces, ripens, freighted with golden grain ready for the blade of the reaper. The seed, small though it was, yet contained life, effecting germination and reproduction; unperceived and unaided, it developed first the blade, then the ear, after that the full corn in the ear.

The instance referred to in the topic scripture is also remarkable. Notice the process. A handful of leaven is hid in a little more than a bushel of meal. That leaven, which usually consisted of a lump of old dough in a high state of fermentation, and which, like our yeast, was to ferment the bread, contained a latent principle or power which was sure to work a change in that mass of meal which concealed it. Quickly the process of fermentation begins; the parts nearest the leaven are first affected; the work of agitation goes on silently but rapidly; the mass begins to rise; the living principle extends its influence until its own life is imparted to the whole, and the desired change is wrought in it. Now to these marked developments of a hidden and expansive life in nature, Christ compares the kingdom of heaven which he came to set up. There is a latent life, a silent, unconscious power in Christianity that works out the purposes of God in a manner truly wonderful. God has chosen to regenerate this sinful world in the same manner that leaven operates in producing its astonishing change—the law of silent, unconscious, expansive, all-permeating and all-prevailing spiritual influence. And this central and essential law has signally characterized the entire history of Christ's kingdom in the world. It is hidden. It has not attracted much observation. It does not even yet, so far as its real spiritual essence is concerned, attract much attention. But it is operating, and it will continue to operate silently and effectively till the whole mass of humanity shall be brought under its converting power. Then shall the kingdoms of this world become the Kingdom of the King of Kings.

The leaven which is to transform the world is placed in it from without, not evolved from within. It is the gift of God, not the product of the human mind, nor the resultant of worldly forces. Progress there is, but a beginning there must be. Christianity was introduced into the world from a source external to the world. Jesus Christ came into the world that it might have life, and more abundant life. The parable of the leaven teaches that just as the meal did not develop its own yeast, so the world did not evolve the Christian faith. The woman put the leaven into the meal; and Christianity was a revelation to man—its origin was external to man; it came from him of whom it is said—"In him was life, and the life was the light of men."

1. Christianity is really alive.—"Careful investigation has shown that the process of fermentation entirely depends upon the presence and growth of certain living organisms forming the ferment." Christianity is itself a living, breathing presence, not a mere dull, dead principle; a life, not a book; a person, not a set of rules; a present power, not an absentee sovereign. It is a vital force.

2. Christianity is at work as well as alive.—It is the habit of leaven to show an almost insatiable desire for activity. It is a type of marvelous work and increase. Huxley says that the corpuscles which float in yeast are living organisms. They multiply with great rapidity by giving off minute buds which soon attain the size of their parent. Yeast will increase indefinitely when grown in the dark. So Christianity is incessantly at work, and constantly increasing by its own inherent life. So should all professors of Christ's religion exhibit unremitting activity in behalf of the life and doctrine in which they believe. A listless, idle, lazy Christian is an anomaly.

3. Christianity works in a congenial sphere.—It is hid in meal, the material which has an affinity for it, and upon which it is specially fitted to act. The leaven is placed where it is wanted, where it can work, and where it can work with success. But mark, that leaven is not better suited to work in meal than Christ in men's hearts for their salvation, and in this world for its rectification.

4. Christianity transforms men.—Leaven changes meal in which it is placed, and Christianity regenerates and reforms men; it assimilates them to Christ by filling them with the life of Christ. Christ, who is life, puts his life into each part of a man. (a) The life of his thoughts into his thinking. (b) The life of his love into his affections. (c) The life of his righteousness into his conscience. (d) The life of his obedience into his will.

NORTH TEXAS LEAGUERS.
BULLETIN NO. 3.

Mr. Robert Means, of Whitesboro, has been appointed special Missionary Secretary-Treasurer for the North Texas Conference. He will levy assessments upon local Chapters, and receive amounts to be aplied on State League Mission Fund.

The total amount assessed this conference for the support of Texas League missionaries in China, for the year ending April, 1900, is $1000. Assessments have been agreed upon by districts as follows: Bonham, $100; Bowie, $100; Dallas, $150; Greenville, $125; Gainesville, $100; Paris, $100; Sherman, $125; Sulphur Springs, $100; Terrell, $100. A. K. RAGSDALE,
Sec. Miss. Com.

Dallas, Texas.

Old and Young

TO MEET 30,000 PEOPLE IN HEAVEN.

The late George Mueller said to a friend shortly before he died that he expected to meet at least thirty thousand people in heaven for whom he had definitely prayed. "I believe," he said, "that my prayers will be answered, because I have fulfilled these five conditions:

"'1. I have had no shadow of doubt in praying for their selvation, because I know that it is the Lord's will that they should be saved; for he 'will have all men to be saved, and to come unto the knowledge of the truth, (1 Tim. 2. 4); 'and this is the confidence we have in him, that, if we ask anything according to his will, he heareth us' (1 John 5. 14.)

"4. I have not alowed myself in salvation in my own name, but in the all-worthy name of my precious Lord Jesus (John 11. 14), that is, on the ground of this merit and worthiness, and on that alone.

"3. I have always believed in the ability and willingness of God to answer my prayers (Mark 11. 24).

"4 I have not allowed myself in known sin, for 'if I regard iniquity in my heart, the Lord will not hear me.' (Ps. 66. 18).

"5. I have continued in believing prayer for over fifty-two years, and shall continue until the answer is given. 'Shall not God avenge his own elect, which cry day and night unto him?' "

Should we not imitate this good man's example, and "continue in prayer, and watch in the same with thanksgiving?"

OLDEST OF LIVING TONGUES.

The oldest spoken language now existent upon the earth is the Chinese. It has an enormous list of words—the estimate of the number of characters ranges from 25,000 to 200,000. The language has no alphabet. Each character represents a complete idea, and corresponds, practically, to the English word. It is writen in columns from top to bottom of the page and from right to left. A Chinese book ends where an English book begins. Writing is done with a fine camel's hair brush and India ink.

The lack of an alphabet and the number of characters make learning to read Chinese burdensome. Each character must be learned by itself. When the student has mastered five thousand characters, the succeeding thousands must be learned in the same way. Those which he has mastered furnish no assistance to learning the others, save as practice may have given him a certain quickness in perceiving the peculiar form which distinguishes each character from its fellows.

The grammar of the language is so simple as to be almost non-exisient. The same word serves indifferently as a noun, verb, adverb or adjective. Moods, tenses, persons, gender and number are lacking; there are neither conjugations nor declensions, nor auxiliary verbs. The few Chinese who have attempted to master the English tongue regard its grammatical construction as clumsy and full of pitfalls.

The Chinese characters give no clew to the pronounciation, and no amount of book study will enable a foreigner to speak the language. That ability must be acquired by months of drill, a quick ear, and great flexibity of the vocal organs. Even the most faithful effort fails to enable many foreigners to speak Chinese correctly.

Chester Holcomb, for many years interpreter to the United States legation at Pekin, from whose interesting book, "The Real Chinaman," we have copied, relates several anecdotes illustrative of a foreigner's almost inevitable blunders in speaking Chinese.

Mr. Holcomb once heard a venerable missionary address the Diety in prayer, before a crowded Chinese audience, as "O thou omnivorous God." He meant to say "omniscient," but used an aspirated instead of an unaspirated "ch." Another missionary saw with astonishment the audience hurriedly leave his chapel, in reponse to what he thought was an invitation from his lips to be seated. An aspirated "t" had turned the supposed speech of welcome into the information that they had made a mistake in entering the chapel.

In Chinese the tone in which a word is spoken determines its meaning as much as the sound does. For instance: In Chinese a man ceases to be a man if you change the tone of the voice in uttering the word, and may become a disease, a nightingale or a carrot. One tone, and one only, expresses a man. There are four of these tones in standard or mandarin dialect—a high-curving inflection and a falling inflection. The sound "man," if uttered in the first tone, means brazen-faced; in the second, to hide; in the third, full, and in the fourth, slow. These four tones are the occasions of absurd blunders.

A missionary once informed his audience that the Savior, when on earth, went about eating cake." He intended to say "healing the sick," but an aspirant wrongly placed changed the "healing" into "eating," while an error in tone made "cake" out of the "sick."

On one occasion, Mr. Holcomb ordered his Chinese butler to buy a hundred "ladies' fingers" for an evening party. Two hours later he entered the courtyard of the American legation riding upon the shaft of a Chinese cart, and reported that he had been able to buy in Pekin only sixteen " ladies' fingers." "Why did you hire a cart?" he was asked. "To bring them home—they weigh five or six pounds each." Instead of tiny strips of sponge-cake, to be served with ice-cream, he had bought sixty-four fresh ox-tongues. A wrong tone of his master's voice had done the mischief.

LEFT WITH THE PAST.

"Yes, we'll move, and I'll leave my past here and begin again."

The speaker was a short, stout man of perhaps forty-five. He had once been handsome, but dissipation and a bad temper had left their foot-prints upon his face. He was moving to a new place miles away from his birthplace and manhood's home, and was going to begin life over with a new wife. Taking nothing of the past with him but the three sons of the woman whose life he had ruined, whom he had starved and beaten, worried and neglected until two years before she had been more than glad when the summons came and she could fold her pale, toil-worn hands and sleep—a sleep so sound and dreamless that all his maudlin ravings could not disturb it.

One beautiful September morning they carried her out to tne quiet hill side overlooking the pretty little city and left her there. Soon another woman filled her place, and to-morrow they were to start for the new home full of gladness and hope, and leave the past behind with the lonely grave on the hillside.

This was the last night in the old home, but no one regretted it. The future looked very bright.

When bed-time came they missed the youngest child, a boy of ten, and began a search for him, but without avail un-

Pearline
Save time ~ Not dirt

Don't Overlook the fact that we are still selling the elegant Advocate Sewing Machine. We will send the Machine (freight prepaid) and the Advocate 1 year for $22. Address Christian Advocate, Dallas, Tex.

til they recalled the fact that he ate no supper and that his eyes looked red and swollen.

A strange intuition came to the father that perhaps her baby had gone alone away into the night to bid his mother good-by.

He hurried to the cemetery and going quietly near the forgotten grave, the faint moon-beams revealed the boyish figure in an agony of grief, lying upon the ground with his arms streched across it and his head resting upon them. The childish voice full of suffering faintly reached the father's ears.

"Mamma, mamma, they are going away to-morrow! Away off and leave you here all alone. I wish I was with you; I want you, my own dear mamma, I want you! We're never hungry now, but you used to be hungry lots of times, and a lump gets in my throat when I think of it. Mamma, are you happy? Don't you want me some times?"

He lay there sobbing for a little while. Then kissing passionately again and again the sod under which his poor mother lay, he arose and crept away into the darkness, to carry with him through life the memory of that little mound of earth and the quiet face he had seen laid beneath it.

Ah! that scene was too sacred for even his father to intrude upon. But when the boyish figure was out of sight a strong man knelt where it had so lately lain, with uncovered head and eyes lifted to God for help and guidance. He laid his hand tenderly upon the short green grass, and, as though the deaf ears beneath might hear him, he said, "Good-bye, Mary, good-bye! To-morrow I leave these parts forever. Forgive me, I made your life a hell—crushed and trampled out of it all that was good and beautiful: but I'll do better by the boys—your boys, dear, good-bye."

And he did. No one ever learned his past, but there were times when he could not forget, when he was silent and sad and would have given a good deal to have sat for a little while by that quiet mound in the still, white moonlight.—Mrs. B. D. Sheppard, in Methodist Recorder.

THAT BOY.

"John, go right over to the butcher's and get the meat for dinner."

"Make Jim go; I'm busy."

"Tell Jim I say for him to go after the meat, and hurry;" and the head is drawn inside the window.

"I won't do it. You can do it yourself."

"You will, too; ma said you had to."

"She told you first, and you can just go."

About five minutes of this for an interlude, and then the window upstairs is opened again.

"Jim, I thought I told you to go after that meat."

"You told John to go first. Why don't you make him go?"

"Well, one of you had better go pretty quick. If your father comes home and there's no meat for dinner, you know what you'll catch."

The head has gone back inside the window, so the boys fight it out, and the one who gets the worst of the fight goes off after the meat, howling loudly and threatening vengeance on the other.

A casual observer might say these were bad boys, and they are in a fair way to become so; but the fault lies altogether with the parents. If there are good boys, there must be good government; and this would surely have sent the first boy on the errand without any reply. But wait a moment—the careful mother would have seen at a glance that John was busy and Jim idle, and the latter boy would have been sent in the first place. Then, of all things, the father should never be held up as a machine to whom the mother has only to offer her tale-bearing—for it comes to be nothing else—and on the principle of the nickel in the slot, a whipping is forthcoming. Nothing is more demoralizing. The boys soon learn to deceive and to keep things from their father, and to despise the mother for giving orders she cannot enforce, and the down-hill course has begun. It is warranted to make a bad boy out of a model in a very short space of time.

"Oh, dear," says one mother, "my boys are so bad! How do you keep yours always so well behaved? I just can't have them in the house, they are so quarrelsome, and it is a relief when they are out of the yard."

Does she stop to reflect that her boys must be somewhere; that they cannot annihilate themselves because they trouble her? Happy mother if they do not go out from her sight and reach, and leave her heart aching for their noise!

How simple a matter it would be, if she just thought of it, to get together some tools and boards in the barn or basement, and a turning-pole in the yard, or some jig-saws and electrical batteries in an unused room, and forestall the so-called badness. Then if she could learn to distinguish between noise and ungentlemanly rudeness or real wrong. If a boy is healthy and bright he is bound to make a noise. As well sit on the safety-valve of an engine because the hissing steam disturb you, as to attempt to cork up a boy's noise; in either case there will be an explosion. Look the matter squarely in the face, and supply a safety valve for the escape of the noise, and something for all that eager, untired mechanism of muscle and brain to work on; then win, or keep, the boy's confidence, and there will be very little governing to do.

Your true boy is a stanch upholder of justice, and if you wish his respect and obedience, you must be just and true-grained. Veneer and varnish will never deceive him, however well they may pass muster in the grown up world. But there is not in all the grown up world so much forgiveness as in one true boy's heart; and he is always ready and willing to forgive and blot out all remembrance of any mistake or error on your part, if you will own up to it. He looks on the motives and intents; so take care that you keep them pure.

Here, then, is the statement: Given a boy—let us say it reverently; let us bow down our hearts in thankfulness to the One who, in His mercy, has seen fit to bestow on us such a gift, to place in our care a human life that, tender and impressionable, must receive from our influence so much of weal or woe—given a boy; next, given an abundance of overflowing life, of strong, growing muscles aching to be used, of eager inquiries into the whys and wherefores of everything about him; now put in connection with these plenty of time, and is it not plain that what we must supply is material to work on? Work he will, for he cannot help it, and if he is obliged to look everywhere for occupation, and be met at nearly every turn with a "Don't," will it be any wonder if now and then this new, untired energy and force run into forbidden channels and become mischief?

If, on the other hand, such occupation be provided as will call into use all these abilities and give them a safe outlet, there will be almost no inclination toward mischief or wrong-doing. Boys are a far finer set of beings than people give them credit for, and their loyalty to that which proves itself worthy and appeals to their higher impulses and aspirations, is something inspiring; but if you would arouse this, you must yourself at least aim honestly to have such possibilities of character as will call out a boy's affection and kindle his trust.

To me it seems very plain that the easiest, most simple, and certainly most effective way of dealing with that boy is to be honest with him, never betray his confidence, and keep him busy. And what a wealth of treasure he will bring into your life! How he will fan into glowing flame your smouldering zeal and ambition, and wind the tendrils of his life around your very heartstrings! And when he goes out of your life, what an emptiness and aching pain he will leave behind!—Gussie Packard Dubois in Interior.

A MONUMENT OF ONYX.

An immense natural monument of the magnificent marble known as onyx is to be seen in the inner depths of a cave situated on a lonely mountain property recently purchased by a wealthy westerner named R. D. Kellogg, of Des Moines. The cave that contains this agate giant is located in the mountains of Camden County and is known as Ha Ha Tonka, deriving its name from a river which has its source there and which was so named by the Indians from its limpid loveliness which they likened to laughing water.

To get to the wonderful onyx monument, which is as perfect as though chiseled by a sculptor and well worth a trip across the continent to see, it is necessary to penetrate into a deep cave. The easiest way to travel is to row on the surface of a subterranean river which flows from somewhere in the interior of the mountains and which leads into the heart of the cave, whose walls and roofs, seen in the light of the torches of visitors, are a glittering mass of mineral marvels. The discoverers of this cave had rowed but a short distance on the subterranean river when they were astonished and wonder-stricken to see the great onyx monument rising before them. It was perfect in formation, immense in size and worth at the lowest valuation 100,000.

So perfect was the formation of this monument that it was at first hoped it would be possible to transport it by some means to one of the museums of the country, but it was found that its size precluded the possibility of such an undertaking. For the present, therefore, it will be allowed to remain in the cave for the benifit of sightseers who wish to gaze on such a wonderful monument before it is destroyed. So proud is the owner of the property of his cave and monument that he proposes to build a railroad forty-three miles long in order to bring the lonely spot on which the subterranean river is to be found in touch with the outer world.

Ha Ha Tonka is located in Camden County, Mo., and the Osage tribe of Indians formerly inhabiting that portion of the country gave it its name. The topography and physical features of the country in the vicinity of the spring are characterized by scenery as grand and imposing as can be found anywhere. There are found no lofty mountains, no altitudinous peaks whose snow-capped summits repose in a climate of eternal frosts, but instead there are beautiful forests, open woodlands, impulsive mountain streams, terraced hills, cavernous canyons, caves, grottoes and parks, a natural bridge, inland, lake and subterranean river, high frowning silurian walls, rugged, corrugated and sinuous, upon whose grizzled countenances are chisled an age so remote that one gazes in wonder and awe upon them; beutiful valleys and cozy coves, where forest birds sing and wild flowers bloom in endless profusion. It is a wonderful spot and a worthy hiding place for the great monument.

In the great cave explorations have been made for nearly one and a half miles. As your boat glides along new wonders are continually unfolded. Stalagmites hang from the ceiling, which glitter like a star-lit sky. Far in the interior of this cave the stream drifts your boat to a shingly bank, and, standing upon this bank, you can see the wonderful stalagmite monument of pure white onyx standing thirty-five feet high and fifteen feet in diameter.

The onyx of which this monument is formed is the finest to be found anywhere in the world. As is generally known, the material is used for cameos. It is mostly brought from India, and some of the most beautiful from northern Africa. It is not usual to find anywhere in the world such great masses as are to be seen at Ha Ha Tonka.—Des Moines Register.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. E. W. Hall, sole manufacturer, St. Louis, Mo. Send for Texas testimonials. Sold by all druggists.

READ THIS.

Groesbeck, Texas, Sept. 28, 1896.—This is to certify that I have been cured of kidney and bladder trouble with one bottle of Hall's Great Discovery, and I can fully recommend it to the public. J. W. THOMPSON.

It is foolish to sink into the pit of doubt so that you may see the stars when God's sun is shining all the time.

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

IN your experience with White Lead have you ever been troubled with cracked, pulled or alligatored surfaces, or have you ever heard of such trouble in the use of White Lead?

Never; and these conditions were never known until the introduction of zinc white, "combination lead," and ready-mixed paints, the two last composed largely of zinc, barytes, whiting, etc., very little lead, if any.

—Mr. E. P. Edwards, in "Painters' Magazine." Mr. Edwards is the senior member of the firm of Messrs. Edwards & King, Painters and Decorators, Elizabeth, N. J.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of colors forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

No human life would be possible if there were not forces in and around man perpetually tending to repair the wounds and breaches that he himself makes.

A few reasons why Cheatham's Tasteless Chill Tonic should be used. It is effective; it is harmless; it is pleasant to take; it is quick in its action; it is guaranteed to cure. Fifty cents.

The Landon Conservatory teachers use only the best recent ideas and methods. Book explains. Lock Box 361, Dallas, Texas.

MUSIC MADE EASY. Tunes learned in 1 hour by note; 3 tunes and 5 lessons mailed for 10 cents in stamps. Address Prof. Jas. MacMaster, Dallas, Texas.

"I. & G. N."

The Illustrator and General Narrator of Facts.

ABOUT TEXAS

A handsomely illustrated monthly publication, 20 pages, engraved covers in colors, issued by the I. & G. N. R. R., descriptive of the matchless resources of, and for the encouragement of intelligent farming, and industrial and general enterprise in East, South and Southwest Texas. First issue during March.

Will be sent to any address on receipt of 25 cents in stamps or otherwise, to cover postage for one year, or of two cents to cover postage on sample copy. Address,

D. J. PRICE, G. P. & T. A., Palestine, Texas.



RUPTURE and PILES CURED Without the KNIFE or detention from business! Fistula, Fissure, Ulceration of the Rectum, Hydrocele and Varicocele. No Cure no Pay. Trusses fitted. Have best made. Send stamp for pamphlet of testimonials.

DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

My mamma wants to tell You something Is the title of a book that should be read by all expectant mothers; it tells how she can find relief from all the ills incident to motherhood and secure health for both mother and child, sent free by DR. J. H. DYE MEDICAL INSTITUTE, Buffalo, N. Y.

COLLECTION CARDS

Price, Postage Prepaid,

Per 100, - 50 Cents

For Sale by . .

L. BLAYLOCK DALLAS, TEXAS

BELLS.

Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS

Purest copper and tin only. Terms, etc., free. McSHANE BELL FOUNDRY, Baltimore, Md.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

WOMAN'S DEPARTMENT.

Address communications to Mrs. Florence E. Howell, 170 Masten St., Dallas, Tex.

AN EARNEST APPEAL.

To the Treasurers of Auxiliaries of the W. F. M. Society of Northwest Texas Conference:

I hope you have read Mrs. McTyeire's note in August Woman's Missionary Advocate. The time is short. Do not wait for some other conference to make up this deficit. Northwest Texas must do her part. Will you not make an extra effort this month to collect in full and let your report be the best you have ever made? Don't let the hot weather keep you from doing this work now. What of our missionaries laboring under a burning sun with no thought of rest or vacation? Shall they suffer that we may take our comfort during the hot weather? Let's rally our forces, pay what we owe and relieve the anxiety felt by our Board Treasurer, and place within her hands the means of meeting our obligations.

MRS. C. J. HARPER,
Conference Treasurer.

Georgetown, Texas.

The following clipping sent us by Mrs. F. B. Carroll tells of the missionary spirit of one of our Kentucky Churches. This same "missionary Church" has also sent out three prominent ministers into the home field of our Southern Methodism, two of whom, Rev. John Hampton and Rev. W. E. Boggs, present pastor of First Church, Dallas, have labored in Texas, and is therefore a Church, all in all, an example in good works to others of our connection:

"Since few towns in our Church the size of Catlettsburg, Ky., have made such a record in missionary service, we give it to the public, in the hope that it may inspire others to like service. Perhaps I should say, preliminary to the historical statement, that our Catlettsburg Church usually pays the entire assessment upon it, both for foreign and domestic missions, as well as for all other purposes.

"Several years ago Miss Mamie Mason, a devout Christian young woman, offered her services as a missionary to Mexico, was accepted, and devoted a number of years to faithful service in the schools under the direction of the Woman's Board. In this labor of love she acquitted herself like the Christian woman she is, and won the approval of God and angels and all the good of earth. Later her mother, Mrs. S. C. Hampton, widow of the late Rev. William Hampton, spent a year in labor among the Mexicans, at her own cost, and rendered most valuable service. Besides, she brought home with her a Mexican girl and kept her five years, that she might train her in Christian life and work, and then returned her to her people, to elevate and bless them.

"Only a few months ago Miss Mary Moore, one of our best known women, volunteered to take charge of a Rescue Home for fallen women in Dalllas, Texas, where she is in labors abundant, seeking by earnest persuasion, a Christ-like devotion, devout prayer and faith and all the means that love can devise, to win these poor women back to a life of purity and to Christian devotion.

"Each of these women, on going into this mission work, with its attendant hardships, privations and isolation from friends and associates, left homes of affluence and culture, where they were surrounded with all the worldly pleasures that money could command. Such are the women who have answered God's call to service from the Catlettsburg Church."

DISTRICT MEETING W. H. M. S.

The district meeting of the W. H. M. Society of Bowie District, North Texas Conference, was held June 13 and 14 at Bowie. Eight out of eleven societies had delegates present. The address of welcome was delivered by Mrs. J. F. Thomas, of Bowie, and Mrs. D. N. Aynes, of Jacksboro, responded.

The reports from each auxiliary were very good.

During the session very interesting and instructive papers were read by Mesdames Williams, Morris, Kitchen, Hoad, Miss Ollie Easley, Revs. H. H. Vaughan and E. R. Edwards. Rev. H. H. Vaughan spoke on "Our Duty to Our Foreign Population." He brought out the needs of home mission work right at our own doors, and of the necessity of a school for the Mexican children at Bridgeport.

A committee has been appointed to investigate their condition, looking to the establishment of a school for Christian education of the children. If the committee report favorably Bowie District will start a school there.

The preachers present were Revs. F. O. Miller, presiding elder; Revs. T. H. Morris, H. H. Vaughan, E. R. Edwards, M. L. Hamilton, J. E. Vincent, W. M. Leatherwood.

Each delegate and visitor present went home feeling better and strengthened for the coming year's work.

The next meeting will be held at Jacksboro.

MRS. WALTER HOAD,
Recording Secretary.

Decatur, Texas.

NOTICE.

The regular annual meeting of the Woman's Home Mission Society of the Northwest Texas Conference will convene at Fort Worth, Texas, October 10 to 14, inclusive. All members of the Executive Committee are requested to be present, and each auxiliary earnestly requested to send a delegate.

MRS. J. M. LONG, Sec'y.

NOTICE.

The W. H. Society of Dublin District will hold a district meeting September 5 in Stephenville. All auxiliaries of the district are expected to be represented at this meeting.

MRS. JULIA MOORES,
District Secretary.

To the Woman's Foreign Missionary Society of the Texas Conference:

Dear Sisters: A letter from Mrs. Trueheart, bearing date July 20, gives much information which would have been furnished you sooner, but sickness, not serious, though disabling, prevented. Arrangements for the new missionaries have been perfected. Those for Brazil were to sail on the day of writing, July 20. Miss Carroll, for Korea, August 6. Those for Mexico about the same time.

Miss Holding continues to improve, and it is hoped she will soon be able to resume her place. Some anxiety is felt about our missionaries in Cuba on account of yellow fever, though they have been regarded as immunes. It is thought, however, that they have reached a place of safety, as all Americans have been ordered to leave Santiago. The health of our missionaries in Brazil was good at the last account. In Mexico schools are spending vacation, but missionaries have but little holiday.

The Scarritt Bible and Training Schooly is preparing to open Thursday, September 7. At least fifty students in the Bible department should be there at the opening. Will not each of you work and pray for this number? Work to secure the attendance of pupils without help, as well as to indorse our own scholarship.

The Twentieth Century Educational Fund should have earnest effort. Now that all the organizations of the Church are pressing this work with so much zeal we cannot afford to be less zealous. It is true our appropriations of nearly $100,000 to sustain the work we have projected demand our prayerful exertion, yet the $75,000 for our educational advancement is equally important.

The gold and silver are the Lord's, and the demand to use them in the extension of his kingdom has long been ringing in our ears.

Our Board has been requested to send twenty-one names as delegates to the Ecumenical Conference in New York in April, 1900. Our own Mrs. S. S. Park is one of the number selected. "Honor to whom honor is due."

MRS. S. PHILPOTT,
Pres. Conf. Society.

Dew, Texas.

"To Throw Good Money After Bad

Will but increase my pain." If you have thrown away your money for medicines that did not and could not cure, why should you not now begin taking Hood's Sarsaparilla, the medicine that never disappoints? Thousands of people who were in your condition and took Hood's Sarsaparilla say it was the best investment they ever made, for it brought them health.

Hood's Pills cure sick headache, indigestion.

The men who make the world, are the men who are not on the make.

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

EDUCATIONAL.

NORTH TEXAS FEMALE COLLEGE and **CONSERVATORY..... of MUSIC and ART**

SHERMAN, TEXAS.

LOCATION accessible, healthful and refined. ¶ Artesian water in abundance. ¶ Central part of the city. ¶ Extensive grounds for recreation. ¶ Rooms furnished, lighted by electricity and carpeted. Library and reading room. ¶ Twenty-two officers and teachers. ¶ Full College curriculum in Literary course.

BEST CONSERVATORY OF MUSIC SOUTH OF NEW YORK....

Ten first-class artists—the best to be Had in Europe or America. Pupils in Conservatory alone can have pianos in their rooms. Three hundred and six pupils enrolled the past year, and not a single case of sickness.

FOR CATALOGUE AND INFORMATION, ADDRESS

MRS. LUCY KIDD KEY, PRESIDENT, SHERMAN, TEXAS.

Alexander Collegiate Institute,

JACKSONVILLE, TEXAS.

OUR FOUR MAY GRADUATES Passed the Vanderbilt Entrance Examinations with credit. Of nearly all the papers the Vanderbilt Committee said, "Good;" of one set, "Especially excellent."

At our BOYS' DORMITORY a boy can pay board, laundry, and tuition for school year with $100 to $118. Young preachers and sons of preachers, $40 less.

E. R. WILLIAMS, A. M., Principal.

PATTON SEMINARY AND *Conservatory of Music.*

SELECT SCHOOL FOR GIRLS. ADMITS FIFTY PUPILS

Those desiring rooms should WRITE AT ONCE FOR CATALOGUE. Graduate courses in all departments, Literary, Music, Art, Elocution and Business. CONSERVATORY FACULTY indorsed by RUBINSTEIN, DE KONTSKI, GUSTAV HOLLANDER and the Royal Conservatories of LEIPSIC, BERLIN, ST. PETERSBURG and BOSTON.

A. S. LAIRD, President,
Oak Cliff, Texas.

Grayson College Chartered 1886; takes both sexes; 338 students; 17 teachers. Individual class rooms. Music advantages unsurpassed in South. Work of Art teacher first premium at State Fair. Three Literary societies. Library 4000 volumes. Reading Room. 25 periodicals. Special Science Laboratories. Large quantities imported apparatus. $300 X Ray. $200 Transit. Lecture course of the best 10 on American platform. Magnificent Buildings. Modern Young Ladies' Home: Carpeted floors, open fires, special service, electric lights, bath rooms, cistern water. Town of 2500 inhabitants. No saloons or "dives." Five churches. No smallpox ever in the town. No serious illness ever contracted here by students. Military band: Military Drill and Calisthenics. Teach 5½ days in week. Board and tuition 10 months $125 and $135; music or other special added for $55. For 82-page illustrated catalogue, address

F. E. BUTLER, Whitewright, Texas.

Chappell Hill Female College. A HOME SCHOOL FOR GIRLS.

RANKED by the National Educational Department one of the highest grade exclusively Female Schools in the State. Thorough practical training under competent teachers, and ideal surroundings to the several departments: Literary, Music, Art, Elocution, Physical Culture and Industrial. Gas lights, hot and cold water baths, Jersey milk and butter in abundance. Exercise and study under supervision of teachers. $200 pays board, laundry, literary and music (or art) tuition: $150 without music. A limited number of pupils may partly pay expenses by work in Industrial Department. **Money made during vacation canvassing for Ladies' Home Journal and other magazines.** Write for catalogue.

LANDON F. SMITH, Chappell Hill, Texas

WEATHERFORD COLLEGE. FOR BOTH SEXES

26th year. Regular Courses. Mathematics, English, Latin, Greek, French, German and Spanish. High Curriculum. Specialties: Piano and Stringed Instruments. Violinist from N. E. Conservatory. Elocution, Art and Business by specialists. Healthful location. Best moral influence. Board $8 to $12; club, $6 per month. For free Catalogue, address.

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

Metropolitan Business College

W. W. DARBY AND A. RAGLAND, Proprietors.

Patronized and endorsed by more banks, bankers, prominent business men and high public officials than all other business colleges in Texas combined. Positions guaranteed under certain reasonable conditions. Notes taken for tuition. Railroad fare paid in full. Board $10.00. Write for free catalogue of the best business school in the south. Address,

Mention this paper. THE METROPOLITAN BUSINESS COLLEGE, Dallas, Texas.

The Mooney School FOR BOYS

FRANKLIN, TENN.

Carefully and intelligently fits boys for entrance into all of the leading colleges, its pupils entering Vanderbilt, Lehigh (Pa.) and many other great schools without examination.
Discipline strong, surroundings pleasant, instruction thorough, expenses reasonable.
Enrollment last year, 208. Prior engagement necessary.
Cigarette smokers not wanted. For Catalogue, address W. D. MOONEY.

EDUCATIONAL.

That Son of Yours:
That Daughter of Yours:

CAN you afford to risk their eternal salvation by sending to other than a Christian School? Or can you get your consent to enter them upon life without an education?

"Not Able," Did You Say?

THE Polytechnic College has made special preparation to meet your case.

OUR Christian teachers will guard the moral character of our students, and our

Co-Operative Boarding Club, Supervised by Faculty, and Furnishing Board at Cost,

will so reduce expenses that you can educate your children.

SO FAR as we know, this is the only school in America giving young ladies the benefit of a co-operative board.

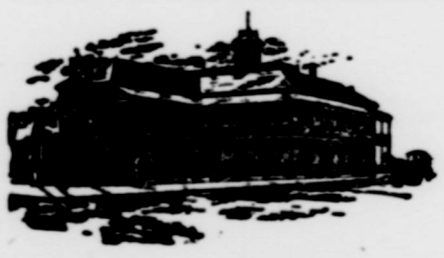
Address for Catalogue
PRESIDENT
POLYTECHNIC COLLEGE,
Fort Worth, Texas.

The Landon Conservatory

HAS eminent Teachers of national reputation, who use only the best recent methods and ideas in music study. Address for particulars,

CHAS. W. LANDON,
Lock Box 361, Dallas, Texas.

Conservatory opens September 12, 1899.



Whitten Institute,

TEXAS' GREAT TRAINING SCHOOL FOR BOYS AND GIRLS.

Fall Term opens August 31, 1899. Send for catalogue. THOS. G. WHITTEN, Pres., Midlothian, Texas.

WALL SCHOOL

Honey Grove, Texas.

Thoroughly prepares pupils for the great Universities. Excellent equipment, healthful location, able faculty.

Next term begins Aug. 30, 1899.

Send for Catalogue.

S. V. WALL, Principal.

Chattanooga Normal University
AND
Southern Business College.

The best location in the South. Courses of study meet the wants of all: Classical, Scientific, Teachers, Preparatory, Music, Kindergarten, Book-keeping, Shorthand, Typewriting, Telegraphy, etc. Address

DR. H. M. EVANS, Pres.,
or J. M. GUILLIAMS, Vice-Pres.
Normal Park, Chattanooga, Tenn.

RANDOLPH-MACON Woman's College. Endowed for Higher Educ'n. Scholarships and loan funds for special cases. Modern buildings and appliances. Four laboratories, library, gymnasium, &c. Classed with 14 best in U. S. by U. S. Com'r Educ'n. (See Report p. 1732). WM. W. SMITH, A. M., LL.D., Pres't, Lynchburg, Va.

THE UNIVERSITY OF TEXAS.

Seventy-nine instructors and officers, 800 students. Women admitted to all Departments. TUITION FREE. Total expense $150 to $250. Academic Department—Session begins October 2. Entrance examinations September 27. Matriculation fee $10. Well equipped scientific laboratories. Library of 35,000 volumes. Y. M. C. A. Y. W. C. A. Gymnasiums. Athletic field. Teachers' courses lead to permanent State Teachers' Certificates. Engineering Department confers degree of Civil Engineer. Students from other colleges of repute admitted without examination, and given credit for work satisfactorily completed. Annual Summer Session and high grade Normal. Law Department—Session begins October 2. Entrance examinations September 27. Matriculation fee, payable only once, $30. A two years' course leads to the degree of Bachelor of Laws, and entitles the holder to practice in any court in Texas. Law students may pursue Academic Courses without further charge. Medical Department—(Located at Galveston). Four years' course. Faculty of 30 teachers. School of Pharmacy. School of Nursing (for women). Matriculation fee, payable once, $30. Complete equipment in all schools. Session begins October 2. Entrance examination the preceding week. For Catalogue of any Department, or for information, address

JOHN A. LOMAX, Registrar, Austin, Texas.

MARRIAGE NOTICES.

At the residence of the bride's mother, near Moulton, Texas, July 26, 1899, Mr. Frank McLendon, of Galveston, Texas, to Miss Emma Duff of Moulton, Texas, Rev. G. M. Gardner officiating.

At the residence of the bride's parents, Waelder, Texas, August 1, 1899, Mr. C. A. Gardner, of Good Spring, Tennessee, to Miss Mamie Fitzsimons, of Waelder, Texas, Rev. G. M. Gardner officiating.

At the Methodist Church in Waelder, Texas, August 6, 1899, Mr. Alfred J. Rosenthal, Jr., of Galveston, Texas, to Miss Lillian E .McCown, of Gonzales, Texas Rev. G. M. Gardner officiating.

At the residence of the bride's parents, near Hawkins' Chapel, in Young County, Texas, July 15, 1899. Mr. Lee Smith and Miss Eva E. Daniel, of Young County, Rev. C. C. Williams officiating.

At the Methodist Church, in Antelope, Texas, July 15, 1899, at 8 p. m., Mr. Easley Bowen and Miss Helen Wallace, Rev. C. C. Williams officiating.

SUNDAY-SCHOOL CONFERENCE.

The Sunday-school Conference for Dublin District will be held at Stephenville, August 29-31. Let all names be sent in due time to Rev. J. A. Wallace. Programs have been or will be distributed. E. F BOONE, P. E.

For Debilitated Men, Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

UNANSWERED LETTERS.

August 7—S. D. Waddill, subs. M. E. Riser, thanks. W. M. Foster, sub. S. A. Barnes, sub. Z. B. Pirtle, sub. R. A. Hall, sub. J. F. Webb, has attention. J. A. Harvey, subs. J. M. Holt, sub. Jno. W. Sims, subs. W. S. Easterling, sub.

August 8—G. W. Kincheloe, subs. Nath Thompson, subs. A. R. Nash, subs. G. M. Gardner, subs. G. C. Hardy, sub. W. T. Morrow, sub. J. T. Gillett, subs. C. A. Tower, sub. D. C. Ellis, sub. S. A. Ashburn, sub. G. M. Gardner, sub. D H. Aston, sub. H. R. Kimbler, sub.

August 9—J. A. Old, sub. M. L. Lindsey, sub. E. A. Smith, sub. J. W. Clifton, sub. M. K. Fred, sub. J. W. Bridges, subs. C. C. Williams, has attention. W. T. Melugin, subs. J. B. Adair, subs.

August 10—K. P. Barton, subs. G. E. Sandel, subs. G. S. Clark, subs. C. W. Irvin, sub. E. A. Smith, subs. W. T. Gray, subs.

August 11—G. S. Slover, sub. M. S. Hotchkiss, subs. J. R. B. Hall, subs.

August 12—W. K. Simpson sub. N. M. McLaughlin, sub. J. M. Mills, sub. J. E. Vinson, sub.

August 14—P. R. White, sub. F. L. McGehee, sub. S. C. Littlepage, sub. A. E. Carraway, sub. W. B. McKeown, change. O. P. Kiker, subs. S. F. Chambers, subs.

August 15—J. N. Hunter, subs. J. D. Hudgins, sub. G. W. Kincheloe, subs. S. C. Littlepage, sub. T. M. Kirk, sub. E. A. Smith, sub. D. H. Aston, sub. W. T. Melugin, subs. C. F. Smith, sub. C. C. Davis, sub. J. E. Vinson, sub.

August 16—G. F. Boyd, subs. O. S. Thomas, sub. Nath Thompson, subs. W. N. Curry, sub. S. P. Brown, subs. Jno. C. Stewart, subs. W. C. Hollingsworth, sub. R. S. Adair, sub. J. T. Gillett, subs. A. R. Nash, subs.

If the Baby is Cutting Teeth,

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

Angels may agitate Bethesda's waters, but without Christ many must remain unhealed.—Ram's Horn.

When you go to Eureka Springs, Ark., stop at Southern Hotel. Rates are reasonable.

Graduating courses at the Landon Conservatory. Book explains. Lock Box 361 Dallas, Texas.

Ringworm, Tetter, Itching Piles, Itch, Eczema cured quickly and effectually with Hunt's Cure. Money refunded if it fails. Price 50 cents.

$22 GETS A FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR

Are you interested in Music Study? Write for the Landon Conservatory book. Lock Box 361, Dallas, Texas.

Our readers in need of pianos or Organs should write J. H. Truesdale, Manager the great Jesse French Piano and Organ Co., 231 Elm Street, Dallas, Texas, the only Texas piano firm owning their building or a factory, thus saving you dealers' and agents' profits. Special discount to ministers and on Pipe and Reed Church Organs.

No use running around asking Smith, Brown and Jones what to do for your chills. Cheatham's Tasteless Chill Tonic will cure you—cure you quickly and completely. Give it a trial. Guaranteed. Price 50 cents.

COTTON BELT RATES.

Merchants' Association, New York, N. Y., August, 1899, per capita rate of one and one-third fares, on the certificate plan, is authorized, under Southwestern Passenger Bureau Rules.

Meeting of Merchants' Association, New Orleans, La., July, August, September and October,; account of above occasion, rate of one and one-third fare, on the certificate plan, is authorized.

Improved Order of Redmen Great Councils of the United States, Washington, **September 11-15, 1899, rate of one and one-thir fare, on certificate plan.**

RANDOLPH-MACON ACADEMY....

Bedford City, Va., (S. W. Va.) Conducted by Randolph-Macon College. Best equipped in the South. Ranks with best in U. S. Modern conveniences and appliances; gymnasium, etc. $230.

Address E. SUMTER SMITH, Principal.

EDUCATIONAL.

HARDIN COLLEGE & CONSERVATORY
FOR LADIES.

27th year. Unprecedented prosperity. 21 Professors from 8 Universities and 5 European Conservatories. A $1,250 Piano to best music pupil. German-American Conservatory. XAVER SCHARWENKA, Director-General present during May. Largest. Cheapest. Best. Address JOHN W. MILLION, Pres., 29 College Place, Mexico, Mo.

HOLLINS INSTITUTE

For 175 Young Lady Boarders. The largest and most extensively equipped in Virginia. Eclectic courses in **Ancient and Modern Languages, Literature, Sciences, Music, Art and Elocution.** 30 officers and teachers. Situated in Valley of Va., near Roanoke. **Mountain Scenery.** 1200 feet above sea level. Mineral waters. 57th session opens Sept. 13th, 1899. For illus. catalogue address

CHAS. L. COCKE, Supt., Hollins, Va.

Mary Baldwin Seminary
FOR YOUNG LADIES.

Term begins Sept. 6, 1899. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students from 24 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Prin., Staunton, Va.

WESLEYAN FEMALE COLLEGE,

MACON, GEORGIA.
Oldest Female College in the World.

Its diplomas bestow honor and prestige. High, healthy location in a most salubrious winter climate. Magnificent buildings, with every modern equipment and convenience, and thoroughly refurnished this season. Beautiful campus and large gymnasium.

CURRICULUM RAISED TO A HIGH STANDARD.

It includes every branch of a Literary Education, together with Music, Elocution, Art, and the more practical sciences of Book-keeping, Stenography, etc.

Wesleyan's references are the cultured and religious families of the South.

Terms Reduced to $200 per annum for Literary Tuition and Board, including Fuel, Lights and Laundry. Fall Term begins Sept. 13th.

FOR CATALOGUE, etc., ADDRESS J. W. ROBERTS, D.D., President.

VIRGINIA COLLEGE

FOR YOUNG LADIES. ROANOKE, VIRGINIA.

Opens Sept. 12, 1899. One of the leading Schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far-famed for health. **Twenty-five American and European teachers.** Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Students from 27 States. For catalogue, address

MATTIE P. HARRIS, President, Roanoke, Virginia.



SAN ANTONIO.... FEMALE COLLEGE

West End, San Antonio, Texas.

"In All Things, Thoroughness."

J. E. HARRISON, President.
MISS WALTON, Associate.

New and Elegant Buildings

New members of Faculty: Music, graduate and student in Germany: Elocution, graduate National School of Oratory: Mathematics, graduate Vanderbilt University: Art, graduate Cooper Union Art School.

HEALTH, EDUCATION, CHRISTIAN INFLUENCES. Fall Term, Sept. 5, '99.

SEND FOR CATALOGUE.

Southwestern .·. University .·.

GEORGETOWN, TEXAS.

For the Higher Education of Young Men and Young Women.

Twenty-Two Instructors. Four Hundred and Twenty-Six Students.

Four years' courses of study, largely elective, for the Degrees A. B., B. S., and Ph. B. Post-graduate courses of one year for A. M. and M. S.

DIPLOMAS ARE GIVEN for graduation in the following: PIANO MUSIC, 5 grades: STRINGED INSTRUMENTS, 3 years: VOCAL MUSIC, 4 years: ART, 3 years: EXPRESSION, 3 years.

A COURSE OF LECTURES ON

Evidencies of Christianity, By Bishop Candler.

Pastoral Theology, By Dr. G. C. Rankin.

COMMERCIAL SCHOOL..

FOR CATALOGUE, ADDRESS
R. S. HYER, Regent,
Georgetown, Texas.

Belmont College, Nashville, Tennessee.

Regent—Rev. R. A. YOUNG, D. D., LL.D.

Principals { MISS HOOD. MISS HERON.

"The Ideal College Home of the South."

Suburban and city life combined. Electric cars to north entrance. Attractions of park persuade outdoor exercise. Eight schools in the hands of skilled specialists. Schools of music, art and elocution employ methods of best Conservatories in this country and abroad. Diplomas conferred by schools. Lecture courses studiously selected. Best lectures, concerts, recitals, etc., IN CITY, liberally patronized. Christian influences. Students attend church of choice in city. Send for handsomely illustrated blue and bronze catalogue, and other college literature.

BROWN'S UNIVERSITY SCHOOL

NEAR CHARLOTTSVILLE, VIRGINIA.

For Boys and Young Men. Healthful location. Modern improvements. Best sanitary arrangements Home influence. Individual attention. Its students have fine records at University of Virginia and other leading institutions. Send for catalogue. J. THOMPSON BROWN, JR., (U. V.) Principal.

School Ads. Reach the People Through the Texas Advocate.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

MOORE.—Sister Martha Moore was born March 14, 1839, and died at her home in Jack County, Texas, July 12, 1899. She professed religion in 1856 or 1857, but never joined the Church until 1865. She had been afflicted for several years and suffered greatly; but she has crossed the last river and is safe at last. We do not mourn as those that have no hope. We shall see Sister Moore again. May the Lord bless the bereaved ones and keep them through this life. Sister Moore leaves behind her husband and three children, besides a host of friends.

C. C. WILLIAMS.

TAYLOR.—Mrs. Mary E. Taylor died at her home in this city on the 26th ultimo, after a lingering illness of several months, aged sixty-nine years. All that a most skillful physician, good nurse and the care and attention of a devoted daughter could do for her recovery was done. A ripe and ready Christian, having lived a consistent and consecrated member of the Methodist Episcopal Church, South, since fifteen years of age. "After a while, doubtless, in heaven, we shall praise God for the things which broke our hearts here."

M. E. T.

JOHNSON.—Little Homer Clifton Johnson was born January 8, 1898; died June 9, 1899. Oh, how sad it is to have death enter our homes and rob us of our earthly joys, but, in so doing, we lift our hearts to our God and say, "But there are joys that can not die, with God laid up in store." For our Savior said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." So, dear parents, Jesus, in fitting up your heavenly mansion, is gathering in your precious little children to receive you at your coming. So be faithful a little while longer, and you will meet again. Your pastor,

T. B. VINSON.

Edom Circuit.

WILSON.—Little Velma was only five months old, and God called her to dwell with him in heaven. She was here long enough to bind papa's and mamma's heartstrings around hers, but God wanted the little flower to bloom in heaven, where there will be no sickness, pain nor death, but all eternal rest. The Lord giveth and the Lord taketh away. Look up to him whence your strength cometh. Count this bereavement only a tie that brings you nearer your Savior, and may you some day meet little Velma in heaven, and then all tears will be wiped away.

J. H. LOWRIMORE.

Dawson, Texas.

HOTCHKISS.—Just one year ago, as the light of the new day was breaking on the sleeping world, we looked down into the face of our precious little Kate whom we had watched and nursed tenderly for ten days, and who had at last folded her hands and quietly and peacefully passed into the beautiful home above. Those who have not passed through such experiences know nothing of the anguish that wrings the hearts of fond parents when death comes and takes the precious little lamb from the fold. She had been with us nearly eight years, and had become the light of our home. Her little brother and sisters had a tenderer feeling for her than words can express, and after she was gone often they would quit their play and go to their mother, and with tearful eyes tell of their loneliness and how much they missed their little sister. Our little one was born in the parsonage at Bremond, October 4, 1980. At the age of three years, in a meeting that I held in Calvert she took a decided stand for Christ, and ever gave evidence of knowing what she had done. She was a bright child, and very quick to learn. She made friends with all classes and won her way into the hearts of all with whom she was thrown. For ten days we watched her in the conflict with fell disease; during her illness she was the same patient, unmurmuring little darling that she had always been; often she would call on some one to sing for her, and her sweet voice would help to swell the melody. Just a few evenings before she left us she asked her oldest sister to sing "I'm going home to die no more." She had her to sing it over and over, joining in the singing with her sweet, childish voice. We miss her, oh! so much! Words can not tell how much; and if it were not for the assurance of meeting her again in a fairer, brighter world, the separation would be unbearable. But through our tears and in our loneliness we are comforted with the thought, we shall find her again in the home beyond the stars.

July 16, 1899. HER FATHER

WYATT.—Sybia, the four-year-old daughter of Dr. and Mrs. J. W. Wyatt, died at Brazos, Texas, August 4, 1899, after a painful illness of about one week. She was a very sweet and precious child, the idol of the household, and a great favorite with all who knew her. She was kind, gentle and obedient, filling the home with joy and sunshine, and gladdening the hearts of all who came in contact with her. During her brief affliction loving parents and kind friends ministered to her every necessity, and no effort was spared for her comfort and welfare. All that medical skill could do was done for her, but death loves a shining mark, and no human instrumentality could stay his ruthless hand. A mournful procession followed the little coffin to the cemetery, where the precious remains were deposited in the grave to await the resurrection. We feel assured that the pure, sweet spirit was wafted home to the city of God, where we hope to meet her again by and by. May God comfort and bless the bereaved ones. Having a treasure in heaven, may their hearts be there also. May this be an additional attraction to guide their thoughts and affections to mansions above.

B. W. WILLIAMS.

Brazos, Texas.

KENNEDY.—Henry Ebert was born April 21, 1894, and died July 31, 1899. He was five years, three months and nine days old. Ebert was a sweet and good child. Though his stay on earth was not long, home was brightened by his coming. O, how he suffered no tongue can tell. All that loving hands could do did not stay death's hand. His parents mourn, but not as those who have no hope, for they know that little Ebert is beckoning, "This way, papa and mamma." A little child even can know God, and surely Ebert did, for he often reproved others when he thought they did wrong. When he was sick he sang, "When the Roll is Called Up Yonder." Father, mother, look up and say, "Not my will, but thine be done, O, Lord."

J. H. LOWRIMORE.

Dawson, Texas.

VERNON.—Mrs. Emily Jane Vernon (nee Payne) was born March 31, 1857; was converted and joined the Missionary Baptist Church at Rockwall, Tex., Oct. 1873; was married to J. S. Vernon Sept. 16, 1875; died at her home in Rockwall, Tex., May 12, 1899. Sister Vernon was the mother of twelve children. Five of them preceded her to the other world. Seven are left to find their way through the cold, sinful world without a mother's counsel, prayers, and love. They had all these while she lived, and her children can never forget the kind, patient, affectionate, and godly life of their mother. Sister Vernon was so kind, gentle, and cheerful that she was much loved by her neighbors and acquaintances. She impressed everybody with the fact that she was a Christian. It was so hard for Bro. Vernon and the children to let her go. But surely the Lord saw it would be best to take her to her everlasting reward. May they so walk before the Lord that some day they may be with her in the better world.

A. R. NASH.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY, }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
(SEAL) Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

WALTER BAKER & CO.'S
Breakfast Cocoa



Costs less than One Cent a cup.
Be sure that the Package bears our Trade-Mark.
A Perfect Food. Pure, Nutritious, Delicious.
WALTER BAKER & CO. Limited.
Established 1780.
DORCHESTER, MASS.
TRADE-MARK.

MOUNT.—On Sunday evening, July 30, 1899, the death angel came and took from her mother's embrace little Annie B. She was only twenty months old, but her life was, oh, how dear to papa and mamma. How sweet she looked in her little coffin. It almost broke their heartstrings to give her up, but now they can think of her as an angel, robed in white, waiting for papa, mamma, sister, brother and aunties to meet her. Her little prattling tongue will be heard no more on earth, but you can almost hear a faint whisper saying, "Come on, papa and mamma, where there are no heartaches, sickness and sorrow, but all is peace and love." May the Lord bless the bereaved ones, and may this affliction draw them nearer to the one who said, "Let the little ones come unto me, and forbid them not, for of such is the kingdom of heaven." J. H. LOWRIMORE.

Dawson, Texas.

RICHARDSON. — Mary Elizabeth Richardson, daughter of Thomas and Lutetia Richardson, was born January 16, 1893, dedicated to God in holy baptism while an infant, and departed this life July 11, 1899. A sweet little child from us has gone; a sweet little voice on earth is hushed, to sing in heaven, the home of the soul. She could sing, and her favorite song was "We'll Never Say Good-bye in Heaven." And now for some fifteen days she has been in that land of flowers, in that land of song, where she will never say good-bye. She cannot and will never return to us, but we may go to her if we will be good. But to none but the good shall heaven's gate open be; so we must be good to see sweet little May again. J. A. HARVEY, P. C.

SKILLERN.—Mrs. Sarah A. Skillern, the daughter of Rev. John and Jane Henningre, was born in Rhea County, Tennessee, March, 1833. Sister Skillern was brought up a Methodist. She embraced religion when young, and lived and died a faithful member of the Methodist Episcopal Church, South. She was twice married, first to W. F. Skillern, 1852, and second to F. W. Skillern, 1868. She has three surviving children. In the fall of 1898 she came from Tennessee to live with her son, J. A. Skillern, at Oak Cliff, where she died in great peace July 9, 1899, at 9:35 a. m. For months she was helpless, and no mother was ever more kindly treated than she was by her son and his family. She expressed very great gratitude at her good fortune in her last illness. It is a benediction to die in the home of one's own loved ones. She said to her pastor, W. M. P. Rippey, and to this writer also, that she was ready and prepared for death. The death of such a Christian could not be otherwise than triumphant.

WM. A. EDWARDS.

ARRINGTON.—Ditzler Arrington, son of W. L. and Nancy Arrington, was born March 17, 1890, and died July 4, 1899. He had been dedicated to the Lord in holy baptism, and, I believe, was a genuine little Christian, always on the front seat at Church, greatly interested in the preaching, and always extending a pressing invitation to the preacher to his home. Yes, the preacher on Homer Circuit has lost a true friend, and he will miss this little boy from his congregation, and he will miss the extended hand and the "You must go home with me to-day." An obedient child, a loving brother, a happy, cheerful schoolboy, he will be missed. The child can not come to us, but we can go to him. And what if his sweet life was short, if he has entered the glory world (and who doubts it?); if he had filled out his probation, and built a character fit for heaven. If the reaper, who came not in cruelty nor in wrath, as he reaped the bearded grain, reaped this flower that grew between, if the Lord had need of this floweret gay, may we not say that it is sweet to give back the spirit to the Master before the feet have grown familiar with the paths of sin? May we not say, blessed are the dead that die in the Lord? May we not almost envy the pilgrim from earth to the realms of glory, that makes such a quick trip? Is not the sailor favored that so early in life safely passes the waves of this troublesome life, and safely enters the port or haven of peace? All this Ditzler Arrington has done. J. A. HARVEY, P. C.

McKINLEY.—Mr. L. D. McKinley was born in Lauderdale County, Mississippi, October 12, 1846, and died in Franklin, Robertson County, Texas, June 2, 1899. He moved to Texas in 1878, and settled in Robertson County in 1880, where he lived till death. He filled faithfully and well the office of county treasurer for eight years, having first been elected in 1890. He was converted and joined the M. E. Church, South, in 1877. As a Christian he appeared meek, patient, resigned and confident at all times. His quiet, unassuming life was a benediction to all who knew him. His loss is deeply regretted by the Church and community. When nearing the end, his wife asked him if all was well. He answered: "All is well." He had put his trust in the Savior and was resigned to his will. He died as he had lived—bravely, hopefully and in the full assurance of a home in heaven. He leaves a wife and six children—four girls and two boys—to mourn their loss. The funeral sermon was preached at the Methodist Church by the writer, after which the Masons took charge of the remains.

F. O. FAVRE.

HERSHNER.—Wm. H. Hershner was born in Holt County, Missouri, January 5, 1870. His parents moved to Jewell County, Kansas, March, 1872. Here deceased was raised. In March, 1894, he came to Texas with his parents, where the family have all lived since, making their home in Angleton, Brazoria County, in which place he was married June 4, 1899, to Miss Helen Johnson. Theirs was a happy marriage, but soon this union was broken. On July 17, 1899, God saw fit to call him home. Morally, he was a model young man, and before his death he was happily converted, after which it was an inspiration to hear him talk. He spoke often of a sweet abiding peace in his soul, and praised God aloud when he seemed almost gone. He also gave a most minute account of his business to his wife. May God bless his wife, and may his will, and may he also bind up the His will, and may he also bind up the bleeding hearts of the parents and family, for we are taught in his Word that "all things work together for good to them that love God."

H. G. WILLIAMS.

CHAPMAN.—Columbus Chapman was born in Cherokee County, Texas, April 29, 1875; moved to Jacksonville in 1889; was converted and joined the M. E. Church, South, July 17, 1892. He was married to Miss Eula Bolton, daughter of W. C. Bolton, February 12, 1896, and died in the faith June 27, 1899, at his home in Jacksonville, Texas. Columbus was orderly in his walk; a young man full of energy, and during my pastorate in Jacksonville, was an active worker in the Sunday-school. He was of a hopeful, cheerful disposition, with a kind word for every occasion, and made friends of all who came in contact with him. He was active in the affairs of life, devoted to whatever he undertook, and was utterly reliable. At his early age, he was well established in a growing business that promised much for the

future. He had shown himself both capable and trustworthy. He gave promise of wisdom in enterprise and usefulness in all the relations of life. He died at his home as above stated, lamented by all, and leaving a young wife and little son to mourn in sadness his early death.

I.ALEXANDER.

Palestine, Texas.

TUCKER.—Louisa Jane Tucker (nee Stephenson) was born in the State of Georgia, September 11, 1838. Died near Kosse, Limestone County Texas, at 6 o'clock in the afternoon of July 27, 1899. From Georgia she moved with her parents to Arkansas in 1857, and there she was married to R. Tucker on April 24 of the following year. It was about this date that she found peace in Christ and joined the Methodist Episcopal Church, South. In this Church she lived and labored till God called her home. Through years of affliction she has been a patient sufferer. She was a loving mother, a faithful wife. She leaves a husband and children to mourn their irretrievable loss. To you we extend our very tenderest sympathy. God grant you may be a united family some day in that home where ties of love are never broken.

D. KNOX PORTER.

Kosse, Texas.

ALLEN.—Bro. H. S. Allen was born October 20, 1851; married Miss K. C. Jeffries December 1, 1880; joined the Methodist Episcopal Church, South, in August, 1891, and died March 22, 1899, in Clay County, Texas, and was buried in the cemetery at Vashti. Bro. Allen was a good, true Christian, a man who lived religion every day, respected and loved by all who knew him. Our State has lost a good citizen, the Church a faithful member, the wife a loving husband, and the children a kind and patient father. He has gone to glory, to wait the coming of his loved ones. May the Holy Spirit comfort the bereaved family and guide them safely to that haven of rest where there will be no more parting.

W. T. HARRIS, Pastor.

WALLER.—Arthur Raymond Waller, brother of Rev. I. K. Waller, of the West Texas Conference, who died in San Antonio on the 4th inst., from injuries received from a fall from a moving engine on the S. A. & A. P. R. R., was buried in Yoakum. He was born in Taliferro County, Georgia, September, 1870. He came to Texas in 1873. He lived for a number of years in Yoakum, where he had many dear friends. He was recognized by those who knew him best as a noble, kind-hearted man. A large concourse of sorrowing friends attended his funeral services and followed him to the grave. He leaves behind a broken-hearted wife and little daughter, who, with his aged parents and loving brother and sisters, hope some sweet day to meet him again.

J. A. BAKER.

McMINN.—August 9, 1899, Joseph McMinn, son of W. P. and A. J. McMinn, aged nineteen years, five months, twenty-two days. Joe was born in Panola County, Miss.; was converted at Eureka Springs, Miss., in August, 1890, and joined the Methodist Church, of which he was a faithful member. His father lived near Elba on the Childress Circuit, and Joe had been Secretary of the Church Conference for two years. He attended the last session of Polythecnic College, and made many friends. Before dying he told his friends he was going home. A model young man has gone. How appropriate the inscription on his casket, "Rest in Peace." We will meet again. GEO. A. NANCE, P. C.

SOPER.—Mrs. Margaret Soper, wife of J. T. Soper, died Friday morning, August 4, at the early hour of 3 o'clock. Some sixty-seven years ago she was born in Germany. Some two years after she crossed over to the States with her mother. Forty-seven years ago she and J. T. Soper were united in happy marriage. To them ten children were born, three of whom have gone on before. To-day, the seven surviving children lament the passing of this precious mother. Sister Soper was converted about forty-five years ago, and at once joined the Methodist Church, of which she steadfastly remained a zealous and consistent member to the end. Her life—home and religious—was full, free, happy and responsive. Her "passage out" was calm and triumphant. Though pains racked her body and fever burned her brow, her mind remained clear and her spirit happy to the last, said she: "I am ready to pass up; I do not fear death." May her loved ones—her aged husband and seven children—catch inspiration from her pure life and take comfort from her peaceful and triumphant death.

L. M. BROYLES.

Midlothian, Tex.

RHUDY.—Mary E. (nee Jackson), was born May 21, 1850; professed religion and joined the Methodist Episcopal Church, South, at the age of 19; was married to S. D. Rhudy in the year of 1871; departed this life August 4, 1899. She was ready for the change, and said it was all right. She was for more than a year a patient and cheerful sufferer. Greater praise can not be given than to say she was a faithful and consistent member of the Church, for in this are all our obligations to God and man in this life. Under these obligations we see her ten children trained for God, and her's the happiness of seeing all her children in the Church as a part of her great life work here. The husband and children miss her—home is so lonely; her place by the window vacant; the cheerful smile that always greeted them is now no more, and yet, they are not rebellious, they do not murmur in unbelief at God's providence, they feel that their loved one is at rest, free from suffering, and that by and by they will see her again and part no more. E. S. WILLIAMS.

Pilot Grove, Tex.

Religion is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator and him to His throne. If that tie be sundered, all broken, he floats away, a worthless atom in the universe, its proper attractions all gone, its destiny thwarted and its whole future nothing but darkness, desolation and death.—Webster.

Peace is better than joy. Joy is a very uneasy guest, and is always on tiptoe to depart.

INFLAMMATION



of the womb with its frightful pain and suffering is quickly cured by

G. F. P.

(GERSTLE'S FEMALE PANACEA)

Try this remedy. No matter if every thing else has failed G.F.P. will cure you

My daughter, Mrs. Matilda Embry has suffered almost constandly since her child was born. Finally she commenced the use of your G. F. P. (Gerstle's Female Panacea) and two bottles cured her. It has cured several women around here, so we have ordered two dozen bottles more of it.
Threlkel, Ky. MRS. W. J. EMBRY

Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

Write to our LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address, "LADIES HEALTH CLUB" care of L. Gerstle & Co., Chattanooga, Tenn.

PRICE $1.00 A BOTTLE.

If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and $1.00 and we will supply you direct.

L. GERSTLE & CO., Chattanooga, Tenn

4 IMPORTANT GATEWAYS 4



2—Fast Trains—2

DAILY

For ST. LOUIS, CHICAGO and the EAST.

Superb New Pullman Vestibuled Buffet Sleepers.

Handsome New Chair Cars (Seats Free).

Only ... Line ...

Running through Coaches and Sleepers New Orleans without change.

DIRECT LINE to Arizona, New Mexico and California.

L. S. THORNE, Third Vice-Pres't and Gen'l Mgr.

E. P. TURNER, Gen'l Passenger and Tkt. Agt

DALLAS TEXAS.

Watches by Mail.

Our Illustrated Catalogue for 1898-99, showing Watches, Chains, Charms, Silverware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready, and will be sent on application. We also issue a special Watch Catalogue.

C. P. BARNES & CO.,

504-506 West Market St. LOUISVILLE, KY.

The New CANTON DISK PLOW



The Canton is a marvel of simplicity. It is the ONLY DISK PLOW having correct mechanical construction. It is the ONLY DISK PLOW that doesn't require weight to make it take the ground. It is the ONLY DISK PLOW that can be made to cut from 10 to 16 inches, according to condition of land and team, without leaving an uncut ridge. It is the ONLY DISK PLOW that does not leave an uncut ridge in cutting a 12, 14 or 16 inch furrow. It is the ONLY DOUBLE DISK PLOW that 4 horses can walk abreast, and none of them compelled to walk on the plowed ground. It is the ONLY DISK PLOW having a completely dirt and dust proof disk axle with BALL BEARINGS and large oil carrying capacity. It is the only Single Disk Plow having as much cutting capacity as any DOUBLE DISK Plow on the market, except the Canton Double Disk. The Canton will work successfully in wet land THREE DAYS EARLIER than any other Disk Plow. The Canton does perfect work in the HARDEST as well as the LOOSEST ground. The Canton is the lightest draft Disk Plow ever manufactured, according to width and depth of furrow. The Canton Double Disk cuts from 20 to 32 inches, or as much as a Three Disk of any other make, and can be converted into a Single Disk, with a cutting capacity of 10 to 16 inches when desired, in a few minutes. We guarantee every Disk Plow sold by us to perform its work essentially as set forth in this advertisement, and any one purchasing a Canton Disk, either Double or Single, from us or our agents, and it fails, when properly adjusted by us, in any of the above requirements, we will cheerfully refund the money or note given for same. Write for circulars, prices and terms.

PARLIN & ORENDORFF CO., Dallas, Texas.

IF YOU WOULD TRAVEL

to the

EAST, NORTH or SOUTHEAST

in comfort, purchase your tickets via the



COTTON BELT ROUTE

The BEST TIME, the BEST SERVICE, and the BEST connections are assured.

The only line operating

PARLOR CAFÉ CARS

(meals a la carte).

Pullman Sleepers, Elegant Wide Vestibuled FREE Chair Cars.

THE BEST ROUTE

...TO...

Memphis, Louisville, Cincinnati, Nashville, Chattanooga, Atlanta, New York, Washington, Philadelphia, Baltimore, and other cities of the North, East and Southeast.

For maps, time tables and other information, write your nearest Cotton Belt Agent, or

S. G. WARNER, Gen'l Pass'r and Tkt. Agt., TYLER, TEX.

D. M. MORGAN, Traveling Pass'r Agent, FT. WORTH, TEX.

MINERAL WELLS, TEXAS,

Rapidly becoming the

Greatest Watering Place in the South.

It is reached only via the

Weatherford, Mineral Wells and Northwestern Railway.

Excursion tickets on sale with all the principal roads of the State. All Santa Fe and Texas and Pacific trains make connection at Weatherford, Texas, for Mineral Wells. For further particulars address

W. C. FORBESS;

Genl. Passenger Agent, Weatherford, Texas.

Vacation

In deciding where you will spend vacation, why not consider COLORADO, with its matchless climate, superb and varied scenery, its many resorts, its CHAUTAUQUA, cheapness of rates, and its accessibility via

The DENVER Road?

A quickened schedule and complete, up-to-date equipment, including Pullman's latest production in Sleepers and CAFE CARS.

Menue the best, served a la carte. Trains solid to Denver. Hours convenient.

For other details, address

D. B. KEELER, Traffic Manager, or

A. A. GLISSON, Gen'l Agent Pass. Dept., Ft. Worth & Denver City Ry., FORT WORTH, TEXAS.

THE M K AND T

MISSOURI, KANSAS & TEXAS RAILWAY COMPANY.

SOLID TRAINS OF WAGNER BUFFET SLEEPERS

—AND—

FREE RECLINING KATY CHAIR CARS

—TO—

St. Louis, Chicago, Kansas City.

CLOSE CONNECTIONS TO ALL POINTS

EAST, NORTH AND WEST.

FIRST-CLASS MEALS AT OUR OWN DINING STATION, 50 CENTS.



A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair

FROM BOULDER, COL.

The last time you heard from me I was at home in San Marcos, Texas. You see I have gotten some distance away. I came up here with my wife, to find a cool place to spend the month of August. We have found it. What a wonderful climate this is! I imagine I find our four seasons in each day here. The morning hours remind me of the cool days of our spring, the noontime of our best summer weather, and as evening comes on the air braces like our fall, and at night it pinches about like our average winter time.

We are here at Boulder just now, taking in the Chautauqua. We find many Texans here; some for pleasure only, but very many are pupils in the different schools connected with the institution. The Hon. Carr Pritchett, principal of our State Normal School, is very prominent in the management, and from what I can see it seems to be very appropriately called the Texas-Colorado Chautauqua. Its location could not be improved upon. Boulder is a beautiful city of some eight thousand inhabitants, the seat of the State University, and located in scenery that is wonderful to behold. These mountains! I am not gushy, but it is impossible for one reared on the broad savannahs of Southwest Texas to gaze upon them unmoved. From my boyhood I have read of the Rockies, and I have formed conceptions of them, but these conceptions, however true to the originals, were only creations of the mind. I have been accustomed also to see pictures and paintings intended to represent them, but while the artist can copy nature in all her ordinary forms, he fails here. The majesty, the grandeur, the glory, of these mighty upheavals elude him, and to be seen and felt, the mountains must be beheld bodily. I shall attempt no description. Whoever would feel the rapture and soul-stir they inspire must perform a pilgrimage and behold them for himself. The feeling kindled in their presence is unlike any other emotion. One would suppose it is akin to that awakened by a view of the ocean. Not so. Both are indeed sublime, but they produce their effects in opposite ways. The ocean is ever-dimpling, running in breakers or mighty waves; mountains, to the last grain, are steadfast. The ocean is ever purring, murmuring or roaring; mountains are silent as death. The ocean, if you trust yourself to it, will open its mouth and devour you so quickly that you will not leave a blood stain on the froth of its lips, while mountains will be a nursing mother to such. I have seen both, and whatever may be the experience of others, I love most the rapture I feel in these great mountains. And besides, to the inner eye of my being, they are the best representation of the might and majesty and mercy of God, the Creator of us all.

I must beg pardon for dwelling so long on this subject. Mountains are a hobby in this part of Colorado, and like the rest I am on to it. However, there are some other things that strike a Southwest Texan looking around up here, besides mountains. The Colorado woman is a study for a thoughtful man. Just what a modest, dependent, sweet girl can grow into is what has been solved in Colorado. I do not like this Colorado woman. She is the jauntiest, most independent and irrepressible thing in all the State. She is about all a man is here. She has the same rights and privileges, and knows it. She is everywhere in evidence, and is no doubt a mighty factor in all the social and political movements in progress in this State to-day.

The men here are also very proper studies. The stern qualities that have gone into the make-up of this new woman have been abstracted from Colorado's men, and the soft, feminine qualities that she has laid aside have been put on by the men. The result is, the men here are the most retiring, most amiable and the most decorous I have ever met. While it is agreeable to meet and associate with such men, it is a type of manhood that is strained and unnatural, and does not bode good for the State. I predict that if these women are not placed back where nature intended they should work, and the crown of authority restored to the brows of the God-given rulers, a gradual decay in the social, political and material life of this people will follow at no distant day. I do not mean that the women of Colorado are less noble or the men less gifted, naturally, than their sisters and brothers elsewhere. The trouble is, the women are in a role outside of their proper sphere, and the other sex, born to rule, disturbed by this unnatural condition and enfeebled by this division of power, can not meet and settle, as they otherwise would, the State problems of the future.

We will drop down from Boulder in a day or two, and take a hurried look at Denver, the great city of Colorado. Our plan is to get to Colorado Springs to hear Bishop Granbery next Sunday. The Denver Annual Conference convenes there this week. We will spend the rest of the month at that delightful resort. There is no place in these mountains which will compare in beauty with Colorado Springs, and no one should come touring up this way without going there. We made a stop there as we came on, and resolved to see more of it before we went back home. The mountain scenery is also grander and more imposing there than at any other place we have been, and the mountains are more thoroughly domesticated. Why, you would be astonished to see how the very children even climb about among them. It seems there are roads and pathways everywhere. Pike's Peak, that rises many hundred feet above its neighbors, and away above the clouds, is reached by people on foot, on donkeys, in carriages, and on a railway.

There is no end of interesting things to write about in this wonderland, but this letter is long enough. If you have never been here in the summer, come up, my brother; you will find a comfort that will make you laugh.

L. H. BROWNE.

CITY COTTON CROP—6,000 BALES.

Hon J. M. Kirk writes from Moravia, Texas, to the Schulenberg Sticker under date of April 19th last: "My farmer friends, look at every cotton platform as you pass by and you will see the present (square) bale standing on its head with from two to four great gaping wounds at the mercy of those who want to pilfer. The number of bales in Texas taken from the original runs up into the thousands. I remember during the session of the last Legislature, when the bill known as the Compress Bill was being discussed in the committee room, a gentleman from Galveston, who was opposing the measure, in answer to a question asked by me (one of the Committee) how many bales of cotton were made by the compresses in Galveston that were taken from the original bales compressed there. He answered, 'About six thousand bales'" And yet there are those who decry the American Cotton Company's Roundlap bale, from which there is not one ounce of waste and which reaches the mill exactly as it leaves the press.

THE EPWORTH LEAGUE AND THE NEGRO.

Below we give an interview with Mr. F. P. Works, of Hillsboro, President of the State Epworth League Conference, anent the move to organize a Southern Methodist League Conference, and the relation of the negro to the League work. The interview was published in the Daily News and the Daily Post, and we reproduce it at the request of Bro. Works, who wants his position upon these matters thoroughy understood. It is as follows:

"The move to organize a General Conference of the Epworth Leaguers of the M. E. Church, South, is not intended in any way to affect the International Conventions, and I do not understand that 'the main object for its creation is the fact that the Southern Leaguers are not pleased with the prominence given the negro at Toronto, and also at Indianapolis,' as published in the papers, but one of the main reasons for organizing a General Southern League Conference is the prominence that is insisted upon for the negro by our Northern and Canadian brethren in the International meetings. The Southern League will entertain the International Convention in 1901 without reference to the negro in such meetings thereafter, but of course in the convention of 1901 it will be with the Southern League to say whether or not the negro shall be seated in the convention and mingle indiscriminately with the white people, as we will then be host and can place the negro in separate eating places as we did in 1895 at Chattanooga, where we last entertained the International Convention.

"The plan inaugurated at Indianapolis for the holding of a Southern League Conference contemplates that its meetings may be held biennially alternately with the International meetings our first meeting to be held next year, provided the Leaguers throughout the Southern States approve of the plan and take hold of the same. It is desired by this General Conference of Southern Leaguers to bring our workers into closer touch, to develop plans of work, to forward our work in all possible ways and to discuss such matters as will be of interest and benefit to us and the Church and to do these things in a way suited to our notions and ideas."

"What do you think will be done, if anything, in regard to the negro in the International League Conventions of the future?"

"The International League gatherings thus far have been composed of the Leagues of the M. E. Church, the M. E. Church, South, and the M E. Church of Canada, and so long as these conventions are composed of said Leagues the Leagues of the M. E. Church and of Canada are so much stronger than that of the M. E. Church, South, as to make the chances of any action against the negro very small. And then a great many Southern Church workers believe it is not religious to take any action along this line. I remember that in our last State League Conference some of us undertook to pass a resolution asking that the management at Indianapolis be requested to prepare separate seating places for our colored brethren and that our own Texas people voted that such a request should not be made. I desire to say that I have no disposition to deprive the negro of any benefits to be derived from any departments of our religious work, and that I am friendly to his best interests as I see them, but I believe that the treatment accorded the colored man at the two last International League Conventions has been and will be a greater curse to him than can ever be compensated by the good he derives therefrom, and I take the position that I do in regard to the negro because I believe it is better for him. In other words, we believe one of the best things for the negro to know is that he is a negro, and that by filling his place as such he will get the best there is for him in life. Over 200 Texans went to Toronto, and only about one-fourth that number went to Indianapolis. We were all the time being asked why this was so. There may have been other reasons, but, considering the shorter distance and less expense of the trip to Indianapolis over Toronto, it can not be denied that the attitude of the negro in that convention prevented hundreds of Texas Leaguers and thousands from the South from attending that convention. The fact is your humble servant would not have gone to Indianapolis had it not been for the fact that he felt it his duty to go as President of the Texas League and that he knew his hands were clean of the colored element, as he has been outspoken on this question. This is a free country, and we have no objection to those who so desire enjoying their great religious gatherings indiscriminately with the negro, but as for me and my house we desire to hold our conclaves in such a way that our people will be free and happy to attend and take part therein unmolested by the fumes of Africa."

POND'S EXTRACT BY MERIT RAISED TO EMINENCE

No substitute of POND'S EXTRACT has ever prospered—the people know the difference. From all quarters of the world comes the chorus, "Pond's Extract Cures all Pain."

Use it in the summer time for Chafing, Mosquito Bites, Prickly Heat and Sunburn.

POND'S EXTRACT CO.
76 Fifth Avenue, New York

Pond's Extract Ointment cures Piles. Price 50 cts. per Jar. Trial size, 25 cts.
ALL DRUGGISTS

I have been a reader of the Advocate for several years, and have felt much interest in perusing its columns for some months back. I feel that the helmsman is a good sailor and is able to carry the ship safely to port. I do not know much about conducting a Christian paper, but am able to tell when a paper pleases me.

JOHN C. SCHUTTE.
Galveston, Texas.

Llano District—Fourth Round.

Rock Springs sta	Aug. 20
Boerne cir	Sep. 30
Blanco cir	9 a. m., Oct. 2
Round Mountain cir	8 p. m., Oct. 2
Willow City cir	3 p. m., Oct. 3
San Saba sta	Oct. 7, 8
Cherokee cir	9 a. m., Oct. 9
Kingsland cir	8 p. m., Oct. 9
Llano sta	8 p. m., Oct. 12
Ingram cir	Oct. 20
Kerrville sta	Oct. 21-23
Center Point	9 a. m., Oct. 23
Bandera cir., Medina	8 p. m., Oct. 25
Selma cir	Oct. 28, 29

I. K. Waller, P. E.

San Marcos District—Fourth Round.

Harwood cir	Sept. 9, 10
Buda cir	Sept. 16, 17
Luling cir	Sept. 23, 24
Segnia and Mill Creek	Sept. 30, Oct. 1
San Marcos sta	Oct. 3
Lockhart cir	Oct. 7, 8
Belmont cir	Oct. 14, 15
Gonzales sta	Oct. 17
San Marcos cir	Oct. 21, 22
Lockhart sta	Oct. 23
Kyle and Pleasant Grove	Oct. 26
Dripping Springs	Oct. 28, 29

I. T. Morris, P. E.

MORPHINE. Opium, Cocaine, Whiskey habits cured at home. No suffering. Remedy $5. Cure Guaranteed. Endorsed by physicians, ministers, and others. Book of particulars, testimonials, etc., free. Tobaccoline, the tobacco cure, $1. Established 1892.
WILSON CHEMICAL CO., Dublin, Tex.

JOSEPH GILLOTT'S
STEEL PENS
GOLD MEDAL, Paris Exposition, 1889, and the Chicago Exposition Award.
THE MOST PERFECT OF PENS.

ROUND ROCK PREMIUM WHITE LIME WORKS. ROUND ROCK, TEXAS.
Wm. Walsh & Co., Proprietors.
All orders for Pure White Lime, either in bulk or coopered, promptly filled. WRITE FOR PRICES.



Out for a Day's Recreation,

that will give health and sport, you can go when you have an easy riding vehicle that will not tire you. You can drive all day without weariness in one of our stylish, easy riding dog carts, phaetons, stanhopes, buggies, runabouts, whalebone speeders or surries. Our stock of carriages is worthy of your inspection.

Write for our new Vehicle Catalogue, which will be mailed free of charge.

Parlin & Orendorff Co.,
DALLAS, TEXAS.