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EDITORIAL.

The Law of Co-Operation.

DURING hours of serious retrospection we can not but brood over the experiences of life, and it is then that we see with intense vividness great truths which at other times are obscure. In youth we fail to see that which mature life and advancing age force upon our observation. Then we contemplate with wonder and awe the profound doctrine of co-operation which ramifies and permeates all human society. God does so much and requires us to do the rest. He furnishes opportunities and facilities, and we are obliged to utilize them. He makes life, success and happiness contingent upon our response to his demands. Prosperity is exactly proportioned to the degree of harmony between us and God. Failure is the proclamation of antagonism between man and Providence. God always answers when we call. Nature is the servant of Him who knows her secrets and manipulates her forces and laws.

The world is a great seed field, the seasons are regular, but unless man tills the soil he will starve. God furnishes the broad bosom of the earth, with its latent capabilities, the sunshine, the air, the rain, and all that is prerequisite to a harvest, but unless we adjust ourselves to the environment and co-operate in intelligent and faithful service, we die. Prayers and tears will not avail. Work is the inexorable condition.

There are many suffering from acute and chronic diseases who, if they would throw away their drugs and discard their superstitions and would utilize the provisions of an intelligent hygiene, would speedily regain their lost health and strength. Diet, sleep, exercise, fresh air and tonic sunshine are the medicines needed. It is wonderful how quickly kindly nature responds; how the reserve forces of life come into play; how unsuspected potentialities wake up when we bring ourselves into vital touch with the divine order. Co-operate and live; sit idly by and perish. Premature decay and death is the penalty of a divorce from God's establishment.

The proverbial saying that there is no royal road to knowledge teaches the same great truth. Intellectual discipline and power, diversified and extensive erudition, the charm of culture and the pleasures of the mind, are all dependent upon certain sure but rigorous conditions. Meet these and the prize is yours. Neglect them and ignorance and imbecility are your doom. Wishing and sighing count for nothing. The busy brain is the only talisman in this realm.

Holiness is not a gift, but an acquisition. Innocence or negative virtue may be imparted; but character represents innocence made permanent by voluntary obedience, and negative virtue rendered positive by habitual performance of duty. The germs of the spiritual life are planted in us by the hand of God, but we must develop them by co-operation. Character is the will fixed, the conscience dominant, the life expanded and perfected by participation in the manifold experiences of this mortal scene. The expectation of holiness and happiness, while eliminating the indispensable toil and discarding the element of time, is the fatal delusion of the present age. What doest thou here, Elijah? Up; plunge into the wilderness; run before the chariot of the King. Faith without works is dead. Nothing can substitute the patient continuance in well-doing. We are workers together with God. If we walk with God we catch his spirit and learn his ways. If we heed not the call to a better life, if we persist in the repudiation of the universal law, we are inevitably damned.

Much of the poverty of the world is the fruit of idleness and extravagance. The ravens will not feed a lazy and a prodigal soul. Much of the sickness and misery of man is the fruit of dissipation and sin. Nor will nature lend her healing touch until it is sought. The multiplied failures which meet us on every hand, together with the accompanying despair, are the natural and retributive consequences of alienation from God and his ways. God himself will not deliver us without repentance and reformation.

This solemn law confronts us incessantly and menacingly. Upon our submission thereto depends our fate for time and eternity. When Macbeth said to the physician who had been called in to assist his wife, "Canst thou not minister to a mind diseased? Pluck from the memory a rooted sorrow?" and so forth, the physician, suspecting a spiritual rather than a physical malady, replied: "Therein the patient must minister to himself." The trouble is of our own making, and the remedy lies in our own hands. Co-operate is the word. Harmony with nature and God is the secret of life and peace.

Worship of the Mammon God.

Dr. Andrews has been forced to resign the presidency of Brown University. The reason assigned is that the frank and public promulgation of his free silver views is offensive to the patrons of the school and subversive of the best interests of the institution. But it has leaked out that this unisity had expected a handsome gift from Mr. J. D. Rockefeller on the graduation of his son. But the anticipated donation did not materialize. Whereupon the sagacious ones began to suspect that perhaps Dr. Andrew's advocacy of free silver was unacceptable to the gold baron mentioned above. In due time the trustees of Brown University notified the Doctor that he might believe what he pleased, but that he could not teach what he pleased. The Doctor stepped down and out.

Many Northern journals have freely charged that the corporation perpetrated this injustice in order to placate the moneyed classes and secure a larger endowment. They have vigorously denounced the forced resignation of the able President, and have earnestly contended for liberty of speech. What makes the charge plausible, not to use a stronger word, is this: The Northwestern University, located in Chicago, and largely built up by the beneficence of Mr. Rockefeller, not long since discharged a certain Professor Bemis, who held advanced, if not heretical, views in regard to the rights of corporations. Political economy in the Northwestern must be taught, not in accordance with scientific principles, but in harmony with the gold baron's views and interests. Again, not long ago in the State of Maine a brewer was elected a trustee of a Methodist school with the avowed purpose of securing pecuniary help. When the Annual Conference arraigned the authorities for such unprecedented and demoralizing action, they with the utmost simplicity and earnestness acknowledged that they needed money, and that the exaltation of a brewer to the position of trustee was the most likely policy to procure it. A great scandal ensued. We are glad to note that our Northern Methodist contemporaries denounced the action of the trustees and repudiated as far as possible the whole affair.

Here is food for thought. It is bad enough for the illiterate masses to worship the mammon god, but we expected a more refined species of idolatry from learned universities. We are no alarmist, and have no sympathy with senseless tirades against wealth, but the time has come when the money power is a distinct menace to the freedom and prosperity of the land. It would have been better that Brown University should have been sunk a thousand fathoms deep than that the trustees, in deference to a wealthy man, should have gagged a college president. It would be better to lose every school in America than to have a lot of brewers lionized and toasted by time-serving trustees. Our universities should be free. The money power should be checked. Trustees of colleges and the public should be made to understand that liberty, scholarship, truth and duty are better than colossal endowments by unprincipled men.

The imitation of Christ by Thomas a Kempis, is an invaluable work. That it should have been written in the Fifteenth Century when religion was nothing better than a species of sacramentarianism is little short of marvelous. It is a manual of devotion, treating of the inward, spiritual life, and feeding the souls of devout, aspiring men. No wonder Wesley, when seeking illumination and help, read it with such eagerness and delight. God never leaves himself without a witness. a Kempis was a voice crying in the wilderness. Many will rise up and call him blessed.

Repose has been the goal of men for many long and weary years. David longed for the wings of a dove that he might fly away and be at rest. There spoke the longing of the human soul. A poet of later date, too, plaintively raises the question:

> "Oh, where shall rest be found—
> Rest for the weary soul?"

We answer, approximately we may find rest for the weary soul here and now through faith in Christ and devotion to duty; perfectly, beyond the grave when we repose in the beams of the beatific vision of God. We are contented in proportion to our appropriation of God. Could the heart find God here, as it will hereafter, it would have nothing more to ask, even in this life.

Some day it may happen that, having made his visit to our neighbors. Death will have a mind to call on us, and we shall go softly about our changed house in sad amazement. Or a fleecy cloud, which only lent a pleasing softness to the arch of blue, will suddenly gather into a thundercloud, and lay desolate our golden cornfields. Or a fine passage from the prophets, whose literary grace and felicitous imagery we have often tasted, will fling aside its embroidered cloak and spring upon us, gripping our conscience and heart with iron hand. We shall be taken from the midst of the multitude, among which we were hidden, and the cross we had seen on others' shoulders shall rest on our own. Before, we had only marched on the outskirts of life; now we are brought into its secret place, where Jesus traveleth with his companions along the sorrowful way to fulfill the will of God.—Ian Maclaren.

The Bible rings with one long demand for obedience. The key-word of the Book of Deuteronomy is, "Observe and do." The burden of our Lord's farewell discourse is, "If ye love Me, keep my commandments." We must not question or reply or excuse ourselves. We must not pick and choose our way. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this, He will flood our soul with blessing, and lead us to foward into new paths and pastures. But if we refuse, we shall remain stagnant and water-logged, make no progress in Christian experience and lack both power and joy.—Rev. F. B. Meyer.

A small circle of usefulness is not to be despised. A light that doesn't shine beautifully around the family table at home is not fit to take a long way off to do a great service somewhere else.—J. Hudson Taylor.

It is not talent, nor power, nor gifts that do the work of God, but it is that which lies within the power of the humblest; it is the simple, earnest life hid with Christ in God.—Frederick W. Robertson.

ORIGINAL ARTICLES

"GO OR SEND."

Historical and Statistical.--No. 2.

Bishop Galloway quotes an author in his "Modern Missions," by saying that the Divine purpose is to make the progress of the Church a "continuous and cumulative exhibition of Christ as the World's Redeemer." The advancement of the Church is continuous in that it encroaches on the individual life of sin. It is cumulative in that this almost unnoticeable yet gradual conquest finds its ultimatum in racial and national redemption.

The combined energies of the Cross converge in the subjugation of empires. National Christianity is the individual effort of Christ looking toward a world's redemption. Citizenship is a universal term. Every race clings to its ancestral type. Indepentent of religion as a reformatory agency, one civilization does not seriously affect another. Like an electrode, Christian civilization is thrown at the great heart of an idolatrous empire; permanent revolution is initiated. Herein is discovered one of the great purposes of God.

See how it revolutionizes! In the old Pagan days of the Marshall Islands many a ship's crew were slaughtered, leaving no one to tell the story of their death. These barbarians, energized by the Gospel, have become as brave for religious heroism as they were for barbaric slaughter.

Again, the ivory trade in Western Africa was nearly exterminated by the perfidy of the natives; missionary enterprise revived the trade. Unconverted Pagans seldom tolerate religious habits. European houses stood unoccupied in Tahiti for years; conversion alone made them habitable. Native women live half nude among Christian ladies; converted, they seek the conventional dress. It is said that a Hottentot boy dressed like an English gentleman was educated in several languages in India. Returning to his people he threw aside everything but the sword and necktie and resumed the habits of the Bush. There is philosophy in these trite words: "It takes more than fine clothes and languages to make a Christian." Natives converted dress themselves; Paganized, they relapse into nudity. Converted Zulus till level pieces of land with plows and oxen; unconverted, they choose steep parts of the hills to be tilled by their wives. That economist was correct in his declaration: "Christian nations have made more out of plows sent to the converted Zulus than it cost to redeem them."

The statue of David Livingstone, at Edinburg, is an heroic figure of the great missionary explorer standing with the Bible in one hand, while the other rests upon an ax. Man, the Bible, industry! This is a true conception of the genius of Christianity. The implanting of the Gospel is an absolute condition of national regeneration. Dr. Gordon said: "Without the Scriptures Christianity may be imposed upon a nation, but it can not be implanted in a nation." Recognizing this Divine purpose in missions, that of national redemption, a great missionary uttered this potent fact: "No religion, save that of the New Testament, can put a moral basis beneath human society and civilization."

Another Divine purpose is, to broaden and at the same time to hold intact the material interests of nations. God never proposed to develop the spiritual energies by the neglect of temporal affairs. The commercial value of foreign missions is an unanswerable argument in favor of their continuance. In this world, and not another, there comes a realization of the promise: "Every one that hath forsaken homes, or lands for my name's sake shall receive a hundred fold."

Let us look at the measure of its fulfillment. It cost less than $1,200,000 to Christianize the Sandwich Islands. We now have from $5,000,000 to $8,000,000 of commerce, making a net gain annually of about as much as the entire cost of their redemption. From the South Sea Islands, England yearly receives ten pounds for one expended. From Micronesia, the United States receives every twelve months more than $40 for each dollar spent on missions there. An immigrant is valued in Washington at $800. Each missionary in the South Sea Islands is worth to England $10,000 every year.

It costs the United States to support the heathen Dakotas an average of $120 each year, while it costs to care for the Christian Dakotas less than $7.80 each per year. "A Digger Indian in the Yosemite Valley, under the civilizing influence of that most sublime scenery, gets his breakfast out of an ant's nest with a sharp stick. And he could clothe himself twelve months on ten cents worth of cotton." You cannot carry on commerce with such a people. When barbarians are converted then they want something. Their wives want hats, shoes and gloves; the children, books and pictures. They will work, they must work. It is the Christian family with its multiplied wants that spurs and keeps up the average man. Then you can trade with him; that means international commerce. The annual business of England is $100 for each person; of France, $50; of the United States, $50; of China, less than $5; of Africa, $2.25. When we have Christianized the heathen natives, and brought their wants and activities up to the level of the Christian nations, we will have added billions to the commerce of the world. "Missions have never drawn from the world's pocket-book ten per cent of what they put into that pocket-book." Their reflex influence apears on the balance sheet of the races.

Again, God's infinite purpose in the inauguration of missions was to conserve the energies of Calvary. When missionary zeal seems to wane the Church sends up the cry of "wasted energies." The world forgets that God is a Divine economist. Not a sparrow falls to the ground without His notice. The very hairs of our head are numbered. A great preacher said not long ago: "There is no rubbish closet in the universe. Her dark-room is a laboratory where everything is utilized. Every flash of light or of lightning, every puff of steam or of wind, every ounce of gravity or of the magnets, every inch of the falling brook, or of the rising tide, every shooting meteor or blazing star, every most distant sun or wildest, wandering comet, every spasm of force or throb of power, measures its full size in results."

There is no waste. Here an ounce of coal is consumed in the furnace, but the electric spark whispers the old, old story, gladdening a waiting heart behind the world. It has been said that Nature never takes a penny out of one pocket without slipping it into another. The universe is full of pockets. Values can never slip away. Power, like God, never dies. A missionary drops out of the moral forces in our own land; he comes to the surface in a heathen country a whole household. There is no waste in God's economy. We must recognize the great law of conservatism of energy in the missionary movement.

The activities and results of the missionary law, "Go or Send," are the highest interpretation of the Divine rule: "It is more blessed to give than to receive." To our mind this proposition expresses one of the highest purposes of God in the missionary movement. The fundamental law is, that power and progress are obtained in the proposition that they are expended.

It is worth more than all it costs to have the Church at home feel a kinship to heroic souls. When a country cannot produce among her own sons men willing to die for their liberties, then that country has lost its freedom. When the Church reaches the state where she cannot furnish missionaries, and keep in sympathy with them, she forfeits a Divine credential. No denomination, void of a consuming missionary zeal, has a right to exist. A celebrated spirit in the East says: "It is the spirit of heroism and sacrifice that insures spiritual triumph. No man is worth much in the spiritual world who has not convictions which are more to him than all else, who would not rather die than recant. No Church can long remain a conserving force which has not the missionary spirit; that does not understand the words of Jesus: "As the Father hath sent me, even so send I you." There run through the ages great lines of spiritual power that lift and mould mankind."

These lines are as resistless as God. They can be seized only by the writhing hand of martyrdom and sacrifice. Whenever a great soul grasps these eternal cables, the Church is shaken out of her lethargy, idolatrous nations take a start for heaven.

At the International Missionary Rally held in Carnegie Hall, January, Dr. S. R. Storrs, speaking of "Giving and Receiving," said: "The most critical tests of this law respond positively to our careful observation. A coiled spring, imprisoning certain energy, does not waste that energy when the spring is dissolved in acid; even with our clumsy apparatus we can trace it into results. This soul, under the inspiration of God, coiled up in the grip of a great conviction, is dropped into the sea of Paganism. There will come some bubbling to the surface before our natural senses indicating some hidden disturbance; but more than this, there has been developed an opposite pole in the great spiritual batteries in God's Kingdom, and soon the depth of that sea of Paganism begins to throb with light and new life. The power is not wasted; the spiritual energies are conserved." The Church must cease her cry of "wasted energies." Conservatism is a basic law in Divine economy. Dr. Lambuth's dying message, "I die at my post; send more men!" is a tremendous call. Miss Dora Rankin's tomb is a tender appeal to the womanhood of Methodism. The martyr's blood, shed in Oriental soil, brought on the next steamer thirty or more to take his place. Values never slip away in God's Kingdom.

The great problem in naval warfare was to cushion the recoil of the gun. This is another application of the great law of the conservation of energy. In the cruder form we call it action and reaction. God has projected this thought into spiritual economy. He has so cushioned the recoil that every Divine projectile hurled at the heart of idolatry but drives the ship of Zion toward the haven. Thus, in the missionary purposes of God, comes the demonstration that it is more blessed to give than to receive.

Now, as a resume, we have discovered four great, fundamental truths in the study of the law, "Go or Send," from the standpoint of the Divine purpose in misions. (1,) National Redemption; (2,) Conservation of Material Interests; (3,) Conservation of Spiritual Forces; (4,) and the interpretation of "It is more blessed to give than to receive." Let the child of God know that he who inherits the Kingdom must recognize that co-laborship with God which seeks to

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus the mighty to save."

J. MARVIN NICHOLS.

DALLAS METHODISM AGAIN.

A short time since the Advocate published an article from me upon the subject of Methodism in Dallas. In that article I directed attention to some things which I considered impediments to our Church and the cause of Christ. I mentioned the lack of well-matured plans for united action; the absence of a spirit of co-operation among the various Churches; a centralization of the wealth and influence into one Church; inferior church edifices, and a lack of evangelization in the city. I pointed out what I considered would correct these troubles, and advance our Church in this metropolis. That remedy was to unite the entire methodism of the city in a work for the good of our cause. I suggested the construction of two first-class edifices in the place of the inferior buildings that we now have in East and North Dallas. I gave a plan to accomplish this end—a plan that has been operated with success in other cities and the only plan I know of that will unify our forces for a common purpose, to-wit: The organization of our various Churches into one local Church Extension Society. I confess I was a little surprised to see in the last Advocate an article fom the pen of Dr. Rankin in opposition to these suggestions. I might have looked for opposition from some sources, but I certainly did not expect it from the broad-minded, wide-awake, earnest pastor of our leading city Church. I beg leave to notice his article, not for the purpose of controversy, but to bring again this important subject before the Methodists of Dallas. I hope for action, and not controversy. I hope to see our grand old Church take the position she deserves to occupy, and I desire to press this subject again upon their attention in order to arouse them to the necessity for planning future work and the uniting our forces for a great advance movement.

If Dr. Rankin's article means anything, it means that we do not need such a movement. He argues that Methodism is doing fairly well, that she leads other denominations, and that is sufficient. I might admit, if necessary, that Methodism leads all other denominations of the city, but it does not follow that we do not need to plan, concentrate our efforts, and bestir ourselves. When we consider that Dallas has a population of 60,000, and that we have only 2000 Methodists in this city, it seems that something needs to be done. When we remember that our Churches are largely built up from emigration, and not from revival fires in our own midst, it seems that the time has arrived for renewed efforts. When we remember that we have several small, unsightly frame churches, inferior to even some negro churches in the city, and that these Churches are struggling for a bare existence, or are sometimes threatened to be sold under the hammer, it occurs to me that something should be done. I have been in Dallas as a pastor nearly three years. I have coped with these difficulties, and do not speak of things I do not know. The point that I raise is that there is no necessity for the continuance of this state of things. The remedy can be found, and if applied would rectify the evils we suffer under.

But Dr. Rankin suggests that the money cannot be raised to construct the buildings I speak of. This objection has been used against every effort to build a church since the world began. If it had been listened to, no church would ever have been erected. "We can't," has never done anything. "We can," has removed mountains. I have but one simple question to ask: Who is best able to construct good church buildings in Dallas, the small, discouraged, debt-ridden congregations who need them, or the united Methodism of our city? Unless they get help from this plan, or something similar, they will never be able to build. If they do not get into better buildings, they can never grow. That has been tried long enough here to prove the statement correct. Some of our Churches are not as strong to-day as they were fifteen years ago. I suggested in my former article, that one church be undertaken at a time, and if it took ten years to erect that, let it be a good church when completed. We build too many make-shifts and not enough for permanency. This plan will work if we have a mind to use it.

Upon the subject of the centralization of wealth and influence of the Dallas Methodism into one Church, Dr. Rankin rises in defense of himself and Church. This was unnecessary. No one thinks Dr. Rankin is responsible for this state of things. It existed before he came to Dallas. Nor do I think First Church is responsible for it. That Church has gradually grown that way. But Methodism suffers from this centralization all the same. If the policy of the Church is to have one great central Church, then in fairness to all concerned, that fact should be stated, and the Church unite to that end. I object to the way we have of sending preachers to our Dallas city Churches, placing upon them the expenses of living in a large city, and yet so conduct the Church that these preachers will not get a living. I object to forever holding out to these small Churches the hope that some day they may get out of debt and get on a good basis, while the machinery is working all the time to increase the central Church, and deplete the other Churches. If it is the policy to have a central Church, then let us have it, and stop trying to build up these little Churches. But if that is not the policy then in justice to all

let something be done to strengthen the other Churches. Dr. Rankin seems apprehensive that such a plan would deplete First Church. I would not advocate a plan that I thought would do that. By the plan I suggest, the natural increase of those Churches would strengthen them. As it is now, our suburban Churches are not of enough importance to attract the attention of those we hope to reach. Let us get better buildings and we would have better opportunities to grow. If we put the plan I suggest into execution, we can have three first-class Churches in Dallas instead of one.

The Doctor seems afraid that some of his wealthy members may decide to unite with the Churches at their doors. If they should do this the Doctor would have recourse to the plan he advises the other pastors to fall upon to supply their places. He says that if our city pastors would go to preaching "red-hot Gospel sermons, full of the Holy Ghost and power—return to the old paths and the doctrines of the fathers, such as preaching repentance, justification, regeneration, sanctification, the terrors of hell and the hopes of heaven" our city churches would be full—and have all the wealth that is needed. If the preacher in the suburgs could work such wonderful results by that plan, what would hinder the Doctor by the same plan supplying the place of those wealthy members if they should unite with the Church at their doors? Would it not be healthful for the Doctor, and also healthful for his Church? Would that Church not receive a great spiritual uplift by making the experiment? But the facts are against the Doctor's argument. First Church is a good Church. We will both agree in that. But First Church was not built up by revival fires in her own communion. It was stated last year by one of her stewards that he had not seen a conversion in that Church for six years. But that Church has grown, and we are all glad of its growth. But how has it grown? By accretion from other Churches, both in the city and from without. The plan that the Doctor suggests in lieu of my plan has not been the plan that built up First Church. On the other hand, there have been many glorious revivals in the other Churches, and yet they have not grown in numbers or financial strength. What is the conclusion from these premises? That something else has worked the results we now see. What has done this? Inferior church edifices, lack of co-operation, centralization, etc. I stated the trouble at first, and I must state it again. I agree with the Doctor that we should all preach red-hot Gospel sermons and the doctrines of the fathers. I think this has been done in the Churches referred to by the Doctor, if we judge by their revivals. But is this to estop us from planning for future work, constructing good edifices, and uniting for the common good? Such preaching should produce just this result. The Gospel delivered hed-hot should make us more anxious to extend the Master's kingdom—to unite our forces for his cause, and place our Church on a basis that will be solid. It should not produce a selfish spirit; it should prompt us to look beyond the confines of our own organization to the unsaved thousands about us; it should stir our souls with a desire to strengthen the walls of Zion in its weak places; it should prompt us to love our neighbor as ourself—our neighbor Church as our own. I heartily endorse a red-hot Gospel. I think it is needed in all of our Churches, not excepting First Church. I think a red-hot Gospel is needed in a Church that has amassed the wealth of Methodism within its folds, and yet permits a city of 50,000 unsaved souls to go a year without a revival effort to reach them. I think a red-hot Gospel is needed where the tendency is to gather together the strength of the city into one organization, while other Churches are permitted to languish and starve for support. I think it is needed where no efforts are being made to correct such a state of things, and where the chief pastor of the city contends and pleads for a continuance of present conditions. I think a red-hot Gospel, sandwiched with some of the "terrors of hell," would make that great body of Methodists a living fire in this city, that would mass its strength against the powers of darkness, and not only save souls by its own efforts, but strengthen other Churches so that they could save souls. I plead for better things, I plead for better Churches, for stronger efforts to save the people, for a more liberal spirit among our Churches. I plead for this, not as the Doctor says, through malice or envy, but for the glory of our Christ and the salvation of souls. I urge the Doctor to unite in this effort, throw his strength not against it, but for it, and thus help to better things in this city. I urge his Church to arouse itself, and do that which Methodism, God and humanity have a right to expect of it. I urge that all narrow and selfish views be abandoned in the interest of a common good.

The Doctor thinks my suggestions and plans visionary. I think not. When Bishop Duncan was in Dallas he saw the necessity of constructing a fine Church at Trinity, and sent Rev. C. M. Harless there for that purpose. He was no visionary. Last year Bishop Keener stated to the writer that two first-class churches should be erected at Floyd Street and Trinity. He was no visionary. Three presiding elders here have thought the same thing, and so expressed themselves to me—Rev. E. W. Alderson, Rev. F. O. Miller, and Rev. R. M. Powers. Surely these men are not visionaries. All the preachers of the city, with the exception of Dr. Rankin, entertain the same views. The plan of organizing the city Churches into a local Church Extension Society is not a visionary plan. It has been done in other cities, and it can be done in Dallas. I advocate a plan that has been demonstrated practicable by our Church at large. It is easier to carry out this plan in a limited sphere like Dallas than in the whole Church. This is no untried scheme. Then the cost of building is not as great as the Doctor estimates. We can build to-day with half the cost of First Church. Trinity has plans already for a building almost equal to First Church that will cost only $15,000. So the plan is not a visionary plan, if we have the mind to do it and love the Church enough to make the effort.

In conclusion, I will say that the Doctor did me an injustice in a few particulars, which I would not mention except to correct any false impressions. He states that my comparisons were prompted by an "invidious" spirit. This is a mistake. He states that I asserted that some denominations were outstripping Methodism. This is a mistake. He states that I misrepresented the facts by making this statement. As I did not make the statement in the first place, I could not have misrepresented the facts, as the Doctor alleges. He states that I advocated the giving away of Floyd Street Church, if it could not be sold. I made no such statement. I am sure the Doctor will correct these errors into which he has fallen as soon as his attention is called to them. I waive discussing such questions in the interest of the cause I advocate, and trust that this discussion will continue in a generous Christian spirit, and that out of it will grow great good.

T. H. MORRIS.

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NORTH MISSISSIPPI CORRESPONDENCE.

The Texas Christian Advocate is a weekly visitor, always welcome to my desk. The able editorials, spicy correspondence and newsy notes from the work are read with relish.

We of North Misissippi feel a special interest in Texas Methodism because we have so much invested in its ministry and membership. A great many of its useful laymen and not a few of its most effective preachers have gone from our ranks. Of the latter I call to mind J. R. Allen, B. H. Bounds, E. H. Casey, M. M. Dunn, A. W. Gibson, O. P. Thomas, J. H. Hunter, S. W. Miller, H. E. Smith, C. L Ballard, W. M. Adams, R. A. Ellis, J. A. Whitehurst, G. H. Hodge and C. W. Perkins, whose names are held in affectionate remembrance for their works' sake in this part of the Lord's vineyard. Then there are others, as G. S. Wyatt and B. H. Webster, who grew up and were licensed to preach here, but entered the itinerancy over there. When I read tidings from these brethren of their camp and revival meetings I am at once reminded of the seasons of rejoicing we used to have together on similar occasions in these regions. God bless you, brethren, in "your loved employ," and if we meet and worship together no more on earth, may it be the happy lot of each and all of us to wear the victor's crown and enjoy together the "rest that remaineth for the people of God."

I read with sorrowful interest the obituary of my conference classmate, Rev. F. C. Pearson, as published in the Advocate recently. He, his brother William, myself and fourteen others were admitted on trial into the Memphis Conference at Aberdeen, Miss., November 8, 1860, Bishop Pierce presiding. Five are all of that large class that are left in the militant ranks to-day. One by one we are passing away from labor to reward. May we all be ready for "the roll-call up yonder."

Bro. Pearson was ordained deacon as a local preacher at Memphis, Tenn., in 1859. His ordination as elder in 1863 was in Aberdeen, Miss., instead of Memphis, Tenn., as stated in the obituary. In the same obituary reference was made to Rev. R. G. Rainey, a name of precious memory to this scribe. Forty-three years ago he received me into the Church and was a pastor indeed to the young convert and boy Christian. He evidently realizes in age and superannuation the comforting efficacy of the Divine religion which he so earnestly preached to others in his younger life. For a long time has he been a faithful minister of the gospel of love and life and he will doubtless have many stars in his crown of glory.

Two of our most useful preachers have died during this year, viz.: Revs. J. W. Leuter and J. T. Howell—the former very suddenly last February and the latter a few days ago after several months of sickness.

Most of our preachers are now engaged in protracted and camp-meetings. I am resting at home a short time after a long campaign; will start again in a few days to do colportage and Sunday-school work and to aid in revival meetings.

G. W. BACHMAN.

Kosciusko, Miss.

Northwest Texas Conference.

ROBERT LEE.

Eugene T. Bates, August 12: Our meeting at Oak Creek, held by myself and Bro. Hamlet, of the Methodist Protestant Church, was a glorious meeting from first to last. There were ten conversions and three accessions to our Church. The most of the converts will join the Baptist Church. Our meeting at Bronte was a grand success. There were sixteen converted. Four joined our Church and I baptized three infants. The most of the converts at the Bronte meeting will, I think, join the Baptist Church. Our membership was greatly revived. Bro. W. C. Hilburn, of Ballinger, was with me most of the time and did most of the preaching. He preaches well and is a power in a meeting. We closed with something near twenty penitents at the altar.

VENUS CIRCUIT.

Jno. S. Davis: We began a camp-meeting at Oak Branch Friday night before the first Sunday in July and continued to the following Sunday night week, resulting in a gracious revival in the Church. Eighty-five conversions and reclamations and fifty-three accessions to our Church. Bros. R. A. Ellis, of the Reagor charge, and J. D. Odom, of the Sims and Glenwood charge, and J. T. Trice (local) did some of their best work in preaching, and in the altar they are at their best. I have never seen more earnest, faithful work done than was done by P. F. Bearden, local preacher, the two Brothers Hallmark and Bro. Ingram, exhorters, and the membership of the Church. God bless them! they had been praying and working for the meeting for two months and they were graciously rewarded for their effort. One very encouraging feature of the work was that the larger per cent of the converts were grown people—many of them heads of families. Our second meeting embraced the third Sabbath in July—the time of our third Quarterly Conference. Of course our Bro. B. R. Bolton, presiding elder, was on hand at the first service, Friday night, and stayed with us until Tuesday, doing some of the best preaching of his life, and God honored his work with the power and demonstration of the Holy Ghost. In the meantime Bro. C. Rowland, of Riverside and Fossil Mission, Fort Worth, came in and assisted in the meeting to the close. Rowland is a power for good in a meeting. Visible results, twenty-seven professions and seventeen accessions to our Church and the membership very much revived. The next meeting was at Nations, commencing Saturday before the first Sunday in August and continuing a week. Many of the people said it was the best meeting they had ever seen at that place, resulting in over twenty conversions and thirteen additions to our Church. Here the Church did most earnest, faithful work. From

there we went to County Line and begun Saturday before the second Sabbath in August, which was rained out Monday and Tuesday and we had to quit with as fine a prospect as I have had at any place. But for the rain I think we would have had a fine work. So the good Lord is wonderfully blessing us, for which we give him all the glory and take courage. We begin next Sunday at Wyatt, where we expect a gracious outpouring of the Spirit. Let all the people pray for us.

NEW HOPE.

Geo. A. Nance, Aug. 16: We have just closed a fine meeting at New Hope, three miles south of DeLeon. Bro. A. E. Carraway was with us and did most of the preaching. There were about eighteen conversions, thirteen additions, seven family altars erected, in addition to those already established and a general revival in the Church. We begin at Oakland next Friday.

EDDY.

W. W. Dorman, Aug. 5: We have just closed a meeting here, which resulted in the conversion of twenty-three sinners, the reclamation of many backsliders and a great strengthening of the Church. My old Alabama friend, Rev. J. H. Braswell, assisted me the first week, preaching in much power. Then Rev. Jno. M. Barcus came in for two days of efficient service at the close of the meeting. Thanks to these brethren and unto God for a gracious revival.

CLAUDE.

C. S. McCarver, Aug. 18: Our meetings for Claude, Goodnight and Washburn have just closed, and though our people were careful about many things, we had good meetings. Our people were blessed and strengthened in every respect. Bro. T. F. Robeson, of Memphis, served us splendidly at Washburn and Claude, and Bro. Bloodworth, of Plainview, did us fine service at Goodnight. My work is in good shape. The country is prosperous and the cry of hard times is a thing of the past. We are now shaping up for conference.

CORYELL CITY.

R. J. Tooley, Aug. 18: On last Sunday night we closed a gracious meeting at this place. We were ably assisted by Bro. T. J. Lassatter, of Brownwood. Bro. Marcus Grimes, of Belton, led the song service. To be brief, with Lassetter to preach and Grimes to sing there can be no such thing as failure. The work will ever abide in the hearts of this people and pastor. Our beloved was with us and preached two excellent sermons, also presided over our third Quarterly Conference. This conference reported $90 for the support of the ministry. The meeting resulted in forty-three conversions and thirty-six additions. Fifty-eight dollars were raised for Bros. Lassetter and Grimes and $100 on our conference collections. We are in the midst of liberal and loyal people.

WARREN'S CHAPEL.

W. M. Adams, Aug. 18: We had a real good meeting at the camp-ground for Warren's Chapel Church. We continued for nine days. Those members who attended regularly were revived and greatly strengthened. We had quite a number seeking—some pardon, others purity. Much gospel seed was sown. Quite a number of preachers and lay brethren and sisters rendered much help, for which we are very grateful to them. We are at our District Conference, and the brethren are coming in slowly through the black mud, and the rain is falling. D. V., we will hold a camp-meeting at Summer's Mill for Elm Grove and Three Forks, and invite all the other Churches on the work to come and everybody else. It will begin Thursday night, September 2, 1897.

MULLIN.

G. W. Templin, Aug. 16: Bro. Samuel Gay and myself commenced a protracted meeting on Thursday night, before the fourth Sunday in July, seven miles west of Mullin, at Blanket Springs. The meeting continued twelve days with rather small attendance on account of sickness in the neighborhood, yet we had a great meeting. Bro. Gay went home after the first five days of the meeting, and it was left to me to do the preaching. The last Sunday night of the meeting we had a great revival. Fourteen happy, bright conversions; men were prostrated under the power of the Holy Ghost. We had eighteen conversions in all. There were four conversions on Monday night, which was the last night of the meeting. Many earnest seekers left at the altar; eight persons joined our Church and five gave their names for membership in the Baptist Church; baptized one infant. Bros. Cross, Smith and Morris did some good preaching the first week of the meeting.

BRUCEVILLE.

W. W. Dorman, Aug. 20: Our meeting here, of which you had a partial report last week, closed Monday, the 16th. This was one of the greatest meetings we ever witnessed—great in the vast multitudes that attended, great in its intensity and power, and great in the results achieved. Both saint and sinner commend it as the most wonderful meeting ever held in Bruceville. The Church was greatly strengthened and elevated, scores of sinners were converted, and dancing and card-playing are known among us no more. Rev. J. H. Collard was with me from the first, and did all the preaching. He is a master of assemblies, controlling vast multitudes by the force of his own personality, and swaying them by the power of his eloquence. His logic is convincing, his pathos melting, and his powerful appeals move the will to action. His manner is refined without affectation, his language chaste and elegant, his spirit gentle and fervent. Any pastor will find in Bro. Collard a helpful friend. Forgetful of himself, he enthrones the pastor in the hearts of the people. More than this, and better still, he is an able and fearless defender of Methodist doctrines and polity.

MIDLOTHIAN.

J. W. Massey, Aug. 19: Revival services began here nearly three weeks ago. A large tabernacle had been erected, under which the services have been conducted continuously, with a large attendance and well-sustained interest. The pastor, Rev. T. G. Whitten, has done nearly all the preaching and had the management of the meeting, faithfully assisted by local brethren. The meeting continues; will probably close next Sunday. The preaching has all the time been sound, earnest, strong and with power—a faithful presentation of the blessed gospel. Thus far about 50 have professed conversion some unfaithful Church members restored and the Church greatly revived. Bro. Whitten, our faithful pastor, has labored with great earnestness, the sermons have been great, the music inspiring, the zeal of the Church has been great and many of the services glorious. The Spirit, in blessed sweetness and power, has been in the hearts of the people, and the Church has been built up in strength and faith and, we trust, in the holy purpose of deeper consecration and better service to its Lord. There are yet many sinners who have shown an interest in the meeting, some of them penitent, whom we pray to count among the saved before the revival shall close. Mr. J. F. Butler has skillfully led the music and deserves mention for his faithfulness and intelligent leadership in this important part of the services.

PHILLIPS' CHAPEL.

F. M. Winburne, Aug. 17: Here I am, under direction of my presiding elder and Church, holding a camp-meeting on a small scale. My permanent campers are my own precious Sister Ellen and a few other elect souls. About two sermons have been preached here during this year. I began here Sunday, 8th inst. A crowd composed mostly of bright-faced, wild, young people, sparsely mixed with a few "has-been" Christians of various sects and creeds. Called on a Baptist brother to pray at close. "Please excuse me." I said, "I can't; brother, please pray." Well, he did. Urged the necessity of an arbor. They met Monday, built an arbor and covered it with plank, finally brought "straw," bought a lot of new lamps, hauled two barrels of water, etc.; crowds small in day, good at night. God is giving me unusual liberty in preaching to this mixed multitude. "At my first answer no man stood with me." But, praise God, the tide is rising. Visions! Ere long in this beautiful, shady grove a large camp-ground will be established, a beautiful church built and this long-neglected place become famous for God's cause. Why not? It is four miles from the city of Corsicana, with beautiful natural resources. For several weeks I have been in labors abundant here and there and yonder. Except two or three sermons here, I am doing all the preaching. God sent a Methodist brother and wife with his organ and books last night. Visible results in souls so far are meagre; but, my! my! what an uplift this meeting has been to this community.

HILBURN.

J. D. Odom, Aug. 16: Closed my Hilburn meeting last night. Had thirty-five conversions and thirty-two accessions to the Church. More than doubled our membership at this point. No help except local; did my own preaching. Missionary collections all raised. Secured $855 to build a Church. Will build a $1000 house at once. We are completing our new church at Forreston. Will dedicate it the third Sunday in September. Dr. Pierce of our Advocate, is expected to preach the sermon. Former pastors are invited.

CROSS PLAINS.

E. C. Austin, Aug. 13: C. W. Young is the preacher in charge on Cottonwood Circuit. He has held four protracted meetings to date, and reports between 75 and 100 conversions and reclamations. The result of the meeting at this place is twenty-five conversions and seventeen joined the Church. He has two more protracted meetings to hold and one circuit campmeeting. We are expecting great results from those meetings. He is building two church houses, and good prospects for one more.

BLOOMING GROVE.

J. P. Mussett, Aug. 16: We closed a gracious revival at Mt. Zion, in the Blooming Grove Circuit, last night. The power of the Holy Ghost was clearly manifest in the pungent conviction and powerful conversion of sinners and the reclaiming of backsliders. Of course, the Church is greatly revived. No such results ever occur unless the Church co-operates with God in the great work of saving souls. There were forty-two conversions, besides a number of backsliders reclaimed, and sixteen joined the Church. I was assisted by Bro. Williams, our own local preacher, and Rev. J. T. McKeown, pastor in charge of Dawson Circuit. Bro. McKeown is a fine worker. We are rejoicing.

SIPE SPRINGS.

C. H. Smith, August 10: I began my meeting at Sipe Springs July 9 and continued ten days. We had a good revival in the Church; seven conversions and many reclaimed. Bro. J. S. Moore was with me. He is an earnest, faithful worker in a meeting. My local preachers were with me and rendered valuable service. Had six additions to the Church. I only labored five days in the meeting and took sick and am now just able to be up. We had a good state of feeling existing, and the Baptists started their meeting, and the Methodists, Baptists and Presbyterians all are working together and we have the grandest revival that has been here for years going on here now. It is reaching the old and the young. Many old sinners, heads of families, have been converted. I gave an opportunity for any who wanted to join our Church at Sunday-school and received three into the M. E. Church, South, at Sipe Springs. We had a good revival at Sand Hill; thirteen conversions and about as many reclaimed. Six joined the Church. I was there, but was not able to work. Bro. McGuire and Bro. Gressett and Bro. Dinnie and my local help and the brethren from the Congregational Methodists all rendered efficient help. It will be long remembered by us all on account of the gracious outpouring of the Holy Spirit and the time of refreshing from the presence of our Lord. Have a grand meeting going on at Macedonia. Have had seven conversions and nine accessions at last hearing. It is being conducted by my local brethren. Meeting also at Liberty commenced last Sunday by Rev. J. V. Havner, my local preacher; had fourteen conversions Sunday night. Grand meetings, working grandly all around. Bro. J. V. Havner organized a class at Birdville with sixteen members. He held a gracious revival there and now we have thirty-eight members and have baptized two infants. My work is moving along grandly. Prof. Ben Randals received great inspiration at the Sunday-school Convention, and he has the happy faculty of imparting it and he is making it tell. Our League has received fresh impetus since we have had him, with other noble young men, to join us here at Sipe Springs. My League is doing a grand work at Sand Hill. I have a good President and three consecrated Vice-Presidents. They are in deed and in truth all for Christ, and all the members are working fine.

COVINGTON.

C. L. Ballard, Aug. 14: Our meeting at Center Point was a great success in every respect. Results as follows: Church greatly revived, twenty-six professions, twenty-one additions to the Church, five children baptized and sinners greatly awakened to a sense of their need of Christ.

STEPHENVILLE.

C. G. Shutt, Aug. 16: We closed a good meeting yesterday held under a brush arbor, four miles west of town. Fourteen conversions and twelve additions to the Church; eleven baptisms. We are ring-firing the city now and expect to commence in town Friday night before fifth Sunday in August.

RODGERS CIRCUIT.

G. W. Harris, Aug. 16: This preacher is in luck. Early this spring one of my horses died and left me with one, and wife and I only weighed 435½ pounds, to be carried over a large circuit. Miss Nettie Meacham led the people of Rodgers, and they gave the money and bought me a nice horse; so I am ready for the circuit work again. Many thanks to the donors. We have had ninety-eight conversions; 107 joined the Church this year. I hope to bring up all my collections. I serve a noble people.

LORENA.

J. H. Wiseman, Aug. 19: At Spring Valley we had thirteen conversions and reclamations; seven of these were reported to the Advocate. At Stanford's camp-meeting, under the blessing of the Lord, there were forty-eight conversions and reclamations. Bros. Nelms, Sam and Ed Barcus and Bro. H. B. Henry did the preaching. The work was of the old-time type—deep, convictions, clear conversions. My experience for the past four years in connection with this camp-meeting has convinced me that more camp-meetings should be held. Let us awake to this interest.

BRISTOL.

W. A. Gilleland, Aug. 10: Night before last we closed a meeting at Reynolds Church, on this circuit, which surpassed any meeting I have attended for a long time. The first service of the meeting was held by the members of the Church at that place without any preacher, and it was said to be an excellent service. The revival began with the first service. Our new church was dedicated on the first Sunday of the meeting by Bro. Bolton. The third Quarterly Conference of this circuit was held on the first Saturday evening of this meeting. This was not well attended, except by the members of Reynolds Church. All the officials of Reynolds Church were present, with quite a number of the other members of said Church; but none of the officials from other points on the circuit came. Bro. Bolton did all the preaching, except one sermon, up to Tuesday night, and it was well done. There was knowledge, wisdom, life and power in his preaching. The writer did the preaching the last of the meeting. The Church was greatly revived, backsliders reclaimed and sinners converted. There were forty-eight professions, thirty-five gave their names as applicants for membership in the Church—thirty-one by ritual and four by letter. Twenty-seven of these were received Sunday morning. The others will be received soon. There were conversions at every service except four during the whole meeting. Conversions at the 11 o'clock service Sunday morning of the first Sunday of the

meeting. Do you know anything to beat that? There was as faithful, earnest work done by the members of the Church during this meeting as I ever saw anywhere—in fact, Reynolds Church is one of the best Churches I know of anywhere. The collection on Sunday morning of the last Sunday of the meeting amounted to $67.50 in subscriptions of the gilt-edge kind. Our new church at that place is an honor to the community.

BERTRAM.

J. Haralson: Our meetings have been extraordinarily good—of the old type in manner of conduct and power. About 100 have professed saving grace and thirty-five have already joined our Church and quite a number more will do so. The membership has been almost unanimously revived—very much so. A new and nicely furnished parsonage, the prettiest place in town, now adorns and strengthens the work. Everybody in good humor and ready for better things. Abundant rain adds to this state of feeling—reviving hope. Bros. Wright, Sherman and Jones have aided me.

CAHILL CHAPEL.

Retta: The meeting begun July 25 and closed last night, August 15. During twenty-one days and nights we labored faithfully and earnestly, looking ever to Jesus for our strength, and the result is: The victory is ours. We overcame by the word of our testimony. There have been up to the present eighty accessions to our Church. Twenty have joined other Churches, while one hundred were made to realize and say with Solomon that they had found it to be "the whole duty of man to fear God and keep his commandments.

The Christians prayed and fasted;
The Christians talked and sang;
The Spirit gave us witness that
We were the children of the King.
The power came upon us;
We battled right and left;
The sinners quaked and trembled
And fled to God for rest.

Day after day and night after night
The conflict stronger grew
As the sinners gave up sinning
And enlisted in our crew.
One hundred souls have listened
To the gentle Savior's voice
And have come up to the feast
At the bidding of their Lord.
Oh, how bright and happy
Are these children of the King!
So glad that they accepted Jesus
As their Savior and their friend.

FLEMING.

J. W. Bowden: Our meeting at Dingler was a great blessing to some; to others doubtless it was a curse. We have no Church organized there; have a few scattering Methodists. Four denominations are represented in that community—all antagonistic to each other. The spirit of debate and contention is among the people—having been handed out from the pulpit. The children of parents who claim to be Christians came to the altar weeping and received no encouragement from the parents—they refusing to countenance the meeting. Such people doubtless got a curse out of the meeting instead of a blessing. Quite a number came forward for prayers; two or three professions. We think of holding another meeting there, or in that vicinity, in September. We closed a ten days' meeting at Energy the 8th inst., where we have recently organized a Church with twenty-one members. Two opposing elements were hard at work; but, thank God, the victory came. About twenty-five conversions, eight accessions to the Church and more to follow. The Church was much revived. We secured a nice building site for a church house. Our people are very hard pressed financially and will, I fear, be unable to build this year; but intend to build as soon as they can. Our prospect at this place is good. We were ably assisted by Bros. Johnson, Beaty and Owens. Our local preachers—true men of God and in perfect harmony with their pastor and his work. We went from this place to Farmer's Chapel, where we found Bro. Johnson holding the fort with a good congregation and good interest. The meeting was protracted nine days. The rain hindered us very much, but thank God for the rain and then the sunshine, and more than all for a great spiritual blessing. Visible results: Twenty-five conversions, eight accessions to the Church and the membership greatly revived. We are now engaged in a meeting at Charity Hill. Five converts up to date. Bro. Owens had commenced the meting and was doing faithful work when I got here.

SIMS AND GLENWOOD.

J. D. Odom, Aug. 23: Closed a meeting at Grandview School-house yesterday. Bro. Reagor conducted this meeting until I came. I did the preaching, except two sermons, one each by Bros. Bolton and Perry. Results: twenty-one conversions, twenty accessions on profession of faith, and eighteen by certificate. We secured subscriptions and are building a church here. The lumber was hauled out to-day. Will let the contract for our Hilburn church Saturday. Will dedicate three new churches before conference, two of which are being built this year, and the other last year, though completed this.

COVINGTON CIRCUIT.

G. S. Wyatt, Aug. 11: I have just held the third Quarterly Conference for Covington Circuit. For years there has been great need for a church house at Covington. All the urging that the presiding elder and preacher in charge could hitherto do was in vain. C. L. Ballard has broken the record and has about fifteen hundred dollars in good subscriptions with which to build. He expects to begin right away to put up a building which when finished will cost about eighteen hundred dollars. Ballard deserves great credit for accomplishing this work for the Church, and the Methodists of Covington will always be glad that they have made this offering to the Lord. May God grant them a glorious revival. Ballard has his work well in hand, and if no radical change will make a fine report at conference. He knows how to manage the minutae of a pastoral charge. I will say while writing that the preachers of the district are all at the post of duty and doing valiant service for the Master. There have been many gracious revivals. The shout of victory has been heard in the camp of the Lord's hosts and many sinners have been converted unto God, and the end is not yet. Financially it is not all sunshine, but we are beginning to see streaks of light through the overhanging clouds and are hopeful of a commendable record when the finale shall come.

GREEN'S CREEK.

J. R. Steele, Aug. 16: Green's Creek camp-meeting is over. We had quite a profitable meeting every way, so far as I know. Dr. Bishop controlled his very large congregations well. We We were all edified and revived under every sermon—everyone full of inspiration. His missionary effort Sunday at 11 o'clock was grand and brought a generous response. If the remainder do their duty, all the public collections will be up by Conference. The finest wine was meted out on the last night. We had a soul-feast. Forty to fifty conversions and what are called reclamation; twelve to fifteen added to the Church, and, as heretofore, we were very generous to other Churches. I am glad that ours is the Church to which they come to get religion The singing was splendid. There was good order. Plenty of efficient young men ushers; collection every night and running expenses met. Bro. Wadlington collected well up for the completion of our tabernacle. Campers, Courtney, Rainey, Jennings, Riehurd, Devers, Coor, Pair, Lyles, Utley, Mortons, Clay of Dublin, Allen, Mayfield, Robbins, Blackburn, Bradley, Bishops, Smith, P. E., Keller, Campbells, Kikers, McCleskeys. Many more lots were bought or taken up, and several streets were laid off for next year. We have a new windmill and apparatus. All told, improvements will net to our Church near $1200. Remember there are few here to be aded to our Church, if converted. Now if we will pay our assessments, it will be so nice to the public eye and ear. Drs. Lloyd and Moore did some good work for us.

WATCHES REPAIRED.

Many watches are lying idle which could be made to run if placed in the hands of skillful workmen. Send your watch to C. P. Barnes & Co., Watch-makers, Louisville, Ky., by unsealed registered mail. They will examine it and let you know what it will cost to repair it.

North Texas Conference.

DROP.

W. L. Wilson, Aug. 17: Our meeting has just closed, with 8 conversions and the Church graciously revived. Bros. S. Richardson, of Fort Worth, and Bro. Mingus, of Justin, conducted the meeting.

DETROIT.

E. G. Roberts, Aug. 19 : We have had on this work thus far about forty-five conversions and about forty accessions, which greatly strengthens the work. We are preparing to build a new church at Bagwell, on the Texas and Pacific Railroad. Crops are fine in these parts.

FATE.

Wm. A. Edwards, Aug. 18: Our meeting at Mt. Zion resulted in nine conversions and six accessions to the Church, and the membership greatly blessed. Bro. D. F. Fuller, of Rockwall, was with us most of the time, and was at his best in preaching. Bro. Nels Keen, local, rendered good help and also Bro. McCurry. The meeting at Blackland was protracted seven days only. We had fifty-three conversions, and twenty-nine accessions to the Church. The only nelp here was Bro. Jno. Bost, exhorter, and the Church. It was a wonderful meeting.

VAN ALSTYNE.

A. F. Hendrix: I have just returned from a three weeks' trip to the Tioga Wells, where I have been seeking deliverance from a bad attack of rheumatism. I found relief from some severe pains, but left rather stiff; improving slowly. On our return I found the ladies in a great uproar, and when calmness was restored we were the recipients of a splendid pounding, consisting of almost everything that was good. Of course they have our thanks. The local brethren are conducting two meetings some two miles from town. Good results follow their efforts. We hope to make a good report at conference. I have a fine charge.

WHITESBORO.

W. H. Brown, Aug. 20: I have just got to Denison to-day, where I begin with Bro. Spurlock to-night. I came from Sumner, on the Emberson Circuit, where I have been engaged in a most triumphant revival. We had upward of 100 professions and reclamations, and one of the best revivals in the Church. We just held ten days, but the Lord blessed every service. Bro. Woodward is held in high esteem among his people. May the Lord continue his grace to them. We also organized a promising Epworth League

LEONARD.

J. N. Hunter, Aug. 23: I have just closed a series of meetings on the Leonard charge, lasting forty-two days. The revival fire burned from start to finish, resulting in ten or twelve conversions and fifteen additions to the Church. My local preachers, Revs. W. H. C. Elliott and T. C. Thorn; Revs. Wm. Taylor, of Commerce; W. B. Bayless, of Bailey, and W. M. P. Rippey rendered effective service in the pulpit, preaching with great power and demonstration of the Spirit. Our people are building a new church at Orange Grove; will complete and dedicate it this fall.

MT. VERNON CIRCUIT.

M. L. Lindsey, Aug. 20: We closed our fifth meeting on this work last Sunday night. We have had some good meetings. The members of sleeping Churches have been awakened, sinners converted, backsliders reclaimed, and the standard of piety in general elevated. The future outlook for the circuit is hopeful. Lest an envious spirit be excited in the brethren, I will say that there are some objectionable features connected with our work. But I'm not anxious to swap it off. "I have learned that whatsoever state I am, therein to be content."

POWDERLY.

N. G. Ozment, Aug. 21: Our meeting at Palestine closed Sunday night. Results: fifteen conversions and seven additions to the Church, and more to follow. We held with the Methodist Protestants at this place. Bro. Johnson, of the Protestants, did not attend more than half the time. My family and myself were so afflicted that I did not attend more than one-third of the services. While we labored under these disadvantages, God blessed the efforts of Bro. Vaughn, local preacher. We pray God's blessing upon the kind and generous souls who came to our rescue during our recent illness.

ALLEN CIRCUIT.

S. L. Ball: Since my last report I have held two meetings—one at Lebanon, where we had three conversions, three accessions and the Church revived; the other at Allen. Bro. W. M. Hayes began with us here and preached several splendid sermons, which we think did great good, but he was called away to the bedside of his dying daughter, Bessie, whom he buried last Sunday, August 8, in hope of the resurrection. We went on with the meeting, which resulted in eight conversions and nine accessions. We are indebted to the following brethren for help: E. S. Williams, two sermons; G. S. Sexton, two sermons; J. S. Graves, three sermons, and Rev. Moore, local preacher, for several sermons.

DODD CITY CHARGE.

W. L. Clifton, Aug. 14: Two meetings have been held—one at Dodd City and the other at Windom. Each has been successful. At Dodd City about seventy conversions and about thirty accessions to the Church. The pastor being unable to work, Bro. I. W. Clark, presiding elder, who suffers nothing within his district to fail, together with J. L. Morris, of Bonham Station, and J. K. McMillen, local preacher, of Ector, supplied the congregation with the gospel for two weeks, which was highly appreciated and resulted in great good. Each of these brethren has the warmest thanks of the pastor and people. At Windom, S. A. Ashburn, of Wolfe City, and W. B. Bayless, of Bailey Circuit, supplied the congregation for nine days, to the delight of the people and with great usefulness to the Church. C. T. Tally, local preacher, assisted us very much in song and preached twice. In the Windom meeting we had from thirty-six to forty conversions and thirty-one accessions to the Church. Both congregations are much blessed and in fine working condition. All honor to the faithful choirs who did so much valuable service. I have now sufficiently recovered from my injuries as to be able to visit my people, and expect by September 1 to be in the pulpit regularly.

Texas Conference.

BENARNOLD.

Geo. R. Ray, August 13: We have had two more glorious revivals. Rev. J. L. Russell was with us at Benarnold and did most of the preaching. Bros. White and Gruble, local preachers assisted. The Lord blessed us wonderfully; eighteen conversions and the Church greatly revived; seven accessions to the Church and several to receive at next appointment. Bro. E. W. Solomon was with us at Elm Creek and preached nine times. Our people are greatly stirred. All of Bro. Solomon's sermons were grand, but his sermon on "Restitution" caused many to say: "To be a Christian means a great deal." Just how much

(Continued on eighth page.)

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THIRD QUARTER—LESSON 10, SEPT. 5

GENTILES GIVING FOR JEWISH CHRISTIANS.—II Cor. 9:1-11.

Golden Text: For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich.—II Cor. 8:9.

Time: Paul's second Epistle to the Corinthians was written in the fall of A. D. 57, or early in 58, from one of the Churches in Macedonia, and carried to Corinth by Titus. (II Cor. 8:16-22).

Itroductory.

The student should carefully study the eighth chapter, as an introduction to our present lesson. In that chapter St. Paul makes a very strong and earnest appeal to the liberality of the Corinthian Church. In his first Epistle he had given directions for taking up the collection for "poor saints" at Jerusalem (chapter 16:1), and Titus had been appointed by him to look after the matter (II Cor. 8:6-17); but for some cause the work had not been completed (verses 10, 11). Hence the thorough and earnest manner in which the whole matter is brought before them again in the eighth and ninth chapters of the second Epistle.

Light on the Lesson.

Vs. 1-2: Willingness to give. The membership of the Church at Jerusalem St. Paul speaks of collectively as "saints"—holy or sanctified ones. And the ministration of which he here speaks was in the shape of material aid, to relieve their necessities. Many things conspired to make the members of the Mother Church a poor and needy people. Many of them were proselytes from distant countries, and without their natural means of support; poor, no doubt, the majority of them were, at the time of their conversion, and the Christian life, at that early day, exposed them to trials and persecution unfriendly to material prosperity. Besides, Jerusalem was not a center of trade and manufacturing, as were the great cities of the Gentile Churches.

St. Paul's plan to relieve them was a large and noble undertaking. All the Churches of Galatia had been ordered to take part in it (I Cor. 16:1). The Macedonian Churches, in their poverty, had abounded unto the greatest liberality, and the Church at Corinth he would not have to fall behind these. In one word, all the Gentile Churches were to have a hand in this noble work of ministering unto the saints. Poor they were, yet the holy ones of God. Here St. Paul tells the Corinthian brethren that it was superfluous for him to write unto them in regard to this matter. The plans for the collection, and manner of laying up for it, had, a year before, been duly presented to them; Titus and others had been sent to assist in the work, and the strong arguments in the case had been laid before them (chapter 8). Besides, he says, "I know the forwardness of your minds; that is, your promptitude and readiness to do your part in the work;" therefore to write of the matter as a thing new to them would indeed be a superfluous work. What he does here is chiefly to offer some further reasons for their timeliness in taking their collection, and suggestions as to the manner in which it shall be done.

The Effect of Their Example.

In order to stir up the Churches of Macedonia, St. Paul had pointed to the example of the brethren of Achaia, that they were ready a year ago. Corinth was the capital of Achaia, and from the strong Church there the contribution would chiefly come, though other and smaller Churches, as the Church in Cenchrea (Rom. 16:1) would not be deprived from a share in the blessedness of giving. By their being "ready" St. Paul means that they had begun the work as he had directed, "laying by in store" what they should give on the first day of the week (I Cor. 16:1), and fully confiding in them to complete their benevolence, he had boasted of them to the Churches of Macedonia. He had spoken of the work while going on as a thing already accomplished.

The end which St. Paul aimed at by this boasting was gained. "Your zeal," he says, "hath provoked very many." The story of their zeal had "roused and excited and impelled others to give." Corinth was a great city, and the Church a prominent one; naturally, therefore, their example would be looked up to by Christians in other parts of the country. It is a noble thing for a Church to strike the keynote of abounding liberality, and to be an example of giving, unto others. But how about this high praise of the Corinthian Church, which St. Paul had sounded out in Macedonia? St. Paul was now about to visit Corinth; "it was customary for some of the members of the Churches to travel with Paul from place to place," and some of the Macedonian brethren would probably attend him on his visit to Corinth. Then, if things were not as he had represented them, St. Paul woud be in an awkward state; he would be ashamed of this same confident boasting (v. 4). In fact, both his own character and the character of the Corinthians were deeply involved in the matter.

Accordingly, to prevent the possibility of failure, in so grave a matter, he had sent the brethren, Titus and two others with him (chapter 8:18-23), lest his boasting of them should be in vain. In the whole transaction St. Paul shows great earnestness and great tact. He had stirred Macedonia, by the example of Corinth, until the Churches there had given even beyond their power; and now he appeals to the magnanimity of Corinth to make all his boasting of them good. Paul had expected the highest things of them, and had confidently trusted in them, and this gives him ground for his appeal to the highest motives. To trust a man, to report him well, is to furnish him the strongest reason for noble character and action.

The brethren, going before, would make up before hand the bounty of the Corinthian Church (v. 5). Their gift is called a "bounty," or blessing, because it would go as a blessing to those who sorely needed help in their poverty. The very blessing often needed by the poor is some material aid, which shall relieve the distress of their poverty and want; a ministration to their necessities. This bounty of the Corinthians Titus and his companions—Luke and Apollos, Mr. Wesley thinks—would have all ready when St. Paul and the brethren from Macedonia should arrive.

Then it would be ready as a matter of bounty—"a liberal and voluntary offering", and not as of covetousness, as if wrung out of them, though unwilling to give, by the urgency of some one else. The point is: if they were fully ready when he came, their gift would appear, as indeed it should be, a liberal free-will offering, in the presence of those before whom St. Paul had boasted of their promptness and generosity.

The Reward of Liberality.

V. 6: But this I say, "He which soweth sparingly shall reap also sparingly." Thus St. Paul would stimulate the Corinthians to give by appealing to the reward of liberality. But what does he mean? It is that the man who gives bountifully sows his money as one who sows seed, and that he shall reap an abundant harvest of money in return? In many cases, no doubt, the Lord rewards in kind the gifts of the cheerful giver; his money comes back to him and brings more with it. But this is not what St. Paul means here. He states a general rule: that the Lord will proportion the reward to the work and the temper in which it is done. When a man gives bountifully and cheerfully, what he sows is not money; but love, generosity, the spirit of giving, is the seed which he sows, and in return he shall reap more love, more benevolence, more of the spirit of giving. And this is a reward far nobler in kind than the greatest abundance of material things. Give bountifully and you shall have bountifully of God's blessed spirit of giving. This we know is true: the man who gives most increases constantly in the spirit of giving; he has more love, and an increase of the grace of giving. And thus he reaps bountifully of the very nature of God himself, who is the Infinite Giver. Precisely what men need is an increase of this spirit of liberality, and the way to get it is by giving habitually and bountifully. And St. Paul indicates, also, the true spirit of all giving: it is to be out of the heart, and not grudgingly, or of necessity, as if wrung out of the hands by force, and parted with sorrowfully. For God, he says, loves the cheerful giver, from whose heart his bounty joyfully overflows.

Abundance of Grace.

And now St. Paul lifts up their minds to the all-abounding limitless ability of God. He is able to make all grace, grace of every kind and in every degree, abound to you, until, like a river swollen with the abundant rains, you overflow with all grace. Thus is God able without limit to bestow all grace. The result to the Christian is that he has all sufficiency; there is no lack of ability now on his part; he is competent for any service and for any occasion that falls to him. And this all-sufficiency he has, not intermittingly, but always; and not in some things, but in all things that pertain to his Christian character and life. And with this all grace, and all sufficiency, he may abound to every good work. Where shall we find such wealth as this—all grace, all sufficiency always, and all this abounding, and we abounding in all good works? Mountain upon mountain of blessedness is here. And all this rises before St. Paul's mind as he thinks of God's love for the cheerful giver.

As it is written (in P. 112:9), the good man scatters or disperses abroad the gifts of his love—he gives to the poor—and his righteousness—his spirit of benevolence, his disposition and his power to give, shall remain forever. In heaven itself, where no gifts of money are needed, he shall still possess this blessed spirit of benevolence, and shall then give of spiritual things—influence, power, service—in the highest degree and forever. Think of what reward is here. Give in the true spirit, give bountifully now, and the Lord will make you a great giver forever and forever.

And God says St. Paul, who ministers seed to the sower, will minister bread for your food, and multiply your seed sown, and thus supply the means of your liberality and increase the fruits of your righteousness. So, then, is this spirit of giving the thing for both heaven and earth; it has the promise of the life that now is and also of that which is to come.

And being enriched in everything, by the abounding grace of God (v. 8), unto all bountifulness, which causeth through us thanksgiving to God, St. Paul would carry up to the poor saints at Jerusalem the gifts which they had made for them, and thus, through him, as the bearer of their bounty, would come the thanksgiving unto God. Not the least among the present rewards of giving is the praise and thanksgiving which goes up from thankful hearts to the God and Giver of all grace.

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OLD AND YOUNG

Constantine, the Great.

The little city of Urich, in Servia, is famous as the birthplace of Constantine, rightfuly called "The Great." That man who, in the brilliancy of his campaigns, is comparable with Napoleon Bonaparte; in the uniform success of his military expeditions ranks with Charlemagne; in his acquisition of sovereignity and consolidation of empires stands with Augustus Caesar; as the founder of a great metropolis is unrivaled in the annals of mankind; that man who ruled a vaster domain than the world which Alexander conquered, and influenced Christianity more powerfully than any other sovereign whatsoever, ancient or modern.

Constantine was born probably in February, 274, when the great Roman Empire was declining. His mother, Helena, was a young woman of humble origin, afterward widely known and loved. His father was Constantius Chlorus, a Roman General who, few years later, was made viceroy of Britain, Gaul, and Spain. Young Constantine inherited sterling qualities, and these aroused the jealousy of the Emperor, Diocletian, who detained him at the imperial court at Nicomeda, in Asia Minor. But on the retirement of Diocletian and his coregent, Maximian, Constantius Chlorus was raised to the place made vacant by Maximian, and Constantine hastened across Europe to join him. The father soon died, and his loyal and enthusiastic soldiers declared the son Emperor in his stead.

Constantine's title to so great a dignity, however, was disputed; but, having the cordial support of his army and of the provinces under his immediate control, he proceeded to make that title good. At about this time there was arranged a supposedly suitable marriage, and at Arles the young Emperor was united to Fausta, the daughter of Maximian.

But Constantine entered now upon no life of felicity and peace. He soon found himself confronted by five claimants to the throne, among them his own father-in-law, who desired again the power he had reluctantly relinquished, and Fausta's brother, who aspired to the succession. Old Maximian was soon defeated, but Maxentius was more formidable. During the campaign against him came the most remarkable occurrence in Constantine's life. The rival forces had not yet measured their strength, the issue was uncertain, and upon it hung the fate of Constantine, the armies, and the empire. He had fought many battles, but none so great or so momentous as the one impending. It is told how, in the midst of his anxiety, he saw in the heavens near midday a flaming cross, the emblem of the persecuted Christians, with the legend, "By this sign conquer!" and he, determined to be not disobedient unto the heavenly vision, pushed on with new courage. A little outside of Rome, where the Milvian bridge crosses the Tiber, he met his brother-in-law rival for the decisive struggle. Maxentius was defeated in this battle, his legions fled wildly back toward the city, and while crossing the bridge, in their terror, the helpless General was crowded off and falling into the stream was drowned.

Constantine was now undisputed Emperor of the west, and he proceeded to erect at Rome that magnificent triumphal arch which still stands, not far from the ruins of the Forum, to tell of his glory. And almost immediately he issued the famous edict of Milan, which ended the severest and most widespread persecution the Christians ever endured, restoring to them the rights accorded others, and changing their position from that of outlaws to respected citizens having the recognized favor of the Emperor.

While Constantine was winning the title of Augustus in the west, Licinius secured a like position in the east, and now for the next eleven years the history of the empire hinges on the relation of these two men. At first they were friendly, but they were soon at war, and in a few years the final struggle for supremacy was at hand. The armies met at Adrianople. Constantine rallied his soldiers to the banner of the cross, and Licinius invoked the aid of the pagan deities. Constantine's army was the smaller, but he was again the victor, and shortly after the complete overthrow of Licinius was accomplished.

Constantine was now sole Emperor of the whole Roman world. He was fifty years old. Wars worthy of the name were now at an end, and he turned his thought to the condition of the Christian Church. It was sorely disturbed by theological controversy, and with the hope of bringing about an agreement he called a great council of Bishops from all parts of the empire to meet at Nice, in Asia Minor, in the year 325. Over 300 came, the imperial treasury bearing the expense. It was a notable gathering—the first ecumenical council ever held, and, as it proved, more famous than any that have since convened, but it did not bring the harmony the Emperor desired.

The next year Constantine celebrated at Rome with great rejoicing the twentieth anniversary of his accession. But his brief stay there was, after all, the most unhappy period of his life. His eldest son, Crispus, was accused by his step-mother, Fausta, banished, and afterward executed. Then Fausta, for reasons variously stated and not understood, was apparently herself put to death. The populace called him another Nero, and he soon left the inhospitable city and its tragic associations.

A contemplated plan to make some eastern city the capital of the consolidated empire now took form. Several sites were considered, and finally Byzantium was chosen, where the Golden Horn joins the Bosporus. There Constantine laid out in regal fashion a new city, which was surpassingly beautiful for situation, and in strategic position and commercial advantages was all that could be be desired. It was distinctively a Christian city, the first the world had ever seen. No pagan temple was permitted within its walls. He called it New Rome, and the city still stands, a city of one million, but we know it by a more appropriate name—Constantinople—the city of Constantine.

At the age of sixty-three he was seized with a sudden illness, and saw that the end was near. He was then baptized in the Christian faith, having delayed the rite to that last hour because of the prevalent belief that baptism washed away all sins committed previous to its administration. Death came on May 22, 337. His funeral was conducted with imposing pomp, and his body buried according to his request, in the Church of the Apostles at Constantinople.

This was the first Christian Emperor; the conqueror of a world; the organizer of an empire; the convener of the first and greatest of ecumenical councils; the founder of a capital which held its proud position as the foremost city of all the world for a longer period than any other city has been able to do since history began. This was Constantine the Great.—Rev. Ray Allen, in Epworth Herald.

The Millionaire and His Clerk.

Girard the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf and help unload a newly-arrived ship. One young man replied quietly:

"Mr. Girard, I can't work on Sundays."

"You know our rules?"

"Yes, I know. I have a mother to support, but I can't work on Sundays."

"Well, step up to the desk, and the cashier will settle with you."

For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person.

"But," said the banker, "you dismissed him."

"Yes, because he would not work on Sundays. A man who would lose his place for conscience' sake would make a trustworthy cashier." And he was appointed.—Pearl of Days.

The Bird, the Rose and the Brook.

"I will not give away my perfume," said a rose-bud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed in splendor, and those who enjoyed their fragrance exclaimed at their beauty and sweetness; but the selfish bud shriveled and withered away unnoticed.

"No no," said a little bird; "I do not want to sing." But when his brothers soared loft on joyous wings, poring a flood of melody, making weary hearers forget their sorrows and bless the singers, then the forlorn little bird was lonesome and ashamed. He tried to sing, but the power was gone; he could make only a harsh, shrill chirp.

"If I give away my wavelets, I shall not have enough myself," said the brook. And it hoarded all its water in a hollow place, where it formed a stagnant, slimy pool.

A boy who loved a fresh, wide-awake rose, a buoyant, singing bird, and a leaping, refreshing brooklet, thought on these things, and said: "If I would have and would be, I must share all my goods with others, for

"'To give is to live:
To deny is to die."

—S. E. S. Shankland, in Kind Words.

Even now character writes itself dimly on the face and in the voice; when any trait of character dominates over all other traits it is certain to push itself into some type of physical evidence. It is only when there is great balance of character that it is difficult to read the writing on the wall and give the interpretation. Now if this is so while we are encompassed with this muddy vesture of decay, how much more must it be so when the spiritual body fits the spirit as this material body never can do. In each giving an account of himself to God no language need be used. The soul in presenting itself before God comes into a light which reveals its inmost character. The personal self-revelation will be inevitable and complete. It will not be testimony from without, but testimony from within.—Reuen Thomas, D. D.

"I saw in Rome," says a modern writer, "an old coin, a silver denarius, all coated and crusted with green and purple rust. I called it rust, but I was told that it was copper; the alloy thrown out from the silver until there was none left within, the silver was all pure. It takes ages to do it, but it does get done. Souls are like that. Something moves in them slowly, till the debasement is all thrown out. Some day perhaps the very tarnish shall be taken off." Well, there is this alloy, this tarnish, in all of us, and the education of life is to purge it all away—by sorrows, by disappointments, by failures, by judgments—

"By fires far fiercer than are blown to prove
And purge the silver ore adulterate."

—Canon Farrar.

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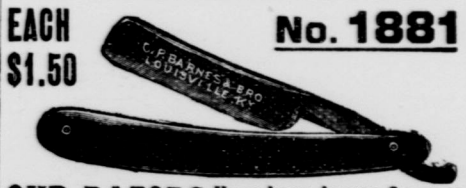

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Texas Conference.

(Continued from fifth page.)

good was done God only knows. Bros. White and Flinn, local preachers, were with us and did some of the preaching. Two accessions to the Church. I have three local preachers on the work. They have been a great help to the cause this year as well as to their pastor, for which we are very grateful. Our people have been very good to us this year all over the charge.

JEWETT.

W. F. Brinson, Aug. 23: The third Quarterly Conference for Jewett charge was held at Marquez the 14th and 15th of August. The presiding elder, J. B. Cochran, was with us and preached four good sermons. We began the meeting Friday night and continued until Tuesday. Two additions by certificate and promise of others. No stewards present and financial report short, but hope to come up all right next quarter. Communion service on Sunday was good. Yesterday (22d) was a good day with us at Jewett; good congregation and received seven into the Church—one by certificate; baptized five adults.

WINCHESTER.

R. T. Woolsey, Aug. 9: This circuit affords opportunity for abundant labors, and this has been a year of labor and sacrifice for our Lord and Master. But praise Jesus for the joy and comfort of the Holy Ghost, and for the love and co-operation of many of God's noble men and women. Have received into the Church about fifty, and have had the back door open for the egress of a number whose ungodly lives have been a great hindrance to the cause. Church members ought to be religious, and if they are determined not to be, should have self-respect enough to get out. For one I feel so sorry that the grand old doctrine of sanctification was ever nicknamed "second blessing." I enjoy the blessing of sanctification. Glory be to God, and it has made no crank or fool of me, either; but has brought a magnificent equilibrium into my life and ministry that I needed so much.

BRYAN.

Geo. E. Clothier, Aug. 21: Although for the past year silent until a late communication, I have not been idle. Assisted Bro. Horner a week at Madisonville, Bro. Haynie a week at Alto Camp-meeting, near Kosse, and Bro. McLarty a week at Plantersvile and a week at Courtney; have been assured by these brethren and their people that gracious results were effected. The excessive warm weather and continuous preaching have worn me down a little, but not so as to interfere with my work. We have here, as in most towns and cities, the usual summer exodus and depression, but I look for and expect a lively reaction in Church life in the near future. A reaping time is bound to come, for we have not shunned to declare the whole counsel of God, and we are sure His word will not return unto Him void. The Advocate is a thing of beauty and as substantial in character as it is in good looks. We are going to entertain the next Annual Conference, and no doubt Bryan will do it handsomely. We have a fine Board of Stewards, and they are wide awake. We had a meeting last Sunday evening, with some twelve or fifteen brethren, and the welfare of the Church looked into, and $100 extra raised on the preacher's salary. It was a religious meeting in the truest sense of the word. A spirit of love pervaded all of the proceedings. Well, to cut this short, for fear you will for us, we are thankful, we are encouraged, we are hopeful.

DAVILLA.

J. C. Moore, Aug. 17: We have held four meetings on Davilla Circuit this summer. Our first was at Friendship, beginning June 20. We were assisted to the amount of one sermon each from Bros. Peeler, Gregory and McGee (Presbyterian), and four sermons by Bro. Cravy. The membership was somewhat revived: one addition. Our second meeting was at Norman Valley, July 9 to 18. We were assisted by Bros. Threadgill, Cravy and Pattison. Some twenty or twenty-five conversions and reclamations. We closed with a grand shout of victory. Our third meeting began at Oakville, July 23; lasted ten days. There we had another grand victory for our Master and Methodism. While there were not so many conversions as at our Valley meeting, there were more additions to the Church. Our fourth meeting was at Lebanon. We had another victory from Aug. 7th to the 15th. The members say it was the best meeting Lebanon has had in fifteen or twenty years. One man, sixty or sixty-five years old, was converted and joined our Church. In all of our meetings the work has been deep and, we believe, thorough. Penitents came, knelt in the altar and cried for mercy. The power of God came down and they shouted the praises of our God. Christians rejoiced at almost every service in the different meetings. We have received up to date thirty-six members and baptized twenty-two infants. From June 11 to Aug. 15 there were only ten days that I was not in a revival meeting. Our third Quarterly Conference was held in connection with our Lebanon meeting. We had a good time. Most of the officials were present; finances for the year nearly half paid. Our meeting for Davilla will begin September 16, with Dr. R. J. Deets, of the West Texas Conference, to do the preaching. We are praying for a great revival here.

JEWETT.

W. F. Brinson, Aug. 10: We have held two meetings since last report on Jewett charge—one at Bear Grass; four days; very good meeting; some interest and one accession. The other meeting at Liberty we began August 1; continued eight days. The people at Liberty had made good preparation and the Lord blessed the preacher and people with the Holy Ghost in convicting, converting and saving power. Several conversions and eight additions, four adults and two children baptized. We had Bro. Walker, local preacher, to help in each of these meetings.

MADISONVILLE.

W. W. Horner, Aug. 20: Our third protracted meeting on this work was held at Midway, embracing the fourth Sunday in July and the first Sunday in August. Here we had many obstacles in the way of our success—one of which was a cold, indifferent backslidden Church. Another serious hindrance was the prevalence of that dangerous form of error known as Campbellism, with which that place has been over-shadowed for fifteen years. Methodism has been very weak there for a long time, and our people have been afraid of their influence and their ridicule of heart-felt religion. We think, however, from this time on that Methodism will be more popular there than it has been for many years past. We were ably assisted by Bro. H. G. Williams, of Centreville, and he gave us some very strong, clear Gospel preaching. His sermon on Sunday, at 11, on "The Church," was very fine indeed, and will do much good. Bro. W. was accompanied by his lovely daughter, who is a sweet Christian girl, and she won the affections of many of our people. We had two professions, and four additions to the Church and our own members were greatly strengthened in the faith. Our fourth meeting was a camp-meeting, and held one mile and a half west of this place on the second and third Sundays of this month. The results were not by any means satisfactory, as we had only two professions. We think, however, that much good was done, and the Gospel seed that was sown will produce much good fruit in the future. We had no ministerial help at this meeting except Rev. Stewart, a Free-Will Baptist minister of Bryan, who did some faithful and earnest preaching while he was with us, which was only two days. The meeting was suddenly broken up on Sunday evening by the rain, which was very much needed indeed.

CAMERON CIRCUIT.

J. W. Cullen, Aug. 16: We have just finished our revival work on this charge. I have been waiting to report results altogether, and now I am ready. We started at Corinth on the 4th Sunday in June. Ever since we have been going from conquest to victory—victory in every sense of the word. Such a resurrection among old Church members, and a willingness to consecrate themselves I have never seen. At all of the appointments the dear Lord wonderfully manifested himself to us that many were reclaimed, sinners convicted and mourners converted. No reformation for regeneration, but Godly sorrow and genuine repentance. We have held five revival meetings on this charge; have had no help save Bros. Peeler, Womack, White, and last, but not least, our devoted brother, J. E. Threadgill. He was with me through the entire battle. He knows no limit to work and prayer. Especially do I want to speak of our last meeting held at Elm Creek. It closed last night. It only lasted eleven days. It began with power and closed with power—such as has never been felt at this place, so say the brethren. The brethren made ample preparation and God honored their work. Several campers on the ground. It was a complete success. Large and overwhelming crowds and good attention. The number of conversions I know not, but the number of additions are to our Church fifty-seven—twenty-two by baptism, fifteen by profession, and twenty by letter—sixteen infants baptized and six additions to the Baptist Church, making sixty-three additions to the Church at this meeting. We also organized an Epworth League with forty-five names, and a weekly prayer-meeting. Can you conceive of such a work done in a place heretofore that has been so hard, so dead and inactive? I want to speak of our organist, Sister Mamie McMillan. As she touched the keys of the organ it seemed to carry the sentiment of the songs to the hearts of the congregation. She was so faithful and true—always at the post of duty. We have so many good men whose hearts are all aglow with working zeal. I want to give the total of work: 110 additions to our Church since revival season began; about 40 before; so 150 this year; 42 infants baptized this year; prayer-meeting and Sabbath schools are taking a permanent seat over the entire work. Listen: I have not baptized a single convert by immersion this year. Get ready, some of you good preachers, for Cameron Circuit; provided I fail to come back. Thank God we are up and going upward and onward, shouting God's praises all the way. A gambler was converted the last night of the meeting.

CEDAR BAYOU CIRCUIT.

J. R. Murray: Since our last report, published June 15th, we have held four protracted meetings. First, at Fisher's Chapel. This meeting lasted eleven days and resulted in several conversions and ten accessions to the Church. Bro. O. A. Shook, of Liberty, assisted me here five days. Our next was our annual camp-meeting. This meeting lasted ten days. There were many campers on the ground and a good interest from first to last. I was assisted in this meeting by Bros. J. M. Wesson and C. L. Farrington. I have known both these brethren for more than twenty-five years. Bro. Farrington was my pastor when I was converted, and he received me into the Church. Since I have been in the ministry, and especially before I was ordained, they both helped me frequently in meetings; so when I was fortunate enough to secure their help, I felt confident the work would be well done. I was not disapppointed. Our people were all delighted with them. On Wednesday Bro. Hotchkiss, our presiding elder, came and stayed to the close, of course doing good work. Early in this meeting, Bro. P. E. Nicholson, one of the former pastors, visited us and preached one time. Bro. Smith, of La Porte, rendered valuable assistance in the early part of this meeting. Results: sixteen accessions to the Church. We next went to Goose Creek, where we preached twelve days. Results: three accessions to the Church. We closed this meeting at 11 o'clock on Sunday and started another that night at Morgan's School-house. Interest was quite good here from the first, and, notwithstanding the fact that the rains interfered with the meeting considerably, the interest continued to increase to the close. This meeting lasted eleven days. Results: three infants baptized, quite a number of conversions and five accessions to the Church. I do not think I have ever seen a greater interest than there was here Saturday and Sunday nights. Besides the results recorded above, at every appointment the meeting has been a blessing to the Church. There are many marks of growth in grace, many have taken higher ground in the Christian life, have taken active part in the meetings in the way of leading in prayer, working in the altar, etc. In all of these meetings our local preachers, Bros. Brown and Brock, have rendered all help called for, and both have done much good work, both in and out of the pulpit. I have not reported any reclamations. I do not know what the brethren mean by this often-used expression. I will be glad if some of them who report so many reclamations will explain from what and to what are all these people reclaimed. Are they, or are they not, members of the Church? If they have been members of the Church, but have been lost to the Church—that is, their names have been expunged from our rolls—then ought not their names to be added to our rolls either by profession of faith or by order of the Church Conference? If this can not be done, ought not the General Conference make provision for entering the names of those who are reclaimed? If these persons who are reported as being reclaimed are members of the Church, and I suspect they are, then I ask, can a thing be reclaimed that has never been lost? I think not. Some one may say, "They are members of the Church, but they are lost to God, and are reclaimed from sin." My observation is that some people are converted, join the Church once for all, they count for one, while others join in the summer, get cold in the winter, are revived next meeting and they respond to some proposition and they are counted time after time. Or, if a person joins the Church, then comes up and says he was not converted the first time, but is now, I have very little faith in his last conversion. I fear that very often the occasion for reclamations grows out of a want of pastoral work. I cannot understand how it will be possible for a faithful pastor to allow his members to drift so far that it is possible to have from five to twenty reclaimed, more correctly reconverted, at every appointment. It appears to me that all such reports are out of order in our Church, and are very unfortunate. I hope to hold five other meetings before conference.

PETTEWAY.

J. O. Jorden, Aug. 24: After eight weeks' protracted effort on this charge we close and begin to round up for conference. We have had good meetings at all our Churches. Fifty-one additions up to date and more to follow. We have baptized thirty-five adults and seven children. We are much indebted to Bros. J. L. Greenhaw, of Alvin, Texas, for efficient and much-esteemed labors in pulpit and altar, and J. L. Lumus, our popular local elder of this charge. The spiritual state of this charge is very good, and happy will be the man who is read out at conference for this charge. Our finances are behind and our cotton crop is short; but, by the help of God, crop is short; but, by the help of the good Lord, we expect to be able to make a fair report at conference. We have lost three by death and seven by letter this year.

GAUSE.

T. L. Watts, Aug. 23: We have just closed a meeting of fifteen days' duration. Results: Four conversions, eleven accessions, several reclamations and the Church greatly revived. While the visible results were not as great as desired, we hope and trust seed was

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

Prof. W. H. PEEKE, F.D., 4 Cedar St., N.Y.

sown that will produce a rich harvest in eternity. Our beloved pastor, Bro. Brown, did some excellent preaching, presenting gospel truths with much force. He had, with the close of this meeting, been engaged sixty-two days in revival meetings—preaching from one to three times daily—yet he seemed to be in perfect working order, both physically and spiritually. This is the last of his four years with us as pastor. We regret very much to part with him. He is greatly beloved by our people for his noble Christian character and untiring zeal in his labors as a preacher. We cheerfully and heartily recommend him and say without hesitation that the place to which he may be sent next year may consider itself very fortunate indeed and blessed with as good a preacher as the Texas Conference affords. I think our membership has doubled on Milano Circuit during his pastorate, and we have built three houses of worship. May the good work go on and God's richest blessings attend Bro. Brown and his family wherever their lot may be cast.

KOSSE.

John B. Warlick, Aug. 24: We have just closed a most glorious meeting at Stranger. The Lord was with us in great power from the first, and good was accomplished. All the other Churches co-operated with us. The Church was wonderfully revived. We had seventeen bright conversions, and old-time shouting was heard. Bro. Harmon, from Bremond, was with us for five days. His plain, earnest, eloquent preaching was effective. Several joined the Church, and more to follow.

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West Texas Conference.

LILLIE GROVE.

D. A. Gregg: This place is on the Stockdale work. A few days ago I went there with Bro. Passmore to hold a meeting. We had, under the circumstances, a good time. Several were converted, the Church revived and God's name glorified. We made a number of friends there that will ever be remembered in our prayers, especiallly among the children. We are now at Stockdale with the same pastor.

LEESVILLE.

J. T. Graham, Aug. 19: Union Hill camp-meeting closed last Sunday night. The spirit of revival prevailed throughout. Thirteen persons joined the Church and about the same number professed faith in Christ. The testimony meeting last Sunday afternoon, conducted by Ely Seal Hubbard, a layman from Rancho, was one of the best meetings of the kind in our memory. The writer, the only preacher of the occasion, preached sixteen sermons.

WILLOW CREEK.

Miss Julia Branon, Aug. 17: The protracted meeting at this place closed Sunday night after thirteen days' duration. Bro. B. F. McManama, of Hallettsville, did most of the preaching. Rev. T. J. Stockton and J. R. Wilson were with him a few days the first week. The second week he was alone, or, as he expressed it, the Lord was with him. The meeting was a grand success. The Lord was with us in his convicting and converting power. Strong men came and bowed at the altar for prayer and some claimed to have found the pearl of great price, and could go away rejoicing and praising God. There were several conversions. I don't know the number, but the Lord can count the conversions better than we can. Twenty-one united with the Methodist Church. Eight adults and five children were baptized.

LOCKHART CIRCUIT.

Nath Thompson: A little incident happened in one of our grove meetings which I want to send through the Advocate: A young married man, the son of Hard Shell parents, now a happy Methodist, ran away from home when he was eighteen—a wild, wicked boy. The first night he stayed with a Methodist family. The father said he could not hire him since he was a run-away minor, but that he could stay all night with him. After supper the family and stranger gathered around the home altar. The good man prayed for the young man specially. It touched his heart. Next day he went back home. Soon, in a Methodist camp-meeting, he was converted and has done well since. Two of his sisters and one brother have followed him. God give us more homes like that one he stayed in the first night. Yours for pure Methodism, which is Christianity in earnest and in the harness.

East Texas Conference.

DEKALB.

R. J. Smith, Aug. 17: Last night I closed a three days' meeting at Hickory Grove. Results: Seven conversions, two accessions and five infants baptized. God has saved five in their homes since our other meetings closed.

LUFKIN.

T. T. Booth, Aug. 16: We have had a good meeting at Wallace Chapel. Fourteen accessions to the Church and several conversions, with a host of reclamations. Our house of worship is undergoing a complete remodeling and construction from top to bottom, and the good people say that all the assessments ordered by the Church shall be paid. We believe all the truth, thank God and take courage.

MUSGROVE CIRCUIT.

S. W. Jones: I began my meeting at Soule's Chapel, July 24, and continued nine days, with the following results: The Church was greatly blessed, five accessions to the Church and two adults baptized. I was assisted by Revs. J. F. Bevill and Wm. Hollingshed, local preachers. They did good work. I went from there to Musgrove, August 7, and stayed there nine days, had nine accessions to the Church, some reclamations and many of the members greatly blessed. I was assisted at this place four days by Rev. Gus Garrison, from Kelleyville Circuit He is a plain, practical preacher and did some of his best preaching.

TRANSCEDEAR.

D. F. Pulley: We commenced a meeting August 6th and contended for the faith and prayed for the power, and the Holy Ghost came and the Church was lifted up out of a dead lethargy of slumber and sleep to a live, working power. Six conversions, three backsliders reclaimed and four joined our Church. Bro. Jesse L. Smith, from Bristol, preached some plain, pointed, Holy Ghost sermons at the commencement of the meeting. The people say it was the best meeting they have had for four years.

NEW BOSTON.

W. J. Owens: Our meeting at Godley's Prairie closed with fine interest and the Church greatly revived. We received thirteen into the Church—all by ritual. Rev. W. Sproule, of the Dalby Springs Circuit, and Rev. C. B. Cross, of Pittsburg, Texas, were with us and rendered efficient help. Rev. C. B. Cross was licensed to preach and recommended to the Annual Conference for admission on trial by the Pittsburg District, which met in Atlanta. Bro. Cross graduated in a Virginia law school and stood well, being recognized as a young man of ability. He gives up the law for a higher calling, feeling impressed to preach the gospel. We wish to say to our brethren of East Texas Conference that Bro. Cross is already a preacher of ability. His knowledge of the Scriptures, aptness in illustrating his subjects, make him a power in winning souls to Christ.

TROUPE AND OVERTON CIRCUIT.

S. N. Allen, Aug. 21: The good Lord is doing great things for us, whereof we are glad. Closed a meeting at Fountain Head yesterday at 4 o'clock. We closed with the sacrament. The Lord was there in great power. Had thirty-five conversions and reclamations. Twenty-five joined our Church, and more to come. We were assisted by Bros. T. B. Vinson, of the Tyler Circuit, and W. N. Brown, local, of this work. Those worthy men did us good work. God bless them. The Lord is with them. We go to Jarvis to-night. We must have victory there in the name of the Lord. We take courage and go on. Pray for us.

CHINA GROVE.

Frank Everitt, L. P., August 9: Assisted by Bro. James Killingsworth, we held a very good meeting at China Grove the last weeks in July; received nine into the Church, some of them the hardest cases in the community. I never saw better interest taken in a meeting. Bro. Thomason, Baptist, preached two good sermons during the meeting. Then we held a meeting at Shady Grove, closing Thursday night; received twelve members. Some will join the Baptists. Bro. Killingsworth conducted that meeting, being his first, to the delight of all. Bro. K. has lived here a long time and he has a strong hold on his neighborhood. He did some of his best preaching. I never saw a local preacher work harder than he did. The preachers and people all got happy and had an old-time Methodist meeting.

AUGUSTA.

C. B. Smith, Aug. 21: I have held to date five meetings: Zion, three days; no results. Ratcliff, protracted from Quarterly Conference. Bro. Fowler came and we had a good meeting. Bro. Fowler preached three excellent sermons; left on Sunday afternoon, with sore eyes. Scribe held on until Wednesday afternoon. Good meeting in the Church; no conversions, no additions. Had a good meeting at Enterprise; three conversions, no additions. At Center Hill, had a glorious time; Church wonderfully revived, eight conversions, seven accessions. At Glover's I had the help of the earnest, consecrated, godly J. Milburn Perry, of Grapeland; good meeting in the Church; no other results. I never saw sinners so indifferent. Bro. Perry is the only preacher that has helped me; but I have had the help of as earnest exhorters as ever one had, viz: W. R. Sneed, J. W. Allbritten, R. F. Hodges and C. B. Ramey. Cotton almost a failure. Finances awfully behind; but we are trusting in God.

GILMER.

C. A. Tower, Aug. 15: Since my last report we have held three meetings. First one at Mt. Gilead; a good meeting; had ten accessions; Bro. C. B. Cross, of Pittsburg, a brand-new preacher, was with me through the meeting; did half of the preaching. He was a lawyer and eventually went into the ministry. His assistance was highly appreciated by the preacher and people. At Hopewell he also assisted; had a very fine meeting; ten accessions. Next we went to Glenwood, at which place our third Quarterly Conference was to convene. The presiding elder, Bro. T. P. Smith, was on hand in the spirit of the Master. Preached four times for us. We ran the meeting ten days, assisted by Bros. Davis and Jones, local brethren. The meeting resulted in great good; four accessions. Our work is in very good condition; finances somewhat behind, but we will come out on all lines.

POINT.

Jesse Willis, Aug. 21: Our protracted meeting at Sweet Home commenced the second Sunday in July and continued for two weeks. The Lord was with us and graciously blessed us and our efforts. There were about fifty conversions and reclamations, with the Church greatly revived. Family altars were erected and a general spirit of consecration seems to pervade the Christian part of the community. We were assisted at this place by Bro. P. M. Taylor, local preacher, and Bro. Roland, a consecrated Baptist minister. Bro. Fletcher also preached one most excellent sermon. We went from there to Antioch on the fourth Sunday, and continued for one week. We were assisted there by Bro. B. D. Belcher, a local preacher, who, God bless him, preached and prayed and sang and shouted until the very woods rang with hallelujahs, and we all got happy and praised the Lord with a loud voice. There were ten or twelve conversions and the Church wonderfully revived. We went from there to Woosley School-house, the first Sunday in August, where the Lord of Hosts gave us a great meeting. I never witnessed a greater demonstration of the power of the Holy Ghost on the congregation than here. Strong men wept and cried unto the Lord with a loud voice and obtained mercy, while the girls and boys went to the altar of prayer, got religion and shouted with all their might; and, oh, how happy they were, and how earnestly they would entreat their friends to seek the Savior they had found, and how it did our hearts good to see them get up before large congregations in the testimony meeting, with their faces shining with a holy light, and tell what the Lord had done for them. I have never witnessed a greater spirit of consecration among young converts in my life. They would pray in the altar or go in the congregation and beg sinners to come to the altar, or do anything that came in their way in the service of the Master. There were twenty-five conversions and the greatest time of rejoicing among Christians I ever witnessed. At this place this scribe preached the opening sermon on Saturday night, but was called home early Sunday morning by the sad, sad news that my half-brother had been killed the evening before by a base ball. Oh, what sadness and sorrow in our once happy home; but, bless the Lord, He knows what is best, and in meekness wew say, "Thy will be done." The meeting was continued until Monday night by Bro. Rutlege, a Protestant Methodist preacher. At that time Bro. B. R. Goodwin, of Wills Point, came to the rescue and did most of the preaching, and what preaching! Sweet with the spirit of Christ and full of the Holy Ghost, reaching the hearts of the hardest sinners. Praise the Lord for such men of God. Also, Bro. Armour, of the Cumberland Presbyterian Church, preached several good sermons. As a result of these three meetings, we have added to the Methodist Episcopal Church, South, thirty members, with more to follow. We are at present holding forth at Point, with good prospects for a great meeting.

COFFEEVILLE.

B. T. Hayes, August 16: I have held six meetings up to this time. There was a revival in the Church at every appointment. Many sinners expressed themselves as wanting to be saved but few persevered till they were. I commenced at Coffeeville August 8, with discouraging prospects. Some of our principal workers were at Scottsville and did not get back till Tuesday. The most of them did not get to the meeting till Wednesday night The meeting progressed in interest. On Tuesday night there were five converted, and many Christians shouted praises to God. Wednesday night we had six conversions, and a general rejoicing among Christians. We closed last night. There were about fifteen conversions, thirteen joined the Church, and one infant was baptized. We had no foreign help. Many of our Baptist friends worked in the meeting all the time. Bro. Killingsworth, who now lives in Gilmer, helped at Asbury and Cox School House. Bro. J. S. Palmer gave efficient help at Independent Springs, and the League. He preached once at Asbury and was present at Coffeeville part of the time. My other local preacher helped here at League, and G. R. Coppedge attended at Center two or three services. All praise to God for His goodness to us. I have one more meeting to hold at Smyrna on the 5th Sunday in August. The majority of the converts were Sunday-school scholars. Every society should have a prayer-meeting and a Sunday-school. If it were so we would have a great many more conversions, and they would be of more service to the Church. I want to say that our Cumberland Presbyterian brethren joined in with us at Cox School House and here at Coffeeville and rendered efficient help.

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F. B. CARROLL, D.D. { Editor Sunday-School Dept
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MRS. F. E. HOWELL, { Editor Woman's Dept.

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TWENTY PAGES.

The Advocate furnishes its readers this week with a 20-page paper, the four additional pages costing the readers nothing, being a gift of the paper. We are sure our patrons will appreciate the additional matter thus furnished.

CONNECTIONAL NEWS.

St. Louis Advocate: The Denver Conference convened in its 24th annual session at Walsenburg, August 5, and adjourned, the 9th. Bishop Hendrix presided and gave close attention to the different fields of labor in the conference. Has thorough investigation and his plans for some things here will be of great benefit to our work in this difficult field. The Bishop's sermon on Sunday was great. It was strong in thought and rich in spiritual food. His talks to the conferenece were wise, at times pungent, always good and helpful.

Dr. J. J. Tigert was the only connectional official with us. We enjoyed his presence in the conference room and the sermon delivered by him on Sunday night was good for the preachers and the people. It will not soon be forgotten. One preacher was admitted on trial, one ordained deacon, and one ordained elder; two were received by transfer and two were transferred to other conferences. There was an increase in the number of Epworth Leagues and in Sunday-schools and in members.

The annual meeting of the W. P. and H. M. S., was held in connection with the conference and on Friday night they had their public meeting. They made an encouraging report of the year's work and gave a good programme. It was an evening well spent.

The next sesison of the conference will be at St. Paul's Church, Denver. The following were elected delegates to the General Conference: Clerical, Jos. H. Ledbetter; Lay, Mr. Killian.

Appointments.

Denver District.—M. H. Neeley, P. E.; Denver, St. Paul and Morrison Memorial, J. H. Ledbetter; Colorado Springs, J. D. Woods; Pueblo, E. E. Carrington; Altman, J. M. Bray; Rye, and Beulah, C. E. Butler; Walsenburg, R. E. Nunn; LaVeta, L. J. Amos; Hoehne, W. L. Airheart; Trinidad, J. H. Ball; Gardiner, A. H. Quillman; Saguache, Moffatt.

Durango District.—W. H. Howard, P. E.; Durango, C. M. Cooper; Farmington, F. M. Roper; Mancos, W. H. Howard; Montezuma and Dolores, supplied; LaPlate, Hugh Griffin.

Transferred.—A. B. Donaldson, Southwest Missouri; J. B. Wood, North Texas.

GENERAL CHURCH NEWS.

"Novus," in Zion's Herald, gives us the following interesting glimpses of the late Wesleyan Conference:

Unless one is to believe that John Wesley considered himself a Pope, with authority to bequeath his own infallibility to his college of cardinals, it is difficult to see the force of the objections to giving laymen an equal share with the ministers in Church government. Elementary justice demands it, other Churches have done so, and for my part I shall be greatly surprised if the slow logic of events does not force the Wesleyan Methodist Church to follow suit. Just now that Church is a curious compound of militant noncomformity and watered-down sacerdotalism. It is to be hoped that after a year's consideration by the appointed committee—the Wesleyan Conference is nothing if not pearliamentary—the laymen will get their rights.

*

Perhaps after discussing the order of sessions the next most important step taken by conference was to appoint Dr. Pope as Home Mission Secretary in the room of the late Rev. J. E. Clapham. Mr. Clapham is a difficult man to succeed, but Dr. Pope brings exceptional ability to the post. For the past twenty-one years he has held the office of Chapel Committee Secretary, in which capacity he is said to have worked miracles of order. His early work in the East End of London, and his resultant sympathy with weak causes, help to qualify him for his new work; but, more than that, he has infinite shrewdness, patience and tact. tact.

*

The Wesley Guild was reported upon by Rev. W. B. Fitzgerald, joint Secretary with Dr. Simpson Johnson. This movement has gone far to justify te highly opinion formed of it. You will remember that in a former contribution I expresed a belief that it had come to stay because it catered for a deep need. This proves to be the case, for after only a year's existence the Guild is able to boast 615 branches, many of them associated with home mission stations. More than that, foreign mission stations have adopted the the Guild with enthusiasm.

*

As a result of the "national" spirit manifested in Wales, the principality is to have a synod of its own. Hitherto it has possessed two, one for North and one for South Wales. It is justly hoped that the fusing of the two into one synod representative of Wales will tend towards the unification of Welsh Methodism.

*

Rev. Professor W. T. Davison, whose contributions have time and again illuminated the columns of Zion's Herald, was appointed representative of the British Conference to the General Conference of the Methodist Episcopal Church, South.

*

Conference was requested to express its sympathy with the engineers now on strike in England, but cautious spirits would not accede. Nor did the suggestion find favor that persons connected with the drink traffic should be prohibited from holding official positions in Methodism.

TEXAS PERSONALS.

Rev. J. Marvin Nichols made us a pleasant call.

❖

Rev. Jim Crutchfield, of Benvanue, is visiting his parents in the city.

❖

Rev. P. A. Edwards, of Lancaster, made the Advocate an appreciated visit.

❖

Will Cullum, of Mesquite, was in Dallas during the week and made us a highly appreciated call.

❖

Rev. W. T. Harris, of Haskell Avenue, is rejoicing immensely over the advent of a fine baby boy.

SOUTHERN METHODIST PERSONALS.

Zion's Herald: This paper is accredited with "starting the report" that Bishop Keener is to ask for superannuation at the next session of the General Conference of the Church, South. The allegation is without foundation in fact. We noticed the statement several months ago, in some one of the regular papers of the Methodist Episcopal Church, South, gave it credence, and printed it as we should any other interesting personal item. We did not intend thereby to convey the idea that Bishop Keener had reached a point where he needed or ought to superannuate, nor in any way to reflect upon this greatly honored and beloved servant of the Church. It is quite unnecessary, therefore, for any individual or paper to seek to prove Bishop Keener's intellectual vigor and competency to discharge the responsibilities and duties which rest upon him. We were led to believe that it was his own desire to be relieved of the heavy burdens which he has borne so long and so successfully.

❖

Globe-Democrat: Another jubilee, less formal than his recent golden jubilee, is going on just now in the household of Rev. Dr. Jno. Mathews, pastor of Centenary Southern Methodist Church. For the first time in many years, Doctor and Mrs. Mathews have with them all of their children and grandchildren. One son and two daughters are married. The sons-in-law and the daughter-in-law are all in the family party, together with a younger, unmarried brother and five grandchildren. The eldest son, Mr. William T. Mathews, who is in the real estate business, and his wife, make their home with Doctor and Mrs. Mathews, at 3439 Pine Street. The younger son spends his vacations here. The two daughters are the members of the family who have been away for the longest period. Contrary to a familiar old adage, each of the daughters have married a Southern Methodist minister of considerable eminence. Rev. Dr. John Keener, one of the sons-in-law, is the son of Bishop Keener, of the Southern Methodist Church, and is himself the President of the Southern University, at Greensboro, Ala. The other son-in-law is the Rev. C. M. Hawkins, of Kansas City. He is the pastor of Dr. Mathews' old Church in Kansas City. He is well-known in St. Louis, and conducted special meetings not long ago at Cook Avenue Church, and also at the Lafayette Park Church. He preached recently at Centenary. Next Sunday Dr. Mathews will give place to the other son-in-law, Rev. Dr. Keener, The two daughters and their children have been in the city for several weeks. Rev. Mr. Hawkins came a short time ago, and the last to arrive was Rev. Dr. Keener, who surprised the family by stepping in one day this week.

GENERAL PERSONALS.

The Northwestern Advocate refers thus to the preaching of the late Dr. John P. Durbin:

Then the sermon! If it were a historical and illustrative theme you were sure that the orator had been digging all around the text and had ascertained upon just wnat kind of a setting, historical, scientific, philosophical, didactic, forensic or other, that gem of a text-jewel should be fixed. As the outworks were erected and the theme was unfolded, you at times heard and recognized nothing but that voice at which you wondered or smiled just now. It penetrated everywhere, yet was gentle, persuasive, appealing marvelously winning, at times martial, and commanding and prevailing. At any other moment you forgot the man and his voice and centered all of yourself upon an eye—two eyes—two beautiful, deep-blue and flaming eyes which shone alone as if from the soul of a nimbus whose center was over the pulpit, and placed there to shine upon and bless and spiritualize you! It is comforting to know that he sometimes preached some really poor sermons, but probably that was at times when you went to hear a Durbin at his best, and found that his best is not always your best, or that the man was physically out of tune for that day. Dr. Durbin made great appeals for missions, and he did fine and lasting service, because he placed the claims of the Church's foreign work right down upon a man's conscience where it ought to be. Mere rhetoric is no better for such foundations than snow-banks or fogs are for a ten-story building. Dr. Durbin's life should be studied by young Christians. It has many very attractive and vital lessons.

❖

The Independent: There are few men who will receive a more cordial welcome on this side the Atlantic than Lord Kelvin, better known in years past as Prof. Sir William Thomson, so prominent in scientific circles. He is perhaps best known in connection with the electrical science and the construction of instruments for the study of atmospheric electricity. But he has also contributed very much to navigation by his sounding machine and compass. His device for taking deep-sea soundings obviates the uncertainty and labor of the old methods. So also in submarine telegraphy he is the inventor of instruments of such extreme delicacy as to allow a very low battery power, this contributing largely to the preservation of the cables. In magnetism and investigation of heat he has achieved great distinction, and in these as in other departments has always sought to make his work practicable. It will be remembered that last year at the same time, with the meeting of the Pan-Presbyterian Alliance in Glasgow, his jubilee as professor in the University at Glasgow was celebrated, and he was greeted on every hand with the congratulations of scientific men from all over the world. Among his late public addresses is one of which he has attacked the madness of the geological extremists, who ask indefinitely for infinite time for the existence of the earth. He says that it is physically impossible that the earth should have existed over thirty million years, which he thinks is an extreme. At a period not so very long ago, as the ages run, there could have been, he says, no life on the earth; and life must then have been introduced by creation.

THE PRESS.

READING.

At the annual meeting of the London Diocesan Church Reading Union, the Bishop of London, who presided, deplored the present habit of reading. He thought the newspapers largely responsible. He said they treated every subject, and all briefly, so that a man got a smattering of information on many subjects, and if he had a good memory he was able to appear as if well informed; he grew conceited, and lost the appreciation of knowledge. He added that there was but one way to read, and that was so as to know thoroughly the subject that attracted your attention. He instanced a friend who spent the time of convalescing after an illness in studying Archbishop Laud, because he found a book that seemingly contradicted his ideas of that dignitary. When well again, this student thoroughly knew the period of time covered by the life of the Archbishop. The Bishop said in closing:

If read intelligently, every book prompted tne reader to ask more questions than it answered. They would never improve their minds if they were not constantly asking "Why?" All human knowledge had been gained by the impertinence and pig-headedness of a small number of people who were always asking "Why?" They did not want to know what was the eminently respectable thing to say, but what was true. A trained and disciplined mind was necessary in order to know how truth was likely to be found. We English were a sorely undisciplined people. Tell an Englishman he must take trouble to form a right opinion, and he resented the idea as an outrage on his common sense. When we picked up odds and ends of opinion and threw them about the world as external verities, we were guilty of an exceedingly reprehensible action. There was a cultivated form of ignorance far worse than the downright wholesome ignorance which confessed not to knowing. Not to know, and yet to express an opinion, was a sign of the greatest possible folly.—The Outlook.

REST IN LABOR.

The true idea of the rest of Paradise is not that of a long, lazy dream. An old Christian painter once painted a series of pictures in the life of a saintly scholar. One represents him in his study, hard at work with books and

pen; another shows him, old and weak and ill, receiving his last communion; another depicts his death; and then the artist paints the saint in Paradise. But when you look at it, he is back in his study, going on with his old work! Only the lines of age and sorrow have gone out of his face, and with great skill the painter has suggested that the difficulty and trouble of his labor have passed away, that the toil is no longer painful, but pure joy.

This is a very beautiful thought. God's garden of rest is no place of slothful ease and pleasant, useless dreams. The rest consists in the removal of pain and difficulty of work, not in having nothing to do. It may even be possible, as the painter fancied, to go on with the work which interested us on earth, but without its labor and sorrow; to work like Adam in Eden, with neither sweat of brow nor weariness of brain.—Prof. Shuttleworth, in Sunday Magazine.

| | |

A STRIKING LESSON.

Of the celebrated potter, Josiah Wedgwood, the following anecdote is related, the lesson of which is as applicable to-day as it was one hundred years ago:

An English peer once called upon him and desired to see his great pottery factories. With one of his employes, a lad about fifteen years of age, Mr. Wedgwood accompanied the nobleman through the works.

"The visitor was a man of somewhat reckless life, and rather vain of his religious unbelief. Possessing great natural wit, he was quite entertaining in conversation, and after awhile forgot himself in expressions of 'polite' profanity and in occasonal jests with sacred names and subjects.

"The boy at first was shocked by the nobleman's irreverence, but soon became fascinated by his flow of skeptical drollery and laughed heartily at the witty points made.

"When the round of the factory had been made the boy was dismissed, and Mr. Wedgwood selected a beautiful vase of unique pattern and recalled the long and careful process of its making, as they had just seen it at the vats and ovens. The visitor was charmed with its exquisite shape, its rare colorings, its pictured designs, and reached out his hand to take it. Mr. Wedgwood let it fall on the floor and broke it to atoms. The nobleman uttered an angry oath. 'I wanted that for my collection,' he said. 'No art can restore what you have ruined by your carelessness.'

"'My lord,' replied Mr. Wedgwood, 'there are other ruined things more precious than this which can never be restored. You can never give back to the soul of the boy who has just left us the reverent feeling and simple faith which you have destroyed by making light of the religion which has been his most sacred memory and inheritance.'"

THE REV. G. W. LEE ONCE A METHODIST, BUT NOW "A CHRISTIAN ONLY," AND HIS REASONS FOR HIS CHANGE.

Some time in January last the Rev. G. W. Lee, then a minister in the Northern branch of the Methodist Church in this city, saw proper to leave his Church and join the Central Christian Church of which the Rev. M. M. Davis is the pastor. At the time he made the change and was immersed he took occasion to preach a sermon in which he gave his reasons for the step taken, and this sermon appeared under flaming headlines the next morning in the Daily News. Since then his sermon has been issued in pamphlet form, and in some places where Mr. Lee is not known it is being distributed among Methodists, evidently for proselyting purposes. At least we have had letters from two or three localities to that effect, and we have been asked who this Mr. Lee is, and what was his former standing as a minister in our Church. The purpose of this communication is to furnish the information asked for and to publish it for the benefit of all concerned. In doing this we have no ill will toward Mr. Lee—in fact, we have nothing but the kindliest feelings for him personally. As to the "reasons" which he assigns for his change of Church relation, we shall not give them much attention. They run along the worn channels usually followed by the ministers of that denomination. There is nothing original or new in them; on the contrary, they are couched in the stock-phrases and detached scriptural quotations familiar to all of our people who have ever been privileged to attend their Church services. Their potency and influence as "reasons," if they have any, are supposted to exist in the fact that Mr. Lee was once a Methodist, but found out he was wrong and went to the Church that was capable of settinghim right, and that his course will have a wholesome influence among other Methodists in winning them over to the light. Of course, it is taken for granted among people who are not acquainted with the facts in his case that Mr. Lee was wholly actuated by a deep sense of duty and conscientiously left the Methodist Church because he found out he was in error and that this conviction alone impelled him to make the change. It is with this feature of his case that I propose to deal rather than with his alleged "reasons." When this is understood his "reasons" lose the most of their influence and his sermon becomes very tame.

As a matter of fact Mr. Lee never was a minister in the Southern Methodist Church. He was brought here by the Northern Methodist Church and was supported by that Church to do mission work in this city. This he did for a time and his zeal in the interest of that communion was very marked and quite intense. It turned out, however, that his Church did not find him very available for the work to which they sent him in this city and he was left without any employment. This he foresaw last year long before his conference met in Fort Worth, and then he began to contemplate a change of Church relation. He spoke to several ministers in this city in charge of different Churches upon the subject and left the impression upon them that he was ready for a change if there was any opening for him. He did not meet with sufficient encouragement in these directions, and the next thing heard of Mr. Lee was his sermon renouncing the Methodist Church and his conection with Mr. Davis' Church His sermon made but little impression here in Dallas, for nobody cared anything about it one way or the other. His standing and work as a minister here had not been of sufficient importance as to elicit much comment. Those of us in the ministry who knew the facts in his case were slightly amused at his "reasons," but for his sake were glad that he had found a Church which could use him and give him something to do; for he was in quest of something of this sort. Now that Mr. Lee had a perfect right to leave the Methodist Church and go to the Christian Church no one will deny, and ordinarily it would be nobody's business; but that he has a right to do this and publish to the world his "reasons" without any reference to the circumstances and to use his alleged "reasons" as an ex-Methodist to draw some of our people in distant localities to his example, is quite another matter. Besides this, Mr. Lee's education and critical scholarship are not such as to make his leadership in theological and ecclesiastical matters either very safe or sound. He is not distinguished either for his profound research or thorough investigation in the deep things of spiritual truth. No one who has been associated with him here has ever gotten the idea that he capable of any very large discoveries in the realm of Church history or scriptural erudition. Therefore, aside from all of the circumstances which entered as factors into the process of his change, Mr. Lee is not entitled to the right to conduct an extensive exodus of Methodists from their own Church communion to the fold of the Christian Church. If he wants to live in that latest edition of the Churches and do all of the good he can therein, even if he did go into it more from circumstances than from deep conviction, then it is none of our business; and as long as he restricts his work and influence to his new affiliation and to the hundreds of unconverted people throughout the country, he will meet with nothing but a Godspeed from us. But when he circulates his "reasons for being a Christian only" among our Church people and does this without a word as to the circumstances connected with his change of faith, with the evident purpose of inducing some of them to follow his example as an ex-Methodist, then we propose to take a hand in his perfomances. We do this not to hurt him, but for the sake of truth and fairness in our Church work. If any of our people from a sense of duty want to go to the Christian Church, we will not put a straw in their way—the sooner they go the better for them and for us; but we do not want them to be influenced in their going by this flimsy subterfuge gotten out and circulated by Mr. Lee. As to the Church to which Mr. Lee has gone, we have for it nothing but love and respect. Among its people and ministers we have some of our warmest personal friends, and we are under obligation to them for being able to furnish an asylum for all such Methodists as are situated as was Mr. Lee; but we ask them to permit us to look after our own people who are of value to us and who are perfectly satisfied with their own Church doctrine and polity. If they have any valid "reasons" to offer to us why we should make a change, we might be induced to consider them, at our leisure, but we draw the line on Mr. Lee's "reasons" in view of what we know of the circumstances back of his "reasons." Personally, we like Mr. Lee, and barring the slight laxity of conscience touching the matters above referred to we know him to be an ordinarily good man, capable of usefulness in a given sphere, but we do not regard him as a great man or a safe leader of men. At least we are not yet ready to look upon him as our Moses appointed to lead us out of the wilderness into the promised land, as it were.

G. C. RANKIN.

Dallas, Texas.

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MISSION ITEMS.

Take courage, the Lord reigns, as shown in all established missions.

Miss Gray, from Shanghai, writes of her day schools, and their success the past year. Five hundred children of the poor have learned something about Christianity in that new field of labor. Though the early days of the school were dark and rainy, while streets and alleys were frozen, two hundred pupils in their cloth shoes and coarse wadded clothes came up for examination. Ninety-four of these were girls. One hundred girls are regular attendants to this school. Two hundred of these children of this school were examined by teachers having no connection with the school. Out of the two hundred examined one hundred and forty-four were perfect in Christian books, while one hundred and twenty were perfect in both native and Christian studies." This is surely a good record. Their excellent conduct and knowledge of books caused the native preacher to exclaim, "I have never seen such nice outside schools."

Yet, with this good record, one teacher "went away weeping because the schools had fallen below her ideal." This weeping was caused by her pupils not being quite perfect in their native books. Miss Gray pleads that "all societies and all individuals who are working for these schools pray much for both teachers and pupils." She also desires that each mite given be accompanied with earnest prayer that each child may be saved from the power of sin and Satan. We are assured that our Divine Parent can overrule life's faults and failures so as to make them stepping-stones to something higher and better; that we may become fellow-workers with Him, in the redemption of the world. We ask ourselves if the days of miracles have past; "but have we not something richer and better superseding the works of miracles—the blessed work of the Holy Spirit upon the human heart? Let us learn to lean implicitly on the power and presence of this Holy Messenger, as it descends with messages of love, scattering away darkness, sin and gloom from each faithful heart. The promised Comforter descends from the Father, to abide in the world through all ages. May this pure gospel ever be preached in the demonstrations of the Holy Spirit, that it may "accomplish that whereunto it is sent."

The following verse was picked up by a strange traveler somewhere among the Zincali:

"I'll joyfully labor, both night and day,
To aid my unfortunate brothers;
As a laundress tans her face in the ray,
To cleanse the garments of others."

MRS. MARY M. DAVIDSON,
Conference Reporter.
Georgetown, Texas.

The seventeenth annual session of the Woman's Foreign Missionary Society of the North Texas Conference convenes on the 6th of October, in Gainesville, Texas. An early announcement of this meeting is thought best, that ample time may be had in which to elect delegates or otherwise arrange for this important gathering of our Conference Society. May each officer and delegate, by a careful and prayerful study of the needs of the work, be prepared to meet all questions that may be presented, and ready to make such changes as may be necessary for the society. A careful perusal of the late annual report of the Woman's Board of Foreign Missions is also enjoined upon each. Our representative at the meeting of the Woman's Board pledged $200 for our Conference Society. This is a small amount, when compared with the pledges made for many other conference societies, and should be readily met. May there be a full attendance. Each auxiliary and juvenile society is earnestly requested to send a delegate. Let us all attend this annual meeting, feeling the burden of responsibility resting upon us, also realizing the greatest need of this nineteenth century is that of bringing the heathen world to Christ.

MRS. ABBIE ALLEN,
President N. T. Conf. Society.
Erudia, Texas.

To the Woman's Parsonage and Home Mission Societies of the North Texas Conference:

Our annual conference meeting is to be held September 15, at Sherman. As this is the first meeting held separately from the meeting of the Annual Conference, it is very necessary that each society do its part in making it a success. Elect your delegates and see that they attend. Have ready a full report of the year's work, using the blank form in the Wolffe Record Books. See that the dues and contingent fee and the quarter's report ending September 1 are in the hands of the Conference Corresponding Secretary and Conference Treasurer as soon after the 1st as possible, because these officers must close their books and put them in the hands of the Auditing Committee. The programme will be given later and other notices will be in the Advocate from week to week until all is fully arranged. Dear sisters, two things are imperative: that we have the presence and power of the Holy Spirit, and that your delegates shall be in their places. God is faithful and will fullfil his promise to be with us. Will you fail in your part? We believe not.

MRS. L. P. SMITH, Cor. Sec.

The fifth convention of the Woman's Parsonage and Home Mission Society of the M. E. Church, South, will be held at Knoxville, Tenn., October 26, through November 1. Let every conference prepare for it.

MRS. R. L. BLEVINS.

SEMI-CENTENNIAL SERVICE.

According to previous announcement through the Advocate, the Church at Cedar Bayou observed July 18, 1897, as a semi-centennial of her existence as follows:

9:30 a. m., love-feast, conducted by Rev. O. T. Hotchkiss; 11 a. m., semi-centennial sermon, Rev. J. M. Wesson; 3 p. m., report of Committee on History of the Church, read by Bro. W. R. Fayle; 3:30 p. m., reading of letters by Miss Annie Ellisor; 3:45 p. m., reminiscences by the older members of the Church; 4 p. m., address to the older members of the Church by Bro. John Ilfrey in behalf of the younger members; 4:30 p. m., sacramental service conducted by Rev. J. M. Wesson; 8:30 p. m., preaching by Rev. O. T. Hotchkiss.

The above is the bare programme for the day's service, but it gives but little idea of the success of the occasion. This day was the last day of a very successful camp-meeting which had lasted ten days. The love-feast was spiritual and participated in by many, both old and young. At the conclusion of this service we baptized seven inwere fants. It was estimated that there were one thousand people on the ground by 11 o'clock—said to be the largest congregation that was ever on the ground. Bro. Wesson's sermon was in every way worthy of the occasion—historical, pathetic, instructive and encouraging. An incident worthy of note is that that day was Bro. Wesson's 78th birthday. This sermon was highly appreciated by us all, and many appreciated the privilege of renewing their acquaintance with him, as he has twice served this charge as presiding elder. The Historical Committee reported that no record of the Church could be found earlier than 1853, and many links were found to be missing after that date, but from the memory of some of the oldest people, from letters from those who were connected with the Church in its early existence, from family records, the minutes of the Texas Conference, the General Minutes and Thrall's History of Methodism in Texas, they were able to prepare a report believed to be correct. This report shows that the Church was organized April 9, 1844, Bro. Friend being pastor at that time. There were nine members at the time of its organization. This number has grown to 225. The Church was organized in a little log school-house, and owned no property. It now owns a church and parsonage valued at $2500. All of the nine original members are dead. Bro. Wm. Shepherd was the last to be called home. On the 19th of last April he wrote a long and interesting letter to be read on this occasion, and sending his regrets that he could not attend. On the 5th of May he was called up higher. Another highly appreciated letter was one written by Sister Louisa Hamilton, of San Antonio, who was married to Bro. Wm. Hamilton June 14, 1846, he being pastor of this Church at that time. Many moistened eyes were to be seen in the congregation when this touching letter was being read. Of those who spoke of reminiscences of early Church work we must mention Sister S. A. Barber, who joined the Church in the spring of 1844 at Old River, where a Church was organized about the same time that this Church was organized. She has lived near here since that date and has been a regular attendant upon the annual camp-meeting since then. Sister Baker, Bros. Brooks, Ellisor and others spoke, showing the trials and conflicts through which the Church has come. Bro. Ilfrey's address was timely, as he, a representative of the young people of the Church, tendered thanks to the fathers and mothers in Israel for the goodly heritage which the young have received. After the adoption of the report of the committee Bro. Wesson administered the sacrament of the Lord's Supper to the largest number of communicants that it has ever been our privilege to witness. At night Bro. Hotchkiss preached a good sermon from the text: "Prepare to Meet Thy God: for He Hath Appointed a Day in Which to Judge the World." As a fitting conclusion for this day's services we received a class of sixteen young persons into the Church. May we not hope and pray that many of these and others of the young members of the Church who attended this semi-centennial service may live to serve the Church and bless humanity until 1944 and then join in a centennial service here?

J. R. MURRAY, P. C.

A well-known judge, noted for his tendency to explain things to his juries, expressed in a recent case his own ideas with such force that he was surprised the jurors thought of leaving the box. They did leave it, however, and were out hours. Inquiring the trouble, the judge was told one of the twelve was standing out against the eleven. He summoned the jury and rebuked the recalcitrant sharply. "Your Honor," said the juror, "may I say a word?" "Yes, sir," said the indignant judge; "what have you to say?" "Well, what I wanted to say is I'm the only fellow that's on your side."

We can serve God acceptably in any sphere; every calling may be made a divine vocation. The great mistake of many is that they feel they must leave the carpenter's plane, give up the trowel, and enter some learned profession. God says, "What's that in your hand?" In Moses' hand was the shepherd's crook, in Solomon's the sceptre, in David's the sling or the harp, and in Dorcas' the needle. The Bible is God's tool-chest. It is one of these patent tool-chests which contains every kind of tool. The Word of God is adapted to every purpose.—A. T. Pierson, D. D.

Canon Knox-Little told a good story once at a Church congress. He said he remembered a lych-gate in front of a beautiful church, which had been restored and made very nice. There was painted over the door, "This is the Gate of Heaven," and underneath was the large notice, "Go round the other way."—Household Words.

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MARRIAGE NOTICES.

Alumbaugh—Carter.—At the residence of the bride's parents, in Alvin, Texas, August 16, 1897, by Rev. Jim M. Adams, Mr. J. H. Alumbaugh, of Celeste, Texas, and Miss Ida Carter.

Wright—Osgood.—At the residence of the bride's parents, near Cedar Bayou, Texas, August 1, 1897, Mr. Lee Wright and Miss Abiah Osgood, Rev. J. R. Murray officiating.

Unanswered Letters.

Aug. 19—W. W. Watts, sub. B. W. Allen, sub. Jas. M. Wynne, has attention. G. S. Sandel, sub. C. W. Godwin, sub. E. K. Denton, has attention.

Aug. 20—J. J. Canafax, sub. N. C. Little, sub. J. Haralson, subs.

Aug. 21—J. W. Cullen, change made. J. C. Wilson, sub. Russell Brooks, sub. B. F. McManama, sub.

Aug. 23—Ed. R. Wallace, sub has attention. J. Kilgore, sub. B. A. Snoddy, sub. W. J. Lemons, has attention.

Aug. 24—W. S. P. McCullough, sub. J. A. Black, sub. S. W. Turner, sub and change. W. H. Terry, sub. Nath Thompson, sub.

Aug. 25—S. W. Turner, sub. J. P. Skinner, sub. C. L. Ballard, subs.

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

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The Machine which I ordered from you came last week, and after trying it I find it as represented. I am very much pleased with it.

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After having your Sewing Machine for the space of 3 months, will now take pleasure in recommending it. Don't see how you can afford to sell such a Machine at the price. It's simply handsome and durable. Gives perfect satisfaction in every way. Respectfully. MRS. IDA HOOD.
Calvert, Texas, July 28, 1897.

..DEVOTIONAL...

Value of Asceticism.

Asceticism is neither the cause nor the effect of holiness, nor even its proof and sign. There have been plenty of men who have been deeply ascetic in their habits, and yet lived very bad lives, lives full of pride and cruelty and hate—some merely because they were constitutionally incapable of luxury, some because they knew the effect of ascetic life upon the multitude ....Per se, and in its essentials, Christianity has nothing to do with asceticism. Our Lord was not an ascetic, and showed no special favors to ascetics. Indeed, he may be said by his teaching and example to have put a curb on the tendency of the Hebrews (like all other Asiatics) to overrate asceticism, and to consider those who ran into the extravagances of bodily mortification as specially holy. Jesus was as little like a Sunysee as it is possible to imagine. And this neglect of asceticism must have been deliberate, and not accidental, since a religious teacher in the East who comes "eating and drinking," and not in the habit of Fakir or Goru, at once sets the world against him, and inclines it to the belief that he is not a true exponent of that which is divine.

But though we hold that a man need not be an ascetic, or in any sense a believer in asceticism, to be a good Christian, and realize the practical piety of Luther's belief that God would not have made "excellent large pike" so good to the taste if he had not meant them to be eaten with relish, we still can not doubt that there is a place for asceticism in the world. The ascetic is not necessarily a Christian, or the Christian an ascetic, but for all that the ascetic habit has a good deal to be said for it. If there were nothing in asceticism but affectation in the matter of drink and diet, dress and ways of life, how comes it that mankind in all times and in all places has given a special reverence to asceticism? There is, as far as we know, no race of fairly civilized human beings who have not regarded asceticism and the true ascetic with a kind of awe. Men have laughed, and will laugh, at the dirty old hermit, or the lunatic scourings and frenzied fasting of crazy monks and nuns, but when asceticism has been true, and not assumed and paraded, and when it has been joined with piety and nobility of life, no race has been able to resist its attraction. When Charles XII fled into Turkey the turkish soldiers very soon learnt to regard him as a holy man. It was all very well to say he was only an infidel, but a king who was impervious to love, who drank no wine, who cared nothing for the pleasures of the table, who thought little of money, who lay harder and fared worse than the common soldier, and who was diligent in his religious observances, was, come what might, a man to be honored and worshiped. Hence, when it came to fighting, the fierce Janissaries would not touc.. a hair of Charles' head, and would rather loose their own lives than harm him.

And undoubtedly the Turkish soldiers, in a sense, judged well. Charles' asceticism, no doubt, gave him a power over, and an insight into, men not given to those whose noses were always in the trough of bodily pleasure. He would not have been the magnetic creature he was, the possessor of the true demonic power, unless he had so entirely subdued the longings of the flesh. The victory over the senses which he won early in life gave him access to that hill where the air is always clear and unclouded, and whence raised above the throng, one may perceive the scope and order of the conflict of life.We doubt, indeed, whether many really great men—we do not mean to include the second-rate men who have yet by accident done great things—in the world of statesmen and rulers could be named men who have been without a certain touch of asceticism, or at any rate without a comprehension of the ascetic standpoint. Napoleon is perhaps the greatest exception, for Alexander, though he sometimes drank, seemed to his countrymen an ascetic. Be that as it may, the ground on which mankind pays deference to asceticism is clear enough.

The ascetic is prima facie a man who has won a victory over powers which ordinary people feel to be so strong and so difficult to subdue. Most men, when they think of the matter at all, realize that in the body and its desires they have a most formidable enemy entrenched, if not within, at any rate at the very gates of, the soul. They see by countless examples around them that if the foe is not kept under, and is allowed to get full control, he will ruin and destroy what Bunyan called "the crown of man's soul." Most men, no doubt, arrive at a more or less reasonable understanding with the powers of the flesh, and conclude a treaty with them, which they trust and believe will be loyally observed on both sides. The stronger natures are quite satisfied with this arrangement, feel secure in their treaty, and regard it as practically as good as a victory. It is better, indeed, they say, and say truly, to have the foe at liberty on an honorable parole, and not oppressed, or treated with suspicion, or put under lock and key.

But though the stronger natures may like to see the powers of the flesh at large, but yet under strict control, and may have no yearnings for a private dungeon, it is not always so with the weaker. Though they have not the strength, nor even the will, to fight a decisive battle with the powers of the flesh, to disarm them, and to put them in chains, they have at times a certain sense of envy in regard to the men who have done so. Immediately after a revolt, or when the enemy's flag is flying on the outposts, they can not but look with admiration and wonder upon the men who have not even had a parley with the foe, but have smitten him so strongly that he lies for dead on the field. What a comfort to be rid of all anxiety, and to have no further fears as to what would happen if victory should in the end incline to the wrong side!

The honor paid to asceticism is, in truth, the homage always paid to the conqueror. Even when we think a battle unnecessary, or even ill-judged, or when we believe that the end could have been far more easily secured without a struggle, we can not refuse our meed of praise to the man who has fought a hard battle and won it. There is something of the same feeling universally felt for the man who does some great feat of physical strength. The philosopher may tell us that it is quite useless to run, or jump, or throw a ball faster or swifter than any one has done before, but in spite of that we are all attracted by the man who makes his body do so for the mere victory over the body, there is present in such cases a sense of gratitude. Mankind are rightly grateful to the athlete for showing them how much the powers of the human body can be extended and developed. If no one ever tried to develop the muscles of the legs and arms and back, we should have to be content with thinking that something very much short of the maximum was all that the prison house of the body is strength and endurance. The athlete helps mankind by making them feel that the prison house of the body is not quite so narrow as they supposed, nor they quite such complete slaves to gravitation and the other physical laws of the universe.

In the same way the true ascetic—not, of course, the long-haired and dirt-begrimed impostor—earns the gratitude of mankind by extending the limits of the prision-house of the soul. He shows them, that after all, the soul is not so entirely at the mercy of the bodily needs as they might otherwise suppose. But for him the world might really come to believe that man was the abject bondman of the conveniences of life, and that without bed and fire, house and candle, three meals a day, and a certain amount of self-indulgence, he would cease to exist. The ascetic may not show that it is needful or wise for ordinary men to foreswear any of these conveniences, but at least he helps to put them in their proper place, and to kill the notion that man is their mere creature. The slave who defies the man who professes to own him body and soul, and yet lives on unhurt, does a distinct benefit to all his fellow-slaves.

No wonder, then, that the world has always shown gratitude to the ascetic, and has reverenced asceticism. That the ascetic personally gains a certain strength and power can not be doubted. The man who has won a hard-fought victory, even if the ulterior object is small, is sure to possess a certain serenity and self-confidence which will help him to view life more fearlessly and more calmly than before. Every one knows the old joke about the man who has been up two hours before breakfast being insufferable from pride all the rest of the day, but there is a certain truth below it. The feeling of being able to do what other men can not manage to make themselves do, does give a sense of superiority. In such small matters as rising the superiority, if felt, is a mere affectation—what the schoolboys call "cockiness."

When, however, the victory is a real and a great one, there no doubt does grow up a sense of superiority which is in the better natures inspiring, and an incentive to higher things. Depend upon it, the natural forces of the world will always keep asceticism alive. Certain natures will always practice asceticism for its victory over itself, and for the sense of power which it brings, and at the same time the world at large will always reverence it as the quality which belongs to those who have overcome the strong. Asceticism is not, as some people seem to believe, an acceptable form of reparation for sin, but, in spite of that, and though it must take lower ground, it has a distinct value, and so a real place on the world's stage.—The Spectator..

Paul at Athens.

The Acropolis is to the classical student the most interesting spot on the face of the earth. It was the site of the primeval rock-town in the days of Homer. It was the cradle, the heart, the citadel and the treasury of ancient Athens and of Greece, and also the museum of the grandest masterpieces of antiquity. Scholars still affectionately regard it as the capital of the republic of mind and the birthplace of European arts and letters. In Paul's day it presented the most brilliant spectacle under heaven. Its crowning glory was the Parthenon—that is, the house of the Virgin. It was "the finest building on the finest site in the world." Towering above it rose the masterpiece of Phidias, the colossal statue of Minerva, the protectress of Athens, armed with helmet and spear. The flat rock—about 1000 feet by 450 feet—was covered with temples, which 2000 years of war and ruin have failed completely to destroy. A little to the northwest of the Acropolis, and separated from it by a hollow, stands an even brown crag, which is much lower than the Acropolis. That is Areopagus, or Mars' Hill; to the Greek the most awe-inspiring place in the world, to us one of the grandest of Christian pulpits. It is quite bare, as it probably was in Paul's day. Sixteen steps cut out of the south side of the rock lead to a square on the top, with hewn stone benches on three of its sides. There, in the open-air, used to sit the 557 judges who formed the council of Areopagus, a court of final appeal—the highest, most ancient, and most venerable court in heathendom. On the eastern and western sides of this rocky square stood two raised blocks: "the stone of contumely" for the accuser, and "the stone of impudence" for the accused. Here, Socrates was condemned to drink his cup of hemlock; here, according to the legends, Orestes was loosed from his guilt and from the furies; and here Mars was tried by a court of twelve gods for the murder of the son of Neptune. Hence its name of Mars' Hill.

On the north side of Mars' Hill, and about forty-five yards from the seat of the Areopagites, there was in Paul's day a wide chasm, ending in a gloomy recess. In modern times a deep black pool was there whose waters was supposed to have healing virtures. In the early ages grottoes were often used as temples. The ancient Greeks, perhaps with the aid of a little masonry, turned this fearful cave into an underground temple of those awful goddesses, the Furies. This cave was also regarded as the entrance to hades. The reason why the Furies carry torches may be that they were worshiped in this dark cave. The torchlight processions of the Greek Church and the use of candles in their worship are probably survivals of these ancient rites. About 1843 an earthquake shattered Mars' Hill and buried every vestige of its gruesome old temple. Round Mars' Hill lay the Agora, "the market" of Acts xvii. 17. It was, however, not a market in our sense of the word, but the gathering place, the square, or the chief promenade. It is quite bare now, but in Paul's day its willows and plane trees whispered to one another.

Let us now give full play to the historical imagination, while we are careful that it shall work, not upon fiction, but only upon undoubted facts. We sit down on the stone seats where the Areopagites sat, and we read the sevententh chapter of the Acts of the Apostles. Georgraphy is here a real intellectural stimulant. For here we feel ourselves alone with antiquity; things modern have not insolently encroached upon these rocks; only the Athens of Paul is around us, though in ruins. To the apostle more than to all of its gifted sons, Athens now owes its worldwide renown. Before Paul came to this rock his spirit had been wrought up to a paroxysm as "he saw the city wholly given to idolatry." For "it was easier to find a god than a man in Athens," and some of the streets he had visited were choked with image-peddlers. He was in a forest of temples and idol statues, which stood out boldly before him in the serene and transparent brightness. The picture of the Acropolis restored suggests the unrivaled splendor of the temples within sight of Mars' Hill. It seems to him a wrong not to be borne that these surging throngs of gifted men should devote all their powers to dead idols. Just as Socrates used to do, he disputes daily in the market down there with the Epicureans and Stoics. Many gathered around him; for it is a city of frivolous newsmongers and newsmakers (Acts xvii. 21), and there are 361 gossiping-houses within its walls These represent the journalism of the old world. Everlastingly children, it is their way to turn everything to amusement, and they love the market-place chiefly because it is the mart of gossip. There is a movement in the crowd; and, probably with some touch of humor, they take him and bring him to this sacred hill; not to the sacred seat on the top, but to a lower shelf of the rock that can serve as a pulpit.

Standing thus "in the midst of Mars' Hill," he begins: "Ye men of Athens" (Socrates used the same title on the same spot), "I perceive that ye are of a very religious turn." He borrows the text from one of their well-known anonymous altars "to the unknown God." Of that God he is the spokesman. That one supreme God is the maker of the world and all things therein: "He hath made of one blood all nations of men." There is one blood in all—red, warm, and having the same flow. There is thus only one race, and it is God's race—none are low-born; all are of the blood-royal of heaven; all therefore are blood relations, and, indeed, brothers; all are equal by birth, and superiors or inferiors only by character. These ideas are to create a new era, which we indicate by B.C. and A.D. Taking his smooth stone out of their own brook, he adopts and adapts the saying of one of their own poets: "For we also are his offspring." We are greater, he argues, than gold, silver and stone, however cunningly they may be graven by art and man's device; it would wrong us to liken us to these; we are men, and they are but things; but God, our Maker, is far greater than we are; it is, therefore, irrational to think that these poor idols can represent him, or that he is confined to your temples. But present repentance is the burden of his message. He appeals to conscience as the remnant of creation, though not the instrument of redemption; conscience which can not discover or create, but which can indorse the remedy when it is proposed. His last word is Christ, who is for savage and sage alike.—Sunday Magazine.

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Epworth League.

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

Selfishness is destructive of friendship.

✠

If you begin to envy your friend rather than rejoice in him, farewell to your love for him.

✠

The blessings which we send our friends through prayer pass through the refinery of God's love and reach them pure.

✠

Let us, imitating the example of Paul, tell our friends of our affection for them and confidence in them, and not wait to record it on their gravestones.

✠

If some good man or woman prays for you constantly and tenderly, cherish that one; for you have no truer friend.

✠

"I must feel pride in my friend's accomplishments as if they were mine."

✠

"I feel as warmly when he is praised as the lover when he hears applause of his engaged maiden."

✠

"Friendship, like the immortality of the soul, is too good to be believed."—Emerson.

✠

"Even as the cloud foreshadoweth rain, so prayer foreshadoweth the blessing."—Spurgeon.

✠

TOPIC FOR AUGUST:

ST. PAUL AS A MAN OF PRAYER.

August 29: Prayers for Personal Friends.—II Tim. 1:3; Philemon, 1:4.

The Bible furnishes us many shining examples of true friendship. That of Abraham for Lot, Ruth for Naomi, and especially the unselfish devotion of Prince Jonathan and David, are examples of the self-denying attachment possible to those whose characters are formed by obedience to the law of God. Under the teaching and influence of Christ, we should expect the ideal existence of friendship. Emerson, in his essay on "Friendship," says: "There are two elements that go to the composition of friendship, each so sovereign that I can detect no superiority in either—no reason why either should be first named. One is Truth. A friend is a person with whom I may be sincere. Before him I may think aloud. * * The other element of friendship is Tenderness. If this be true, where may we find these elements so combined as in those persons who possess "the mind which was in Christ Jesus."

Mr. Spurgeon has said of the basis of friendship, "True friendship can only be made between true men. There can be no lasting friendship between bad men. Bad men may pretend to love each other, but their friendship is a rope of sand which shall be broken at any convenient season. But if a man have a sincere heart within him, and be true and noble, then we may confide in him."

We expect therefore to find St. Paul exalted and noble in his friendships, and he gives us numerous evidences of his sincere attachment to his friends. Even when he was absent from them, in doubt about what the future might hold for him, perplexed with the care of all the Churches, held a prisoner through the triumph of his enemies, he sends to his absent friends the tenderest messages of love.

The Friendship For Timothy.

Timothy, brought up and taught by a pious mother and grandmother, was converted under Paul's ministry and May our heavenly Father watch over became one of his most constant companions, and a very tender and beautiful friendship existed between Paul, the aged Apostle, and Timothy, his young assistant. There was a great disparity in their ages, and they were widely different in many points of character, but they were alike in zeal and self-denial and incessant labor, and Timothy served and honored Paul with filial constancy, while the elder man regarded the other most tenderly, and in his Epistles addresses him as "Son Timothy," "My own son in the faith," "My beloved son," "My workfellow," and "brother."

Paul's Relation to Philemon.

Philemon was a personal friend and a convert of the Apostle, as Timothy was. He probably lived at Colossae, was a layman of wealth and excellent standing, and has done much to help the cause of the Gospel and encourage those who had embraced it. Paul's Epistle to him was in behalf of Onesimus, a runaway slave, who had become a Christian and was returning to his master. Paul expresses greatest joy at the love and faith of his friend, and the greatest confidence in his willingness to oblige him. These qualities of Philemon were the basis of the friendship which existed between them, and we may be sure that Paul's request for Onesimus was granted.

Paul's Prayers.

The Apostle thanks God that he has the privilege of praying for his friends, believing that from no court can such favors come to them as from the court of heaven.

His prayer is a prayer of thanksgiving for the excellences of character found in his friends. He rejoices in their worth and achievements. There was no base alloy of envy or jealousy in him; he exalted his friends.

His prayer was constant. His love was an unfeigned love, which, self-forgetful, sought in prosperity or adversity, in freedom or in chains, to convey blessings to its objects. So Paul never failed to pray for his friends, and his prayer was both the best expression of his love and best gift that could be bestowed upon them.

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Livingston Junior League.

As our Junior League promised the Advocate a letter soon, I will write now and let other Juniors know what we are doing. Our manager, Miss Ida Hill, plans our work for us, but many hands make a light burden, and all the members enter enthusiastically into whatever work she suggests, and we feel glad that we have been able to accomplish so much in less than a year. We had a wheel quilt contest in the spring, the one getting the largest number of names was to receive the quilt. We made nearly $29 from the quilt, and one of our youngest members is its proud possessor.

We have assisted our pastor in his salary and foreign missionary collections, and also helping the Woman's Foreign Missionary Society clothe a little girl at Laredo.

Our present work is relieving the wants of a poor, afflicted girl confined in the county jail.

The manager of our League does not neglect the religious part of the work. We have a religious service at every meeting, and our pastor often makes a talk to us, which we enjoy.

The League now has twenty-three members, with the following officers: President, Helon Angell; First Vice-President, Bernice Williams; Second Vice-President, Florence Peters; Secretary, Lydia Andress; Treasurer, Fannie Andress.

Hoping you will think this worth publishing, I remain,

PEARL NOBLITT.

✠

A Word to the First Vice-Presidents of Northwest Texas League Conference.

At our Conference at Brownwood a great deal of complaint was made about the First Vice Presidents and Secretaries not filling out the blank reports sent to them, and not returning them immediately. In fact, the negligence of the officers of the Leagues along this line was so great that the First Vice President of the Northwest Texas League Conference was almost wholly unprepared to make the annual report at our conference at Brownwood.

Now, Leaguers, your new First Vice President will expect you to fill out at once blanks sent you, and to return them promptly. Our Leagues will never prosper as long as we treat these appeals with such indifference. A great deal depends on our prompt and quick action in filling out and returning these blank reports.

As the First Vice President of your Conference League, I wish to state here that I am very anxious to communicate with all the First Vice Presidents of all the local Leagues in this conference, also to correspond with the district officers, and keep well prepared to advance any new ideas or plans by which we can make our devotional meetings more spiritual. This Devotional Department, to my mind, is the most important of all of them. Take it from our Leagues and the heart is gone. And in order to advance we must keep in close touch with each other. Let us fill out all blanks sent us, return them promptly, and communicate with each other often, and by these means we can work together and know what our Leagues are doing, and can thus keep our part of the work abreast with the other departments.

Let us hope and pray that this year the League will be the means of bringing many precious souls to Christ through the Devotional Department. I have quite a number of things I would love to write; but, trusting you will give the work more time and prayer, that we may be able to make a good report at Temple next year, I am,

Yours in the work,

R. F. BROWN,
First V. P. N. W. T. L. Conf.
Coleman, Texas.

✠

TORONTO METHODISM.

The Book Concern—Many Other Things.

Toronto Methodism is a healthy and vigorous type of "Christianity in earnest." The first Methodist meeting-house built there cost $250. From that one little house forty feet square, built in 1818, just seventy-nine years ago, there have grown thirty-four churches, some of the finest in the world, with a membership and adherents of forty thousand—in other words, one-fifth of the whole population of Toronto are Methodists; and from that little house, costing $250, the Church owns to-day in houses of worship, book rooms, parsonages, university, and other property, to the value of $2,128,000.

Toronto to-day is one of the cleanest, most orderly, moral and religious cities in the world. That is something to the credit of Methodism. The Methodists of Toronto are a Church-going people. Standing in the hall of Metropolitan Church one night when the house was crowded to overflowing, I asked a lady member of that Church about the congregations. She said: "We have not now the largest membership in the city, but when we had the house was filled as you now see it." The more I study the Methodists the more I am made to see God is with us; the more I study Methodism the more I am made to see it is a child of Providence, and has a mission to all the world. It is high, grand and stately enough for the wealthy and cultured of the city; it is humble and simple enough for the poor, unlettered Mexican. I believe out of this League movement there will come more systematic giving, a better distribution of laborers and better methods of work than we have known before. Think of thirty thousand picked men and women gathering from every field of Methodism to study the commission of our Lord and cheer each other on in carrying it out! O it's glorious!

The Book Concern.

was founded in 1829. The first book steward was Rev. Egerton Ryerson, who was the founder of the present splendid public school system of Toronto, and was for several years the head of the educational system of Ontario. The book rooms were for more than half a century in another part of the city, but increased business demanded its removal to its present site on Younge Street. The building runs from one street to another. It is 100 feet wide by 200 deep, and has two business entrances from opposite streets. It does its own manufacturing of books and papers and employs between 250 and 300 hands. The house has a large capital. We learned from Rev. Wm. Briggs, the present Book Steward, that during his term of office of eighteen years the concern has been able to give to the superannuated fund of the Church $95,300. The house is recognized as the chief house of the Dominion and is doing the main publishing for the Dominion. The books copyrighted in the Government copyright office and printed here are 126. Of this number sixty-six bear the imprint of the house. The Methodist Church of the Dominion has another house at Halifax, Nova Scotia, the officers of which are appointed by the General Conference—the same as the Toronto house. The Toronto house has a branch house in Montreal, in the province of Quebec, and is also the publishing house for New Foundland, for the territory of this Church goes beyond the Dominion of Canada to Britain's most ancient colony, and Methodism's first mission fields—i. e., New Foundland. The volume of business done by this house is about $500,000 per annum. The Christian Guardian, the leading denominational paper of the Canadian Methodist Church, with Rev. A. C. Courtice, B. D., for editor, is published here. It is a fine paper. But we must desist from this and speak of our homeward journey and other things.

After a stay of six days in Toronto, days full of excitement and interest, we were compelled to turn our faces again to the sunny South, the dearest land to us beneath the skies. Wednesday morning found us at the wharf, on Toronto Bay, ready for the steamer for Lewiston. Soon, with hundreds of others, we were on board the "Chicora" steaming away through the bay to the blue waters of Lake Ontario. There was a good stiff breeze and a gentle

FREE.

We direct special attention to the following remarkable statements.

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

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

Deaf Forty Years.

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

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

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

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This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address,

J. H. Moore, M. D., Dept. T, Cincinnati, O.

swell of the waters of the lake that made us think of seasickness. But that was all. The ride was delightful. Our East Texas crowd struck up a song, many gathered about and joined in, and song after song was sung.

When we reached Lewiston instead, of going on to Niagara Falls on our railroad tickets we took the electric cars, which run right up to the bank of the Niagra River. The line is built down in the banks right at the water's edge at least 150 feet below the surface of the earth. It may be a dangerous ride, but it is one of the grandest and most exciting on the continent.

Moving up the river from the lake you soon reach the rapids. No words can describe them. The whole surface of the river is whipped into white fury. The angry waves rush and roar, dash and foam, leap and whirl. Now it looks as if the doubly infuriated billows had called a sudden sullen halt, and were determined to resist the oncoming rolling floods from above. They rise and swell, and if our eyes did not deceive us actually rushed back to meet the oncoming waters from above. They meet and are dashed to billions of atoms against each other, and go raging down their rocky bed to give place to others like themselves. It is an awe-inspiring scene—one no man who sees can ever forget. Soon the conductor calls out "The Whirlpool." Here the whole curent of the river is driven with widening force against one bank and from that bank the waters make a wild and daring rush up stream for a hundred yards, then falling back into the main current again, rush back to the starting point again to move round in a seeming endless circle. By 1 o'clock we reached the city; went to the Temperance Hotel, but it was crowded and we were sent to Columbian. No one visiting the falls need have any fears of being overlooked or neglected. From the time your feet touch the ground you are set upon by the most persistent, eager crowd of hotel and hack drummers to be found in the United States. After registering and getting dinner our party started out sight-seeing. I had been to the falls five years ago, and hence knew the places of interest, and with those who were inclined to take it afoot led the way. We went first to the American Falls and stood and gazed with the same rapt wonder as those who were looking for the first time. The sights and sounds are overwhelming. The mad waters leap from the rugged brow of the precipice 168 feet to the bed of the river below, where they writhe and seeth and roll as if in awful agony. Passing by the foot bridge over the river above the falls, we reach Goat Island. Here is the place where bold adventurers go into the Cave of the Winds. This is a great opening right in behind a prong of the American falls. It is reached by a pair of winding stairs which extend from the top of the banks down to the head of the river. After reaching the river you move fifty or seventy-five yards down the river between the American and Horse-Shoe Falls; then take a foot bridge, which winds its way out over the water and beyond the prong of the falls that makes the Cave of the Winds. A party of nine, of whom I made one, went in. Passing out to the point of division in the American falls, we turn back and pass right in under the falls. Here the guide joins the hands of the whole party and the perilous journey begins. To the left, as you grope your way slowly, cautiously along, is the gaping cave. To your right and arching over your head the raging, hissing torrents of water are pouring. The sight is awful. The roar is terrifying. It was the most frightful experience I ever had. The wind caused by the fall of the river gathers up great sheets of water and dashes it in awful fury and blinding force back into the opening of the cave. It beat upon us until it took my breath away, and I thought sure I would never get it. I sent up a brief, hurried prayer to "the Lord on high who is mightier than the noise of many waters." It was as follows: "Lord, if you will help out of this I will never get into another such scrape." The other boys were scared too bad to pray. Anyway, they said they didn't do it; but in due time the journey was made and we were glad of our experience. Other points of interest were visited, and at 10:30 p. m., we were again on the road for home. We passed through New York and Pennslyvania in the night, but had daylight through Ohio where we had passed, going on, in the night. The country is in a high state of cultivation, and the crops gave promise of an abundant harvest. We reached Cincinnati at about 11 o'clock and had till 3 p. m. to spend as we chose. Bro. Ellis Smith and myself went to the Methodist Book Concern, where we met Dr. Moore, the editor of the Western Advocate, and had a pleasant hour with him. He is a most genial and cultured gentleman, and took great pains to have us shown through the house and all its machinery and different departments explained to us. He gave us a copy of his paper and also the Texas Christian Advocate. We also met Messrs. Curts & Jennings, the Agents of the house. They also showed us much kindness. The business of the house amounts to a million dollars a year; the profits, $140,000.

The Cincinnati and New York houses pay to the superannuated fund of the Church $125,000 a year—the Cincinnati house paying about $75,000 of it. Methodism is strong in Cincinnati. There are twenty-six English-speaking Churches, four colored and six German. We took occasion to ask Dr. Moore regarding the state of the holiness or second blessing movement in the M. E. Church. He said, "It has about run its course wit us. A few men have proclaimed themselves to be Christ, and one proclaimed himself the Holy Ghost." We left Cincinnati at 2:53 p. m. and reached Memphis next morning at 7:45. We spent Friday in Memphis rather than spend Friday night in Lewisville, Ark. We were tired and spent the day principally at the Y. M. C. A. rooms and at the Memphis Advocate office. We met several of our Memphis preachers and had a pleasant day.

We reached home Saturday night, the 24th, and found our people well and glad to see us. We shall never forget our going and coming, the city of Toronto, the great meetings. The people of Toronto can not be beaten in all the world for genuine cleverness and royal hospitality. Everybody was attention and courtesy itself. They have some sayings and ways that are peculiar. When you address one about anything and he fails to understand you, instead of saying, Sir? or I did not understand you, he says, "Beg pardon," with the accent cut off at both ends. Instead of asking if you had been assigned to a home, they ask, "Have you been billited?" I told them in Texas to billet a man meant to give him a flogging with a billet of wood.

We could tell some funny things on the boys, especially Weeks, Downs, Ellis Smith, Trammell and Lister. But we won't. Downs got sick, Weeks is bald head, Ellis and Trammell are young, and Lister—— well I won't tell.

It does not belong here, but I can not close without a word of praise for last week's editorial in the Advocate, "Picayunishness vs. Enterprise." Hope every subscriber to the Advocate will read it.

J. T. SMITH.

Relation of the Epworth League of the M. E. Church, South, to the Temperance Movement.

An Address Delivered by

Rev. T. J. DUNCAN

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E. R. HENDRIX.

Kansas City, Mo., July 14th, 1897.

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Director School of Oratory, Northwestern University.

It gives me pleasure to write you concerning Miss Mary M. Mason, who was graduated from our school several years ago. She was a faithful and appreciative student, and since her graduation has taught with success. She has many qualities that make her an attractive teacher. ELIZABETH R. HUNT,

Instructor in English, School of Oratory, Northwestern University.

This certifies that Miss Mary M. Mason has given instructions in elocution and physical culture at this institution to the profit and satisfaction of her pupils. Her public recitals have won for her a good name in this city. Her work is intelligent, careful and painstaking.

H. L. STETSON,

President Des Moines College. (Affiliated with the University of Chicago.)

Miss Mason, who recited at the parlor concert at the Tilden home Thursday evening, is winning new laurels wherever she goes. She is a splendid impersonator and her class work at Des Moines College is of the best. Her auditors of Thursday declare her a new star.—From "Saturday Review," Des Moines, Iowa.

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To those interested, I would say, I have known Miss Cahoon for several years, and during the time have always recognized in her an enthusiastic student of music. Untiring application backed by some of the foremost teachers of the day has given Miss Cahoon a splendid fund of Musical knowledge which she well knows how to impart, whilst her genial disposition gains friends wherever she goes.

MRS. M. L. ELKINS.

To Whom it May Concern:

I have known Miss Cahoon for a number of years, and have always found her to be a careful student and a good teacher. I know this to be the case, for she taught one of my children. I never saw a more faithful teacher or one more interested in her work. Her disposition is such as would gain the love and respect of all who know her. MRS. M. G. HARRIS.

For particulars and Catalogue, apply to

JOHN R. ALLEN, Chairman of Faculty, Georgetown, Texas.

A CARD.

To the Members of the Northwest Texas Conference:

Much has been said and written concerning the relation of Waco Methodism to the "holiness movement," but the attitude of the Church has not hitherto been presented to the public by those on whom the Church has placed the responsibility of administering her affairs in Waco.

At our request Rev. W. L. Nelms, pastor of our Fifth Street Church, has published in pamphlet form a comprehensive and correct statement of the attitude of our Church on the questions involved. We trust the brethren will give the same their careful consideration and supply their people with the information therein contained. In order that this may be done we have requested Bro. Nelms to mail a copy of the pamphlet to every member of the conference.

JEROME DUNCAN,
J. H. STEWART,
JAS. CAMPBELL.

SAD BEREAVEMENT.

A telegram from Rev. A. W. Gibson, of Renner, announces the death of his mother August 24. We regret this sad occurrence and tender our brother and family sincerest condolence. A suitable memoir will appear in due time.

A LETTER OF THANKS.

Dear Friends: We thank you for your letters of love and condolence. The death of our dear daughter was unexpected. It is a great sorrow. None but those who have had like experience can undertsand it. Your very tender and sympathetic letters help us much. We greatly appreciate your thoughtfulness and kindness. We would like to answer each one personally and will do so as time is given. But so many have written, we take this method of expressing promptly our gratitude.

W. M. HAYES AND WIFE.
August 21, 1897.

MULKEY AMONG THE GERMANS.

Moulton is a thriving village of about 600 population, on the Aransas Pass Railroad, in Lavaca County. It is in the Waelder Circuit, West Texas Conference. The writer is pastor of the Methodist Church, South. There is no church building in the town except the Catholic. The reason: Moulton Institute used to be the town before the railroad came by and killed it. The Methodists, Baptists and Presbyterians had Church organizations, and the two former church buildings in the old town. They are there yet. Everything else moved to the new town. The churches remain two miles in the country now. There is a sprinkling of Protestants scattered throughout the community, but most of the population is foreign. A revival meeting had never before been held in the new town, and many Germans and Bohemians who live there had never attended a Protestant service. Business houses and saloons, beer-gardens, dances and baseball in full blast on Sunday. Under these conditions I invited Abe Mulkey to help me. He accepted. The tabernacle was built "right in town;" was 60x80 feet, covered with cotton bagging and lighted with thirteen electric lights. It was an attractive place. Abe came on Saturday, August 7, and "opened up." The crowds at night and on Sunday were immense under the circumstances. At least 1200 people were present at the last service—Germans, Bohemians, Americans, Italians, Mexicans and negroes. Methodists, Baptists, Presbyterians, Campbellites, Lutherans, Catholics, infidels and "Jerusalem sinners." The people who know the conditions were astonished. Abe Mulkey is a genius. He has an intuition like a woman, common sense and religion. The Lord is with him. He works like a whole fire company at once. Results: About sixty professed conversions, at least twenty-five of whom were Germans. Many reclamations and scores of careless, worldly Church members resolved to live purer, better lives. Thirty-nine gave their names for Church membership—twenty-eight for the Methodist. A Sunday-school of fifty members was organized, to meet in the school-house, and $50 was collected for an organ for same. The organ, literature, etc., were ordered at once. The incidental collections amounted to $63.30. Bro. Mulkey collected $33.25 for the Methodist Orphanage. We paid Bro. M. $135.

The meeting was projected on faith, without a dollar in sight, and the Lord blessed our efforts.

JAMES C. WILSON.

A TRIBUTE TO AN ALABAMA PREACHER.

Friend, Salado, Texas, Aug 12: I want to present a few flowers to our pastor while he is with us, and not wait until he is gone and the flowers left to wither in a desolate parsonage, for I feel if justice is meted out to us in November, Bro. Andrews will be sent to a different work. We do not deserve such a grand, noble man, who, with his unselfish, courageous little wife, has toiled almost incessantly for us for three years, and more devout, consecrated workers I never saw. Bro. Andrews answers fully Ian Maclaren's description of a model pastor. No matter what cares and troubles are weighing him down, no matter what difficulties to be met, or what trials to be borne, he never suffers these things to influence him while in the pulpit, but always meets his people with a cheerful, happy face. His very presence is encouraging, and he is in full sympathy with every man, woman and child in his work. His sermons are spiritual feasts, and we go away from church feeling strong and hopeful, ready to fight life's battles and feeling sure of victory under such a leader. No preacher who has ever worked in this charge has done as much for us as Bro. Andrews. He is indeed the representative of Christ, and following closely in his footsteps. We heartily agree with the man who, in speaking of our pastor the other day, said: "He is as near perfect as a man can be this side of heaven." God bless our Alabama preacher and send us more like him.

WEAVER—CHISM DEBATE.

Rev. J. C. Weaver, of our Church, and J. W. Chism, Campbellite, met in debate June 30. They debated six hours a day for eight days. It was a complete success for our Church. In regular preaching the Methodist asserts so little and others so much that the people are surprised at the ability of the Methodists to prove when it comes to a joint discussion. In this debate many were convinced. Weaver is to-day, in my opinion, in this town, the most influential preacher living. No better thing has happened for the M. E. Church, South, in these parts than that debate. Weaver is "mighty in the Scriptures."

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NOTICE.

There is to be a debate at Bonita, Texas, beginning September 1st and continuing until September 10th. The Campbellites will be represented by Elder A. N. Young, and the Methodists by Rev. M. A. Smith, of the North Texas Conference. Both are representative men of their respective Churches. Every one who reads this is invited to attend. Preachers will be cared for.

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To believe in Him is to be like Him. All other faith is a mere mist of words dissolving into empty air. To live our human lives as He lived His—purely, lovingly, righteously—is to share His eternity.—Lucy Larcom.

O how full of briars is this working day worked." —*As You Like it, Act I, Scene 3.*

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There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

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Tyler District—Third Round.

Troupe and Overton.....Aug 28, 29
Walton and Cottonwood.....Sept 4, 5
Grand Saline, at Oakland.....Sept 11, 12
Canton cir.....Tuesday, Sept 14
Lindale cir.....Saturday, Sept 18
Tyler, Marvin.....Sept 19, 20
Tyler City mis.....Tuesday night, Sept 21
John Adams, P. E.

Marshall District—Third Round.

Harrison cir, at Crossroads.....5th Sab in Aug
Henderson cir, at Union Chapel
Wed after 5th Sab Aug
Marshall sta.....1st Sab Sept
Churchhill, at Pleasant Hill.....2d Sab Sept
Jefferson sta.....3d Sab Sept
Coffeeville, at Asbury.....4th Sab Sept
Kilgore, at Hickory Grove.....Wed, 29th Sept
O. P. Thomas, P E.

Beaumont District—Third Round.

Pinkney mission, at Mt. Hope, fourth Sunday in August and Saturday before.
Beaumont and Sabine, at Sabine, fifth Sunday in August and Saturday before.
Jasper mission, Magnolia Springs, first Sunday in Sept. and Saturday before.
Livingston, at Livingston, second Sunday in Sept. and Saturday before.
Burkeville, at Pharr's Chapel, third Sunday in Sept. and Saturday before.
Jasper and Kirbyville, at Call, fourth Sunday in Sept. and Saturday before.
Newton circuit, at Adams' Tram, fourth Sunday night in Sept. and Monday.
China, at Sahara, first Sunday in October and Saturday before.
Port Boliver, at Paton, second Sunday in October and Saturday before.
T. J. Milam, P. E.

Palestine District—Third Round.

Alto cir.....Aug 28, 29
Rusk sta.....Aug 30
Jacksonville sta.....Sept 4, 5
Elkhart cir.....Sept 9
Trinity, L & G.....Sept 11,12
Saron mis.....Sept 18, 19
L. M. Fowler, P. E.

San Augustine District—Third Round.

Douglass mis, at Pine Grove....Aug 21, 22
Nacogdoches sta.....Aug 28, 29
Sexton cir, at Patroon.....Sept 4, 5
Hemphill.....Sept 11, 12
Sharpesville.....Sept 18, 19
San Augustine and Chireno.....Sept 22, 23
Appleby, at Red Oak.....Sept 25, 26
J. T. Smith, P. E.

Pittsburg District—Third Round.

Musgrove Cir., at Marvin's C..Aug. 28, 29
New Boston, at New Boston....Sept. 4, 5
Naples Cir., at Hamell's Chap. Wed., Sept. 8
Fairview and Rose Hill, at F..Sept. 11, 12
Texarkana, State Line, at S L Sept. 12, 13
T. P. Smith, P. E.

Northwest Texas Conference.

Dublin District—Fourth Round.

Granbury sta.....Oct 2, 3
Bluff Dale, at Rock Church.....Oct 9, 10
Stephenville, at Stephenville.....Oct 12
Glenrose, at Glenrose.....Oct 16, 17
Morgan Mill, at Bethel.....Oct 19
Duffau, at Trimble Springs.....Oct 23, 24
Hico, at Hico.....Oct 24, 25
Iredell and Walnut, at Iredell.....Oct 26
Gorman, at Gorman.....Oct 29
Sipe Springs, at Sipe Springs.....Oct 30, 31
Rising Star and Pigah, at Rising Star, Oct 31, Nov 1
Carbon, at Carbon.....Nov 3
Carlton, at Carlton.....Nov 6, 7
Proctor, at Proctor.....Nov 8
Green Cir, at Elkin.....Nov 10
Desdimonia, at Desdimonia.....Nov 12
De Leon Sta.....Nov 13, 14
Dublin sta.....Nov 14
E. A. Smith, P. E.

Clarendon District—Fourth Round

Clarendon sta.....Sept 4, 5
Clarendon cir, at Webster's Chapel...Sept 11, 12
Claude & Goodnight at Claude.....Sept 18, 19
Silverton & Tulia at Fairview.....Sept 25, 26
Plainview, at Plainview.....Sept 28, 3:30 p m
Floyd, at Emma.....Oct 2, 3
Wellington, at Wellington.....Oct 9, 10
Memphis, at Esteline.....Oct 16, 17
Kirkland, at Gypsum.....Oct 23, 24
Amarillo sta.....Fri, Oct 29
Channing.....Oct 30, 31
Higgins.....Nov 6, 7
Canadian and Mobeetie.....Tues. Nov 9

District League and Sunday-School Conference will be held at Clarendon Sept. 21, 22. Each Local preacher will please have a written report at his Quarterly Conference.
R. A Hall, P. E.

Weatherford District—Fourth Round

First Church, Weatherford.....1st Sun in Sept
Couts' Memorial, Weatherford...2d Sun in Sept
Millsap cir, at Holder's Chapel...3d Sun in Sept
Aledo cir, at Anneta.....4th Sun in Sept
Springtown, at Springtown.....Sept 30
Whitt, at Bethesda.....1st Sun in Oct
Weatherford Mis, at Bethel.....Oct 6
Santo Mis, at Corinth.....2d Sun in Oct
Mineral Wells sta.....Oct 12
Peaster cir, at Pooleville.....3d Sun in Oct
Lipan cir, at Brazos.....Oct 21
Ranger Mis, at Ranger.....4th Sun in Oct
Huckabay Mis.....Oct 26
Gordon and Strawn, at Strawn.....Oct 28
Eliasville cir.....5th Sun in Oct
Breckenridge.....1st Sun in Nov
Thurber.....Nov 9
E. A. Bailey, P. E.

Waco District, Fourth Round.

East Waco.....Sept 12
Morrow Street.....Sept 19
Fifth Street.....Sept 26
Bruceville, at Eddy.....Oct 2, 3
Troy, at Oenaville.....Oct 9, 10
Morgan, at Morgan.....Oct 15
Whitney, at Whitney.....Oct 16, 17
Aquilla, at Aquilla.....Oct 18
West, at West.....Oct 23, 24
Mart.....Oct 30, 31
Lorena, at Stanford's Chapel.....Nov 2
Moody.....Nov 3
Peoria.....Nov 6, 7
Mt. Calm.....Nov 9
Bosqueville.....Nov 11
Abbott.....Nov 13, 14
Jas. Campbell, P. E.

Abilene District—Fourth Round.

Baird and Putnam.....Aug 28, 29
Albany cir.....Sept 4, 5
Abilene sta.....Sept 11, 12
Cotton Wood cir.....Sept 18, 19
Eastland cir.....Sept 24
Cisco sta.....Sept 25, 26
Anson cir.....Oct 1
Truby Mis.....Oct 2, 3
Colorado Mis.....Oct 9, 10
Colorado sta.....Oct 10, 11
Roby Mis.....Oct 16, 17
Sweetwater.....Oct 18
Snyder cir.....Oct 23, 24
Moran Mis.....Oct 30, 31
Big Springs sta.....Nov 5
Midland sta.....Nov 6, 7
Buffalo Gap cir.....Nov 10
Jas. S. Chapman, P. E.

Fort Worth District—Fourth Round.

First Church.....Sept 4, 5
Missouri Ave.....Sept 5, 6
Mulkey Memorial.....Sept 11, 12
Peach Street.....Sept 12, 13
Riverside and Fossil.....Sept 18, 19
Polytechnic sta.....Sept 19, 20
Azle, at Azle.....Sept 25, 26
Glenwood.....Sept 26, 27
Arlington cir, at Handley.....Oct 2, 3
Arlington sta.....Oct 3, 4
Marystown, at Marystown.....Oct 9, 10
Mansfield and Gardner, at Mansfield..Oct 10, 11
Covington, at Center Point.....Oct 16, 17
Cleburne cir, at Bono.....Oct 23, 24
George's Creek, at George's Creek....Oct 24, 25
Cresson, at Cresson.....Oct 30, 31
Blum, at Lone Willow.....Nov 6, 7
Cleburne sta.....Nov 7, 8
Grapevine, at Grapevine.....Nov 13, 14
Smithfield, at Smithfield.....Nov 14, 15

Let every steward from now on see that no opportunity is lost to raise the assessment due his pastor. Let every pastor push the collections till the last cent is raised. If I can be of any service to any pastor or Board of Stewards in the intervals of Quarterly Meetings, command me. G. S. Wyatt, P. E.

Vernon District—Fourth Round.

Throckmorton.....Sept 4, 5
Haskell.....Sept 7
Graham.....Sept 10
Farmer.....Sept 11, 12
Vernon.....Sept 18, 19
Crowell.....Sept 25, 26
Harrold.....Oct 2, 3
Seymour.....Oct 7
Benjamin.....Oct 9, 10
Eldorado.....Oct 16, 17
Altus.....Oct 20
Mangun.....Oct 23, 24
Quanah and Childress.....Oct 30, 31
Chilicothe.....Nov 6, 7

League Conference, at Throckmorton, Sept 3, 4, 5. C. W. Daniel, P. E.

Dublin District—Third Round.

Gorman, at Oakland.....Aug 28, 29
Sipe Springs cir, at Macedonia....Sept 4, 5
Iredell and Walnut, at W. S.....Sept 11, 12
DeLeon.....Sept 18, 19
E. A. Smith, P. E.

Corsicana District—Third Round.

Blooming Grove cir, at Mt. Zion..Aug 28, 29
Cotton Gin cir, at Campbell's B'h..Sept 4, 5
Powell mis.....Sept 11, 12
Jno. R. Nelson, P. E.

Brownwood District—Third Round.

Goldthwaite and Mullin.....Aug. 28, 29
Coleman sta.....Sept 4, 5
Decker cir.....Sept 7, 8
Robert Lee.....Sept 11, 12
Comanche sta.....Sept 18, 19
Comanche cir.....Sept 22, 23
Fleming cir.....Sept 25, 26
O. F. Sensabaugh, P. E.

Georgetown District—Third Round.

Bartlett, Bartlett.....Aug. 29, 30
Belton.....Sept. 4, 5
South Temple.....Sept. 5, 6
Temple.....Sept. 11, 12
Taylor.....Sept. 18, 19
Rogers.....Sept. 25, 26
Burnet.....Sept 29
Sam'l P. Wright, P. E.

Gatesville District—Third Round.

Crawford and McGregor, at C...Aug 28,29
Harmony.....Sept 4, 5
Hamilton.....Sept 11, 12
G. S. Hardy, P. E.

Waxahachie District—Third Round.

Itasca sta.....Aug 21, 22
Osceola cir, at Lovelace.....Aug 24
Midlothian sta.....Aug 28, 29
District Sunday-school Conference at Italy, June 24.
District Conference, at Italy....June 25-27
B. R. Bolton, P. E.

Texas Conference.

Houston District—Fourth Round.

St. John's.....Sept 4, 5
St James.....Sept 4, 5
West End.....Sept 11, 12
Washington St.....Sept 18, 19
McKee St.....Sept 18, 19
Richmond.....Sept 25, 26
Alvin.....Oct 2, 3
Wharton, at Hungerford.....Oct 9, 10
Rosenberg, at Varner's Creek.....Oct 16, 17
Columbia and Brazoria, at Columbia..Oct 17, 18
Angleton, at Velasco.....Oct 23, 24
Matagorda, at Bay City.....Oct 30, 31
Pattison, at Pattison.....Nov 6, 7
Dickinson, at League City.....Nov 13, 14
Cedar Bayou, at Cedar Bayou.....Nov 20, 21
Shearn.....Nov 27, 28
City Mission.....Nov 27, 28
Tabernacle.....Dec 4, 5

I urge the stewards to push the claims of their pastors; they have been faithful and need your help. Do your best. The pastors have great interests in their hands in the matter of the collections; if they will press these interests our district will make a record to be proud of. Local preachers and trustees will be called upon for reports. O. T. Hotchkiss, P. E.

Huntsville District—Third Round.

Cold Springs cir.....Aug 28, 29
Dodge cir.....Sept 1, 2
Huntsville sta.....Sept 4, 5
Bryan sta.....Sept 8, 9
W. Wootton, P. E.

Brenham District—Third Round.

Pleasant Hill cir.....Aug 28, 29
Brenham sta.....Sept 5, 6
Chappell Hill sta.....Sept 9
Milano cir.....Sept 11, 12
Maysfield cir.....Sept 15
J. C. Mickle, P. E.

Austin District—Third Round.

Cedar Creek cir, at Upton.....Aug 28, 29
LaGrange sta.....Sept 4, 5
Eagle Lake and Rock Island....Sept 11, 12
Columbus sta.....Sept 18, 19
Flatonia sta.....Sept 25, 26
H. M. Sears, P. E.

Calvert District—Third Round.

Mt. Vernon, at Beck Prairie....Aug. 28, 29
Pettaway, at Willow.....Sept. 4, 5
J. B. Cochran, P. E.

North Texas Conference.

Terrell District—Fourth Round.

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

Paris District—Fourth Round.

Centenary, Paris.....Sept 11, 12
Lamar Ave, Paris.....Sept 18, 19
Marvin cir, at Shady Grove.....Sept 25, 26
White Rock and Mckinney, at White Rock Oct 2, 3
Annona Cir, at Annona.....Oct 9, 10
Rosalie cir, at McKenzie Chapel.....Oct 12
Detroit cir, at Detroit.....Oct 16, 17
Woodland cir, at Woodland.....Oct 18
Emberson cir, at Hopewell.....Oct 23, 24
Deport cir, at Fulbright.....Oct 26
Maxey Mis.....Oct 28
Lake Creek Cir.....Oct 30, 31
Powderly Mis.....Nov 4
Roxton cir, at Roxton.....Nov 6, 7
Blossom and Reno, at Blossom.....Nov 13, 14
Clarksville sta.....Nov 20, 21
W. D. Mountcastle, P. E.

Bonham District—Fourth Round.

Honey Grove sta.....Sept 6
Petty, at Petty.....Sept 11, 12
Bonham sta.....Sept 14
Brookston, at Brookston.....Sept 18, 19
White Rock, at White Rock.....Sept 25, 26
Dodd City, at Dodd City.....Oct 2, 3
Bonham cir at Ector.....Oct 9, 10
South Bonham, at South Bonham.....Oct 16, 17
Ben Franklin, at Ben Franklin.....Oct 23, 24
Ladonia sta.....Oct 25
Gober, at Gober.....Oct 30, Nov 1
Randolph, at Randolph.....Nov 6, 7
Trenton, at Trenton.....Nov 8
Lannius, at Lannius.....Nov 13, 14
Fannin, at Round Prairie.....Nov 20, 21
Isaac W. Clark, P. E.

Bowie District—Fourth Round.

Decatur sta.....Sept 4, 5
Decatur cir.....Sept 4, 5
Alvord cir.....Sept 11, 12
Bowie sta.....Sept 12, 13
Rhome cir.....Sept 18, 19
Boyd cir.....Sept 19, 20
Iowa Park cir.....Sept 25, 26
Holiday cir.....Sept 26, 2
Wichita Falls sta.....Tues, Sept 28
Henrietta and Benvanue.....Oct 2, 3
Blue Grove cir.....Oct 9, 10
Post Oak cir.....Oct 10, 11
Chico cir.....Oct 16, 17
Crafton cir.....Oct 17, 18
Bryson and Salt Hill.....Oct 23, 24
Jacksboro.....Oct 24, 25
Sunset cir.....Oct 30, 31
Boonsville.....Nov 6, 7
Archer City.....Nov 13, 14
Bellevue.....Nov 20, 21
F. O. Miller, P. E.

Sulphur Springs District—Fourth Round.

Sulphur Springs sta.....Sept 5
Riley Springs—Shook Chapel.....Sept 11, 12
Cumby, at Cumby.....Sept 18, 19
Como, at Como.....Sept 25, 26
Cooper, at Cooper.....Oct 3, 4
Commerce sta.....Oct 3, 7 p m
Campbell, at Campbell.....Oct 7, 11 a m
Farlie, at Olive Branch.....Oct 9, 10
Sulphur Bluff, at Pleasant Hill.....Oct 16, 17
Wolfe City sta.....Oct 24
Mt Vernon, at Pleasant Hill.....Oct 28
Winsboro sta.....Oct 31
Bailey.....Nov 6, 7
Leonard, at Leonard.....Nov 13, 14
Celeste, at Celeste.....Nov 14, 7 p m

Will the stewards please make faithful efforts to report in full. Let pastors be prepared to answer 26th question in full.
W. M. P. Rippey, P. E.

Sherman District—Fourth Round.

Whitewright sta.....Sept 11, 12
Van Alstyne sta.....Sept 12, 13
South Travis sta.....Sept 18, 19
Whitesboro sta.....Sept 19, 20
Bells cir.....Sept 25, 26
Denison sta.....Sept 26, 27
Whitesboro cir.....Oct 2, 3
Collinsville cir.....Oct 3, 4
Denison and Preston Mis.....Oct 9, 10
Pilot Grove cir.....Oct 16, 17
Howe cir.....Oct 23, 24
Willow St.....Oct 24, 25
Sherman cir.....Oct 30, 31
Pottsboro sta.....Tues. Nov 2
Gordonville.....Nov 6, 7
J. R. Wages, P. E.

Greenville District—Fourth Round.

Wesley.....1st Sun in Sept
Kavanaugh.....2d Sun in Sept
Quinlan.....3d Sun in Sept
Lone Oak.....4th Sun in Sept
Allen.....1st Sun in Oct
Merit.....2d Sun in Oct
Kingston.....2d Sun in Oct
Anna.....Oct 16
McKinney.....3d Sun in Oct
Weston.....4th Sun in Oct
Bethel.....5th Sun in Oct
Nevada.....1st Sun in Nov
Blue Ridge.....Nov 12
Farmersville.....2d Sun in Nov
Neola.....Nov 17
Floyd.....3d Sun in Nov
I. S. Ashburn, P. E.

Dallas District—Third Round.

Lewisville.....4th Sun Aug
Denton.....5th Sun Aug
John H. McLean, P. E.

Paris District—Third Round.

Lake Creek cir,.....Aug 28, 29
Powderly mis.....Sept. 4, 5
W. D. Mountcastle, P. E.

West Texas Conference.

Cuero District—Fourth Round.

Changed.

Nursery cir.....Aug 28
Hallettsville cir.....Sept 4
Sweet Home.....Sept 11
Rancho.....Sept 18
Leesville.....Sept 25
Waelder.....Oct 2
Yoakum sta.....Oct 9
Clear Creek cir.....Oct 16
Moralis cir.....Oct 21
Edna sta.....Oct 23
Cuero sta.....Oct 27
Victoria sta.....Oct 28
Port Lavaca.....Oct 30
A. C. Biggs, P. E.

San Antonio District—Fourth Round.

Utopia.....Tues, Sept 7
Hondo.....2d Sab in Sept
South Heights.....3d Sab in Sept, 11 a m
Comal St.....3d Sab in Sept, 8 p m
P. Hill.....Wed, Sept 22
Lytle.....Fri, Sept 24
Devine.....4th Sab in Sep
Del Rio.....Sept 27
Cotulla.....Mon, Sept 27
Buckhorn.....1st Sab in Oct
Eagle Pass.....Oct 2
Anchorage.....2d Sab in Oct
Fairview.....3d Sab in Oct
Batesville.....4th Sab in Oct, 11 a m
Uvalde.....4th Sab in Oct, 8 p m
Travis Park.....Tues, Oct 19
Sherman St.....Wed, Oct 20
J. D. Scott, P. E.

Beeville District—Fourth Round.

Goliad, at Goliad.....Tues, Aug 24
Rockport, at Aransas Pass.....5th Sab in Aug
Corpus Christi.....1st Sab in Sept
Laredo.....2d Sab in Sept
Alice, at Alice.....Tues, Sept 14
Wade City, at Mathis.....3d Sab in Sept
Beeville.....Thurs. Sept 23
Oakville, at Mineral.....4th Sab in Sept
Floresville, at Floresville.....Wed, Sept 29
Lavernia.....1st Sab in Oct
Stockdale, at Stockdale.....2d Sab in Oct
Skidmore.....3d Sab in Oct
Karnes City.....Wed Oct 20
Helena.....4th Sab in Oct
Runge.....5th Sab in Oct
John S. Gillett, P E.

Llano District—Fourth Round.

Rock Spr'gs Mis, at Rock Spr'gs 4th Sun in Sept
Kerrville sta.....1st Sun in Oct
Center Point sta.....Tues, after 1st Sun in Oct
Bandera and Medina City, at Medina City, Thursday after 1st Sun in Oct
Boerne cir, at Boerne.....2d Sun in Oct
Blanco cir, at Blanco, Tuesday, after 2d Sun in Oct
Willow City cir, at East Walnut, Thurs after 2d Sun in Oct
Round Mountain cir, at Round Mountain, 3d Sun in Oct
Kingsland Mis, at Moore's Chapel, Wed after 3d Sun in Oct
San Saba sta, Thurs night, after 3d Sun in Oct
Cherokee cir, at Herald's Chapel, 4th Sun in Oct
Llano sta.....Tues night, after 4th Sun in Oct
M. A. Black, P. E.

San Marcos District—Fourth Round.

Lockhart sta.....Aug 28, 29
Seguin sta.....Sept 4, 5
Kyle cir.....Sept 11, 12
San Marcos sta.....Sept 18, 19
Belmont cir.....Sept 25, 26
Gonzales sta.....Sept 28, 29
Luling cir.....Oct 2, 3
San Marcos cir.....Oct 9, 10
Buda cir.....Oct 16, 17
Dripping Springs cir.....Oct 23, 24
Lockhart cir.....Oct 30, 31
Harwood cir.....Oct 31, Nov 1
I. T. Morris, P. E.

San Angelo District—Fourth Round.

Sterling City.....Aug 28, 29
Sherwood.....Sept 11, 12
Ozona.....Sept 18, 19
Paint Rock.....Sept 25, 26
Brady.....Oct 2, 3
Milburn.....Oct 9, 10
Pontotoc.....Oct 16, 17
Mason.....Oct 23, 24
J. A. Baker, P. E.

New Mexico Conference.

El Paso District—Fourth Round.

White Oakes, at Bonito.....Aug 29
Roswell.....Sep 5
Eddy.....Sep 12
Pecos.....Sep 15
Alpine.....Sep 19
El Paso.....Sep 26
C. C. Edington, P. E.

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.

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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.

TORRANCE.—Willie, infant son of R. B. and J. E. S. Torrance, was born July 18, 1896, near Axtell, Texas, and died February 14, 1897. All was done that loving hands and kind friends could do, but it seemed that in the providence of God little Willie must go. God help the parents and frineds to so live that they may meet in that land where there is no sickness, sorrow or death. J. A. RUFFNER, P. C.
Mart, Texas.

GARDNER.—Died, at the home of parents in Bullard, Texas, on the 5th day of July, 1897, Lucia Lina, daughter of S. B. and Bennie Gardner, at the tender age of two years, five months and fifteen days. Hers being the only childish voice to make music in their home, it was hard indeed to give her up. But surely God some times sends little angel visitors to dwell with us and steal our hearts, so that when they return to him we are charmed away from this world and its allurements and are constrained to make our abode with our loved ones on the other side.
L. D. WASHINGTON.

PRICE.—William Lee, son of T. R. and Mary A. Price, and relative of Gen. Sterling Price, was born near Atlanta, Ga., November 20, 1864. Early in life he moved with his parents to Buckner, Ark., where most of the family still reside. When a small boy he joined the Baptist Church with his parents, and was a devout, energetic worker in all the enterprises of the Church. In 1892 he moved to Waco, Texas, where, on the 17th of October, 1894, he was married to Miss Mildred E. Mitchell, daughter of Rev. Dr. Frank T. Mitchell. After his marriage, with an unselfishness that characterized him in all his dealings with men, he joined the M. E. Church, South, at Fifth Street, Waco, H. M. Whaling, pastor. He died as the Christian dies—triumphantly. He went without a murmur in great faith. Among his last words were: I am climbing up the stairs. Blessings on his memory. B. H. GREATHOUSE.

WILLIAMS.—Mrs. J. M. Williams (nee Mamie R. Todd) was born in Fulton County, Georgia, August 25, 1873, moved to Ellis County, Texas, in 1887, where she lived until her marriage, on June 21, 1896, to Dr. J. M. Williams, of Cotulla, at which place she died on August 10, 1897. She joined the Methodist Church at the age of seven years; was an earnest Sunday-school worker and devoted to the interests of the Church. In her husband's absence she would conduct family prayer. She came to Cotulla a stranger, but all who met her felt that a bright, happy Christian had come among us, and soon learned to love her as a sister and a true friend. Seldom has there been seen here so large a gathering as assembled on the day of her funeral. Her body rests beside her litttle infant, but her soul has joined the choir invisible of happy spirits who are ever with the Lord. Calmly she fell asleep in Jesus, trusting and loving Him she had served all her days.
JAS. HAMMOND.
Cotulla, Texas.

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 can not 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.

RIGGS.—Mrs. Bettie Riggs, wife of Tomas Riggs and daughte of Chas. and Matilda E. Moore, was born May 4, 1877; died September 27, 1896. She professed religion and joined the M. E. Church, South, when eleven years old, and lived a consistent Christian life until her death. She said, a little while before her death, that she was prepared to go. She leaves a husband, a father and brother, and six brothers and one sister to mourn their loss. J. L. WHITE.

BROWN.—Mr. James Petty Brown was born in Jasper County, Georgia, March 5, 1829. He was converted in early life. He came to Texas with his father in 1846 and settled in Washington County, and in 1858 moved to Limestone County, where he remained till the day of his death. He had been married three times and was the father of thirteen children, ten of whom are still living. No man ever lived in this county that had more true friends. He was a man full of energy, and no man of his ability ever fed and clothed more poor, and the widows and orphans of this county never had a better friend. He kept himself poor in caring for others. He manifested as much of noble Christian manhood as any man we ever knew. He truly proved his faith by many deeds of charity. While he was a member of the Baptist Church, he loved all Christian people. There was nothing little or narrow in his Christian life. It was my privilege to be with him time and again during his last illness and I found him always peaceful and happy, and on the 23d day of July, 1897, he passed from this to the Church triumphant.
H. M. HAYNIE.

SHURTLEFF.—Floy, the infant son of B. O. and Lula Shurtleff, was born September 26, 1896; died June 26, 1897, aged nine months. Little Floy had not been well for several weeks, and after three days of the most intense suffering his spirit was freed from its earthly tabernacle and returned to God who gave it. His stay on earth was short, but long enough to entwine his little life and love into the deepest depths of father's and mother's affection. Little Floy was a bright, promising child, but our precious darling has left us. The jewel which shone so brightly during its brief stay on earth, God in his mysterious providence has seen fit to gather unto himself as pure and untarnished as when he gave it.
HIS MAMMA.
Mt. Vernon, Texas.

WALLACE.—Ethel May, daughter of M. R. and C. A. Wallace, was born in Dallas, Texas, June 26, 1891, and died July 17, 1897, near Riesel, Texas. Little Ethel was only six years old, but she loved her books and flowers and spent a great deal of time among them. One of the greatest pleasures of her life was to wait upon her grandmother, who was sick a great deal of the time. She leaves to mourn their loss father, mother, sister and a host of friends and relatives. God gave the little life to cheer the home and catch the affections of loved ones and then sent the death angel to remove it to a better home beyond, where there is no sickness or death. She was too pure for earth. Jesus said, "Of such is the kingdom of heaven." God help the parents to say, "Thy will be done," and may they so live that they will little Ethel and the three other children that have preceded them to the home of the soul.
J. A. RUFFNER, P. C.
Mart, Texas.

ELLETT.—Lola E., wife of E. H. Ellett, and daughter of S. R. and E. A. Jackson, was born in McLennan County, Texas, October 5, 1872. A few years ago she joined the Methodist Episcopal Church, South, and remained a member of that Church to the end. She was married to E. H. Ellett February 22, 1888, and died at Mart, Texas, July 6, 1897. She leaves to mourn their loss a husband and four little girls. Every-

Don't bear the burden of the wash-board any longer. Hasn't it caused enough damage and trouble and weariness? Do you realize the amount of wear and tear that it brings to your clothes in a single year? Get **Pearline**—get rid of the wash-board and that eternal rubbing. Be a free woman. You ought to see for yourself that **Pearline's** easy way of washing—soaking, boiling, rinsing—is better for the clothes and better for you. 528
Millions NOW USE *Pearline*

FOR ALL WOMEN

NINE-TENTHS of all the pain and sickness from which women suffer is caused by weakness or derangement in the organs of menstruation. Nearly always when a woman is not well these organs are affected. But when they are strong and healthy a woman is very seldom sick.
McELREE'S Wine of Cardui
Is nature's provision for the regulation of the menstrual function. It cures all "female troubles." It is equally effective for the girl in her teens, the young wife with domestic and maternal cares, and the woman approaching the period known as the "Change of Life." They all need it. They are all benefitted by it.
For advice in cases requiring special directions, address, giving symptoms, the "Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.
THOS. J. COOPER, Tupelo, Miss., says: "My sister suffered from very irregular and painful menstruation and doctors could not relieve her. Wine of Cardui entirely cured her and also helped my mother through the Change of Life."

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.

SAVE YOUR EYES

To persons who desire to avail themselves of our superior facilities for fitting Spectacles or Eye-glasses, we will send our printed instructions for testing the eyes. Spectacles and Eye-glasses repaired. New lenses fitted in old frames. C. P. BARNES & CO.
504 West Market Street, LOUISVILLE, KY.

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

Pronouncing Bible and Advocate $4.

DO YOU KNOW THAT YOU CAN GET A FIRST-CLASS SEWING MACHINE AND THE TEXAS ADVOCATE ONE YEAR FOR $22.00.

TESTIMONIALS.

The Machine arrived in good shape on the 28th. We are delighted with its appearance and make-up. My better half is well pleased with its working qualities so far. Can not see but that it is in all respects equal to the high-priced machines. The Advocate and the Machine ought to have a great run. So mote it be.
S. W. TURNER.
907 Crawford Street, Ft. Worth, Texas, April 30, 1897.

The Advocate Sewing Machine is above criticism. We are surprised at its beauty and completeness. G. J. IRVIN.
Bardwell, Texas.

Mr. L. Blaylock, Dallas, Texas:
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thing was done that medical skill and careful nursing could do; but she had to go. She was unconscious at the last, and did not leave a testimony; but her life fully exemplified the religion she professed. It was hard for father, husband and children to say farewell to one so dearly loved; but God knows best. May the bereaved husband soon give his life to God and be able to train up his sweet little girls in the "nurture and admonition of the Lord." May our Heavenly Father watch over and keep them, and may God bless this bereavement to the good of all.

J. A. RUFFNER.

Mart, Texas.

HARDWICK.—Elizabeth Christina Martin was born in Hinds County, Mississippi, October 1, 1832; married to Ben. P. Hardwick February 15, 1847; came to Texas in 1854, and died in Seguin, Texas, July, 1897, in triumphs of gospel faith. Was long a member of the Methodist Episcopal Church, South; a resident of Guadalupe County many years; had a life full of trials, but held firmly to her faith and religion. It was my privilege to read, sing and pray with her in her long sickness often, and hear her praise her gracious Savior.

H. G. H.

THOMASSON.—We are in deep sorrow just now; but, thank God, we sorrow not as those who have no hope. Our darling little girl, just six weeks and five days old, has passed over the river. She was a little sufferer, having had a severe attack of fever at two days old. She had recovered from that, but when cholera infantum took hold of her it only took two days and nights for death, that cruel monster, to do his work. We bury her in the hope of meeting her again in the resurrection morning.

B. A. AND ALICE S. THOMASSON.

Cold Hill, Texas.

ARTHUR.—Patrick Leroy Arthur, son of Mr. S. D. Arthur and Mrs. E. J. Arthur, was born July 17, 1877; died August 10, 1897. Pat was only sick about two days; but in that time he suffered intensely. He was converted a short while before and joined the Methodist Episcopal Church, South, on the 27th of July. He made a complete surrender and received a complete forgiveness. He goes to meet a sister with the redeemed, who passed on before. Before his conversion he was lost in trying to make others happy, and in his many acts of self-sacrifice he made friends of all who knew him. He seemed to have a premonition that he was going to die, and made good use of his opportunities to exhort others to give their lives to God. As I talked with him only a few days before his death, and he spoke of his desire to do something in the Master's service, I looked out ahead and pictured in my mind a long and useful life on earth; but God knows best. We know that all things work together for good to those that love God.

J. J. FRANKS.

MADDUX.—Bro. Z. Maddux was born in Georgia; reared in Walker County; married Miss Mary Hopkins, of Perry County, Alabama, in December, 1849. By this union ten children were born unto them, five having preceded their father, five remain to mourn the loss of father. He professed religion in youth and joined the Methodist Episcopal Church, South. He was always true to God and the Church vows. His life was one continual flow of love; kind, gentle, and ready to look at the sunshine side of everything. He filled several official places in the Church with great acceptability, and was steward at Buckholts at the time of his death. He lived well, and was ready to go. All that seemed to bear upon his mind was that his friends would not accept of his Christ. Often he has said, "I am ready." On April 25, 1897, he passed quietly away. I attended him while sick, and he was so happy that he ran over with joy.

J. W. CULLEN, His Pastor.

CLAUNCH.—Sophrona B. Claunch, (need Read), youngest daughter of Rev. W. P. and Mary Read, and wife of H. B. Claunch, was born June 19, 1866; was converted in 1885, under the ministry of Rev. Wm. Hay, and joined the Methodist Episcopal Church, South, and lived a faithful and consistent member until death, which occurred July 1, 1897. She bore her sufferings patiently, and when death came it found her ready. She told her loved ones to meet her in the better land. Weep not, dear companion and friends, as those who have no hope; if you will be faithful you will meet her again.

J. M. CULVER, Her Pastor.

Kingston, Texas.

CAMPBELL.—Mrs. C. M. K. D. Campbell died at the residence of her daughter, Mrs. M. S. Shelby, in Brenham, June 30, 1897, at 3:50 p. m. She was born in Ithica, New York, October 28, 1825. Sister Campbell was one of the daughters of David Ayers, who, at the earliest period of Methodism in Texas, accomplished much toward laying broad and deep its foundation in the new Republic. One of his daughters married Rev. R. Alexander; another married Major Park, of Independence, whose widow, Mrs. S. S. Park, is the faithful Secretary of the Woman's Foreign Missionary Society of the Texas Conference. Our deceased Sister Caroline Campbell made a profession of religion in early life and adorned it to the end. Her husband died suddenly, and the entire care of the family devolved upon her. Twelve children survive, who are scattered over the State. Some time before her death she suffered a stroke of paralysis, from which she never recovered. Her loving daughter, Sister M. S. Shelby, of whose house she was an inmate, waited upon her with untiring assiduity till the end came. God took his suffering child to the rest and joys of heaven.

J. M. WESSON.

Navasota, Texas.

FRANKLIN.—Mrs. E. P. Franklin, the subject of this sketch, was born in Alabama, October 20, 1830; was married to R. H. Franklin March 7, 1852; was converted and joined the Methodist Episcopal Church, South, in August, 1852, and departed this life July 6, 1897, at her home in Morris County, Texas, where she had lived since 1877. While it had been the writer's pleasure to meet her only a few times, yet we were vividly impressed that she was a thoroughly consecrated Christian. Those who have known her longer bear testimony to her godly life. She loved God and the Church, and ever tried to bring her children up in the way of righteousness. She leaves a sorrowing husband and five children, all of whom belong to the Church and are looking forward to that meeting where partings are no more. During her last illness she expressed her readiness to go from earth to heaven. In her death earth was the loser and heaven the gainer.

H. W. BOWMAN, Pastor.

SOUTH.—Rev. Walter South was born in Hardin County, Kentucky. At what time he came to Texas I do not know; but he was received into the Texas Conference in 1856, and travelled large frontier missions and circuits in the northwest. In 1866 he located. How long he retained a local relation we do not know; but he subsequently rejoined the conference and filled several works. Much of his work, however, was rendered as a supply, presiding elders gladly availing themselves of his aid in supplying vacant charges. He married a Miss Burleson, of or near Kosse. She proved a helpmeet indeed—one that might have sat as the prototype of the virtuous woman so graphically delineated by King Lemuel's mother. As a man, Bro. South was a most genial and pleasant companion. As a preacher he was plain and practical; his sermons well calculated to minister grace to his hearers. His home for many years was in Bryan and vicinity. There, best known, he was most loved, and his presence in the pulpit was ever welcome. His wife and five children survive him. Of his daughters, one is the wife of the Rev. Seth Ward, of Houston; the other, the wife of Mr. C. Hull, telegraph operator of Navasota. His son Horace is a professor in the Agricultural and Mechanical College, and his other two sons, Henry and Tom, occupy good positions in the business world. His last illness was protracted and extremely painful, at times rendering him unconscious. But when his mind was clear, his soul was sweetly stayed on God. July 21, 1897, aged seventy-three years, he exchanged mortality for immortality.

J. M. WESSON.

BLAKE.—Mrs. Lillie Pearl Blake, daughter of F. D. and M. Green, was born September 17, 1870, in Victoria County, Texas, and died December 22, 1896, in Hochheim, Texas. She was married to Dr. John Vaughn Blake September 18, 1893. God blessed their home with two little babes—one born in 1894 and one in 1896. Both of these are with their mother in heaven. Sister Blake was converted when quite young and joined the Methodist Episcopal Church, South. She was ever after a consistent Christian. I was always especially impressed with her patience and kindliness. She was a faithful and considerate wife, an obedient daughter and a blessing to society. Her new home, like the one she left, was always a Methodist preacher's home. When the death angel came, she kissed her loved ones good-bye and laughed, saying, "I am going now," and with a smile, she fell asleep in Jesus. She had said that Jesus was with her, and he remained with her to the end. Her parents, her husband, two brothers and two sisters feel keenly their loss; but they serve her Savior, and so with patience await the reunion in the home of the good. Her influence for God and for good still lives. May the Heavenly Father bless and lead her loved ones to her bright home above.

J. A. PHILLIPS.

Concrete, Texas.

EVANS.—The subject of this memoir, Bro. W. J. Evans, was born June 21, 1854; was married to Miss Mary Mitchum, April 24, 1881; died July 6, 1897. This is a brief record of a busy life—a life always active; strained to the utmost tension. We have lost a noble-spirited citizen; a man who was intensely interested in everything that was for the advancement of his town and community. Never was a good work started but that he was the first and last to help it. A noble soul beat in his breast. No one ever appealed to his heart in vain. Many a despondent one has been made cheerful by his kind acts. To do others good is half of life; he lived this admirably. His devotion to his Church was almost as strong as life. Since sixteen years of age, he had been a member of the Methodist Episcopal Church, South. All through these years his love for the Church had been deepening until her interest was to him more sacred than any other. The Church never made a call to which he was not ready to respond. The Church is poorer; a star has gone from her crown; one of her best friends is dead. His home life was as near complete as could be on earth. He tried to make his home an Eden of happiness. His noble wife was to him as the only Eve. A home is shattered, hearts are broken; but may they be united in the bright beyond. He was a cheerful soul. He lived in the bright, where others were in the dark—he stood in the sunshine. He passed off into a delirious state long before his death; but in his reveries the Church and her work were on his heart. He left no dying word. We have his life to read. We hope for him great rest and peace beyond the grave. We all miss him; but he is gone. May we all meet him where good-bye is never sounded.

R. J. BIRDWELL, His Pastor.

Malakoff, Texas.

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NOES FROM THE ORPHANAGE.

January 11th, 1894, the Texas Methodist Orphanage began practically to serve God in the care of orphan children. We had then the empty walls of a two-story brick building upon which we owed $15,000. Since then we have received 85 children into the Home, some from each of the five Texas Conferences owning the property. Twenty-six of these children have professed religion and joined the Church, one married and one has died.

By the grace of God and the liberality of our people, the debt against us has been paid, and two brick additions have been built at a cost of $3000, upon the last of which there is a debt of $800, which Rev. R. W. Thompson is paying by the week. He will have all in hand by conference.

Rev. Abe Mulkey is making progress in his effort to raise money to put a building here.

The Lord and the people have been good to us, yet I must say in concluding this article, that we are now finishing the last quarter of the year, (our year ends the 31st of October); have received up to date about one-fourth of the amount assessed, to be collected by the pastors, to pay current expenses.

We need the amount assessed against each pastoral charge at once. We received only $10 on this account during the entire month of July, and up to this date have received only $17 for August.

We are living now upon borrowed money. We need shoes and clothes for the children at once in order to put them in school, which opens next month. Your servant,

W. H. VAUGHAN.

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To Book-Dealers and Others Who Wish to Buy Bibles and Testaments to Aid in Their Distribution:

The American Bible Society has modified its methods somewhat. Heretofore it employed colporteurs who traveled chiefly through rural parts of the country and disposed of Bibles to meet the wants of the destitute. This method is, for the present, suspended and now the society desires to supply the public with its publications through book dealers where it has no auxiliary Bible societies, leaving those who buy to sell at such profit as they may desire. A discount of 10 per cent from the list's price of Bibles is made and no charge for boxing. The society seeks no profit, but maintains its benevolent character by selling the Holy Scriptures at actual cost for cash. When ordering, give the list number of the Bibles, and shipping directions. The 10 per cent discount is not allowed on orders filled at Austin, Texas, only when filled at the Bible House, New York.

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Austin, Texas.

MEMORIAL RESOLUTION.

The wisdom of Almighty God and His goodness works in all His dominions, the life, death and eternity of every human being are within His hands. He raiseth up and layeth down. He calleth all into being, and He taketh away. In His power and wisdom he has called from toil and suffering our beloved to the things beyond. Our beloved Chaplain, Rev. C. D. Jordan, who, though not a Confederate soldier, his zeal and love and respect for the "Lost Cause" and the Confederates, caused the brigade assembled in re-union in the City of Lampasas, Texas, August 2, 1896, to adopt him as one of our number, and elect him our Chaplain, he taking his position in our ranks with that fidelity becoming one of maturer years. He was a true leader of the Cross, a worthy and respected citizen, a devout Christian and an able minister. He passed away from among us honored, and with sad hearts we mourn his loss.

And now in permanent memory of his good name and many virtues, we record these facts to be written in the permanent minutes of our association. In further testimony and esteem we ask the local papers within this district to publish this paper, and that a copy be forwarded the family of the deceased, our adopted brother and beloved Chaplain.

BEN. W. PALMER,
W. R. ALEXANDER,
JEROME HARALSON, D. D.,
A. F. HICKS,
T. D. VAUGHAN,
Committee.

The above is a true copy as passed by the brigade in annual session in the city of Lampasas, Texas, July 30, 1897, Hannah Springs Hall.

JAMES J. M. SMITH,
Adjutant General, and Chief of Staff, M. R. B. U. C. V., West Texas Sub-Division.

Burnet, Tex., Aug. 13, 1897.

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Perry Pattie (in the road): "W'y don't you go in? De dog's all right. Don't you see him waggin' his tail?" Wayworn Watson (at the gate): "Yes, an' he's growlin' at the same time. I don't know which end to believe."

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The lady who imported a Peruvian dog for the sake of his Peruvian bark to cure chills had never heard of Cheatham's Tasteless Chill Tonic. It cures the chills anywhere, some how. Guaranteed. Tasteless 50 cents.

"Let me see," said the studious boarder. "It was Una, wasn't it, who trimmed the claws of the lion? I wonder how she got him to consent." "My recollection is," said Asbury Peppers, "that she said she wanted to show him something new in toe clips."—Cincinnati Enquirer.

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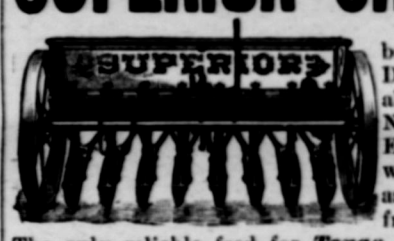

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