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EDITORIAL.

Over-Ruling Grace.

THE two leading ideas of the gospel are sin and salvation. Sin is a virulent disease—salvation counteracts it. The first and second Adams are antithetical; the one for feigning the inheritance, the other restoring it. The first Adam brought sin and death into the world, while the second Adam neutralizes depravity and its consequences and brings life and immortality to light in the gospel. Christ countervails sin and retrieves our lost estate. The work of Christ is a work of restoration. He checkmates iniquity and overrules all things to man's good and God's glory. Saint Paul teaches this lesson in the following luminous and comprehensive passage: "Moreover the law entered, that the offense might abound. But where sin abounded grace did much more abound:

"That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord." Here is the picture of a tidal wave of sin checked and driven back by a counter-current of redeeming grace.

The gospel is a vast and mighty provision for the neutralization of sin and death. It is commensurate with all our moral necessities, and is perfectly able to redeem both body and soul forever. The Bible contains many hints to the effect that the fall of man has been made the occasion of conferring many additional benefits, and at the same time of lifting the race to a loftier and happier destiny. Sin is a stupendous evil, but the infinite wisdom of God brings good out of evil and sanctifies to our benefit the disadvantages and disasters of life. Victory is organized out of defeat. There is a soul of good in things evil. There is a transmutation of darkness into light. The cross wins the crown. The ability of God not only to neutralize the effects of sin and death upon an universal scale, but also to sanctify to the individual all the checkered experiences of life, is one of the most strengthening and consolatory doctrines of scripture. Through the grace and providence of God we can recover in a measure our lost opportunities and retrieve our greatest mistakes. Paul conferred an immeasurable boon upon the race when he wrote that radiant and immortal word: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." All the experiences of life are blessed to the good of those who love God. In some incomprehensible way life in all its aspects is made subservient to the purgation, development and beatification of the soul. No philosophy can probe the unfathomable mystery of that Providence which sums up and concentrates in spiritual benediction

the multiplied and manifold happenings of life. In bringing good out of evil, the divine love culminates, the divine wisdom touches the meridian, the divine power comes to its climax. That light may come from darkness, that joy may be evolved from sorrow, that character may develop in the very environment that is calculated to crush it, that the deepest sense of life and immortality is realized when heart and flesh are failing, is the transcendent and ultimate triumph of redeeming grace. When considering the details of a checkered Christian career we may find it difficult to apply this glorious promise. When surveying the minutiae of our diversified experience, its contradictions, its alternate victories and defeats, its balancing righteousness and unrighteousness, we may be tempted to repudiate the covenant of God. It is but natural that the mind should halt and recoil in the presence of this, the vastest enterprise of God. But then we must look to the divine and unchangeable word. The infinite and eternal God, our gracious Heavenly Father, is irrevocably committed. The resources of the God-head are pledged. Happy the faith which can repose in tranquil recumbency upon an immutable promise like this!

There are other promises which illustrate and confirm this. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." The wrath which devotes the people of God to martyrdom furnishes the occasion for the display of the grandeur and blessedness of religion and "the blood of the martyrs becomes the seed of the Church." Again it is written: "He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong." The schemings and manipulations of evil men have been turned against themselves and enterprises and movements designed to balk the Church have turned out for the furtherance of the gospel. God has promised under certain conditions "to restore the years which the canker worm and caterpillar have eaten," to give us a compensation for our self-sacrificing toils, and an indemnification for our bitterest loss. We know that he turned the captivity of Job and that he gave him twice as much as he had before. Faith overcomes the world and makes it subservient to our ends. Love is the subtle alchemy which transmutes the evils of life into boundless and perpetual good. The love which waits patiently for God finds at last a vindication of every providence and a solution of every problem. All things work together for good to those who love God, and wisdom is justified of her children.

A Conspiracy of Silence.

We have found it impossible to get sufficient data to furnish our readers a full and accurate statement of the

facts in the Morrison appeal case. The Central Methodist and the Christian Advocate, Nashville, ought to have furnished the public a comprehensive account of the matter. The Central refers to it as a compromise, and the Christian Advocate dismisses the matter with a very indefinite remark. The second-blessing papers are full of contradictory accounts and vague remarks. One of our best Southern papers states positively that Bishop Wilson ruled Morrison's appeal out. This fact the second-blessing papers have most studiously concealed. If the appeal was ruled out Morrison was left an expelled man, and thus the Quarterly Conference and the Dublin brethren were fully vindicated in all they did. If the appeal was ruled out, Morrison's ministerial status was fixed thereby, and he had no recourse except to appeal to his Quarterly Conference for restoration, according to the provisions of the Discipline. Why the papers have formed this conspiracy of silence our readers must judge. We have written for official information which we will publish in due time. This much may be safely said: The settlement of the Morrison case does not give roving evangelists or any others the right to invade the pastoral charges of others when they please.

Bishop Cranston to the Class for Admission.

The Michigan Advocate gives the following account, in part, of Bishop Cranston's address to the class for admission into full connection into the Detroit Conference:

Bishop Cranston called forward the class for full connection, and spoke to them for an hour in a frank, practical way. He started out by saying:

"If some of my words go over your heads and strike some of the older brethren, never mind."

"No man ever became a great preacher by building at a great reputation."

"A clay-pipe preacher—one who blows iridescent bubbles to see reflected in them his own face for an instant—may flourish for a while, but he will strike ere long a congregation that won't play soap-suds to his pipe."

"Vanity is the little devil that turns the key for all the big ones. Vanity, then literary theft, then lying to hide that. Then a man's heart is in condition for anything—lust, hatred and all sin."

"Pomposity is swollen mediocrity." "Use science and philosophy as mill-stones to grind fine the pure wheat of the word."

"Don't be slouchy in speech or address. Rather than be slouchy be a gude."

"Rejoice that the morning-glories of your religious experience don't have to grow on a barbed-wire fence theology."

"Note the absence of the heroic in the present pasture of the Christian ministry."

"You live in a generation when an ounce of doubt is worth a ton of conviction as an expression of intellectual culture."

"Let weaklings whine. I would be a man. Let dogs fawn. I'd be a man.

Let parrots chatter. I'd be a man. Let whales spout. I'd be a man."

"There are two imitators of Christ's commissioned ambassadors—the pulpit automaton and the pulpit acrobat. The pulpit acrobat is the only show that runs unlicensed in our cities."

"Shun tricky or man-trap revival methods."

In asking the usual questions of the class the Bishop said: "I would like to add a question not down in the list: The day you begin to doubt Methodist doctrine and polity, will you quit our ministry?"

The Bishop makes some good points. The last question we would repeat and emphasize. The tendency to remain in a Church and yet antagonize its doctrine and discipline is quite general and baneful. When one is no longer in sympathy with the doctrinal standards and the established polity of his communion, he ought to sever his relations therewith. To do otherwise is dishonest and dishonorable.

Let him step down and out. The spectacle of men notoriously out of harmony with their Churches, and yet insisting upon the right to use their pulpits for the work of disintegration is unjust and shameful to the highest degree. There is generally an honorable way out of every difficulty. The solution of this problem is seeking other ecclesiastical affiliations.

He who serves his own generation according to the will of God does a better thing than he who builds up a colossal fortune. Unselfish work abides. Such work brings peace in a dying hour. The fortune perishes. Such premiums bring no comfort. It makes a great difference as to whether a man contemplates life from the spiritual or material standpoint. Doing the will of God may look like the veriest unwisdom. It is really the highest philosophy. We should view life against the background of eternity.

A good name is better than precious ointment. Character is the most precious of all attainments. Unimpeachable integrity is the climax of life. To be in perfect harmony with God is the supreme satisfaction. An Israelite indeed, in whom there is no guile, devout, irreproachable, steadfast in loyalty and obedience to God, is the greatest and noblest spectacle on earth. Assimilation to the nature and life of God is the highest good.

The presence of the Spirit is the earnest of our inheritance. He is the pledge of our present and future redemption. The graces and joys which he inspires in us are the first fruits of the heavenly harvest. The life which he produces in the soul is the beginning of a stream destined to flow forever. God's Spirit is the harbinger of better times and better things. The gift of the Spirit is the greatest of all God's gifts to men.

ORIGINAL ARTICLES

SOME NEEDED LEGISLATION.

In the recent issues of the Advocate there have appeared several articles written by Bro. W. L. Nelms, under the caption that stands at the head of this paper. In these articles he discusses an evil that has recently appeared and is causing trouble in the Church in many localities. The principal part of his articles is given to the discussion of the legislation necessary to correct the evil.

It will be admitted that, in order to correct an evil by legislation, it is very important that the cause of the evil be understood, so that the proper and needed legislation may be had. The remedy will be easy enough to determine after the case has been properly diagnosed and the cause of the disease well understood. Unless this is done, we may find ourselves doctoring a Symptom instead of using a remedy to remove a cause. The evil, as diagnosed by Bro. Nelms may properly be called "Local Preacher Evangelism." Local preachers have gone to places and held meetings without being invited, and sometimes against the wishes and protest of the pastor who claimed to have territorial jurisdiction over the particular locality. This, Bro. Nelms says, has resulted in a conflict of authority, division and strife in the Church.

Now, is it not true that back of all this is the real cause of the trouble? Let us see if the real cause of the trouble cannot be brought out by a question or two? Why did these evangelists hold these meetings under the conditions named? Why did the pastors object to the holding of these meetings by the evangelists? The answer is, they held the meetings for the purpose of propagating a certain doctrine, and they were objected to because the meetings were held for the propagation of that particular doctrine. To be more explicit: The evangelists who have given and are now giving trouble to the Church are men who are traveling through the country holding meetings for the purpose of teaching the Second Blessing theory of sanctification, and they have been objected to because the meetings were held for that distinct purpose.

The cause of all the trouble is the preaching of the "Second Blessing" theory of sanctification, and not simply its manner of propagation. Wheresoever that doctrine has been stressed as it is done at these meetings, whether it was done by a local preacher evangelist or a pastor of one of our Churches, it has caused discord and strife in the Church. And wheresoever it has been embraced by a people, it has resulted in their disaffection to the Church and her institutions. Wheresoever a pastor has embraced this doctrine and has preached it as a prominent subject, the result has been the same thing—strife and disaffection. I do not know of a single exception.

Is all this talk about division and strife and threatened schism in the Church "a tempest in a teapot?" Has it all arisen from a few men traveling and holding meetings out of the regular order, or because some man "clothed with a little brief authority" wanted to control everything in sight? I think not. It has risen from something more important than these things. It has arisen from the preaching and propagation of a theory the legitimate fruits of which are discord and disruption, and the Church has taken alarm at its encroachments and will remedy the evil, and that, too, without material injury to herself.

To show that I am not wrong in my diagnosis of the case, let us look at some facts that are vouched for and can be proven if necessary. A certain prominent pastor in one of our Churches embraced the theory of "Second Blessing," preached it as a prominent subject, and held special meetings for its propagation. Result: strife and discord in his charge. The

"powers that be" told him plainly that he must desist or he would be located.

A man applied to the District Conference for license to preach. He passed an approved examination before the committee. When he came before the conference the question was asked: "Do you believe in the Second Blessing theory of sanctification, and will you preach it if you are licensed?" He answered: "I do and will." The conference refused to license him by an overwhelming majority. Why such proceedings? Simply for the reason that the Church has determined that this cause of discord shall come to an end.

The Holiness Camp-ground at Waco has been a source of trouble to the Northwest Texas Conference for several years, and that august body has devoted hours and hours to the consideration of the subject. Was it the old story of the "mountain in labor?" I think not. It was because the object of the meetings held there was to propagate the theory of Second Blessing, and that led to disaffection among those who embraced it.

Bro. Nelms wrote, published and widely circulated a paper opposing the holding of the Waco Holiness Camp-meeting. Did he do that because he had big game to shoot at? I do not think so. According to his own statement, the camp-ground is not within the bounds of his pastoral charge. No rights or privileges of his were invaded when some local preachers held the camp-meeting. Then why did he publish that paper? He did it to prevent results. Many of his people would attend the camp-meeting and, without a protest from him, were liable to embrace the theory of Second Blessing, and he knew that when they did they would cause strife and dissensions and trouble.

Dr. Morrison, at the invitation of some people at a town in Texas, sent an appointment to that town to hold a protracted meeting. The preacher in charge of the Church in the town protested against the holding of the meeting. The meeting was held. Charges were preferred. Morrison was expelled from the Church. He appealed to the Annual Conference, and also preferred charges of mal-administration against the presiding elder who tried the case, and the conference was in a turmoil over the matter for two or three days.

Was all this because a pastor in a town protested against another preacher holding a meeting in a town where he had charge of a Church? If so, then why did he not consent or go along and say nothing about it? Is he a man so sensitive about personal rights and prerogatives that he would permit all this trouble rather than suffer injustice to himself? Not a bit of it. His forbearance and long suffering in other matters contradict such a position. He objected because he knew, for he had seen something of it before, that the results of such a meeting would lead to strife and confusion.

These cases could be multiplied to an indefinite length, but I think enough has been given to show that the cause of the trouble arises from meetings being held for the propagation of the Second Blessing theory of sanctification.

It is highly probable that these assertions of mine will be received with some degree of surprise by some even who do not believe in the Second Blessing theory. But let them look about and see the results of these meetings, and they will see that I am right.

I do not propose to discuss the question as to whether or not this theory of sanctification was the theory of the fathers of the Church. That is entirely another question. What I do say is that it is not the theory of the Church now on the doctrine of sanctification, and the preaching of it causes strife and confusion, and the Church will put an end to it.

A word as to the remedy:

1. Do not elect any man to the next General Conference who is tinctured with the "Second Blessing" theory. It is more than probable that the question will be before the next General Conference, and if it is, we do not want any one legislating for us who would give the heresy a ghost of a chance to live in the Methodist Epis-

copal Church, South, after the adjournment of that body.

2. Let no man be put in charge of any circuit, station, mission or district who preaches that heresy, or even believes it, unless he will engage not to preach or teach it to his people. The bishops and presiding elders have been winking at this matter from year to year and sending "Second Blessing" men from place to place, and thereby indirectly, if not directly, assisting in spreading the evil.

3. Let no person be licensed to preach or admitted on trial in the Annual Conference who is a believer in the "Second Blessing."

4. When an itinerant preacher is found to be unacceptable for the pastorate on account of his "Second Blessing" heresy, do not locate him, but depose him from the ministry. It is the located itinerants who are giving the Church trouble to-day. It is the universal experience of the Church that when men locate for the purpose of preaching "Second Blessing" they have been a continuous source of annoyance and trouble. Local preachers, as a body, are as loyal to the Church and her usages as any class of men, and there is no cause for legislation to make them more so. All that is required is to protect the class from the disaffected and unacceptable itinerants, by not simply locating them when they preach the "Second Blessing," but by deposing them from the ministry.

If the General Conference does anything at its next session in the matter, let it declare in so many words, what is already plain, that the "Second Blessing" theory of sanctification is heresy.

Since the above was prepared for the press I have seen the article of Bro. Wright in the Advocate, and am in perfect sympathy with his utterances.

W. F. CUMMINS.

Dallas, Texas.

A SUGGESTION.

One of my members asked me the other day why I didn't write more for the Advocate. Most of our folks seem to think only the preachers ought to write, while in fact all ought to send up something occasionally and give the editor a big pile to pick from.

Don't get mad if he doesn't put in right away what you write. Write again; that is the way I do. It will do you good to write, whether it is printed or not.

Much of what I have written hasn't come out in the papers yet, and I don't reckon ever will.

I love to read reports of meetings, incidents, experiences, etc., from our lay members.

Let your say be like a compressed bale of cotton—not very big, but a heap in it.

NATH THOMPSON.

"THEY DESPISE GOVERNMENT."

This class of people, along with traitors and covenant-breakers, St. Jude refers to as "spots in our feasts of charity," as "wells without water, clouds without rain," as "wandering stars, to whom is reserved the blackness of darkness forever." The words employed are not attended by any qualifying words, and are therefore to be taken in the absolute—all who resist or ignore or repudiate authority. It is not revolt, or rebellion, or secession, for that is in itself government—an organized and formulated protest against existing conditions, either in form or administration. It is anarchy, whose aim is the tearing down of the bulwarks and the removal of the foundation of religion and civilization.

In the estimation of Methodists, it was never considered necessary to join the Methodist Church to be saved. Nor was it ever regarded as an unpardonable sin for a man to leave the Methodist Church. But to stay in the Church, claim to be a Methodist and demand to be recognized as such, and at the same time ignore its claims, repudiate its authority and transfer their service and support to other Churches, or what is worse, to the self-appointed agents of dreams and vagaries that no Church endorses or approves, is to be guilty of both anarchy and treason.

The time has passed for sensible Christian people to stand in awe of those who habitually violate their vows, ignore their obligations, and repudiate the authority of the Church, simply because they pretend to be pious. The Holy Ghost does not inspire men to act contemptible; neither does the witness of adoption dwell in the heart of him who persistently and continuously falls and refuses to do what he solemnly and voluntarily vowed he would do.

The Discipline is the consensus of Methodist opinion as regards the belief and behavior of a Christian. It is the formulated expression of Methodist understanding

of the Bible as regards the doctrine and government of the Christian Church. Every member of our Church has solemnly vowed to be obedient to that Discipline.

Lovick Pierce once said: "Let it be known that it is a hard matter to get into the Methodist Church, but an easy thing to get out of it." It would be far better for the human family if all those who are not content with our law and administration were on the outside. We are not anarchists; we do not teach anarchy, and we ought not to tolerate it.

We are not discussing the doctrine of the second blessing. We are not offering a criticism on the creed of any man or Church. But we will say that good religion, common sense and self-respect will keep any Methodist from repudiating the authority of the Church. The doctrines of our Church charm the people, not as they are preached from the pulpit, but as they are lived by the members, and our law commands respect and reverence only when we administer it.

"Ecclesiastical Freemasonry" is the name given by the editor of the Advocate to this modern holiness movement. And believing, as I do, that our editor is perfectly fair and just, I feel sure that he will take it quite kindly if I call attention to a wrong he has done an institution that, although it does not pretend to be religious, does claim to be moral, and is altogether ancient and honorable.

Everything in Freemasonry is comprehended in the Entered Apprentice or first degree. Passing through the formative ceremonies of the second degree and gathering the necessary ideas of symmetry and order, it develops into government in the third degree, and there the standard of Masonic life and character remains. The zealous Mason may press on toward the East in search of further light, until he stands upon the dizzy heights amid the bewildering glories and sublimities of the thirty-third degree, and he will tell you that at each advancing step he has been faithfully warned that he must not, he dare not, do or teach anything subversive of the principles and groundwork of Masonry. Anarchy, treason, and all kinds of resistance to and repudiation of legally constituted authority is as repugnant to Freemasonry as to the Church. The sublime lessons taught in the three degrees of Ancient Craft Masonry are in perfect accord with the three principles taught by Christ as necessary to admission into his kingdom, and which we have incorporated in our baptismal service, as a test to be applied to those who seek admission into the Church—repentance, faith and obedience. And the Mason who in his parade of the excellencies of the higher degrees would speak disparagingly of the "Blue Lodge" (the lodge of the first three degrees), much less to denounce its teachings or antagonize its administration, is promptly brought before the bar of the same "Blue Lodge" against whom he has spoken, when he has the final choice of retracting his treasonable utterances or of being expelled from all the rights and privileges of Freemasonry.

Anarchy is the word Bro. Pierce. Freemasonry is governed by law, and teaches her votaries to be submissive to authority. This is a free country, and in matters of religion freer perhaps than in anything else. No man is compelled to join the Methodist Church, or to remain in it. But having joined it voluntarily, and remaining in it of our own sweet will, the Church owes it to herself and to the cause she represents to purge herself of those members who persistently violate their vows, whether that violation is manifested in dancing, drinking, swearing, or in the fanatical fulminations of a man who covers himself with the gauze of a second blessing meeting to antagonize the Church he has sworn to respect and support.

JNO. C. S. BAIRD.

Pontotoc, Texas.

PULPIT ELOQUENCE.

This gift must not be confounded with or mistaken for eloquent pulpits. There is as much difference between the two as between a salt box and a box of salt. A salt box may not have any salt in it, and the box filled with salt is not necessarily a salt box. So there may be pulpit eloquence where there is no pulpit, and the pulpit may be eloquent but not with pulpit eloquence.

Eloquence is the gift or power of discussing a proposition or principle in such way as to win the approval and applause of the hearer or reader.

The business of the pulpit is to publish the truth. Truth, like beauty, "is most adorned when adorned the least." Pulpit eloquence, therefore, consists in, first, telling the truth as though you most sincerely believed it yourself; second, telling it so as your audience can hear you, and, third, telling it in a way to make your hearers understand you.

Don't defend the gospel. If you prop your chimney somebody will be sure to think it is in danger of falling down.

Don't apologize for the gospel. That creates the impression that you think it ought to be better than it is.

Don't become too much addicted to preaching the "naked" truth. If some preachers were society women they would reveal in an evening dress that consists in a skirt held up by two ruffled shoulder straps. But for such a man to succeed, he must have a great deal of brains and a great deal of force of character, so that the congregation will bear with a lot of buffoonery while waiting for the more solid and wholesome things to be said later, and even when such is the case, the refined and cultivated people who give countenance and encouragement to those men who, in presenting the truth, force it to make such an "indecent exposure of its person" as to make it an actual disturbance of the peace, unconsciously find themselves losing interest in the ordinary means of grace, without which the evangelization of the world is an impossibility.

Don't allow yourself to imagine that it is your sermon that makes the truth. Your sermon is but the presentation of the truth.

Royal makes the food pure,
wholesome and delicious.



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The dress ought to fit the body, but it should be a live body. You cannot make a man or woman by hanging clothes on a "dummy."

Finally, be honest with God, by acting in private what you teach in public. Be honest with yourself by preaching the truth as you understand it after a thorough and prayerful investigation of the Holy Scriptures, guided by the Holy Ghost and the Apostle's creed. And, withal, be honest with your congregation by being perfectly natural. The expressed ideas of other men are common property. You have as much right to them as anybody else. Use other men's ideas, not because they are pretty, but because they are correct; but use them only after you have set your own "thinker" to work on them and proven them true, then clothe them in your own language and deliver them in your own style. You had as well steal a man's horse as to steal his thunder, and you had as well as forge a man's name as to assume his attitude, his gestures or the intonations of his voice. Exhibit just as much feeling as you have, and no more. Let the Holy Ghost have his own way with you. Cry if you feel like it, but don't shed tears just because you think it would make the congregation believe you are good.

Earthquakes, hailstones and coals of fire are good. Blizzards and cyclones are not. Mere lung power in itself constitutes neither gifts, grace nor usefulness. The cattle that make the loudest noise do not make the best beef. A preacher with an unnaturally loud voice should bear his cross with true Christian resignation; but he should never allow himself to regard it as sufficient ground for undue self-esteem. God does not abide in the whirlwind now any more than he did in the days of Elijah. On the other hand, you need to bear in mind that the blood of Christ had saving efficacy, and the Holy Ghost made his visitations of peace and power before there were any geologists or grammar schools. Education is a fine thing for anybody, particularly for preachers; but don't put logic above faith not a college diploma above the witness of the Spirit.

Now, I don't claim originality for anything I have said, nor yet do I pretend that these thoughts are not new. I do claim, however, that these crude suggestions, if acted upon, will make a preacher eloquent in the true scriptural and common sense meaning of the term.

Pontotoc, Texas.

"OBSERVER."

LETTER FROM AUSTIN.

I claim your indulgence a moment that I may assure Bro. Jackson that he is altogether in error touching the history of the revival in South Austin and the attitude of Dr. Smith and myself. I do this not so much for my own sake as to relieve my friend, the Doctor, from the suspicion of being in bad company. It is not remarkable that I should be regarded as a little lax in the observance of established custom and usage, since it is well known that I am an advocate of sanctification as a second work of grace, and some of our brethren of that faith have thrown us all under suspicion of being a little hard-headed and insurrectionary. But my friend, Doctor Smith, is of the other school—a rooted leviathan of the orthodox soil—and I cannot allow the brethren of the Texas Conference to think for a moment that I have been either corrupting his orthodoxy or leading him into rebellion. The Doctor is a "regular." He frowns upon innovation, and would be the last man to indorse irresponsible evangelism. He has not done so in this case. Neither have I. The meeting in South Austin was begun with the knowledge and consent of the pastor of Tenth Street Church. It had been our purpose to hold a meeting in South Austin early in August, and prayer-meetings had been held weekly for some time looking to that end. In the meantime the Fiskville Camp-meeting was projected. Dr. Smith, Bro. Heutt and I had to be there, as we were largely concerned in projecting it. The South Austin meeting had to be called in. There was great disappointment, as the people hoped, during the meeting, to gather sufficient momentum and material to consummate their cherished enterprise of building a church. Bro. U. A. Griffith, a local preacher of our Church, and Bro. Chambers, a young man who had been working for some time in the prayer and experience meetings, asked the privilege of beginning the meeting. They built the arbor and went on with the meeting. When the camp-meeting closed we came to their assistance. Dr. Smith and I were thoroughly in accord with them, and the meet-

ing in thorough touch with the regular pastorate. The meeting at Hyde Park was a different movement, of which I cannot speak, as during its continuance I was down with the prevailing fever. We are all loyal here in Austin, and wear the regulation uniform, and march by the regulation tactics, and will as long as we are members of the Texas Conference regiment of the great army of Southern Methodism.
R. J. BRIGGS.
Austin, Texas.

JOHN SIXTEENTH, SEVEN, EIGHT, NINE, TEN, ELEVEN.

"Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come he will reprove the world of sin and of righteousness and of judgment—of sin because they believe not on me; of righteousness, because I go to my father and ye see me no more; of judgment, because the prince of this world is judged."

We have plainly declared in our Lord's own words that sin in its essential feature is unbelief in the Christ that the Spirit witnesses to. The righteousness declared was in the human walk and conversation of Jesus. He went about doing good. And as Satan was defeated and judged, so will the world that is led by him be judged.

My impression is, after the Spirit does the work in the life as specified above, the greatest need is backbone and courage to do what Jesus says do and live like Jesus lived. It would frae many a blunder free us and foolish notion. Whenever we see a person earnestly striving to live better and growing in the Christ spirit, he is going on to perfection. Let him alone, for Christ's sake; let him grow. Don't try to raise him up suddenly root and branch into a resurrection. Let him grow. Those who believe they have found a better way to develop, let them manifest it with a Pauline spirit, who thought little of himself but highly of the possibilities of Christian attainment, and pressed on. I am afraid there are well-meaning persons that mistake sensations for development. A sensation that rises higher than a consecrated, faithful life should be regarded with suspicion. Every baptism of the Spirit is a delightful experience to the recipient, yet it means more work, better work, more self-denial, more gentleness and more hatred of sin, more love for the sinner and deeper love for the brethren. Every one born of the Spirit knows that it teaches these things in the life of Jesus. This knowledge is made clear once for all. I do not fall for lack of knowing, but for lack of doing. The Spirit stirs up our pure minds and arouses our conscience, and we become keenly alive to our neglect of duty to God, ourselves and our neighbors, and, like Nehemiah, fall on our faces before God, deeply penitent, who mercifully forgives us and equips us for service, and we start forth enthused with new zeal. Some may call this a second blessing. I do not. I have had it many times, thank the Lord. What the ministry needs is a sure knowledge of the call of God to preach; then to work on Christ's plan. This, faithfully carried out, is going to cause us to have varied experiences—sometimes to stand in the horror of a great darkness; sometimes to weep bitter tears; sometimes to feel isolated and despondent, but not always, for the brightness exceeds the darkness. The smiles are more than the tears; companionship and hope are greater than isolation and despondency. Settle well and fix it in mind and heart that God has called, and that co-operation with him will finish the work begun in us, and whether we have this man's experience or that man's experience, we are God's, and Christ is ours, world without end. Amen.

GEO. E. CLOTHIER.

KNEELING IN PRAYER.

Recently a stranger sat in our pew at Church. I do not know who he was, as he passed out ahead of me, and thus denied me the privilege of giving him a welcome. But every time the congregation was called to prayer this stranger got down on his knees. A lady who observed this remarked, "Well, we know by that that he is a Christian." He let his light shine.

Some two or three summers ago a certain young lady was visiting in our little village. She was highly accomplished, bright and happy—and deeply pious. The young people received her into their circle at once and all tried to "make her have a good time." The respect and admiration she had awakened in the minds and hearts of the young men did not diminish when they discovered that she "practiced her religion in little things." As for instance: One young man took her out to Church one night and every time the congregation was called to prayer she dropped on her knees. Afterward he was heard to remark, "Boys, that girl is a Christian; I can feel it." Praise the Lord, the weakest Christian can always kneel, and thus honor Christ. It is a little thing to always kneel; but I believe it is as powerful a little thing as a Christian can do.

It is more comfortable to sit and bow the head on the pew in front than to get down on one's knees. These sharp-pointed shoes that are sold to us these days are in the way, and the church is oftentimes uncarpeted, and we are liable to get dust on our new clothes; so sometimes we see prominent Christians simply bow their heads.

This is the way I put it to my class in Sunday-school to-day: "Do you suppose there was a day in Christ's earthly life but that he of necessity denied himself of something? It is hardly probable. Well, can't you, for Christ's sake, deny yourself the more comfortable position of sitting and bowing the head, and always kneel?"

Praise the Lord for a hero king who inspires a desire in our hearts to be Christ-like in our lives—even to self-denials.

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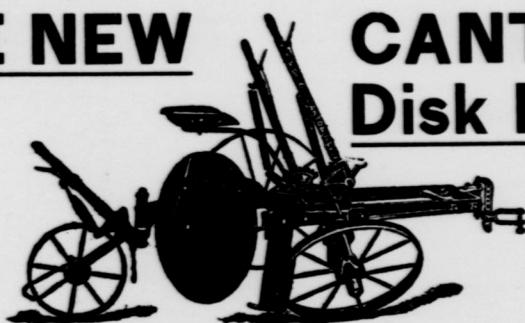
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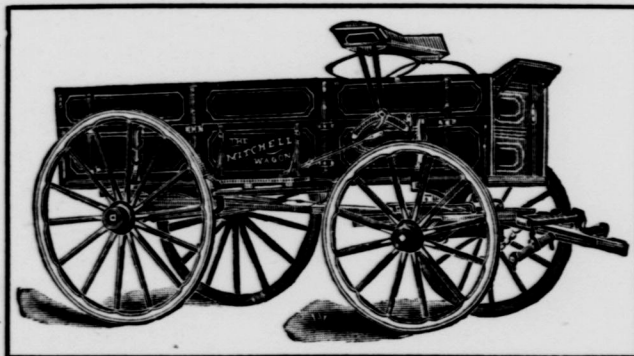
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The devil can not be less merciful to men than they have been to each other.

North Texas Conference.

POWDERLY.

N. G. Ozment, Oct. 1: Our meeting at Hincley resulted in nineteen conversions and reclamations, and eighteen additions to the Church. Of this number there were seven fathers, one grandfather, three mothers and one grandmother—in fact, a large majority of the conversions consisted of those of a mature age. Nearly all the children at this place were in the Church when the meeting began, and were fully enlisted in the Master's cause. The whole Sunday-school, with the exception of three, I believe, are in the Church. We are indebted to our "beloved," and Rev. J. A. Black, of Centenary, Paris, for their services. Bro. Black's sermon on the last Sunday of the meeting was a feast to the soul indeed. We intend to report everything in full by conference. We shall not overlook the claims of the Advocate in our work.

HOLLIDAY.

Atticus Webb, Sept. 28: Our fourth Quarterly Conference is past. We will report finances in full. Number of conversions fifteen, number received into Church thirty, number dismissed thirteen. One Woman's Parsonage and Home Mission Society, one Sunday-school Mission Society, one Epworth League, five Sunday-schools and four prayer-meetings. A \$450 debt on our parsonage will be lifted by the kind and generous assistance from the Woman's Parsonage and Home Mission Board.

FATE.

Wm. A. Edwards, Sept. 27: Our fourth Quarterly Conference has come and gone. It was a grand financial success, and doubtless the assessments will all be met in full. So you see this is a nice work and a good people. I have not heard them say yet that they want me back, but I know they will; because I could see them wink at the beloved and elbow him off, and that means they want the preacher back. Methodist folk don't say good things to the preacher's face. Bro. F. preached the best sermon Sunday I have ever heard him preach. One hundred conversions this year. Seventy-five accessions.

Feet and Ankles Affected.

"I had inflammatory rheumatism in my feet and ankles. Reading so much about Hood's Sarsaparilla I began taking it. In a short time I was relieved and I continued its use until I was cured. I have not had a touch of rheumatism since. IDA FARMER, 3820, Ave. M, Galveston, Texas.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

Northwest Texas Conference.

COMANCHE CIRCUIT.

Geo. F. Fair: Comanche Circuit has been favored during last week as never before. Our presiding elder, Rev. O. F. Sensabaugh, made a round on the Circuit. Bro. R. D. Moon, of Bangs Mission, accompanied him, preaching four excellent sermons. The presiding elder also preached four good sermons, which we all enjoyed very much. I have been pastor on circuits and missions for twenty-three years, and never had a presiding elder to make a full round on my work before. Bro. S. is a good presiding elder, and my people all love him very much. Our third Quarterly Conference was held on Friday, September 24, 1897. The attendance was tolerably good, and we had a good conference. We resolved to buy a parsonage for the circuit. Hope we will succeed in securing a home for the pastor next year. The stewards think they will be able to raise the salary of preacher in charge and presiding elder. We are trying to get in good shape for conference.

"But let us hence, my sovereign, to provide A salve for every sore that may betide."

—Henry III., Act IV. Scene 6.

Referring, of course, to the wondrous qualities of Pond's Extract Ointment.

East Texas Conference.

BURKEVILLE CIRCUIT.

B. Z. Powell, Sept. 25: Our third quarterly meeting at Farr's Chapel was held on the 18th instant: Presiding Elder T. J. Milam at his post. Business was conducted in a spiritual, business-like manner. Our beloved pastor, J. A. Harver, and his local preachers, R. M. Stewart, S. D. Horner, H. Smith, B. W. Powell and B. Z. Powell, were all present and ready for business. Most of the official members were present. The meeting was protracted. Bro. T. J. Milam remained with us until Wednesday noon. His sermons were delivered in such a manner as to reach the hearts of the people. He did all the preaching while here, and baptized fifteen infants. There was a general revival in the Church. Up to date there have been some thirty penitents at the altar for prayer, and still they come. There have been some forty-four conversions and reclamations. Since Bro. Milam left us the meeting has gone on without preaching except by some great number of ladies and boys, assisted by the Holy Spirit. Bro. Harver baptized six adults and received twenty-one in the Church up to date. Meeting still going on.

NEW YORK CIRCUIT.

B. C. Ansly, Sept. 20: We have just closed our ninth protracted meeting on the New York Circuit, beginning on the second Sunday in July at Pine Hill. Had a good time; the Church greatly revived, seven

conversions, three additions. Was assisted in this meeting by Dr. Hall, local elder; C. T. Jackson, local preacher; Bro. Henry, of the Protestant Church; A. A. Kidd, of Mineola; J. M. McCarter, of Tyler. Then to Fincastrle, on the third Sunday, with Dr. Hall, local elder; Bro. Ed Blount, local preacher, and J. A. Burks, local deacon, as helpers. Here the Lord blessed the Church and many were made to rejoice; the Church strengthened, two added to its membership, six converted. Then, on the first Sunday in August, we went to Rick's Chapel, with J. W. Felts, local deacon, and Rev. Pully, of Malakoff, as our help. Here we had one of the most wonderful displays of God's power I have ever seen. The Spirit was with us from first to last in saving power: twenty-five or thirty converted, twenty-four added to the Church, and most all the babies in the community baptized. Here we had one sermon from a Primitive Baptist, which was good—did not smell either of election or immersion; also one from Bro. Schott, local preacher of our Church. Then, on second Sunday in August, at New Hope, with A. A. Kidd, of Mineola, to help. Bro. Kidd was pastor here last year, and we were more than glad to have him with us. He did the preaching for this meeting, and it was well done. Dr. Hall gave us two sermons in this meeting that were good to the use of edifying. The Doctor's sermons are always good. This was a good meeting, with four conversions and two additions. Then, the third Sunday in August at Red Hill. This was our third Quarterly Meeting, also our camp-meeting; so we had our presiding elder, Bro. John Adams, with us, preaching to the delight of all; also, Bro. R. J. Birdswell, of Malakoff; J. M. McCarter, of Tyler; Dr. Hall, local elder; James M. Brewer, of Edom Circuit, and Bro. Jones, of the Baptist Church, all did work that will tell in the great beyond. Here we had seven conversions, eleven accessions and the Church wonderfully revived—old-time, shouting religion. Our people are going to recover the stand and build some new tents for the next camp-meeting. May the Lord bless them, one and all. From here we went to New York, with Bro. J. M. McCarter as our principal help, and all who know him know that he can preach. My people were wonderfully pleased with his preaching here and want to hear him again. Bro. J. A. Burks gave us two sermons at this place, also held a children's service, which was a grand success. Here we had eight conversions and two added to the Church; large congregations all the time. From here we went to Centerville, on the first Sunday day in August, with Bro. A. A. Kidd as our help. Here we had a glorious meeting. The Lord wonderfully blessed the Church, gave us seven conversions and seven accessions. Bro. Kidd took the people by storm; did some fine preaching, that will tell in the years to come. Dr. Hall preached once, and Bro. Rector, of the Baptist Church, once. The Church here is on higher ground. The people of Price's and Beck's say they are going to unite and build a camp-ground for next year. May the Lord prosper them in this work. From here we went to Centerville, on the first Sunday in September, with J. W. Felts and George W. Featherston to help. Here we had a glorious meeting: old-time religion, the Church on higher ground, the community stirred through and through. Here we had twelve or fifteen conversions and twelve additions, making in all ninety-two conversions and seventy-nine accessions. I notice in reading over these notes that I have left out the fourth Sunday in July. We held at Oak Grove at that time, with Bro. W. C. Stallins, local deacon, and Chas. T. Pledge, local preacher, as our help. Here we trust there was good done, as some of the brethren promised to hold family prayers. Here we had no conversions or accessions. We are hoping for the best. Though crops are short and times are hard, we will try to trust in God and go forward.

"If you feel 'All Played Out'"

Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

West Texas Conference.

HALLETTSVILLE.

B. F. McManama, Oct. 5: We are getting along fine: received fifty-two into the Church this year; baptized twenty-eight infants. Conference collections in hand in cash and subscriptions—enough to cover it all. I think this circuit will make a full report this year.

PRAIRIE ROCK AND MENARDVILLE CIRCUIT.

Frank L. McGehee, Oct. 2: Our round of summer meetings has recently been completed. Visible results are: About fifteen conversions; churches revived. A stronger moral and religious sentiment pervades. Methodism is seeking to carry the gospel to all the people out here. Am indebted to Revs. J. J. Franks, C. H. Maloy, G. W. Swofford, J. W. Gibbons and C. S. Mills for efficient help. Bro. Mills was with us two weeks at Menardville. Our people have shown as many tokens of kindness during the year. Prairie Rock recently gave us a generous poultice; blessings upon the donors. Our fourth Quarterly Conference is just over: finances about well up. Enjoyed much the visit and preaching of our presiding elder, Rev. J. A. Baker.

SUTHERLAND SPRINGS.

A new convert, Sept. 28: Bro. J. H. Colard, the noted evangelist, has just closed a ten days' meeting at this place, with grand results. There were about 100 conversions and reclamations and a large number of accessions to the different Churches. His sermon to men only was simply grand. It was attentively listened to by hundreds of men of all classes. His text was: "Do thyself no harm." Hardened men who were

scoffers of religion and who came through curiosity wept like children, and at the close promised Bro. Colard to be better men and never to touch another drop of whisky, and to fight the whisky traffic the remainder of their lives. This sermon was at 3:30 in the afternoon, and that evening the leading saloon man of the town came into the altar for prayers and publicly informed the populace that he would give up his saloon and lead a better life. Imagine the leading saloon man and hardened sinner pleading for mercy and exhorting sinners to come to Christ, publicly. Bro. Colard was assisted by Bro. Stanley, preacher in charge, and Bro. Osburn. Both are Christian gentlemen of the highest order, and their assistance largely aided in Bro. Colard's success in the great work.

SAN ANGELO.

Thomas Gregory, Oct. 4: Last night we closed what we regard as the most satisfactory revival meeting that has been held in San Angelo for years. Recommended by the pastor and presiding elder of Brownwood, Bros. Lasseter and Steele, of that city, came to our help and continued to preach for two weeks. By their intense earnestness, faithful preaching, and their unmistakable respect for the pastorate, they commended themselves to the preachers and their people, and proved to be the help that a pastor may often need. The special sermons by Bro. Lasseter on Christian education and the Church and pastor are evidence enough of his loyalty to the institutions of the Church. These discourses will bear fruit. The results of the meeting were most satisfactory. A number of conversions among the grown men of the city put life into the Churches and joy into the homes. Thirty persons have made application for membership in the Church, and others of the converts will probably be received. Mention should be made of the faithful co-operation of the pastor of the Presbyterian Church and his people, which materially helped to bring about these glorious results. It is with gladness that I report this successful meeting as in part the winding up of my pastorate at this place. My successor will reap much from this meeting in the revived interest of the Church.

Texas Conference.

HOUSTON DISTRICT.

O. T. Hotchkiss: Held first conference on last round Oct. 2 at Alvin. Bro. J. M. Adams, pastor. The charge has had a year of reasonable prosperity: forty additions; thirty-five dismissed. Finances away behind, but they are working to reduce the shortage. The pastor says his charge shall be one of those to pay all of its conference collections, and that means work, but Jim is a hustler. The people have suffered hardships and setbacks, but they are determined to succeed. Up to date the charge has paid Foreign and Domestic Mission and Orphanage assessments in full, and about one-half of Church Extension. Have just given the church a new coat of paint.

JEWETT.

W. F. Brinson, Oct. 5: We are nearing the end of our third year at Jewett, and were thinking our work about done, and behold, last night about 8 o'clock a "storm" (so it was called) struck the parsonage. A crowd of people, old and young, Methodists, Baptists, Presbyterians and all, came in, filled the house, surrounded it, the Jewett string band playing, and then they unloaded a wagon and made a heap in the room—a sight to look at! Flour, ham, sugar, coffee, dry goods, and many other things. Then a few appropriate words by one of the young men as their expression of appreciation of services, and a feeble reply from this scribe. (Take a fellow by surprise, he don't know what to say.) "Inasmuch as ye have done it unto one of the least," May it be so accepted. The band played and the crowd sang "Sweet Bye and Bye." The band gave us several more, the last being "Never Alone." Prayer by the scribe, and the crowd dispersed after spending a pleasant hour.

NOTICE.

To the Preachers of the Northwest Texas Conference: Barbee and Smith keep blank applications for aid to Church Extension Board. I have none. H. J. HUDSON, Secretary Church Extension Board, Northwest Texas Conference.

NORTH TEXAS FEMALE COLLEGE

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

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

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

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

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

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

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

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

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

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MRS. R. H. BRAMLETT,
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SLEEP FOR SKIN-TORTURED BABIES

And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure.

CUTICURA REMEDIES afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails.

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"How to Cure Skin-Tortured Babies," free.

SKIN SCALP and Hair Beautified by CUTICURA SOAP

SEWING MACHINE and ADVOCATE \$22

OLD AND YOUNG

Oxford.

It has been the good fortune of the Spectator to come under the spell of Oxford more than once, and always with a deepened sense of those enchantments of the Middle Ages which still linger among her towers, and of which one of the most gifted of her sons has spoken in memorable phrases. There are losses involved in seeing the ancient seat of learning in the long vacation, but there are gains as well. The "young barbarians" no longer crowd the narrow streets; the great playgrounds are deserted; and the river is given over to idlers and pleasure parties. But one has the gardens largely for his own meditations. A tourist now and then appears in some arched doorway, looks about, Baedeker in hand, and then flits quickly on to the next college on his list. It is the old Oxford, venerable with years and rich in imperishable memories, which the Spectator finds about him, and in which he easily loses himself. And one must lose himself in Oxford to feel its deeper charm and discern its more elusive beauty. The High Street may be the most impressive street in Europe as it curves between Queen's and University Colleges; but the real Oxford is not in this noble thoroughfare; it is hidden away behind ivy-clad walls; it is to be found in depths of foliage such as grows nowhere outside its gardens.

In this very richness of leaf and vine lie not only the beauty but the secret of Oxford. One feels in these fragrant places of silence the ripeness of a long history, the slow, continuous spiritual life of a great race. For Oxford, with its cloisters and gardens, has not only been a part of England, but has been, in a sense, its mirror and reflection. When Oxford has been stagnant, the higher life of England has been sluggish; when Oxford has been alert and ardent, the life of the country has been full and deep. "When there is fighting at Oxford, there is war in England," the old adage ran; and the broader movement of the nation has been predicted or reproduced decade after decade in the narrower life of the University. In Oxford one sees about him the successive stages of English architecture, and one recalls the successive epochs in English history and the successive phases of English thought. These gardens have more than once lost their academic quietness in the tumult of revolution; and here the fiercest currents of antagonistic opinion have met in final struggle. The turf of these gardens, soft and deep with centuries of loving care, and the vines which have become as trees with the lapse of years, are the visible records and remembrances of a spiritual history of which one may read in books, but which one enters into in a new way under the shadow of these towers.

One feels everywhere in England the element which long human intercourse of the most intimate kind contributes to the landscape; man and nature everywhere working together to produce a gentle and varied loveliness which gives every detail of the scenery finish and order and charm. But this subtle enrichment of the soil with the work and companionship of forgotten generations is nowhere more deeply felt than in Oxford, where time has builded with a finer genius than the great founders and architects. The scholar and thinker live more intimately with their surroundings than other men; they are less active; they are always at home; they touch the things about them more constantly and closely. If it be true that something from the man passes into the walls which shelter him, it is not difficult to understand why Oxford casts such a spell upon the imagination. How many rare spirits have imparted something of themselves to these venerable houses and these shaded walks! Here they have meditated and loitered through years which have left no trace more ponderable than the light on the ancient dials; here they have dreamed and worked and waited; here they have endured and lost or won. Here, if one chooses to search for them, are the springs of some of the great move-

ments which have stirred the world; and here, on every side, are places associated with poets, scholars, and statesmen whose story is the best heritage of a country rich in many imperishable things. Out of all this depth of experience, association and history is diffused that atmosphere which envelops Oxford, and which is perhaps its most characteristic and precious quality. Many subjects are better taught elsewhere; there are in other places larger facilities for various kinds of work; but Oxford is pre-eminent among all the seats of learning for the atmosphere which stimulates the imagination and makes for ripeness of thought and taste, for that fine quality of mind which unites depth and vigor and sweetness in true proportions.

But Oxford has other aspects of history, and one is reminded, as he walks through the quadrangles of University College, that the pathos and tragedy of life have nowhere left more indelible traces. There, on the right, are the windows of the room in which Shelley spent a few brief months; and a few steps bring one to the exquisite memorial which recalls with such poetic insight and feeling his exquisite genius and his broken career. Under the blue dome, starred and lighted from above, lies the white marble figure, wasted, worn, naked, and yet inexpressibly beautiful; as if tossed up by the sea and caught in a place of eternal quiet and rest. There is no spot in England more full of touching and appealing memories than this little room where the author of "Adonais"—the most beautiful of modern elegies—lies in effigy under the roof of his college. As one reads the words from "Adonais" which encircle the base of the dome, one feels again how happy it is that the ashes of Shelley are in the cemetery at Rome with the dust of Keats; two sons of song who rest together after the pain of that common life of suffering in which both shared.

A few steps and one is again in a garden; and what has the world to show more beautiful! A background of old buildings hung with ivy; towers and spires in the distance; perhaps a bit of the old city wall at the back, with a great mass of deep-green foliage overhanging the broken bastion; a stretch of soft, level greensward in front; long lines of flowers and rich masses of leaves concealing great trunks encircling the whole. Not an inch of ground is bare; everywhere life runs riot in leaf or color. The ivy hangs in great masses, the shrubs seem impenetrable; the massive trees sweep the ground with their branches. Overhead the sky is of a wonderful softness, and the clouds hang low, as if they were on intimate terms with this quiet world of greenness. The rushing modern world lies so far away that it is inaudible; it ought to be easy in such places to hear the eternal voices, and to know, hour by hour, that the things of the mind are eternal, while the things of the hands are for the hour. Here, surely, knowledge, thought and imagination ought to bear that fruit which ripens only in silence, solitude, and the long leisure of days that pass and leave no sound.—The Outlook.

Jollykins Takes a Ride.

"Is there a small boy living in this house who would like to take a ride?" said Uncle John, coming into the house one bright June morning, after harnessing Old Brownie into the wagon.

"Here he is, Uncle," cried Jollykins, coming out of the kitchen with a "hop, skip, and a jump" that set all his yellow curls a-flying. "I'll be ready in a minute. Just hold this apple turnover a minute, please, while I find my cap."

"Ho! ho!" laughed Uncle John. "You have lots of confidence in your old uncle, haven't you? But I can tell you it's hardly safe to trust anybody to keep one of Aunt Bessie's turnovers for you!"

But Jollykins found it all safe when he came back, and made Uncle John take a bite, just to pay him for resisting temptation so well.

"Now, Jollykins," said his uncle,

when the little boy had been comfortably seated and they had started, "just watch Old Brownie when we get out to the end of the lane. She isn't lame a bit now, and, if I should turn up the road toward the horse-barn, she would trot along as nicely as you please. But we'll turn down the road, and you'll see what will happen."

Jollykins kept his eyes pretty wide open, I can tell you; and what do you think he saw when they got to the end of the lane? Uncle John turned Old Brownie down the road, and quick as a wink, the sly old horse began to go lame!

"Poor Old Brownie!" said Uncle John, with a twinkle in his eyes. "How very lame you are! We'll turn around and go up to the horse-barn." And now Old Brownie's lameness had all gone.

"O, Uncle John!" cried Jollykins, "She just made b'lieve lame, so you wouldn't drive her off the road this morning!"

"Yes," said his uncle, "that was just what this wise old horse had in mind. But, when we get from the barn the meal-bags that I want, we'll let her see that we understand her tricks."

Old Brownie grew suddenly lame again when they started back down the road; but, when she found that going lame wasn't likely to save her from her work, she soon began to trot along all right.

In a few minutes they drove through a bit of woodland; and right by the roadside they came suddenly upon a partridge and her chickens—for little partridges are called chickens, just as the little "fluffy-duffs" in the farm-yard. Like a flash, every little partridge disappeared; and the funny thing about it was that Jollykins couldn't see where they went. They just disappeared! Probably they slipped under the dry leaves, and then kept "still as a mouse."

Another queer thing was that the mother partridge trotted tamely along in the road ahead of the horse.

"Why, Uncle John," said Jollykins, "I thought partridges were wild! See how tame this one is! I believe I could catch her."

Uncle John smiled a queer smile, and let Jollykins get out. The little boy trotted softly along behind the old partridge, with his hand almost touching her at every step.

Pretty soon the bird flew into the bushes beside the road, and disappeared.

"Where was it, Jollykins," said his uncle, "that the little partridges disappeared?"

Jollykins looked up the road.

"Why, I can't tell now where it was," he said.

"I expect that's just what the old partridge thought when she led you away from the place," said his uncle, still smiling.

Jollykins was still for a minute. "What a lot animals know!" he said, as he climbed into the wagon, and got up on the seat again.—Youth's Companion.

A Fault of Young Men.

Our Failures Are Due to Ourselves; Never to Other People, nor to Our Environments.

"A grave fault with a goodly number of young men is a disposition to quarrel with their surroundings, whereas the real fault is not there," writes Edward Bok, in "Problems of Young Men," in the October Ladies' Home Journal. "Young men do not seem clearly to realize that where they are they were intended to be, and for some mighty good purpose, too. The place where a young man finds himself is exactly where his Creator meant that he should be. Therefore he is capable of filling it. God makes no mistakes. But it is meant that we should grow of our own efforts; get strong through the conquering of difficulties. When a young man starts out to live a useful life, and starts out with a right determination, an adherence to honorable principles, and a faith in God, no power on earth can retard him long, seriously interrupt his career or effectively stop him. He is bound to win. Our failures are always due to ourselves; never to other people nor to our environments."

A School Girl's Nerves.

From the New Era, Greensburg, Ind.

Mothers who have young daughters of school age should watch their health more carefully than their studies. The proper development of their body is of the first importance. After the confinement of the school room, plenty of out-of-door exercise should be taken. It is better that their children never learn their a, b, c's, than that by learning them they lose their health.

But all this is self-evident. Everyone admits it—everyone knows it, but everyone does not know how to build them up when once they are broken down. The following method of one mother, if rightly applied, may save your daughter:

The young lady was Miss Lucy Barnes, the fifteen-year-old daughter of Mr. and Mrs. Stephen Barnes, who live near Burney, Ind. She is a bright young lady, is fond of books, although her progress in this line has been considerably retarded by the considerable amount of sickness she has experienced. She has missed two years of school on account of her bad health, but now she will be able to pursue her studies, since her health has been restored.

Her father was talking of her case to a newspaper man one day recently. "My daughter has had a very serious time of it," said Mr. Barnes, "but now we are all happy to know that she is getting along all right and is stronger than ever." Asked to relate the story of his daughter, Mr. Barnes continued: "About three years ago, when she was twelve years old, she began to grow weak and nervous. It was, of course, a delicate age for her. She gradually grew weaker and her nerves were at such a tension that the least little noise would irritate her very much, and she was very miserable. There was a continual twitching in the arms and lower limbs, and we were afraid that she was going to develop St. Vitus dance."

"She kept getting worse and finally we had to take her from her school and her studies. She was strong and healthy before, weighing eighty-five pounds, and in three months she had dwindled to sixty-three pounds. She was thin and pale, and was almost lifeless. We did everything we could for her, and tried all the doctors who we thought could do her any good, but without result."

"There was an old family friend near Milford who had a daughter afflicted the same way, and she was cured by Dr. Williams' Pink Pills for Pale People. They came here one day to spend Sunday, and they told us about their daughter's case. It was very much like Lucy's, and they advised us to try Dr. Williams' Pink Pills for her. We had no faith in them, but were finally persuaded to try the pills. We have never been sorry for it. They helped her at once, and by the time she had taken eight boxes of the medicine she was entirely cured. She took the last dose in April, and has not been bothered since. She is now stronger than ever, weighs ten pounds more than ever before, and her cheeks are full of color. She can now gratify her ambition to study and become an educated woman."

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

If you talk to a mule about voice culture, take care to keep away from his heels.—Ram's Horn.

If the Baby Is Cutting Teeth.

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

...DEVOTIONAL...

Growing in Grace.

We pray for one spiritual enrichment and another very much as if we supposed graces were "custom made," or as though the Giver of every good and perfect gift had little parcels of faith and love and gentleness and peace all measured out, done up, and ready to be delivered to supplicants in the order of application. We should be strangely off if God were not wiser in his giving than we are in our asking. "First the blade, then the ear, then the full corn in the ear." God's Spirit alive within us, but held under the pressure of labor and temptation and pain—that is the slow genesis of our gradual graces; like the leaves on the tree, which are determined partly by the interior life and partly by the stern discipline of wind, storm, and sunshine. Into which the interior life lets itself forth.—The Rev. C. H. Parkhurst.

The Fullness of Christ.

Christ is more precious to his people the longer and the better they know him. I have heard it said that the feeling of many persons, when they first see the far-famed cathedral of St. Peter at Rome, is one of disappointment. The building seems neither so large, nor so grand, nor so imposing, nor so beautiful, as they had expected it to be. But when they become better acquainted with it the feeling of disappointment passes away. The visitor walks again and again in these magnificent aisles, and his eyes become educated by degrees to appreciate the scene. The beauty, the glory, grows upon him. The marvel of the structure opens out to his perception more and more and at every visit, he discovers some grandeur, some loveliness, some exquisiteness of proportion, or some finish of detail which he had not detected before. And is it not so with that grandest of all objects, with Jesus Christ, with him who is "the chiefest among ten thousand and altogether lovely?" I do not mean, of course, to say that our first feeling about Christ, when we come to him, is one of disappointment. Far from it! Christ at a distance, Christ unknown, Christ unsympathized with, may be, I grant you, an unattractive object. "He has no form nor comeliness," as the prophet says, that we should desire. But Christ, when we have accepted him, answers all our expectations from the very first. He meets all our wishes. He satisfies all our desires. But this is what I mean, that what we knew and appreciated of Christ when we first put ourselves into his hands is as nothing when compared with what we know and appreciate of him upon further acquaintance. He grows upon us day by day. Day by day we see more of the wonders of his person and of his work. Day by day fresh beauties, fresh grandeur, fresh glories, unfold themselves. And the reason is that our inner spiritual eye is being educated by the spirit of God and that we are being enabled to "comprehend, with all saints, what is the breadth and length and depth and height and to know the love of Christ that passeth knowledge."—Prebendary Gordon Calthrop.

A Shadow of Ourselves.

"Given your hero, is he to become conqueror, king, philosopher, poet? It is an inexplicable controversial calculation between the world and him." Here is a problem in original Carlyle language for every man and woman to solve. On the solution and decision depends failure or success. To be poet or philosopher, king or conqueror, one sets out determined to reach the goal. He leans on no one but God; looks at the Hill Difficulty with a grim determination to get to the other side of it; goes forward in a straight line doing the next duty whether he likes it or not; whether it is hard or soft; keeps out of his own

shadow; stays in God's sunshine and in good time reaches his just reward. Another stands with his back to the path because it is up hill, looks into the gloom of his own shadow and says: "Yes, this is a puzzling problem; luck seems all against me, and there's nothing a fellow wants to do. I wonder whom I can get to help me?"

The world is full of men and women who sit down with this "inexplicable controversial calculation" between the world and themselves, and there they sit puzzling and whining; and there they will continue to sit till death comes. About three per cent of our population are cradled in luxury, and the world's happy ones—the workers of the world—do not come from that three per cent. In the school where we graduated were two students who came from homes of wealth and beauty. Hardly a student but would have exchanged places with these two—so high an estimate do the young and ignorant place upon the show of things. These two, after a time, began life together. Money, cards, wine and women led the man astray. A tipsy coachman upset the carriage and the wife was injured and died before help could come. The man stands in the shadow of himself and says that life is a failure. There were two three, four, five, perhaps half a dozen in that school who were rocked in the cradle of sacrifices, reared in the desolate dreariness of rigorous necessity, met at every turn by tropical whirlwinds of disappointments, but that half dozen are the men whom the world has sought out in Maine, in Vermont, in California, in Europe, to be captains of the host.

There are Christian people who are perplexed because poverty, pain, sorrow and disappointment come to them. They wish for an easy, prosperous life and wonder why God does not give them that desire. Ages ago a heathen people made a god they called Wunsh or Wish, who gave to his followers, or was supposed to give, all that they desired. This was the rudest god man ever made, for common sense teaches that a god Wish could not be a true God. Mohammed enlarged this belief by making heaven never a place to be obtained as a gift, never obtained simply because it was wished for, but as a place earned by faith and valiant action.

Belief is life-giving. The man who looks into his own shadow and neither sees nor expects to see the sunshine of success, will always sit in darkness. His troubles may be real or imaginary, there he sits in gloom—a blot in this bright world; a blot in the eyes of others; a blot for himself.

Why will the Christian stand in his own light this way? God has promised that if we trust him, do the best we can, all things shall work for our good.

Perhaps there may be in our Church or town those who think they were created from the foundation of the world to soar aloft with the eagles, but the Church or the world has cruelly clipped their wings, and they are forced to scratch for a living with common barnyard fowls. Such people may not be among us, but it is most likely we have met them somewhere grumbling because neither Church nor State has called them to do some great work.

A stone hewn to fit the place of keystone in the arch is not left in the quarry. God is our Father. He knows just what place we have fitted ourselves for, and his hand is upon the work of the world and the lives of men. Trust him. Trust him, and go perseveringly forward, doing the duty next before, leaving results in his hand. If we do our part God will do his, and no one can hurt or hinder. Our part may not be what we would choose, but it is the best that God could choose for us.

Ten centuries the world waited for Dante's voice, but he did not know it when, an exile, wandering from place to place, with no home in all the

world; insulted by the very people for whom he had done so much; with no living heart to love him; for his sore miseries no solace. If all had gone well, as Dante wished, he might have been a purposeless governor of Florence. He might have worn badges of worldly honor and been well spoken of by his neighbors. But the ten centuries would have continued voiceless, and the centuries to come still have listened and waited for the "Divina Commedia."

Dante knew no more than you and I know what was best for him.

Luther, born of poor mine-laborers—born poor, brought up poor, and one of the poorest of men, and yet all the world was waiting for him just as it had been waiting for Dante and just as the world had been waiting for another birth-hour in still poorer environment 1900 years ago, and just as the world has been waiting for the courageous work to be done which is given to the world's workers to-day.

We are praying, "Thy kingdom come." Are we working to answer our own prayers, or are we standing in the shadows of ourselves? Are we oftenest listening to the gong for dinner, the siren's music to allure to pleasure, or for the whistle from the Spartan life?

Would ease and prosperity have been the right ideals for Dante, for Luther, for thousands of those who have been the world's truest helpers? Perhaps they thought so just as we think they are for us.

But they have learned as we all will learn sooner or later that only a believing love and a perfect trust in God ever lightens the load of care, gives rest, happiness, peace, joy, to perplexed humanity, and that always the black spot in our sunshine is only a shadow of our own selfish lives—only a shadow of ourselves.—Mrs. Charlotte F. Wilder, in Central Advocate.

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

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

IMPORTANT NOTICE.

The Board of Directors of the Texas Methodist Orphanage will meet at the Orphanage, in Waco, Texas, Wednesday, Oct. 20, at 2 o'clock in the afternoon.

HORACE BISHOP,
President of the Board.

NOTICE.

The Joint Commission for the German work in Texas will meet in annual session in Dallas, Texas, Tuesday, October 26, 1897, at 10 a. m. The members will meet at the Advocate office and agree on a place for holding the session.

JOS. B. SEARS,
Vice-President Joint Commission.
Houston, Texas.

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication will meet at the Advocate office, in Dallas, Texas, Wednesday, October 27, 1897, at 10 o'clock a. m. JOHN H. McLEAN, President.
R. C. ARMSTRONG, Secretary.

The reception given Dr. McLean and family at their home in Oak Cliff on Tuesday evening of last week, under the auspices of the Parsonage and Home Mission Society of Oak Cliff was indeed a most enjoyable occasion. Every pastoral charge of the city was well represented, and all the pastors present but two, one being sick and the other absent from the city. Mrs. Chiles and Mrs. Porter, assisted by Miss Owens and other young ladies, did most handsomely the honors of the occasion. Refreshments were served to about two hundred, and after delightful social entertainment enhanced by music, the happy guests repaired to their respective homes, leaving the Doctor and his family highly delighted with their cordial, Christian reception in their new home and field of labor, and who request us to return to their many friends, new and old, their hearty thanks and profound appreciation, all in the name and for the sake of a common Master.

CONNECTIONAL NEWS.

Bishop Galloway speaks thus of our Brazil Mission School, the Collegio Piracicabano:

"The college property, owned by the Woman's Board, is commodious, imposing, well located, and admirably adapted to its intended work. A view from the top of the building is quite beautiful. Below is the neat little city, by which flows the bold and broad Piracicaba River, and off toward the blue hills in every direction are green fields, rich in crops of many varieties.

In the orchard were orange trees in golden fruit, banana trees bending with their burdens, coffee trees which had just yielded their harvest, ripe pineapples, and several others. The jaboticaba is also there—a small black fruit, full of seed, with a taste quite like the muscadine, and grows right on the trunk and limbs of the large tree. The fruit is delicate and was much enjoyed.

"In the college this term there are twelve boarding pupils, and in all the departments there are ninety-five. Misses Moore and Smith reported very favorably of the work being done in the school, and had every reason to be encouraged. An interesting company of young people they have in charge, and it was a privilege to speak to them some words of cheer. Into those receptive minds the word of God finds daily entrance, and must give light. From such an atmosphere and such wholesome instruction young ladies can never go to become Romish idolaters and fanatics."

The St. Louis Advocate makes the following interesting reference to the Illinois Conference:

One of the first impressions of a stranger is that the town should have been called Logansboro instead of Murphysboro. As we stepped from the train a porter was confronted screaming for the Logan Hotel, then we passed a large Logan block and found entertainment in the home of a gentleman living on Logan Street. Bishop Key was entertained at the Logan mansion, and the conference we found assembled in Logan Chapel. This was for a long time the home of General John A. Logan. He gave the ground on which our church is built, and his mother died a member of this same Southern Methodist Church. In the beginning of his public career it seems there was some uncertainty or doubt as to exactly which way he would go, upward or downward, southward or northward. Some years ago we were looking over some old court records in the town of Marion in the adjoining county of Williamson, and found where he and Bob Ingersoll had been indicted for youthful indiscretions. At first he raised a command for the Confederate Army, but afterward put on the blue and became a great Union General. That this conference ever had an existence is remarkable, and its persevering persistence through all these years without a dollar of missionary money, is more remarkable still. Here are four strong, energetic, earnest, consecrated presiding elders, working four districts, scattered over a large area, who, during the past year, received the aggregate sum of \$1,593.14, each one receiving an average salary for the year of \$398.28; while the average annual salary of the presiding elders in all our 41 home conferences during the last quadrennium was \$1,078.61. Here are 52 pastors who during the past year, received the aggregate amount of \$12,578.46, the average being only \$245.73; while the general average of our pastors' salaries throughout the 41 home conferences during each year of the quadrennium was \$473.35. Pastors in various parts of the West and of our Southland who have been discouraged during the stress and strain of the hard times, can see by the above figures that they are not alone in hard fighting on short rations.

GENERAL CHURCH NEWS.

Ballington Booth, Commander of the American Volunteers, makes the following interesting statement concerning that organization:

"In the seventeen months of its existence the Volunteers of America as a Christianizing society has enjoyed a phenomenal growth. I have just received reports of a recent month's record. During that month we held 2,142 open air meetings and reached 140,000 people. About 176,000 attended our week night services, and 160,000 were present at the Sunday services. On an average 10,000 people a year are professing conversion at our meetings. Through the prison branch of the Volunteers we are in constant touch with 8,000 prisoners, this branch having 1,800 working members. The chief difference between the Volunteers and the Salvation Army is that the latter is ruled absolutely by one man, who also has the power to appoint his successor. Ours is a democratic society, and the commander-in-chief is elected by a representative council. In the old movement the sacraments and baptismal rites are not introduced, and in ours they are, and every officer of and above the rank of major is ordained, and, more than that, each member of the Volunteers may be a member of some Church, which the old movement does not allow. I am a presbyter, and was ordained in Chicago, but through a certificate signed by leading pastors I am given the right to preach from any evangelical pulpit."

We clip from an exchange the following statistics of the so-called "Liberal Churches," which are quite suggestive:

There were in 1895 in the United States, according to Dr. Carroll's census statistics, as found in the latest edition of his valuable book, The Religious Forces of the United States, 130,266 ministers of all denominations, including Roman Catholics and all shades of Protestants. Out of this great host there were but 519 Unitarian and 800 Universalist ministers, with 54 pastors of Independent congregations, who are classed along with the other two liberal denominations, making in all 1,373 ministers who may be taken as representatives of the "most advanced religious thought of the age," according to their own claims. In 1895, to continue the comparison, there were 181,003 churches of all denominations, of which the fore-mentioned liberals are to be credited with 1,413, more than half being in New England. The membership of all these churches makes up an aggregate of 24,657,434; out of this vast army the liberals have but 130,612.

TEXAS PERSONALS.

Bro. Mood Fuller, of Euless, made the Advocate a pleasant call.

Mr. John Hamlyn, of Dallas County, made the Advocate a pleasant call.

Rev. F. B. Sinex, Financial Agent of the Southwestern University, called at the office last week.

Rev. J. J. Morgan, a theological student of Vanderbilt University, made the Advocate an appreciated call.

Mrs. W. H. Killough writes us that she is truly grateful to "A Preacher's Wife" for her recent open letter to "Aunt Mary."

Prof. H. A. Shands, of the chair of English of the Southwestern University, will contribute to the Advocate a series of papers on the great English writers. The readers of the Advocate will welcome this announcement.

Rev. C. S. Field, of Gatesville, sent us last week an obituary of Mr. Alvin R. Hawkins, who died some time since in Honolulu. We avail ourselves of the occasion to express our deep regret on account of the sad occurrence and to tender to the bereaved our sincerest condolence.

SOUTHERN METHODIST PERSONALS.

Mrs. S. C. Trueheart pays the following compliment to Miss Lochie Rankin, whom the Churches delight to honor:

"She does not show the wear of eighteen years among the Chinese, as only the streaks of gray in her hair tell of the footsteps of time. Since she went out, our first missionary, she has spent but six months in the homeland. Now she proposes to visit her mother and go back to her loved work about the middle of September. If she felt that she could be spared from Nantziang long enough to visit our societies, we would be glad. To look into her face, to hear her sweet voice pleading for China, would do much toward deepening the interest already felt in her and in our Chinese sisters. Country and home are dear to her, but the salvation of souls and the command of her Lord are dearer. Who does not envy the record she has made and is making? Noble women there are in the home Church to-day who

make sacrifices of time and money, work and long for the salvation of the world, but they know nothing of the self-sacrifice, of the years of isolation, of the separation from the home altars, of the absence from sweet communion of family life, of Christian culture. Worthy in a high degree are all those who give themselves, and count nothing so dear as obedience to the divine one who gave himself. 'He that loveth father or mother more than me is not worthy of me, and he that doth not take his cross and follow after me is not worthy of me,' said the loving Christ, whose divine wisdom can make no mistakes."

Bishop Fitzgerald's presidency of the Missouri Conference suggests to an observer the following:

"It was remarkable for its unique Bishop, turning the humdrum of routine business into occasions. His sparkling wit, epigrammatic speech, pathetic incident, and appeal kept the conference oscillating between merriment and tears, sober reflection, and tides of great spiritual emotion. How such a mind could work with such brilliancy in so feeble and trembling a body was the marvel of all who heard him. Whether in the conference, on the platform, or in the pulpit, he did not shrink from the fullest amount of work that comes to a bishop on these trying occasions."

GENERAL PERSONALS.

Rev. W. L. Watkinson, President of the Wesleyan Conference, says:

"I tell you the time is coming when a man will put his soul into a convict's sackcloth because he cherished a sullied imagination. The time is coming when there will be no more wife beating, when a man will put himself on the treadmill a month for giving her an ugly look. The time is coming when a capitalist would rather put on the cast-off garments of a leper than put on a purple stained by a workman's tear or blood. The time is coming when a working man would rather pick his master's pocket than waste his time. The day is coming when a man will not have to be taken up for forgery and embezzlement. It shall be no more."

Rev. S. L. Hamilton, of San Jose, Cal., gives us the following glimpse of the last hours of Dr. Abel Stevens:

"Excepting to visit the California Conference of which I was once a member, and the session of which I have not visited since 1869, I agreed, when he and Mrs. Stevens left Los Angeles for San Jose, to visit them on my way to Pacific Grove, the seat of the Conference. God seems to have so ordered—for such was not my first plan—that I should reach here yesterday at 4 p. m. from San Francisco. I was given a most cordial and cheery welcome. I found the Doctor in his usual health, though feeling that his physical strength was growing less. I found his daughter, Mrs. Ida Halsted, of Alhambra, and her daughter here on their return from Oregon where they had been for Mrs. Halsted's health. I arrived at 4. They were going on south at 5. We all went to the depot with them. At about 6:30 we dined. We three were alone at the table. The conversation was bright and pleasant. Having some writing to do, I went to the reading-room, and he and Mrs. Stevens to the veranda, where they chatted with friends. At 8 he came to bid me good-night, saying we would breakfast together at 8 in the morning. A little after 3 he and Mrs. Stevens were up, and he spoke of having had four hours of sweet sleep, but complained of what he thought was a little indigestion. She gave a simple restorative, and rubbed his person. He said, 'Your dear hand is so comforting to me.' A little later she felt his head heavy on her arm. I was, at his suggestion, in the adjoining room, just vacated by Mrs. Halsted. I heard her call, 'Doctor! Doctor!' I arose and went to the room, and she went at once for the physician who lives in the house. I could not feel any pulse, though the feet were warm. Soon the doctor came, listened to the heart, and said, 'Nothing can be done for him.' So he fell on sleep, painlessly, sweetly, I think, without a struggle. I saw no movement of muscle. 'He was not, for God had taken him.'"

BRIEF NOTES

By H. G. H.

In the Advocate there is a good account by a local preacher of a meeting held in Austin by two local preachers or laymen; also that the preacher in charge and presiding elder joined in and approved; that no one seemed to consider it out of order. The statement that the preacher and presiding elder did not object to this irregular meeting was purely gratuitous. The facts in both cases show that there was no parallel whatever between the Dublin meeting, in which Morrison got into trouble, and this Austin meeting.

Some months ago Bro. Philpott briefly suggested that the old Soule University building and grounds at Chappell Hill be given to Texas for the establishment of a negro State college or university. Why not give this property to the Colored M. E. Church in America? Texas is not a pauper. She asks nothing at the hands of anyone. If the colored people are to have it, let it be sold and the money given to the above colored Church.

The establishment of a colored State college or university at Chappell Hill would be the death of that town—the death of Chappell Hill Female College. Once live in a town where there is a negro Church college even—much less a negro university, utterly without the restraints of religion, and you will need no further argument to prove that such a scheme as the one proposed means ruin to the town and death of the female college. More on this point if necessary.

The Morrison case is said to be settled—on the grounds of ignorance and unintentional harm. So any man can go "scot free" if he says he does not believe he breaks a law when he breaks it; and the integrity of Church law is to stand or fall on the whims and ignorances of human opinion. When the Catholic was burning the Protestant he said he did not believe he was doing any harm, but doing God's service.

The last issue of the Nashville Advocate (and Texas Advocate as well) seem to be special editions against roving irregulars and "wandering stars." It is well. Legalize the movements and methods of this crowd and confusion will be worse confounded. Every cent of money that goes into the capacious pockets of these roving tithe gatherers for revenue secondarily should go into the regular Church collections. Nine-tenths of all this money is paid by Church members—just so much loss to the preacher in charge and the mission fund.

There is a young brother in the Northwest Texas Conference who repeatedly professes "perfect love" for his brothers and sisters through the columns of the Advocate. Isn't he placing these good people in a somewhat dangerous and awkward position? Who must stand up to the profession, the people or the preacher? I believe in the old-fashioned doctrine of "every tub standing on its own bottom." If a poor sinner is partly sanctified, the preacher may know a good deal about it, but if "wholly sanctified" the preacher had better turn the profession of it over to the brother, for very soon this "wholly sanctified" man may kick clear out of the traces. I like that perfect love which abides by rule and order and law.

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A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

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Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

THE PRESS.

Fly-Blown Literature.

The calling of evil good, and of good evil, is no new thing in the history of morals. "Living according to nature" is no new countersign in the camp of the enemies of righteousness. But it is well enough that the preachers of purity should hear and heed such a bugle blast of timely warning as Mr. Northroft blows, keen and clear. The felicitous phrasing, the well dissembled ingenuousness and candor, the high artistic finish, of writers like Mr. Hardy, have captured the citadels of the critics themselves, and from the highest literary quarters in England and America are sounded the unstinted praises of the "artists." Such literature is invading the sanctity of our homes and corrupting the hearts of our children. It is a subtly distilled seeming fragrance infusing itself into the system until a foul taint pervades it and a fatal blood-poisoning ensues. If there was ever a time for the enforcement among Methodists of the general rule against "reading those books which do not tend to the knowledge or love of God," that time is upon us now. Preachers and parents exercising the divine right of private judgment and rising to a question of personal privilege, should form a moral index expurgatorious; for the right of self-preservation is inalienable. Thomas Hardy is as far removed from Walter Scott as the east is from the west; and, if we find it well to screen our windows to keep the flies from the food of our children, let us sift our literature lest the bacteria of moral miasm be deposited in their souls to their eternal undoing—The Methodist Review.

Nostalgia.

All through their lives men build or dream them homes.
Longing for peace and quiet and household love;
All through their lives—though offering hecatombs
To worldly pleasures and the shows thereof.
And at the last, life-sick, with still the same
Unconquerable desire within their breast,
They yearn for heaven and murmur its dear name,
Deeming it more than mortal homes are, blest.

—Richard Burton, in Harper's Magazine.

Religion and Hard Times.

But probably the Churches are not especially to blame for not turning the hard times to better account; and, indeed if there has not been such a special increase of piety during the last four years as the Intelligencer would have liked to see, there has been a growth in some things very nearly akin to it. There has been a good deal of repentance, a great deal of self-denial, and much serious resolve to lead better lives hereafter. Of course our notion of leading a better life is a little mixed up with the desire so earnest and all but universal to have a little more available income to lead it on, but we need not blame ourselves over much for that. Money is a convenient measure for almost every sort of endeavor, and to want more money wherewith to

discharge our obligations and to help the needy and promote good works, as well as to increase our personal comfort comes very near being a pious desire. Thrift and honesty come near, in the eyes of contemporary thinkers, to godliness. We have certainly made a great gain in thrift and there is no reason to think that, as a people, we have retrograded in honesty. We of this generation, when we get into a scrape, are not so much disposed to insist that it was God's will as to reason together and try to find out what stupid thing we have done or what wise thing we have neglected, that has resulted so disastrously. This we do, not necessarily because we are less religious than our forebears, but perhaps because we are somewhat more reasonable than they. It does not seem certain that this increased sense of our own responsibility is a development that is to be regretted.

However, if any of our friends who are solicitous for our welfare have been disappointed in some of the effects, or lack of effect, of adversity upon us, let us hope that they will be disappointed again, and more agreeably, in the spiritual results of any prosperity that may be vouchsafed to us.—Scribner's Magazine.

To attempt to lead the spiritual life without devotion is even a greater mistake than to go apart from our duties in order to lead it. Our flying on God's errands will be an unhallowed flight, if we do not first secretly adore him in our hearts. A prayerless day of hard work, consecrated by no holy meditation, oh, what a dull, plodding, tramping day it is! How do we spend money in such a day for that which is not bread, and our labor for that which satisfieth not! How does God in such a day deal with us as with the Egyptians of old, taking off the chariot wheels from our work, so that we drive it heavily.—Edward M. Goulburn.

DANGER IN SODA.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co. of Marshall, Mich.

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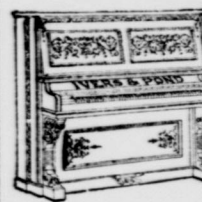
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The Machine which I ordered from you came last week, and after trying it I find it as represented. I am very much pleased with it.
MRS. T. C. MITCHELL,
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After having your Sewing Machine for the space 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 hand some and durable. Gives perfect satisfaction in every way. Respectfully, MRS. IDA HOOD.
Calvert, Texas, July 26, 1897.

Epworth League.

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

The Holy Spirit is the agent in conversion.

The transformation of a sinner into a saint is as wonderful as the restoration of life to a dead body.

Do not speak of the Holy Spirit as "it." He is a living person, equal with the Father and the Son, through whom all God's work for man is carried on.

Let us recognize the work of the Spirit, confess him, honor him, and depend upon him, and he will honor us and give us his powerful aid in all we do.

TOPIC FOR OCTOBER:

St. Paul's Doctrine of the Holy Spirit.

Oct. 10: The Miracle of Regeneration. I Cor. 6:11; Gal. 3:14; Gal. 5:5.

Our Lord's teaching concerning regeneration is clear with respect to its necessity and its results, and also as to the fact that the Holy Spirit is the active instrument in its accomplishment.—John 1:12, 13; John 3:3, 6. It is equally clear that the process of regeneration can not be known. (John 3:8.) "Nor is it surprising that we can not understand how the Holy Spirit cleanses and enlightens the souls of men, when we can not even understand the causes and motions of the wind."

To the fact of regeneration, however, we have abundant testimony, both from the Word of God and the experience of men.

PAUL'S DOCTRINE.

By the grace of God and through faith in Christ the Holy Spirit purifies the heart and delivers from the power of an evil life.—I Cor. 6:11.

Paul draws a very revolting picture of the depravity of unregenerate pagans. It was no product of his imagination, for many of the Corinthians recognized a faithful portrait of their lives before conversion. It was impossible that such characters should ever become members of Christ's kingdom; but through the grace of God, applied by the Holy Ghost, even such vile, condemned sinners as they, had been renewed and purified. Such is the miracle wrought by the Holy Spirit in regeneration. "It changes the vilest men into saints and the children of God"—not by overlooking their uncleanness, but by taking it away; not by lowering the requirements of God, but by raising men to the level of the divine standard. It does this for the wickedest and most hopeless, such as Paul describes here. "The wickedest of men before conversion is no bar to their regeneration and reconciliation to God. The blood of Christ and the washing of regeneration can purge away all guilt and defilement."

This, then, is the mission of the Church, not only to the moral and respectable, but to the degraded and criminal and vicious. This is the message which the young men and young women of Methodism are commissioned to proclaim, that the Holy Spirit can cleanse the deepest stains of guilt and deliver from the strongest grip of evil habit. The world seeks for "cures" and "reformatories," and despises the one reliable source of deliverance from slavery—the Spirit of God. The word of prophecy, the teaching of Christ and the doctrine of Paul all unite to proclaim: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18. This new life of righteousness is by faith in Jesus Christ.—Gal. 3:14.

Abraham's history is referred to as an example of the righteousness of faith. He believed God, and was accepted of God as a righteous man. Now the acceptance of Christ is the condition of our receiving the blessing of Abraham—that is, of our being accepted of God as Abraham was, who was, for his faith, called the "father of the faithful." Especially is the bestowment of the Holy Spirit the reward of such faith. The promise of the purifying, renewing, inspiring, teaching Spirit was given first through the prophets (Joel 2:28); it was renewed by Christ (John 16:13); it was fulfilled on the day of Pentecost (Acts 2:4); its fulfillment continues in the conversion of sinners, and is certified by the experience and changed life of every child of God. The Spirit's work is our only ground of hope.—Gal. 5:5.

"The person, righteousness, and Spirit of Christ will avail you nothing, who, renouncing him, seek justification before God, in whole or in part, by your own works, and thus practically renounce the gospel and the free justification and salvation therein beneathed. For, through the light and influence of the gospel, we believers, Jews or Gentiles, earnestly desire and expect and patiently wait and look for eternal life, that great object of our hope, as a thing we are entitled to and shall partake of, not for any righteousness of our own, but because of the blessed righteousness of Christ, received by faith."

HUBBARD LEAGUE.

Hubbard City has just enjoyed the rare treat of entertaining the Epworth League Conference of Corsicana District. The programme was the most unique and interesting we have ever seen. The conference opened up Tuesday at 8 p. m., with a sermon by Rev. J. F. Mussett on the "Baptism of Fire." Bro. Mussett had the fire in his heart, and pitched the conference tune on a high key. Some absences marred the original plan somewhat, but a visitor would hardly have discovered it, owing to the genius of our presiding elder to provide against the fallibility of humanity. The address of welcome, "Hanging Out the Latchstring," by Judge H. M. Evans, of this city, made every Leaguer feel that he was among his friends, and the response, "The Latchstring Pulled," by Rev. M. S. Hotchkiss, impressed us that we had better kill the "fatted calf" and throw in a few chickens for good measure.

Some of the essays were of such a deep spiritual tone, and so freighted with the sweet pathos of Christ's love, that our souls were stirred within us, and our hearts were melted, as we shed tears of joy and shouted hallelujahs of praise. Prominent among these were "The Leaguers' Secret," or secret prayer, by Mrs. Helen McAfee, of Corsicana. She wrote as one who was wont to talk with God after "the door was shut." Also one by Miss Lily McKeown, of Dawson, on "The Leaguer's Handbook, the Bible," and the "Reading Course for 1897," by Miss Katie Woods, of Corsicana. In this last it was shown how some of these books were brought into existence by the hand of God. O, that our young people were better acquainted with these choice and instructive books.

The sermon on "Soul Winning," by Rev. Bruce Meador, of Powell, Miss., showed us that the preacher had been taught of God this one great secret of a Methodist preacher's calling.

The climax of the conference was reached when Hon. E. P. Works, of Hillsboro, our State League President, stood before us on Wednesday evening at 8 o'clock, and for more than an hour thrilled, charmed and instructed us with an address on topics vital to our League work. Of a truth we can say that Works is the right man in the right place. He has his hand in the hand of Him who guided Israel, and we need not fear to follow him. He assured us that after the transient beauties of the sunrise, which clothe the very mists in purple and gold, had passed away, the clearer light of noonday would bring into view the granite Abos of Christian character.

One of the most interesting features of the conference was an essay by Miss Lottie Davis, of Thornton, on our Indian Mission work. She was dressed in full Indian costume, which added much to the occasion. Miss Davis had once been a missionary among the Indians, and knew whereof she spoke. May God show us how much we owe to the aborigines of our great country.

It would be well to mention the excellent addresses and papers which made their impress upon us for good, but time and space forbid. Bro. Vaughan, our Texas orator, was introduced, and delighted us with the best speech we ever heard him make. He said he had made his maiden speech for the Orphan Home in Hubbard City, and was surprised when a subscription of over \$800 was pledged. At the close of his address several Leagues pledged to send boxes to the Home.

Thursday evening we closed out with a grand missionary rally and jubilee. When M. S. Hotchkiss stood before us and pleaded for missions as he only can plead, we wished that we were rich, that we might know the blessedness of giving till we became poor that the benighted of earth might be rich. Then followed a speech by Bro. N. A. Keen, full of point and power. Then came our "missionary" presiding elder, whose soul is a living flame for missions, and alarmed us at the sight of the open doors which we were doing so little to enter. After a cloud of witnesses stood up for Christ, our presiding elder called mourners, and four young men came, one of them professing conversion. Then such a hand-shaking, while Hotchkiss led "Old Time Religion," and it seemed that glory shone in every face, while old Methodist shouts and answers rent the midnight air.

Hubbard City will never forget that the League Conference was here, and her doors stand forever open for its return.

The next conference convenes at Blooming Grove. W. H. CRAWFORD.

Hubbard City, Texas.

A LIVE LOCAL LEAGUE.

Whitesboro Epworth League, No. 952, Sherman District, North Texas Conference, was organized September, 1894. We now have forty members, thirty-four of whom are active and six honorary. Following are names of our committees:

Department of Worship—Committee to prepare and distribute references on lesson for each devotional meeting; Committee on Cottage Prayer-meetings, missionary and temperance meetings.

Department of Charity and Help—Visiting, flower, lookout, hand-shaking, welcome and Sunday-school committees.

Department of Literature—Committees on Entertainments and Socials, advertising, distribution of Church and League literature and committee to solicit new subscribers to Epworth Era and the Texas Christian Advocate.

Monthly reports of the three departments of League work, recently supplied by the State League Secretary, have been adopted. Devotional meetings are interesting, profitable and well attended. Time for holding same is from 4 to 5 p. m. each Sunday. We have good music. A majority of members kneel in prayer and answer name at roll-call with verse of Scripture. Meetings are dismissed with the League benediction. We are stronger spiritually now than ever before.

The field for work by our Department of Charity and Help being small, same has been limited to visiting sick and strangers.

stress on literary work. Literary meetings are held at the Methodist Church on the first Tuesday evening in each month. At roll call members answer to name with verse of Scripture or quotation by some author whose book is under discussion. Programmes prepared from books included in the reading course, or other library books, and miscellaneous subjects, interspersed with musical selections, are published in advance. Methodist Church notes published in each issue of local paper are written by Leaguers. We now have forty volumes in library, which is also a circulating library, a fee of 25 cents per annum being charged of associate and non-members. An assessment of \$1 per annum is levied upon active members. Funds are raised from dues and entertainments. Since organized, there has been expended for various objects over \$400. When advisable, council meetings are held previous to business session, which are held at church on first Tuesday evening in each month. At last business session our pastor, Rev. S. C. Riddle, organized a class in systematic Bible study, Rev. C. M. Harless' system being adopted. This class we expect to make very interesting and profitable to all.

Following is the result of the July election: President, Mrs. E. Josie Adair; First Vice-President, Miss Janie Newman; Second Vice-President, E. P. Koontz; Third Vice-President, Miss Belle Marshall; Secretary, Miss Emma V. Wood; Treasurer, Miss Beulah Marshall.

To our beloved pastor and his wife our League is indebted for invaluable assistance rendered. We are endeavoring to make this our best year's work, and to this end ask the prayers of all Leaguers that we may "study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. Fraternally, SECRETARY, Whitesboro, Texas.

CUTHAND LEAGUE.

Our League held its first literary meeting Saturday evening, the 25th instant. The programme was very interesting—the church decorated more beautifully than ever before. The Rosalie League was invited, and came in full force. Messrs. Eber Parrish, Vester Powell and James Dodd, of that League, made each a stirring speech. In fact, the occasion was a feast to all present.

The visiting party retired singing "When the Roll is Called Up Yonder." The effect was such as to make us feel the presence and power of God more fully, and to praise God for Leagues and Leaguers.

WALTER DOUGLASS.

Cuthand, Texas.

SAND HILL LEAGUE.

Our League at Sand Hill is not progressing very fast, but I think we will do better when we learn more about it. We have twenty-eight members now. I think it is a grand institution for God's people to work in. It is just what we will make it, and we hope it will prove a blessing to this community. The fact is that it has already been a blessing to all of us. We expect to do better, God being our helper.

J. D. BINGHAM, Secretary.

Duster, Texas.

To the Pastors of Brenham District:

Dear Brethren—Some time ago I addressed a letter to each pastor in the district asking information concerning the Epworth League in each pastoral charge. Up to this time I have heard from but two. Let me ask you again, brethren, and kindly urge that this matter have your earnest and immediate attention, and report to me as soon as possible. Yours fraternally,

J. B. POTEET,

Acting Sec. Brenham District, Cameron, Texas.

THE LITERARY DEPARTMENT OF THE LEAGUE—HOW TO ORGANIZE IT.

The year's work for the Literary Department begins October 1. The books for the reading course have been well chosen. They are readable, instructive, elevating. They are of handy size, inviting appearance and excellent workmanship—just such books as our young people ought to read—and as they will read, if placed in their hands.

The course embraces four volumes: "Southern Writers," by Dr. W. M. Baskerville; "Eminent Methodists," by Bishop O. P. Fitzgerald; "A Circuit of the Globe," by Bishop C. B. Galloway; and "Foretokens of Immortality," by Dr. Newell Dwight Hillis. The first three of these writers are well known to all reading Methodists. Dr. Hillis is a Congregationalist laboring in Chicago. He is an author of some note, and this little book is styled, "Studies for the hour when immortal hope burns low in the heart."

The four volumes will be sent by our Publishing House, postpaid, for \$2.25.

Each of the 650 Leagues in Texas ought to have a Literary Department,

reading this course. If you are not organized, begin at once:

1. Order one set of the Reading Course.

2. As soon as the books arrive, invoke the assistance of four intelligent Leaguers, and place a volume in the hands of each, asking him to make a special study of the book, so as to be able to present its attractions at some appointed meeting of the League.

3. Arrange with the Devotional Committee that the Literary Department is to have charge of the regular meeting at an early day, the Third Vice-President presiding. Advertise this meeting very extensively. Be sure that every boy and girl intelligent enough to be a member is invited to be present.

4. Arrange an attractive programme. Get your pastor to help you, and, under his advice, invite any educated gentleman or lady in your community to take part in your programme—if you have not the necessary material in your League. Have short, pointed talks or papers on the "Influence of Good Books," "The Right Use of Books," "The Misuse of Books," "The Mastery of Books," "The Danger in Books," or other like subjects. Intersperse your programme with music and prayer, and end it with four short ringing talks on the four books of the

FREE.

We direct special attention to the following remarkable statements.



Had catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—Miss CARRIE BOWERS, Rouseville, Pa.

Am 72 years old, suffered from Catarrh over 25 years, was almost entirely deaf. Four years ago used Aerial Medication, which I regard one of the most useful discoveries of this age. Since have suffered but little. My hearing was and is still restored, can hear ordinary conversation and preaching.

Rev. Dr. Potter, of this city, has been signally blessed by this treatment in the cure of throat affection.—REV. C. R. PATTON, Eustis, Fla.

He Threw His Slate Away.



In 1869 I had typhoid fever which left me with Catarrh and totally destroyed my hearing; for 25 years I could not understand a word, or hear a steam whistle, and had to carry a slate so that people could talk to me. In '94 I obtained Aerial Medication and in a week surprised my friends by throwing my slate away, could begin to hear in two weeks could hear loud conversation, in three months could sit by the church door and fully understand every word that was spoken. The wonderful cure astonished my friends as well as myself, for three years my hearing has been perfect and I am entirely free from Catarrh.—EDWARD E. WILLIAMS, Lead, S. D.

Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had La grippe the disease settled in the back of my head and the pain was almost unbearable, but now I am cured, and thank God I ever heard of this treatment, which has no equal.—MISS E. S. ORR, E. Harpswell, Maine.

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

MEDICINES

For Three Months' Treatment FREE.

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



course. Then let the Third Vice-President explain the Reading Course—its purpose, its plan, and take the names of any who will join it.

The above programme must not be too long. It ought not to transgress the limits of an hour. Therefore warn your speakers to be brief.

HOW TO CONDUCT THE READING COURSE.

The Third Vice-President must have a plan for the Literary work before this meeting is called, so that he may briefly but clearly explain its operations.

1. In small Leagues the Literary Department, under an instruction committee or a competent leader, may be comprised in one class and study one book at a time.

2. In larger Leagues, the Literary Department may be divided into as many classes as there are books in the course, or else in half as many, or twice as many. By this arrangement each class would be reading a different book and at the end of a stated time change books in regular order.

3. The books ought to be bought in sets, so that the number taking the Reading Course will be some multiple of the number of books in the Reading Course.

4. Let each member of the Reading Course pay for one of the books, this book to be used by the Literary Department during the year, but to become the property of the person paying for it at the end of the year. By this arrangement each member has the use of four books for the price of one.

5. Plan for weekly meetings. Better work will be done by meeting often. Do not try to do too much at a meeting. It is far better to dismiss the members wishing that the programme had been longer than wishing it had been shorter. Unless the course is augmented, remember that four books must last eight months. Once a month have a general meeting, with open programme and social features.

6. The classes may meet on the house to house plan. The monthly meeting should be at some commodious room or hall.

7. There should be pre-arranged programmes, or apportionment of required work to be done. At the regular meetings the work done should be discussed.

8. The success of the Literary Department depends on the Third Vice-President. He should not be thwarted or discouraged by slight obstacles. It is a lack of purpose rather than material which causes failure. Our young people are sorely in need of a systematic, progressive course of reading.

C. C. CODY,

State Third Vice Pres.

Georgetown, Texas.

A Model District League.

Monthly Report Blanks.

To the Leagues of Texas that have been embarrassed on making out a statistical and financial report from the Secretary's book, at the end of the conference year, where there had been no system observed in the reports of the various departments; the League of Sherman District, North Texas Conference, fraternally submits the following:

DEVOTIONAL DEPARTMENT.

1. Number of regular devotional services.
 2. Average attendance.
 3. Number answering with Scripture quotation at roll-call.
 4. Number leaders present.
 5. Number helpers present.
 6. Number visitors present.
 7. Number talks on lesson.
 8. Number references read.
 9. Number verses sung.
 10. Number Chapters reported read.
 11. Number sentence prayers.
 12. Number requests for prayers.
 13. Number conversions in devotional meetings.
 14. Number names presented for membership.
 15. Number cottage prayer-meetings.
 16. Average attendance.
 17. Number requests for prayers.
 18. Number conversions.
 19. Number missionary meetings.
 20. Number temperance meetings.
- Chairman's remarks.)

CHARITY AND HELP DEPARTMENT.

1. Number visits to sick.
 2. Number sick taken for a drive.
 3. Number visits to strangers.
 4. Number Bible readings for sick and poor.
 5. Number visits to needy poor.
 6. Number garments given poor.
 7. Number delicacies carried sick.
 8. Number orphans cared for.
 9. Value of garments sent Methodist Orphanage.
 10. Value of provisions given poor.
 11. Number bouquets carried sick.
 12. Number visits to jails and hospitals.
 13. Number poundings given pastor.
 14. Number bouquets for pulpit.
 15. Employment found for —.
 16. Number invited to Church services.
 17. Number invited into Sunday-school.
 18. Number invited to League.
 19. Number Epworth Leagues organized.
 20. Number Junior Leagues organized.
 21. Amount Church money collected.
 22. Amount missionary money collected.
 23. Amount expended in Charity and Help work.
- (Chairman's remarks.)

LITERARY DEPARTMENT.

1. Number Literary meetings.
2. Number members present.
3. Number visitors present.
4. Number socials held.
5. Number members present.
6. Number visitors present.
7. Number evenings devoted to study of Discipline.
8. Number library books read.
9. Number Epworth Eras distributed.
10. Number Nashville Advocates distributed.
11. Number of Texas Advocates distributed.
12. Miscellaneous papers and magazines distributed.
13. Epworth and Junior League tracts distributed.
14. Number new subscribers for Epworth Era.
15. Number new subscribers for Texas Advocate, etc.

A notice, condensed from the Secretary's report, published in the Advocate of July 8, shows the Sherman District gave most complete returns at the North Texas Epworth League Conference.

We now have 28 Leagues—20 Epworth and 8 Junior—counting a membership of about 1100.

Every pastor and League in the district has been supplied with literature. Earnest efforts are being put forth to establish a League wherever there is a Methodist Sunday-school.

Local Secretaries have been instructed to keep League records in neat and complete form, to be submitted for examination at our next District Epworth League Conference, which meets in Sherman, April, 1898. Fraternally,

R. M. MEANS,

Sec.-Treas. Sherman District Epworth League, North Texas Conference. Whitesboro, Texas.

There are times when the variation of a pulse beat tells the practiced physician whether the scale will go down and mean death or up and mean life. But suppose the medicine he prescribes is not the medicine which your child is taking, but something the druggist thought would do just as well! Who is going to regulate the balance then? A druggist who will offer you something else when you ask for Scott's Emulsion will do the same thing with his prescriptions. Get what you ask for!

Pronouncing Bible and Advocate \$4.



"Out of the frying-pan into the fire." Take care that you don't go that way, when you try to make your washing easier. Better be sure of what you're doing. Get Pearline, the original washing-compound, the best-known—fully-proved.

Plenty of imitations—if they're not dangerous (and some are) they're not economical. Pearline used properly goes farther, does more work and saves more wear, than anything else that's safe to use.

Millions NOW USE Pearline

Watches Repaired

Send your Watch, by register'd mail or Express, prepaid, and we will examine it, tell you what it needs

and what it will cost to repair the same

C. P. BARNES & CO. c

504 W. Market Street, LOUISVILLE, KY.

This firm is reliable.—Christian Observer.

THE NEW WAY.



WOMEN used to think "female diseases" could only be treated after "local examinations" by physicians. Dread of such treatment kept thousands of modest women silent about their suffering. The introduction of Wine of Cardui has now demonstrated that nine-tenths of all the cases of menstrual disorders do not require a physician's attention at all. The simple, pure

McELREE'S Wine of Cardui

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

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

W. I. ADDISON, M.D., Cary, Miss., says: "I use Wine of Cardui extensively in my practice and find it a most excellent preparation for female troubles."

Vane-Calvert Paint Co.

ST. LOUIS, MO.,

Manufacturers of Mixed Paints.

This firm needs no indorsement—their goods speak for themselves.

Sold by C. W. OWENS & CO. at FENNIS, WACO, PLANO, MCKINNEY, CEDAR HILL and OAK CLIFF, TEXAS. JACK FROST, State Agent, Dallas, Texas.

DO YOU WANT ONE FREE?

With the Patented Quaker Bath Cabinet you have at home, for 3c. each, Turkish, Russian, Sulphur, Hot Air, Vapor or Medicated Baths. No more Bath Tubs or Dr. bills. Absolute home necessity, producing Cleanliness, Health, Strength, Renovates system; prevents Disease, Obesity. Cures without Medicine, Colds, Rheumatism, Neuralgia, Malaria, La Grippe, Eczema, Catarrh, Female Ills, Blood, Nerve, Skin and Kidney Diseases. Beautifies Complexion. Made of Best Antiseptic, Hygienic Cloth. Agents wanted. If you want one free, write C. WORLD MFG. CO., CINCINNATI, OHIO.

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

L. PRICE, General Superintendent.

PALESTINE, TEXAS.

SANTA FE

to

SAN ANTONIO

A NEW WAY TO GET THERE.

Beginning January 16th, 1897.

AND EVERY DAY THEREAFTER A

THROUGH

PULLMAN SLEEPER

will leave

PARIS AT - - - - 5:20 P. M.
DALLAS AT - - - - 8:50 P. M.
CLEBURNE AT - - - 10:50 P. M.
FORT WORTH AT - - 9:40 P. M.

(Passengers from Fort Worth will connect with sleeper at Cleburne.)

ARRIVING AT SAN ANTONIO AT 8:45 A. M.

Via... G. C. and S. F. to Cameron, S. A. and A. P. to Flatonia, So. Pacific to San Antonio.

One change only, with direct connections for coach passengers at CAMERON.

ABSOLUTELY THE QUICKEST TIME Between NORTH TEXAS

and SAN ANTONIO.

W. S. KEENAN, G. P. & T. A. G. & S. F. R. Y.



SOLID TRAINS OF WAGNER BUFFET SLEEPERS

— AND —

FREE RECLINING KATY CHAIR CARS

— TO —

St. Louis, Chicago, Kansas City.

CLOSE CONNECTIONS TO ALL POINTS East, North and West.

FIRST-CLASS MEALS AT OUR OWN DINING STATIONS 50 CENTS.

Fine Pronouncing Bible (worth the price alone) and Texas Christian Advocate one year for only. \$4

WOMAN'S DEPT

CAN THEY BE OPERATED TOGETHER?

"Can the Woman's Foreign Missionary Society and the Woman's Parsonage and Home Mission be operated successfully at the same time and place?"

Since being asked to write a paper on this question, I have to the best of my ability considered it and arrived at my conclusions. Both societies are good. Each is indispensable to the furtherance and betterment of the Church. Strange it is, that the Church attempted to operate her many interests so long without them. As we have derived so much aid from them since their existence, we are amazed at the stupidity of our fathers which kept them from yoking up our mothers and plowing in this fertile field. Many heathen have died in pagan darkness, and the spread of the gospel in these benighted lands will be deferred many decades; also much unallayed suffering has been endured by our poor, and many poorly-paid and hard-worked pastors have gone without the comforts of parsonages in the home work; all because these twin sisters were born so late. But through providential operations, and the grace of the men, these societies now exist and are moving grandly on in their benign work. Pity it is that more of our sisters cannot be prevailed on to organize themselves into auxiliaries to these societies. They surely do not know how much good they fall both to do and obtain.

Since the organization of these societies, the women of the Church have been permitted to exercise and develop themselves along lines of work never before afforded them, and they have proven themselves competent in all departments. If I were called upon to express my opinion as to which of the societies is of the more importance to the Church, I would be forced to answer, I do not know. As one of our bishops once said of two hats presented him on a public occasion, "They mutually excel each other." The one is needed in obeying the Master's command, "Go ye into all the world and preach the gospel to every creature," while the other aids the Church in equipping the soldiers for marching orders and to sustain them while in the field. The one goes, the other helps it to go. The one goes directly, the other indirectly. The one is the Church taking care of herself abroad, while the other is the Church caring for herself at home. These societies are as the two oars of a boat. If you operate only one, the boat moves in a circle; if both be operated, she goes straight forward. A healthy and normal condition of the Church is evinced by a broad philanthropic spirit. She must look after her own interests to live; but she must also look after the wants of others if she live. Not to attend to her immediate wants is suicidal, and not to care for the wants of others means stagnation—it is equally suicidal. The Primitive or Hardshell Baptist Church presents a sad comment on the one-sided organization scheme. Beginning about fifty-five years ago with one hundred thousand members, and with the belief that they were to care for home interests only, they have dwindled to about twenty-five thousand members. They appear blighted by the blasts of heaven—they are being exterminated. To look after home interests exclusively is selfish and little; to look after foreign interests is narrow; it breeds eccentricities and bears granks. To make the landing safely, we must work both oars.

If the above statements be true, then it is evident that any band of women who have organized themselves into an auxiliary to one of these societies have undertaken only half the work devolving on them. They should organize an auxiliary to the other at once.

Perhaps I should say that the phrase "at the same time and place" is somewhat ambiguous. You can justly infer that the question means: can the two societies be successfully operated, each being conducted by the same body at the same moment and in the same place? Or you might understand it in this way: Can some of the members of a Church conduct one, while other members of the same Church conduct the other society? Or you might justly interpret: Can the women of a given Church conduct the two societies, one meeting on one day of the month and the other some other day of the month, and thus continuing? It is in this latter sense I suppose we are expected to take the question. I can see no reason why they should not be thus operated. If the women of the Church would become thoroughly imbued with the Christly spirit, the work in these societies would prove at once easy and most helpful. The original design was to hold monthly meetings, only, with each of these societies, though some auxiliaries meet oftener. Surely no one can raise the objection of the want of time. One meeting a week will certainly be little enough time to give to our blessed Lord's service. It would be an easy matter to hold semi-monthly meetings for these societies, alternately meeting. Really they should meet this often in order to plan and execute; to give and receive information, and thus provoke one another to zeal and good works. Dare any one say she has not time to meet so often? I am aware that every mother and housewife should give that time and attention to her husband, children and home which belongs to them. This is a sacred duty which she dare not slight. She has also social duties which claim her attention, and which to be helpful she must discharge. But who is it of us that can not find at least one and a half or two hours every week which can be given to the Lord? By being methodical and systematic in everything, we will have all the time needed to attend these societies and inform ourselves thoroughly about both. And to be intelligent, enthusiastic and efficient in them, we must inform ourselves. Hence

every member should read the organs of these societies, and all else that will give information.

It is possible some one might object that it will cost too much. And yet, when we consider the dues amount to only a little more than a half cent per day, it does seem that no Christian would have the temerity to raise this objection. And, moreover, when we remember that this is for the Master's cause, we should be willing to make at least some sacrifice. But, alas! how few there are who really know what it is to deny themselves for Christ's sake! Everything else must be attended to first and satisfied withal, and then if anything be left, well—maybe our Lord's cause can have it. Surely if we but stop and consider that our Lord gave his life for the world, and that yonder are the perishing millions who know it not, and because of this lack of knowledge they suffer untold miseries in this life, and will perhaps be lost eternally if they are not enlightened; and that here in our own land are more than two millions who are in the same condition as those in heathen lands; and that many hard-worked preachers preaching to the poor and semi-heathens of the mountains and frontier and waste places, who, with their families, suffer from cold and heat and hunger, because they have neither comfortable houses, clothing nor food—I say, surely, if we but consider this, we will never again make the whimsical excuse that it costs too much to run the two societies in the same Church at the same time. Let us away with such narrow and selfish excuse, and let us do better financing for the Lord.

But as I have before said, we are only doing half of our work when we operate only one of these auxiliaries. And this is a very important fact. If we wish to develop evenly and grow symmetrically, we must not do that which will make us narrow and irregular. Let us look with both eyes and work with both hands. In order that we may see afar, let us look well to our home interests, and in order that we may be prospered at home, let us "lend a helping hand" to the foreign work. The reason the two societies so seldom run together is not that it is impracticable, but that we have not canvassed and worked to that end. If we will consider the relative importance of the two, and that one is not complete without the other; that they are complements; and then give ourselves to the two alike, and not form opinions prejudicial to either, we will find that they can both be conducted with success.

We women of the East Texas Conference have not given the attention to our Foreign Missionary Society that it deserves. In fact, we have not burdened ourselves with either, but we have been more careful with the home than foreign work. I trust the day is not distant when we shall have each of these societies represented, at least, in all the town Churches. I confess my heart is stirred in behalf of both. I see the imperative need of both: how one braces the other, and what a fine field of usefulness is afforded the women of the Church. I see the field both far and near is "white unto the harvest." I hear the cry at home for aid from the good Samaritan, and from Macedonia they call, "Come over and help us." While we delay, they suffer—they die. Oh, may our Heavenly Father open and dispose the hearts of our women to these absorbing interests.

Just the other day, when the wreck occurred on the International and Great Northern Railroad, the legs of a poor tramp were caught under a capsized coach. There he lay, with the rest of his body exposed to the blistering sun, and for hours it was impossible to extricate him. He begged for water, for help, or that he might be turned over. Although he was "only a tramp," strong men, seeing their inability to help a human being in such distress, were moved to tears. Who among us would not joyfully have ministered to the unfortunate man in such a condition? Ah! we would gladly have rendered the most menial service. Though "only a tramp," he was some mother's son. But there are millions of our fellow-beings who



\$10 a Week for a Family of Eight

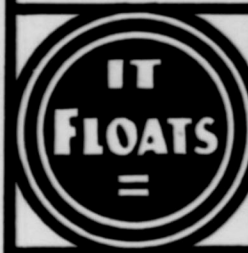
A helpful article by Mrs.
S. T. Rorer in the October
LADIES' HOME JOURNAL

Other features include: "When
Moody and Sankey Stirred the
Nation"; a page of Keller's
tricks for parlor amusement; four
pages of new ideas in needle-
work, etc. Handsomely illustrated.

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IVORY · SOAP



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

are in conditions infinitely worse than the body of this unfortunate man. Can we be idle? Dare we look indifferently on, or, leaving a few others to do what they can, shall we turn to ease and self-indulgence? Let us remember that such course will call down upon us the awful declaration of the Jude: "Ye knew your duty and did it not." MRS. A. S. WHITEHURST.

WEST TEXAS W. P. AND H. M. SOCIETY

The annual meeting of the Woman's Parsonage and Home Mission Society, West Texas Conference, will be held in Travis Park Church, San Antonio, October 31-November 2. Each auxiliary should elect a delegate at once, and send her name to Mrs. E. G. Kinney, 11 and 12 Hick's Building, San Antonio, and a home will be provided. The opening service will be at 11 a. m., October 31, and we trust all delegates will be present.

MISS ALICE STARKEY,
Conf. Cor. Sec.

Kerrville, Texas.

The district meeting of the Georgetown District Woman's Foreign Mission Society will meet in Temple, Texas, October 16. Let every auxiliary in the district send delegate without fail. Please notify Mrs. W. R. Tyler of the delegates' names.

MRS. MARY BLANCHARD,
District Secretary.

Temple, Texas.

Quarterly report of the Woman's Parsonage and Home Mission Society of the Texas Conference, to September 20, 1897: Adult societies, 18; adult members, 324; Juvenile Societies, 2; juvenile members, 34; total connectional members, 358; connectional members added during quarter, 5; monthly meetings during the quarter, 39; members present during quarter, 301; number of subscribers to "Our Homes," 108; new subscribers added during quarter, 6; have you received leaflets this quarter? Yes; how many are pledged to systematic giving? 16; sick and strangers visited, 435; papers and leaflets distributed, 220; garments distributed, 194; cottage prayer-meetings held or Bible readings given, 26; visits to correct-ive or benevolent institutions, 30.

MRS. O. T. HOTCHKISS,
Con. Cor. Sec.

Houston, Texas.

Report of Treasurer of W. P. and H. M. quarter ending September 20, 1897:
Received from dues..... 229 03
Balance from last quarter..... 150 25
Received from dues..... 229 03
Received from contingent..... 13 75

Total \$393 03
Remitted General Treasurer..... 119 46
Incidentals 4 24
Balance on hand Sept. 10, 1897... 270 23

Total \$393 03

LOCAL WORK.

Parsonage, by vouchers..... 774 69
Church, by vouchers..... 930 48
Mission, by vouchers..... 198 07
Rescue Work, by vouchers..... 257 05
Miscellaneous, by vouchers..... 30 15
Local work, without vouchers..... 401 35

Total \$2501 79
MRS. IRA O. WYSE, Treasurer.
Greenville, Texas.

Money is a desirable thing. It is a concentrated good. A millionaire, if "life ends all," is to be envied of mortals. If citizenship on this planet is mere cradlehood to existence without termination elsewhere, if use of money gives complexion to the life beyond this sphere, then a million is either a millstone around the neck or pinions to lift men to the blessed supernal seats. "Get all you can, save all you can," and let it not mutiny and murder you.—Richmond Advocate.

We claim some things for Cheat-ham's Chill Tonic, but not everything. It will not cure softening of the brain or ingrowing nails, but it will cure chills, cold chills. Guaranteed. Put up in both Tasteless and bitter styles. Tasteless in 50c. size.

We stand on the highest hill, if we are only willing to take steps enough.

Whenever an ass brays, he probably thinks he has enlightened the world.

Polytechnic College.

□ We have been forced to buy and place on the campus another large house for the accommodation of the constantly increasing number of young ladies who seek education with us.

Our halls for young men are likewise quite full, but we will make room for others.

All this tells its own tale.

Address for Catalogue,

PRESIDENT POLYTECHNIC

COLLEGE,

Fort Worth, - - - Texas.

COLLECTION CARDS

Price, Postage Prepaid,
Per 100, - 50 Cents

For Sale by . . .

L. BLAYLOCK DALLAS, TEXAS

\$22 Buys from the Advocate a Sewing Machine that all our purchasers speak of in the highest terms. We pay the freight. Sold under a full guarantee. Made by one of the largest machine factories in the U. S. In addition, you get the Texas Christian Advocate for one year. Address

TEXAS CHRISTIAN ADVOCATE, Dallas, Tex

DR. J. B. SHELWIRE, Practice Limited to Skin, Genito-Urinary and Rectal Diseases. Rooms 507-508 North Texas Bank Building, Dallas, Texas. Office Hours, 8 to 1; to 3 p. m.

RAILROAD RATES.

Northwest Texas Conference.

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

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

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

Perfection in Cake-Making.

Housekeepers frequently wonder why it is that they cannot make biscuit and cake that are light and palatable and that taste as delicious as the biscuit and cake made by their mothers and grandmothers, the delightful memory of which even to this day creates a sensation of pleasure to the palate. The trouble arises from the highly adulterated state of the materials they have to work with, particularly the cream-of-tartar and soda used to raise or leaven the food. Cream-of-tartar and soda that are now procurable for domestic purposes contain large quantities of lime, earth, alum and other adulterants, frequently from five to twenty-five per cent, and consequently vary so much in strength that no person can tell the exact quantity to use, or properly combine them, to insure perfect results. From using too much or too little, or because of the adulterants in them, bitter, salt, yellow, or heavy biscuits or cakes are frequently made. These adulterants are also injurious to health.

All this trouble may be avoided by the use of the popular Royal Baking Powder. Where this preparation is employed in the place of cream-of-tartar and soda, its perfect leavening power always insures light, flaky, digestible biscuit, cakes and pastry, that are perfectly wholesome and free from the impurities invariably present when the old raising preparations are employed.

The Royal Baking Powder, we are informed by the most reliable scientists, is perfectly pure, being made from highly refined ingredients, carefully tested, and so exactly proportioned and combined that it never fails to produce the best and uniform results. An additional advantage in its employment comes from the fact that bread or other food made with it may be eaten while hot without fear of indigestion or any unpleasant results, while being equally sweet, moist, and grateful to the palate when cold.

A TEXAS WONDER.

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

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

JAMES F. MILLER,

Banker and Ex-Congressman.

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

MARRIAGE NOTICES.

Herndon-Wood.—In the road, near Ben Wheeler, Van Zandt County, Texas, September 19, 1897, at 3:30 p. m., Mr. R. L. Herndon and Miss Laura A. Wood, Rev. Frank Everitt officiating.

Wiley-Huddleston.—In their buggy, at the writer's gate, September 22, 1897, Mr. J. A. Wiley and Miss Blanche Huddleston, all of Williamson County, Texas, Rev. J. A. Bittick officiating.

Robinson-Higginbotham.—At the residence of the bride's father, Alba, Wood County, Texas, September 16, 1897, Mr. J. N. Robinson and Miss Emma Higginbotham, Rev. G. M. Fletcher officiating.

Belcher-Hill.—Near Emory, Rains County, Texas, September 23, 1897, Rev. B. A. Belcher and Miss Annie Hill, Rev. G. M. Fletcher officiating.

Tipton-Griffin.—At the residence of the bride's father, G. W. Griffin, near Purdon, Texas, September 19, 1897, by the Rev. J. P. Mussett, Mr. J. S. Tipton and Miss Maggie Griffin.

Henderson-Cox.—At the residence of the bride's parents, Gordon, Texas, September 23, 1897, Br. A. H. Henderson, of Strawn, Texas, and Miss Florence W. Cox, of Gordon, Texas, Rev. I. E. Hightower officiating.

Crossland-Key.—In Mount Zion Church, Blooming Grove Circuit, by the Rev. J. P. Mussett, September 26, 1897, 8 p. m., Mr. W. J. Crossland and Miss Maude Key.

Neal-Montgomery.—At the Methodist Church, San Saba, Texas, September 26, 1897, Mr. T. Edgar Neal and Miss Maude Montgomery, Rev. M. S. Gardner officiating.

Smith-May.—At the Baptist Church, Farmers' Branch, Texas, September 29, 1897, by Rev. J. A. Wyatt, Mr. Charles W. Smith, of Dallas, Texas, and Miss Jimmie Belle May, of Farmers' Branch.

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OBITUARIES.

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POETRY CAN IN NO CASE BE INSERTED.

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WILLIAMS.—Lloyd Williams, infant son of G. A. and Sallie Williams, died September 15, 1897, aged two months and one day. While we laid him in the grave, we earnestly prayed that we, when the commons came, might be as little children. Lloyd never saw a well day on this earth; but in that summer-land no disease will ever mar the happiness of one of God's children. The family bereaved are Christians and will press forward to meet their loved one where parting will be no more.

O. P. KIKER.

SPEIGHT.—M. I. Speight departed this life September 10, 1897. Bro. Speight came to Leon County from the bounds of the East Texas Conference and, being a Methodist, he made himself known to me as such, and said he would send and get his letter, which I did for him. I do not know where he was born, but I think it was in Mississippi. His age was about twenty-eight years. His parents are dead and he has a brother living and a sister dead. All this I have gleaned by memory from the various conversations I have had with him as his pastor. He was a good, religious young man, a public worker in the Church.

H. G. WILLIAMS.

LUSK.—Samuel L. Lusk was born in Bradley County, Tennessee, February 12, 1851, and died in Denton County, Texas, September 10, 1897. He was converted in January, 1887, under the ministry of Rev. J. H. Hendricks, of the Cumberland Presbyterian Church. He was, at the time of his conversion, unsettled as to his Church preferences, and hence did not join any Church. He, however, maintained his Christian integrity and within the last two years decided to join the M. E. Church, South; but his severe affliction (cancer) kept him from Church, and hence he was never actually received, but virtually so. I was with him much at his bedside, and talked with him freely as to the future. In him was found a forcible illustration of I Cor. 3:21-23; especially the blessing and promise of death to the Christian; for, as he could never be well again in this life, he was anxious to depart to the land that opened so bright before him.

J. A. WYATT.

HUDSON.—On the morning of August 8, 1897, the earthly pilgrimage of Mrs. Mattie Elizabeth Hudson ended and began her celestial life. She was born in Montague County, Texas, moved with her parents, Mr. and Mrs. A. K. Stump, to San Saba County, Texas, in February, 1885, and died in the city of San Saba at the age of 21 years 2 months and 26 days. She was converted and joined the M. E. Church, South, in 1880, and by the testimony of those who knew her life, she was "faithful unto the end." From an earthly standpoint, her death was a very sad one. On June 6, of this year, she and Mr. S. E. W. Hudson were united in marriage, and while yet a bride she was stricken down with typhoid fever and called away from the happiness of her new relation to the transcending happiness of eternal life. Sister Hudson was positive in character and aggressive in her Christian life, yet charitable and tender to those about her. Cheerful in her disposition, she cast sunshine on her associates.

M. S. GARDNER.

KING.—Maggie A. King, wife of P. A. King, was born in Georgia, November, 1856. Her parents moved to Texas in the year 1859. She was left without a mother at the age of six years, and her father died when she was eleven. After the death of her father she returned to Georgia, and was in the care of her grandparents for

further guidance. She was converted at the age of fourteen and joined the M. E. Church, South. Was married to Parks A. King February, 1876, and the same year came back to Texas. She was sick but one week, when all that was mortal of her was surrendered to the arms of death. Sister King was a lovely character. One needed to be associated with her but little to be impressed that she was a woman of more than ordinary value. In the home it was apparent to the writer from limited observation that she was about all one could expect as a wife and a mother. As a Christian and member of the Church, she was true to the letter. Being the mother of ten children, she was not permitted to express actively her love and sympathy for the Church as she would have done with less incumbency at home. R. A. ELLIS.

Boyce, Texas.

WALNEY.—Otto Walney was born in Darmstadt, Germany, January 26, 1840. His wife, Lucy Ransom Walney, was born in Covington, Georgia, April 14, 1845. This couple were married in Brenham, Texas, in 1870. Lucy Ada Walney was the youngest daughter of these parents and was born in Brenham, August 13, 1874. It is one of the ways of God, past finding out, that these three members of a happy family should be taken away in three days. But so it was. Mother and daughter died April 14, 1897, and the father followed on the 17th—all of pneumonia. The family had moved to Temple, Texas, a few months before, built a nice home and seemed just ready to enjoy life. Three members of the family survive—Miss Mamie Walney and her brothers Frank and Guy. Otto Walney was raised a Catholic, but was converted about six years ago and joined the Methodists. He was a staunch, prosperous citizen, a loving husband, an indulgent father and true to his Church. He was unconscious during his sickness, but those who know him best believe he found his way to the home of the good. Mrs. Walney was one of nature's noble women. Converted in childhood, she performed faithfully and well all the duties of daughter, wife and mother, and died in the triumphs of a living faith. None knew her but to love her. Miss Ada was a bright, modest, unassuming, unselfish Christian. Having had the best advantages, she was highly cultured and her religious life was full of sunshine. We buried the mother and daughter in the same grave, and three days later laid the father beside them. The spacious Methodist Church was crowded to its utmost capacity with earnest sympathizers, and many were the tears of sincere sorrow that were mingled with those of the thrice bereaved sister and brothers. In the beautiful, quiet cemetery of Temple their bodies sleep in anticipation of the resurrection of the just. The three children follow on in the confident expectation of a family reunion in the house not made with hands. May He who tempers the wind to the shorn lamb be, indeed, a father to the fatherless and comfort them as "one whom his mother comforteth."

JOHN M. BARCUS.

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THIRD QUARTER—LESSON 3, OCTOBER 17.

PAUL BEFORE THE ROMAN GOVERNOR. Acts 24:10-25.

Golden Text: Fear thou not, for I am with thee.—Is. 41:10.

Time: A. D. 58.

Place: Caesarea, forty-seven miles northwest of Jerusalem. Nero was Emperor of Rome, and Felix Governor of Judea.

INTRODUCTORY.

The night following the great controversy in the Sanhedrin, Paul received a direct message of reassurance from the Lord himself. "Be of good cheer, Paul," he said; "for as thou hast testified of me in Jerusalem so must thou bear witness at Rome also." (Chapter 23:11.)

Immediately following this vision, forty Jews banded themselves together under a curse that they would neither eat nor drink until they had slain Paul. The chief captain being informed of this conspiracy, sent Paul, under a strong guard of soldiers, to Caesarea, and by an official letter "informed the Governor Felix of St. Paul's case. When Paul was presented before him, and he had read the letter, and learned of what province he was, he said to him: 'I will hear thee when thine accusers also are come.' After five days Ananias, the high priest, with 'a deputation from the Sanhedrin, and a professional advocate, Tertullus, arrived in Caesarea to present the charges against Paul."

Tertullus, in a few opening words, covered the governor, a base and cruel oppressor, with the grossest flattery, and then alleged three grave charges against the prisoner:

1. Treason against Rome: "for we have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world." (Chapter 24:5.)

2. Heresy: "a ringleader of the sect of the Nazarenes." (24:5.)

3. Sacrilege: "Who also hath gone about to profane the temple." (V. 6.)

To these charges alleged by the orator Tertullus, the Jews present assented, saying that "these things are so." (V. 9.)

Then follows St. Paul's answer for himself, which is the text for our present lesson.

ST. PAUL ANSWERS HIS ACCUSERS.

V. 10:21: Very different are St. Paul's opening words from the flattering addresses of Tertullus. His words are courteous, but at the same time well-tempered and honest. "Forasmuch," he says, "as I know that thou hast been of many years a judge unto this nation, I do more cheerfully answer for myself." For six or seven years Felix had held this responsible position. He had had ample time, therefore, to learn the spirit and customs of Paul's accusers, and could judge intelligently of the merits of his case. A new man in the office would have been at a disadvantage here. Accordingly, St. Paul congratulates himself that he has an intelligent judge before him. Less than this St. Paul could not say to Felix; to have said more would have been to connive at the gross wickedness of the governor's life and character. "Both Tacitus and Josephus represent him as one of the most corrupt and oppressive rulers ever sent by the Romans into Judea." Hence we have nothing of the soothing and sycophantic words of Tertullus; "by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence;" an open bid for a sentence against the prisoner, as another very worthy deed from a ruler who had already distinguished himself by his noble service of the Jewish people.

Paul answers the charge of treason by a simple, outright denial, and reciting the facts of his sojourn at Jerusalem, declaring that they could bring no proof against him.

Only twelve days had elapsed since he went up to Jerusalem to worship. The time being so short there would be no difficulty of ascertaining the facts, and bringing the proofs, if he had been guilty of any crimes. "Paul arrived at Jerusalem on May 17, the date that year (A. D. 58) of Pentecost. It was now May the 30." So that twelve whole days had passed since his coming to the city. To the Holy City he had come to worship, and in no spirit of sacrilege or sedition.

"And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city." Here, then, is a specific, and yet sweeping denial of the charges brought against him. He had come to worship and had demeaned himself in a peaceful and orderly manner.

Then he boldly declares: "Neither can they prove the things whereof they now accuse me." (V. 13.) Every word in his address, so far, shows the Apostle's self-possession and courage, and his deep sense of the justice of his cause. He was facing an intelligent but corrupt judge, and enemies, and conspirators who sought his life upon false charges, but he is utterly void of fear. "They did not even attempt to prove the charges against St. Paul, for all true witnesses would have been compelled by the facts to testify in his favor. The only charge which was serious before Roman law (the charge of treason) was thus thrown out of court."

On the charge of heresy, he admits that he worships God after the way which they call heresy; or, as the Revised Version translates it, "after the way which they call a sect;" but this is no heresy. "I worship the God of my fathers, believing all things which are written in the law and in the prophets." In such worship as this, the worship of the God of the fathers, whom his accusers also professed to wor-

ship; worship based upon faith in all things written in the law and the prophets, there could be no heresy. It was a question of interpretation. They called his "way"—the way of the disciples of the Nazarene—heresy. But he saw all the law and the prophets fulfilled in Christ. The true worship, therefore, must recognize him as the Messiah: typified in the law and foretold in the prophets.

Not only did he believe as they professed to believe in all things written in the law and the prophets, but he also stood upon common ground with them in regard to the great hope of Israel: "And have hope towards God, which they themselves also allow, that there will be a resurrection of the dead, both of the just and the unjust." (V. 15.) Therefore they were accusing a man who held in common with themselves the great hope of the fathers; a very strong point in his answer.

He then declares the exalted motive upon which he lives: "Herein do I exercise myself to have a conscience always void of offense toward God and toward man." The most faithful and devoted Jew could not do more than this; the Christian certainly should not do less. This high and broad motive, a conscience void of offense toward God, and toward man, includes the entire ground of the religious life. It is the true standard for every follower of Jesus. St. Paul exercised himself—that is, trained and disciplined himself—to this end. Such a standard of living is worthy of the greatest perseverance and the most constant watchfulness and self-control. So much for his answer to the charge of heresy; he lived in good conscience; held the great hope of Israel, the promised resurrection, and in the faith of the law and the prophets worshipped in the temple the God of their fathers. Then follows his answer to the charge of sacrilege.

V. 17: "Now, after many years I came to bring alms to my nation." Four years before this, at the close of his second missionary journey, St. Paul had been at Jerusalem for a short time (Acts 18:22), and when he had landed at Caesarea and gone up and saluted the Church, he went down to Antioch. He took time on that occasion only for a brief salutation. But now he has come to bring alms to his nation, and offerings; a most liberal and benevolent purpose, which ought to have stirred the gratitude of every Jewish heart. The alms were the large sums collected among the Gentile Churches of Corinth and Macedonia. "The offerings were the customary Pentecost sacrifices in the temple." In all this surely there was no sacrilege, but the very contrary, a spirit of reverential regard for the temple and its service.

While performing this generous and pious mission, certain Jews from Asia found him purified in the temple, thus showing his due respect for the ceremonies of the law, but he was neither with multitude nor with tumult.

"Who ought to have been here before thee, and object if they had aught against me." (V. 19.) The truth was they were the guilty parties themselves, and so were liable to punishment instead of Paul. They were the men who had stirred up the strife and gathered the mob, crying out, "Men of Israel, help!"

Or else let these same here say, "If they found any evil doing in me, while I stood before the council." This was a direct challenge to his enemies, answered only by the silent verdict of their consciences.

There was but one thing of which they could accuse him, in his address to the Sanhedrin: "This one voice that I cried standing among them, touching the resurrection of the dead, I am called in question by you this day." (V. 21.) By these words, when Paul stood before the council, he had set the Sadducees and the Pharisees against each other, and so divided the Sanhedrin against itself. And now before the governor the brave and courteous defense of the Apostle met with no response. Felix could not fail to see that charges alleged against him were utterly without foundation in fact. He had had a good opportunity to learn the spirit and conduct of the Christians, as well as the character and temper of the Jews. His wife, Drusilla, was a Jewess, and Cornelius, the Christian Centurion, and Philip, the Evangelist, lived at Caesarea, the official residence of the governor. And when Felix heard these things, having more perfect knowledge of that way—the Christian way—he deferred them, and said, "When Lysias, the chief captain, shall come down, I will know the uttermost of your matter."

By the manliness and the straightforward statements of St. Paul, the time-serving Felix had evidently been deeply impressed. He looked to Lysias for such information as would decide between the contradictory statements of the prisoner and his accusers.

Accordingly, he commanded a centurion to keep Paul and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. Thus the prison rules were relaxed in his favor; he had "liberty;" that is, while under guard, he was yet not chained to a soldier, and the free access of his friends greatly relieved the oppression of his two years of prison life.

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New York, at N. Y.	Oct. 16, 17
Wills Point sta.	Oct. 24, 25
Edom, at Union Grove.	Oct. 30, 31
Troupe and Overton, at T.	Nov. 6, 7
Whitehouse, Whitehouse.	Nov. 13, 14
Tyler, Cedar Street.	Nov. 14, 15
Emory, at Ford's Chapel.	Nov. 18
Tyler, at Bascom.	Nov. 20, 21
Tyler, Marvin.	Nov. 21, 22
Grand Saline cir.	Nov. 25
Walton mission.	Nov. 27, 28
Athens sta.	Nov. 28, 29
Canton cir., at Jones.	Dec. 4, 5
Lindale cir.	Dec. 11, 12
Tyler, city mission.	At will

John Adams, P. E.

San Augustine District—Fourth Round.

Garrison, at Caledonia.	Oct. 9, 10
Shelby, at Shelbyville.	Oct. 16, 17
Carthage, at Carthage.	Oct. 23, 24
Minden, at Redland.	Oct. 30, 31
Melrose, at Elm Grove.	Nov. 6, 7
Center cir., at Sand Hill.	Nov. 13, 14
Center sta., at Center.	Nov. 17
Sexton, at Geneva.	Nov. 20, 21
Hemphill, at Pine Hill.	Nov. 23
Sharpesville mis., at Weather's Ch'l.	Nov. 24
San Augustine and Chireno.	Nov. 27, 28
Timpson sta.	Nov. 30
Douglas mis.	Dec. 4, 5
Nacogdoches.	Dec. 8
Appleby, at North Church.	Dec. 11, 12

J. T. Smith, P. E.

Pittsburg District—Fourth Round.

Pittsburg sta., at Pittsburg.	Oct. 10, 11
Gilmer cir., at Gilmer.	Oct. 16, 17
Dalby cir., at Dalby.	Fri. Oct. 22
DeKalb mis., at DeKalb.	Oct. 23, 24
Linden cir., at Jones Chapel.	Thurs. Oct. 28
Queen City, at Queen City.	Sat. Oct. 30
Atlanta sta., at Atlanta.	Oct. 31, Nov. 1
Dalingerfield cir., at Dalingerfield.	Nov. 6, 7
Winfield cir., at Bridges Chapel.	Nov. 13, 14
Leesburg cir., at Pleasant G'e.	Wed. Nov. 17
Quitman cir., at Liberty.	Nov. 20, 21
Musgrove cir., at Musgrove.	Wed. Nov. 24
Naples cir., at Naples.	Nov. 27, 28
Park mis., at Redwater.	Fri. Dec. 3
Fairview, and Rose Hill, at F.	Sat. Dec. 4
Texarkana, State Line, at S. L.	Dec. 5, 6
New Boston, at New Boston.	Dec. 11, 12

T. P. Smith, P. E.

Marshall District—Fourth Round.

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

O. P. THOMAS, P. E.

Beaumont District—Fourth Round.

Kountze cir., at Village Mills.	Oct. 16, 17
Woodville cir., at Dusetts.	Oct. 23, 24
Liberty at Liberty.	Oct. 30, 31
Moscow cir., at Corrigan.	Nov. 6, 7
Livingston at Livingston 4 p. m.	Nov. 5
Pinkney mis.	Nov. 9, 10
Burkeville at Newton.	Nov. 13, 14

T. J. Milam, P. E.

Northwest Texas Conference.

Clarendon District—Fourth Round.

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 Mobette.	Tues. Nov. 9

R. A. Hall, P. E.

Weatherford District—Fourth Round.

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
Ellasville cir., at Sipe Springs.	5th Sun in Oct
Breckenridge.	1st Sun in Nov
Thurber.	Nov. 9

E. A. Bailey, P. E.

Waco District. Fourth Round.

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.

Dublin District—Fourth Round.

Bluff Dale, at Rock Church.	Oct. 9, 10
Stephenville, at Stephenville.	Oct. 12
Glenrose, at Glenrose.	Oct. 16, 17
Morgan Mill, at Bethel.	Oct. 19
Proctor, at Proctor.	Oct. 21
Duffau, at Trimble Springs.	Oct. 23, 24
Hico, at Hico.	Oct. 24, 25
Iredell and Walnut, at Iredell.	Oct. 26
Gorman, at Gorman.	Oct. 30, 31
Sipe Springs, at Sipe Springs.	Oct. 31, Nov. 1
Rising Star and Pigah, at Rising Star.	Nov. 2
Carbon, at Carbon.	Nov. 3
Carlton, at Carlton.	Nov. 6, 7
Green Cir., at Elkin.	Nov. 10
Desdimonia, at Desdimonia.	Nov. 12
De Leon Sta.	Nov. 13, 14
Dublin sta.	Nov. 14

E. A. Smith, P. E.

Abilene District—Fourth Round.

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.

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

G. S. Wyatt, P. E.

Vernon District—Fourth Round.

Benjamin.	Oct. 9, 10
Eldorado.	Oct. 16, 17
Altus.	Oct. 20
Mangum.	Oct. 23, 24
Quannah and Childress.	Oct. 30, 31
Chillicothe.	Nov. 6, 7

C. W. Daniel, P. E.

Brownwood District—Fourth Round.

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

O. F. Sensabaugh, P. E.

Waxahachie District—Fourth Round.

Ennis sta.	Oct. 9, 10
Bristol cir., at Bristol.	Oct. 16, 17
Osceola cir., at Union Valley.	Oct. 23, 24
Itasca sta.	Oct. 24, 25
Reagor cir., at Dixon Chapel.	Oct. 30, 31
Avalon cir., at Elm Branch.	Nov. 6, 7
Red Oak cir., at Onward.	Nov. 13, 14
Midlothian sta.	Nov. 14, 15

B. R. Bolton, P. E.

Gatesville District—Fourth Round.

Valley Mills, at China Springs.	Oct. 9, 10
Harmony.	Oct. 13
Jonesboro, at Plum Creek.	Oct. 16, 17
Gatesville cir., at The Mound.	Oct. 20
Crawford and McGregor, at C.	Oct. 23, 24
Oglesby, at Stockton.	Oct. 26
Hamilton.	Oct. 30, 31
Corryell City, at Cove Creek.	Nov. 6, 7
Gatesville sta.	Nov. 13, 14

G. S. Hardy, P. E.

Corsicana District—Fourth Round.

Mexia sta.	Oct. 10, 11
Cotton Gin cir.	Tues. Oct. 12
Armour cir., at Forest Glade.	Wed. Oct. 13
Groesbeck sta.	Thurs. Oct. 14
Horn Hill mis., at Ben Hur.	Fri. Oct. 15
Thornton cir., at Steel's Creek.	Oct. 16, 17
Brandon cir., at Mertens.	Wed. Oct. 20
Frost and Salem, at Frost.	Thurs. Oct. 21
Blooming Grove cir., at Cryer Ck.	Fri. Oct. 22
Barry cir., at Tinkle's Chapel.	Oct. 23, 24
Corsicana sta.	Oct. 30, 31
Navarro cir., at Phillip's Chapel.	Oct. 31, Nov. 1

Powell mis. Tues. Nov. 2
John R. Nelson, P. E.

Georgetown District—Fourth Round.

Round Rock, at Round Rock.	Oct. 10, 11
Salado, at Corn Hill.	Oct. 16, 17
Granger, at Macedonia.	Oct. 23, 24
Burnet and Marble Falls, at M. F.	Oct. 30, 31
Bertram and Mount Horeb, at Ber-	
tram.	Nov. 1, 11 a m
Florence, at Wesley Chapel.	Nov. 2, 11 a m
Taylor.	Nov. 3, 8 p m
Bartlett, at Bartlett.	Nov. 4, 2 p m
Moffat, at Leona.	Nov. 6, 7
South Temple.	Nov. 7, 8
Temple.	Nov. 9, 8 p m
Bellton.	Nov. 10, 8 p m
Little River, Wilson's Valley.	Nov. 11, 11 a m
Rogers.	Nov. 12, 11 a m

Sam. P. Wright, P. E.

Texas Conference.

Brenham District—Fourth Round.

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

J. C. Mickle, P. E.

Houston District—Fourth Round.

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

O. T. Hotchkiss, P. E.

Austin District—Fourth Round.

First Street sta., Austin.	Oct. 10, 11
Cedar Creek cir., at Mossbranch.	Oct. 16, 17
Webberville cir., at Webberville.	Oct. 17, 18
Manor sta.	Oct. 18, 19
Elgin sta.	Oct. 19, 20
Winchester cir., at Winchester.	Oct. 23, 24
Smithville sta.	Oct. 24, 25
Columbus sta.	Oct. 30, 31
Eagle Lake and Rock Island.	Oct. 31, Nov. 1
LaGrange sta.	Nov. 6, 7
Tenth Street sta., Austin.	Nov. 13, 14

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

H. M. Sears, P. E.

Calvert District—Fourth Round.

Rosebud at R.	Oct. 16, 17
Calvert.	Oct. 23, 24
Hearne and Wheelock, at H.	Oct. 24, 25
Personville, at P.	Oct. 30, 31
Fairfield, at Fairfield.	Nov. 2
Buffalo and O., at O.	Nov. 4
Jewett, at Jewett.	Nov. 6, 7
Centerville, at Evan's Chapel.	Nov. 9
Rogers Prairie, at R.	Nov. 13, 14
Mt. Vernon, at Elliott.	Nov. 20, 21
Franklin.	Nov. 22
Pettaway.	Nov. 27, 28

J. B. Cochran, P. E.

North Texas Conference

Gainesville District—Fourth Round.

Denton cir., at Cooper.	Oct. 16, 17
Greenwood, at Greenwood.	Oct. 23, 24
Dexter, at Dexter.	Oct. 30, 31
Spanish Fort.	Nov. 6, 7
Bonita, at Bonita.	Nov. 7, 8
Aubrey, at Aubrey.	Nov. 13, 14
Mountain Springs.	Nov. 14, 15
Marysville, at Spring Hill.	Nov. 20, 21

J. M. Binkley, P. E.

Huntsville District—Fourth Round.

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

W. Woodton, P. E.

Dallas District—Fourth Round.

First Church and Ervay St.	2d Sun in Oct
Grand Prairie and West End.	3d Sun. Oct
Lewisville and Argyle.	4th Sun. in Oct
Cedar Hill and Wheatland.	5th Sun. Oct
Lancaster.	1st Sun in Nov
Denton.	2d Sun in Nov
Piano and Renner.	3d Sun. in Nov

John H. McLean, P. E.

Terrell District—Fourth Round.

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.

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.

South Bonham, at South Bonham.	Oct. 16, 17
Ben Franklin, at Peacan Gap.	Oct. 23, 24
Ladonia sta.	Oct. 25
Gober, at Gober.	Oct. 30, Nov. 1
Randolph, at Randolph.	Nov. 6, 7
Trenton, at Trenton.	Nov. 8
Lannius, at Lannius.	Nov. 13, 14
Fannin, at Round Prairie.	Nov. 20, 21

Isaac W. Clark, P. E.

Bowie District—Fourth Round.

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 Bluff, at Pleasant Hill.	Oct. 16, 17
Wolfe City sta.	Oct. 24
Mt. Vernon, at Pleasant Hill.	Oct. 28
Winsboro sta.	Oct

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A PROTEST FROM WACO.

I have just read Bro. S. P. Wright's article on "Second-Blessingism," in your issue of September 30, and heartily concur in his statements concerning the hurtful effects of what is known as "the second-blessing movement." Indeed, much more could be added of similar import by way of illustrating the situation with cases in point.

I must, however, object with emphasis to his "omnibus bill proposition with reference to the location of second-blessing pastors. Let it not go abroad that the Northwest Texas Conference has herself assumed the extreme position which the Church has declared to be so reprehensible on the part of the promoters of this schismatic movement which would unchurch all who differ from them. For four years I have been placed by the Church at the storm-center of this independent movement within the bounds of the Northwest Texas Conference, and have continuously maintained the following positions:

1. The Methodist Episcopal Church, South, has never determined fitness for membership in her communion by any particular statement of the doctrine of sanctification or profession thereof; nor does she discriminate against those who profess sanctification according to the "second blessing" theory so long as they remain true and loyal to the organized operations of the Church.

2. This Church claims the right to require of her ministers and members loyalty to her institutions and to her methods of propagating the gospel.

This is her prerogative. In dealing with this problem in Waco, we have stood unwaveringly for the principles here enunciated; and, now that the issue is raised, we confidently declare that the administration of the law has been in each case necessitated by the persistent refusal of the leaders of this independent movement to recognize their obligation to be subject to this fundamental principle in the government of our Church. I am sure that I voice the sentiment of all our pastors here in making this statement of our position: Only those who persist in aligning themselves with outside movements in defiance of the will of the Church and in violation of their obligations thereto, are proper subjects of censure or location.

JEROME DUNCAN.

Waco, Texas.

NOTICE TO TEXAS ITINERANTS.

In closing up your work for this year please do not forget your collection for education. We received last year about 1½ cent for each member of our Church in Texas. Surely this is not a grievous burden to any charge. Yet it is a great help to us. Last year we taught one hundred pupils gratuitously, a burden we could not have borne but for the generosity of the Church in raising this collection. "Many a mickle makes a muckle," and however small the amount of this claim may be on your charge, if you and many others neglect it, the aggregate loss will be large to us. If every Methodist pastor will do his duty, the result will be gratifying indeed.

JOHN R. ALLEN.

Chairman of Faculty, Southwestern University.

ONE ISSUE WORTH THE MONEY.

Crisp, Texas, Sept. 13, 1897.

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

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To the Preachers of the West Texas Conference:

I shall try to be at Cuero the day before conference opens, and hope to get a settlement on that day, for missions, from as many of you as possible, and request all to settle early, as I will have much to do. Please do not bring checks on your local banks, as I cannot use them at Cuero. I would have to wait for their collection, and that would delay settlements. I could use drafts on San Antonio or Galveston, provided exchange is added, but would in all cases prefer cash. Please send no missionary money to me at San Marcos after October 25, but bring it to conference with you. If not remitted by that date. If everybody will hurry up, I may be able to pay the third quarter's drafts before conference, but it will take quicker work than has been done for some time. Let us try it. Send in your domestic mission funds right away, and we may succeed.

JOHN E. PRITCHETT.

Treas. Board Missions, West Tex. Con.

DEDICATION.

The readers of the Advocate and our many friends and brethren in the ministry are hereby cordially invited to attend the dedication services of our church at Blythe Chapel, eight miles southeast of McKinney, on the second Sunday in October. The dedication sermon will be preached by Rev. W. H. Stephenson, of Cochran and Caruth. May the Lord's blessings rest upon us all.

N. C. LITTLE.

Wylie, Texas.

NAPOLEON'S VALUE OF VICTORY.

It Finds a Striking Counterpart in Recent World Triumphs.

Napoleon knew well the value of a victory. After Austerlitz the world seemed his. Fame invited, fortune favored, everything stimulated his aspiring ambition. With growing power he gathered the fruits of victory. And so has it ever been. Success succeeds. A notable illustration of this truth is furnished by the great victories won at the World's Fair in '93 and the California Midwinter Fair in '94 by Dr. Price's Cream Baking Powder. Ever-increasing sales and popularity have been the result. The people have promptly ratified the official verdicts that declared Dr. Price's, for leavening power, keeping quality, Society of the North Texas Conference for "foremost baking powder in all the world." Quite as quickly as the great Emperor do they know the value of a victory that means world-wide supremacy.

UNANSWERED LETTERS.

Sept. 30.—J. W. Kelly, sub. has attention. W. J. Joyce, o. k. J. W. Hamner, sub. A. E. Goodwyn, subs. C. W. Godwin, sub. J. B. Gober, subs. J. B. Cochran, sub. A. J. Weeks, change.

Oct. 1.—R. J. Smith, sub. J. T. Bloodworth, sub. J. M. Mills, sub. W. H. Crawford, sub. W. A. Gilleland, sub. C. H. Maloy, subs. Chas. W. Irvin, change made. J. C. Calhoun, sub.

Oct. 2.—J. M. Armstrong, sub. A. B. worth, sub. J. M. Mills, sub. W. H. Crawford, sub. J. Kilgore, sub. Jas. M. Sherman, sub.

Oct. 4.—W. T. Morrow, subs. P. G. Huffman, sub. has attention. H. T. Hart, change. J. W. McMahan, subs. T. M. Collier, sub. and trial subs. J. M. Holt, o. k. R. L. Steelman, has attention.

Oct. 5.—A. A. Kidd, subs have attention. R. C. Hicks, has attention; thanks. J. L. Yeats, sub. J. M. Armstrong, sub and change. G. E. Sandel, sub. W. M. Lane, sub. T. S. Garrison, sub. D. S. Burk, o. k. E. W. Solomon, sub.

Oct. 6.—W. O. Shugart, thanks. O. S. Thomas, o. k. T. B. Norwood, has attention. J. M. Perry, will do so. G. D. Wilson, subs. W. B. McKeown, subs. J. W. Bowden, sub. J. J. Harris, o. k.

SHERMAN DISTRICT LEAGUE RALLY.

The second rally of the Sherman District Epworth League Conference will be held at Van Alstyne, Texas, Sunday, Oct. 10, 1897. An interesting programme has been prepared for the occasion.

It is hoped that every League in the district will be well represented. Free entertainment will be provided for all who may attend. Send names of delegates to Gus W. Thomasson, chairman Van Alstyne local committee, at once.

Come praying for and expecting a baptism of the Holy Ghost upon the rally. Let us make Oct. 10 a great day for the League and the Lord. Your fraternally,
R. M. MEANS, Secretary-Treasurer.

Whitesboro, Texas.

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A letter from A. J. Frost, Omaha, Neb., who works on commission. OMAHA, NEB.—GENTLEMEN: I have been selling your goods for nearly a year. If you remember, I made \$4 the first hour I worked, and have made as much as \$70 in four days, and, as my enclosed report will show, I took 42 orders last week, making me \$84.

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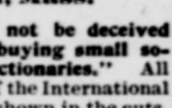
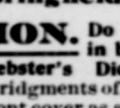
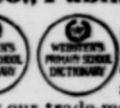
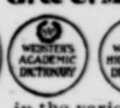
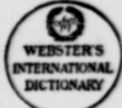
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