

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Preachers, \$1.00.

Vol. XLV.

Dallas, Texas, Thursday, September 22, 1898.

No. 4.

EDITORIAL.

GOD ALONE IS GREAT.

GOD is the greatest thought conceivable by man. Beyond this transcendent conception no intellectual power can go. In the presence of this stupendous and overwhelming idea we can only wonder and adore. God is infinite. The divine nature is inexhaustible and unsearchable. So incalculably great is the Creator and Preserver of the universe that our clearest and widest knowledge of him is but faint and shadowy adumbration. It is just as though there were some mighty luminary infinitely brighter than the sun. The idea of God includes all that is true, beautiful and good. He is the impersonation of all possible excellence. He needs neither addition nor subtraction. He is the absolute. He towers supreme. Even when the human intellect has done its best to comprehend the infinite God, it can not but feel that its broadest generalization is only a mere approximation. There is still an unapproached and unpierced realm of glory—"a track of intellectual and moral splendor untravelled by the thoughts of man." We do not wonder that Masillon, the French Bishop, should have exclaimed in wonder and adoration: "God alone is great."

We mention this in order to lay a foundation for a protest against certain forms of irreverence which seem to be on the increase among us. It is quite common for preachers to say that there are some things which God Almighty himself can not do. Perhaps they only mean to imply that God can not work a palpable contradiction. He can not, for instance, make a thing round and square at the same time, or two and two equal to five. The preacher may do this to show that such a thing as necessitated holiness is impossible. We doubt the propriety of using such language before a promiscuous congregation. Some great thinker, discussing a profound problem in systematic theology, might say such things guardedly and reverently. But such flippancy in connection with the idea of God can never do in public. It is certain to breed limitations of the true thought and to foster the spirit of profanity. Perhaps such foolish and ill-advised remarks lie at the bottom of those narrow conceptions of the deity entertained by some preachers and people. We have known more than one preacher and layman when considering the problem of free agency and fore-knowledge to get out of the dilemma by denying the divine prescience. It is dangerous to admit any limitation of the Divine Being whatsoever. Superficial and presumptuous thinkers will take advantage of it. Too often preachers, without deliberately intending it, are irreverent in the pulpit, uttering exclamations that are tremendously shocking to truly devout souls. These slighting references to God, to which we have already alluded, may be responsible for this ministerial profanity.

As for our part we protest against all such metaphysical discussions as

require any conceivable limitation of the Lord our God. Such an attitude of mind can not but be fruitful of evil. Much of this sort of talk would lead our people to doubt the power of God to guide, console and save them in this present life. It will develop a suspicion of providence and prayer. Because we can not see our way out of the difficulty, therefore it is impossible to the Lord. Let us have done with all such. Let us continue to believe that the Lord God Omnipotent reigneth. Let us continue to cry: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

We should always contemplate the infinite and eternal Spirit as perfect and supreme. This thought carries with it necessarily immeasurable and inexhaustible might. David says: "God hath spoken once; twice have I heard this, that power belongeth unto God."

THE DOING OF THE WILL OF GOD.

THE question of the motive of life is of supreme importance. Our motive determines our character just as our character determines our destiny. The incentives which actuate us here bear the same relation to our life that the tree does to the fruit and the fountain to the stream. What is the chief good? What is the principle which should shape our deportment? These questions have been variously answered. Some have said pleasure, some have said wisdom and some have said resignation to fate. Ancient philosophy in its various forms was an attempt to define the chief good and to ascertain the true principle of life. But it was never satisfactory. Even since the introduction of Christianity different replies have been given to these all-important interrogatories. The answer in the old catechism: "To glorify God and enjoy him forever," is thoroughly familiar. Other formulas more or less similar have been used to indicate the goal of our being and the end of life.

But we prefer to have a response in scriptural phraseology. We believe it is best to say that the will of God should be the guide of our life. You remember that we are taught to pray: "Thy will be done in earth as it is done in heaven." Again, on a certain occasion, the early Christian Church prayed: "The will of the Lord be done." Little Samuel was taught to say to the mysterious voice which called him in the temple: "Speak, for thy servant heareth." Paul himself, when smitten to the earth by the blinding light, cried out: "Lord, what wilt thou have me to do?" We ought to take our orders direct from Almighty God. We ought to accustom ourselves to refer every thing to the divine pleasure. "Thou, God, seest me" is a good motto. We should act always as in our great Task-Master's eye. Unless we act to please God, we act to please ourselves, which is the same thing as saying that we indulge the lusts of the flesh. Every man's life is a plan of God, as Dr. Bushnell used to say. If God has condescended to make a plain path before our feet, we should be overjoyed to walk therein. If he is will-

ing to send us into the vineyard, we ought to be glad to go.

The will of God represents his infinite love and wisdom to us. It contains the maximum of good for us. This will fits us into our proper niche, adjusts us to a beneficial environment and educates and disciplines us for heaven. We are not far from the kingdom of God when we have reached the point where we are perfectly submissive to the divine will. If we could only bury the last mean ambition from our hearts and fling away every selfish enterprise born of the flesh, and give ourselves up to the full and earnest pursuit of the will of God, we would experience an elevation of mind and heart and a tranquillity of conscience and spirit hitherto unknown.

It is possible that there are many who do not discriminate between their own opinion and the truth. This assumption of personal infallibility is a terribly vicious thing. There is such a thing as an unreasonable consistency. No doubt the opinions, or at least some of them, held in early life ought to be sloughed off in maturity. Openness to conviction to the last is the sign of rare intelligence and extraordinary candor. Our opinion may not be truth after all.

Thought, feeling, action, such is the everlasting law of mind. Our ideas originate emotions, and these express themselves in conduct. If a man would feel deeply, let him commune with the greatest of all themes. If he would act nobly, let him keep his heart surcharged with the profoundest and finest emotions possible. No one can easily think earnestly of the loftiest of all subjects without experiencing powerful thrilling within; hence communion with the truth is indispensable to character and life.

There are times when we do well to be deeply in earnest. While, ordinarily, sobriety of thought and demeanor should be characteristic of the Christian life, yet there are occasions when we should live and move at a white heat. There should be in us something like the freshet or the storm. A crisis will come now and then even to the dull life. Capacity for enthusiasm is a good omen.

Our convictions and tastes are subject to reason and conscience. We should entertain certain views because the evidence justifies them. We should foster certain aesthetic attitudes of mind because they are essential to a noble character. We can not believe what we please. We can not indulge such feelings as we please. We are under obligations to the truth. Our moral and other emotions should correspond with the ideal. We are accountable at every point of our many-sided nature.

It is a pity that so many are so easily influenced by their associates or by those in authority. We ought not to accept the opinions of others at second-hand. Let us analyze the propositions submitted to our consideration. Certain opinions which appear exceed-

ingly plausible are often founded in self-interest. The views and advice of others should be bolted to the bran. There is no element so essential to true manhood as independent thought.

We are forced, in the course of time, to come back to the realities of nature and life. For a while we are willing to be deceived. We persuade ourselves that life is just what we want it to be. We lay a flattering unction to our souls. But conscience will trouble us more or less. Every now and then Providence strips away the mask. A rude stroke dissolves our dream. Waking up and coming back to sober truth and substance is painful, but salutary. What a stern revolution awaits many!

A state of constant peace is better than a condition of alternate exaltation and depression. It is better to have a deep, sweet sense of Christian serenity all the time than a great waxing of spiritual joy to be followed by a corresponding despondency. Those who ascend the mountain tops come back sooner or later to the valleys. The pendulum which swings to the right will also swing to the left. The even flow of the stream is far better than the ebbing and flooding of the tide. Peace is our richest legacy.

If we are really and always and equally ready to do whatsoever the king appoints, all the trials and vexations arising from any change in his appointments, great or small, simply do not exist. If he appoints me to work there, shall I lament that I am not to work here? If he appoints me to wait indoors to-day, am I to be annoyed because I am not to work out of doors? If I meant to write his message, shall I grumble because he sends interrupting visitors, rich or poor, to whom I am to speak them, or "show kindness" for his sake, at least obey his command, "Be courteous?" If all my members are really at his disposal, why should I be put out if to-day's appointment is some simple work for my hands, or errand for my feet, instead of some seemingly more important doing of head or tongue?—F. R. Havergal.

Abundant life! what is it? It is more than existence; it is holy aspiration, purpose and effort toward enlargement. Visions of great possibilities. Infancy left behind, continued achievement, conscious liberty and strength, the life which hath wings, not weights; success, not failure; victory, not defeat; joy, not fear. It means more than spiritual generation for the new life; it means, besides that, more grace, more love, more life; life so abundant that it has become a living, joyful, fruitful luxury to life. And this is not attained by zeal or culture or growth; it is obtained, it is the gift of Him who came into our dead world to bring it.—John Parker.

Suffering searches us as fire does metals. We think we are fully for God until we are exposed to the cleansing fire of pain; then we discover, as Job did, how much dross there is in us, and how little real patience, resignation, and faith. Nothing so detaches us from the things of this world, the life of sense, the birdlime of earthly affections. There is probably no other way by which the power of the self-life can be arrested, that the life of Jesus may be manifested in our mortal flesh.—Rev. F. B. Meyer.

Communicated.

THE MAN—THE CAREER—THE COLLEGE.

BY REV. J. MARVIN NICHOLS.

A few years ago some educational statements made by Rev. W. F. Lloyd, D. D., fell into my hands. They proved a tremendous impetus to the study of young men and the imperative need of a college education. I once knew a man who stood as a leader in a Texas Conference. That man, when circumstances forced the occupancy of a prominent pulpit, would weep as a child. Nor was it for the want of spiritual power, for he towered a giant among his brethren. He wept because of the conscious incompetency of his collegiate education. That man, too, had exhausted the opportunities afforded forty years ago. But the world had swept beyond his slower gait. My! at what mighty strides are we plunging toward a completeness of which our fathers did but little dream. Driven by the force of its own momentum, augmented by centuries of profound experience, who can tell the now unobscured progress of a new and dawning century? If our fathers feel the crush of an onswearing humanity, what shall be our destiny if the future be ignored? Under the weight of these truths I shudder every time I look into the face of a young man duped by his own artless ignorance. The time is just upon us when ignorance will be inexcusable and the neglect of wisdom unpardonable. Had I the power of a god, I would rush every young man toward his ultimate destiny—that for which God and the role of centuries provides—a mind polished to a degree unknown to the hand that rocked the cradle; a spirit that has learned the wondrous secret of abiding in His love.

The international exchange of thought that has sought the establishment of a higher civilization has ever been through educational systems. No nation did, nor ever will, rise independent of her schools. No more can the individual. Every great nation boasted in her great schools. Egypt, though she stretches backward into a dim and starless past, evolved from her schools a civilization back to which we all must go for our genesis. Judah never lost her cunning until the law-giver departed from between her feet and Shiloh came. Israel trained her boys in the lore of the synagogue, qualified them for supremacy in the Sanhedrin, and stirred their genius for the judgment-halls. Greece and Rome had an eye to the senate-halls. Not only was there glory in the shield and helmet, but in the forum. The drama of Greek and Roman civilization closed forever when her schools lost their prestige. To-day the modern Governments—England, Germany and the United States—occupy their influential positions because of their broad principles of culture.

In these times too many choose an ideal that circumscribes their possibilities. They fail to hitch their chariots to a star. Poets may be born, but men are made. Granting material, our greatness is involved in processes. Their multiplicity is the variable in our true value. Humanity, like iron in its roughness, promises but little. But a bar valued at \$5 is worth \$12 when made in horseshoes; in needles, \$350; in penknives, \$3000; in balance-wheels for watches, \$250,000. As by these processes iron increases its value, so through long scholastic training do men become great and useful. Wordsworth brought a tremendous indictment against some by declaring that they force their children to drudge through a weary life without the help of intellectual implements—a savage herd among the civilized, a servile band among the lordly free. An old Teutonic school-master was in the habit of uncovering his head in the presence of his students. He knew not but that he confronted one whose future promised to eclipse his own. And well he might, for he was training Martin Luther. The greatest statesman this continent ever produced said: "If I work in marble, in time it will crumble; if I work with brass, after awhile it will corrode; but if I work with the mind, I work with that which will grow brighter through all eternity." This was but an anticipation of the great English philosopher's statement: "On earth there is nothing great

but man; in man there is nothing great but mind."

The original necessity for colleges grounded itself on the inner longings for knowledge. One has tersely defined Christian education to be Christ at the center and made felt at the circumference. Professor Laurie apologizes for the establishment of colleges because of the concurrence of able men who had something they wished to tell, and of youth who desired to learn. Those revolutions in thought that turned nations toward a grander destiny were the creatures of scholastic halls. The University of Prague and Wittenberg, of Basle and Lorraine, of Oxford and Cambridge, of Strausburg and St. Andrews, were all the birth places of the Reformation. And how near the national heart lay the University of Paris! Their devotion elicited such epithets as the Fountain of Knowledge and The Tree of Life. Nor strange is it that a nation should worship at the shrine of her university. Here Roger Bacon, Saint Thomas Aquinas and Dante were rocked into a life that knew no death. In these halls they trained the founder of the first university of another empire, Charles IV; he who was Emperor of Germany, he who was King of Bohemia, he who was the founder of the University of Prague.

On the gateway of Harvard University is engraved the first notice of college education in British America: "After God had carried us safely to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked for was to advance learning and to perpetuate it to posterity—dreading to leave an illiterate ministry to Churches when our present ministry shall lie in the dust." American civilization is the product of intellectual and spiritual culture. In the days when the Puritan colony in Massachusetts did not number over four thousand, the Universities of England and Scotland were represented among them by over one hundred graduates.

Perhaps just here a catalogue of the founding of our historic colleges would best reveal our fathers' interest in higher education:

Harvard	1637
William and Mary	1693
Yale	1701
Princeton	1746
University of Pennsylvania.....	1749
Columbia	1754
Brown	1764
Dartmouth	1769
Queen's Rutgers	1769
Hampden Sidney.....	1776
Washington and Lee.....	1782
Washington University	1782

So, you see, even before there had been won our national independence twelve colleges and universities had been established which have stood unshaken to this day. None but God can reveal the influence of these institutions on the making of our government and her struggle for freedom. No wonder Professor Huxley declared that if a nation could purchase a potential Watt, or Davy, or Faraday, at a cost of a hundred thousand pounds down, he would be dirt cheap at that money.

The information is extensive which proves to the young man that a college education will solve the problem of success in life. The material advantage of an education is the lowest point of its study, yet important. Too many young men plunge into the busy world unqualified and unfitted for the battle. Some men may have succeeded without collegiate advantages, but few can successfully breast these tremendous odds. Henry Clay, in tears, spoke of his disadvantage because of a lack of thorough training. Lord Macaulay in one of his resistless speeches before the English Parliament, said: "Take the Cambridge calendar, or take the Oxford calendar for two hundred years; look at the Church, the parliament, or the bar, and it has always been the case that men who were first in the competition of the schools have been first in the competition of life."

Professor Hart is authority for saying that the majority of the members of every legislative body in the German empire, and three-fourths of the higher office-holders, and all the departmental heads, are university men, wholly or in part. Do the young men of Texas know that only one-half of one per cent of the male population of the United States receives a college education? That means only one in every two hundred. Do they know that from among this small contingent of college boys are selected one-half of the Senators and Vice-Presidents, two-thirds of the Presidents and Secretaries of State, and seven-eighths of the Justices of the Supreme Court?

Long arguments might be put before

our young men showing the necessity of a collegiate education. The end may be accomplished as quickly by the presentation of overwhelming facts. Let the young men of Texas confront the following deductions: Wilbur F. Crafts, D. D., not long ago examined the educational records of the seventy foremost men in American politics. They were cabinet officers, Senators, Congressmen and Governors of national reputation. Thirty-seven of them were college graduates; five more had only part of a college course; twenty-eight did not go to college at all. To this investigation there is but one inevitable conclusion: not more than one young man in every five hundred goes to college. This one-five-hundredth man belongs to the phalanx that furnishes four-sevenths of our distinguished public officers. It appears, therefore, that a collegian has seven hundred and fifty times as many chances of becoming eminent as other young men.

To you this research may seem amazing; Professor Thwing's will prove even more so. In "Appleton's Cyclopaedia of American Biography" he studied the careers of 15,142 men most conspicuous in American history. Of this number but 5326 were college men. In the various callings the per cent stood as follows among the 5326 collegians:

	Per Cent.
Explorers	3.6
Artists	10.4
Inventors	11.
Philanthropists	10.
Business men	17.
Public men	18.
Statesmen	33.
Authors	37.
Physicians	46.
Lawyers	50.
Clergymen	58.
Educators	61.
Scientists	63.

Can the young men see that one college man in every forty attains recognition to one in every ten thousand non-college men? Can they see that a college-bred man has two hundred and fifty times the chance of attaining recognition that the non-college man has?

Webster once declared that there was always room at the top. That trite saying was true then; it is true to-day. There is encouragement in the record that William and Mary has sent out 20 Congressmen, 15 United States Senators, 17 Governors, 37 Judges, a Lieutenant-Governor, 2 Commodores to the navy, 12 professors, 7 cabinet officers, the chief draughtsman and author of the Constitution, Edmund Randolph; the most eminent of Chief Justices, John Marshall, and 3 Presidents of the United States. Harvard has furnished 2 Presidents, one Vice-President, 15 cabinet officers, 20 foreign ministers, 29 United States Senators, 104 Congressmen, and 19 Governors. Princeton has given to the land one President, 19 cabinet officers, 19 foreign ministers, 55 United States Senators, 142 Congressmen and 35 Governors.

One who is authority says that fifty-eight per cent of the chief national offices have been filled by college graduates. Thomas Jefferson, author of the "Declaration of Independence," was a collegian. Three-fourths of the fifty-six signers were graduates. George Washington was a "self-made man," but in the preparation of his state papers he sought out Alexander Hamilton, a distinguished graduate of old Columbia.

No, our young men must not flinch in the face of any obstruction. The world has a niche of honor for every man our colleges can turn out, provided they balance him with common sense and genuine religion. Otherwise, the man is worse than useless—he threatens society with wisdom dispossessed of an enlightened conscience.

The day of opportunity presses hard upon the young men of our great commonwealth. In them we must discover our future greatness. The world's biography establishes the supremacy of her young men. Goethe declared that we must be young to do great things. Another wrote:

"Youth's heritage is hope, but man's is retrospect of shattered plans And doubtful glances cast before."

That truth was snatched from the eternities—the greatest thing in the world is man; the greatest thing in man is mind. When Jenny Lind was stirring old Boston with her power of song, Mr. Webster called upon her. When he had gone she arose, walked to and fro, and with indescribable earnestness exclaimed: "Oh, that is a man, that is a man. I never saw a man before!" In the reading of this little episode one can but think of a passage in George Elliott's Journal: "I have seen Emerson; I have seen a man." Nevada, Texas.

THE EXISTENCE OF GOD.

"The term God is Anglo-Saxon, and in that language it was used not only to signify Supreme Being, but also good. The Hebrew word in the first chapter of Genesis translated God, is Elohim, a plural noun, which traced to the Arabic root, according to Dr. Adam Clarke, means to worship or adore." All civilized nations look to the Supreme Being, God, as the only proper object of religious worship and adoration.

Is it not interesting to note the many expressive terms that are used in the Scriptures to designate the being of God? We have: Jehovah, the Almighty, Supporter, Lord, Judge, the Most High, I Am, Gracious One, and the True One.

Well, in the language of a writer: "God is a being, but not any kind of a being, but a substance, a perfect substance, which is the foundation of other beings. Many beings are perfect in their kind, yet limited and finite, but God is absolutely, fully and every way infinitely perfect"—above everything on earth or in heaven.

Now, we all admit that every effect must have a cause—an effect without a cause is simply absurd—nothing can produce itself or be the cause of its own existence. This would be supposing a thing to act before its own existence, which would be the height of absurdity. Therefore there must be a Being from eternity, self-existent, and where can we look for a great first cause but to the God of our Bible?

We cannot pierce into the secrets of this eternal Being. Our reason comprehends but little of Him, and when it can proceed no farther faith, beautiful, trusting faith, which opens the eyes and touches the heart, comes in, and we believe far more than we can understand.

Again, take conscience, that inward monitor, giving pleasure in the performance of right and pain and dissatisfaction when we go contrary to what we believe is right. When we outrage this sense of right is there not apprehension of the displeasure of a higher power? This, of itself, has done more to uphold a sense of God in the world than all the arguments pro and con.

Is it not also a remarkable fact that the Scriptures nowhere attempt to prove the existence of God? Did you ever think of this? They do not pretend to teach it as a truth before unknown by declaring in so many words that God exists, but take it for granted as a matter already understood and believed. In the early ages this fact was so clearly manifested as to be denied or doubted by none; and if we reflect for a moment on the condition of our first parents in their Eden home—the intimate relation existing between them and their Creator—we need not wonder how this radical and important truth became so clearly and forcibly impressed upon man. And this "sensible converse" received by Adam has passed on down through successive generations—casting golden sunbeams athwart the dark abyss, piercing the rayless depths of superstitious heathendom, causing them to break forth in jubilant songs of rejoicing to the hitherto unknown God.

Again, look around upon the mechanism and glories of the physical universe from the lowly dew-spangled flowers of the earth to the countless systems of worlds above—all that is magnificent in motion, all that is grand in order and obedience. Can such work exist uncaused? Can not we that are encircled by the broad light of revelation look up "through nature's works to nature's God?" Why, even the pagans who are only favored with a dim, flickering light of tradition may do this. Some may say that the pagans have their idols (which is true), but the untold number of counterfeits is proof sufficient that something genuine did exist, or how could it have been counterfeited? Therefore, the number of false gods alone gives us one of the most convincing arguments in favor of the existence of a true God. And yet, even in this enlightened age, there are those who pretend to believe that nature is God, and those who say: "There is no God." What man can for one hour view the star-lit heavens with its magnificent orbs marching in solemn grandeur above him and call himself an atheist? How can he study the anatomy of his own physical frame and doubt "the hand that made us is Divine?" Well might such an one be considered beyond the influence of reason. O why not

"Believe, and show the reason of a man; Believe, and taste the pleasure of a God!"

Well, we all know that we have words upon words, arguments upon arguments, for and against this grand theme fashioned by the most brilliant

Intellects, and yet all ages claim that the knowledge of the existence of God is due to revelation alone—the Bible our strongest, clearest and most convincing argument in favor of the existence of a Great First Cause. And is there one chapter in that inspired volume repugnant to the principles of correct reason? Read the nineteenth Psalm; it alone is sufficient demonstration of the great and eternal I Am.

O how our glad soul exults and rejoices at the thought that this wonderful, majestic and eternal Being—the builder and maker of innumerable worlds—condescends to be our friend, our "ever-present and truest friend," our guide, our comforter—and he is our God. M. E. T. Dallas, Texas.

THE WORK OF THE SPIRIT.

Last night we closed the best meeting that it has been my fortune to witness in San Luis Potosi. For weeks we have been having prayer-meetings from house-to-house, then I wrote Bro. J. J. Mercado, of Laredo, to come and preach for us a week or ten days, and the Lord honored our faith with conversions and additions. Last Sunday morning in place of the Sabbath-school we celebrated a regular Methodist love-feast with closed doors. First five adults were received on profession of faith, then the water and bread were passed, then such a sign of brotherly love and power from on high as is seldom seen in this part of God's vineyard. With tears and exclamations, prayers and songs, testimonies audible and silent, the people gave praise to God who had visited us in our humble congregation. Men heard them speaking in their own language the mighty works of God.

The result of the special service is that a great many heard the gospel proclaimed for the first time in their lives. Some of them were offended and refused to enter the church again. But thus it often happens when the gospel is proclaimed in its fullness. It is the negative or positive pole, according as men oppose themselves or are teachable and earnest.

My small but faithful church received a great uplift, learning in a way they had never known before that a few, with God on their side, are always a majority.

All day yesterday and to-day our city and State are in mourning. Sunday, at 6:10 p. m., our Governor died. Though not so rigid in carrying out the laws of reform as he might have been, I believe that he has done well; it is quite certain that much fanaticism, idolatry and superstition have disappeared during his administration. It is our earnest prayer that his successor may be wide awake to the great benefits resulting from the spread of the gospel of Jesus and that he will aid instead of hindering the work.

J. R. MOOD.

San Luis Potosi, Mexico, Aug. 23.

THE MONETT MEETING.

It was good. Bro. Donaldson, of our Church; Bro. Pharely, of the M. E.; Templeton, Presbyterian, and Taylor, Baptist, were the pastors, uniting in the call. It was easily seen from the first that these men were in earnest, that they had each other's confidence, and were unusually free from selfishness.

When time came to open the doors of the Churches a man was agreed upon to act as Secretary, who took the names in a little book. On the last day he turned over to each pastor their applicants, they not knowing until this who, if any, were coming to them. Then their daily union prayer and counsel meeting showed how unselfishly they were working for the salvation of souls and not for enlarging their Church rolls.

It is useless to say the town was hard to reach. It is ever so, and grows harder each year. There are complications in a railroad town which make the work more difficult, but when our God strikes, the walls of any city must tumble.

The pastors thought a conservative estimate put the conversions at two hundred, besides the re-conversions. Of this number very few, if any, over one-half had applied for membership. Others said they would, but were characterized by the same hesitating spirit which I have already said is on the increase and needs to be assiduously guarded against.

The meetings are continued in their union features, and I hope to hear of greater victories for our Christ.

I enjoyed a rare treat in having all of my family with me in this meeting (except Mrs. T. W. Shannon) and having them take part in saving lost humanity. It was an affecting sight to

witness at least a thousand people gathered on the depot platform after the night service. We prayed, sang and testified until time for the train to pull out, when we reluctantly said good-bye for a little while, feeling that such a meeting and such a parting were possible only in a Christian community. The service I rendered these pastors and their people was unusually poor, owing to bodily infirmities, but with such godly pastors and such a gracious Savior, the work of one man need not be much missed.

I am now at home, resting and seeking for health.

Bro. Donaldson has made up his mind to ask for a location at the approaching session of the conference. He wants to visit the Holy Land and otherwise add to his valuable store of knowledge. His people feel that they can't spare him.

After rest I go to Norman, Okla., Stephenville, Texas, and two points in Arkansas, etc.

Dr. Lloyd's school opens here next week. The prospects are far more flattering than usual. With Lloyd for President, Little for Agent, and a highly authorized faculty, this high and healthy point, so accessible, and yet so removed from the contaminations of the city, with the war over and a regular Texas crop in sight, how could the boys and girls stay away? There should be five hundred pupils here without taking one from any other school.

By the way, I don't know a better investment for those who have children to educate and at the same time want a nice Texas home than Polytechnic Heights. Come over and buy a lot and build a home. J. B. CULPEPPER.

DR. MOOD.

The laying of the corner-stone of the new University building at Georgetown on the 8th of September was in my mind memories of Dr. Mood.

The first time I ever saw Dr. Mood was at Weatherford. He was here attending a District Conference, presided over by Bishop Parker.

The Doctor impressed me very much, for I had never seen just such a looking man. He had the most expressive and penetrating eye I had ever seen.

On Sunday afternoon of the conference, Bishop Parker, Dr. Mood and the writer were selected to address the children. Dr. Mood was to speak first, I was to speak second and Bishop Parker was to conclude.

While Dr. Mood was speaking I was thinking to myself that Bishop Parker might be able to say something after such a speech, but I did not know whether I could or not, and I was greatly embarrassed. Dr. Mood took for his text: "Our Father Who Art in Heaven," and gave the children a stroll through heaven, and when he finished, I thought that the very best thing I could do would be to give the children a stroll through the earth.

When Bishop Parker rose to speak, he said that he knew not what to say, as the first speaker had explored the heavens above and the second the earth beneath.

It was here in Weatherford that Dr. Mood asked me if I would consider a proposition to become a professor in Southwestern University.

He said, in substance: "We are very poor at Georgetown; we are having a great struggle, as we have no endowment, but will you go and be poor with us and help us put this struggling child upon its feet?" and I said, Dr. Mood, I will go and be poor with you. And I went and labored as best I could for eleven years as one of the professors of Southwestern University.

The last conversation I ever had with Dr. Mood was the evening before he left for the seat of the Northwest Texas Conference at Waco.

He said: "I have prayed for this institution of learning; I have spent many a sleepless night planning for its welfare, and if I could only see it endowed, and its professors on a better salary, I would be perfectly willing to go hence." He then took me by the hand and said, "Good afternoon." I said, "Doctor, good-bye; I trust that you will have a pleasant time at Waco."

He replied in his peculiar way, "Thank you, sir," and walked off in a very feeble way; but he had not gone very far before he began to cough very violently, and so much so that I had to assist him a little on the way.

It was at this time he said, "I wish that I could take these old lungs out and give them a good cleansing, and then put them back, and then, perhaps, I should have to cough less." Pausing a little while he said: "Why should one be wishing for impossibilities?"

That was the last time I ever saw Dr. Mood alive, and those were the last words I ever heard him speak. Dr.

Mood was a great personality, and as Dr. Campbell said a few days ago at Georgetown: "Dr. Mood was great in mind, great in heart, and great in all that was good."

S. E. BURKHEAD.

LAVERNA CIRCUIT NOTES.

We have been so busy trying to make things happen that we have not taken time to tell the readers of the Advocate what we are doing, or what we propose to do. The cheering notes of progress, however, that come to us weekly from the preachers at their posts of duty have thrilled our heart with joy and with an earnest desire and purpose to be faithful in the performance of our task, that the work committed to our care should not fail to bear its part in all that goes to make up the success of our beloved Zion.

This little sand-hill circuit, extending from fifteen miles southwest to thirty miles east of San Antonio, with five appointments and a membership of nearly 250, fills a preacher's hands, head and heart with work. Blessed with good health, the necessities of life, a comfortable parsonage, the good will and co-operation of the good people, we go forward ever seeking to be guided by the Divine hand.

We have held three meetings, two yet to hold. While not as many people were converted as we hoped to see, some were saved and joined the Church. Our most successful meeting was at Lavernia. It was a great blessing to the community. The Church was greatly revived. About fifteen people professed conversion and ten joined the Church. Bros. B. Harris, of San Antonio, and C. S. Mills, of Kerrville, rendered valuable assistance. Bro. W. T. Renfro helped us wage the battle at Adkins.

We have been working and praying this year, not only for a revival of religion throughout the charge, but also for a revival of church building enterprise. For many years this circuit has had but one church building, i. e., Asbury Chapel, at Lavernia. The societies at the other appointments have been worshipping in schoolhouses. At one point, in a Catholic community, we are denied the use of the school-building, and we worship in a private house. Believing that Methodism is, and ought to be, a permanent thing in this country, and in order to be permanent she must own her houses of worship, we instituted a church building campaign early in the conference year; preached upon the duty and necessity

of having churches and the possibility of securing them. Those societies having no house of worship decided to build as soon as they could. Plans were laid looking toward securing the necessary funds. The first Quarterly Conference elected one Building Committee and the third elected three. Former pastors and friends will be glad to hear the result. At Sandy Elm, twelve miles from Seguin, a neat church is being erected; will be ready for use in about two weeks. Really, there is a church built there at last. For fifteen years or more efforts have been made to build, but it was not accomplished, owing to existing circumstances. The people have wrought well. The Building Committee, H. H. McBride, Rob't McGee and Chas. Sellingsloh have proved themselves equal to the emergency. The Lord has blessed; the result is attained. At Campbell's schoolhouse the committee are at work preparing to build; part of the funds are secured. At Elmendorf we expect to begin work within a month. Our church at Adkins was destroyed by storm twelve years ago. We must rebuild in order to hold our own. They have had some money on hand there for several years. If the way is not clear to build this fall, they will do so in the near future, we hope.

Southwestern boys in West Texas Conference, as well as elsewhere, rejoice that the corner-stone of our new university building at Georgetown is soon to be laid. All of us would like to be there, but some of us can not. Blessings on our alma mater, the pride of Texas Methodism. May the Christian beneficence of our beloved Methodism flow toward this enterprise until the cap-stone shall have been placed and the last finishing touch given to the building and until this institution shall have the endowment to which she is entitled. Send now and send then your sons and daughters until they shall have received the intellectual polish and crystal refinement that Southwestern University is prepared to give.

Bro. Richie Mood's letter in the Advocate respecting Prof. Sanders and his work touched a responsive chord in this scribe's heart. More than one boy can say of him: "He was the one who most influenced my life." Prof. Sanders was the most perfect character whom I ever knew. While the Lord has buried this noble workman he still carries on the work that was so dear to his heart. FRANK L. McGEHEE.

Lavernia, Texas.



"Take it back

—go to some grocer who will give you Pearlina. That's the only way to do when they send you an imitation. The popularity of Pearlina begets the habit of calling anything that's washing-powder, "Pearlina." Those who notice the difference in name, think perhaps "it's about the same thing." It isn't. Nothing else equals Pearlina, the original and standard washing compound.

Millions NOW USE Pearlina

Established 1877.

Cable Address "GILBERT." Use Southard's Code.

Incorporated 1883.

Beaumont

Lumber Co.

BEAUMONT, TEXAS,
U. S. A.

F. L. CARROLL, Pres.

GEO. W. CARROLL, V. Pres.

JNO. N. GILBERT, Sec. & Tr.

L. B. PIPKIN, Asst. Sec. & Tr.

ANNUAL CAPACITY:

Saw Mills, 50,000,000 feet.	Planing Mills, 25,000,000 feet.
--------------------------------	------------------------------------



THE "CYRUS ROBERTS" SHUCK SHELDER

The "Cyrus Roberts" Cylinder Shuck Sheller is unlike any other, being an Open End Cylinder, which, while permitting free discharge of cobs, husks, silks, etc., at the same time, by a simple and effective arrangement, that of the screw adjustment for raising and lowering the discharge end of cylinder, the flow can be accelerated or retarded, to suit the varying conditions of the corn. The sliding telescope of the steel casing or hull, also enables the operator to further control the discharge by increasing or diminishing the length of the cylinder hull or casing. Our Sheller cleans ready for market and does not crack the corn. Open end cylinder. Easy running. Shells in husk. Shells in all conditions of corn. No choking with husks and silks. Adjustable, Inserted Steel Shelling Teeth; each tooth giving eight wearing surfaces; easily placed, replaced and adjusted with ordinary wrench on outer surface of cylinder. This Sheller has no equal in doing good work. Each complete with Cob, chaffer, Feeder, 8 foot Elevator and adjustable Corn Spout. Complete descriptive matter mailed on application.

W. F. Beard, Howe, Texas, says: "It is the best that ever Shelled Shuck Corn in this market." Wells & Bishop, Renner, Tex., say: "It is without an equal in Collin Co." B. M. Godfrey & Co., Whitesboro, Tex., say: "Have never seen a shuck sheller that will compare with it." Write them. We also carry a full line of Hand Shellers, also Powers and Engines for running Shellers. Write us for your wants.

PARLIN & ORENDORFF CO., Dallas, Tex.

Northwest Texas Conference.

WAXAHACHIE.

H. A. Bourland, September 19: Last night I closed a two weeks' meeting with thirteen additions to the Church. Several more were converted who will unite. Rev. W. H. Matthews gave us nine days faithful service. We have had a good year; congregations have been large, and every interest of the Church has taken on new life. We thank God and take courage.

LAMPASAS MISSION.

A. W. Waddill, Sept. 12: The revival meetings of our charge have come and gone; we as Christians have been made to rejoice on account of the outpouring of God's spirit upon us. Our Church was revived, and we had several reclamations, but very few conversions. We had very efficient ministerial help in all of our meetings. We have taken a part of our collections, and the good work is still going on. We hope to have a full report at conference. After a short illness, we are up and at our work. Pray for us, brethren.

IREDELL.

W. V. Jones, Sept. 13: The third Quarterly Conference for Harmony charge was held Saturday and Sunday, 10th and 11th. Rev. G. S. Hardy, presiding elder, was present, and presided and preached to the satisfaction of all. Bro. Hardy seems to be growing in favor with the people. The Quarterly Conference was as well attended as it usually is on this work, but the report was better. We are trying by every lawful means to bring up the collections, but the prospect is not as flattering as I would like.

MATADOR.

R. M. Morris, September 15: I have a large work—four counties. I have had revivals at the most of my appointments. Very good at Paducah; three additions. At China Grove, we had a fine meeting; eight or ten conversions, with eight additions. At Cottonwood Baptists and Methodists joined; about fifteen or eighteen conversions; six joined the Methodists. Good meeting at Matador; about twenty conversions; ten have joined here during the year. Good meetings at Bitter Lake and Quitaque; some forty-five or fifty conversions and thirty-four additions during the year. Bro. W. P. Kimball, local elder of High, Lamar County, was with me some five weeks, and did good, faithful preaching. He has a warm place in the hearts of my people. I expect the collections to come up in full. We have an Epworth League of sixty-seven members in Matador, doing a good work.

MANGUM.

M. W. Rogers: Our revival season is over. Our first meeting was held at Mangum, the hardest place in some respects I ever saw. We had so many old backslidden Methodists, who had given up their religion and gone to the devil, that we could hardly get to the other class of sinners in one meeting. Bro. J. W. Lowry came to our assistance, and did some fine preaching. Bros. Derrick, Lipscomb and T. J. Beckham, of Forney, also did efficient work. We had a fine meeting. I don't know the number of conversions, but we received forty-one, and some went to other Churches. Mangum is coming to the front. We are building three rooms to our parsonage, and have in progress a nice church house, which will be a credit to our town, and especially to our Church. We have some fine, enterprising people here, and our future is very bright. We have held eight meetings this year, and the good Lord has given great success. To Christ be all the glory. I will be able to report at conference at least 125 additions, a parsonage worth \$800, and a church worth about \$2000. Also, our financial report will be good on salaries and conference collections. You see, Mangum is coming to the front. We had a hard time in the beginning of the year, but praise the good Lord for such success in the end.

MAY CIRCUIT.

R. B. Young, Sept. 12: We have closed our round of protracted meetings, and our third Quarterly Conference has come and gone. We had good meetings at each point. There were about thirty-five conversions and reclamations, thirty-one additions to the Church by certificate and otherwise. Rev. C. E. Brown, of Brownwood, was with us at May. His preaching was of a high order, and much good was done, in that of establishing Methodism in the community. Must I tell it? Yes! We have a beautiful church at May, near-

ing completion. Rev. W. R. Crockett, of Blanket, assisted us at Pleasant Valley. He is a good, earnest preacher, and will do good wherever he may go. Expect to build at this point. Rev. G. W. Templin, of Mullin, was with us at three points. He is an earnest soul-seeker, and is never happier than when calling sinners to repentance. He won his way into the hearts of all who heard him. This report may not sound loud to all readers of the Advocate, but to some of us it has a thrilling effect. We hope to bring everything up in fine order when we come to conference. We have as good people on May Circuit as can be found on any circuit.

West Texas Conference.

ST. MARY.

D. A. Gregg, September 11: For the past few days we have been at St. Mary. There are very few people at this place; but we have had both pleasant and profitable times here this year. We did not hold a revival here. We did not have the Christian workers that we need, nor the material to work on. Still we went there and preached from Thursday night until Sunday night. All the people of the place came and gave us good attention. The little band of seven or eight Methodists here paid their pro rata of conference money, and nearly all of the preacher's salary. We have held our last protracted meeting for the year. We will prepare for the Annual Conference.

WILLOW CITY.

M. E. Riser, Sept. 9: We have just closed our last protracted meeting on Willow City Circuit for the year. Our first was held at Spring Creek, in which we were assisted by Bros. M. S. Gardner, of San Saba, and J. A. King, of Round Mountain. These brethren did us good work at this point. Results, three additions to our Church one Sunday-school organized, and the Church revived. Our next meeting was held at Willow City, where Bro. I. K. Waller assisted us and did us some able preaching. We also had Bro. George Massey (one of our local preachers) with us, who did us some earnest work. We had some good services here, but no conversions. It seems that there has been discord in this community for several years, and the Church is feeling the evil effects of it; and while this meeting brought about some good results, yet there is a great work to be done in the Church at this place. We moved from here to East Walnut. We went into this community several days before the meeting was to begin in order to work it up. And as there had been discord in this community for several years about all the encouragement we received was "discouragement." Most every one would say they hoped we would have a revival, but they didn't believe we would. But we succeeded in getting three families to camp, and we began to fight the devil in the above form; first, with all the power that the Lord gave us, and by Monday night (August 1) we had him driven from the ranks of the Church. The revival broke out that night in the ladies' grove meeting, and from that time the interest grew. Almost the entire Church seemed to become awake, willing and even anxious to do something for the salvation of some soul. This meeting resulted in five conversions, one addition to our Church (with others to follow). And perfect harmony in the Church. Our eyes never beheld a sight more beautiful than at this meeting. Not only did men and women come in happy, but children even down to two years of age, whose faces fairly sparkled with the brightness of God's love, shouting praises to God. Everybody seemed to be happy. One said to the pastor that he looked happy. To which he replied that a preacher who did not get happy in such an atmosphere as that ought to get down in an humble attitude before God and seek religion. We were assisted here by Bros. King, Bridges and our local preachers—Bro. George Massey and J. W. Harrington. All did us good work. We have some good, earnest workers at this and two other appointments who can be relied upon by any pastor. We went from here to Comanche. Had only two days' meeting. No conversions. Our next and last meeting was held on the Pedernal River between Rocky and Post Oak. We got water-bound on our way to this point and did not begin until Sunday morning, August 29. We met many difficulties here, one of the greatest being cotton-picking. Some of our official board advised us to close the first night, but by the help of the Lord and a faithful few we continued, and by the following Wednesday most

every one seemed to lose sight of their crops and go to the meeting. We were assisted here by Bros. J. A. Garrison, of Dripping Springs, and O. F. Hatfield, of Bertram, who did us good work. This meeting resulted in fifteen conversions, including those reclaimed; eight additions to our Church; many reconciliations and several family altars erected. Everybody seemed moved to a better life. Our Church finances are behind. Our people don't seem to be very deeply interested in missions, and this charge is suffering for want of a good plan.

Texas Conference.

EAGLE LAKE.

E. L. Shettles: We are making some progress on this work—Eagle Lake and Rock Island. We have held two meetings. Have received sixteen members. Bros. Collins and Guess helped us at Eagle Lake. We will soon have a new church at Rock Island, 32x44. I expect to preach in it the 1st Sunday in October. We will, indeed, be glad to get out of the school house. The church, when finished, will cost about \$1200. Our finances are much behind.

WHARTON.

J. R. Murray, September 14: I write this to speak of the work at Hungerford. One-fourth of my time is given to that place and they pay one-fourth of all assessments. I held a meeting there for a week in July. There was a good deal of sickness in the neighborhood, and some other drawbacks to the meeting. We did not have the results that we had hoped and prayed for, yet we had a good meeting. There were some conversions and five accessions to the Church on profession of faith. These were all young persons—some of them children—and we confidently expect lives of usefulness from them. Nothing is more encouraging than to see children consecrate their whole lives to the service of God. The Epworth League honored itself by electing one of these young persons as President and another Secretary. The League is in good hands. At District Conference eighty per cent of all assessments against this Church were paid. Last Monday these good people presented me a nice thirty-five dollar suit of clothes to wear to conference. Of course they were highly appreciated. All departments of our work are doing well, and we will have good reports at Annual Conference.

WEST END, GALVESTON.

Nathan Powell, Sept. 16: We have just finished a neat cottage parsonage adjoining the church building. Henceforth the pastor will be saved the disagreeable experience of arriving in the city with no place to set his foot. We have moved in, and the pounding has been attended to in due order. There have been about forty additions, and the regular revival meeting is yet to be held. Five of our young people have been sent away to college, and a wide-spread interest in education created. Ignorance is one of our greatest enemies. We are doing our best for the collections. From what I see of Bros. Oxley and Bradfield and their work, I think they are succeeding in their respective charges. St. Johns and Bradfield are now making some effort toward parsonage building. West End, the elder daughter, has set her a good example, and how could she lag behind? St. Johns now enjoys the distinction of being the wealthiest Methodist Church in the city, together with that of being the only Methodist Church among us without a parsonage—two things that often go together, to the discredit of the Churches. We can hope that the membership will appreciate the efforts of the pastor, and rally to his support in the enterprise. Methodism, as a whole, is moving upward and gaining strength in this cosmopolitan city. We have a great mission here. The city needs our type of religion, both in theology and practical life.

CHAPPELL HILL.

H. M. Haynie, September 19: We have had a very pleasant year. This is my first year at Chappell Hill and I am thankful to state that I found a most excellent people. Many of my charge are of the old type—Methodists

of the old kind—who love their pastor and the Church, and I am glad to say they prove their faith by their works. I have never been more kindly treated by any people that I have ever served in the past. We have had no big revival, but we have had some increase and I have had a good and attentive congregation all the year. Our Sabbath-school is very fine. We also have a very good League that has done a



OXALIS, GRAND DUCHESS. New offered first time, and the grandest sort known, as well as the most exquisite winter-blooming bulb. Blossoms immense, 3 inches across, borne well above the foliage, and of a lovely pink color. A most persistent bloomer from Nov. to June, and an exquisite pot flower. Fine large bulbs for blooming at once, by mail, post-paid, 10c. each; 3 for 25c.—or for only 30c. we will mail 5 Oxalis, mixed; 5 Freesia; 5 Giant Ranunculus; 5 Other Bulbs, (20 in all), and THE MAYFLOWER Monthly Magazine for a year—(devoted to flowers and Gardening, with colored plate each month). Our Beautiful Colored Plate Catalogue of Fall Bulbs, Hyacinths, Tulips, Narcissus, etc., Winter Blooming Plants and Rare New Fruits sent FREE. JOHN LEWIS CHILDS, Floral Park, N.Y.

METHODIST DEPOSITORY.

BIBLES

For the Family, Pulpit, Teacher, Pastor and Leaguer.

Hymn and Tune Books.

Young People's Hymnals.

Quarterly, Church Conference and League Record Books.

Church Registers.

New Disciplines.

ALL OUR HOUSE PUBLICATIONS AT HOUSE PRICES.

Will thank the preachers of Texas to aid me in selling books, so that I may carry on my City Mission work. Address,

Rev. I. Z. T. Morris, Ft. Worth, Tex.



LIKE A MAGNET

the Parlin & Orendorff Co.'s wagons and carriages attract, not only attention but buyers. They're not simply paint, putty, wood and iron thrown together as cheaply as carriages attract, not only attention, but tury mechanics, and guaranteed in every joint, from tire to top. Unequaled in quality, their lightness of draft, strength of construction and superior finish make them the vehicle leaders everywhere. Our line of them is full, and prices at the buying point for the economical purchaser.

Write for our 1898 Catalogue, which will be sent free of charge.

PARLIN & ORENDORFF CO.,

DALLAS, TEXAS.

Pronouncing Bible and Advocate \$4

Hood's Pills
Cure all liver ills, biliousness, headache, sour stomach, indigestion, constipation. They act easily, without pain or gripe. Sold by all druggists. 25 cents. The only Pills to take with Hood's Sarsaparilla.

great deal of good. Our weekly prayer-meetings have been very good all through the year. This people have bestowed many kindnesses upon the pastor and his family. Our people have done a great amount of improvement on the parsonage and church. We have a good home; very well furnished. I am thankful to state that a goodly number of our people take and read the Advocate, and they are all well pleased with the same. Some of them say that it is growing better all the time, for which I am glad. Both pastor and people are working and praying to bring up a full report at our Annual Conference. Our presiding elder, Bro. Solomon, is much loved by our people, and he is working faithfully to bring the district up to a higher standard of Christian life and living. He is always sure to make himself heard when he comes. So far as I can learn all of his preachers love him, and I believe he loves all the boys who are laboring in his district. I can say this much: at least he loves and appreciates a good and true man. This Church has a good Board of Stewards, who look after the interest of the pastor and the Church. Through the kindness of the people this preacher has been pounded much. May the good Lord bless the Advocate, for it is the preachers' friend and helper.

North Texas Conference.

PETTY.

W. H. Brown, Sept. 16: I am just home from St. Jo. Bro. Weaver's meeting resulted in about thirty-five professions and reclamations, several accessions and a good revival in his Church. I stopped over with Bro. Riddle in Whitesboro one day, and found him and Bros. Stucky and Carter in a good meeting at that place.

ALLEN.

S. L. Ball: I am just getting up out of the hardest spell of sickness of my life, save one; was in bed twenty days with bronchitis and bilious fever. During the time my wife had a short, hard spell, and came near dying with congestion. We are both now on the road to recovery, and I trust will soon be ourselves again. We hereby return our thanks to the neighbors and friends who ministered to our wants and cared for us when we could not help ourselves. God bless them, every one. We cannot but remember with grateful hearts the kindness of Sister Lou B. Smith, of Lebanon, who came and stayed a day or two with us, and then went home and worked up a nice pounding for us. She soon returned with a number of friends, bringing flour, sugar, coffee, lard, honey, syrup, chickens, fruit, etc., etc., together with a purse of \$15.50 in cash. Coming just at this time we are prepared to appreciate it the more. Not only were our wants supplied, but our hearts were cheered. God bless every donor and help us to be more useful to them in supplying their spiritual wants.

GRAND PRAIRIE.

C. M. Shuffler, September 14: Twenty-eight days now since our dear boy was thrown upon his bed. But O what days of anxiety and nights of watchfulness these have been! At times the physicians thought he could not live an hour. Pulseless and almost breathless, he hung suspended between two worlds, and now he lies here only the shadow of his former self. But, thank God, he even lives. Typhoid fever and meningitis have almost done their work, and while he is still dangerously sick, we are more hopeful that God is going to spare him to us. Perhaps 'twere best

to have it so," for we feel that we have been drawn much nearer to God than ever before. To behold the patience and fortitude with which the little sufferer has borne his afflictions and to hear such expressions as, "Papa, I want to get well so I can attend your meeting," and "Tell the Junior League I am still faithful," these are enough to draw older ones to a higher life and to inspire us more and more with the thought of becoming like "little children." While we are profoundly thankful to the noble physicians for their patient attendance and to the good people for all their kindness, and above all to God for grace, yet this has been by far the hardest year of our life. Nearly five months have been spent around the bedside of my wife and boy; a great deal of which time it looked like our little family of three must be broken. But God is too good to do wrong and too wise to err; so it is all for the best. But notwithstanding all this, we trust that God has enabled us to do some good. We have had fifty-two conversions on the work and about the same number of additions. We were unable to attend the meeting at this place, but are indebted to Bros. Reynolds, L. P. Smith and "Uncle Dick" Thompson, all of whom, from reports, did fine preaching. I mention Bro. Reynolds specially on account of his work in the homes of my people for a week. I could follow him by the aroma of purity he left. God bless these faithful brethren. I am also indebted to Dr. McLean, A. W. Clark, I. J. Coppedge and Bro. J. B. Bennett for valuable services at other places. God bless Bro. Clark. Surely a more faithful nurse never sat by the bedside of any one than he has been. For four long weeks he has stayed by my boy the greater part of almost every night. Surely God will reward him when he comes to make up his jewels. Collection ordered by the conference all secured. Orphanage assessment paid. Salary badly behind, but the stewards say they will pay it. In closing up the year, may God make it more successful than we can even now expect.

VALLEY VIEW.

G. E. Clothier, September 19: Assisted Rev. W. E. Jordan in a meeting at Valley View; lasted ten days, closing out Sunday night, the 18th, with a shout. Eleven accessions to the Church and a good meeting, considering that rain interfered at a critical time and also from the fact that the farmers were in the busiest season—marketing wheat and picking out cotton. We are now at Davis, I. T., assisting Bro. Shanks.

NOTES FROM THE CORSICANA DISTRICT EPWORTH LEAGUE CONFERENCE.

Held in Blooming Grove, Texas, August 29-31, 1898.

At dusk on the afternoon of August 29 the Cotton Belt passenger rolled into Blooming Grove with some seventy-five light-hearted and joyous Epworth Leaguers. After being assigned our homes we repaired at once to the spacious tabernacle, where Rev. S. R. Hay addressed the conference upon "The Young People's Movement." In this first service we caught the signs of a good time.

The next morning when the sun rose to kiss away the dews of the past night, his first golden rays fell upon a band of young Christians reverently kneeling at a throne of Divine Grace. 'Twas there, like Christ among the olives, we gathered strength in prayer for the service of the day.

At 8 a. m., after devotional service, the local pastor, Rev. Odom, and Miss Ada Ivey gave us welcome to the hospitality of Blooming Grove. In open conference we replied to their welcome addresses by answering the question, "Why am I here?" One of the delegates said, "In the language of the colored boy in the watermelon patch, 'I couldn't pass her by.'"

Eighty-eight pastors and delegates registered besides some fifty other visiting Leaguers who were present.

Under the general head of spirituality, the Devotional Department of the League was thoroughly discussed. The best means for making the devotional exercises spiritual were sought after. The conclusion was arrived at that no set programme can bring about the result. All concurred in the idea that the League that is not truly devotional is a failure. The crowning effort on this subject was a sermon by Rev. John R. Henson on "The Operation of the Holy Spirit."

The Spirit honored the service with His presence. Involuntarily the people began shaking hands, gathered about the altar, wept like happy children and shouted like victorious saints.

From this on the conference was deeply spiritual.

At the afternoon session the Department of Charity and Help was discussed. Many new ideas were given the Leaguers in how to successfully visit the sick and administer relief to the poor so as to win them to Christ.

Dr. DuBose, General Secretary of the Epworth League, was with us, and his remarks on this subject were especially helpful.

Dr. DuBose, in his address that evening, was greeted with a large audience. We felt our hearts strangely moved as he told us of the birth-place of this new child of Methodism, of its strange childhood, of its rapid development, of its glorious future. As he dwelt upon the possibilities of a young life consecrated to God and devoted to his service we were made profoundly thankful that we had a place in his kingdom. For an hour and thirty minutes he held the close attention of every one who had an ear to hear and a heart to learn, and when he had finished we said, "There is a better day for the League now."

The Literary Department engaged much attention. Ideas on how to get our young people to read were freely exchanged. The importance of this department was dwelt upon at length, and resolutions adopted that on our return we would push this work.

A special place on the programme was accorded to missions. F. P. Works, President of the State Epworth League Conference, addressed the conference on the subject, "Expansion." The individual Leaguers pledged \$170 for the district for the support of the three missionaries in the field.

On the last night the conference closed out with a wonderful service, Rev. M. S. Hotchkiss preaching on "Methodism." We went away deeply impressed with the responsibility of League work, and the district will likely reap a fruitful harvest as a result of the conference.

The presiding elder, Bro. Nelson, was present and alive to every interest. He never seems happier than when affiliating with the young people. Truly it may be said, his heart is full of the kingdom of God, his head full of Methodism and both eyes full of the Epworth League.

E. T. H.,
Assistant Secretary.

SOUTHWESTERN UNIVERSITY.

On September 7 Southwestern University entered upon its twenty-sixth annual session. In numbers the enrollment is decidedly ahead of the like date a year ago, and the class of young men and young ladies has never surpassed in any former years.

For twenty-five years the influence of Southwestern University has been widening and deepening, and to-day more people are interested in the success of this institution, and this interest is more intense and is felt over a wider area, than ever before.

The recent opening emphasized this interest in two ways:

1. We began a new administration, with a layman for Regent, who entered upon the functions of his office by keeping up the time-honored custom of delivering an opening address and preaching the opening sermon.

2. It was known that the laying of the corner-stone of the new building, with appropriate ceremonies, would be a part of this opening. This added much to the occasion, because it means that Southwestern University is to be housed, before very long, in a building in keeping with the high order of literary work that is being done in its halls, and worthy of the constituency it represents, as well as the position it has won for itself in the educational world.

These added attractions augmented the opening audience to a considerable degree. The presiding elder of the Georgetown District, Rev. Samuel P. Wright, who is also a curator of the University, read the Scripture lesson, and invoked Divine guidance in the year's work about to be entered upon. This was followed by Prof. Hyer's address. It dealt with the subject of education in a broad, scholarly and practical way, especially dwelling upon the trials, temptations and successes of a student's life. Prof. Hyer demonstrated to his hearers that he was not only a platform speaker of rare ability, but he was also master of his subject.

The corner-stone was laid in the presence of a large gathering, on the day following the opening. The principal address was made by Rev. James Campbell, D. D., the first graduate of the institution. Dr. Campbell was the right man to make this address, and the address met the occasion. It abounded in reminiscences, humor and pathos, and was full of inspiration and hope. The ritual of the Methodist Church was used in the

Royal makes the food pure,
wholesome and delicious.

ROYAL
BAKING
POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

ceremony, and Dr. Campbell was assisted by Rev. Sam'l P. Wright, Rev. John R. Nelson and Rev. E. W. Solomon.

The sermon of Prof. Hyer on Sunday morning deserves more than a passing mention. It was, of course, addressed to the large body of students present, and it set forth the importance of a thorough education, and lege student of to-day enjoys. The outlook for the university the coming year is very hopeful. With an increase in the enrollment of every department; with the new building slowly but surely rising, day by day, before our eyes; with every member of the faculty in place, vigorously and harmoniously at work, we feel that a good year's work is assured, and that we are facing a bright and prosperous future.

C. C. CODY.

Georgetown, Texas.

THE POLYTECHNIC OPENING.

On September 7, Polytechnic College opened its eighth session. At the opening exercises many friends were present, and the chapel was crowded. Hon. I. F. Moreland, of Fort Worth, delivered to the students, new and old, an appropriate address of welcome and encouragement. After some very brief remarks from several of the pastors of the city, and from that staunch layman, George Mulkey, the students were enrolled. During the afternoon the enrollment passed the two hundred mark, and now stands at two hundred and fifty-one, forty per cent larger than at the same time last year. Among those enrolled twenty are young preachers.

Several hopeful signs gladden the hearts of those who are striving to build a real school here. The first is the increasing number of old students that return. Young schools must accept transient patronage, but this year, apart from a few who were compelled to drop out a year and work—our students are not rich—nearly every old student that was anywhere near the college classes is back in his place.

Although we have raised our requirements for entrance to the freshman class, we have a larger proportion of students in college classes, a larger number of new students that are able to enter as freshmen, than we have had before. Furthermore, published reports show that while we are growing, and growing rapidly, our growth is not checking that of other schools, but that we are all growing together, each filling his own place in the Church's plan.

Last, and greatest of all, the religious tone of the student-body is good and strong. Two young men and one young lady are here with us preparing for the foreign mission field. A very large number of students are Christians, and immediately began active Christian work.

Brethren, we are working for God and the Church, and we need your co-operation and your prayers. Pray for us, that we may this year have the Holy Spirit to guide in developing thorough scholarship and devout Christian character.

P. B. M'SWAIN,
Polytechnic College, Fort Worth, September 19, 1898.

A CARD FROM BRO. DEETS.

We closed our meeting at Thompsonville last night. Although the people were busy picking cotton many of them quit the cotton fields. We had a good meeting; seventeen converts and twelve joined the last night. In fact, we had converts at almost every service. Bro. Graham is very popular with his people. I now go to Sterling City.

R. J. DEETS.

Flatonia, Texas.

**SCRATCHED
CONSTANTLY**

**Baby Badly Afflicted with Eczema.
Medical Treatment Useless.
Cured by Cuticura.**

My niece's little baby boy had Eczema all over his face, so that he needed continuous watching, and he scratched the sores constantly. Mornings, his face, hands and clothes would be stained with blood. She never could take him out, his face was so full of sores. She had medical treatment, and tried everything she heard of. She commenced using the CUTICURA REMEDIES. The sores left his face and he was entirely cured, and now his face is smooth and rosy.

Mrs. L. J. ROOT, New Scotland, N. Y.

SWIFT CURE TREATMENT FOR EVERY BABY HEMORRHOID, WITH LOSS OF HAIR.—Warm baths with CUTICURA soap, followed by gentle anointings with CUTICURA ointment, and greatest of skin cures. Sold throughout the world. PUTTEN D. & C. CO., Sole Proprietors, Boston. How to Cure Every Baby Hemorrhoid, free.

Old and Young

A BIRTHDAY FEAST.

The stenographer for James Martin & Co. was putting on her wraps with more animation than usual. It was half an hour past her regular lunch time, and she was hungry, but another reason led her to look forward with especial anticipation to her midday meal.

The nature of lunch varied strikingly, according to the state of the stenographer's finances. There were days when it consisted simply of a sandwich and a glass of milk, both of which could be purchased for the modest outlay of ten cents, and which were palatable, if hardly satisfying to the healthy appetite of a girl of nineteen. There were other times when a combination of economies caused the stenographer to feel justified in expending a quarter on her lunch. And, as this happened to be her birthday, she had resolved to celebrate the occasion by a meal costing not less than fifty cents.

She knew by heart the bill of fare in the modest restaurant she frequented, and several times had mentally given her order to the smiling waiter who always kept a place for her at his table. Turkey and cranberry sauce! That would be thirty cents, and sweet potatoes would make thirty-five, and a cup of coffee forty. Then a dish of ice cream would finish off the meal in suitable style, and exhaust the funds appropriated for this purpose.

The stenographer pulled on her worn gloves and hurried into the hall of the big office building. From the room opposite another girl was just emerging, and so awkwardly that the two collided.

"Excuse me," said the other girl, feebly, and she looked about her in search of the elevator. The stenographer regarded her with sudden pity. She knew at once that this girl was from the country, and was hunting for work. With a vivid recollection of her own sensations not so very long ago, she realized how big and bewildering and overwhelming the city seemed to this newcomer. She was not surprised to see her wiping her eyes with the tips of her fingers as the elevator shot downward.

The stenographer was not given to acting on sudden impulses, and it was a surprise to her when she heard her own voice saying, "It's discouraging, isn't it? But I guess it'll come out all right after awhile."

The other girl started and looked up. Then across her face rushed an expression of gratitude and relief, almost of delight. The little business woman, her thoughts again reverting to her previous experience, understood just what a joy it was to this stranger to be able to confide in a girl of her own age.

"Discouraging!" she repeated. "Well, I should think it was. I've answered thirty advertisements since yesterday. I'm tired to death." She was winking hard to keep back the tears, and the stenographer, looking at her piteously, noticed how big and dark were the circles under her eyes.

"You'll feel better after you've rested a little," she said. "And perhaps you will have better luck, too." She was silent a moment, hesitating to act on the impulse which had come to her, and equally unwilling to reject it. "It's my birthday," she announced abruptly, at length, "and—and I hate to eat my birthday dinner alone. Won't you come with me?"

The invitation was received with such a mingling of hesitation and pleasure as to confirm the stenographer in her suspicion that the girl from the country was economizing by omitting the luxury of meals in the middle of the day. But she yielded to persuasion, and a few minutes later the smiling waiter had found places for the two at his table. The stenographer gave up her dreams of turkey and ice cream, but hamburger steak and coffee did just as well, and the two girls dined for an outlay just equaling the original appropriation for the birthday feast.

It was two months before the hostess saw her guest again, and then she was in company with a pale girl, with the same homesick air which a few weeks earlier had characterized herself.

She greeted the stenographer delightedly. "I got a place the day after I saw you," she said as they lingered on the street corner. Then, glancing at her companion, who stood aloof, and dropping her voice, "She's looking for work and I'm taking her to lunch with me. I try to do that about once a

month. It isn't much, and I shall never forget the good it did me the day I went with you."

So the two parted, perhaps not to meet again in this world, but sisters in the kinship of loving helpfulness, and sure to know each other better by-and-by.—Hattie Lummis, in Christian Advocate, New York.

WHAT THE EARTH-WORM DOES.

In the current St. Nicholas, Myrta Lockett Avery has an article entitled "Our Little Gray Helper," in which she tells of the humble earth-worm and its service to man. The author says:

"Now, do you want to know what work it is our little gray helper does for us? To look at him you would never dream how important it is. Perhaps we might call him a farmer, since he tills the soil. Do you know that lands where trees and plants and flowers and fruits and abundant grains and grasses grow would be barren deserts but for the little gray worker."

"Darwin watched the ways of this little gray worker for years and years, and found that his office was to prepare and fertilize the soil. He carries down layer after layer of stuff, and brings up layer after layer of loam, thus giving each layer its chance at sunlight and air. That which he carries down into Mother Earth's workshop is bits of dead leaves, decomposing matter, and unsightly stuff; and Mother Earth feeds with this the roots of flowers and trees and vegetables and grain and grasses. To do this important work well, there is needed a great number of little gray workers; about 57,000, it is said, to an acre of pastureland, and more to keep a garden what it should be. For every acre the little gray workers turn up from seven to eighteen tons of earth annually."

There is a right chimney for every lamp. The Index gives you its Number.

Your dealer should have it.

Write Muehbach Pittsburgh Pa

DON'T BLAME THE LAMP

when the wick is the culprit. "The Brown Wick" does not clog or creep, needs little trimming or care. Send your name for a free sample.

"Marshall Process" WICK

is wick perfection; insuring a steady brilliant flame. Used by the leading lamp, stove and heater manufacturers, and made for every kind of burner known. For sale by dealers everywhere.

NEW JERSEY WICK CO., Newark, N. J.

EPWORTH

ORGANS & PIANOS

For Home and Church. No Agents. Shipped direct at factory prices. SENT ON TRIAL—no money wanted until instrument arrives in good order and is found as represented. Catalogue Free if you mention name and address of your Pastor or reference. Williams Organ & Piano Co., Methodist Book Concern Bldg., 27 Washington St., Chicago.

COLLECTION CARDS

Price, Postage Prepaid,
Per 100, - 50 Cents

For Sale by . .
L. BLAYLOCK DALLAS, TEXAS

RUPTURE & PILES

CURED

Without the KNIFE or detention from business. Piles, Hemorrhoids, Ulceration of the Rectum, Hydrocele and Varicocele. No Cure No Pay. Treatments. Have best made. Send stamp for pamphlet of testimonials.

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

BELLS.

BUCKEYE BELL FOUNDRY

E. W. VANDEUSEN CO., Cincinnati, O., U. S. Only First Class. Best Grade Copper and Tin. Full, Sweet Tone. Cheapest for Price. Fully Guaranteed. **CHURCH BELLS** and Chimes. No Common Grades. The Best Only.

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

WE MANUFACTURE White Lead by the "old Dutch process," for the reason that it has stood the test of centuries; and notwithstanding the numerous attempts to make White Lead by some of the many quick or patent processes — although repeatedly tried — they have shown that the "old Dutch" is still the best, and is the "up-to-date" process for manufacturing White Lead.

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

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

EDUCATIONAL.

San Antonio Female College.

New Buildings. First-class Faculty. Thorough work. Good table. Perfect climate. No extras in academic schools. Special schools under thoroughly competent instructors. Discount for two from same family. Special discount to preachers' daughters. Climatic benefits and educational advantages recommend this college to parents. Next year begins Sept. 6, 1898. For catalogue and particulars, write

J. E. HARRISON, President, San Antonio, Texas.

SOUTHWESTERN UNIVERSITY.

The Central Educational Institution of Texas Methodism—the Joint Property of All the Texas Conferences.

●● Faculty of Twenty-One
PROFESSORS
and TEACHERS ●●

Courses of Study Leading to the Degrees B. S., B. Ph., A. B. and A. M. Also a Commercial School.

What Southwestern University is doing for higher Christian education may be learned from the first quadrennial report of the Board of Education. The statistics of the various Church colleges, compiled by Dr. Bigham, Secretary of the Board, show that in 1897 (the latest data given) the number of students of collegiate grade in the literary departments was greater at Southwestern University than at any other of our Church colleges; and the list includes such institutions as Randolph-Macon, Emory and Vanderbilt University. The number of graduates with literary degrees was likewise first. The character of its work is shown by the fact that its degrees are recognized and accepted for post-graduate work at such institutions as Harvard, Yale and Princeton.

THE ANNEX . . .

The founders believed that there was a demand for a course of study for young women equal to that offered to young men. The Annex was opened to give this to our Texas girls, an opportunity they often sought in vain in Virginia and other Eastern States. The building is all that could be desired; a large three-story stone structure, with fire escapes, bath rooms and all facilities for comfort and safety. With the recent additions made necessary by its growing patronage, Dr. Allen, with his wife and lady assistants, is prepared to offer an elegant home to one hundred young ladies. In addition to the advantages offered by the literary and scientific departments of the University there are the following special schools for young ladies: School of Piano Music, School of Vocal Music, School of Stringed Instruments, School of Education and School of Art. In all of these diplomas are given upon satisfactory completion of the prescribed courses. Each department is under the direction of an instructor who has been trained in the best conservatory methods. Several of these have received special private instruction from recognized masters.

THE FITTING SCHOOL . . .

This department was not designed to encourage young boys to leave home for instruction, but to meet the demand among more mature students for a proper course of training for college classes. The work done in this department by Professors Moore, Peques and White is most satisfactory to the professors in the University, all of whom testify that the students from the Fitting School make, on an average, the best grades in college classes.

The committee appointed by the Church to find a suitable location for the University wisely selected Georgetown. Any lack arising from the fact that it has only one railroad is more than compensated by the absence of the saloon and its attendant evils. Special railroad facilities can contribute but little towards founding and sustaining a college. A moral and refined community, whose chief pride is its facilities for culture, is of incalculable worth.

EXPENSES.

Tuition in Collegiate Department, \$60; Fitting School, \$40. Incidental Fee, \$5. Board in Helping Hall and literary tuition for session, \$125 to \$145. Board in private families \$12 to \$15 per month. Board and literary tuition in Annex for session \$198 to \$218. No literary tuition is charged for sons and daughters of ministers in regular pastoral work. Daughters of ministers are boarded in the Annex at \$12 per month, including laundry. For catalogues and further information, address

THE FALL TERM OPENS
SEPT. 7.

R. S. HYER,

Regent.

GEORGETOWN - TEXAS.

DEVOTIONAL

HOLDING THE SAFE COURSE.

About ten days ago the world was saddened by the shocking intelligence of the loss of an ocean steamer at sea, through collision in the fog with another vessel. The suddenness of the catastrophe, the great loss of life, and the diabolical savagery exhibited by the crew of the foundered vessel in their determination to save their own wretched lives, place the terrible affair without parallel in modern tragedies of the sea. It has been stated, on what appears to be reliable authority, that the foundered vessel was about one hundred miles out of her regular course, and that her captain took the shorter and more dangerous course, although he knew that in so doing he was imperiling the lives of his passengers and crew. It does not seem possible that a captain would deliberately assume such an awful responsibility and risk, the consequences of which are so appalling. But if it is true that this captain was so criminally remiss in his duty, it is quite as true that there are many persons who, in the practical conduct of their lives, assume risks and responsibilities equally grave, and are no more faithful in adhering to the safe course marked out for them to travel in.

There is a sense in which the Christian stands related to the world as the captain of a vessel does to those entrusted to his care. For him to make shipwreck of his faith and life is quite as serious in its effects upon the lives of others, as for a captain to guide his vessel to destruction. The Christian begins his journey with the full expectation of its successful issue. He is provided with charts which make his pathway plain, indicate the dangers that are sure to assail him, show him the havens of refuge from storms, instruct him as to his conduct in various complicated circumstances, and encourage his heart with promises of divine guidance and companionship. Those who adhere faithfully to these charts are sure to have a safe and successful voyage, and to be received with rejoicing when they enter the other harbor; for "the path of the just is as the shining light, that shineth more and more unto the perfect day;" and "He will keep the feet of his saints;" and he that "hath walked in My statutes, and hath kept My judgments, to deal truly; he is just, he shall surely live, saith the Lord God." Why, in view of these things, the Christian should hazard his own happiness and jeopard his own life, as well as the lives of others by disobedience of his orders, is often difficult of comprehension. The instinct and impulse of self-preservation, operating in the spiritual as well as in the physical realm, should exercise a controlling influence for good over the Christian, and should incline him to adhere diligently to the way of life.

But it is not always easy to adhere to the true course, even when one's inclination and determination are set in that direction. As the ship at sea is caught by sudden storms, so the invisible forces of evil frequently conspire for the spiritual overthrow of the sons of God. These onslaughts of the adversary come suddenly, and sometimes with frightful fury they attempt to lash the soul into submission and inevitable disaster. Sometimes the drift from the true course is so gradual that it is almost imperceptible, due, it may be, to the dangerous influence of hidden currents setting toward the way of spiritual death, while on the other hand, peril is lurking in the fog of evil environment, and the hidden rocks of base desire and the treacherous sands of unholly ambition entice the Christian voyager to sure destruction. If at any time there is doubt as to which is the true course, or if there is distrust or uncertainty of any sort, the child of God has but to listen, and his ears will hear a word behind him saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left;" and walking righteously in the way of God there shall be fulfilled unto him many a rich and precious promise: "He shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure."

But those who deliberately turn away from the right course are doomed to distress, disappointment and defeat. The true way may be a narrow one, but it is safe, and leads to life; and although the wrong course is broad and many take it, it leads to destruction, and those who walk in it "meet with darkness in the daytime, and grope in the noonday as in the night."

PIVOT BATTLES IN LIFE.

The history of the world has often turned on a few decisive battles. Had they resulted differently, some great currents of history would have been entirely changed. On the field of Marathon, for example, Greece was saved from the heel of Persian despotism; and the victory of the Christian forces at Lepanto saved Eastern Europe from the dominion of Islam. The battle of Marengo placed the imperial crown on Napoleon's brow; Waterloo swept it off, and sent the gigantic desolator to the desolation of his prison-rock of St. Helena. The American Revolution turned on the pivot of the fight at Saratogo; and the struggle for Union and emancipation turned on the pivot of that fierce encounter at the "bloody angle" on the field of Gettysburg.

Every one is likely to have one or more decisive moral battles in life. A "yes" or a "no" has cost many a man his fortune or his character, his life or his soul. If Daniel had said "yes" to the temptations in the royal palace, and afterwards to the threats outside of the palace, we never should have heard of Daniel. We all may have our Marengos, or our Waterloos, where we win or lose the crown of Christian character. When such decisive conflicts come on, there are a few simple rules of moral warfare to be remembered and practiced. Here are some of them:

1. Never change your position in the face of an enemy. The policy was fatal to the Russians at Austerlitz; it has cost many a disgraceful defeat in spiritual warfare.
2. Never place on guard a doubtful principle. Your sentinel will be sure to betray you.
3. Never abandon the high ground of Right for the lowlands and swamps of expediency. No man was ever lost in a straight road.
4. Get your spiritual armor from the Word of God, and put on the whole armor. Ahab was wounded through the joints of his harness. Never yield an inch to Satan's most plausible temptations. It is hard to recover a force that has begun to retreat.
5. Do not mind blows in the face, whether in the form of ridicule or of open opposition. Many an one has been sneered out of his soul's salvation. Brave people are struck in the face; cowards are wounded in the back.
6. Whether wounded by foes, or deserted by false friends, never surrender! It is said that towards the close of the long bloody fight at Waterloo, when the scarred remnant of the Imperial Guard were summoned to lay down their arms, they shouted, "The Old Guard can die, but they never surrender!" The Great Captain of our salvation could die for us, but he never deserts us. "Be thou faithful unto death, and I will give thee a crown of life." Remember that it is only those who endure to the end who are saved.

If the moral biographies of most persons could be carefully scanned it would be found that their destinies have often turned on certain pivot-occasions in life. Decisions made in a few moments have reached into eternity. The young ruler decided in a few minutes to reject Christ; Bartimeus seized the one pivot-opportunity of his life and was healed. John B. Gough's whole grand career as the prince of Christian advocates of temperance turned on his decision to take the total abstinence pledge on a certain evening in Worcester. It was under the faithful pleadings of Harlan Page—at a street corner on a cold wintry night—that young Edwin F. Hatfield decided for Christ; that was the starting point of one of the most fruitful ministries New York has ever seen.

Some who are reading this article may be seriously thinking about this most momentous of all questions—Shall I give myself to Christ? My friend, you have the power of choice. Decide now. It will be harder to do it to-morrow, and of the morrow you are not sure. You expect to be saved, and intend to be saved; and yet your soul may be lost through procrastination. Lay down this paper and have an honest hour with conscience, and with Christ. Ask him to let you follow him, and to give you strength and courage to take the first steps. What thou doest, do quickly!

Heaven or hell may hang on the pivot of the decision you are now making. Shall this battle end in victory or ruin?—Theodore L. Cuyler, in Zion's Herald.

Lip-service is vain without heart-consecration—Ram's Horn.

Popular plaudits will pass no man to paradise.—Ram's Horn.

EDUCATIONAL.

North ...
Texas ..
Female .

College

and
Conservatory
OF MUSIC.

We take pleasure in announcing that our teaching force is organized for next term more satisfactorily than ever before.

The class of Prof. Von Mickwitz, on piano, has grown so large that he has brought from Europe as his assistant another pupil of Lechetizky and exponent of that wonderful method of instruction.

Mrs. Holt, now in New York, writes that she has engaged as vocal teacher Prof. Geer, of Boston, a most accomplished teacher and singer.

Also Prof Gerhart, a teacher of wonderful ability, has charge of the classes on mandolin, banjo, guitar, etc.

It is with pleasure we give notice that German French and Spanish will each be taught by natives, thereby insuring accurate pronunciation.

The Semi-Centennial Celebration IN SHERMAN

on the 25th, 26th and 27th of September will furnish an opportunity to parents to visit us at very reduced rates, and examine for themselves our superior facilities. We extend to all a cordial invitation.

MRS. L. A. KIDD-KEY,
PRESIDENT.

THE UNIVERSITY OF TEXAS.

Seventy-one instructors and officers. Present enrollment, 800 students. Total expenses, \$150 to \$200. Tuition free. Women admitted to all departments. Students admitted at any time. Academic Department—One hundred and ten courses of study; matriculation fee, \$10; University system of instruction and discipline; well equipped scientific laboratories; library of \$5,000 volumes; all leading periodicals and newspapers on file; Y. M. C. A., Y. W. C. A., gymnasium, instructor, gymnasium, athletic field. Engineering department confers degrees of civil engineering. Teachers' courses leading to first grade certificates for two years, for four years, and for life. Law Department.—Matriculation fee, payable only once, \$30.00. A two years' course leads to degree of Bachelor of Laws, and entitles the holder to practice in any court in Texas. Law student admitted to Academic Course without further charge. Medical Department (located at Galveston).—Largest attendance in the South. Four years' course; school of Pharmacy; school of Nursing (for women); matriculation fee, payable once, \$30.00; complete equipment in all schools; University Hall, a large dormitory for women, recently completed. For large catalogue and illustrated circular, address JOHN A. LOMAX, Registrar, Austin, Texas.

GRANBURY COLLEGE.

Established in 1873. A co-educational institution of high grade. Commodious buildings. Competent faculty. Healthful locality. Opens September 4. Send for catalogue.

W. J. MOORE, President, Granbury, Texas.

Metropolitan Business College

(W. W. Darby, A. Ragland, E. S. Gause, Associate Proprietors.) NOW CONCEDED TO BE THE HIGHEST GRADE BUSINESS TRAINING INSTITUTION OF THE SOUTHWEST. Albeit faculty of experienced teachers ever associated with any Business College in the South. POSITIONS GUARANTEED under a written contract backed by skill, honor and capital. Tuition may be deposited with any Dallas bank until position is secured. RAILROAD FARE PAID in full. Finest all-round penman in Texas. New Catalogue ready to mail. Write for it. Address THE METROPOLITAN BUSINESS COLLEGE, Dallas, Texas.

CINCINNATI
CONSERVATORY
OF MUSIC.

MISS CLARA BAUR, Directress.
A thorough Musical Education after methods of foremost European Conservatories. RESIDENCE DEPARTMENT for young ladies. Students can enter at any time. For catalogue write Miss Clara Baur, Cincinnati.

The Woman's College of Baltimore

offers earnest, well prepared young women facilities for obtaining a college education under the direction of specialists, with abundant laboratory appliances and modern methods. Climate mild, surroundings cheerful. Total yearly expense, three hundred and seventy-five dollars.

Programs mailed on application.
JOHN F. GOUCHER, Pres., Baltimore, Md.

Weatherford College.

A FEW THINGS TO BE REMEMBERED

By Those Seeking a Good School.

WEATHERFORD COLLEGE Has a Faculty of experienced and successful teachers—all specialists; has a record of continued prosperity for twenty-five years;

Has had the same President for nineteen years;

Has thorough Collegiate Courses leading to B. P., B. Lit., B. S., A. B. and A. M. Degrees.

Has a new Business Principal, Prof. N. E. Adam, B. S. and M. Acct., graduate of Bryan & Stratton's Business College, Louisville, Ky., and several years of successful experience;

Has a Music Department, whose Principal has been over it for eighteen years, and enrolled over one hundred students last session, and will have five teachers this coming school year;

Has an Art teacher whose ability and experience will give her unequalled success;

Has Oratory and Elocution taught by a graduate of one of the best schools of oratory in America;

Has a good boarding facilities suitable for boys and girls, but in separate apartments;

Has everything necessary to illustrate the principles of the sciences—the telescope is the largest in the State, and mounted in an observatory;

Has friends who offer prizes to deserving pupils in certain studies, and has one who gives one hundred dollars to the student that passes the best examination on the studies of the Bible.

Pupils who are able to appreciate such advantages may enter TUESDAY, THE 6th of SEPTEMBER, or as soon after as possible. For particulars or Catalogue, apply to

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

Woodberry Forest High School

for Boys, near Orange, Va., on high hill in full view of Blue Ridge Mountains. Site chosen by Thomas Jefferson, James Madison and James Monroe. Excellent drainage, purest air, modern improvements. New building will contain separate study rooms and sleeping apartments. Full staff of teachers. Number limited. For catalogue address

J. CARTER WALKER, M. A., Orange, Va.

ANY PREACHER

Desiring a type-writer should write us at once. We have a new No. 5 Blickensderfer for sale. It is guaranteed to do the work of any \$100 machine and is an indispensable aid to any pastor.

Texas Christian Advocate,
DALLAS, TEXAS.

Texas Christian Advocate

L. BLAYLOCK, - - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

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

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

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

STERLING FISHER, Editor League Dept.

MRS. F. E. HOWELL, Editor Woman's Dept.

SUBSCRIPTION—IN ADVANCE.

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

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

For advertising rates address the Publisher. The date on label gives the time of expiration of subscription.

DISCONTINUANCE—The paper will be stopped only when we are so notified and all arrearages are paid.

TEXAS CONFERENCES.

German Mission, Houston.....Nov. 3
West Texas, Seguin.....Nov. 2
Northwest Texas, Brownwood.....Nov. 16
North Texas, Greenville.....Nov. 23
Texas, Houston.....Dec. 1
East Texas, Beaumont.....Dec. 7

WITHDRAWN UNDER CHARGES.

Rev. Joseph Jamison, accused of "drunkenness and lying," has surrendered his credentials, thereby putting an estoppel to the judicial proceedings which virtually confessed his guilt by his action.

We have in our possession proof positive of his guilt, and he knowing the inevitable result and the possibility of other developments, has in this way tried to dodge the issue. We publish him to the Church, and warn our pastors and people not to be further imposed upon by him. We have found him to be a fraud.

J. H. Early, pastor First Church; John M. Moore, pastor Marvin; C. M. Davenport, Ferguson. Committee appointed by the preachers' meeting, M. E. Church, South, St. Louis, Mo.—Nashville Christian Advocate.

September 6, 1898.

CONNECTIONAL NEWS.

Rev. W. H. Comer, in Christian Advocate: The twenty-ninth session of the Western Conference was held in Kansas City, Kansas, August 25-29. Bishop W. A. Candler presided.

We were delighted with our new Bishop in every way. In the chair he is dignified, courteous, and firm; dispatching business with grace and rapidity. In the pulpit and on the platform he was earnest, eloquent, and very effective. We shall not soon forget his visit, and will welcome him to our conference again.

The conference has had a measurably successful year, and the preachers are in better spirits than they were a year ago. We feel more confident of success, and look to the general Church for a more liberal support for this mission field, which is so important to our Church because of its geographical position.

Richmond Advocate: At the next meeting of the Virginia Annual Conference, Epworth Mission, situated on the corner of Washington and Winder streets, will be made a station. This work had its origin in the Senior Epworth League, of Laurel Street Methodist Church, and it was given the name of Epworth in honor of this society. A Sunday-school was organized in April, 1896, with a small membership. During the pastorate of Rev. W. R. Evans and the present local preacher, Mr. L. W. Guyer, the work has steadily grown until now the Church membership is 125 and the Sunday-school 166.

GENERAL CHURCH NEWS.

The Independent: Among the various curios collected by the American Bible Society are a number of things taken in barter for Bibles sold in various countries. There is a wooden

spoon from Bitlis, in Turkey, a piece of embroidery from Armenia, a crucifix and some rosaries from Mexico. The Rev. S. M. Zwemer received in exchange for a Bible from an Arab, some time ago, a small bronze figure of an Arabian horse which came from a tomb in Yemen, and is supposed to have been worshiped as an idol before the days of Mohammed. This finds a place on the Bible Society's shelves alongside of a Mexican machete. Sometimes the society receives only the proceeds of sales of chickens, eggs, coconut-oil and other supplies; but it has, as stated in the Bible Society Record, always been the custom of the society to take whatever steps were necessary to secure the distribution of the Bible, care being taken rather that the people should give what was of value to them than to the Bible Society.

Christian Advocate, New York: The Southern Presbyterian Foreign Mission report tells of a prosperous year in the field. The whole number of communicants is 2948, and the number of additions by profession of faith during 1897 was 523. To these should be added the number of members, whatever it may be, in a Church in Brazil from which no report has been received. The additions are equivalent to about seventeen per cent of the membership, while the additions to the home Churches average about seven per cent. Eight new missionaries were sent out during the year, while one was added by marriage, and there are now 155 on the roll, 56 of whom are ordained ministers. There are needed for China at least 6 more ordained men, 2 physicians, and several single women; for Korea, 3 ordained men, 1 physician and 2 single women; for Africa, 2 white men and several more colored ministers; for Southern Brazil, 3 more ordained men and 2 women; and another man in Mexico; while the present stations in Japan are fairly well supplied. The workers can be found if the money is provided to support them. The receipts of the committee for the year from all sources were \$146,478, and the expenditures were \$363 more than that sum.

TEXAS PERSONALS.

Rev. H. M. DuBose, the Secretary of the Epworth League and the editor of the Epworth Era, passed through the city last week en route to California to attend our conferences. We acknowledge the courtesy of a pleasant call and congratulate the Doctor upon the fine work he is doing for the Church.

SOUTHERN METHODIST PERSONALS.

Wesleyan Advocate: Dr. Morgan Callaway, professor of English Literature in Emory College, preached a strong and eloquent sermon to a large congregation at the Methodist Church in McRea last Sunday morning. Dr. Callaway has been Vice-President of Emory College for thirty odd years, and the success of that grand institution is due largely to his ability and direction. He is visiting his daughter, Mrs. J. M. Lovett, of our town.

Rev. A. Coke Smith has been appointed by the Bishops fraternal messenger to the Methodist Church in Canada. He is finely equipped for just such service, and we predict that he will entertain the Canadians and reflect honor upon his Church. We will give our readers an account of the service in due time.

Nashville Banner: Rev. P. A. Sowell has been appointed presiding elder of the Nashville District by Bishop Jos. S. Key, to succeed Dr. R. K. Brown, who asked to be relieved on account of continued illness. Mr. Sowell has called a meeting of the preachers in the district to be held Monday morning at 10 o'clock, at the Methodist Publishing House. He has had much experience in the office of presiding elder, and will prove acceptable to the Methodists of this city.

GENERAL PERSONALS.

Zion's Herald: Miss Isabella Thoburn lately spent a month at Naini Tal, in the mountains, resting and writing. In a note to Mrs. Lucy Rider Meyer she speaks of the preceding six months as trying ones, and then says: "These were burdens of work were nothing, however, to the sorrow that was ours when Phebe Rowe, our best and dearest, left us. She was the most beautiful character I ever knew, and I thank God for giving us that proof that He can make a perfect life even here in the flesh. What she has been

to me, only He knows—my Indian sister, my friend. I learned from her many lessons in Christliness. I am occupying the same room through which she passed to heaven, and here I am trying to write the story of her beautiful life that it may go on helping and blessing."

W. C. Blaikie, in the Independent: Christina Rossetti has often been compared with Elizabeth Barrett Browning, and ranked by her side as a poet; by some even placed above her. In many ways they resembled each other, and very specially in that devout Christian spirit which gave such elevation and purity to their song, and which has made both, in the highest sense, benefactors of their generation. Miss Rossetti stood on a less elevated pedestal than Mrs. Browning; she had less intercourse with the world, and wanted her wide outlook and ample grasp; but where she was known the admiration and appreciation of her work were hardly less intense than in the case of her contemporary. On her death, in 1894, a perfect chorus of eulogy, in which there was not one discordant note, testified to the love and esteem in which she was held. And so far was her earnest religion from lessening the estimate of her work and character, or affording a hint of fanaticism, that even in very secular journals it became an element of praise. The Athenaeum went so far as to contend that nothing but Christianity could produce such women, who, indeed, formed the highest order of female beauty—the loftiest type of womanhood ever attained—in whom self-abnegation was not only the first of duties but the first of joys. Some one said of her: "She was a genius robed in grace."

Christian Advocate, New York: The Rev. Edwin Warriner, whose death was announced in our last number, was an alumnus of the Concord Biblical Institute, and the valedictorian of his class. Happening to attend as a visitor from one of the Annual Conferences, we had the pleasure of hearing his oration, which was a fine piece of work, rhetorically, and was delivered with dignity, force, and earnestness. Immediately after being graduated he became connected with the New York East Conference, and filled an important order of appointments with uniform success for thirty-four years until, a short time before his death, failing health made it impossible for him to continue his labors. Ingenious in spirit, with a manner corresponding thereto, accurate, a master of detail, careful in his words, and deliberate in the forming of his judgments, he commanded the respect of the members of the Churches which he served, and of the entire community. Those who heard him, on all occasions, were impressed with the pains with which he had prepared, the solid sense with which his communications abounded, and his transparent desire to make all who heard him better and wiser. Because of his historical researches he was of great use to the conference to which he belonged. He also produced several books, among them a history of Sands Street Church, the mother church of the city of Brooklyn.

THE PRESS.

GLADSTONE'S FONDNESS FOR READING.

If I may with discretion touch on Mr. Gladstone's private life during parts of his marvelous career, I should begin by saying that he was hardly ever, except in company and on dress parade, without a book. To his reading there was never an end. On the afternoon of Saturday, August 30, 1884, he was to make his first speech to his constituents of Midlothian, and to the people of Scotland and of England and of all Europe and of America. He was to give an account of his stewardship. Never, I think, had he had a more perplexing problem before him, since he had to explain to this vast audience, encircling half the world, why it was that during the last four years he had broken, or at least left unperformed, nearly every one of the promises on the faith of which Midlothian had elected him to Parliament, and the kingdom had welcomed him as its chief minister.

But for Mr. Gladstone, in those days, difficulties existed only to be surmounted, and a perplexity was merely a challenge to the unrivalled ingenuity of an intellect which never owned itself vanquished. So he had put together in his mind the frame-work of his speech, made out a case which entirely satisfied himself, and must therefore satisfy others of less mental acute-

ness, and when he had breakfasted on that eventful morning he was quite in the mood to enjoy himself. His secretary, Mr. Hamilton—he is now Sir Edward Hamilton, and a great Treasury official—came down to the smoking-room in Dalmeny Park and said, "What do you suppose Mr. Gladstone is doing?" It was eleven o'clock, time enough to have disposed of his morning mail; indeed, Hamilton's coming was a signal that his chief had finished with that sort of work for the time being. You might have guessed that he was pondering over the speech he was to deliver a few hours later, or receiving a deputation, or settling points of policy with his host, or engaged in any of a dozen other important occupations. "No," cried Hamilton, triumphantly; "he is reading a novel."—Geo. W. Smalley, in Harper's Magazine.

PROTECTION OF THE LANDSCAPE.

"What is to become of our English landscape," asked Lord Rosebery, "if it is to be simply an advertising or sanitary appliance?" This question, once of chief interest to the person who drives, or walks, or to the traveler on a railway journey, is coming more and more closely to concern new and rapidly spreading social groups—the bicyclist, the amateur photographer, or the golfer—with each fresh impetus toward an out-of-doors life. The benefit of this life, aside from the particular kind of fun which takes any particular person out of doors, is that, supposedly, it gives one back the natural conditions of our remoter ancestors, restoring their blessed freedom from the disquieting questions and worries of an artificial civilization. The irony of this is evident when to drive, or walk, or wheel, or golf, may be, and often is, to confront one's self with a thousand suggestions of disease through hideously placarded remedies.

England has a society—so far as has been ascertained it has no branch or fellow in America—to preserve and reclaim natural scenery from the clutch of "the modern highwayman," the modern advertiser. Its aim is not chimerical, since it does not undertake to abolish obnoxious advertisements. "A world entirely free from advertisements," wrote one of its most distinguished members, Sir E. J. Poynter, President of the Royal Academy, to a recent conference, "is a dream too enchanting to be realized." Its limited purpose is well set forth in its somewhat formidable title: "The National Society for Checking the Abuses of Public Advertising"—a title abbreviated for every-day purposes to the suggestively savage nondescript "Scapa." That modest aim is to "start scattered cases of blissful repose which little by little shall extend their borders." Its membership of more than 1000 is not made up of mere sentimentalists, such as artists, although naturally enough many of them belong to it—it having included the late Lord Leighton and the late Sir John Millais. In that membership, by the evidence of Richard Evans, Esq., the society's honorary Secretary and energetic manager, are "many who are eminent as heads of departments, as jurists, political economists, or 'captains of industry.' We are particularly strong in men of science;" this last being somewhat unexpected evidence to the fact that devotion to science is not necessarily fatal to aesthetic sensitiveness.—Scribner's Magazine.

THE NOBLER SIDE OF WAR.

And in these days of war the incidents that cut to the quick not only in the consciousness of the great population of non-combatants, but of the soldiers and sailors themselves, are many of them deeds of thrilling courtesy; the notes that sound deepest of all are the notes of self-sacrificing bravery, and those of human brotherhood. The matchless coolness of Dewey; Bagley's and Bernadou's courage at Cardenas; Winslow's stanchness under hours of fire in the cable-cutting at Cienfuegos; the calculating and superb recklessness of Hobson; the quick and unsparing force of the ships of Sampson and Schley; the impetuous charge of the soldiers at Santiago, and their unflinching demeanor under frightful conditions—these fill the soul with "noble rage." But even events like these do not touch the hearts of the people more profoundly than acts of consideration and humanity, such as Admiral Cervera's chivalrous message concerning Hobson; the burial by our own sailors, with all the honors of war, of the brave Spanish sailors who died on our ships; the refusal of Captain Evans to take the proffered sword of the Captain of the Vizcaya; gallant Wainwright's manly greeting to the

chief captive; and, later, Schley's generous words to him, that made the Spanish admiral throw his arms around the neck of the American commodore; the saving of the enemy's surprised and grateful survivors after the destruction of their fleets at Manila and Santiago; and Captain Philip's words, to be remembered as long as noble deeds are told: "Don't cheer, boys; the poor fellows are dying."

After all, does not the popular recognition of the generous acts that accompany the inevitable cruelties of war indicate that mankind is growing more and more sensitive to these cruelties, and determined more and more to find other and less barbarous means of settling international controversies?—Century Magazine.

THE TRUE RUSSIAN INTERESTS.

Mr. Arnold White says that the true interests of Russia palpably lie in the direction of peace and not of war. "So far as my observation, reading, and conversation enable me to judge, there is no nation in Europe with a more vital interest in the preservation of peace during the next twenty years than Russia herself." What reason is there to believe that the Russians are not quite as acute to perceive this as Mr. White himself? Mr. White thus sums up the conclusions he has arrived at in studying the Russian problem:

"The future of Russia, so long as she keeps the peace and limits her disputes with other nations to the field of diplomacy, may possibly be prosperous and bright; but if her unwieldy empire should be plunged into the hazard of war, the ignorance and superstition of her people, the corruption and inebriety of her administrators, the absence of a master-mind in the Czar or of an educated middle class, the alienation of the Jews, and her slipshod unreadiness for vast combinations at a distance, are more likely to result in a humiliating and perhaps ridiculous collapse than in the establishment of universal dominion over the civilized world."—Review of Reviews.

THE TERRELL CONVENTION.

A PLEA.

Having had an associative knowledge of the "holiness" movement from its inception as such in Georgia and throughout the South, and looking with alarm upon some recently developed phases of the said movement, I feel constrained to speak. I will therefore much thank you if you will allow me, through the medium of your consecrated columns, to give my humble but prayerfully formed views. In thus doing I trust that I shall be so led as not to unjustly reflect upon the conduct of any, and will try and not raise the claim of good conscience with those who differ from me.

In common with thousands of God's servants, I am in sympathy with any sensible or scriptural method or act by which one proposes either to make better his own spiritual estate or help that of others. Such was the providential claim and purport of this spiritual wave from the first, as I saw it. In this I was not alone, in our section, but my humble views were shared by many great and good men and women who prayed for Zion's highest prosperity. It was clear, too, that being purely spiritual in its aims, it would be attended with the more difficulty, subject to the greater misunderstandings and the victim of the greatest impositions. In this we have certainly realized our wildest fears. The impositions to which I refer have been more from within than without. And I think they have generally been more from ignorance than otherwise. But to regard becoming brevity: I have always maintained that this movement was of the Church and should be so recognized and fed. I trust my conduct has been uniformly consistent with this position. When Rev. G. W. Mathews wished to resign the presidency of the South Georgia Holiness Association in favor of a layman, my soul recoiled and my lips remonstrated against it. The deep lessons of charity, the glowing furnace of holy meditation which had captivated my soul had come through the Church of which Bishop Key was pastor. I therefore received it as I did the lessons of conviction, regeneration and duty in former days—from God through the angels of the Church. I have ever looked with suspicion upon any movement which claims to start in the head, but in its progress to the level of society skips the sub-head, or pastor. It fosters "comeoutism" and "stayoutism," both of which glare upon us with sepulchral jaws to-day. "Comeoutism" is, to mind, religious anarchy and is fast becoming religious riot. In the

first convention of proportions which was held in Georgia the question was asked: "Shall we receive into our confidence and honorable recognition those who have been expelled from the Church for their profession?" It was new ground for us all. I made the first speech, and made it against so doing. The sainted and wise Jarrel followed, indorsing my position, and there the matter has rested until to-day. I had as well right here meet the question: "What would you do?" Its answer is attended with grave difficulties. Somebody must suffer; somebody must yield. This, then, is to my mind the question: "Had I better yield or submit to pastoral direction, or even dictation, for the time being, or force him to yield to me?" The pastor stands for an order and an office which, if degraded or obliterated, wreck hundreds. Whereas I can, by being a little less obtrusive or aggressive, show all the more the spirit of love.

Were I talking to pastors and presiding elders, I think I could point out great unwisdom in dealing as they have with conscience and experience. I have steadily maintained for years that pastoral patience and tolerance was the wiser course in dealing with what was considered an evil or excess, and have insisted that the opposite course would bring only evil. I trust I learned as much during the sixteen years I served as a pastor. But I am not talking to men in authority now so much as those under authority.

Here I must say that I have never met a case of "comeoutism" which I considered a necessity or could look upon as wise. I think I have duly examined said cases. I have never found one who could show any gain in spiritual things by this step. Then, if one can come out, one hundred can stay out, which means disuse of the sacraments, the substituting of an easy, go-as-you-please-ism for order, organization and authority.

But, I am often asked, what do you do when a pastor oppresses you? I have never been oppressed. It is not every pastor who likes my methods, or wants my service. But which is the better way—to find fault with the man whom God has placed there or to look for the hand of God to me, in my services not being wanted? Most probably they are not needed. Had I not better accord honesty and wisdom to the man who knows he must give account to God for his charge? Has he not prayed as well as I?

But, you say, suppose he forbids your preaching your peculiar views? Well, maybe, my views are too peculiar. Maybe, such views have just been set forth, at least unproportionately, in his charge. His demand might be, could be, from the Lord.

But, you say, will you let a pastor dictate to you what you shall preach? Most certainly I will. Without limit? No. But where is the Spirit? Won't he lead us both? I have said to pastors that I never found a man or woman who had, or thought they had, received a great spiritual uplift, but I could easily keep them in the Church. So say I now to my beloved brethren, who speak of pastoral oppression, that I have never found it. It exists mainly in the imagination. I have been told that such position as I take will cause me to be "counted out of the movement." Brethren, I was not "counted in"—did not come in that way. But, withal, I trust I am in, and humbly sue for fellowship with all who love our Lord.

I see no good to come from a change of Church. I know no good can come from the cry of persecution, when pastors know two things: (1) That they are not intending to persecute us; (2) that if we had what we claim we would submit with greater gentleness.

Brethren, of the movement, there are breakers ahead. We must stand by our pastors and the Church. I fear by far the majority among us have only been converted to the doctrine, and without any additional enrichment of spirit have gone forth as partisans, and not having any depth of love nor breadth of holy wisdom, are easily led into the quagmire of suspicion and into the briar fields of contention.

But, you ask, suppose your pastor forbids your wife the exercise of her rights to tell what the Lord has done for her? This silly question has been asked. It is monstrous. No such pastor exists.

But, suppose the time comes when no pastor will permit you to come within his charge. What will you do? Don't know. I will first look well to my experience. Then I will prayerfully scrutinize my past conduct. I will then look to see if my commission is out. After this I will beg for work.

But I am not looking for such a time. The Church is hungry for a revival.

Our pastors have brought this state of things about, and if they can us us, or if the Lord can, the work will be given. Let's have faith in God and stick to the Church. I am sorry the Terrell Convention was called. I think it was a grave error to vote into its communion those who have been excluded from the Church without hearing from that Church or its pastor. Do we owe nothing to the body of Christ, or the denomination, which gave us our godly parents and our Christian education, our baptism and our lessons in duty?

I for one don't feel led out of harmony with the established order of things. I love your company. Your rich experience feeds me. I am better after you pray. But, brethren, I am persuaded that there are enough who gang with us, but in deep love are not of us, to lead us into grave error, if we don't pray much. We must stick to the Church, the pastor, the prayer-meeting, or, as I view it, God has but little glory in our existence.

How comes it about that outsiders are looking for us to slab off? It is looked for by other denominations and it is looked for by our own Church and pastors. Are we, in no way, responsible for this feverish and detractive excitement? Several Churches, less spiritual and not so sound in doctrine as our own, are taking advantage of this state of things and are adding to their communion thousands whom we think would be best served and developed under our vine and fig tree.

Beloved, let's love in deed and let's pray much. As always,

JNO. B. CULPEPPER.

A COMEDY OF ERRORS.

I will not say the editor of the Advocate is due an apology to his readers for the publication of proceedings of so-called holiness convention in issue of September 15, for he could not more effectually kill the farce than by this publication of its "true inwardness."

Attention to some of its features: A man who was not in good standing in a conference, a renegade from the Church, and whose reported statements concerning causes of his exit therefrom are maliciously false, has his name signed to the paper printed.

The same man's name is signed to the statement that it is "necessary" to form an organization, etc.

The name of the organization is alone sufficient to kill it.

The design: "Not to interfere in any way with the work of the Churches," and then proceeded to formulate plans for such interference.

Again: "Unite more closely those who are enjoying the experience of holiness"—as though holiness was an enjoyment and an experience, when the Bible declares it to be character, Christ-likeness.

The assumption is that the Churches do not teach the Bible doctrine of holiness—that these holy brethren are pushed out of the Churches to where they can do the work of the Lord, and be able to live right with a good conscience. The assumption is enough to make the devil snicker.

In article 4, any three persons who are of the same opinion with themselves may organize and proceed in methods of work without reference to whether pastor or Church agrees to it, deems it best or necessary. Self-opinion and disloyalty run to seed.

Article 5 says membership is dependent upon an "experience" of holiness—making holiness again an experience and not character and life. Or of "persons who have been excluded or forced out of the Churches on account of said experience," etc. Do you wonder, Mr. Editor, that I say the readers of the Advocate deserve a chance to fling back into the teeth of these deluded fanatics such brassy assumptions—insults to the Church of God?

In providing for local unions they arrange for meetings to be held without reference to pastoral oversight, if these persons are still in our own Church. See action of last General Conference.

Again: "All officers must be in the experience of holiness"—though their character might be such that the brethren, in self-respect, would be compelled to have it arrested. So, if the "experience" is all right, everything is all right.

Again: "All members of the State Convention shall be in the experience

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

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

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

of holiness." If perchance a poor sinner is elected a delegate he must proceed to grab the experience" by hook or crook—and his voucher as a delegate is clear.

And then article 8 seems to invalidate "experience" as a voucher, and delegates must have a paper certificate signed and countersigned, showing clearly that these brethren have a modicum of spiritual sense left—distrusting "experience" after all, and demanding that a piece of foolscap paper shall come along to testify to the correctness of the "experience."

The "Address" to the Churches by the convention bears the effrontery of ignorance. They assume that if we "knew them better we would love them more." Alas, we know them too well. They attack the Churches for opinion's sake—so does the devil. They assume that their intrusion into places where they are not invited and their attacks are because they desire to preserve a good conscience. We assume it is for want of a conscience and the cultivation necessary to make a gentleman. The Church of Rome burns heretics at the stake to preserve a good conscience. I assume that the most dangerous man in any community is an ignorant fanatic under the garb of religion. A school for the cultivation of a decent, moral conscience should be established for their accommodation. Affecting the deepest humility, they beg to differ with the Church of God. They assume that the Church would force them to do wrong, and then pretend to plead with the members not to abandon the fold—no, stay there, and kick the fat into the fire if you can not have your own way. And then toward the close of this bald-faced batch of ignorant assumptions, they beg the brethren not to oppose them—just let them alone, let them rove up and down the land, falsifying the doctrines of the gospel, doing what they can to create schism, discounting the ordained ministry of the Word and putting experience before character and righteousness. Why do we oppose them? Because we oppose the works of the devil, and Christ says he came to "destroy the works of the devil." "The Church is of God, and will endure to the end of time."

H. G. HORTON.

Seguin, Texas.

Solid Silver Forks and Spoons

•We invite the attention of persons desiring to furnish their tables with the best quality of serviceable Silver—Tea, Dessert, and Table Forks and Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc. to our new Illustrated Catalogue, sent free to any address. •••••

C. P. Barnes & Co.
504 W. Market, Louisville, Ky.

This firm is reliable. Texas Christian Advocate.

HOW A LADY MADE \$300.00.

A correspondent says: I had no means of supporting my family and began ten weeks ago to sell Non-Alcoholic Flavoring Extracts for the U. S. Fruit Co., St. Louis, Mo. I have cleared over \$300.00. The Extracts are in powdered form and meet with universal demand. All housekeepers prefer them because they are perfectly pure and stronger than the liquid extracts. My brother has taken up the work with me and is very successful. The U. S. Fruit Co. will start any of your readers. Why be idle when you can make \$30.00 per week? I give my experience for the benefit of other poor people.

"CLEANLINESS IS NAE PRIDE, DIRT'S NAE HONESTY." COMMON SENSE DICTATES THE USE OF

SAPOLIO

Epworth League

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

A broader view of the rights of others is always a sign of mental and spiritual enlightenment.

There are still disciples who consider people common or unclean because of their social condition or the race to which they belong.

Many great and good men indulge prejudices which prevent their greatest usefulness.

It takes some Christians a long time to learn that Christ intends that the gospel be preached to all people and that he expects us to do it.

TOPIC FOR OCTOBER: TURNING POINTS IN GREAT LIVES.

October 2: Missionary Trance of Peter.—Acts 10:9-16, 28.

Peter did not believe in foreign missions. Loving his country and his own people intensely, he shared the common prejudice against all who were not Jews, and might have remained a narrow and bigoted man but for the vision from the Lord and his wise obedience to it.

THE CHARACTER OF PETER.

Peter had in him before this the stuff of which great men are made. He was brave, impulsive and devoted to his Lord. Some of his acts were not creditable to him, but he possessed many splendid traits of character. His denial of his Lord was an act of pitiful faithlessness, but the rest of the disciples had lacked the courage to follow him to the palace of the high priest, and at his arrest had forsaken him and fled. That sorrowful lesson had not been lost on him, for since then he had publicly proclaimed to the unfriendly Jews his devotion to Jesus of Nazareth, whom they "by wicked hands had crucified and slain" (Acts 2). We may not doubt, therefore, that before this vision he was ready to die for his convictions.

THE VISION.

God was about to open the door of the gospel to the Gentiles. With this end in view he had already instructed Cornelius to send for Peter, and the messengers were then approaching. It was necessary to prepare Peter to receive the messengers and obey the summons, for without special enlightenment he would have refused, as a matter of conscience.

"He went up upon the housetop to pray." In the spirit of prayer he was prepared to receive God's message. The Lord gives his counsel and guidance to such as are diligently seeking to know his will, and Peter seems to have regarded the vision as in answer to his prayer.

"He became very hungry." His hunger made more forcible the impressions of the vision. "And saw heaven opened." There was no doubt of the source of the vision; whatever the lesson it taught, it was from above. "All manner" of living things. There was an entire disregard of the distinction between clean and unclean. "The distinction of meats which the law made was intended to put a difference between Jew and Gentile, that it might be difficult to them to dine and sup with a Gentile, because they would have that set before them which they were not allowed to eat; and now the taking off of that prohibition was a plain allowance to converse with the Gentiles and to be free and familiar with them. Now they might fare as they fared, and, therefore, might eat with them and be fellow commoners with them."—Henry.

Peter refused to eat, and the voice from heaven three times repeated, "What God hath clensed, that call not thou common."

The law commanding to abstain from certain meats has served its purpose, and he who made it might now alter it. The wall of Jewish exclusiveness was now to be broken down and the Savior's promise was to be fulfilled. "Other sheep I have that are not of this fold, them also I must bring, and there shall be one fold and one shepherd."

PETER'S OBEDIENCE.

The immediate result of the vision was the preaching of the gospel to the Gentiles, Cornelius and his friends. The larger results were the broader view of the extent of Christ's kingdom and the

preaching of the gospel to the Gentile world through the ministry—not only of Peter, but of Paul and his co-laborers and successors. Peter announced the new article in his creed to the company in the house of Cornelius. "God hath showed me that I should not call any man common or unclean" (verse 28). Henceforth his mission was the wider one of preaching the gospel to all people. It was an evidence of his greatness that, at the command of God, he unhesitatingly laid aside the prejudices and even the principles of a lifetime and entered upon a work entirely opposed to them.

God requires for his larger plans men and women who will obey his voice, even though such obedience means the surrender of their plans and entrance into new and unexpected fields of labor. Turning points come in the lives of all, both small and great; whether from them we advance to higher living depends upon our obedience to our high calling.

MESQUITE LEAGUE.

Our League is progressing very rapidly since our last election of officers in July. Our First Vice-President is very zealous in his work at the Sunday evening meetings. Every visitor that comes to our League is received with a hearty welcome and invited to take part in our worship. We also have readings, recitations, essays and solos at our meetings, and a motion is being advocated that we hold cottage prayer-meetings twice a month for the benefit of the sick.

Several of our members attended our District Conference at Forney September 1 and 2. Every one seemed to come back with renewed interest to take up the work at home. The Conference was simply grand. Every one seemed filled with the love of God and anxious to do something to further his cause.

We hope to organize a literary department to our League at our next business meeting; would be glad to have some advice from other Leaguers of older experience through the Advocate.

Hoping soon to be able to report one of the brightest Leagues in North Texas Conference, I am yours sincerely
W. H. CULLUM, JR.,
Secretary, Mesquite E. L.

ST. JAMES JUNIOR LEAGUE.

Dear Juniors of Texas—Last Sunday our Junior League held such an interesting meeting, which I will tell you about. Our President led. We had a march first and then we opened the meeting with a song and a prayer. The leader read to us about the lesson, the subject of which was "Murder and Cruelty." Mrs. Oxley, our pastor's wife, talked to us about "Home Religion," and then Mr. Lamb, assistant superintendent of our League, gave an object lesson about "opening the heart with the key of love." We enjoyed it very much. One of our members read us a pretty little story, after which we had a Bible drill. In our Bible drills we always have some one call out references in the Bible. Whoever finds the verse called out first, reads it. After this we said verses beginning with "J." Then we all told our experience in earning money for the Junior League this last month. Some told of making aprons or candy, others of cutting grass and cleaning the yards for their mothers, while one member, who is in North Texas now, is making money by picking cotton. We found that over three dollars had been earned. What do you think of that now? Isn't that doing pretty well?

Hoping to see some letters in the Advocate from other Juniors, and with love to all the Juniors, I am, your little friend,
LUELLA FONDA,
Secretary St. James Junior League,
Galveston, Texas.

VERNON DISTRICT LEAGUE CONFERENCE.

The third District League Conference of the Vernon District was held at Seymour, Texas, August 23-25. It was a most successful Conference. The pastor at Seymour, when the Leaguers, after one and two days' travel in buggies and wagons, began to come in by squads numbering from fifteen to twenty-five and reporting more on the way, becoming very much concerned about taking care of so many, rushed into the home of one of his parishioners and said: "You must entertain some more; they are coming by the thousands." The young prophet lifted up his eyes and beheld the valley about Seymour was full of Leaguers. They were coming with Gospel sermons, Gospel addresses and Gospel songs. There were no sights to see, no receptions to

be attended; they were there to look after spiritual things.

No community, unless it seals up every avenue that leads to its better self, can have in its midst for three days so much young life consecrated to God without feeling a thrilling influence quickening the noble impulses which send it bounding on to a purer, holier life.

We had with us Bro. W. E. Hawkins, President of the Northwest Texas Conference League, who is a very enthusiastic Leaguer, and with his help, if we as Leaguers do our duty, there will be much accomplished by the close of another year.

Rev. W. B. Andrews, at the opening session, preached a stirring sermon on "The Epworth League and Missions." Rev. W. M. Leatherwood, on Wednesday evening, preached on "The Relation of the Epworth League to Popular Evils." The sermon was calculated to bear much fruit.

The manner in which the Leaguers who were put on the programme responded was gratifying indeed and showed how sacredly they regarded their vows to the Church and their jealous care for duty. Their papers and addresses showed diligence in preparation and evident signs of the guiding presence of the Holy Spirit.

There were reported ten Leagues in the district with an aggregate membership of 524, many of whom attend League from three to six miles. They had raised \$65 for missions, spent \$50 for books, collected and expended \$60 for the poor and other purposes, and take 77 Eras. S. P. ULRICH, Sec.

To Pastors and Presidents of Leagues in Weatherford District:

Our pro rata in support of missionaries pledged by our State League Conference is ten cents per member. I feel sure this amount and more will be raised.
E. A. BAILEY,
Weatherford, Texas.

PROGRAMME

Of the East Texas Conference League, to be Held at Pittsburg, Texas, October 4-6, 1898.

Tuesday Night—8, Devotional Service, Rev. J. W. Johnson, Pittsburg; 8:15, Why Pittsburg Wants You, Morris Sheppard; 8:35, Why Our League Wants You, A. B. Greer, President Epworth League; Song; 8:50, Response, R. M. Kelley, President East Texas League; 9:10, Social Quarter, led by everybody.

Wednesday, Oct. 6—Sunrise Prayer-Meeting, Miss Mary Barnes, Trinity; 9, Devotional Service, C. L. Palmore, Tyler; 9:15, Business Session; Enrollment of Delegates; Appointment of Committees; 9:30, Discussion; 9:45, "The Delegate's Responsibility to the Conference and Home Chapter," E. T. Clark, Lufkin; 10:15, "The Pastor's Duty to the League—From a Pastor's Standpoint," Rev. A. A. Wagnon, Atlanta; From a Leaguer's Standpoint, Knox Henderson, Athens; 10:45, General Discussion; 11, Social Intermission; 11:15, Conference Sermon, Rev. Dr. D. F. C. Timmons, Marshall.

Devotional Department—2, Song and Prayer Service, Miss Myrtle Bradford, Daingerfield; 2:45, Report of First Vice-President, Miss Ethel Fowler, Palestine; 2:55, "Practical Methods of Work for This Department," Miss Ella Christian, Mt. Pleasant; 3:10, Discussion.

Literary Department—8, Song Service; 8:15, Literary Service, Pittsburg League.

Thursday, Oct. 7—Sunrise Prayer-Meeting, Miss Lillian Hull, Carthage; 8:30, Song and Prayer Service, Rev. L. A. Webb, Nacogdoches; 8:45, Report of Third Vice-President, Mrs. Phronie Hopkins, Pittsburg; 8:55, Address, Judge Steadman, Palestine; 9:55, Song; 10, "The League Business Meetings: How to Make Them Attractive and Valuable," Miss Lucy King, Leesburg; 10:30, Question Drawer, Rev. J. W. Downs, Timpson; 11, Social Quarter; 11:15, Address, F. P. Works, State League President, Hillsboro.

General—2:30, Song Service; 2:45, Address, "Methodism," Rev. B. H. Greathouse, Tyler; 4, Business Session; 8, Service in Song, Miss Virgie Kelley, Longview; 8:30, Sacrament and Farewell Service, Rev. J. T. Smith, Timpson.

M. M. DUPRE, Troupe.
S. R. GREER, Pittsburg.
MISS BETTIE RICHIE, Palestine.
Programme Committee.

Radway's Pills

Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

SICK HEADACHE,
FEMALE COMPLAINTS,
BILIOUSNESS,

INDIGESTION,
DYSPEPSIA,
CONSTIPATION

and All Disorders of the Liver.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c a Box. Sold by Druggists, or sent by Mail.

Send to DR. RADWAY & CO., No. 55 Elm St., New York, for Book of Advice.

WINE OF CARDUI

McELREY'S
Wine of Cardui

has demonstrated ten thousand times that it is almost infallible

FOR WOMAN'S
PECULIAR
WEAKNESSES,

irregularities and derangements. It has become the leading remedy for this class of troubles. It exerts a wonderfully healing, strengthening and soothing influence upon the menstrual organs. It cures "whites" and failing of the womb. It stops flooding and relieves sup-



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

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

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

WINE OF CARDUI

PIANOS

EASY PAYMENTS.

It is easy to obtain a piano our way. Where no dealer sells them, we will send a piano for a small cash payment, balance in monthly payments. Three years' time to complete purchase if desired. We would like to explain our method. Will send piano guaranteeing satisfaction, or piano may be returned to us at our expense for railway freights both ways.

Our CATALOGUE, FREE for the asking, tells all about them. Special prices and full information, if you write.

Ivers & Pond Piano Co.,
110 Boylston St., Boston.

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

OPIUM

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

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

Sunday-School Dept.

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

Fourth Quarter, Lesson 1, Oct. 2.

STUDIES IN THE HISTORY OF JUDAH.

REFORMATION UNDER ASA.

II Chron. 14:2-12.

Golden Text: Help, O Lord, our God: for we rest on Thee.—II Chron. 14:11.

Time: Asa's reign lasted forty-one years, from 955 B. C. to 914.

Place: Jerusalem was the capital of the kingdom of Judah. The battle fought with Zerah the invader (verses 9-12) was at Mareth, twenty-five miles southwest of Jerusalem, at the mouth of one of the valleys that open out from the hills of Judah upon the plain of Philistia.

INTRODUCTORY.

During the last quarter we studied the history of the kingdom of Israel during its entire course from the disruption of the kingdom of David B. C. 955. In the kingdom of Judah we have but one dynasty—the house of David. Of Rehoboam, who succeeded Solomon, the historian makes the brief statement that "he did evil, because he prepared not his heart to seek the Lord." In the fifth year of Rehoboam's reign Shishak, King of Egypt, with a vast army of 12,000 chariots and 60,000 cavalry, invaded the kingdom, captured many of the cities, "including Jerusalem, which escaped a formal surrender only by paying a ransom, consisting of the wealth stored up by David, and the famous shields of gold, and all the treasures of the palace." Thus Rehoboam was virtually reduced to the position of a vassal of Egypt. Abijah, the son of Rehoboam, succeeded his father 975 B. C., and reigned for two years. Abijah's reign was marked by a great victory over Jeroboam, the reigning monarch of the rival kingdom of Israel. Following Abijah came Asa, the first of the reformers, whose work we study to-day.

CHARACTER OF ASA'S ADMINISTRATION.

Verse 1—"And Asa did that which was good in the sight of the Lord." Here the student will note the contrast with the long line of the Kings of Israel; almost without exception, beginning with Jeroboam, the record is, he did that which was evil in the sight of the Lord. The character and career of Asa are the more remarkable when we take into the account the bad example of his grandfather, Rehoboam, and the corrupt, idolatrous influences of the court under which he was brought up. "The moral atmosphere that he breathed," says Dr. Davidson, "was enough to poison the finest child that ever lived." Over against these evil influences he had great moral helps to reinforce his will and sustain his decision on the side of righteousness and the true worship of God. Hanani and Azariah, prophets of God, were his teachers and co-workers. The punishment visited upon the evil course of Rehoboam was a solemn warning against idolatry and all disobedience to the commands of God, while the past history of the nation and the promise of the divine favor upon the faithfulness of the people to the covenant that Jehovah had made with them, was a mighty stimulus to national reform and practical righteousness. Yielding to these high moral influences, Asa "did that which was right in the sight of the Lord."

CHARACTERISTICS OF ASA'S WORK.

Verses 2-6—"For he took away the altars of the strange gods." These were the idols of the surrounding nations that had been set up in opposition to the worship of Jehovah. Necessarily this was the first step in any national religious reform; the worship of the Lord God could brook no rival worship. "Hear, O Israel: the Lord thy God is one Lord, and thou shalt have no other gods before thee," was the Law proclaimed from Sinai, and part of the first and great commandment. Asa began therefore at the right place when he put away these strange gods. "And the high places." The idolatrous nations built their altars on the top of hills (Num. 22:41). Seduced by evil example and association, the Israelites fell into the same custom, though it was positively forbidden by the law of Moses (Deut. 12:11-14; Lev. 26:30). "Sometime there was simply an altar on the hill; sometime there was a chapel attached to it, which was usually only a tent of bright colors" (Ezk. 16:16; II Kings 23:7). These high

places were of two kinds—those used for the worship of idols and those used for the worship of Jehovah. The high places devoted to idol worship Asa removed. One of their chief attractions was the gross immoralities, ministering to lust and luxury, that accompanied their devotions. When it is said in I Kings 15:14 that the high places were not removed, the reference may be to altars dedicated to the worship of Jehovah. "And he brake down the images," thus fulfilling the command that they should not make unto themselves any graven image. In this case it was the hand of the son breaking down images which his own father had set up before him (I Kings 15:12)—a sure mark of a brave and thorough reformer. Moral courage reaches its highest point when it undoes the evil work of those bound to us by the strong ties of friendship and love. "And cut down the groves." "The Asherim or wooden posts and holy trees consecrated to Astarte, the Phenecian Venus." Another bold stroke was that Asa removed Maachah, the Queen mother, from being Queen, thus condemning her impure idolatry. "And commanded Judah to seek the Lord God of their fathers and to do all the law and the commandments." He had first given them his own example; to this he now adds all the force of his regal authority. He does right himself, and commands his people to do right. These two things—right example and just authority—should work together in every ruler and in all in authority—they must coexist and work together in every true reformer. Asa's commands could avail nothing without Asa's good example. "And he took away out of all the cities of Judah the high places and the images; and the kingdom was quiet before him." His plan was to sweep away both from the hilltops and the cities all the objects and images of idol worship—thus removing all temptation from his people. When these offensive and irritating objects of idolatry were gone, then the kingdom was quiet before him. The cause of internal strife and distraction, and of God's displeasure, was out of the way, and the blessing of peace and quietness naturally followed. The fruit of righteousness is peace; and they that are exercised by God's chastisements bring forth the peaceable fruits of righteousness. So far Asa's reformation was destructive—the uprooting and overturning of abuses. Altars, images and groves, all go down under the heavy stroke of the reformer's axe, and are swept away. But he had also his constructive work.

BUILDING CITIES.

Verse 6—"And he built fenced cities in Judah." These were outward material improvements. But inwardly he had strengthened and builded up his people by the exercise of his royal authority—he had commanded them to do good and keep the commands of God. Thus inward and outward up-building go on together. In vain would have been all his fenced cities without the hidden citadels of righteous character and obedience to God. These fenced cities were for defense against attacks of their enemies. But their mightiest bulwark was their keeping of the law of God. National righteousness must go before all true material progress. Only then are fenced cities a defense. Great, wicked cities the a nation's weakness. Asa did right and enforced right, and built his fenced cities; that is the right or-

der. For this work of building up strongholds of defense "the land had rest, and he had no war in those years (five years) because the Lord had given him rest." The years of peace were God's gift, and the reward of Asa's righteousness. He had done the right thing and turned the heart of his people back to God, and God's great blessing of peace follows to him and to his people. Surely a righteous ruler is a blessing to any people.

Listen to Asa's exhortation, "Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates and bars, while the land is yet before us: because we have sought the Lord our God, we have sought him and he has given us rest on every side. So they built and prospered." Asa understood it all. God's hand was over them and had promptly rewarded their repentance and their obedience. It was he that gave them rest and opportunity to build up the weak places of their cities. "And Asa had an army of men that bare targets"—great, long shields covering nearly the whole person—"and spears, out of Judah, three hundred thousand; and out of Benjamin that bare shields (lighter than the targets and short and round) and drew bows, two hundred and fourscore thousand. All these were mighty men of valor. Thus in time of peace he made thorough preparations for war. He trusted in God and kept his commandments, and to his faith joined his works. He knew the temper of the great idolatrous nations well enough to know that war would come again. The Lord gave him rest that he might make ready for the invasion of his enemies.

VICTORY OVER ZERAH.

Verses 8-12—"And there came out against them Zerah, the Ethiopian with a host of a thousand thousand, and three hundred chariots; and came unto Marethah. An army of one million—the largest collected army of which we read in the Bible. Zerah was either Osorkon I, the second King of the twenty-second Egyptian dynasty and successor of Shishak, or else Zerah was Shishak's general, leading the Ethiopian forces from the south of Egypt. Twenty-five years before this Shishak had invaded Judah and carried off vast treasure; the same purpose to gather spoils, no doubt, moves Zerah to this new invasion. Ambition and avarice are the motive power of the world's wars.

Such a great army, and the recollection of their former victory of the cities of Judah, were enough to try the faith and courage of Asa and his people and to awaken grave apprehension in their minds. Many of the people, no doubt, not so strong in faith were filled with forebodings and fear.

ASA RESORTS TO PRAYER.

The pious King and great reformer now resorts to prayer. Here is an army too strong for all his men of valor, too mighty for all his fenced cities. The Lord Jehovah alone could defend and save him.

"And Asa cried unto the Lord his

God, and said, Lord, it is nothing with thee to help whether with many or with them that have no power. Help us, O Lord, our God: for we rest on thee and in thy name we go against this multitude. O Lord thou art our God; let not man prevail against thee." This is faith and this is prayer. It will be hard to find elsewhere, even in the Bible, a more beautiful and powerful prayer. Sweeping aside all idolatry, he says, "O Lord, thou art our God." He makes the powerful appeal of faith—"we rest on thee"—not on our armies, not on our fenced cities. Beautifully also is God's infinite power recognized. It is nothing with thee to help whether with many or with them that have no power. In thy name we go against this multitude. And he makes his cause Jehovah's cause. "Let not man prevail against thee." Asa had put himself on God's side and so he knew that God was on his side. We know what the answer to this prayer would be even if the historian had not told us. But he has told us the answer. "So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled." It was the Lord's doings and the Lord's victory. That army of a million smote by the power of God were swept before Asa's smaller host like dry leaves before a tempest. The infinite arm "smote" them; "and so decisive was the victory that Egypt did not send an army into Palestine for three hundred years.

PRACTICAL SUGGESTIONS.

1. Home influence, public sentiment, regal example, were all against Asa; yet he did that which was right in the sight of the Lord. At the last, even in the most corrupt times, a man's character and life depend on himself.
2. Every Christian and every patriot should be a reformer of abuses, an enemy of public and private wrongs. Corruption must be put down and cast out, and true religion and morality be brought in. Ah! how much our own American people in the Church and out of it now need the true spirit of the reformer.
3. Courage and perseverance, joined to faith and persistent energy, are the only hope of moral and spiritual progress. Asa did not wholly succeed, but he had the heart and spirit which led to thorough success. If Christian people are faithful and persevere, the time will come when America shall be a Christian nation.

SOLID SILVER AND PLATED WARE

Our new-priced Catalog is now ready. It shows a variety of cups, casters, butter dishes, syrup stands, pickle stands, ice-water pitchers, goblets and waiters, tea sets, communion services, knives, forks, spoons, etc. To any address.

504-506 West Market St. C. P. BARNES & CO. LOUISVILLE, KY. This firm is reliable.—Texas Christian Advocate.

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

HENRY LINDENMEYR & SONS, PAPER WAREHOUSE Nos. 31, 33, 35 and 37 E. Houston St. (Puck Building, near Broadway.) P. O. Box 2865. NEW YORK.

Woman's Department

Address communications to Mrs. Florence K. Howell,
150 Masten Street, Dallas, Texas.

ATTENTION!

All delegates and visitors who expect to attend the W. H. M. annual meeting at Weatherford, October 7, will please send their names at once to Mrs. C. H. Eaton, box 293, Weatherford. **MRS. C. C. ARMSTRONG.**

NOTICE.

All delegates and visitors who expect to attend the annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference, which convenes in Greenville, October 6, 1898, will please send their names at once to our President, Mrs. M. A. Duff, 251 W. Bourland Street, so that homes may be provided. All railroads within the bounds of the North Texas Conference have kindly given reduced rates of one and one-third fare to all who may attend the conference; provided, a certificate is taken when ticket is purchased. **ANNIE B. FOSTER,**
Cor. Sec. of Wesley Aux.

ANNUAL MEETING W. H. M. SOCIETY, N. T. CONFERENCE

I wish to explain that when the date for our annual meeting at Weatherford was fixed for October 7 we had not seen the announcement of date for our Week of Prayer, else another date would have been chosen. Under the circumstances we ask each auxiliary to decide for itself whether to defer to another date or not. Our annual meeting will close by Tuesday afternoon or evening, which will allow the delegates to get home in time to take part in the last days, and it would be a pleasant feature to have them come with the fresh enthusiasm a meeting always gives. At any rate, let us do our best to engage in each.

The Weatherford Society is very anxious for a full attendance, so we beg you, dear sisters, to come. We asked to have the meeting here, so that our Western delegates could have a better opportunity to attend. Now, do not disappoint us. Let every society in our Western districts have a representative here. Our Eastern sisters have learned the benefit of it and are coming in numbers. Let every District Secretary be present.

MRS. C. C. ARMSTRONG.
Weatherford, Texas.

THE SCARRITT BIBLE AND TRAINING SCHOOL.

The seventh school term of this institute opened on the 8th of this month. The principal of the school, Miss Mar'a L. Gibson, referring to the prospects of the school for the term, in the Evangel, the organ of the institution, says: "We are expecting the best opening, the best enrollment, and the best year in our history." She also urges those desiring to come as students, to "come with a teachable spirit, seeking to take advantage of every opportunity, not discriminating, not set in your own views, but open to conviction, and above all, seeking to be led by the Spirit. Then the blessing you seek will meet you at the threshold and grow brighter and richer every day. Then we can safely prophesy that the end of the course will find you thoroughly furnished unto every good work."

We most sincerely hope that this term of the Scarritt Bible and Training School, that institution which is the common property of the members of the W. F. M. Society of our whole Church, may be indeed "the best in its history." We know that the members of the W. F. M. Society of Texas are especially interested in this school, for the Texas Conference Society and the Northwest Texas Conference Society are both bending their special efforts toward raising the necessary sum to endow a scholarship each in the institution, and the W. F. M. Society of North Texas Conference has already endowed a scholarship there, having completed the necessary amount (\$2500) about three years since. The society of North Texas Conference would be glad indeed to receive the application of some young lady within the bounds of their conference to become the ben-

eficiary of this scholarship for the present term. Will not some young lady come forward at once and apply for entrance into the school and receive the advantages of this noble institution, thus fitting herself for work in the foreign missionary field, or for the duties of a Sabbath-school teacher, or as a worker in home missions, all without cost to herself individually? "Think on these things."

THE NARROW WAY.

(Read before the Auxiliary W. F. M. Society, Corsicana, Texas, and published by request.)

Jesus has marked out but one way to heaven, and called it "narrow," and truly we find it so with its rejected love, its crown of thorns, and cruel cross. Has the pure, white lily of consecration bloomed in your heart? Have you ceased to sigh for Egypt and its flesh pots? Have you renounced vanity in whatever glittering guise you find it? Or are you striving with one hand to cling to the cross of a pierced and bleeding Savior while with the other to the cruel, wicked world that nailed him to the tree? God says he will not accept a divided heart. So let us be careful to set up no idols at the shrine of his temple, lest he come with a strong hand and shatter them and we pass through the world a mourner. He is King of glory and his throne is in high heaven, but his kingdom lies in our hearts.

Are you yielding your personal influence for Christ? How prone we are to think but slightly of our influence. There is no truer saying than that "No man liveth unto himself." There is a

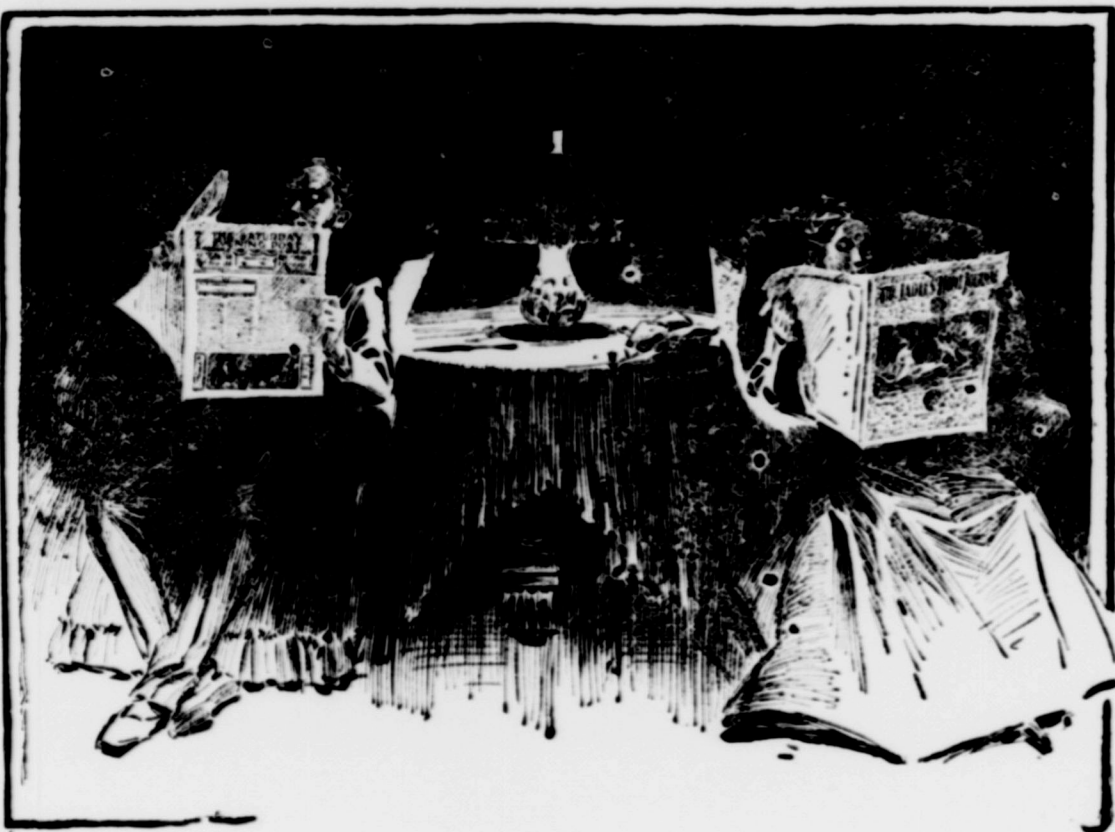
strong, invisible chain linking us one to another. Influence has been very forcibly and beautifully compared to "a pebble dropped in the sea; at first a tiny circle appears upon the surface of the water, which widens out and goes rippling on and on until it kisses the other shore." We can never fully realize just what influence we exert until the judgment day, when we see those standing under the banner of the cross whose faces we turned heavenward and again on coronation day, when we stand like satellites around the "Bright and Morning Star," and the Savior places the crowns upon our brows shining with the stars we won on earth. Those who love God must "pass under the rod." Have you trials, disappointments, hardships and sorrows? These meet us at every turning of life. It often takes heroic fortitude to bear them with patience; they crush the heart and wring the soul—even "more bitter than death." This is our cross and our crucifixion. Some we must suffer in silence with only Jesus to listen and sympathize. A noted writer has said that "Jesus has many lovers of his heaven, but few bearers of his cross." Does this touch you or me? Let us hope not, for a Christian should learn to endure so that patience may have its perfect work in our hearts. The tired hands may droop, the fainting heart beats heavily, while the strained and tearful eyes look up to heaven and a great longing comes over us to fly away to "home, sweet home" and rest in the arms of Jesus, for he is softly calling: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." O faithful hearts, press onward with this promise of love above you,

and in the language of that sweet poet, our own Longfellow:

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Are you living in peace and good faith with your neighbor, or all with whom you come in contact? Have you lovingly passed by their faults with a smile and probed deep into their characters in search of hidden virtues? It matters not how crusty or uninviting we may often appear upon the surface, every one has something lovely and graceful in their nature, just as rare and beautiful gems and grains of precious yellow gold lie buried in the bosom of the common earth. Jesus said: "This is my commandment, that ye love one another as I have loved you," and "greater love hath no man than this, that a man lay down his life for his friends." Have we this rare, unchanging love?

Have you temptations? We can not live so near to God that Satan can not strike us with his darts, or else lull us with his flattery until he has us in his toils. He sets his beautiful traps and catches the unwary. He doesn't pursue a lukewarm Christian, however, with the same vigilance as the zealous one, for the Lord has said he will not have the former, and Satan feels that he has them safe enough, so he turns his whole battery upon those who strive to live righteous lives. He is ever dangling before our eyes tempting pleasures that are like the Dead Sea fruit—luscious and exquisitely beautiful without, but a deadly poison within. I once regarded temptations as a great calamity until one



IN THE OCTOBER LADIES' HOME JOURNAL

Mrs. Caroline Atwater Mason, author of "A Minister of the World," begins a new story called "THE MINISTER OF CARTHAGE," depicting a young clergyman's high sense of duty battling with love and something akin to ambition.

Josiah Allen's Wife

Has written another story for the JOURNAL readers. She tells in it about a sickly society girl, and what brought her to her senses and good health.

In Mary E. Wilkins'

Capital new story a metropolitan woman does some very funny things, and in trying to elevate the villagers she learns a thing or two.

IN THE SATURDAY EVENING POST

are to be found the best serial and short stories the world can produce. The handsomest illustrated weekly published

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The Curtis Publishing Company, Philadelphia

day in reading a book I found a happy thought, which is this: "God often creates these occasions of contest so that he may give us the victory, for the oftener we overcome the stronger we grow spiritually."

Have you found that sweet peace that the Savior has promised us? Have you stooped under his yoke, wearing it willingly? If not, then it will gail us and the Lord will lash us with his providence. When we let any other interest possess our hearts, we are simply "chasing the shadow for the substance."

"The harvest truly is plenteous, but the laborers are few." These words came from the great, loving heart of the Savior as he contemplated the vast, surging throng of humanity who were under the thralldom of sin, and they have come echoing down the ages until now, when we find they represent truthfully our present condition. But in this favored land we have been bidden to the feast and are standing where the light shines brightest; still there are many who are just as far from the kingdom as the poor Hottentot in darkest Africa. But there are pleading, waiting hands beckoning over the sea where victims are daily sinking beneath the waves of a treacherous sea of ignorance and superstition. Can we stand idly by, with folded hands, and see them lost? Nay, we must go their rescue and bring them into the light and warmth and gladness of our Father's house.

We are comforted with the thought that we have the most delightful company, for Jesus has promised to go with us all the way. We must not step aside from this beaten path of rectitude if we would light the way for others, but be as true to the line of duty as the north star is to its place in the heavens; for sinners have their telescopes leveled at us continually, and they note every inconsistency or deviation. This may seem a hardship, but some sweet day, like David, we will hasten our "escape from the windy storm and tempest." So while we struggle forward let us smooth the rough places for those who will come after, and if, as Paul, says, "we have fiery trials, let us think it not strange, for we know the diamond does not send forth its entrancing rays of light and beauty until it has passed through the polisher's hands. Just so God must first hew away the ugly angles and shape our characters into symmetry and beauty to fit us for heaven. Let us return to our Father like a hero from the combat, and, wearing our honors, hardly won, worthily enter into heaven. No worldly day-dream was ever so fair as this beautiful hope we cherish; no "castle in Spain" so lofty and grand as are our visions of heaven. The world offers us nothing but the false pleasures of a day, shadowed by pain, while Jesus invites us to sit in heavenly places now and afterward to happiness unalloyed in heaven. And when we go to sleep beneath the daisies over on the hillside, the recording angel, looking down from heaven upon our finished and complete lives, will write: "She hath done what she could."

MRS. HALLIE M. GIBBS.

REVIVALS IN NEW MEXICO.

J. H. Collard has been holding revivals. I say revivals, for that is what they were—real, old-fashioned, shouting revivals, and this means something in Mexico. There were a number of conversions and additions to the different Churches, and the people were brought nearer together religiously than ever before. Collections all up except salary of the preacher in charge; this much better than usual. Bro. Collard will never be forgotten in this country. J. C. GAGE.

Hope, N. M.

UNANSWERED LETTERS.

Sept. 8 J. P. Long, sub. T. C. Thorn, sub. C. C. Davis, sub. J. C. Russell, sub. J. D. Odum, sub. G. W. Harris, o. k. H. H. Vaughan, sub. J. A. Old, sub.
Sept. 9 W. P. Garvin, sub. R. B. Young, sub.
Sept. 10 J. A. Stafford, sub. R. M. Morris, sub. M. E. Riser, sub. J. M. Peterson, sub. G. S. Sander, sub.
Sept. 12 W. H. Terry, sub. L. P. Smith, has attention. J. L. Williams, sub. J. G. Putman, has attention. A. E. Goodwyn, sub.
Sept. 12 W. W. Gollighugh, sub. C. N. X. Ferguson, sub. J. T. Bludworth, o. k.
Sept. 14 D. T. Brown, sub. Jno. R. Morris, sub. H. H. Vaughan, change. J. E. Smelser, sub. W. P. Edwards, has attention.
Sept. 15 C. D. West, sub. W. T. Ayers, has attention. O. A. Shook, sub. R. J. Smith, sub. E. G. Roberts, sub.
Sept. 16 Jno. M. Linn, sub. J. L. White, sub.
Sept. 17 M. K. Little, sub. W. B. McKeown, sub. T. B. Vinson, has attention. M. E. Riser, o. k. J. B. Sears, sub.
Sept. 19 W. J. Joyce, sub. C. C. Davis, sub. J. B. Turrentine, o. k.
Sept. 20 Jerome Duncan, change made.
Sept. 21 A. G. Thomas, change. W. S. P. McCullough, sub. J. N. Hunter, sub.

A Startled Mother.

From the Freeport (Ill.) Bulletin.

While busy at work in her home, Mrs. William Shay, corner of Taylor and Hancock Avenues, Freeport, Ill., was startled by hearing a noise just behind her.

Turning quickly she saw creeping toward her her 4-year-old daughter, Beatrice. The child moved over the floor with an effort, but seemed filled with joy at finding her mother. The rest of the happening is best told in the mother's own words. She said:

"On the 28th of Sept., 1896, while in the bloom of health, Beatrice was suddenly and severely afflicted with spinal meningitis. Strong and vigorous before, in five weeks she became feeble and suffered from a paralytic stroke which twisted her head back to the side and made it impossible for her to move a limb. Her speech, however, was not affected. We called in our family doctor, one of the most experienced and successful practitioners in the city. He considered the case a very grave one. Before long little Beatrice was compelled to wear a plaster paris jacket. Prominent physicians were consulted, electric batteries were applied, but no benefit was noticed until we tried Dr. Williams' Pink Pills for Pale People.

"Busy in my kitchen one afternoon I was startled by the cry of 'Mamma' from little Beatrice who was creeping towards me. I had placed her on an improvised bed in the parlor comfortably close to the fireside and given her some books and playthings. She became tired of waiting for me to come back and made up her mind to go to me, so her story 'My Pink Pills made me walk,' which she tells every one who comes to our house, was then for the first time verified. She has walked ever since. She has now taken about nine boxes of the pills and her pale and pinched face has been growing rosy, and her limbs gained strength day by day. She sleeps all night long now, while before taking the pills she could rest but a few hours at a time." Dr. Williams' Pink Pills for Pale People are sold by all druggists.

The promises are precious because they are notes payable at the bank of Eternal Credit.—Ram's Horn.

Natives of the Philippines

The American Volunteer, shipped to the Philippine Islands, almost half way round the world from our national capital, and seven or eight thousand miles from San Francisco, finds himself in a country where climate, vegetation, houses and people are entirely different from anything he ever saw. The cattle are only as large as goats, and the horse is almost a curiosity. The population comprises about 200,000 crocods and Spanish half-breeds, with a few Europeans and Americans. The four million natives, divided into many tribes, each speaking a different language, are, in character and disposition, very like the Southern negro. They are a peaceful, indolent people, working as field hands or day laborers when not occupied with cock-fighting. Women in the Philippine Islands are quite independent, retaining their maiden names, with the addition of "de" before the husband's name. A widow buries her husband's name with him and immediately is known again by her girlhood name.

On another page is pictured a grown man and woman, natives of the islands, each operating a Singer hand machine. The original photograph was taken on the island of Luzon by an agent of The Singer Manufacturing Co., whose offices have been established in this far away country for several years.

Handsome Presents for Boys and Girls.

The Crosbie Chemical Co., of Chicago, Ill., gives the choice of a watch, camera, skates, magic lantern, musical instruments, music and song books, jewelry, sporting goods, games, etc., absolutely free, to any boy or girl who will sell 18 packages of Crown Ink Powder at 10 cents each. They do not ask for a cent in advance, but will trust you with the 18 packages, and will ship them, all charges prepaid, together with complete premium list and instructions for selling the powder, immediately on receipt of your letter. Every ten cent package of Crown Ink Powder makes fifty cents' worth of fine jet black writing ink. They are easy to sell, as nearly every family, store-keeper, professional man and school boy will gladly buy a package. When you have sold all of them, send the money and select your premium, which will be sent the same day your letter is received. Thousands of happy boys and girls own valuable and entertaining presents earned in just this way without investing a single cent. The Crosbie Co. is thoroughly reliable, and do exactly as they say. Write them at once, and in a week's time you will be the possessor of a valuable premium easily earned. Address Crosbie Chemical Co., Department 5, Chicago, Ill.

ANNUAL CONFERENCE NOTICES.

WEST TEXAS CONFERENCE. PLEASE TAKE NOTICE.

Provision will be made for all who have official connection or business with the conference so far as I can ascertain who they are. Hence the absolute necessity of being informed by the presiding elders of the conference as to who are their lay delegates, applicants for admission and for orders. If any one in any of these classes can not attend conference, please let me know that I need not reserve places for them. Other persons than those specified above who wish entertainment at the hands of this people must notify me not later than October 15. If I can make needful arrangements, I will notify them of the fact. None others need come here expecting to be cared for at the expense of the Church.

Our community is delighted at the prospect of meeting the conference and will gladly do all that is possible to make their guests comfortable. The guests ought to assist us by complying with the requests herein made.

MORRIS EVANS, P. C.
Seguin, Texas.

The class for admission (West Texas Conference) will meet in the Masonic Hall in Seguin, Texas, November 1, at 9 a. m. That part of the examination on "The Ordinary Branches of an English Education," will be written.

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

Completely Worn Out.

"I was completely worn out, was troubled with a tired feeling, and my eyes were so weak I could not see to read. I commenced the use of Hood's Sarsaparilla and soon began to gain strength. My eyes grew stronger so that I could see to thread a needle without glasses." MRS. SCOTT MILLER, Cotton Gin, Texas.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Be sure and get Hood's.

When the devil is asked to pay for running Churches, he will likely put in a claim for a share of the results.

SANTA FE ROUTE EXCURSION RATES.

To Omaha, Neb., tickets on sale daily, limit 30 days, one and one-third fare, eighty per cent of double rate, limited November 15, account of Exposition.

To South Texas points first and third Mondays of each month, account of Land Seekers.

Chattanooga, Tenn., Annual Convention Christian Church, one fare for round trip, Oct 10 and 11.

To Chicago Merchants' meeting, Oct. 29 to Nov. 4, certificate plan.

Nashville, Tenn., meeting Mississippi Valley Association, October 11 to 14, one and one-third fares on the certificate plan.

St. Louis, United Order of Odd Fellows, October 4 to 8, one and one-third fares, on the certificate plan.

To Galveston, Lampasas and San Angelo, tickets on sale daily, limited 30 days from day of sale, one and one-third fare for round trip.

To Port Lavaca, Corpus Christi, Kport, Wootan Wells, Marlin and other points, limited 30 days, at special rates.

Paris, September 30 and October 1, account Grand Populist Convention, one and one-third fares.

Greenville, October 6, Woman's Foreign Missionary Association.

Omaha, Peace Jubilee, October 8 and 9th.

To all principal summer resorts in the North and East, and Colorado, limited October 31, at greatly reduced rates.

For further information, call on any Ticket Agent, or address

CHAS. L. HOLLAND,
W. S. KEENAN, Pass. Agt., Dallas.
G. P. A., Galveston.

DO YOU KNOW THE VIRTUES

Of the waters and climate of Eureka Springs, Ark.? Do you want to know? We have a booklet on the subject which is yours for the asking; it is free. Address R. L. Winchell, General Passenger Agent, Frisco Line, St. Louis.

The Woman's Missionary Friend states that when Dr. Hu King Eng's physician told her that she probably would not recover in that valley of the shadow of death, this brave young doctor answered: "I trust my heavenly Father so fully, more than I used to, that I know he will do what is best for me and for my people. If he wants me to go, I am happy to go; if he wants me to stay and work longer for my people, I am glad to stay. He knows what is best for me and for them. I can trust him." Mrs. Plumb writes: "This beautiful, humble trust is the keynote of Dr. Hu's life. There was such interest in her while she was so ill. Word came to us, not only from our own, but other missions, and not only from her friends, but from perfect strangers: We are praying for Dr. Hu."

How much is a rose better than a thistle, if it gives neither perfume nor flowers.—Ram's Horn.

MARRIAGE NOTICES.

At the residence of Mr. Hughes, Prairie Grove, Limestone County, Texas, September 7, 1898, Mr. R. J. Swearingen, of Navarro County, and Mrs. M. F. Newton, of Limestone County, by Rev. G. J. Irvin.

In the Methodist Church, Flatonia, Texas, at 12:30 p. m., September 4, 1898, Mr. Iyle R. Findley and Miss Alberta R. Smith, Rev. J. M. Armstrong officiating.

At the residence of the bride's mother, in Ennis, Texas, September 6, 1898, by Rev. E. F. Boone, Mr. O. S. Kennedy, Jr., of Fort Worth, and Miss Mamie Gertrude Ransom, of Ennis.

Mr. J. O. Boyce and Miss Nellie Gardner, at the residence of Mr. and Mrs. G. L. Curry, near Mansfield, Texas, Ellis County, August 28, 1898, Rev. L. W. Cain officiating.

On the evening of the 6th of September, 1898, Mr. J. C. Denton and Mrs. L. H. Jones, all of Forest Grove community, Rev. W. R. McCarter officiating.

In the Methodist Church, Hondo, Texas, Mr. Thomas A. White and Miss Susan A. Reed, September 5, 1898, Rev. J. W. Long officiating.

September 4, 1898, at the Methodist Church, Bexar, Texas, by the Rev. V. G. Thomas, Mr. J. R. Yantis, of West End, San Antonio, Texas, and Miss Irene Harper, of Bexar, Texas.

At the Methodist Church, in Wharton, Texas, April 26, 1898, Mr. O. W. Davis and Mrs. S. D. Moore, Rev. J. R. Murray officiating.

At the residence of the bride's parents, in Wharton County, Texas, June 29, 1898, Mr. Arthur Norton and Mrs. Carrie Grisham, Rev. R. J. Murray officiating.

At the residence of the bride's grandparents, in Wharton, near Hungerford, July 31, 1898, Mr. T. W. McMillen and Miss Rose Grace, Rev. J. R. Murray officiating.

Sitting in their buggy, at the parsonage gate, in the town of Wharton, Texas, September 12, 1898, Mr. P. K. Campbell and Miss Alyce Dixon, Rev. J. R. Murray officiating.

At the residence of the bride's mother, Cuero, Texas, August 3, 1898, by Rev. Thomas Gregory, Mr. Frank Langley and Miss Annie Henry.

At the residence of the bride's parents, Cuero, Texas, by Rev. Thomas Gregory, August 3, 1898, Mr. A. R. Bowen and Miss Gertrude Finck.

For Wakefulness

Use Horsford's Acid Phosphate.

Dr. M. H. Logan, San Francisco, Cal., says: "I get good results from it in insomnia from nervous exhaustion."

Palestine District—Fourth Round.

Brushy Creek, at Mt. Vernon, 2d Sab Oct
Palestine sta., 3d Sab Oct
Holcomb cir., Wed. after 3d Sab Oct
Crockett cir., at Crockett, 4th Sab Oct
Crockett sta., Mon. after 4th Sab Oct
Alto cir., 5th Sab Oct
Wells, at Pollock, Tues. after 5th Sab Oct
Rusk sta., Wed. after 5th Sab Oct
Grapeland, at Grapeland, 1st Sab Nov
Jacksonville cir., at Mt. Carmel, 2d Sab Nov
Jacksonville sta., Mon. after 2d Sab Nov
Groveton cir., at Josseland.
Fri. after 2d Sab Nov
Trinity cir., at Trinity, 3d Sab Nov
Elkhart, 4th Sab Nov
West Palestine, 1st Sab Dec
O. P. Thomas, P. E.

Dallas District—Fourth Round.

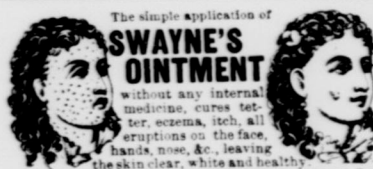
Oak Cliff, Sept. 18
Lancaster and Hutchins, Sept. 24, 25
Cochran and Caruth, Oct. 1, 2
Oak Lawn, 7:30 p. m., Oct. 2
Grand Prairie, Oct. 8, 9
Plano, 11 a. m., Oct. 16
Haskell Avenue, 7:30 p. m., Oct. 16
Benton, Oct. 23
Argyle, Oct. 29, 30
Lewisville, 7:30 p. m., Oct. 30
Trinity, 11 a. m., Nov. 6
Cedar Hill, 7:30 p. m., Nov. 6
First Church, 11 a. m., Nov. 13
Floyd, 7:30 p. m., Nov. 13
Wheatland, 11 a. m., Nov. 26
Erway, 11 a. m., Nov. 27
West Dallas, 7:30 p. m., Nov. 27
Jno. H. McLean, P. E.

Weatherford District—Fourth Round.

Springtown cir., at Knob, 4th Sun Sept
Breckenridge cir., at Eureka, 1st Sun Oct
Huckabay mis., at Rush Creek, 2d Sun Oct
Gordon and Strawn, at Strawn, Oct 10
Thurber mis., at Sharps Valley, Oct 22
Ellasville cir., at Cedar Spgs, 3d Sun Oct
Ranger mis., Oct 24
Mineral Wells, Oct 28
Millsap cir., 4th Sun Oct
Peaster cir., 5th Sun Oct
Santo mis., 1st Sun Nov
Lipan cir., Nov. 2
Weatherford mis., 2d Sun Nov
E. A. Bailey, P. E.

Clarendon District—Fourth Round.

Clarendon mis., at Fairview, Sept. 17, 18
Silverton and Tulla, at Salem, Sept. 24, 25
Plainview, at Pierce's S. H., 3 p. m., Sept 28
Floyd, at Emma, Oct. 1, 2
Childress mis., at Elba, Oct. 8, 9
Matador, at Matador, 3 p. m., Oct. 11
Amarillo cir., Oct. 15, 16
Canyon City, at Canyon City, 3 p. m., Oct. 17
Claude and Goodnight, at C., Oct. 22, 23
Canadian cir., at Canadian, Oct. 29, 30
Higgins mis., 3 p. m., Nov. 1
Amarillo sta., Nov. 5, 6
Clarendon sta., 8 p. m., Nov. 9
R. A. Hall, P. E.



As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

Positively refuse all substitutes.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

M. G. BEAN.

In Memory of Our Father, M. G. Bean, a Sainted Christian and Preachers' Friend, as Many Can Testify.

Our dear father, M. G. Bean, died at his home near Brookston, Texas, March 15, 1898, aged eighty-one years, eleven months and twenty days. He had been rapidly failing for a year past, and on March 1 took a decided turn for the worse.

The children, all grown and married, were called to the old home to minister to his last wants and receive the blessings of his dying lips.

Five daughters and two sons (one daughter was detained at home by sickness) stood around his bedside listening, with strained ears, for the least utterance that might drop from the dear lips; ministering with loving hands to the father who, all his life, has so tenderly ministered to them, gazing with tearful eyes upon the beloved form and features so silently slipping from their embrace, smoothing with tender care the snowy curls back from his grand old brow.

Ever and anon his feeble hands would point upward and the faint voice whisper "Home! Home!" He admonished "all" to meet him up yonder; and oh! how he clung to the dear wife who for more than fifty years had stood by his side smoothing the rough places and making life's toilsome pathway sweet and beautiful, as only a true wife can. Through eternity I will hear my dear mother's voice, as, with her hand on his brow, bending lovingly over him, she so oft repeated, "Here I am, right with you; I will not leave you." I thank God for such a father and mother.

On Wednesday, at 2 o'clock, the sad notes of the tolling bell resounded upon the air as we carried his beloved body to the Church he loved so well and upon which he so lavished the wealth with which a wise Creator entrusted him. The beautiful casket, covered with sweet flowers, was carried by brother Odd Fellows up the broad aisle that shall never more resound with his eager step.

There, before the sacred altar, where so often he had knelt in holy communion, uplifting prayer or words burning with the love of God, rested sweetly, silently, this faithful servant of God, surrounded by sorrowing wife, children, grandchildren and a host of friends.

The dear presiding elder, I. W. Clark, took for his text Ps. 37:37, "Mark the perfect man, and behold the upright; for the end of that man is peace." I can not reproduce the glorious eulogy that followed from the lips of this eloquent man. It was a grand, noble tribute to the grandest, noblest man I ever knew.

The songs were beautiful. "What a Friend We Have in Jesus" was his especial favorite. "Oh, Think of a Home Over There," reminded us of the day before he died, when our blessed mother sat alone by his side, knowing that he would soon "be at home over there," yet bravely sung, in her sweet, gentle voice. "Oh, Think of the Home Over There."

After services the friends, then the family, gazed for the last time upon "The dear, cold face, so blest, so peaceful, and at rest." The large church building was filled to its utmost capacity, and outside a throng of darkeys waited, begging for "One look at de good ole Colonel!" It was a touching sight—the tears coursing down their dark cheeks and the deep sobs that escaped them as they looked upon the one who was always kind, generous and merciful.

From the church the dear corpse was carried to the depot at Brookston, from there to Paris, where the I. O. O. F. took charge of ceremonies and carried him, followed by a long procession, to their cemetery, where he was laid to rest by tender hands.

We sorrow not as those without hope, for well we know that "over there he is waiting and watching for us." His spirit lives. "Precious in the sight of the Lord is the death of his saints."

A DEVOTED DAUGHTER.

Motto:
Good Quality,
Low Prices.

This firm is reliable.—
Texas Christian Advocate.

ESTABLISHED 1872.

Over Twenty-Five Years' Experience.

Sterling Silver Teas,
\$5.00 Set of 6 Spoons,
Same style, only 3-8 of an inch shorter, \$3.50. No extra
for Engraving Initials.

Our New 76-Page Catalogue will be sent FREE on application.

MAKING MEDALS AND REPAIRING OF COMPLICATED WATCHES A SPECIALTY.

IRION & GIRARDET, Manufacturing Jewelers, 404 West Market Street
LOUISVILLE, KY.

DOROUGH.—Robert Toombs Dorough was born in Oglethorpe County, State of Georgia, March 18, 1839, and died in Tyler, Texas, July, 1898. From date of his birth to date of his death, what stirring scenes, what mighty events occurred! The tremendous issues involved were both national and religious. The results growing out of these issues entered into individual and home life, wrecking or building up each according as the grace of God was used or not used. Looking back over the past, we recall some who went down in the awful struggle that tried men's souls. We recall also many whom nothing could slake from their steadfast purpose. They illustrate the possibilities of a human soul when the question is settled to do right. The subject of this obituary belongs to the latter class. Bro. Dorough was a noble layman and served his day and generation with a manly and earnest devotion. General Robert Toombs, of Georgia, saw in him the strong-minded and splendid manhood, though yet a youth, and sent him to college. He remained in school with credit to himself, and would have completed his collegiate course, but serious and continued sickness in his father's home caused him to give up the fair prospect before him and return to care for the family. To read of the devotion to those dependent upon him is an inspiration. The death of his father placed in his care four single sisters to be educated. This he did by giving up his own opportunity to complete his education, both in a military and literary school. When the Civil War broke out he was among the first to enlist; was elected Captain of his company, sent to Virginia, and as one of Stonewall Jackson's men fought on from beginning until Lee sheathed his sword at Appomattox. At nineteen years of age he professed religion. The devotion he had for home and country, he laid it upon the altar of God and the Church. Here he never flinched. When the war closed he returned to his native State to find her cities burned, her fields laid waste, and her sad and weary people well-nigh in hopeless despair. Nothing deterred him. He began at once to serve God and to build up his impoverished land. In Carnesville, Ga., he commenced his work as an official in the Church. In 1870 he moved to Tyler, Texas. The first Sabbath after his arrival he united with the Church and was given an official relation. For more than twenty-five years he was trustee; for more than twenty-seven years he was steward. Whatever work the Church assigned him he did with his might. It is worthy of note that his home was ever the home of the orphan, relative and stranger alike. An excellent layman, now married, says: "I lived in his home as an orphan for eleven years, and during all that time he never spoke an unkind word to me." A short time since while stepping from a moving train he received an injury that resulted in his death. He said to his oldest son a few days before he died: "I am hurt much worse than you all think; I shall never get well. I am prepared to go." Thus this noble Christian layman lived, and "he died well." I was once his pastor. For four years I served him and was quite intimate with him. During that period, or since, I have never heard a word that would in any way reflect on him as a member of the Church or a man of business. He was a man of fine disposition—happy with his family and friends, affable, placable and courteous in his manner. He always appeared to me as a man who was right before God, and he knew it. He was neither patronizing nor apologetic, but transparent, modest and courageous. A stranger on meeting him would not possibly know his creed, but would recognize him as a religious gentleman, courteous, punctual, generous. If it be true that every man we meet in some way mingles with our being and modifies it, I see no reason why any man should regret having met Bro. R. T. Dorough. But his work is done. He has fallen on sleep. He has ascended upon high. He is at home

at last. He leaves a wife and several children to mourn their loss, but he has left them the heritage of a good name. If they but follow Christ as he followed him, "some sweet day" they will meet to part no more.

D. F. C. TIMMONS.

BENNETT.—Virginia Bennett (whose maiden name was Coker) died at the home of her son-in-law, J. W. Walker, in Seguin, Texas, September 3, 1898, at 10 o'clock p. m., after a few weeks' illness, and was buried the following day at 5 p. m. She was at Mr. Walker's nursing her sick husband when her own fatal sickness came. She was born in Talladega County, Ala., February 18, 1834; moved with her father to Cherokee County, Texas, in 1846, and to Bexar County, near San Antonio, in 1853; was married to D. W. Bennett November 18, 1855, and moved to Guadalupe County in 1863. She was the mother of eleven children, two sons and nine daughters, one son and four daughters dying in infancy; four daughters and one son are married and living in this county. Her illness was acute, her sufferings severe, which she bore with the same Christian fortitude that had marked her singularly pure and gentle life. Mrs. Bennett has lived with her now bereaved husband and family, five miles east of Seguin, for over a quarter of a century, all the years of which period she was a faithful and consistent member of the Mill Creek Methodist Episcopal Church, South. A very large number of relatives and twenty-five grandchildren in this county live to mourn the departure of this good Christian woman, whose gentle manners and consistent character won their constant love and attention. A very large company of friends and relatives gathered Sunday afternoon at the Geronimo Cemetery and laid her weary body to rest, the funeral services being conducted by the writer. Though she had not been in good health for many years, yet extreme sickness and its abrupt termination was a sad blow to her husband and children, especially to her youngest, whose grief was inexpressible. As gentle women scattered flowers over her sleeping dust, the congregation sang a triumphant parting hymn, "There's a land that is fairer than day."

H. G. H.

M'CULLOCH.—Died in Navasota, Texas, August 29, 1898, Benjamin Eustice McCulloch, in the thirtieth year of his age. He was a son of Capt. B. E. McCulloch, of Austin, Texas, and a grandson of Gen. Henry E. McCulloch, and also of Dr. A. B. Duval, late of the West Texas Conference. On the side of both father and mother the deceased was of good, Christian, Methodist stock. He was a dutiful, loving son, and a most devoted husband and father. He has left a wife and two lovely little girls to mourn his loss. He expressed no fears in death, and said that he was prepared to go. May God's protecting hand be over his stricken wife and dear little children.

Austin, Tex. E. S. SMITH.

SOWELL.—Jessie Oran, youngest child of J. W. and S. E. Sowell, was born in the Elwood Community, Madison County, May 12, 1891, and died at Midway, August 14, 1898. Little Jessie was a bright, sweet, affectionate child and was the pet of the home that has been made so sad by her death. She had a lovely disposition and was always willing to divide what she had with other children, and even deny herself of many little dainties in order that other children, who were poorer than she, might have them. She was often known to send little things to other children that would gladden their hearts and make them cheerful and happy. But with all her loveliness and amiable qualities God saw fit to take her out of this poor, sinful world into the bright mansions of glory, where her pure spirit may bask forever in eternal splendor and beauty. Only a week before she died I visited her home and gave her a bundle of nice papers, which she enjoyed very much.



SOLID TRAINS OF
WAGNER BUFFET SLEEPERS

FREE REGILING
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.



WITH ITS AUXILIARY LINES FORMS THE
LARGEST SYSTEM OF RAILWAY IN THE
UNITED STATES.

WHERE DO YOU WANT TO GO?
IF ANYWHERE BETWEEN

CHICAGO,
ST. LOUIS,
KANSAS CITY
OR CALVESTON

ON THE EAST
TO THE
Pacific Coast

San Diego to Alaska
(including the Klondike)
ON THE WEST.

A Santa Fe Agent can give you information
as to rates, connections and tickets.

PULLMAN SLEEPING CARS
ARE OPERATED BETWEEN
PRINCIPAL COMMERCIAL POINTS.
W. S. KEENAN, Gen'l Pass. Agent

4 IMPORTANT GATEWAYS 4



2—Fast Trains—2
DAILY

For ST. LOUIS, CHICAGO and
the EAST.
Superb New Pullman Vestibuled Buffet
Sleepers.

Only...
Line...
Running through Coaches and Sleepers to
New Orleans without change.

DIRECT LINE
to
Arizona, New Mexico and California.

L. S. THORNE,
Third Vice-Prest
and Gen'l Mgr.
E. P. TURNER,
Gen'l Passenger
and Tkt. Agt.
DALLAS, TEXAS.

I read to her a beautiful poem from the Epworth Era, entitled "Where is Mother?" Now that she is gone, the grief-stricken mother may ask, "Where is little Oran?" and to that question we can safely say, "She has gone to heaven to live with God and the holy angels."

W. W. HORNER.

BLACK.—James Bartlett Black was born in Crawford County, Arkansas, October 6th, 1870; came to Denton county, Texas, in 1877; was baptized by Rev. L. P. Lively at a camp-meeting held at Jackson's schoolhouse in 1880, and often remarked that he would not take a thousand worlds for his early baptism. Having professed religion and joined the M. E. Church, South, in early life, he was a faithful, true and loyal member of the same until transferred from it to the Church above. After his father's death the mantle of stewardship in the Church and the family responsibilities fell upon him, in both of which he was remarkably successful. Denton Circuit never had a better steward, and his care and love for the members of the home circle never diminished. As he was nearing his earthly pilgrimage, he called his brothers around his bed and said: "Boys, take care of mother and the little girls, and be prepared to meet me in heaven." His suffering toward the end was great, but no murmuring or complaint escaped his lips; amidst it all he was patient. He died with these words on his lips: "Sweet heaven, bless God; I am so glad I am in the Lord. My voyage on earth has been rough, but all will be well in heaven."

J. W. BLACKBURN, Pastor.
Sanger, Texas.

DAY.—Wm. Neil, little son of W. M. and Harriet Day, was born in Grimes County, Texas, February 11, 1891, and died at his home in Angleton, Texas, July 29, 1898. Dear parents, cease to weep for your dear little Neil; he has gone to our Father's house and is standing at the beautiful gate beckoning you to come. Trust God and meet your darling child in heaven. So meet it be. Amen.

T. J. DARBY.

HERGEISHEIMER.—Nettie Florence Hergesheimer (nee Hanna) was born in California, Mo., on the 25th day of January, 1868. She was converted at about twelve years of age. She was married to Wm. A. Hergesheimer on the 31st of October, 1886. She was the mother of five children—three girls and two boys—respectively, Katie Louise, Nellie, William, Charles Augustus and Mary Ellen, all of whom survive her. She was converted under the ministry of Dr. Gaskell, pastor of the Methodist Episcopal Church, South, at Wheatland, Texas, and was a consistent Christian till she fell "asleep in Jesus" on Tuesday, September 6, 1898, at 4:10 p. m. She was a dutiful daughter, a loving mother, a good neighbor, and a cheerful and happy Christian, displaying wonderful patience through long years of sickness, and when she succumbed to the power of death she passed away in the triumph of the Christian faith, having the full assurance of the presence of the Holy Spirit to comfort her to the end and exhorting her friends to meet her in heaven.

I. J. COPPEDGE, P. C.

VOSS.—Mrs. Frances Voss (nee Hargrave) was born November 24, 1827, in Indiana. She removed to Texas with her parents at the age of fifteen, and was married to Eli Voss July 12, 1848. She was the mother of six children, four of whom, with her husband, have preceded her to the spirit land. She died June 4, 1898. Sister Voss was converted and joined the Methodist Church a few years after she was married. For thirty-five years she had been a faithful Christian. She found great comfort in reading her Bible, and for many years was a regular reader of the Texas Christian Advocate. Truly a mother in Israel has gone! May the two remaining children and grandchildren meet her in heaven.

B. A. THOMASSON.

Birthright, Texas.

CATARRH CAN NOT BE CURED

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 75c. Hall's Family Pills are the best.

GILLILAND.—Sarah M. Gilliland was born in Bladen County, N. C., October 20, 1845, and died on the evening of September 6, 1898, at her home in Angelina County, Texas. She came to Texas with her parents in 1853 and settled in the county she died in. On the 7th of April, 1864, she was married to James Gilliland, who, with seven children, mourn her loss. She was converted and joined the Methodist Church at the age of eighteen and ever after lived a true Christian life. To know Sister Gilliland was to love her; she always had a kind word for every one and was always ready to help in any thing that would advance her Master's cause. She had been in bad health for a long time and often spoke to the writer about death. Up to about a year ago death had a great horror for her—she dreaded it; but within the past year she said that feeling was gone. Christ, she said, had taken away the sting of death for her. The last time I saw her was at the close of a protracted meeting at Gilliland Chapel. She was happy in a Savior's love; and, taking my hand to say good-bye, she said, "I will meet you in heaven."

W. W. NUNN.

Homer, Texas.

CRAWFORD.—Nannie M. Crawford, daughter of E. R. and D. F. Crawford, was born August 6, 1885, and died September 5, 1898. Born, raised and trained in a Christian home, no wonder at the call for penitents at a meeting a few weeks before her death she would come forward and bow for prayer and find peace. The funeral was attended by a large congregation of mourning friends, but they sorrow not like those which have no hope. Nannie has gone to be with the angels. Meet her there, loved ones.

S. CRUTCHFIELD.

Sumner, Texas.

HAYNES.—Sister Josie Haynes (nee Marshall) was born August 12, 1873, and died near Hiram, Kaufman County, Texas, September 4, 1898, aged twenty-five years and twenty-two days—a short life, but a very useful one. She professed religion and joined the Missionary Baptist Church in August, 1890, and was a consistent member and a faithful Christian till death. She was married to Dr. C. L. Haynes November 24, 1895, who, with two little children—a girl eighteen months old and a boy three weeks old—is left to mourn for her; but she is where the wicked cease to trouble and the weary are at rest. May God help him to raise the children so that they will all meet in heaven.

C. C. DAVIS.

The reign of righteousness will right all wrongs.

Itch is a most disagreeable and disgusting affliction and should be at once checked. Hunt's Cure will do it—seven years or any other variety; also Tetter, Ringworm, etc. Guaranteed to cure. Price, 50 cents a box.

War with tyranny is peace with heaven.—Ram's Horn.

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

A gossip may be ambitious, but she never soars above a lie.

Lost.—A fine, large case of the chills. Supposed to have been carried off by Cheatham's Chill Tonic. No reward offered; it is gone for good. Put up in both tasteless and bitter styles. Cure guaranteed. Tasteless, 50 cents.

Sin is never disposed of at less than cost.

A NEW CATALOGUE

Is being issued by C. P. Barnes & Co., jewelers and opticians, Louisville, Ky., showing in half-tone engravings the newest things for holiday gifts in sterling silverware, sterling silver novelties, watches, rings, etc., etc. They will be glad to send you a copy upon request.

Self-adulation is self-deception.—Ram's Horn.

A 50-cent Iron Tonic. Pure, Soluble Iron concentrated, and Pure Amorphous Quinine is contained in Cheatham's Tasteless Chill Tonic. It is a true tonic, strengthener, appetizer, toner up of the system and blood purifier. Only 50 cents.

Faith is the mother of character and a mature faith is never childless.

THE POLYTECHNIC COLLEGE

FACULTY.

Rev. W. F. LLOYD, D. D.

President of Faculty.

W. F. MISTER, A. M.,
Professor of Mathematics and Astronomy.

JAMES F. SIGLER, A. M.,
Professor of English Language and Literature.

C. B. FARRINGTON, B. S.,
Professor of Natural and Physical Science.

R. B. MCSWAIN, A. M.,
Professor of Latin and Greek.

D. H. BISHOP, A. M.,
Professor of History and Economics.

Professor of Modern Languages.

Mrs. W. F. MISTER, M. E. L.,
Principal of Preparatory Department.

B. S. BROWN, M. Acct.,
Principal of Business Department.

Miss BELLE MARKEY,
Assistant in Stenography.

Miss INEZ IRENE ICE, B. S.,
Teacher of Elocution.

C. L. HOLLAND,
Director of Physical Culture.

Miss KATE V. KING,
Principal of Music Department and Teacher
Piano and Voice.

Miss SALLIE R. STONE,
Violin, Mandolin and Guitar.

Mrs. J. F. SIGLER,
Piano.

Mrs. EMMA RHEA,
Principal of Art Department.

Mrs. M. J. TURNER,
Matron.

Mrs. W. F. LLOYD,
Manager Girls' Boarding Department.

REV. J. G. MILLER,
College Pastor, and Instructor of Young
Preachers in Church Polity and
Discipline.

The Polytechnic College

Will open its eighth session Wednesday, September 7, 1898. It is an institution of high grade, employing a faculty of eighteen professors, instructors and assistants. The curriculum taught is fully equal to that of any college or university, doing only college and preparatory work, in the Southwest.

Full courses leading to the degrees of A. B. and B. S. are offered in Mathematics, English, Natural and Physical Science, Latin, Greek and Modern Languages, History and Economics, and Philosophy.

A course in the Bible is required for graduation.

Young preachers receive special instructions in Church Discipline and Government.

A School of Pedagogy has been opened, and the theory and practice of teaching will receive careful consideration at the hands of a very successful instructor.

A special course for teachers is offered during the first ten weeks of the session, and again during the last ten weeks.

Instruction by correspondence to pupils who wish it.

A Business Department is maintained in which is given the most thorough instruction in Book-keeping, Shorthand, Typewriting, Penmanship, etc. Graduation from our business department means a great deal more than from the ordinary commercial college.

The Music Department, vocal, piano, guitar, violin, mandolin, orchestral, is first-class in every particular. The manager, Miss Kate V. King, is unexcelled in the South as a vocalist, pianist and instructor.

In Elocution Miss I. I. Ice has no superior as an instructor. During the last session her classes over-flowed, and pupils had to be turned away. Assistance will be afforded during the next session. We have also arranged to introduce a department of Physical Culture for both young men and ladies.

Mrs. Emma Rhea, the instructor in Art, is giving great satisfaction, and her class the past session was quite large. All branches of Art taught. Special attention given to portrait and china painting.

The Polytechnic College is perhaps the best located college in the State. Altitude above sea level, nearly 800 feet. More than a mile from the city limits. (Electric car.) Railroads entering Fort Worth from eleven different directions. Telephone communication with all parts of the State.

Our co-educational system works beautifully. Strict discipline and careful oversight over both young men and women saves all trouble and secures great benefit to both.

Terms:

YOUNG MEN: Board, tuition and matriculation fee for ten months, \$130.00.

YOUNG LADIES: Board, laundry, tuition and matriculation fee, \$175; music, art and elocution at usual prices.

N. B.—We teach full forty weeks—an advantage found at no other high-grade institution in the State; and these prices are for that length of time.

Large library in charge of librarians open to students every day. Library fee, \$1.00.

We have no imposing buildings to write about. We think a College is made up of Faculty, Curriculum and Student Body. If these are present the results will follow. On these points, faculty, curriculum and class room work, we invite the closest comparison with other schools of the Southwest.

Send for our large Catalogue,
of more than one hundred pages, giving the work of the
College in detail.

Address:

Rev. W. F. LLOYD, D. D.,
FORT WORTH, TEXAS.

DR. PRICE'S CREAM BAKING POWDER

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

AN APPEAL.

Dearly Beloved—At the last session of the East Texas Conference Rev. B. H. Greathouse, pastor of Marvin M. E. Church, South, Tyler, Texas, requested the conference to appoint a committee to visit Tyler for the purpose of looking into the financial condition of said Church, and when, in their judgment, the membership of Marvin Church had done their duty in trying to pay off the indebtedness on the church, to make an appeal to the Methodists of Texas to help save the building.

The building cost \$60,000; something over \$40,000 has been paid by the people of Tyler. Immediately after its erection three wealthy members died, and many others were completely wrecked in the financial panic that soon followed, in which three banks and about forty other businesses failed. When the committee was appointed in December last the debt on the church amounted to \$21,435.94. In January it was sold under execution and brought \$9000. The purchaser generously proposed to sell it back to us for what it cost her, which was the amount she had held against the church, secured by first mortgage; but we found that the Church could not buy the building back and hold it, for there were other judgments hanging over it to the amount of \$12,416.49, and this amount it was impossible for the congregation to pay; so it seemed that this great house was lost to Methodism. But at this juncture our creditors, who held the judgments for \$12,416.49, came to our relief. Knowing the great reverses that had overtaken the Church, they agreed to take 10 per cent for their claim. Thus encouraged the congregation made an effort to settle all the old debts and buy the church back. They have succeeded in paying off the \$12,416.49 old debts and have bought the church and paid \$1300 as first payment, leaving a balance of \$7700 due. They are taking subscriptions now and doing their best, but are unable to reach the end. Your committee, after carefully looking into all the facts earnestly, appeal to our friends for help, and sincerely hope that the members of our united Methodism will not allow this great building to pass out of our hands after our Tyler people have made such a heroic effort to save it.

D. F. C. TIMMONS,
O. P. THOMAS,
V. A. GODBEY.

Marshall, Texas, September 1, 1898.
Let the money be sent to Rev. Thos. R. Pierce, D. D., Dallas, Texas; or Rev. B. H. Greathouse, Tyler, Texas, and the amounts will be acknowledged in the Texas Christian Advocate.

COMMITTEE.

We take great pleasure in indorsing this appeal. We believe that this is one of the times when a congregation in perilous circumstances is justified in appealing for help to the Church at large. But for unforeseen and unfortunate circumstances this extraordinary step would not have been necessary. The devotion and self-sacrifice of the Tyler Methodists deserve to be recognized. The Methodists of Texas could render this assistance without even feeling it, and we sincerely trust that they will do so.—Editor.

TEXAS COLLEGE.

The illness of Mrs. Moore prevented me from giving a synopsis of our Texas College project. Our building is completed and ready to be furnished. Bro. Mulkey has sent in \$35.00, or so, to furnish a room. Are there not others among the readers of the Advocate who will assist me in furnishing

fifteen of the rooms in Texas College? Twenty-five dollars will furnish a room. Those who furnish a room will have their names printed over the transom of the door. Will not some minister secure a sufficient amount from his congregation to furnish a room? If any one wishes to contribute to this furnishing fund, you may send it to Dr. T. R. Pierce, Dallas, Texas.

We visited a few of the District Conferences of the great M. E. Church, in Texas.

We met a warm reception at the Sulphur Springs District Conference. Bro. Johnson introduced us to that great and good man, Er. Fladger, the gifted and efficient presiding elder. The brethren and sisters donated \$12.30.

Pittsburg was our next place. Bro. Smith and his brethren secured for us and Texas College \$6.25.

On to Athens we went. The venerable and fatherly Dr. John Adams, presided in this the Tyler District Conference. Drs. Greathouse, Mitchell and Bro. Adams made speeches in the interest of Texas College. Dr. Adams urged and urged again his people to take care of Texas College. Bro. Adams subscribed \$5, to be paid October 1, 1898, on furnishing rooms and dining-hall. His people gave us \$10.90.

The Paris District gave us, through Dr. Jamison, \$17.

We have ordered the furniture to furnish the girls' dormitory. We will need some assistance from the readers of the Advocate. Our school will open on the 5th of October; boarding hall on the 3d. We raised this summer about \$800.

C. F. MOORE,
Financial Agent Texas College, Texas Conference.



Specialism becomes more and more the necessity of the times. Dr. F. J. Dickey, who has practiced his profession in Dallas for many years, has attained an eminence in his specialty equalled by few, surpassed perhaps by none. Conscientious, careful, skillful, he has alleviated as much pain and healed as many diseases in his special line as any man of his age perhaps in Texas. From personal knowledge of his skill in the cure of many cases, we take pleasure in commending him unqualifiedly to all who suffer from the maladies which he treats. We give his picture for the benefit of those who have not seen him, and refer to his professional card on another page.

WORK IN MEXICO.

I venture the suggestion that a history of our Church work among the Mexicans should be written by some one, two or three persons—Sutherland, Winton, Carter, Mood, Corbin—a history of 300 to 500 pages, one volume, which would contain the most stirring and interesting missionary reading in current Methodist literature. A few years, and the present living actors in this great and remarkable work will have passed away. Hundreds of facts, incidents, data, will die with them. The fact that the above named living men must necessarily be the prominent figures—especially Sutherland—in such a history, would make no difference with the impartial reader. McTyeire, in his "History of Methodism," hardly touches the work done even up to that date. I see no reason why we should wait until men are dead to tell of their deeds. If the records are not gathered now, twenty-five years hence such a history will be more scant than Thrall's "History of Methodism in Texas." Even commenced now, it would require some years before it would reach the press, and then a Spanish edition could follow. Why not go back to the constitutional inhibition of the Protestant Gospel in Mexico prior to American invasion of that country in 1846, that many Bibles were carried into Mexico by the soldiers of Taylor and Scott? To the

general spiritual condition of Mexico at that time, the power of the Romish Church, the change of the constitution and expulsion of the Jesuits and abolition of priestly orders? Many young Mexican men at that time and later were being educated in the United States. In 1858, from the session of the Texas Conference in Austin, John L. Harper was sent to El Paso as a missionary to the Mexicans and what few Americans were there. From the West Texas Conference, in 1859, Robt. Paine Thompson was sent to work among the Mexicans on the Rio Grande above and at Brownsville. Some years before this period we hear of Mexicans being converted under the ministry of John W. DeVilbiss; and still earlier, of the conversion of the noted and wealthy Antonio Navarro and his family, in San Antonio. In 1860 Jasper K. Harper, of the West Texas Conference, was teaching among the Mexicans, and preaching to them, on the Medina, and was afterward sent as a missionary, with his young wife, to the Mexican border, and went as far as Monterey, distributing Bibles. Under this writer's preaching there was a beautiful Mexican girl converted in 1860 at Somerset, in Atascosa County. Mention might be made of Layman Lee's work among the Mexicans at his ranch on the Medina; of the work of William Headen among the Mexicans at Corpus Christi. These were days of small things.

If you see proper to publish this, I have two more articles about the same length, touching upon far more interesting features of the greater work among the Mexicans. H. G. H.

The best medicine you can take is that which builds a solid foundation for health in pure, rich blood—Hood's Sarsaparilla.

CHAPPELL HILL FEMALE COLLEGE.

The Chappell Hill Female College opened up on the 1st of September with very flattering prospects, much larger attendance than usual, under the leadership of Professor Landon Smith. He also has a fine corps of very efficient teachers. We have now about forty pupils in the boarding department from different parts of the State. In all we have about eighty pupils now in attendance, and still they come! Hardly a day passes but what some new pupils come in. There has been a good deal of improvement on the grounds and college home for the comfort of the pupils and boarders, and they all seem to be happy and cheerful and all in good health. The health of the school was never better. All parties interested feel very much encouraged and are working and praying for the good of this institution of learning. The President, teachers and pupils are a very great help to the pastor and the Church and Sabbath-school. We have three young ladies from Nashville, Tenn.—the Misses Cherry. Two of them are teachers; also a young lady from Alabama—a Miss Thomas—who is also a teacher. The other young lady teachers were in the school last term; all excellent teachers. Mrs. Smith, who has charge of the boarding department and the dining-hall, keeps everything neat and much in place and gives the boarders and visitors nice, wholesome food, well served. She graces that department well—as well as any thing else she turns her hands to. I speak advisedly, for the pastor dines with her quite frequently, which is very enjoyable. In conclusion, let me say to any and all who have daughters to educate and train for Christian womanhood, I feel safe in saying you

The Dipper or the Dropper?

There are cough medicines that are taken as freely as a drink of water from a dipper. They are cheap medicines. Quantity does not make up for quality. It's the quality that cures. There's one medicine that's dropped, not dipped—Ayer's Cherry Pectoral. There's more power in drops of this remedy than in dipperful of cheap cough syrups and elixirs. It cures Bronchitis, Asthma, Croup, Whooping Cough, and all Colds, Coughs, and affections of the Throat and Lungs.

Ayer's Cherry Pectoral

is now HALF PRICE for the half-size bottles—50 cents.

have all to gain and nothing to lose by sending your daughters to the Chappell Hill Female College.

H. M. HAYNIE, P. C.

Our readers needing a piano or organ should write J. H. Truesdale, manager the great Music House Jesse French Piano and Organ Co., who occupy their own immense three-story building 231 Elm Street, Dallas, Texas, and make the renowned Starr Jesse French and Richmond Pianos at their factories, Richmond, Ind., thus saving you dealers and agents, as you would be dealing direct with factory. He makes special discount on Church Organs. Correspondence solicited.

Backache, Sprains, Bruises, Cuts, Rheumatism, Catarrh, Diarrhoea, Cramp Colic, all aches and pains speedily cured with Hunt's Lightning Oil. Failing, money refunded.

CORRECTION.

In the obituary of my father, William Gilleland, in a recent issue of the Advocate there is a mistake in the date of his birth. In the Advocate it is put as October 25, 1853, whereas, it ought to be October 25, 1823.

W. A. GILLELAND.

Bairdwell, Texas.

A TEACHER EMPLOYED.

I wish to write in answer to the many inquiries concerning the school at Burneyville that a teacher has been secured for said school. T. O. SHANKS, Marietta, I. T.

THE MISSES NIES...

Have now on display the NEW PARISIAN STYLES in FALL MILLINERY. X X X

Hats for Everybody.

A full line of Military Effects for Ladies and Children. X COATS, CAPES and WRAPS of all kinds, in Latest Style and Lowest Prices. X If visiting the Fair, be certain to see our new Store.

238 Elm Street, Dallas. X X X X

Hill's Business College

Endorsed by merchants and bankers as the only great Business University of high grade and wide reputation in the South. Strongest faculty south of Chicago. Its methods are up to date, practical, progressive, short and to the point. Recognized by the business world as the equal of any in the United States, and far superior to all others in the South. Its unsurpassed advantages enable the student to complete in less time and at less expense than elsewhere, and its graduates always get the best positions, at the highest salaries, because they know how to do the work. RAILROAD FARE PAID. Address R. H. HILL, President, Waco, Texas.

