TEXAS CHRISTIAN ADVOCATE

Per Annum, $2.00. OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. To Preachers, $1.00

Vol. XLIII. Dallas, Texas, Thursday, August 12, 1897. No. 50.

EDITORIAL.

The Greatest Need of Life is Life.

WHAT after all is the meaning of this incessant thought, of this wide and multifarious study? Surely truth is not an end in itself. Knowledge can not be its own satisfaction and reward. Unless thought is translated into life and made subservient to duty it is practically useless. Unless knowledge is incorporated into character and thus rendered conducive to the edification and comfort of the soul it is but a worthless vanity. We repeat: Why this everlasting intellectual activity, why this scaling of the heavens and this fathoming of the depths, why this perpetual wrestling with giant problems, if the life is to be no better, no more potent, no more satisfied and serene? We believe that "the end of man is not a thought, but an action." Our ideals must beckon us on to a full and joyous realization or be discounted. Our wisdom must be incarnated and subsidized in the interest of character and destiny or reckoned as an evanescent plaything.

In our time thought outstrips action. Our knowledge is inversely proportional to our life. In our rage for culture we have forgotten our duty. The intellect is enriched and conscience and deportment are impoverished. What does a man's education avail him if he remains upon the same moral level? That which differentiates wisdom from folly is the practical element. Never until we do the right do we fulfill our mission. Not until truth breeds within us both enthusiasm and volition does it accomplish its legitimate end.

Who lives up to his light? In which of our friends does life preponderate? The very best of us know more than we do. The deepest duty of the present is to make the doctrine of Christ an experiential reality. We must act just as if we infallibly knew that the Word of God is true. We must with inexhaustible patience and zeal keep the commandments of Christ. We talk eloquently of joy, but who has the divine happiness in the soul? We analyze and expound faith, but who has an unshaken grasp upon eternal things? We describe with graphic power the sweet contentment of an humble Christian life, but who has the mingled godliness and satisfaction which constitute the great gain? Ours is a life of thought, of aspiration. We are given to contemplation, and it may be prayer and worship after a sort, but the experience is barren of good works, and the heart of buoyancy and peace. We have forgotten that "speech is silvern and silence is golden"—the silence of deep thought and agonizing prayer, issuing in habitual obedience and joyous devotion. Mere speculation and cant have paralyzed us, and orthodoxy and "testimony" have been substituted for following after God.

Whatsoever thy hand findeth to do, do it with thy might. To-day, if ye will hear his voice, harden not your heart. The past is gone. The future may never come. The present alone is ours. We must live now. Let every day be the last.

Superannuation of Bishops.

Not long since we noticed in several religious papers, both Northern and Southern, a rumor to the effect that Bishop J. C. Keener would ask the next General Conference for the superannuated relation. The last issue of the New Orleans Advocate denies the report and states that the Bishop will not take the initiative, but will leave the matter exclusively to the proper authorities. We felt when reading these rumors that a mistake had been made. Moreover, we confess to a shrewd suspicion that in some instances at least "the wish was father to the thought." For our part, we regret that this subject was ever broached. It bodes no good to our Church.

The last session of the Northern Methodist General Conference superannuated two of its Bishops—Bowman and Foster. There are some among us who are quick to imitate everything which originates in ecclesiastical circles "up there." If the North has taken the lead, the South must follow suit. This element, of course, now has its coveted opportunity. These brethren will move to superannuate the Senior Bishop, thereby indicating their own marvelous enlightenment and progressive spirit. They will ring the changes upon the Northern precedent and plead for up-to-date measures. With a quadrennial fit of smartness and enterprise upon them they will undertake to bring the lagging provincial ecclesiasticism to the front. The Church must be run upon "business principles" and therefore we will relegate the "old man" to the rear. The North is indifferent to sentiment and chivalry and therefore we must cultivate the same unconcern.

As for our part we repudiate the reasoning and the example. Utilitarianism in Church circles is neither good for the higher nor the lower parallels. Because the business principles of the counting-house and the market-place infect and vitiate Northern Church life is no reason why they should dominate and demoralize us. The argument and the precedent should have the opposite effect. The reasoning, based on the score of economy and the market value of the Bishops, should have no weight with us. The rough, Puritanic handling of venerable champions of the Church should warn us from the ungentle process. The Church is not founded upon Political Economy or book-keeping by double entry, but upon a basis comprehending all that is true and beautiful and good. To dismiss a Bishop summarily because he is a trifle old and costly, regardless of his wishes and the proprieties of the occasion, to humiliate him and darken his last days unnecessarily, may be business, but it is not traditional Southern chivalry and Christian courtesy of the first-class.

No, let our old Bishops alone. If they retire voluntarily, well. If they wish to continue, let them do such work as may be consistent with their strength and opportunity, while the Church lovingly holds up their hands and makes their last days their brightest and their best.

Surely great men are not so abundant that we can afford to discard them with a reckless prodigality. We should utilize their gifts to the uttermost and to the last. Let us accord them the highest honors which the Church can heap upon them. Let it be understood that the forcible superannuation of Bishops is not the Southern way. Aping Northern Methodism is not an edifying spectacle. Hands off. We will run our Church to suit ourselves.

A man can only do his best. If he uses his best judgment now and does the duty which lies nearest to him, he need have no cause for regret. We must follow our light; we must live up to our convictions—be the consequences what they may. Duty, as we see it, must be imperatively followed. He who can fall back upon conscience and principle has an unfailing resource. After all, the deep, sweet consciousness that we have walked by God's law and listened to the monitor within is the best consolation.

Our attitude toward legitimate authority is a good test of manliness. The wisdom which discerns a competent jurisdiction, the conscience which feels its obligation thereto, and the volition which braces itself to submit and obey are among the very essentials of true manhood. It is puerile to fret under the yoke. There is a freedom which is little better than barbaric. The tendency toward general disregard of authority is a bad symptom. It is a case of reversion to natural type. It is a relapse into savagery. Obedience is the condition of life and happiness. We must learn the lesson.

The general impression is that love is a spontaneous, irrepressible emotion. This may be truth; but it is not the whole truth. Love may be engendered by volition and intensified by service. If we do regularly the things which are appropriate to love the time will come when these actions will breed the emotion which they represent. Kindly service rendered to others will necessitate the taking of an interest in them. This interest may deepen and widen into genuine love. It is a profound mistake that love is a purely natural and involuntary passion. We may will it into existence and perfect it by service.

Mortal, cease thy sad complaining,
That the years of life are waning,
Few and fewer still remaining,
Whether loosing wealth or gaining,
'Mid the flowing of life's river,
Thank the great and glorious Giver,
That one blessing leaves us never—
Love is ours, and ours forever!

Though the tenderest ties be broken,
Though the last farewell be spoken,
Still we know by many a token,
When our hearts are worn and weary,
And the world looks dark and dreary,
There's a being grander, clearer,
There's a friendship, sweeter, dearer,
Each swift moment brings them nearer.

—Charles E. Lindsley, D.D., in New York Observer.

We need to keep an opener eye and ear—to earnestly set ourselves to do so—to catch the lights of higher meaning and hear the tones of finer and diviner harmonies in life and nature. It is not hard to do. It does not mean any straining of the mind, though it does mean earnest, quiet thought. Life is so full of things in which the tender mercifulness of God comes near us; in which our little stroke of effort brings blessing out of all proportion, telling of a larger Will than ours at work in things. What is your part in this wonderful sleep? Have you caused this to be? What have you done towards this daily bread—these commonest mercies of our household life? The most that you have done has been some final touch to gracious secret forces that have been working with a scope which, when you think of it, seems infinite. This eye with all the wonderful machinery of sight; this ear, with its marvelous susceptibility to sound; this mind and life to which eye and ear are but avenues of that thought which is the crowning mystery of all; will you use these from day to day without any tender, grateful thought of that deep, gracious life and meaning in the world which causes them to be? Our wisdom is, to try that more and more of life's common blessings may thus touch us as remindings of God. As thankful heart, which once begins to think this way, will feel that Divine mercifulness touching life with its subtle visitations a score of times a day.—Brooke Herford, D. D., in "Sermons of Courage and Cheer."

The breath of summer is the voice of Christ—"Come ye apart and rest awhile." So he said to His disciples—so He says to us. It is His invitation to communion. He does not say, "Go ye apart," but always "Come." The resting is to be with Him. How many make that invitation the ideal of vacation—a resting with Christ? How many take care to have Christ with them and to rest in His loving presence? Yet that alone is true refreshing. The mountains bring peace—but Christ's give of peace is sweeter far. The broad stretches of lake and river afford sweet solitude, but Christ's voice on the water adds a new charm. And the best of it is that we can have this communion with Him wherever we are.—Rev. George A. Paull.

Many of us can not be used to become food for the world's hunger until we are broken in Christ's hands. "Bread corn is bruised." Christ's blessings ofttimes means sorrow, but even sorrow is not too great a price to pay for the privilege of touching other lives with benediction.—J. R. Miller, D.D

ORIGINAL ARTICLES

BRO. MORRIS AND DALLAS METHODISM.

I have read with much care and deep interest the recent communication of Bro. Morris upon the subject of Dallas Methodism. It evinces close study and much thought and with a great deal of it I heartily agree. That Methodism in this city is not doing all that it is capable of, is true on general principles, but this is a criticism common to every other Church in every other community. In this respect Dallas is not peculiar. That some of the other denominations are making commendable progress in this city is also true and I am very glad of it; but that they are making progress to the detriment of Methodism and far out-stripping Methodism is not true even when measured by the facts and figures furnished by Bro. Morris. He has made some invidious comparisons and let us examine them. Look at the Congregational Church. It was projected largely by the efforts of one strong man and by him it was built up to its present position of success. It was not done by evangelization, but by accretion. Seven-tenths of its membership came to it from other communions. It grew and flourished upon the energy and devotion of the pastor, and, since he left them, they have held together with commendable cohesion; but they have made no progress. Take the Central Christian Church to whose great progress Bro. Morris also refers. That this Church has made progress is is true; but has it gone far in advance of Methodism? No, not by any means. In one place in his article, he decries centralization in Church work. Does he not know that this very Church is a very paragon of centralization? It has practically massed all that there is of that Church influence in this city right there in that one central organization. If we had followed their method, we would have one great colossal Church here in Dallas instead of a multiplication of churches. Did Bro. Morris read an editorial which appeared a few weeks ago in the Christian Courier? In that editorial it was stated that this very Church was carrying a debt of $23,000, and that the property was in imminent peril. Is Methodism carrying any such burden as this in this city? He speaks of the First Presbyterian Church, and I am happy to say that this grand old Church is moving forward. But has not this Church been here in the city as long as ours, while between its progress and that of ours there is no comparison? As to the Catholic Church, it is building a great hospital, but it does this by foreign help. If it had to rely upon its local strength it would be practically helpless. So far as the two magnificent buildings projected by this Church are concerned, they have merely put in the foundations and it will require many long and weary years to complete them. In the meantime Methodism will hardly be idle.

Bro. Morris analyzes the causes of our alleged inertia and from the result draws some conclusions. In some of these he is correct, but in others I am not so sure. As to the evil which he sees in our centralizing tendencies, I hardly think it exists to the extent he believes. We have to have a strong down town central Church to hold our own. Bro. Morris will not deny this. Our membership at First Church is not over-grown. We are constantly giving off members to the other Churches. I have sent a number since I came. Bro. Morris has received some of them in Oak Cliff. We are not holding on to all of them with a death grip. We are glad to divide with the others. Had not this division been going on for years, we would have more than double our present membership. But we can not give away all of our members who live closer to the other churches than to their own; for seven-tenths of our membershp would have to go. Then what would become of First Church? So you see that the subject has two sides to it. Instead of the Churches on the outside depending upon First Church for a supply of members, let them make their services attractive and evangelize the unconverted and non-church going people all around them and their auditoriums will be crowded and their memberships will grow apace. I agree with Bro. Morris that we need more evangelizing work among the masses and more co-operation among ourselves. These ends we hope to reach by and by. While I am in Dallas I shal bend all of my energy in this direction. I do not propose to operate exclusively with a segregated membership. I believe in the unity of Methodism; I abhor selfishness in any pastor or church.

A word as to the remedy Bro. Morris suggests. He speaks of constructing two church edifices the equal of First Church, one in east and the other in north Dallas. That looks very well upon paper; but is it at all practicable? I wish it were, but the idea is visionary. First Church cost between $30,000 and $40,000 and it was a number of years reaching completion and getting out of debt. Now, pray tell me where you are to get the $60,000 or $80,000 to build these two churches the equal of First Church? He tells us to either sell Floyd Street Church or give it away. Now, Bro. Morris knows that we can not sell this property, for it has a reversionary clause in its deed. He knows that we can not afford to give it away for we have put several thousand dollars into that property. Besides this there are hundreds of people living within a few blocks of this church whom this Church ought to reach and bring into its membership.

I am willing to admit that we have been a little unwise in the location of some of these chuches. They are too close to First Church, but they are here and we can not get rid of them in the way Bro. Morris suggests, so we have simply got to make the best of the situation. Notwithstanding some of their disadvantages, they are all in reach of plenty of people who need the Gospel and if our pastors will give it to them red hot and full of the power of the Holy Ghost as some of them are doing, they will not lack for a hearing. If a Church service is aflame with the presence of Christ people who need Christ will not pass it by to find other places to worship. If the pews of First Church are squarely occupied at the regular services, I do not have to puzzle my brain to find out the cause. Christ never lacked for multitudes to hear his sermons and all we have to do is simply to get in line with Christ and the people will hear us. If we pastors will only go to the source of power and obtain the fire of Pentecost and enter our pulpits and go into the homes of our people with this power manifest in us and through us, then the most of our problems will find a speedy solution. The great lack of all of us is deep and unreserved consecration to the work unto which we are called. We depend too much upon machinery and worldly methods instead of upon God and the living Christ. And we set too much store by fine churches and big memberships. The fact is, I fear, that we have false standards of success. We have a thirst for numbers. In my judgment we need to inquire for the old paths and get back to the fundamental doctrines preached by the fathers—repentance, justification, regeneration, adoption, sanctification, the terrors of hell and the hopes of heaven. These great truths are not the verities to us that they were to the earlier preachers of our Church. God can not do any more for the Methodism of Dallas than he can do through the consecration of us pastors and our people. This will go farther toward reaching the end sought than all of our committee work and readjustment of church building. If we will get right down to a full gospel we will move Dallas spiritually in a way that she has not hitherto known. My only trouble as a pastor is right at this point and when I get relief here my hindrances are mostly gone. G. C. RANKIN.

Dallas, Texas.

OUR BAPTIST BRETHREN.

Of the San Marcos Association met for conference and business in Seguin, July 24. I will not record their routine proceedings, but they were very much like an Annual Conference. Some of their big guns were present, notably Rev. B. H. Carroll and Dr. R. C. Burleson, of Waco, and Rev. Mr. Gambriell, late president of Mercer University, Macon, Ga., now Baptist State Missionary. Our large church was used for the important occasions. Dr. Carroll arrived on Thursday, and at night preached in the Baptist Church. We had not heard him since the memorable prohibition campaign in which he spoke to 6,000 people on our river. His presence in the pulpit made us instantly feel there was a grand man before us. It is is not in the purview of this notice to attempt even a brief analysis of the discourses he delivered in the Baptist Church Thursday and Friday nights, and in the Methodist Church Sunday at 11 a. m. His style is strikingly like that of Bishop A. W. Wilson. Every sentence throws out a strong thought, rising higher and higher, clearer and bolder still, until the thoughtful listener feels oppressed by the massive weight of his argument, the sweep of his imagination, the thrilling glow of his spiritual grasp and presentation of the gospel. Ancient history, classical quotation, and the thought paintings of Shakespeare come in to impress the truth. His exegesis of "Are there few that be saved?" and "I shall be satisfied when I awake in thy likeness,' and his great sermon in the Methodist Church to a very large audience on Sunday will never be forgotten. Men of intellect and women of culture hung with breathless interest on the thrilling passages of the great gospel sermon on Sunday. But still, near me during its delivery, sat two men and one woman reading what I took to be the society notes of the San Antonio Express! While from the lips of many of the Baptist preachers was heard the suppressed notes of a Methodist shout. Saturday night in our church Rev. Jim Carroll preached the associational sermon, a masterly argument for missions. Dr. Burleson preached in the Baptist Church at 11 a. m. Sunday and Dr. Gambriell in our Church Sunday night. I did not hear Dr. Burleson, but I did hear him tell in rich and forcible style of how a certain Waco editor (a traducer of the saints), received the first blessing in San Antonio and the second blessing in Waco. This was in the discussion of their work among the foreign element, and was highly appreciated. The question church Rev. JJim Carroll preached the cussion at nearly all hours. A body of seemingly more earnest men I have not met. A great Sunday-school mass meeting was held in our church Sunday at 9:30 a. m., with several addresses. Last Sunday was a red-letter day in Seguin. With two such missionary churches as the Methodist and the Baptist, why cannot we take Texas for Christ?

H. G. H.

H. G. H.—CONFERENCE CLAIMANTS.

While the proposition to make the conference fund connectional would save the feelings of superannuated preachers, it would also protect the Annual Conference. The connectional fund would increase, rather than diminish, the amount paid to conference claimants. If the work of transferring sick men goes on in West Texas, in a few more years H. G. H. and all the women and children who have claims on the conference fund will have to "root pig or die," "and just exactly one-third of the whole crowd will starve to death," and there will not be any fat enough to get to "Black's country."

Our Bishops need this transfer power, but at the same time the conference needs some protection. To superannnuate men on the whole Church would protect any given conference, and do no violence to the claimants on the "fund." As the law now operates, it is the duty of the preacher in charge to report "the condition of all claimants on the conference colections" "at the annual conference, to be submitted to the Joint Board of Finance." Let this be submitted to the Book Agents. "And when it comes to poor little wailing children," who would know better and be broader than our Book Agents to distribute their claims? If a faithful report was made to Dr. Barbee, he would take care of the necessitous case.

Again, hear Bro. H. G. H. "There is less real feeling than the brother imagines." Take the minutes of the West Texas Conference held at Beeville, November 1 to 5, 1893; turn to page 9, and look at the resolutions read by G. W. L. Fly, and signed by other lay members, also adopted by the conference. Bro. Fly says: "Our conference is now carrying upon its roll of honor and as beneficiaries of our fund for conference claimants a larger number in proportion to its pecuniary and numerical strength than any other conference in the connection." Again: "It is impossible for our Board of Finance to provide for what claimants we now have." Again: "That our Bishops be requested to transfer to the West Texas Conference no one who is not young, healthy and efficient." Once more: "That we request all the papers of the M. E. Church, South, to publish these resolutions, and that a copy be sent to each of our Bishops." This condition has been brought about largely by the impression having gone over Southern Methodism that West Texas has a salubrious climate. Bro. Fly saw the cloud; so many of us have heard the muttering undertones of pent-up wrath. We had hoped this would be the remedy, but it was not. Bro. H. G. H. seems to murmur against the per capita system. So they did in the twentieth chapter of Matthew. "These last have wrought but one hour, and thou hast made them equal unto us." Some of them may have had small families and had means of their own, but the basis of payments seems to have been per capita. Then this per capita business runs largely through our Methodism, anyhow. The apportionment of assessments to Annual Conferences and districts is somewhat on the per capita plan, and while as a rule Methodist preachers are poor, I do not think the per capita system would work any serious hardship on any of them. R. A. Young might be generous enough to hand his $100 back to the Book Agents. Conference claimants do sometimes refuse the pittance, and it is distributed to the others.

H. G. H. is afraid of a "dead-head board" and expenses of a General Secretary. Bigham and Steel are experiments, but they are stirring up such interest in their fields that expenses amount to nothing. Suppose we had a General Secretary to carry the name of our ascended Potter to H. G. H.'s old State—Georgia—and tell of his heroic deeds. H. G. H. would have a bank account of more than $150. But we do not need the board or the General Secretary. It seems that our Book Agents are superintending "an orphan asylum" now, in a sense. They manage the fund of superannuated Bishops, widows and children of deceased Bishops. They handle and make an equitable and intelligent distribution of the Colvin fund. Superannuated preachers and the widows and orphans of deceased traveling preachers share equally in the product of the Publishing House, and the Book Agents are the custodians and disbursers of this money. This is done without extra pay and without a "dead-head board" or Secretary. It would not add an additional wheel to our machinery, but it would take out one that has made a great many fence-worn revolutions over our Methodism. Justice would make the number of years in the active work the basis of distributing the conference fund, but I expect the per capita is the most equitable. However, this is not the trouble. I think the General Conference had better consider the matter carefully. Bro. H. G. H. makes one other insinuation. I am sorry he did it. To make further reference to it, I could never again look my pure wife in the face.

M. A. BLACK.

Llano, Texas.

MISSIONARY LITERATURE.

When we take into consideration the enormous amount of money expended yearly, even in the United States for the publication of missionary literature, we are astonished at the lack of missinoary intelligence and knowledge pervading the popular mind and especicially the Christian element.

Just for a moment consider the hard work done in the preparation of this literature, not to speak of the mechanical labor required, to send out to us the many beautiful periodicals, pamphlets and papers teeming with information and interest and the truth that would make us free indeed. That all this expenditure is not lost we admit, but the proportion of the amount published to the amount read with profit, is truly alarming to the practical mind.

To think it has been made possible for us to only stretch forth our hand and lay hold upon such grandly written things as we so often see in the current literature of to-day on misisonary subjects, such strong uplifting ideas, such inspiring thought with unlimited knowledge combined, and then to see it

cast aside, so often unread and uncared for.

Take for instance the leaflets published by our own Foreign Misisonary Society, beautiful in thought and conception, many of them sublime—these have cost some earnest soul hours of thoughtful labor and days of careful study, and yet we have seen them scattered under foot in the churches, where our auxiliaries hold their monthly meetings, and many of these good sisters will turn to you and ask, "What is the contingent fund for? And what must be done with our mite box money? And how many misionaries have we in Japan anyhow?"

Grant that they are not thrown away, are they always read? Alas! we fear they are too often tucked away for some more convenient season that never comes,and finally are considered rubbish which has accumulated beyond endurance in our desk, or table drawers, and the very article perhaps that would have given the needed light, the required information to fit us for some special duty or save us the embarrassment of ingnorance, has by our own carelessness and unconcern found its way to the waste basket.

Our Woman's Missionary Advocate, the finest output of misionary intelligence we have ever seen, how does its subscription list of eleven thousand compare with the membership of our society of 13,000, to say nothing of the five hundred thousand women of our Church at large? There is information and inspiration enough in one copy of that magazine to cause the ordinary Church woman to become a misionary worker if only read with the spirit with which it is gotten up.

No Christian woman can read carefully and systematically the literature on missions of to-day and not be impressed to some degree, with the subject of Foreign Misisons, and those already in the work need this important stimulus, for a casual glance over does not suffice, for we believe if a woman be a misionary woman at all, let her reach out to the utmost after knowledge and information that will enable her to meet every requirement of her position as such. Let each one be well informed as to the underlying principles of our society and to the minutia of every-day work as carried on by our Board.

Let us add each day to our store, widening our sympathies, enlarging our views and cultivating profounder conceptions of the entire subject.

Every one can do this by earnest effort and should do so, for we believe with some thoughtful writer that the world must be converted by the gospel being guided into the life of nations by Christian intelligence and may we so replenish mind and heart, life and soul for this august service and cease not until we have belted the globe with the mighty power of a Christian civilization.

MRS. MARY BLANCHARD.
Temple, Texas.

BEAUMONT DISTRICT CONFERENCE—JULY 1-4, 1897.

"And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda."—Matt. 2:6.

Is Beaumont District, heretofore the least among the princes of East Texas Conference, ever to remain thus? Let us look into that question. Relative to an answer, Mr. Editor, the writer will be compelled to hail you to an account for what you were heard to say when the Bishop read, "Beaumont District, Presiding Elder, T. J. Milam:" Dr. T. R. Pierce, in undertone, remarked—oh, how words fly! sometimes as a sunbeam, at other times a dark shadow—"That's a good appointment." Well, Doctor, you were correct in your statement, whether made as a prophetic utterance or from judgment based upon facts known about the subject. Bro. Milam has proven himself a most genial companion—I say companion advisedly—among his brethren, sent by Providence down in this section.

That a District Conference session be a pleasant and profitable occasion—worth the time and expense of holding—five requisites are necessary. First, There must be a competent chairman, consecrated to the cause. Second, Hospitable hosts must greet the delegates. Third, Delegates must be interested enough to be present from first to last. Fourth, The different phases of the Lord's work must be studied and discussed; every vine of the vineyard loosened and pruned. Fifth, Fair winds and sun to kindly greet the guests. At the Beaumont District Conference all of these, in large measure, were meted out to the gathering company.

From generals let me proceed to particulars. Beaumont is a thrifty, growing city, with a bright commercial future before it. If the moral aspect of the place were as favorable to look upon as the financial, there could be no uncertainty in regard to the rank of Beaumont as the principal city of the extreme southeast. I believe Christ still intends that the kingdom of heaven should be sought first, with the assurance—be it to individual, city, State or Republic—that these things (worldly prosperity) shall be added. Righteousness is the goods to be purchased—is the pearl of great price—while worldly comforts are the paper and twine always given for wrappings. Since Bro. Mulkey came to Beaumont, in addition to the zeal, wisdom, consecration and courage put forth before and after by Bro. Watts, the pastor, the city has a brighter spiritual future. Great hopes are also entertained for the gospel cause in the coming of Rev. Sam Jones early in October.

Beaumont and Sabine Pass Mission is faithfully served by Bro. J. D. Dorsey, a very active and zealous pastor. There is a prospect for the Second Church at Beaumont in the growing thrift of the city, and also for Sabine Pass in the deepening of the bay. Woodville and Colmesneil Circuit has an efficient shepherd in Bro. S. E. Wilson. Livingston has cause for congratulation under the pastorate of W. A. Manley, who shows himself both a thinker and planner for the Church. His sermon at the conference on a phase of Christ's character was both deep and devotional. Jasper and Kirbyville Circuit, served by J. T. McClure, is growing in interest and importance. In fact, Jasper is on a boom. One of the best pastors it has ever had, the prospect of a railroad in the near future, the seat of the next District Conference session, give us a promise that something good will yet come out of Nazareth. Jasper Mission, served by the very youthful yet no less efficient pastor, C. H. Rice, is at present not a hopeful field; yet there was nothing at the session so pleasant, in many ways, that touched the writer with more admiration than to hear this young brother's report and to see his brave and cheerful spirit. Great things will yet grow out of Bro. Rice. Burkeville prospers under J. A. Harvey. At least one would so judge from the number of local preachers whom he presented as sheaves at the conference. If these be his first fruits, what will the full harvest be? The writer had met and heard Bro. H. preach before this conference occasion, hence no great surprise was felt to find him one of the leaders in Beaumont District. Orange Station speaks for itself. The brethren of the conference know of its zeal and good works in years past, and all needed to be said at present is that Orange has not forgotten its first love. Liberty is strongly manned by O. A. Shook, one of the veterans. It is pleasant to look into Bro. Shook's face and to feel there stands a "man," on meeting whom, the cynic, Diogenese, would have put out his light. But a greater pleasure still, and spiritually assuring, is to hear him preach on the power of faith, as he did before the conference. Kountze has W. S. Easterling as pastor—gentle, affable and ready for every good work. Kountze, like several other charges on the district, has many discouragements, but the brave spirit of Bro. Easterling, under God's strength, is surmounting them all. China Mission has no cause for complaint against Bishop Hendrix and his cabinet. E. J. Gates is a strong man for the position of pastor. As examiner of candidates for license to preach Bro. Gates evinces a studious habit and the writer is confident of his strength as a preacher. Boliver has J. L. Wiliams for its preacher—a ready man at the Secretary's desk and doubtless a good and efficient preacher and pastor. Moscow is under the guidance of D. S. Burke, who will make the place burn with a brighter light than that of Napoleon's army in the Russian city. Bro. Burke is pleasant to meet, as his people whom he serves can testify. Pinkney and Newton are supplied by Bros. C. K. Spell and J. F. Johnson, who are as careful and diligent in their work as though members of the conference fraternity. They are welcomed as brethren among us. The door of the conference is always open to receive such.

As is usual on such occasions the Epworth Leagues of the district, the W. P. and H. M. Society, the W. F. M. Society held anniversaries. Interest was shown in all. Many of the charges of the district have not as yet developed into a work of the nature of these societies, yet the prospect of each is encouraging. The programmes of the W. P. and H. M. Society and of the W. F. M. Society showed what the women of our district are doing for the cause of the gospel in fields not in our immediate territory. May God bless the mothers and sisters! None can have a more blessed work than theirs. Several, by their addresses and words of encouragement, left lasting impressions upon the minds and consciences of the congregations. What more can be said? The writer ventures the assertion that never before in the history of the Beaumont District has there been a body of more worthy and promising ministers of the gospel. Not one of the brethren shows any spirit of dissatisfaction, but on the contrary, cheerfulness and hopefulness dominate all. With one exception every charge has a good preacher and a worthy pastor. This one, however, the "greenhorn" at Orange, is kindly treated and gently dealt with by all. It is a regret to the writer that he could not be present to hear all the sermons preached. Those he heard, he enjoyed.

The visitors: Bro. Frick, from Longview; Prof. Hyer, of Georgetown, and Prof. Williams, of Jacksonville, came, saw and conquered. The sermon by Bro. Frick on Sunday morning at the Methodist Church was reported by those who heard it as being exceptionally excellent. The addresses on education by the two visiting educators showed that these brethren are with the ministers in the work of the gospel. As the gospel must come to the soul through the intellect as well as the emotions, our schools and colleges deserve as diligent care in manning them with teachers as in supplying pulpits with preachers.

The special committees in their reports did not forget the Texas Christian Advocate and the other institutions so inseparably connected with the pastorate.

The Beaumont District Conference of 1897 is over. The city in which it was held received a blessing, and the brethern have returned to their fields of labor with brave hearts and renewed zeal. Now begins the work of revival.

"Oh, Lord, revive thy work in the midst of the years, and in the midst of the years make known; in wrath remember mercy."—Hab. 3:2.

SECRETARY.

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER

Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache, Diarrhœa, Dysentery, and all Bowel Complaints.

A Sure, Safe, Quick Cure for these troubles is

Pain-Killer.

It is the trusted **friend** of the **Mechanic, Farmer, Planter, Sailor,** and in fact all classes. Used **internally or externally.**

Beware of imitations. Take none but the genuine "PERRY DAVIS." Sold everywhere.

25c. and 50c. bottles.

Do you freckle sometimes? Are you freckled all the time, in freckle season and out?—HEISKELL'S Ointment removes freckles and cures all skin eruptions.

HEISKELL'S Soap keeps the skin white, smooth and healthy. Ointment 50c., Soap 25c. At druggists or by mail.
JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philada.

FOR ALL WOMEN



NINE-TENTHS of all the pain and sickness from which women suffer is caused by weakness or derangement in the organs of menstruation. Nearly always when a woman is not well these organs are affected. But when they are strong and healthy a woman is very seldom sick.

McELREE'S Wine of Cardui

Is nature's provision for the regulation of the menstrual function. It cures all "female troubles." It is equally effective for the girl in her teens, the young wife with domestic and maternal cares, and the woman approaching the period known as the "Change of Life." They all need it. They are all benefitted by it.

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

THOS. J. COOPER, Tupelo, Miss., says: "My sister suffered from very irregular and painful menstruation and doctors could not relieve her. Wine of Cardui entirely cured her and also helped my mother through the Change of Life."

HARTSHORN'S SELF-ACTING SHADE ROLLERS

NOTICE NAME THUS Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

M. L. MORRIS. W. M. CROW
MORRIS & CROW, Lawyers.
(No criminal cases taken.)
Rooms 304, 305, North Texas Bank Building, DALLAS, TEXAS.

L. Blaylock, Dallas, Texas:
Dear Sir—I have used the Machine since October, 1896. I am prepared to say it is equal to the best. All the attachments work like a charm.
MRS. R. H. BRAMLETT.
Ladonia, Texas.

Texas Conference.

DODGE.

Annie Myers, Aug. 4: We closed our meeting at Black Jack last Sunday night which lasted nine days. The Lord gave us victory. Mr. Myers did all the preaching as our ministerial help failed to come. Most all his preaching was to the Church. We tried, by the help of God, to lead the Church to a higher plane of living. The Spirit came in mighty power. After wrestling, Jacob-like, twelve stepped out on the promise and took Jesus as their sanctifier and keeper. Three joined the Church, several reclaimed. I did not get to attend the meeting regularly, on account of bodily weakness. Oh, how I praise God for spiritual strength! As long as there is breath in my body I want to witness to the cleansing blood of Jesus.

SALTY.

M. F. Daniel, Aug. 5: We have held three protracted meetings on this charge, and have two more to hold. Rev. J. L. Russell of Maysfield did the preaching at our meeting at Pleasant Hill. At this place the Church was revived and some 10 or 12 professed religion. Our next meeting was at Hampleton Chapel. Here Rev. J. C. Howe, local preacher, preached one sermon; Rev. F. L. Allen preached two. The pastor did the rest of the preaching. Nine or ten persons professed religion; the Church greatly blessed. We went from Hampleton Chapel to Pleasant Retreat, where we held for twelve days and nights. Rev. McMillon of the Presbyterian Church was with me and helped me both in the pulpit and in the altar. Our Church has never been lifted so high before at this place as now. The work was simply grand. Here 40 souls professed religion. They were able to tell it. Shout? Yes, and pray for their unconverted friends, too.

DICKINSON.

L. P. Davis, July 28: We began a meeting at Webster, one of our appointments, in the second week in this month, with good results. We preached only at nights, the weather being so warm we could not have any service in daytime. But the people came, and God met and blessed us wonderfully. No one had ever been converted in our Church at that place until this meeting. Seventeen were made happy in the forgiveness of sin, and eleven joined our Church. It was one of the best little meetings ever held in this town. Its work is deep—lifting up the careless and indifferent Church member, and brought all nearer God; for which we praise His holy name. Dickinson work is on rising ground. We were the second in the district to pay our missionary assessments, and we have our other assessments over half paid. All except the preacher's salary is in sight. Just what that will be, it only remains for us to wait. Our prayer-meetings are spiritual, and we are moving on, expecting great things. We have held but the one meeting, so far; but we are preparing the "way of the Lord," and expect Him to come in power and save many souls. Our work is large, but roads are good; so we mount our "bike" and, with a fair wind, we sail in on time to meet our congregations. This cycle machine is a fine horse; but sometimes it will "roll" with me, and then the sight comes off—man, wheel and ground all mix up together. But, then, what is the difference? We are sometimes a little disfigured, and somewhat out of shape, but we get there on time. The Lord blesses us, and we move on, singing, "happy on the way."

MANOR

G. Carroll Rector, Aug. 7: The most remarkable revival that Manor has ever known has just closed. The first four days of the meeting Dr. E. S. Smith, of Austin, preached for us. His preaching was of the finest type and did much to ground the Church in a living faith. Then Bro. Abe Mulkey and wife came and stayed ten days. About 65 names have been given for Church membership, 40 for the Methodist Church and 25 for the other Churches. Many members who were not living right came forward and made confession and were restored. Old quarrels were settled and accounts of long standing were paid. Mulkey's work is his best recommendation. When one sees the drunkard sober and praising God and the thief returning what he had stolen and then giving himself to God with all his heart, the conclusion that the Holy Spirit has wrought this change is inevitable, for the spirit of man or an evil spirit cannot produce such results. Such are the effects of Mulkey's preaching. He studies his work not only from his own standpoint, but from that of the pastor and leaves the Church and the young converts in a good condition for the pastor to take hold of. Mulkey's strong points are his frantic earnestness, his intuition of a plan of action, his comprehensive grasp of a subject, his overflowing humor, his deep pathos and his beloved Louisa. But above all, he has God with him, without whom he could do nothing.

East Texas Conference.

SAN AUGUSTINE.

J. B. Turrentine, Aug. 1: Have just closed a glorious meeting at Union, a Church five miles west of San Augustine. Results: Church greatly revived, fifteen additions on profession of faith and one infant baptized. To God be all the glory. Black Jack next week.

CANTON CIRCUIT.

C. H. Smith, August 2: My third meeting is over. The Church is greatly revived; perhaps twenty reclamations, thirty professions, twenty-one accessions to our Church and more to follow. It was held at Wesley Chapel. Bros. Short, Pollard and Campbell, all local, were my preaching help; but the members of the Church did good work, especially the women. God be praised for his goodness.

EMORY.

G. M. Fletcher, July 30: Our third Quarterly Conference has come and gone. Bro. Adams was on hand and preached to the edifying of all present. Finances behind; about one-fourth of preacher's salary paid; but we still trust the Lord, and cannot fail. We have held two of our meetings at Emory and Boyd. We had no conversions at Emory, but had a very good revival. Had nine conversions and six reclaimed at Boyd. Bro. Pulley and Bro. R. A. Belcher gave me great help at Boyd. May God bless the brethren. We go to Golden tonight.

North Texas Conference.

GREENWOOD.

J. W. Tincher, Aug. 5: We closed our revival at Rush Branch last Sunday at 11 o'clock, with sixteen conversions. We are now holding forth at Greenwood, with a good prospect. Ten conversions yesterday and last night. We are expecting great results. We are preparing to build a church at this place.

CHISHOLM.

D. T. Brown, August 9: We have just closed a good meeting at Colquitt. There were several reclamations, thirteen conversions and four additions to the Church; others will join yet. This is the third meeting we have held in Chisholm Circuit, and in the three there have been over 100 conversions. We are praying for 100 more.

FAIRLIE.

J. T. Bludworth, Aug. 2: Closed my fourth protracted meeting last night. About ninety conversions, eighty accessions, many reclamations and the Christians graciously revived. Organized a Church at Jordan, with seventy members. Baptized six infants, and sent two new subscribers for Advocate. Organized an Epworth League at Olive Branch, with forty members, and one at Wesley Chapel, with thirty-seven members. Have collected on the claims ordered by the Annual Conference, by subscription and cash, $215.75. Have three more meetings yet to hold. Am expecting great things.

CHICO.

W. B. Walker, July 31: Last Sunday night (July 25) I closed my meeting at Bridgeport. We held it under a large tent. It lasted ten days, and was the best meeting, so I've been told, that the town has ever had. Bro. H. E. Smith, of the Crafton Circuit, preached two very fine sermons for us, for which we are very thankful. Bro. Parr, one of my local elders, was with me a good part of the time, preaching very fine sermons. The people at Bridgeport fell in love with Bros. Smith and Parr. They are fine help. The Church was cold and indifferent, with a few exceptions; but the fire fell and they were revived. There were some right serious obstacles in the way of the meeting; but God gave us victory. We had about thirty professions, as well as I could count, and eleven joined our Church. Some will join other Churches and perhaps some will join our Church, when I go back. The last night of the meeting was the best of all. There were perhaps twelve hundred people out. God was there in great power, and after a sermon by myself from this text, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," I called penitents. Quite a number came forward, and we had about thirteen professions that night. Every one who came to the altar that night was hapily converted, and a few who did not come to the altar. The whole tent was an altar. I am now in my meeting at this place, Chico. The Methodists and Cumberland Presbyterians are holding together. Just opened up last night. Had a very fine congregation to open with, and we had a good service. God is with us, leading us on. Pray that we may have a great revival here; for we need it. My third Quarterly Conference was held last Monday. Everything getting along well, except finances. They are badly behind. If the people on this circuit don't do better this quarter their pastor is a "goner." I believe they will. God help them to do their duty. It is very dry here now, not having rained in about seven weeks. We need rain very much.

Pallid faces indicate pale, thin blood. Rosy cheeks show the pure, rich blood resulting from taking Hood's Sarsaparilla.

Northwest Texas Conference.

STEPHENVILLE.

C. G. Shutt: We closed a very interesting meeting at Corinth near this place yesterday. Seven conversions and thirteen additions. Our meeting at Stephenville will begin Friday night before the fifth Sunday in August. Rev. E. F. Kahle, of Holston Conference, will do the preaching.

CHICO.

W. B. Walker, August 9: We are in the midst of the greatest revival this town has ever had We have been running now for ten days and have had between fifty and sixty professions and reclamations. The Methodist and Cumberland Presbyterians are united in the meeting. Both Churches have been graciously revived. Chico is stirred. The meeting continues.

FORRESTON.

J. D. Odom, July 28: Just closed our meeting at this place. About twenty-eight conversions and twenty-two accessions to our Church. Our Bethel meeting resulted in two conversions and three accessions. Bros. Morris, of Italy, Van Zandt, of Grandview, and Hyder, of Alvarado, assisted me in these meetings.

STEPHENVILLE.

C. G. Shutt: We have held quite an interesting meeting at Sylvan, near Stephenville. Seven conversions and five additions to the Church. A League organized. We expect to commence the erection of a new church at that point in a few days.

DELEON.

A. E. Carraway, Aug. 2: A meeting of fifteen days' duration has just closed with us. Results: Some thirty-five or forty conversions, seventeen accessions to our Church and several to the Baptist. Rev. C. E. Brown was with us for twelve or fifteen days. My Church is in good condition now.

WINTERS.

Marion Mills, July 31: I have held protracted meetings at Norwood and Winters. Results: seven conversions, ceveral reclamations, nine additions to the Church and the Church greatly revived. Rev. R. V. Gallaway did some good old-time revival preaching at Norwood, and Bro. Rape, of Ballinger, gave us one interesting sermon. Bro.

NORTH TEXAS FEMALE COLLEGE

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

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

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

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

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

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

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

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

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

AUSTIN WHITE LIME CO.,
Manufacturers of the Celebrated White Lime
And dealers in PORTLAND and ROSDALE CEMENTS, PLASTER, HAIR, SEWER PIPE, FIRE BRICK, etc. AUSTIN, TEXAS.

Vane-Calvert Paint Co.
ST. LOUIS, MO.,
Manufacturers Of Mixed Paints.
This firm needs no indorsement—their goods speak for themselves.
Sold by G. W. OWENS & CO. at
ENNIS, WACO, PLANO, McKINNEY, CEDAR HILL and OAK CLIFF, TEXAS.
JACK FROST, State Agent, Dallas, Texas.

FITS STOPPED FREE
Permanently Cured
Insanity Prevented by
DR. KLINE'S GREAT
NERVE RESTORER
Positive cure for all Nervous Diseases, Fits, Epilepsy, Spasms and St. Vitus' Dance. No Fits or Nervousness after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying express charges only when received. Send to Dr. Kline, Ltd, Bellevue Institute of Medicine, 931 Arch St., Philadelphia, Pa.

W. W. McKinley, local preacher of Ballinger, gave us some good preaching at Winters. The mission is moving up at most of the appointments.

CORYELL CITY.

R. J. Tooley: We had a fine meeting at New Hope. This is the first meeting in which Baptists and Campbellites camped on the ground. It would be useless to undertake to describe the results of this meeting. There were seventy-five conversions and reclamations and thirty-five additions. We had the faithful service of Bros. Scott, Saffell, Warner and Williams. These brethren did excellent preaching. We are blessed with good people and local preachers on this charge. Our collections are coming up all right.

BELTON.

W. M. Adams, Aug. 5: Our camp-meeting is doing well; interest increasing. Last night we had three mourners at the altar. A number are seeking perfect love. One brother has had the experience restored unto him, and the good work goes on. We preached on missions Sunday morning and took our misionary collection and only lacked a few dollars getting in cash and good subscription all we asked for. Expect to get all.

EASTLAND.

R. S. Heizer, Aug. 2: Have just closed a good meeting at Gunsight. The Church was greatly revived and Christian people of the various Churches brought closer together. There were five conversions and reclamations. We had many things to oppose. In the first place, the people had made no preparation for a meeting, and, secondly, the place selected did not suit all parties, and that caused division; but the Lord overruled all and gave us a good meeting. The pastor and son preached alternately. We returned home this morning, with our buggy loaded down with flour, plums, tomatoes, melons, and many other things, through the kindness of Bro. Tomlinson.

HUBBARD CITY.

W. H. Crawford, Aug. 3: We have just closed a meeting at Handcock, eleven miles from here. Bro. Nelson, our presiding elder, was with us, to our edification. He lifted my collections for that point and raised in subscriptions the amounts assessed against it. Nelson sweeps everyting before him when he preaches on missions. Bros Gentry and Chauncey, of the local ranks, did valuable service, both in pulpit and altar. We started a Sunday-school, with seventy members; supplied for six months with our literature; secured one and a half acres of land for a new church, and think we will build in the near future. The walls of our church at Bowman Grove all up and the roof will soon be done. Have received since conference one hundred and eleven new members and turned loose fifty-six.

BROOKHAVEN.

J. E. Stephens, Aug. 2: We have just closed our third protracted meeting. We have had quite a time of refreshing from the Lord. Visible results were thirty conversions, a number of reclamations and seventeen additions to the Church, and a number will follow. The first meeting I did all the preaching; the second, I was assisted by Rev. J. L. Hollars, of Killeen, and Rev. T. J. Abbott, one of my local preachers. Bro. Ben. Hardy, of Gatesville, preached us one good sermon. The last meeting I had no help, except my local preachers, Bros. Abbott and Graham; both did good, faithful service. The Lord has revived his work among these people in a very substantial way. We have one protracted meeting yet to hold, which will begin August 27.

DECKER CIRCUIT.

J. N. Broyles, Aug. 3: Our Hylton meeting closed on the 1st. It was the best interest, I think, I ever saw in a meeting. The Rev. T. J. Lassetter, of Brownwood, did the preaching. He is a power in a meeting. He preached Christ to the people. He is a Holy Ghost preacher and makes much of the blood of Christ. Thousands of tears were shed. Thirteen conversions and at least 500 people gave us their hands, indorsing the preaching, and the interest deepened from start to finish. The result will not be known in this world. He has made fast friends in this country, and Bro. Charley Holcomb, his singer, proved himself master of his profession. Our people, to show their appreciation of the work, made up in cash and good subscription, $112.65—for Bro. Lassetter, $60.65; preacher in charge, $52. My wife is under treatment at Ballinger, and my meetings will range from 25 to 110 miles distant from Ballinger. My work is very heavy and my heart is burdened; but by God's grace and your prayers, brethren, I will willingly go on in the good work.

BLOOMING GROVE.

J. P. Mussett, Aug. 3: The outlook for the Church on Blooming Grove Circuit is encouraging. Our meeting at Dresden was a time of seed sowing. Rev. J. H. Stewart, preacher in charge of East Waco Station, assisted me His preaching is of the right type. He is deeply pious. He has a promising future before him. We had two conversions. The next meeting at Cryer Creek, which we just closed, lasted ten days. The Lord was with us in power—about thirty-five conversions and some twelve or fifteen backsliders reclaimed. To God be all the praise. Revs. Bruce Meador and F. M. Winburn assisted me. Rev. Henry Munger, formerly a member of the Hemphill Quartette, led the singing, and I am sure God blessed the service of song. Bro. Munger expects to enter the itinerancy next fall. We are to protract next at Mount Zion. I wish all who remember it will breathe an earnest prayer for the power of the Holy Ghost upon us there. The continued dry weather is hurting the cotton crop in the bounds of the pastoral charge.

One of our faithful laymen, who has been a constant reader of the Texas Christian Advocate for many years, says that he derives great comfort and strength from the editorials.

PENDLETONVILLE.

T. K. True, Aug. 14: We are having a most gracious revival meeting at this place. Bro. Geo. Clark, our pastor in charge, began his protracted services here last Saturday evening, and from the first service he has shown a tact for the work, and an ability in preaching rarely equaled. His presentation of the gospel is clear and convincing, and is attended with the power of the Holy Ghost. We have no need of any other evangelist. Nor does any other charge who are fortunate enough to have for a pastor a man like "Clark," who has the ability and the power with God and man that he possesses. His preaching and labors are having the old time effect, and accomplishing that whereunto God has sent it. Men and women are made to cry for mercy. The old time Methodist mourners' bench and that other accompaniment, the straw, has been brought into requisition, and there, as in the olden times, men, women and children wrestle, as did Jacob, until God comes down and crowns the mercy seat, while Israel's host shouts, "On to victory!" Up to this writing we have had twenty-two conversions and a revival in the church that is sweeping everything before it. Praise God, we expect to chronicle still greater things.

West Texas Conference.

LEESVILLE.

J. T. Graham, Aug. 2: Floyd's Chapel Camp-meeting closed last night. Rev. R. T. Wcolsey, of Winchester, was the central preacher. He preached sixteen heart-searching, faith-filled sermon, making a profound impression for good upon the many who hung so eagerly upon his words. About twelve persons professed saving faith in Christ. Seventeen were added to the Church. This Church has a noble band of workers. It ought to be a half station. Rev. C. F. Goodenough of the local ministry rendered efficient help. If any pastor wants a preacher who will go straight after backsliders and bring them in, send for Bro. Woolsey.

MASON.

J. M. Linn, July 30: Our third Quarterly Meeting was held last Saturday and Sunday. Finances very well up at most points, and some substantial work done during the quarter. We now have a fine bell for the new church in Mason, and several old scores settled. We protracted the meeting which was held at Loyal Valley, and had a glorious time. The Lord came down in power and blessed those people in their own hearts, and in the conversion of their children. Thirteen accessions to the Church, and much other good work, resulted from the meeting. Bro. Baker did most of the preaching, and one good lady said she thanked God for a "common presiding elder." I thank God for a religious presiding elder, and for the privilege of serving this good people. This being my first meeting, I feel that the Lord has put his seal upon my ministry.

ROUND MOUNTAIN.

J. P. Garrett, July 30: Our third Quarterly Conference was held at Rockvale, July 10. Bro. Black, our presiding elder, presided over the conference in his characteristic way, looking after every interest of our Church. Bro. Black is a Methodist in theory and practice. He preached Saturday and Sunday, to the delight of our people. We are also glad to state that his health is much better. We followed the conference with a ten-days' camp-meeting, which resulted in thirty-two conversions. This is our third protracted meeting on this circuit this season. We have had seventy-four conversions and have two more meetings yet to hold. I am praying and working for at least one hundred this year.

NOTICE.

I am authorized to announce through your paper to the preachers of Tyler District, and to all others who may wish to attend, that Rev. B. H. Greathouse, P. C., of Marvin Church, Tyler, will deliver a series of lectures on Roman Catholicism in Marvin Church, Tyler, Texas, beginning the second Sunday night in September, 1897, and continuing until the next Saturday night. All preachers are hereby invited to attend. T. B. VINSON,
P. C. Tyler Circuit.
Starrville, Texas.

UNANSWERED LETTERS.

Aug. 5—J. C. Calhoun, has attention. C. L. Ballard, subs. A. W. Gibson, sub. J. W. Holt, sub. John W. Stovall, subs.

Aug. 6—J. B. Turrentine, has attention. B. W. Allen, trial subs.

Aug. 7—W. H. H. Biggs, sub.

Aug. 9—J. D. Odom, sub. J. R. Atchley, O. K. J. Haralson, sub.

Aug. 10—I. S. Smith, sub C. L. Ballard, subs. J. M. Barcus, sub.

Aug. 11—G. A. LeClere, sub. P. C. Archer, sub. Chas. Davis, change.

MARRIAGE NOTICES.

Mock—Steed.—At the residence of the bride's father, July 18, 1897, by Rev. S. W. Miller, Mr. T. D. Mock and Miss Cara Steed; all of Hunt County, Texas.

Green—Shipman.—At the residence of Mr. George Adams, August 24, 1897, by Rev. S. W. Miller, Mr. W. R. Green, of Quinlan, Texas, and Miss Fannie Shipman, of Alabama.

Parks—Dickey.—At the Methodist Church in Brookhaven, Sunday at 3 p. m., August 8, Mr. J. B. Parks and Miss Maudie Dickey, Rev. J. E. Stephens officiating.

BEAUTIFUL SKIN

Soft, White Hands with Shapely Nails, Luxuriant Hair with Clean, Wholesome Scalp, produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest, for toilet, bath, and nursery. The only preventive of inflammation and clogging of the PORES.

Cuticura

SOAP is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

☞ "How to Purify and Beautify the Skin, Scalp, and Hair," mailed free.

BABY HUMORS Itching and scaly, instantly relieved by CUTICURA REMEDIES.

ENGAGEMENT and WEDDING

RINGS

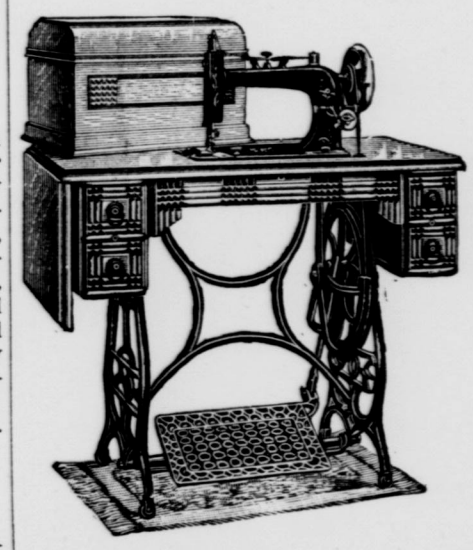
Besides many other styles of Gold Rings in stock. We make to order or repair any ring.

New Illustrated Catalogue of different patterns sent on application.

C. P. BARNES & CO.

504 W. Market Street, LOUISVILLE, KY.

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



TESTIMONIALS.

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

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

Mr. L. Blaylock, Dallas, Texas:

Dear Sir—The Machine I ordered of you has come, and I am so well pleased with it I would not exchange it for any of the high-priced Machines I ever saw and would advise all needing a first-class Machine to take the Texas Advocate Machine. Yours truly,
MRS. C. A. JONES.
Pittsburg, Tex., March 23, 1897.

We received the Machine the 27th of March. My wife is well pleased with it.
JAS. L. HALL.
Frank, Texas.

Our Machines are made by one of the largest Sewing Machine Manufactories in America, are fully guaranteed, and are shipped direct from the factory.

ADDRESS
Texas .. Christian .. Advocate,
DALLAS, TEXAS.

Pronouncing Bible and Advocate $4.

OLD AND YOUNG

A Word to Young Men.

Young men generally are full of ambition to succeed in life, but they are not all well advised as to the indispensable conditions of success. The Congregationalist gives some hints worth noting: "Resolve to do your work in life, whatever it is, thoroughly. Why? For your own sake. Your own character is involved in everything you do. Distinguish between character and reputation. Character is what a man is. Reputation is that which he is said to be. One of the most saddening features in the life of the people generally (especially of those who are unjustly distinguished as the 'working classes') of our day, is the want of conscience in the doing of every-day work. How to do the smallest amount of work in the slovenliest way, and get the most for it—that expresses the avowed aim of organized bodies of men. Outside of conditions of slavery—where men have been stolen away from themselves, and might plead the greatest of wrong as an excuse—no more demorilized condition is conceivable. When will 'working men' get their eyes open to see that their so-called 'leaders'—more correctly, misleaders—are their worst foes? The inevitable meanness which gets into character under such ideas is deplorable. Fancy any man or woman so short-sighted as to assume that 'the labor market' will be extended by the study of the art of 'how to be independent, unamiable, slovenly, and slow!' Whatever you have to do in the world, do it as thoroughly as you can; for your own sake especially, and then for the sake of everybody else. Make yourself valuable, and you will be valued. Do the best you can for your firm. Identify youself with its interests. Character and competency, in our times, are not likely to go begging. Add amiability, and you may rest assured that there is a future for you, in which there is something worth while.

A Common Fault.

Two young girls, full of the vivacity and heedlessness of youth, met in a street car. They greeted each other with the real school-girl effusiveness, and one said to the other:

"I never was so glad to see anyone in my life!"

"And I've just been dying to see you!" was the reply from the brilliant and blooming girl, who was certainly in the full flush of health at that moment.

"How do you do, anyhow?"

"Oh! I've a perfectly dreadful cold!"

"I nearly died with one last week."

"I nearly coughed and sneezed my head off!"

"I know. It makes one feel perfectly wretched. Mamma has a horrible cold."

"We've been having a regular hospital at our house. Isn't it horriblly cold to-day?"

"Fearful! I thought I should perish before the car came along."

"My feet are exactly like lumps of ice! I don't believe that they will ever be warm again."

"And only two weeks ago it was so horribly warm for this time of the year."

"I know. I thought I should smother to death one day in school. Have you been skating since the cold weather set in?

"Oh, yes; dozens of times! I went last night and got a fearful fall. I thought I should die!"

"You'd died laughing if you'd seen the tumble I got one day last week. And that, too, when there were about a million people looking at me. I nearly died, I was so mortified."

"Have you seen Mable Reed lately?"

"Not for ages. Its certainly two weeks, anyhow, since I saw her. I'm crazy to see her."

"So am I. And it seems like an eternity since I saw Helen. I'd give the world to see her. How frightfully slow this car is going! I could go faster on my hands and knees."

"So could I. I hate to drag along so. I like to go like lightning."

And so the conversation, each girl telling what was certainly untrue every time she spoke. It is not asserting too much to say that these exaggerations are unbecoming to the Christian character, and, if for "every idle word that man shall speak, they shall give account thereof in the day of judgement," what a reckoning there will be for those who are thus heedless in their common speech.—Forward.

Fame and Popularity.

It is interesting to the student of life, education and literature (and its instructive influence is pleasantly felt), to note how persistently a class of careless and inaccurate thinkers insist upon treating popularity and fame as identical. A man or a book may be both famous and popular, but fame may exist without a touch of popular magnetism in it, and vice versa. The works of Aristotle are certainly famous; they are just as certainly not popular. It is always bad usage to speak or write of a man or a book as having evil fame. True fame is never vulgar; it originates in the high currents of esteem where the air is pure.

The word "fame" came to the ancient Greeks from an unknown source, and there was an element of mystery in its meaning. Philologists have sometimes been cocksure in running it to its first burrow; but the Greeks themselves felt to what a sacred and high-hidden source fame owed its vitality and its substance. It was a voice, phama, a voice from Heaven a mysterious and authoritative proclamation from the undiscoverable master. When fame arrived it was with a glow, a fine, heavenly light, being of kin in its verbal form, to the word phao, the most luminous verb in the Greek vocabulary. The divine fire had to do with the inner core of that deathless message which fixed for all time the splendor of distinction. Euclid and Diogenes are famous; they are not popular. E. P. Roe is popular; he is not famous.

It would be right well were this distinction clearly drawn in our schools and in our public criticism. The immanent, permanent declaration of the select class inevitably determines the question of fame. Sentimentalists may rebel in the interest of what they fancy is humane; but sentimentality is sadly impermanent. To-day it hugs Ibsen, yesterday it kissed Byron; it goes wild over Tolstoi for a year, then it coddles Nordau; anon it is in raptures over Kipling. Fame blazes steadily and serenely on the name of Keats, of Shakespeare, Shelly, Bryant, Emerson, Tennyson, Homer, Theocritus, Sappho, Hawthorne, Poe, Virgil, Dante, Cervantes, Scott. Some of the famous are popular, some are far from it.

Popularity is not objectionable per se; but it is a poor way certain persons have of trying to prove the merit of a book by certificates from public librarians stating that the book is often called for by the promiscuous crowd of readers. This would set Mrs. Southworth above Coleridge, Ben Jonson and Cooper.

Fame confers itself, popularity depends upon extrinsic aids. Mulvany and Danny Deevers, like Fitzsimmons and Corbett, owe the very most to a state of popular taste, which can not be said of the "Ode to a Nightingale" or of Hamlet. A vulgar sentimentality may be harmless; it may be vicious; it can never be the foundation of true fame in life or in art. The time was when our best feelings prompted us to place in the hands of our Sunday-school children little books of overstrained and enervating sentimentalities. We are finding out that children are rudimentary grown-up people, and that we can not afford to vitiate their fresh fountains of taste.

It would be a charming outcome, could we reach the level of perfect honesty and deal bravely with both life and art. There is some difference, now and again, between what is popular and what ought to be popular. It is the function of criticism to point out what ought to be popular. Criticism can not make fame or destroy it—the flame from on high is inevitable and invincible. Remember what the critics tried to do with Keats. But recollect, too, that the fame of Shakespeare and of many other imperishable genius has been uncovered by critical fingers. Of old the Greeks kept their live coal of fire empureuma, buried for safe keeping. Time sometimes heaps its dust over a famous book; but under the obscuring pile smolders the unquenchable heat of supreme worth, and a breath of true criticism blows the dust away, and lo! up leaps the divine light. Mere shreds of Sappho's poetry remain to us; her fame, the phama that comes down out of the blue mystery of distance, is a resplendent beam.

We have to pass laws against prize-fighting. Why? Because if permitted prize-fighting will become overwhelmingly popular, and very soon our public librarians will be reporting that Billy Bunco's "Romance of the Fists" is more read than any other book. Would this be fame, or would it be infamy? The criticism immanent in the elect must keep telling the public what is good and true. We must depend upon this high source of light, not upon mere popular preference. We must not go to librarians and ask for the most popular books; we must insist upon having what is actually the best, no matter how unpopular.

The word "fame" has been corruptly used; its meaning has been caricatured in the vulgar mind. The Latin word fama was a corruption of phama; but the best Roman usage, in a high sense, connected it with the distinction, recognized by the Greeks. Unless we preserve such a distinction, Peter Jackson, the colored slugger, will be as famous as Toussaint l'Ouverture. The Latin word fama lost the connection with that mysterious splendor-flash in thao; but we have restored it. We recognize notoriety as different from fame; we are perfectly aware of the distinction, even when we prefer notoriety, as in the case of Zola abjectly groveling at the gate of the French Academy.

Fame is a voice from on high proclaiming eternal life. In the case of literary art it is not blown abroad by the trachystomic multitude; nor is it testified to by what that multitude hoarsely clamors for or ravenously reads. Competent evidence of fame is only to be found by delving in the gold deposits of the ages. What the immanent taste of many generations of good judges has set apart for eternal glory may be safely taken as a measure of permanent values. Sudden and great popularity is sometimes based upon the highest merit; but nearly always it is not. A preacher in the pulpit tells a pathetic anecdote with which he raises a flood of hysterical tears from the weaker part of his audience. For an hour he is a hero; but a little later the weepers recall the incident and recognize the trick. Dickens preached after that style.—Maurice Thompson, in Independent.

"Kings of the Platform and Pulpit"

BY

ELI PERKINS.

THIS is the Grandest Book of the age—it bubbles over with mirth and wisdom.

IT'S A LAUGH OR A SHOUT

on every page. You want it, and your neighbors will buy it.

SEE the BUILDERS of THIS GREAT BOOK.

MARK TWAIN, BOB BURDETTE, BILL NYE, JOSH BILLINGS, P. V. NASBY, BILL ARP, ARTEMUS WARD, GEO. W. PECK, MRS. PARRINGTON.

THESE MAKE YOU LAUGH

THESE MAKE YOU HAPPY

CHAUNCEY M. DEPEW, JNO. B. GOUGH, T. DEWITT TALMAGE, HENRY WARD BEECHER, SAM JONES, ROB'T G. INGERSOL, REV. CHAS. H. SPURGEON, REV. JAS. PARKER, ROB'T COLLYER.

READ THE TESTIMONIALS.

FITZHUCH LEE.
(Minister to Cuba.)

This "Kings of the Platform and Pulpit" gives the wisdom, wit and theology of a whole nation for a century. It is full of our best Southern humor, and every family in my south country will be happier and wiser with it. It is the last book in my library that I would part with.

BENJAMIN HARRISON.
(Ex-President of the United States.)

I want to thank somebody for sending me "Kings of the Platform and Pulpit." I hope many copies will be printed and circulated, for I expect to receive a good deal of comfort and pleasure out of it myself; and I want every one to be as happy as I am.

WADE HAMPTON.
(Ex-Senator from South Carolina.)

I read "Kings of the Platform and Pulpit" with as great pleasure as Fitzhugh Lee. It is a bright, agreeable and interesting book.

See What Agents are Doing.

Rev. J. R. Barnes, of Georgia, cleared $24.00 the first four days. Rev. J. M. Miller, of Missouri, cleared $43.00 the first ten days, and Rev. R. V. Galloway, of Texas, cleared $30.00 the first six days. We could give the names of scores from each State in the South who are making from $3.00 to $9.00 each day selling this book. Rev. Wm. G. Evans, of Louisiana, cleared $40.90 the first fifteen hours.

DO YOU NEED MONEY?

If so, now is your chance. Send us 75 cents at once, and we will mail you immediately, a complete Agent's Outfit to begin work with, and will send you, FREE, everything necessary to start the work. (Stamps taken.)

600 LARGE PACES.

This book contains 600 large pages, profusely illustrated and superbly bound, and is so cheap all can buy.

LARGE COMMISSIONS.

We give large commissions, and if everything is not as represented we will refund your money.

DON'T WAIT to write and ask questions, but order your Outfit TO-DAY and secure your territory while you have a chance. ADDRESS,

The Riverside Publishing Co.,
ST. LOUIS, MO.

NOTICE.—We will refund you the price that you pay for the Agents' Outfit as soon as you sell ten books. We ship responsible parties books on thirty days' time.

JOSEPH GILLOTT'S STEEL PENS

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

THE MOST PERFECT OF PENS.

..DEVOTIONAL...

The Mission of Mysticism.

Mysticism may be broadly defined as the recognition of a realm of truth beyond the range of sense perception. It has had a large mission in religious history. In the Middle Ages, when scholasticism had reduced religion to musty dogma, a few lonely monks whom we know as Mystics, kept the fires of spiritual life burning on the altars of their hearts. They had many foolish and extravagant ideas, nevertheless they did the world great service in maintaining the freshness of communion with God. The present generation is confronted by a rationalism which is even more destructive of spiritual life than scholasticism—a rationalism which admits no truth save that which the senses may perceive or the reason formulate. It is not confined to the religious sphere alone, but is characteristic of present-day thought in every field. Over against its arrogant claims it is fitting that we present a plea for a reasonable mysticism.

From the mystical spirit not even the most consistent rationalist is entirely free. The whole of our modern science, for example, is founded on the conceptions of law and force. But these can not be perceived by the senses nor demonstrated by reason. They are inductions—the hypotheses which best explain our present data. It may be said that our instinct tells us our hypothesis is correct, but instinct is a mystic. The fact is, we have observed the phenomena of nature, but what lies back of them we know not, save by an intuition as mystical as the faith of Thomas a Kempis. We believe in gravity and chemical energy and electrical power; we rely on these forces; we enter, so to speak, into communion with them. Regarding them we are mystics. The farmer is a mystic when he recklessly throws away his seed, and expects the autumn time to return it to him with increase. The chemist is a mystic when he mingles his re-agents and looks for certain results. The electric motorman yonder is a mystic when he puts up his trolley to the wire above the track, and confidently expects his car to be moved by an unseen force which no man understands, and of which we stand in awe, if no in fear.

In the deeper relations of human life every man is a mystic. Patriotism can not be defined. Love has no explanation in reason. The rationalism of the present day would do away with both love and patriotism, and reduce man to an isolated, bread-eating, wooling-wearing machine, the sole object of whose existence is self-preservation. Yet Cuban patriots are laying down their lives for their country's freedom. Armenian peasants are suffering untold tortures for the faith of Christ. While every day men and women toil and suffer for love's sweet sake, freely, gladly, spending themselves for those who are dearer than life.

These deep-lying, mysterious forces are the only real facts. Nature is not botany and geology and zoology, it is matter and force and life. Human society is not government and commerce, it is man and home and love. And if these forces and influences, in nature and in life, be real, however intangible, how much more real is that vast realm of spiritual forces, in communion with which a man rises above the finite and the temporal, and becomes a divine being, inhabiting eternity. If those intuitions of the soul shall be followed which lead us out of self and bring us into relation with other human souls, how much more shall we give place to that insatiable yearning which reaches forth to lay hold on God Himself!

Rationalism, sufficient unto itself, laughed at Columbus and made Galileo recant; burned Huss at the stake, and persecuted Luther and Wesley. Yes, blinded by bigotry and spiritual pride, it bore down the weak-kneed justice of Pontius Pilate and crucified the Lord of Glory. Rationalism in one form to-day would eliminate God from creation. In another and yet more subtle form it would seal the volume of Inspiration, and forbid us to find the word of God anywhere save in the Sacred Book. Atheistic rationalism would make nature a machine, man an automaton, society a pantomime, life a farce. Religious rationalism would make the Bible a fetish, prayer a gymnastic exercise, and faith a witch's charm.

It is the mystic, entering into communion with that which is unseen, yet eternal, who has lead humanity upward through the ages. Abraham was a mystic when he went forth at the call of God to an unknown country. Isaiah was a mystic when he pointed his people to an ideal King. Jesus was a mystic when he published the Fatherhood of God. And John and Paul, Luther and Wesley, Columbus and Newton, Washington and Lincoln, were mystics—believing in a truth which they could not see; trusting in unseen forces which other men despised; reaching out into infinity with an unflinching faith, and lifting the world by the sheer force of their inspired personalities to a new and loftier plane.

The present age is carried away by the past achievements of the human reason. We have weighed the mountains in scales and the hills in a balance. We have gone with surveyor's chain and compass to the uttermost parts of the world, and have mapped out a path for the stars. We have laid our yoke upon the neck of nature, and compelled creation to do our bidding. High up the steeps of the mountain of knowledge have we climbed, and left far behind us the valleys of ignorance, with their mists of superstition. But we have not yet reached the summit. High above our heads arise the peaks of wisdom and understanding, their glittering crests lost to our ken in the pillar of cloud behind which dwells God Himself, the Infinite and Ineffable. Only as we uncover our heads and bow our hearts before the mysteries of the universe; only as we rise above the crude notions of mathematical science, and bear our souls to the influences of hiden truth; only as we enter into communion with the unseen Father of spirits, whose dwelling-place is everlasting light—only thus will we rid ourselves of the sordid materialism that is dwarfing the souls of men of to-day, and enter into our heritage as the sons of God.—Rev. John Walker Powell, Jr., in Zion's Herald.

❖

The Heavenly Banquet.

The supper of our Lord is often partaken of in a cold and formal manner, as a duty to be performed, without realizing the high spiritual benefit it is intended to convey. Not only those who eat not discerning the Lord's body, but even some of His own true disciples behold only a dead, crucified Savior, and sing in sadness,

"Alas, and did my Savior bleed,
And did my Sovereign die?"

not beholding by faith their risen Lord present at the feast, beaming on them looks of infinite love, and saying, "Eat, O friends; drink, yea, drink abundantly, O beloved." If you would rejoice in the sight of your Lord at His table, you must prepare to meet Him there, by prayer, remembering His words, "I will yet for this be inquired of by the house of Israel, to do it for them." Dr. Winslow, in his work on "Christ's parting sympathy with His Disciples," says: "The chief and highest enjoyment flowing from the observance of the Lord's Supper is the Lord's presence at the table.

Approach then the table of the Lord with the full expectation of meeting Jesus; rise above the sign and symbol to Him of whom it testifies. We should avail ourselves of the special opportunity it affords for the presentation of particular requests. The soul is in close confidential audience with Jesus. What is thy petition, and what is thy request? is the gracious, assuring language and benignant glance He now bends upon each believer. Hasten then to pour every petition into His ear, every sorrow into His bosom. Jesus expects it; He waits to be gracious; He asks no preparation other than your felt need and the longing of your heart for Him. And whether you come to confess your sin beneath His cross,or to rain upon His feet tears of love, or while reclining upon His bosom to bury in its deep sympathy your sorrows, cares and wants His gracious, loving heart bids you welcome."

Dr. Payson is an example of one who saw a living Christ in the communion. Says an eyewitness: I have never known Dr. Payson when he seemed more abstracted from earth than on this occasion. In all the fervor of devotion he contemplated the Savior as visibly present in the midst of them, and with his usual eloquence and closeness of appeal he seemed to make each communicant feel what he himself realized. It was to him a foretaste of that supper of the Lamb on whose more blessed celebration he has so triumphantly entered."

These words of the Rev. Octavius Winslow and the way Dr. Payson received the communion led me to know that there was more for me in the Lord's supper than I had ever experienced. That the Savior was present at this supper I had no doubt, but I must realize it for myself, and must be prepared to ask for what I wanted either for myself or others. The first thing was to realize His presence and be oblivious to all around me; in taking of the bread and wine to realize that it was His hand that presented it, and He who asked, "What wouldst thou have?" And then what I most needed in temporal or spiritual things for myself or others I must be definite in asking for, and wait for an answer in Bible language. And I have had answers!—answers to these petitions that have been considered as miracles by my friends as well as by myself.

As God is no respecter of persons, I write this that others may see their privilege and be equally blessed.

"If now, with eyes defiled and dim,
We see the signs, but see not him,
O may His love the scales displace
And bid us see Him face to face.

"Thou glorious Bridegroom of our hearts,
Thy present smile a heaven imparts;
O! lift the veil, if veil there be;
Let every saint thy beauties see."

—L. A. B.'in N. Y. Christia nAdvocate.

Gold Pens Our New Illustrated Price-List of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothpicks, showing nearly 100 different styles, sent to any address. Our "313" Pens are especially adapted for fine writing. Gold Pens repaired, 50c. each. Our 14-kt. Gold Fountain Pen, price, by mail, $1.10, is equal to the best, and warranted.

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

RADWAY'S READY RELIEF

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

A CURE FOR ALL
SUMMER COMPLAINTS, DYSENTERY, DIARRHEA, CHOLERA MORBUS.

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach or bowels, will afford immediate relief and soon effect a cure.

Internally—A half to a teaspoonful in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

Malaria in Its Various Forms Cured and Prevented.

There is not a remedial agent in the world that will cure Fever and Ague, and all other Malarious, Bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Price 50 cts. per bottle. Sold by all druggists.

Henry Lindenmeyr & Sons
PAPER Warehouse
Nos. 31, 33, 35 and 37 E Houston St.
(Puck Building, near Broadway.)
P O. Box 2865. NEW YORK

SEWING MACHINE and ADVOCATE 822

"Every one to her taste—as the old woman said when she kissed the cow." If you'd rather do your washing and cleaning in a slow, laborious way, spending your time and strength in useless, tiresome, ruinous rubbing, it's nobody's business but yours. You are the one that will suffer by it. But if you want the easiest, quickest, most economical way of washing and cleaning—then you'll have to use Pearline. There's nothing else, among things absolutely safe to wash with, that can be compared to it. 515



Millions NOW USE Pearline

Young Men and Young Women

Should remember that, according to an eminent educational authority, the "College bred man or woman has 250 times the chance of attaining recognition, or making a success of life, that the uneducated has."

For thorough education on the most reasonable terms, there is no better School in all the land than the

POLYTECHNIC COLLEGE.

For Catalogue and full particulars, address

President Polytechnic College, Fort Worth, Texas.



ABDOMINAL BELTS
for Corpulency and Umbilical Rupture. Immediate relief and solid comfort. Write for particulars and prices.
SEELEY'S TRUSS ESTAB.,
25 S. 11th St., Philadelphia, Pa.

BELLS.



Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, Ohio
Best Pure Copper and Tin Church Bells & Chimes
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free.

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

For advertising rates address the Publisher.

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

If any subscriber fails to receive the ADVOCATE regularly and promptly, notify us at once by postal card.

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

BACK NUMBERS—Subscriptions may begin at any time, but we can not undertake to furnish back numbers. We will do so when desired, if possible; but, as a rule, subscriptions must date from the current issue.

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

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

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

L. BLAYLOCK, Dallas, Texas.

TEXAS ANNUAL CONFERENCES.

Held by Bishop J. C. Granbery.

Nov. 3	West Texas	Cuero
Nov. 17	Northwest Texas	Weatherford
Nov. 24	North Texas	Dallas
Dec. 8	Texas	Bryan
Dec. 15	East Texas	Palestine

CONNECTIONAL NEWS.

Wesleyan Advocate: Two weeks ago at the Athens District Conference, an intelligent lay brother, representing his Church, said that the members of his Church were growing in spirituality. The presiding elder asked him what was the best indication of that growth. He replied: "They are subject to the discipline of the Church; they attend upon its ordinances; they support its institutions." The general approval of the answer that was manifest in the congregation attested the high appreciation that was had for that sort of spirituality." We commend this good brother's answer to the thought of our people everywhere and of all orders.

❖

Dr. Andrew Hunter, in Arkansas Methodist: At Mechanicsburgh, Pennsylvania, where we take a branch road running to Dillsburg, eight miles from Wellsville, the home of our relatives, who met us with conveyances and landed us safely at our journey's end. Of our ups and downs, our eating and sleeping, I need not write, as all that was done in the usual way. We passed over this long travel without any accident or inconvenience, except that the two younger children were made "sea-sick" by the motion of the cars, which gave the mother some trouble. We are with relatives and other dear friends, who gave us a hearty welcome and will do all in their power to make our visit pleasant. This is the home of my only sister, now in her seventy-seventh year, who lives with her children around her, a contented happy life, waiting in Christian faith and hope until her change comes. She and I are the only remaining members of our family. Our parents rest in the cemetery in the town of York, fourteen miles from where I now write. The remains of two brothers lie under the soil of Ohio. The trumps of the resurrection will bring us all together a reunited family. "So shall we be ever with the Lord." I write this for the gratification of our intimate friends and acquaintances, who are more or less interested in our whereabouts and well being. We send heartfelt greetings to them all, and to all who "love our Lord Jesus Christ in sincerity."

GENERAL CHURCH NEWS.

A papyrus manuscript dating back to about 200 A. D., has been recently found in Egypt and purports to contain seven original deliverances of the Lord Jesus Christ. Many of the best scholars are strongly inclined to accept them as authentic. The Logia translated from the Greek are as follows :

1. . . . "and then shalt thou see clearly to cast out the mote that is in thy brother's eye." (—Matt. 7:5; Luke 6:42).

2. "Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father."

3. "Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them; and my soul grieveth over the sons of men because they are blind in their heart."

5. "Jesus saith, Wherever there are . . . . and there is one . . alone, I am with him. Raise the stone, and there thou shalt find me. Cleave the wood, and there am I."

6. "Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.' (In part—Luke 4:24; Matt. 13: 57; Mark 6:4; John 4:44).

7. "Jesus saith, A city built upon the top of a high hill and stablished can neither fall nor be hid." (Similar to Matt. 5:14).

❖

Christian Advocate, New York: The debt that has been hanging like a mill stone upon the necks of the Home and Foreign Missionary Societies of the Baptist Church is soon to be wiped out. Some time ago Mr. John D. Rockefeller offered to give $250,000 on condition that $236,000, the balance of the indebtedness, be raised within a certain time. The missionary secretaries of the two societies interested went to work with a will, and now have the gratification of reporting that an amount in excess of the $236,000 which they attempted to secure has been subscribed. The plan adopted by the secretaries for the raising of this money is indicated by Secretary Mabie, who says: "We started the campaign to raise the money by going to the most salient points. We held parlor conferences in no less than twenty cities. We got the business and financial men together, and they appointed local committees, who co-operated with us most generously. The campaign was confined practically to the Northern and Eastern States, and only half of our churches in this section of the country are represented in the fund. One feature of the campaign which appealed to our churches was the close fellowship which existed between the two societies representing home and foreign missions. Recently the fund became a very popular one, and money just flowed in. We have a good surplus up to date over the amount required."

If some wealthy Methodist were to come forward with a proposition similar to that of Mr. Rockefeller, the debt now hanging over our Missionary Society would probably meet the same fate as that which has overtaken the debt of the Baptist Societies. Here is a chance for some benevolent person to become in the most practical sense beneficent.

TEXAS PERSONALS.

Rev. C. I. Coppedge, of the Wheatland Circuit, made the Advocate a pleasant call.

❖

Rev. E. P. Newsom, of Brenham, was in the city during the week. He made the Advocate a pleasant call.

❖

Dr. Rankin, of First Church, spent last Sunday in Bonham, preaching for our people there. We dare say they had a pleasant and profitable time.

❖

The article of Rev. Morris Evans, which was supposed to reflect upon the evangelists who recently assisted him in a meeting, was written some five or six months before that meeting was held. This is official.

❖

Miss Bessie Hayes, the youngest daughter of Rev. W. M. Hayes, died in Georgetown, Texas, and was buried on Sunday last. We regret to hear this sad news, and tender our sincere condolence to the grief-stricken family circle.

❖

The Advocate acknowledges with pleasure the receipt of an invitation to the marriage of Miss Josie Crutchfield to Mr. Noah Adair, in Dallas, August 22, 1897. The bride is the accomplished and popular daughter of our esteemed friends, Rev. and Mrs. S. Crutchfield, and we wish for her and her husband a long and happy life.

SOUTHERN METHODIST PERSONALS.

Holston Methodist: The venerable Sam Black, of Western Virginia Conference was recently salting his cows; they got to fighting, knocked him down and fractured his thigh bone. He says hew ill never be up again. He is willing to go to the place prepared for him by the Savior.

❖

Christian Advocate: Miss Lochie Rankin of the China Mission under the direction of the Woman's Board, arrived at Nashville on the evening of July 29, on her way to Milan, Tenn., where her mother and family reside. We were glad to see her looking so well and cheerful after her long and tiresome journey. She will take a much-needed rest.

❖

Central Methodist: Since Bishop Haygood was the firm and unwavering friend of the colored people, during the whole of his life, it is eminently proper to call the new building for Paine Institute "Haygood Memorial." No doubt if the good Bishop could speak back to us from the other shore, he would approve this movement, as the monument which, above all others, to hand his name down to future generations. May the needed money soon be at the disposal of the committee.

GENERAL PERSONALS.

The Northwestern: Once when Chief Justice John Marshall was driving the hub of his wheel caught on a small sapling growing by the roadside. After striving unsuccessfully for some moments to extricate the wheel, he heard the sound of an ax in the woods and saw a negro approaching. Hailing him, he said: "If you will get that ax and cut down this tree I'll give you a dollar." "I c'n git year by 'thout no ax, ef dat's all yer want." "Yes, that's all," said the judge. The man simply backed the horse until the wheel was clear of the sapling, and then brought the vehicle safely around it. "You don't charge a dollar for that, do you?" asked the astonished Chief Justice. "No, massa; but it's wuf a dollar to larn some folks sense." The quick-witted darky got his dollar without further questioning.

❖

Bishop Merrill: The first Bishop I ever met was then the senior of the board, and he filled my loftiest ideal of what a Methodist Bishop ought to be. It was the venerable Joshua Soule—dignified, majestic, profound, self-poised and self-willed, every inch a bishop. Then there was James O. Andrew, of Southern blood and Southern fire, capable, persuasive, lovable; yet, by his connection with slavery, he became the occasion of the saddest rupture that ever occurred in Methodism. There also was Hedding—our own Hedding—large, broad-minded, noble, practical, a power in any age; and Waugh—genial, evangelistic, successful, by whom I was ordained deacon. Then Morris, sturdy, compact in body and mind, clear-headed, comprehensive, the embodiment of sound judgment and common sense. By him I was ordained elder. This brings us to those elected in 1844. Janes—gentle, unique, firm, conspicuously industrious and persistent, richly endowed with admirable qualities. Hamline—cultured, trained in the law, thoroughly furnished in literature, a superb orator, a masterful preacher, a princely man. The General Conference of 1852 gave the Church a quartet of Bishops unsurpassed in eminence or service. Scott—wise, modest, sagacious, untiring, saintly; Baker—gentlemanly, polished, astute, judicial, an elegant man and Bishop, broken in health before affected by years; Simpson, eloquent, magnetic, overwhelming in speech, a burning and shining light, the Bishop of all the people; Ames—great-souled, of lofty thought, of senatorial mien, a statesman in the Church, a patriot in the nation, a preacher of marvelous force, an administrator of pre-eminent skill. In 1864 appeared a trio of marked diversity, and yet of beautiful symmetry; Thomson—peerless as educator, preacher and writer—the Chrysostom of Methodism; Clark—methodical, vigilant, suave, imperial; Kingsley—solid, brotherly, companionable; a lion when roused to champion the right or to defend the honor of the Church. Methodism has no reason to be ashamed of her ministry in the past.

THE PRESS.

A PRAYER FOR RAIN.

Lo, Father, how thine earth is devastate,
Thy far-spread greenlands yellowing with the heat,
While skies gleam on in mockery or deceit,
And helpless man can only hope and wait.
Now shall this piteous ruin be his fate?
Shall all the plowing and the seeds of spring,
And all the summer's fruitward hastening,
Meet, at their fiery goal, a curse, and hate?
Look in the million anxious eyes that cling
Upon the heaven, whence suns unpitying beat,
Whence laugh the unveiled stars no longer sweet;
Then hide the garish moon in clouds, and fling
Athwart the day wide banners black with rain!
Yea, grant thine earth the bounty of thy rain!
—Rupert Hughes, in Scribner's Magazine.

THE BOOK OF JOB.

The epics of a Milton, a Virgil, or a Dante are reckoned among the highest products of the human mind. All that man has uttered in the past is placed at the command of genius, with all that time is continually revealing from the womb of the morning. Since the days of Job ages have passed, intellectually; and yet with no book preceding and myriads succeeding, what one composition equals it in the majesty of its periods, in the firmness and delicacy of its outlines, in the boldness of its flights, in the thunder of its machinery, in the ghostly terror of its atmosphere, in the sustained resonant speech of the divine lip, in the depths of its fathomless agonies, in the anthems of its seraphic choirs?—Bishop Keener, in the Methodist Review.

LESLIE STEPHEN ON PASCAL.

The Fortnightly Review for uJly publishes as its first article the lecture which Leslie Stephen addressed to the West London Ethical Society upon Pascal. The task which Mr. Leslie Stephen set himsel to do was to "consider in what way Pascal's view was colored by the conditions of the day, and what are its true relations to the development of thought."

He says the "Provincial Letters" are an epoch in theological disputes and literature. Pascal's friends had entangled themselves in hopelesssly intricate controversies, devoid apparently of all human interest :

"Pascal put the point so clearly and with such dexterous irony that not only the religious world, but the world of laughers and of sensible men—rightly powerful in France—come to his side. When he had finished, the great Society of Jesus was stamped with an opprobrium from which it has never been able to free itself, and Pascal had created, once for all, so the highest authorities assure us, a model of admirable French prose. That a

man, dying before forty, immersed in ascetic practices and having to struggle against infirmity, should have produced so great an effect in philosophy, in science, and in literature, is astonishing; and I think that, even among the great men of a great time, there is no one who excites more the sense of pure wonder at sheer intellectual power."

PETRARCH'S LOVE OF NATURE.

In the morning I wander over the fields, in the evening through the meadows, or in that other more rocky garden near the fountain, which Nature has made more beautiful than could the art of man. This little spot under the rocks, in the midst of the waters, is more suited than any other to inspire profound thoughts by which the most idle minds may feel themselves lifted to lofty contemplation. . . . How often has night found me still wandering in the fields! How often have I risen in the silence of a summer night to offer up my prayers and midnight orisons to Christ, and then to steal forth alone, without disturbing the servants, to wander by the light of the moon over the fields and mountains! How often at the same hour have I gone, without any companion, with mingled feelings of terror and delight, into that terrible cavern of the Sorgue, where even in daylight, and with company, one can not enter without awe! Do you ask me how I came to be so bold? I have never been afraid of shadows.—Quoted by Hamilton W. Mabie, in the Century Magazine.

CONQUERING PREJUDICES.

Prejudices, which are from within, cause more poverty than calamities, which are from without. Many a man whose life has been undisturbed by physical disaster has been brought to destitution by prejudices, which are the thieves of mental and spiritual treasure, as procrastination is the thief of time. We pity the feeble creature who has been prejudiced against apples by an untoothsome crab-apple: but those who are by no means feeble-minded have been prejudiced against sentiment by sentimentality, against emotion by emotionality. And yet without sentiment one would not be susceptible to noble or tender feeling; without emotion thought would never be "in a glow." He who conquers a prejudice enlarges his borders, and recovers many stolen goods.—Sunday School Times.

WEATHERFORD COLLEGE.

To Readers of the Advocate:

Many of you intend sending your children from home to school during the ensuing year, and to all such we offer a few words of counsel. You want your sons and daughters to attend a school where they will be encouraged to become true Christian men and women; where their minds will be developed by hard study of the languages, both modern and ancient, and of mathematics both pure and applied; where they will have apparatus for the study of physics and chemistry, a telescope to aid in the study of astronomy; and, most important of all, where they will have scholarly teachers in every department, whose whole delight is to train the mind and impart knowledge.

You do not need to send your children to other States to get these advantages. Children educated in States other than their own have many disadvantages to overcome when they start out in life. They have no close friendships formed while in school to aid them; they have become imbued with love of the customs current in the States where they were educated, and have lost sympathy with their home and the habits and pursuits of their parents. So, if you wish to retain the love and sympathy of your children, and desire them to get the greatest possible good from their school life, select a good school in your own State and send them there. We believe that Weatherford College is what you want. It is one of the oldest in the State, and has had the same president for seventeen years.

All the teachers are graduates of first-class colleges and universities and specialists in the branches which they teach. The music department is one of the finest in the State. We invite every one to examine our course in piano music and compare with that of other schools. We feel that we can safely assert that no school in the State of Texas has a more advanced course in piano music than Weatherford College. Our vocal department is hard to excel. Young ladies whose voices have been trained here can sing anywhere acceptably. We have a fine mandolin and guitar club, which is always ready to discourse sweet music, and there are performers on the violin in Weatherford College who would be listened to with pleasure anywhere. In the art department quite a specialty is made of China painting, and the art teacher possesses a large kiln for firing China.

Weatherford is a very healthful town, and the people are refined and moral. Taking all these things into consideration, we confidently ask you to send your sons and daughters to Weatherford College.

DAVID S. SWITZER.

It was the maxim of Lord Bacon that, when it was necessary to economize, it was better to look after petty savings than to descend to petty gettings. The loose cash that many persons throw away uselessly and worse would often form a basis of fortune and independence for life. These wasters are their own worst enemies, though generally found among the ranks of those who rail at the injustice of "the world." But if a man will not be his own friend, how can he expect that others will? Orderly men of moderate means have always something left in their pockets to help others; whereas your prodical and careless fellows who spend all never find an opportunity for helping anybody. It is poor economy, however, to be a scrub. Narrow-mindedness in living and in dealing is a failure. The penny soul, it is said, never came to two pence. Generosity and liberality, like honesty, prove the best policy after all.—Ex.

The people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives. One task never crowds another out, nor ever compels hurried, and therefore imperfect, doing. The calm spirit works methodically, doing one thing at a time and doing it well, and it therefore works swiftly, though never appearing to be in haste. We need the peace of God in our hearts just as really for the doing well of little things of our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eye ought to be clear, and our nerves ought to be steady, as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart-peace before we begin any day's duties, and we should wait at Christ's feet ere we go forth.—J. R. Miller, D.D.

The woods at first convey the impression of profound repose, and yet, if you watch their ways with open ear, you find the life which is in them is restless and nervous as that of a woman: the little twigs are crossing and twining and separating like slender fingers that can not be still; the stray leaf is to be flattened into its place like a truant curl; the limbs sway and twist, impatient of their constrained attitude; and the rounded masses of foliage swell upward and subside from time to time with long soft sighs, and, it may be, the falling of a few rain-drops which had lain hidden among the deeper shadows.—O. W. Holmes.

A man comes up to our life, and looking round upon the crowd of our fellow-men, he says, "See, I will strike the life of this brother of ours and you shall hear how true it rings." He does strike it, and it does seem to them to ring true, and they shout their applause; but we whose life is struck feel running all through us at the stroke the sense of hollowness. Our soul sinks as we hear the praises. They start desire, but they reveal weakness. No true man is ever so humble and so afraid of himself as when other men are praising him most loudly.—Phillips Brooks.

Every permitted sin incrusts the windows of the soul and blinds our vision, and every victory over evil clears the vision of the soul so that we can see God a little plainer. The unholy man could not see God if he were set down in the midst of heaven; but men and women whose hearts are pure see Him in the very commonest walks of life.—J. Wilbur Chapman, D. D.

"We have at last succeeded in dislodging a portion of our enemy from their stronghold!" exclaimed the almost breathless Spanish officer. "How did you manage it?" "My brave men and I went too close to where they were, and they came out and chased us."—Washington Star.

A Five-Act Tragedy.—I. Jones poisons his wife's cat. II. He professes deep sorrow at its disappearance. III. He offers £10 reward for its recovery. IV. Numerous animals are brought for inspection. V. Mrs. Jones identifies one.—Pick-Me-Up.

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

San Angelo District—Fourth Round.

Junction City	Aug 14, 15
San Angelo	Aug 22
Sterling City	Aug 28, 29
Sherwood	Sept 11, 12
Ozona	Sept 18, 19
Paint Rock	Sept 25, 26
Brady	Oct 2, 3
Milburn	Oct 9, 10
Pontotoc	Oct 16, 17
Mason	Oct 23, 24

J. A. Baker, P. E.

San Marcos District—Fourth Round.

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

I. T. Morris, P. E.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

WATCHES... Our 96-page Catalogue sent to any address illustrates and prices many patterns of solid gold and silver, gold filled and nickel watches, suitable for ladies and gentlemen, misses and boys. Write to us.

C. P. BARNES & CO.

504 W. Market Street, LOUISVILLE, KY.



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

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

CATARRH

HEMORRHAGES

PONDS EXTRACT FOR ALL PAIN

INFLAMMATIONS

PILES

Fall In!

FOR

Buffalo.

ONE CENT A MILE

via

"Big Four Route"

account

G. A. R. 31st Annual Encampment.

AUGUST 23 to 28.

Tickets on sale August 21, 22 and 23. Good returning, leaving Buffalo from Austust 24 to 31, inclusive, with a privilege of extension to September 20 on deposit of ticket with Joint Agent at Buffalo, August 23 and 27, inclusive.

For tickets and full information call on any ticket agent of the Big Four Route, or address

E. O. McCORMICK, Pass. Traffic Mgr.

WARREN J. LYNCH, Ass. Gen. Pass. & Tkt. Agt.

CINCINNATI, O.

COLLECTION CARDS

Price, Postage Prepaid,

Per 100, - 50 Cents

For Sale by . . .

L. BLAYLOCK DALLAS, TEXAS

"SAY AYE 'NO' AND YE'LL NE'ER GET MARRIED." DON'T REFUSE ALL OUR ADVICE TO USE

SAPOLIO

Epworth League.

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

TORONTO CONFERENCE.

I wish, in this article, to write more in detail of the work of the conference:

The conference convened in two great assemblies on Thursday, July 15, 1897, at 2:30 p. m., at Massey Hall, the largest of the auditoriums, presented to the city by H. A. Massey, who was one of the leading Methodists. Hon. A. S. Hardy, the Premier of Ontario, and Rev. Dr. Carman delivered addresses of welcome. Among many good things Mr. Hardy said that he welcomed them for the cause they represented and which they had come to stimulate and promote in this country, and because already about 100,000 Canadians belonged to their society and had taken the same vows and subscribed to the same pledges as the nearly million and three-quarters of Epworth Leaguers in their own country. No one could look upon the work accomplished during the past seven or eight years by the League otherwise than with amazement. What meant the organization and growth of these mighty Christian forces in either country—these international gatherings—but peace, peace and good-will among kindred nations? Their voices were loud enough to reach Westminster or the Capitol at Washington, to traverse the Atlantic or resound across the continent, when they cried for peace; our differences might be many, might be grave, vital, but at the demand of these mighty forces for good it would be found they could be adjusted by negotiation or settled by friendly arbitration. What he hoped to see was not conflict, but the two nations marching side by side and hand in hand, spreading the principles of liberty and Christianity as the basis of all true government, and to see the flags of the two nations floating side by side in peace and amity, or entwined in friendly folds wherever the English language is spoken or the influence of the two governments is felt.

GREETING FROM PRESIDENT M'KINLEY.

Dr. Berryman, of Chicago, then read a message just received from President McKinley. It read:

Executive Mansion, Washington, D. C., July 15.—I rejoice at the prosperity of your organization and wish it a most successful reunion.

WM. K'KINLEY.

The message was received with deafening applause, and the following reply was sent:

Thanks and greetings from thousands of Epworth League members in convention assembled at Toronto. We pray heaven's richest blessings upon the President of the United States in the administration of his high office.

Dr. Carman was introduced. He said:

Welcome! What a hearty, generous word is the "welcome" of our common Anglo-Saxon speech, two-lipped, sweet and rosy, in the expression of love and joy, two-handed, open and free in its pledges of truth and faith, and its gifts of esteem and good-will. A good comer! We are glad and grateful you have come. This is the sincere, earnest voice of Canadian Methodism to the representatives of British Methodism and the Methodism of the United States in this magnificent Epworth League Convention. Only the blessed spirit of God can give the word the fullness of its meaning today. May he help us and descend upon us in power. You have taken possession of our armory and arsenal, of our forts and fortifications. New York, Illinois and Mississippi are emblazoned on our ramparts and within our embrazures; you have stormed and captured the citadel. You may as well take the hat-racks and umbrella-holders and make yourselves at home. Good comers you are, and we are joyful and thankful that you have come. Potent inspirations, priceless interests and measureless obligations center in these vast conventions of Leaguers, Guilds and Endeavorers, champions for the right, crusaders against the wrong, bearing the standard of freedom and light in intrepid conflict over land and sea. This is no picnic party; it is the rendezvous of the hosts of the Lord Almighty, answering the summons to action from earth to heaven. The human race is realizing it is one family, and God is the father of us all. The social and national instincts are all astir. Religious forces are rolling in like the tides of the ocean. Past, present and future wait upon these gatherings to make them memorable and sublime.

Bishop Ninde of the M. E. Church, Bishop Fitzgerald of the M. E. Church, South, and Rev. Simpson Johnson of England, replied to the addresses of welcome. The following is a sample of Bishop Ninde's address:

That ecclesiastical statesman, the Rev. Wm. Arthur, at the close of the Ecumenical Conference of 1881, expressed the hope that in 1891 there would be more Methodists and fewer Methodisms in the world. You did your best to make that hope prophetic. As we stand in this noble city to-day our eyes are gladdened by the sight of reunited and harmonious Methodism. It is truly an inspiring sight. You are in this respect an object lesson which your visitors may well study to their profit. And what is true of this city is true throughout the Dominion. What great increase of self-respect, popular appreciation and working capacity have come with this splendid unification! Unfortunately, Methodism on our side of the line is still a divided host. There may be something picturesque in our coming to you in two great bands, and yet our coming thus seemed a reflection either on our practical wisdom or our truly Christian spirit. Perhaps our glorious young people will cut the Gordian knot their elders thus far have failed to untangle. Of one thing we are fully assured. Whatever animosities we may have inherited are rapidly disappearing. Whoever shall attempt to revive them will be regarded by the better spirit of our times as "a back number." Christian fraternity is growing with the growing years. Methodist fraternization—full, joyous, complete—in God's good time is sure to come. For that blessed advent we patiently pray and wait.

Bishop Fitzgerald was in one of his happiest moods. Here are a few extracts from his address:

I love that word "South," but there is no Mason and Dixon line in my heart. I feel like repeating my creed; I love everybody in the world, some more than others, and Toronto is in the last clause of the sentence. I am glad that I was not introduced as I was on another occasion like this, as the late Bishop Fitzgerald. I have only been left twice in forty-three years; once it was the fault of a Methodist minister's slow horse, and the other time the fault of a slow clock. Your hospitality in this latitude seems to be as warm as it is in that of Nashville. The Aurora Borealis is not visible now in Toronto, but your visitors have already "seen sights" and are ready for more. Briefly I propose to tell you what we of the South are doing, how we feel and what we are praying and hoping for. An almost complete classification of the population of the South may be made by saying that it is composed of white Christians and black Christians, white rascals and black rascals—with some intermediates in color and quality. We all speak the same English language—with variations. Politically we are excitable at election time, and that is nearly all the time, for we are always in a campaign or getting ready for one. Majorities have a way of melting into invisibility; minorities are hopeful and active, and both majorities and minorities accuse each other of habitual disregard of the ninth commandment. Mind you, I am now speaking of my part of the United States, not of Canada.

THE CHURCH'S STRENGTH.

The last United States census gives the relative strength of the leading Protestant denominations as follows: Episcopalians, 459,642; Congregationalists, 475,608; Lutherans, 1,056,000; Presbyterians, 1,259,234; Baptists, 3,974,589; Methodists, 4,747,130. The Methodists are the most numerous, and the Baptists next. Down on the creek bottoms and moist places the Baptists get ahead, but upon the dry ridges we catch up and get a little ahead in turn. The race between these two denominations is very close in the South, the Methodists keeping a little ahead. At the close of the war, in 1866, the Methodist Episcopal Church had an impoverished and sorrow-stricken membership of 440,000 souls. It membership now is about one million and a half, the clear gain from 1866 to 1897 being more than one million of actual communicants. This large gain was not made by immigration; that tide thus far has flowed elsewhere. Nor has this gain been made by proselytizing from other religious bodies. Our gain has been made by the conversion of sinners through the preaching of the gospel of repentance toward God and faith in the Lord Jesus Christ. We are not a proselytizing Church in any sinister sense of the word, but we are a polite and hospitable people, who make room for all who come to us of their own accord. About these people called Methodists there is an attraction of some sort that draws and holds to them a great number of pleasant persons. We do not profess to be better than our neighbors. I could wish that we were a better people than we are, but on the whole I trust we could make a fair average with our neighbors in faith and good works. Moreover, we believe in growing in grace and going on unto perfection—perfection, not in polemics or wisdom, but in love. We accept the obvious suggestion that the biggest church is not necessarily the best. The question of denominational supremacy will be settled according to the law of the survival of the fittest. That is to say: The Church that does the best work for Christ is the Church of the future.

Rev. Simpson Johnson, of Manchester, Eng., worthily represented the Wesley Guild. Among many excellent things he uttered these notable words:

In some ways we can show you the way in missionary enterprise, but you can show us the way to handle the young people, to bring them into and to keep them in the Methodist Churches. Methodism in the old country has been seeking to grow more by conquest than by leading the young people into the fold. We have been relying not upon conversion at the family altar, but from without. (Hear, hear.) We have been accustomed to make more ado of the conversion of a man or woman, an outcast whose life has been spent in iniquity and sin, than of the entrance of the boys and girls who ought never to have been outside the fold at all. If there are two persons who remain behind at the close of the meeting to inquire the way to salvation, the one a besotted drunkard, who has beaten his wife and spent his substance in riotous and sin, and the other a bright boy of ten years of age, which of those two would be most talked about by all of us? I am afraid it would not be the boy, but the conversion of the man would be the talk of the whole neighborhood. (Applause.) They would express surprise and gratitude that the most unlikely man in the whole neighborhood had been converted.

What about that bright boy? I am afraid most people in the Church would say, "Well, we are glad to see him, he is a bright little fellow; we hope he knows what he is about and that it will be permanent." I am afraid that is about as far as the average Methodist in the mother country will go in relation to boys and girls. (Rev. Dr. Potts, "It is the same here.") I do not think that that is the way that Jesus Christ would look at it; if he made any difference I think he would make the greatest rejoicing over the boy, because in the case of the sinner you have saved his soul but have lost his life, but in the case of the boy you have saved soul and life, and every precious day and every precious hour of his life may be consecrated to our Lord Jesus Christ, who, if he was anything, was the Friend of children. All of our people have not come up to that level yet, and that is why we have lost so many of our young people.

At the same hour a similar meeting was in progress at the Metropolitan Church, which, with its seating capacity of 2500, was crowded to the doors. Dr. J. J. McLaren presided, and the civic greeting was extended by the Mayor of Toronto, Mr. Fleming, who is serving his fourth term and who is an official member of the Methodist Church. Some of his statements, with reference to Toronto, are worthy of reproduction here, furnishing an example for our Texas cities. He said:

You will be interested in learning that the government of this city is largely influenced by the various religious denominations. The Council is composed of twenty-five members, everyone being either a member or an adherent of a Church, and a majority of them being earnest Christian workers in either the Church or Sunday-school. There are no hotel or saloon-keepers in the City Council, the law disqualifying them from being Aldermen. Women take an active interest in everything pertaining to the best interests of the city. Widows and spinsters who have the necessary property qualification are entitled to vote at municipal elections. They generally exercise this right, and are invariably found on the right side of every moral question.

PUBLIC FRANCHISES.

The electric street railway on which you will have the pleasure of being conveyed throughout the city will pay the city this year in mileage and percentage at least $130,000. In addition to this, workingmen can ride during certain hours of the day at least ten miles on a three-cent ticket, and the payment of a fare entitles you to as many transfers as you require to proceed by a continuous ride to your destination. Further, the company is bound in their agreement to pay a living rate of wages to their men, and no man is allowed to work more than ten hours a day, or sixty hours a week, and he must have one clear twenty-four hours off during each seven days.

The police force of this city is small compared with the population. Counting continuous police surveillance during each twenty-four hours we have only one policeman to about 2300 of the population. The force is largely composed of temperance men. No man is allowed to take intoxicating liquors while on duty, and the entering of a bar or saloon is absolutely prohibited unless for the purpose of enforcing the law. More than one violation of this rule means dismissal.

There are 200 places in Toronto where liquor is sold during the hours between 6 a. m. and 11 p. m., except on Saturdays, when they are closed at 7 p. m. and remain closed until 6 a. m. on Monday. It is no exaggeration to say that there is no sale of liquor during prohibited hours, the bar doors being hermetically sealed.

EDUCATION.

The people here are largely a Church-going community. We have in this city about 200 churches. The people spend their money freely upon everything pertaining to education, and in the public schools every child is taught the effect of alcoholic liquors upon the human system. As a result of this teaching we expect the boys and girls in the future to be a great army of total abstainers. No tenement

Without Macbeth lamp-chimneys, you throw away money and comfort. But get the right one for your lamp. The Index free.

Write Macbeth Pittsburgh Pa

Texas League Rally Song.

I have had our Rally Song published in sheet form and can furnish it to those who want it or to Leagues at 10 cents per copy, $1.00 per dozen, $6.00 per hundred. Words only, on card board, 10 cents per dozen, or $1.00 per hundred.

O. T. HOTCHKISS,
1820 Austin Street, Houston, Texas

Pronouncing Bible and Advocate $4.

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

houses exist here. The desire of every citizen is to own his own home. Possibly there are few cities upon the continent where the average comfort of the people is greater than here, and in no city is there to be found less poverty than exists in the city of Toronto. All the hotels are closed upon election day and as a result of such closing we seldom have occasion to make an arrest. While to know this may not be of any personal advantage to the members of this great League, at the same time it may not be considered out of place to state that we always let a man off for the first offense of drunkenness.

The laws governing the community are respected and enforced impartially. We are blessed with a strong, clean newspaper press, and no newspapers are published here upon Sunday.

Dr. William Briggs welcomed the hosts in the name of Toronto Methodists, and Dr. Schell, the General Secretary of the Epworth League of the Northern Church; Dr. Thomas, of Little Rock, and Rev. H. A. Crane, of Bombay, India, responded.

At 8 p. m. we heard Bishop Fowler lecture at Cooke's Church on "Great Deeds of Great Men." It was a masterly deliverance, and for more than two hours the great audience, many of whom stood during the whole time, listened with breathless attention.

At the same hour Bishop Newman lectured at the Metropolitan, his theme being "The Advance of Christianity," and mass-meetings were held at Massey Hall and the Pavilion. At Massey Hall one of the speakers was Rev. W. D. Bradfield, of Galveston, of whose address the Globe says: "There was no more thoughtful or able address during the whole day."

THE SECOND DAY.

After the sunrise prayer-meetings at the Metropolitan and Elm Street Churches, the morning was devoted to departmental conferences. Nine meetings took place simultaneously, and in each some particular department of League work was considered. We attended the missionary conference at Knox Church, and had the pleasure of speaking briefly of the missionary spirit and purpose of the Texas Leagues. One of the speakers from the Northern Church declared that our Church and the Church of Canada are far ahead of them in this particular.

The afternoon and evening were devoted to missions, the topic being "Christ for the World" and "The World for Christ." We attended the meeting at the Pavilion in the afternoon, over which Bro. R. M. Kelly, of Longview, ably presided, and in the evening listened to inspiring missionary addresses at Massey Hall by Dr. Sutherland, of Toronto; Dr. Thirkield, of Atlanta, Ga., and Dr. Palmer, of New York.

Every address to which we listened was of a high order, and the day's exercises must result in an awakening on the subject of missions.

THIRD DAY.

Saturday morning was given to Church rallies. Our Northern brethren held their rally at Massey Hall, the Canadians at Cooke's, while our Church met in the Metropolitan. Dr. Steel presided in the absence of Bishop Duncan, and there were about two thousand present. Drs. Tigert, Monk and Murrah addressed the meeting, and Bishop Hurst told of the American University at Washington. The Epworth Era says:

We missed the presence of our Bishops all through the meeting, but especially at the Church rally; for it did not look well to see such an occasion with such a vast assemblage of the flower of our Methodist youth and such a magnificent opportunity for giving right direction to their activities, and not one of our chief pastors there. Bishop Fitzgerald was the only one of our Southern Bishops in attendance, and he, though extremely feeble, rendered us excellent service and has the sincere thanks of the Leaguers. But he was not at our rally. Dr. Schell captured him and carried him to Massey Hall. So we didn't have a Bishop. But the platform was honored with a number of possible future Bishops."

Saturday afternoon was the only time an attempt was made to mass the great crowd. It was at the Exposition grounds, where the delegates witnessed a game of Lacrosse, which may have been great sport for aught we knew, and where Dr. Potts and Dr. Johnson attempted to address the vast audience. The crowd was too great, however, for the speakers to be heard with satisfaction.

Again at night there were mass-meetings at three places, the subject at each being "Temperance and Civic Righteousness." Every building was packed and the meetings were occasions of great power and enthusiasm.

Sunday was the great day of the feast. The sunrise prayer-meetings were well attended. The pulpits of nearly fifty churches were filled by members of the conference. We heard Dr. J. P. McFerrin at Cooke's Church in a sermon both thrilling and encouraging.

In the afternoon a junior mass-meeting convened at Massey Hall and love-feasts and sacramental services were held at several different churches. These were occasions for joyful testimonies, inspiring songs and fervent expressions of praise. Often scores were on their feet at once seeking opportunity to testify. The Holy Spirit was present and warmed all hearts and many wept for joy.

At 7 o'clock in the evening there was preaching in all the churches, and after a short intermission farewell meetings were held in five places.

At the Metropolitan an immense crowd gathered. Dr. Berry presided, and thus describes the closing scenes:

Then came testimonies from young and old. When these were specially touching the vast congregation would join in singing well-known songs—"Praise God from whom all blessings flow," "Blessed be the name," "Joy to the world," "Waft, waft, ye winds, his story," "The old-time religion," "The half has never yet been told." Then the roll-call of the States and provinces took place. As each name was announced, all the delegates from that state or province arose. When a particularly large delegation stood up the people cheered. Following, Dr. Hard made a touching appeal to the unconverted. In response, perhaps a dozen arose and asked the prayers of their praying friends. Some of these became earnest seekers before the meeting closed. Then we all sang, "When the roll is called up yonder, sang it as I have never heard it sung before." The chorus was accompanied by the waving of nearly 3000 handkerchiefs! The stirring strains of "God be with you till we meet again," then echoed through the church, and we were dismissed. After dismissal the people lingered, singing, "We'll never say good-bye in heaven," and shaking hands with emotion that could not be suppressed.

Thus closed what has been called the greatest Methodist meeting ever held. There can be no doubt that great good was accomplished, and that the results will justify the expenditure of time and money.

THE NEXT MEETING.

Saratoga, New York, Omaha, Seattle and Indianapolis wanted the next meeting. Indianapolis was chosen by the committee, and there the conference will meet in July, 1899.

STERLING FISHER.

✠

TOPIC FOR AUGUST:

ST. PAUL AS A MAN OF PRAYER.

August 15: The Prayer at the Shipwreck.—Acts 27:23, 24.

We have seen Paul praying when face to face with Christ at the time of his conversion. We saw him, in the last lesson, kneeling upon the ground in supplication to God, taking tender leave of his friends; the present instance is an occasion of personal peril. Paul has been made a prisoner, and after being accused and heard before Felix, Festus and Agrippa, is sent to Rome to be tried before Caesar's judgment seat. He is taken on board a ship, in charge of Justus, a Roman centurion. The voyage was tedious, with calms and contrary winds, so that the autumn, when it was dangerous to be on the sea, came before their voyage was ended. Contrary to the advice of Paul, they left the harbor which they had gained to seek one more commodious for the winter. Deceived by a fair wind they started, but were soon in the midst of a terrible storm, which caught and drove the ship before it, and continued with such fury that all hope of being saved was taken away. In this time of peril we may be sure that Paul did not neglect his habit of prayer, but rather with unusual fervor besought the Lord for help. It is not distinctly stated that Paul prayed, but there is a clear inference that the revelation which he announces came to him while he was so engaged.

Motive for His Praying.

It was not the impulse of a panic-stricken man. Paul had been accustomed to dangers and had shown himself fearless and reliant upon God. It was his concern for the safety both of himself and his fellow voyagers. He did not despise life, and while he firmly believed that for him to die was gain, he would nevertheless seek by all means to preserve his life. The anxiety and distress of the other occupants of the ship excited his sympathy in their behalf. Added to these was the very proper desire that God would manifest his power before these heathen, and so commend himself to their acceptance. Moved by these considerations of safety, humanity and piety the apostle retired for communion with God. When these three considerations are combined, they constitute the very strongest grounds for prayers—our own good, the good of others and the glory of God.

How Paul Prayed.

With Fasting—He refused nourishment for his body, not from fear, as perhaps the others did, but in the intensity of his desire and the earnestness of his prayer. Fasting has always been recognized as an ally of prayer, especially at times of great danger or great need. It is enjoined by the Church as a means of grace, and it is made the duty of preachers in charge to recommend it to the people.

With Faith—Though appearances were against them, Paul believed that he who had stilled the storm on Galilee for his disciples could deliver now from the fury of the waves. This faith was strengthened by many trials, in which the Lord had not forsaken him.

No afflictions seem profitable to us, and yet it is no small advantage to have passed through tribulations which have revealed the power and love of the Father to us.

The Comforting Answer.

Not always does God give us beforehand the assurance of the answer to prayer, but he does sometimes. He tells the mother that her sick child will come back from the gates of death; he communicates his purposes in wonderful ways. He did so in this case, so that Paul was able to quiet the fears of his fellow-passengers with the promise of deliverance. He sent his angel, who stood by the praying apostle and delivered God's message. Is it not likely that in many times of trouble the Lord's angel comes to us with comfort and we do not discern him, because our spiritual faculties are dull.

Our Lesson.

That we should not be panic-stricken in the presence of danger, but remember that God is in every place, and that for those who can say with Paul, "whose I am and whom I serve," he will in answer to prayer avert danger and bring deliverance. And that we should also live so that "whether we live or die, we are the Lord's."

Sunday-School Dept.

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

THIRD QUARTER—LESSON 8, AUGUST 22.

THE EXCELLENCE OF CHRISTIAN LOVE.

I. Cor. 13.

Golden Text: And now abideth faith, hope and charity; but the greatest of these is charity—V. 13.

Time: A. D. 57.

Introductory.

This wonderful discourse on Christian love grew out of St. Paul's discussion of spiritual gifts in the chapter preceding this. The Corinthian Church was richly endowed with special gifts, and set a very high estimate upon them, and did not always use them wisely. He shows them that the Church is one, like the body, composed of its many members, and all essential and helpful to each other. That all diversities of gifts are from the same Holy Spirit, and are bestowed for the profit of every member of the Church. In the possession, therefore, of these spiritual gifts, there is no ground for envies, and vain-glorious ambition. The Holy Spirit worketh all these things, dividing to every one severally as He wills, and according to the need of the edification and progress of the Church. Apostles, prophets, teachers, miracles, gifts of healing, helps, governments, different kinds of tongues—all these, in their order, God had set in the Church, and each filled an important function for itself and for the good of all. And St. Paul tells them to covet earnestly the best gifts—"they are worthy of your pursuit though but few of you can attain unto them." "But I show you," he says, "a more excellent way." Then comes the discourse on Love, in our Lesson.

V. 1-3: The word, agape, translated charity in the Revised Version, is rendered Love. So, also, John Wesley renders it in his translation of the New Testament. It means the love of God and of mankind. Charity is only one expression of this all-comprehensive principle of love. The highest order of gifts cannot take the place of love. St. Paul names first the gift of tongues—such as the Holy Spirit bestowed upon

The Necessity of Love.

the Church on the day of Pentecost—the power to speak in a foreign language, and above the eloquence of all human tongues, if he had the power to speak with the tongues of angels, and had not love, I am become a sounding brass or clanging cymbal. Nothing but worthless and empty sound. So is the noblest gift of eloquence without love. Let the student note here that the Corinthian Church possessed and esteemed most highly the gift of eloquence, and the gift of speaking with tongues. Also, the world always prefers the showy and attractive gift, and pays for it, and honors it more than real worth. And even the Church frequently esteems the splendid gift more highly than the supreme excellence of love. Therefore, we need the lesson still that the most exalted power of speech in Christian service, if devoid of love, is nothing better than the jarring discord of sounding brass and clanging cymbals.

And though I have the gift of prophecy—so as to speak by divine inspiration, and understand all mysteries—the great, deep, hidden truths of nature and religion; and all knowledge—covering the whole range of all that God has revealed to us in His entire Word; and faith such as overturns mountains, of which Jesus has spoken (Matt. 17:20; 21:21), and have not love, I am nothing. I have no character, no excellence, such as God can honor and approve.

Thus we see that all gifts derive their excellence from love; and that the widest possible range of knowledge and the greatest power of faith only give worth when they are joined to love. The same is true of the most self-denying and charitable service. Though I give all my goods to feed the poor, breaking it off in small pieces, as one might divide a loaf of bread, and "dole" it out, so as to feed the greatest number; and though I give my body to be burned, and thus become a martyr for the truth, and have not charity, it profits me nothing. Thus he shows us that love is the essential spirit of all true giving. Nothing else is a worthy gift in God's sight. And thus he shows that all service, even the most heroic and self-consuming, is worthless unless it be informed and inspired by the

(Continued on fourteenth page.)

Hood's Pills

Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only Pills to take with Hood's Sarsaparilla.

Young People

FREE: $20.00 IN GOLD, Bicycle, Gold Watch, Diamond Ring, or a Scholarship in Draughon's Practical Business College, Nashville, Tenn., or Texarkana, Tex., or a scholarship in most any other reputable business college or literary school in the U. S. can be secured by doing a little work at home for the Youths' Advocate, an illustrated semi-monthly journal. It is elevating in character, moral in tone, and **especially** interesting and profitable to young people, but read with interest and profit by people of all ages. Stories and other interesting matter well illustrated. Sample copies sent free. Agents wanted. Address Youths' Advocate Pub. Co., Nashville, Tenn. [Mention this paper.]

WOMAN'S DEPT

Echoes from the Mountains.

The blessings which crown our days are many in this life, coming from a beneficent Heavenly Father, who ever giveth to his children that which seemeth good in his sight. "The earth is the Lord's and the fullness thereof;" the varying seasons come and go at his command in their ever-recurring round, bringing the frost and cold of winter and the fervid heat of summer. The frosts of our Southern winters are only of such severity, usually, as to serve to give a tonic to the atmosphere, and the cold is tempered by the sunshine, which predominates largely over the cloudy weather from day to day. So it is that we of the South, and especially in Texas, feel blessed in the genial winters which are ours to enjoy. But the fervid heat of our summers is such as to cause us to seek some escape from it, as opportunity may offer, and a respite from the heat of our summer is indeed a blessing, which we are glad to enjoy for our physical comfort.

A blessing which has come to me this year is a sojourn for the summer season in "the heart of the Alleghanies," where the mercury rarely reaches 65 degrees at the breakfast hour, rising to 75 or 80 degrees at noon. Here in this lovely mountain town the eye can rest upon some of the loftiest mountain peaks east of the Rocky mountains, rising in beauty and sublimity around us, while the atmosphere is as cool and balmy at midday as that of an October day in Texas. This mountain town is a favorite summer resort for the residents of many of the Southern towns and cities, and we meet visitors from Charleston, Savannah, Atlanta, and other Southern points, who come to escape the summer heat of the "lowlands." We have been blessed this summer, too, in having the companionship of a dear friend from our Texas home, who, with her husband, is here to enjoy this climate and the charming scenery which meets the eye at every turn. We four Texans—Dr. and Mrs. Beaumont, of Dallas, and my husband and myself—are enjoying many things together here—walks and drives along the lovely valley roads, and visits to points of interest around the town, and the fact that this dear friend and myself have been associated in our home church for over twenty years as "fellow laborers" in Church work only adds to the enjoyment of our association here. This is the first visit of our two Dallas friends to this mountain country and they are impressed, not only with the beauty of the scenery and salubrity of the climate, but also—as all who come usually are—with the fertility of these valleys and the heavy growths of timber of the finest varieties which cover these mountains from top to base, the mountain sides in many places having been cleared and cultivated to an amazing distance up the slopes. These two friends visited Colorado last summer, and while they were, of course, impressed with the grandeur and sublimity of the Rocky Mountains, yet they also note the pleasing contrast which these mountains present in the fertility of soil and the verdure with which they are clothed, the Rockies being for most part sterile and rocky, as the name indicates. It has been the good fortune of my husband and myself to visit this favored summer land a number of times previous to this, as here we find the old family home, occupied for sixty years by my husband's father, who at the age of eighty-five years still lives beneath the old "roof-tree," in the enoyment of good health and in full possession of his mental faculties; and here are the homes of brothers and sisters, and nieces and nephews, and other family relatives to welcome us from our distant home in the "Lone Star State."

In the rides which we have taken from time to time through these fertile valleys and our visits to various points of interest in the country, and after a familiar acquaintance extending over a number of years with this mountain country, we have learned of the comfort of many of the simple homes of the rural population and the peaceful security of their surroundings. We realize from personal observation and experience that this mountain section of the "old North State" is indeed one where "smiling peace and plenty" are found, and where one may dwell "under his own vine and fig tree" free from the contaminations of vice as it is often found in our larger towns and great centers of population and commerce. One item of comfort in connection with this country is the abundant supply of clear, cold water which is found. Almost every farm house which we may pass in our drives through this mountain land has somewhere about the premises a never-failing spring of clear free-stone water, which on drinking, is found to be almost as cold as if ice had been added to it, while at the spring, almost invariably, stands the milk-house, through which a clear, cold stream of water flows, where the supply of milk and butter is kept for the family; and nearby, in almost every instance, an apple orchard is found, with fruit-laden trees.

The Methodist denomination in this town, which is the county seat, is strong and well established. The church building is a handsome brick building of ample size for the congregation, and well located, and on the next lot stands a new and commodious parsonage, which is a gem in architecture and finish. This parsonage has recently ben built, the old one, although a good substantial residence, being considered hardly large enough. The old building was sold and removed to another lot to give place to the new one. This provision for the comfort of the pastor's family is largely due to the efforts of the ladies of the church, who, by their efforts, made substantial contributions to the enterprise. We visited the Epworth League last Sabbath, at 3:30 p. m., the hour for holding their weekly meeting, and found the hour one of entertainment and profit, the meeting being presided over by a young girl hardly 16 years of age, who discharged her duties with dignity and ability. The regular monthly meeting of the Juvenile Foreign Missionary Society of the church followed at the close of the League meeting. We were invited to remain to this meeting, and a request from the lady manager was made to address the members during the meeting. I was glad of this opportunity to meet the society, and as I talked with the members I noted with pleasure their bright, animated faces, and the interest which they manifested in the cause represented. I noted, too, the eagerness which they, also, displayed in paying their dues, as the names of the members—about 20 in number—were called by the treasurer. I realized that this active juvenile society, here, in this mountain section of our country, is an important little link in the great chain which connects us all in a bond of sympathy in the work of the W. F. M. Society of our general Methodism. I hope to meet with the adult auxiliary of the W. F. M. Society, and also with the W. P. and H. M. Society while a sojourner here.

I would urge, before closing this, that the members of the two societies of our church in Texas remember our Woman's Department in the Advocate, and be faithful and prompt in sending articles for publication in connection with the work represented by these two sister societies, and let all articles for publication be marked, "For Woman's Dept." and send direct to Advocate office.

MRS. FLORENCE E. HOWELL,
Waynesville, N. C.

❖

W. F. M. Society, East Texas Conference.

The fifteenth annual session of the Woman's Foreign Missionary Society, East Texas Conference, was held at Troupe, June 15th to 18th. A fuller representation would have given more enthusiasm, perhaps, and might have made a wider impression upon the people, as to the importance of our work; but notwithstanding the small number of delegates in attendance, the meeting was dominated by that spirit that gave to it a gratifying measure of success. A noble band of our church-people at Troupe contributed largely to the good results, attesting their hearty co-operation, and giving full proof of their Christian hospitality. Special thanks were felt to be due Brother S. N. Allen, the pastor, for his kindly aid in various ways, his attendance upon every session, his earnest prayers and words of encouragement, his good missionary sermon, were indeed appreciated helps. When he needs to have his hands "held up" in any good work, may those women of his flock, whom he so graciously assisted in banding together as a foreign missionary society, not fail him; may they illustrate the missionary spirit to be the strongest force of the truly religious life. Some of those whom we expected to be present were kept at home by severe family afflictions; others were deterred by duties that seemed more pressing, and at least two were absent by reason of poor health. To these dear sisters we would say, may a courageous faith blot out every suggestion of discouragement or depession, and as a healing balm, may the work of your Lord become more intensely precious to your hearts. We appreciated the greetings you sent, with the happy combination of assurances that you would invoke our Father's blessings upon us; your "reports," too, of good work done, had an inspiring influence. Those who have planned most wisely, and executed most diligently in the past, will be the first to respond to increasing demands. The constant growth of the Woman's Foreign Missionary work must be supplemented by enlarged activity on the part of the home workers: there will be time for rest when the world shall have been brought to the Redeemer. The finances of the Woman's Board of Foreign Missions were increased about ten thousand dollars last year and there was a corresponding increase of membership. It is sad to state, but the East Texas Conference Society can claim none of the credit of this advancement, our figures showing the collection of about two hundred dollars less than was contributed during the preceding year, and only two new societies were organized. Will we consent to live at this "poor dying rate?" Can we be satisfied to retrograde while others advance? Yes, more, will we allow the cause of God to languish, when its assured prosperity only demands the earnest investment of a small part of the time, money, faith and prayers of each one claiming allegiance to Christ? In annual session we pledged ourselves to stronger devotion to the missionary cause. Will not all who see this join in that determination? One way by which we hope to improve the work in the East Texas Conference during the year we have just begun, is by systematic giving, and it is earnestly begged that every auxiliary will fully meet the assessment that will be placed up it. In order to increase interest among the children, and more fully organize them, that successful "manager," Miss M. J. Yates, was elected superintendent of Juvenile work. We trust that all our lady managers will give her all the assistance within their power. As far as we could learn, there had been only one death among our membership since we last met in annual session, that of Mrs. Morley, of Marshall, upon whose useful life and triumphant death suitable resolutions were read and adopted. A standing committee on memoirs was appointed, to which auxiliaries are requested to report hereafter the death of members as soon as it occurs, committee consisting of the corresponding secretary, the superintendent of Juvenile Work, and the district secretaries. Knowing that the periodicals of the Woman's Foreign Missionary Society are all that could be desired as far as editorial management and meeting all purposes for which designed, are concerned, it is ardently hoped that the Woman's Missionary Advocate, the Little Worker and the Evangel, may receive more extensive circulation. To secure this end it is urged that every society appoint a wide-awake agent, whose duty it shall be to solicit subscribers. In concurrence with action taken by the Board in its late session, we recommend that each auxiliary hold at least one public meeting during the year, in order that the work of the Woman's Foreign Missionary Society may be brought before the people of our Church, and prove the full endorsement of our pastors. Having sympathetic love for the work and workers of the Woman's Parsonage and Home Mission Society, greetings with appropriate scripture reference, were sent to our sisters assembled in annual session at Jefferson. An appreciated reply to the same was received after adjournment of the society. Letters of great interest were read from our dear missionaries, Misses Laura A. Haygood and Minnie B. Bomar, the latter addressed especially to the East Texas Conference, will be published later. Marshall begged the honor of entertaining the next annual session. The invitation was accepted with the understanding of its annulment should some other place desire the society to give its presence for the purpose of organizing societies, as was the case this year with Troupe, where both adult and juvenile societies were organized as the result of the annual meeting. Officers elected for the ensuring year, are: Mrs. F. A. Heartsill, President; Mrs. Jno. Mathis, Vice-President; Mrs. R. T. Dorough, Treasurer; Mrs. Gertie Norval, Recording Secretary; Miss L. P. Lane, Corresponding Secretary. District Secretaries: Mrs. W. C. Huntington, San Augustine; Miss Ida Hill, Beaumont; Mrs. Jno. Adams, Tyler; Mrs. Andrew Taylor, Marshall; Mrs. Gessie Gooch, Palestine; Mrs. Fannie Trigg, Pittsburg.

MISS L. P. LANE,
Recording Secretary pro tem.

❖

Explanation.

To the conference officers and delegates to the annual meeting of the W. F. M. S. of N. W. Texas Conference which met in Cleburne, June 17-20, 1897, I desire to explain my failure to send, to those who requested it, the daily papers containing an account of the proceedings of the annual meeting. My failure to comply with the request was due to the fact that during the conference the issues of the daily were only sufficient to supply the regular subscribers, hence I found it impossible to secure extra copies. Very respectfully, MISS SIDDIE ADAIR.
Cleburne, Texas.

❖

The W. F. M. Society of West Texas Conference will meet at Lockhart Thursday, Aug. 26, in annual session. The officers and delegates are most earnestly requested to be present. Shall West Texas be behind in this great work? Sisters, we must be about "our Father's" business, "for the night cometh, when no man can work." Let nothing trivial keep you from the post of duty. Rev. New Harris will preach the annual sermon. There will be an interesting program and we pray that God may be with us and honor our efforts to forward His cause.

MRS. A. E. PASSMORE,
President.

❖

All applications for aid from the W. P. and H. M. Society of the Northwest Texas Conference must be in the hands of the Conference Treasurer on or before September 10, 1897. Preachers will please bear in mind. In His name,

MRS. W. F. BARNUM,
Conference Treasurer.
910 West First Street, Fort Worth, Texas.

Have You Eaten Too Much?
Take Horsford's Acid Phosphate.

People impose on the stomach sometimes, giving it more than it can do. "Horsford's" helps to digest the food, and puts the stomach into a strong and healthy condition.

IVORY SOAP

Have you never taken a bath with Ivory Soap? You have missed a luxury. The smooth creamy lather is soothing and refreshing. IT FLOATS

The boy stood on the burning deck,
Till all but him had fled;
And then he put the fire out,
And went and cruised ahead.

And when he'd had enough of that,
He sailed into the slip,
And got a thousand dollars down
As salvage on the ship.
—Harper's Bazar.

A messenger boy carried a telegram to Mr. Gaswell and that gentleman said: "Sit down, Robert, and I will write a reply." When the message was given to him, the boy said, in a respectful tone: "I beg your pardon, sir, but how did you know my name was Robert?" "I'm a mind reader, my boy. Pretty good guess, wasn't it?" "My name is Frank."—Pittsburg Chronicle-Telegraph.

$40.90 IN FIFTEEN HOURS.

Rev. Wm. G. Patterson, La., cleared $40.90 the first fifteen hours that he worked with "Kings of the Platform and Pulpit." We would suggest to all of the readers of the Advocate that are in need of profitable employment write The Riverside Publishing Co. of St. Louis Mo. in regard to this book. Their "Ad" headed "Kings of the Platform and Pulpit" can be found in this issue of the Advocate.

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

Send for a sample copy of the Temperance Banner, a six-column, eight-page weekly. The official organ of the anti-saloon forces in Texas.
Farmersville, Texas.

I wish you could make a picture of the Sultan of Turkey for to-morrow's paper." "I'm afraid I have no photograph, sir." "What of that? You know how to draw a fez, don't you."—Puck.

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 pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

We would rather have anything that is lost stay lost forever than have it found by a methodical man.—Atchison (Kan.) Globe.

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

EDUCATIONAL.

WASHINGTON & LEE
UNIVERSITY, Lexington, Virginia.

Academic; Law; Engineering. Opens Sept. 9. For catalogue, address
WM. L. WILSON, President.

EDUCATION BY MAIL

The Correspondence School of the
POLYTECHNIC COLLEGE

offers instruction by Correspondence in Mathematics, Science, English Language and Literature, Latin, Greek, New Testament Greek, Hebrew, Bookkeeping, Shorthand, and all branches taught in the Institution. It also offers to the undergraduates in the ministry of the M. E. Church, South, full instruction in the Conference Course of Study. The Polytechnic College is a chartered institution of very high grade, belonging to the M. E. Church, South, and has a Faculty of twenty professors and teachers. For Catalogue and all information address the President.

Rev. W. F. LLOYD, Fort Worth, Tex.

PATTON SEMINARY.

Fire proof. Select. Number limited to fifty. Literary Faculty from Vassar, Newberry, Universities of Mississippi and Nashville, and Denison University. Piano Director, a graduate of the New England Conservatory, and Royal Conservatory of Berlin; also pupil three years of Henri von Ellemeet of Germany, Herr Robert Teichmiller Leipsig, and Prof. Oscar Raif, Berlin. Stringed Instruments, under Prof. Theo. Chr. Rude, who studied violin under Reimers and Herrman, Leipsig, Andre and Brun, Paris, Guitar and Mandolin with Colamara and Valisi, Chicago, and Signor Pietrapertoso, Paris; Harmony with Richter, Leipsig. Elecution and Physical culture in charge of a graduate o the Emerson School of Oratory. Art, a pupil of the Julian Academy, Paris, France. Vocalist five years at Cincinnati Conservatory. Every teacher a professional. No Amateurs. No better faculty anywhere. Delsarte Physical Culture. Class Elocution. Ancient and modern languages, Free. B.L., B.S. and A.M. conferred; also degrees in Oratory and Music.

Those desiring to attend must engage rooms before the opening, September 15th. For Catalogue address A. S. LAIRD, A. M., Pres.,
Oak Cliff, (Dallas) Texas.

EDUCATIONAL.

San Antonio Female College,
West End, San Antonio, Texas,

Has made a record that recommends it to the educating public.
It has proven itself first-class in all departments of college work.
Its government is wholesome and a refining and Christian influence prevails.
Its healthfulness is due to location, climate and carefulness.
Music, Art and Elocution are taught by eminently competent instructors. Terms reasonable.
Next Session begins September 7, 1897.
For Catalogue, write
J. E. HARRISON, Pres't.

The Mooney School
FRANKLIN, TENN.
W. D. Mooney, A. M., Principal.

Fits boys for the Leading Colleges

Its pupils enter Vanderbilt University on certificate, and take the very highest rank there and elsewhere. Next
Term will Open Aug. 31, 1897.
No pupil will be admitted without previous engagement. Apply early.
For Catalogue, address
W. D. MOONEY.

VANDERBILT UNIVERSITY.
NASHVILLE, TENN.

Next Session opens September 15th.

Full graduate as well as under graduate courses. Ten Fellowships for college graduates. Seven Departments—Academic, Engineering, Biblical, Law, Pharmaceutical, Dental, Medical. Fully equipped laboratories and museums. **WILS WILLIAMS, Secretary.**

RANDOLPH-MACON SYSTEM
of Endowed Colleges and Academies.

WM. W. SMITH, A. M., LL. D., Chancellor.
1. Randolph-Macon College, Ashland, Va., for men.
2. Randolph-Macon Woman's College, Lynchburg, Va.
3. Randolph-Macon Academy, Bedford City, Va., for boys.
4. Randolph-Macon Institute, Danville, Va., for girls.

For Catalogues, etc., address Chancellor Smith, Lynchburg, Va. State age of son or daughter.

COLLEGE EXTENSION PROFESSIONAL TRAINING.

Scholastic graduates may take a course of study leading to a higher professional excellence and appropriate degrees in Pedagogy and Theology, largely *in absentia*. Address
E. R. ELDRIDGE, LL.D., President,
State Normal College, Troy, Alabama.

BIBLICAL DEPARTMENT VANDERBILT UNIVERSITY.

English theological course of two years and B. D. course of three years; also undergraduate and post-graduate courses in the Academic department. Tuition and room rent free. Sustentation loan fund available for all worthy candidates for the ministry. 25 free scholarships for college graduates cover cost of board. For further information write to
Rev. W. F. TILLETT, Dean, Nashville, Tenn.

Cole's... Classical and Military School
...Formerly... Cole's Select School.
Dallas, Texas.

A Limited Number of Students can Board in the Family of the President.

THE ONLY PRIVATE, SELECT, CLASSical and Military Institute in Texas. Collegiate, Preparatory, Primary and Commercial Departments. It looks after the moral, physical and social, as well as the mental, development of your sons and daughters. A distinguished graduate of the Virginia Military Institute in charge of the Military and Scientific Departments.

Girls are admitted into the School on equal terms with the boys and receive instruction in Instrumental Music by an experienced and competent teacher without extra charge. They are in separate rooms and grounds and under the immediate supervision of the daughter of the President, who is a graduate of this School.

For particulars or Catalogue, apply to
COL. J. R. COLE.
398 Ross Avenue, :: Dallas, Texas.

VIRGINIA MILITARY INSTITUTE
LEXINGTON VA.

59th year. State Military, Scientific and Technical School. Thorough courses in general and applied Chemistry, and in Engineering. Degrees conferred in course: Grad: V. M. I., and Bachelor Science; in Post Grad. courses, Master Science, Civil Engineer. All expenses, including clothing and incidentals, provided at an average rate of $36.50 per month exclusive of outfit. New Cadets report Sept. 1.
Gen. SCOTT SHIPP, Superintendent.

EDUCATIONAL.

Coronal Institute
San Marcos, ..Texas..

Boarding School for Boys and Girls.
Healthy and Moral Community.

Advantages in all departments equal to any College in the South.
Teachers in Music and Art have had best advantages in America and Europe.
RATES VERY REASONABLE.
Send for Catalogue.
A. A. THOMAS, President.

ASHEVILLE COLLEGE
FOR GIRLS AND YOUNG WOMEN.

College and Preparatory of high order. Elective **Seminary** Courses. Preparatory admits to Wellesley and Smith on certificate. Elegant building and grounds. Best sanitary appointments. Superb climate. Great health resort. Opens Sept. 16th. Beautifully illustrated Prospectus and all information sent on application to the President.
ARCHIBALD A. JONES, Asheville, N. C.

VIRGINIA FEMALE INSTITUTE,
STAUNTON, VA.

Mrs. Gen. J. E. B. STUART, Principal.
Fall session opens Sept. 16. Climate unsurpassed. Superior advantages in each department. Home comforts and care. Terms reasonable. Apply for catalog.

EDUCATIONAL.

MARY BALDWIN SEMINARY
FOR YOUNG LADIES,
STAUNTON, VIRGINIA.

Term begins Sept. 1st, 1897. Located in Shenandoah Valley of Virginia. Unsurpassed climate, grounds and appointments. Board etc., with full English course, $250. Music, Languages, Elocution, Art, Bookkeeping and Physical Culture, extra. Pupils enter at any time. Write for Catalogue. Mary Baldwin Seminary.

UNIVERSITY OF VIRGINIA
CHARLOTTESVILLE, VA.
Letters, Science, Law, Medicine, Engineering.

Session begins 15th September.
Mild and healthful climate. Excellent gymnasium. For catalogues address
P. B. BARRINGER, Chairman.

HARDIN COLLEGE AND CONSERVATORY.



Founded by Gov. Hardin. Grand success. Patrons in 26 States. **24 Professors** from **8 Universities** and **5 Conservatories. A $1,000 Piano** to best student. **German Conservatory, Scharwenka,** Director. Largest, cheapest, best. Send for prices. 29 A St., Mexico, Mo.

"Miss Aiken's" School for Girls.

Certificate Admits to Leading Colleges
Forty-second year. Circulars sent on application.
(Mrs.) Harriet Beecher Scoville Devan, A.B.
Stamford, Connecticut.

EMORY COLLEGE
OXFORD, GEORGIA.

Located on Ga. R. R., forty miles east of Atlanta. Situation, high and healthy. Students' morals carefully guarded. State law prohibits saloons, etc. Intercollegiate games not allowed. The college offers **full courses** in Philosophy, English, Latin, Greek, German, French, Hebrew, Pure Mathematics, Engineering, Physics, Chemistry, Biology, History, Political Economy, Law and Theology. Entire expenses for board, tuition, books and incidentals **less than $200.**

60th annual session begins Sept. 15, 1897. For catalogue and full information, address **W. A. Candler, Oxford, Ga.**

CRAGGENCROFT.
(IN THE HEART OF NATURE'S PLEASURES AND PICTURESQUENESS, HER HEALTH AND HER PEACE.)

The Leading Classical Institute in the Northwest for Young Ladies,
DULUTH, MINNESOTA.

A Bluff: Lake Superior, Minnesota Ranges in full view, Air, a constant tonic, languor largely overcome, indifferent health invigorated. *Two-thirds the energy does the work.*
Buildings beautiful. Appointments complete. Steam. Electricity. Single beds. Fire-escapes. Conservatory. *Everything.*
Choice Christian Faculty. Fine School Rooms. Free from "*ironclad courses for all.*" Parents' wishes consulted. Courses offered, *thorough* and *liberal* in any subject—Preparatory, Seminary, Eclectic. Diploma attests work equivalent to or identical with Freshman Year. *Address for Illustrated Catalogue*
Rev. John Mason Duncan, A.M., President.

Southwestern University
Ladies' Annex and Fitting School.

All Under One Management.

NEXT SESSION BEGINS SEPTEMBER 8, 1897.

John R. Allen, A.B., D.D., Chairman of Faculty. | **Rev. F. B. Sinex, Financial Agent.**

FACULTY:

C. C. CODY, A. M., Ph. D., Mathematics.
R. F. YOUNG, A. M., Modern Languages.
R. S. HYER, A. M., Natural Science.
J. R. ALLEN, A. B., D. D., Mental and Moral Philosophy.
H. A. SHANDS, A. M., Ph. D., English Language and Literature.
W. C. VADEN, A. M. Latin and Greek.
S. H. MOORE, A. M., Principal of Fitting School.
A. S. PEGUES, A. M., Assistant in Fitting School.
G. C. WHITE, A. B., Assistant in Fitting School.
C. G. CARROLL, A. B., Tutor.
M. L. MOWREY, Commercial School.
MISS MARGARET McLEAN, A. B., Teacher in Annex.
MISS MARY SUE BULLOCK, A. M., Teacher in Annex.
MRS. MAGGIE B. CRAWFORD, Instrumental Music.
MISS MAUDE MARTIN, Instrumental Music.
MRS. H. E. VAN BUSKIRK, Volce Cul.
MISS MARGARET C. McKENZIE, Art.
MISS MARY M. MASON, Elocution.
MISS WILLA CAHOON, Stringed Instruments.
MISS PALLIE YOUNG, Matron.
MRS. W. A. BOWEN, Chaperon.

We are glad to assure our patrons that an excellent Teacher in Elocution, Miss Mason, of Chicago, has been secured. And we have also been fortunate in obtaining Miss Cahoon for Stringed Instruments. These ladies are highly recommended.

This is the property of Texas Methodism, the central school for higher education for our Church. It has a Faculty of twenty-one professors and teachers, specialists in their respective departments. Curriculum extensive and varied, embracing, in addition to the regular Scientific and Literary Courses, instruction in Music, Art, Elocution, Bookkeeping, Shorthand, Typewriting, and Penmanship. All departments accessible to both sexes.

LADIES' ANNEX.

Under the more immediate care of J. R. Allen, D. D., is conducted in an elegant Stone Building, affording facilities for board and instruction under the same roof. Board in Ladies' Annex, including fuel, electric light, and laundering, $76.50 per term of five scholastic months.

Board in Giddings Hall, for young men, $42.50 per term, when paid in advance, laundering not included. The Hall is under the care of Prof. R. F. Young.

Board in private families, for young men only, from $11.00 to $15.00 per calendar month. Literary tuition from $20.00 to $30.00 per term. Music, Art and Elocution at usual rates.

The Fitting School, under three efficient professors, prepares students thoroughly for the classes of the University. The location is central, healthful, free from saloons, accessible by railroad, and the environments most favorable for the rearing and education of young people.

For particulars and Catalogue, apply to
JOHN R. ALLEN, Chairman of Faculty, Georgetown, Texas.

Sunday-School Department.

(Continued from eleventh page.)

spirit of love. What a lesson is here, for all Christian teachers and Christian workers! We fail more often in the true spirit of our work than in the work itself. It is not the things we do, but the spirit of genuine love in which we do them, that gives us worth and brings us good, and good to others. How much we do from lower motives, and in a wrong temper! We may hold the truth in unrighteousness. So we may teach it; so we may give and preach and pray, and the lack of love spoils everything.

And now the Church of Christ, and every member of it, needs to take heed to this great lesson as much as ever before. It is an age of great numbers, great prowess, great learning, wealth and organization, and of many mighty works. But it all profits nothing, and we are nothing, unless we have this moving and constraining power of love. The truth is, every Christian should examine himself and measure himself by this standard, and know for himself that the love of God and man fills and overflows his heart and moves him in his work. Here he is like God: He so loved the world, as to give His only begotten Son.

Characteristics of Love.

V. 4-7: Love is long-suffering. Sorrow and suffering, which come in the providence of God; and all the evils and injuries, such as the wickedness and persecution and neglect and infirmities of men bring upon him, the Christian, sustained and animated by love, bears with patience and resignation. And is kind. So love always is. And what does the world need more than kindness? Love prompts constantly to the tender and gentle deeds; and thus throws its sweet charm and beauty over all the duties and relations of life. Love is long-suffering and kind. Every word of this is worthy to be written in gold. Kindness and patience fail only when love gives out. In every relation of life, and under all conditions of toil, trial and suffering, we can try ourselves by this standard. Avarice, pride, ambition, vain-glory—all these, in temper and working, are impatient, self-seeking and unkind. But love is kind. And yet a kind, gentle person is often regarded as an ill-gifted and weak person. But in kindness is the very nature and omnipotence of God. And love envies not. Envy and hatred go together. We never envy those we love. And love does not act rashly—that is, does not hastily condemn any one; never passes a severe sentence on a slight or sudden view of things. Love is slow to censure and to condemn. And so are all the judgments of God—the patient outcome of His long-suffering and infinite love. Love is not puffed up; does not swell the mind with great notions of self. "Yea, love humbles the soul in the dust." The greatest love, the greatest humility. It doth not behave itself indecently. Love is courteous. "It renders to all their due, suitable to time, person and all other circumstances. Seekest not her own; honor, position, service, power, rights, which naturally belong to him—the man filled with love will not assert and seek after these things, rather he makes way for others. And love is not provoked; the little word "easily," which so changes the meaning, is not in St. Paul's text. He wrote simply: "Love is not provoked." Where anger comes in, love goes out. Love thinketh no evil. What else but love can so restrain and control our secret thoughts? Even to think evil is contrary to the spirit of love. Love assigns the best possible motive to every action. And what a blessing it is that secret, solitary, lonely thought, seen only by the eye of God, should all be under the control and inspiration of love. Evil thinking—not according to love—covers a wide area of wrong against our fellow-men. And hereby we also sorely suffer in our own character and life.

And love rejoiceth not in iniquity; but rejoiceth in the truth. "By whomsoever good is done, or wheresoever it ever good is done, or wheresoever it is, to them it is a matter of rejoicing. And by whomsoever evil is done, or wheresoever, it is matter of grief." "Good in general is its glory and its joy, wherever diffused in all the world." Such love as this, rejoicing in the universal prevalence of good, and pained always by the sight of evil; rejoicing in the good done by others, and even in the good done by opposers and enemies—such generous and impartial love is the fruit of the Gospel alone, in its transforming and renewing power upon human nature. And love beareth all things—all insults and injuries; all hardships and toil, for the sake of others. Believeth all things—always puts the best construction on the conduct of others, "and is always ready to believe whatever tends to the advantage of any one's character." "And when it can no longer believe well, it hopes whatever may excuse or extenuate the fault which cannot be denied." Thus love, as nothing else can, marvelously endues the soul—gives it power to endure, to believe, and to hope, where the unloving heart breaks down in doubt and despair. And this explains the life of Paul, and of every saint, who toils for the uplifting and salvation of the wretched and hopeless outcasts of the human race. Love rescues the fallen, seeking them out in the very darkest haunts of vice and sin; it endures all things for them, because it hopes all things and believes all things. Only love has the power and the disposition to do such work as this. And its reward is not of this world; but in the approval of God and the happiness of those it seeks to bless and save.

Love is Unfailing.

V. 8-13:: It lasts through all time, "and accompanies us to, and adorns us, in eternity; it prepares us for and constitutes heaven." But whether there be prophecies they shall fail. They shall fully serve their purpose here where men need their instruction and help; but they shall cease with the use and needs of time. Tongues, also, serving their purpose in time, shall not be required in the higher communication and more perfect fellowship of the heavenly life. "One language will prevail among all the inhabitants of heaven, and the low and imperfect languages of earth be forgotten. The knowledge, also, which we now so eagerly pursue shall then vanish away." Knowledge, tongues, prophecies, things on which men set so high a value, are none of them nor all of them the chief thing. Soon they will have served their temporary purpose, and be forever gone. And St. Paul gives the reason: all is limited, all is imperfect here. We know in part and we prophesy in part. And the perfect is to supercede and swallow up the imperfect, as the light of the stars is swallowed up by the full splendors of the sun. Then that which is in part shall vanish away. Both our imperfect knowledge and our imperfect means and methods of attaining it shall instantly be gone, when once we have passed the bounds of our present imperfect state. All this St. Paul illustrates by the two unequal states of childhood and full-grown manhood. Speech, thought, reasoning, all have their adaptations to childhood; but the man puts these away, and thinks, speaks and reasons as a man. And in all our present state, the wisest and the greatest of the earth are mere infants in knowledge as compared with the perfect attainments which shall adorn our heavenly state. There we shall put away, willingly and without any sense of loss, our present childish things. Beyond a doubt many of our earthly pursuits, in the spirit which we follow after them, we shall then know to have been only childish things. Now we see by means of a glass or a mirror, which but imperfectly reflects the forms of the things around us; but then we shall see, not a faint reflection, but the objects themselves face to face, clearly and accurately. Now I know in part—even when God himself reveals things to me, my knowledge is yet only in part. But then I shall know even as also I am known. I shall know, in some measure, as God knows, in a perfect measure and degree.

Ah! what room for humiliation and for joy and hope in all this. And now abideth faith, hope and love—through all time and under all stress—these never give out; and they shall all abide through all eternity—each belonging in the very nature of the life of eternal growth and progress. But the greatest of these is Love.

"Love is the greatest thing in the world."

Love is the greatest thing in heaven. God is Love.

EDUCATIONAL.

What Bishop Hendrix Says:

An imperative need of our times is a high ideal in education and unswerving devotion to this ideal. The true ideal is thoroughness. It is not the extent of the course of study that makes an institution of learning, it is the thoroughness of it. A modest catalogue is worthier of confidence than a prententious one. It is not what the catalogue says, it is what the teachers and students do that give character to a school. Many an education has been fatally injured by inadequate ground-work. The superstructure is weak because the foundation is insufficient. Better far the training which seeks to ground the mind in fundamental principles, to enable it to grasp and retain the essentials, than that which fills it with many things and grounds it in nothing. I favor therefore the establishment of such institutions as Alexander Collegiate Institute, Jacksonville, Texas, and manning them with teachers who know the great value of secondary schools as the basis of true educational work.

E. R. HENDRIX.

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

HOWARD-PAYNE COLLEGE, FAYETTE, MO.

For higher education of Young Women. A Southern Methodist College,—on M., K. and T. R. R. Preparatory and Collegiate Courses. Music, Art, Elocution, Delsarte and Physical Culture. Location beautiful and healthful. Splendid buildings. Three-acre campus. Modern conveniences, electric lights. Reasonable rates. *Fifty-third* year opens **Sept. 9, 1897.** For illustrated catalogue giving full particulars, address, H. D. GROVES, President.

GRAYSON COLLEGE—Chartered 1886, takes both sexes. Departments of English, Language, Mathematics, Science, Music, Art, Elocution. Ten teachers. Magnificent new three-story pressed brick building of 31 rooms with all modern appliances. Dormitory 70x90 three-story modern structure furnished with bath rooms, gymnasium, electric lights, etc., large campus of 300 trees of 15 varieties. Flower garden with over 1000 plants. Library of 3650 volumes, reading room with 25 European and American periodicals, 12 gold medals. Three unexcelled literary societies; large quantities of imported apparatus. Total enrollment of 300 without a death. A course of 10 lectures from the best representatives of the platform. First-class fare and accommodations for all students, and only two in a room. Board, light, fuel and tuition ten months, $125; Music, added, $160. No extra charges for anything in literary department. For Catalogue, address

GRAYSON COLLEGE, Whitewright, Texas.

S. V. WALL, Principal. **WALL SCHOOL,** FRANKLIN, TENNESSEE.

(Formerly the Senior Principal of WALL & MOONEY'S SCHOOL.)

Thoroughly Prepares Boys for the Leading Colleges. **Its pupils enter Vanderbilt University on Certificate without examination.**

Fall Term will open Wednesday, September 1st, 1897.

Send for Catalogue.

S. V. WALL.

Chappell Hill Female College, A HOME SCHOOL.

Offers superior advantages at lowest rates. Teachers selected with reference to thorough work in school-room and good influence in the College Home. All conveniences and advantages of a boarding school with home surroundings and influences.

Table supplied with milk, butter, and other produce raised on College farm. Horses and vehicles provided for recreation of pupils; also games and swings.

Rates for Ten Months: Board and Tuition in Literary Department.....$150 00; Music or Art.....50 00; Elocution and Physical culture.....10 00

Write for Catalogue. LANDON F. SMITH,

Weatherford College For BOTH SEXES

OPENS TUESDAY, SEPTEMBER 7th, 1897,

with full corps of teachers in Literary, Music, Business, Art, and Oratory Departments.

Advantages Superior to Most Schools.

For particulars or Catalogue address

DAVID S. SWITZER, Weatherford, Texas.



1845 **Kentucky Military Institute** 1897

The Most Important Question for you parents is,

WHAT CAN YOU DO FOR MY BOY?

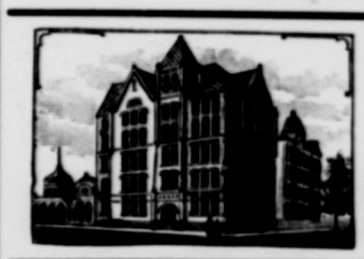
We can save him! We can make a man of him! What more can you ask? "But my boy doesn't like to study." All the more reason for placing him in a school where *Character* comes before books. "Do you neglect books?" Not by any means: we succeed in getting boys to study that never studied before: we can prepare your boy for any college or university, or we can give him his degree, but the best thing we can do for him is to give him a passport to true manhood. Strong faculty, fine equipment, safe country location; gymnasium, athletic field, 4-lap bicycle track, woods and creek. $300 a year. For catalogue address, CHAS. FOWLER, Supt., (7) Lyndon, Ky.

Metropolitan Business College

(W. W. Darby, A. Ragland, E. S. Gause.) J. H. Gillespie, Principal.

NOT ONE that is better between the two oceans. Absolutely thorough work in all the Business Branches, Short-hand, Type-writing, Penmanship and Spanish under the ablest corps of experienced teachers ever associated with any Business College in the South. Finest all-round Penman in Texas. Two months here the same as twelve at most of the others. Write for catalogue and specimens of penmanship, free.

Address THE METROPOLITAN BUSINESS COLLEGE, Dallas, Texas.



Nashville College

FOR YOUNG LADIES.

Three large buildings. Elevators, steam heat, hot and cold water, best sanitary arrangements, faculty of 30, pupils from 18 states. Highest advantages in **Music, Art, Literature, Classics, Elocution, Dressmaking.** Fully equipped Gymnasium. Provisions for pupils to see Tennessee Centennial Exposition.

Rev. Geo. W. F. Price, D. D., Pres., Nashville, Tenn.
Rev. W. F. Melton, Ph. D., Vice-President.

VIRGINIA COLLEGE.

FOR YOUNG LADIES. ROANOKE, VIRGINIA.

Opens Sept. 9th, 1897. One of the leading Schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far famed for health. **Twenty-five American and European teachers.** Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Students from twenty States. For catalogue address

MATTIE P. HARRIS, President, Roanoke, Virginia.

BELMONT COLLEGE—NASHVILLE, TENN.—"The Ideal College Home of the South." City and suburban life combined. Electric cars to the door. Magnificent Park of 15 acres. Extraordinary healthfulness. **Eight Schools taught by Skilled Specialists.** Stereopticon illustrations. Amateur photography. Music, Art and Elocution unsurpassed. Diplomas conferred by Schools. Elevating, ennobling influences and associations. Advantages of the "Tennessee Centennial." Terms reasonable. Handsomely illustrated book, describing "Beautiful Belmont," and other college literature, sent free on application.

REV. P. A. YOUNG, D. D., LL.D., Regent. MISS HOOD, MISS HERRON, Principals.

A Fine Bible and Advocate $4.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privileged is reserved of condensing all obituary notice. 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.

BRANNAN.—Wm. F. Brannan was born in Greene County, Miss., June 1, 1832, and was converted and joined the Methodist Church in 1856. He was married January 1, 1862, to Susan Rounsavall, who died October 12, 1877. This union was blest with nine children. He was married the second time to Agnes Landrum in 1891. This unon was blessed with three children. Bro. Brannan died in peace June 25, 1897. He was a good citcizen and a man of God. His death was triumphant. He called his wife and children about him and gave his instructions and took his leave of them and died in great peace. The family and the Church will miss him, but their loss is heaven's gain.

C. N. N. FERGUSON.

SPELL.—Little Turner, son of Dallas M. and Martha E. Spell, was born July 23, 1896, and departed this life July 3, 1897. Little Turner's stay on earth was short, but long enough to win the hearts of all who knew him. He was a bright little child—the flower of the home—but God in his wisdom saw fit to take him unto himself. Weep not, dear parents. Although his voice is hushed and no more is heard the prattle of his little feet on earth, he has gone unto Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." May this dispel the gloom and darkness which has fallen on your home. Although you are called to separate with your loved one now, thanks be unto God, it is not forever. Little Turner is waiting in the loving arms of the Savior for you.

W. S. EASTERLING.

Kountze, Texas.

NEEL.—Francis F. Neel was born in the State of Mississippi, October 9, 1854; was converted and joined the Methodist Church when about fourteen years old; was married January 3, 1878, to Miss S. L. Foster. He came to Texas about twenty-three months ago with his family to make this their future home and was very rapidly, by honest toil, gaining those comforts of life for his family and friends, and indeed had an ideal home, purely Christian. Bro. Neel was a man of prayer, and in him blended all the Christian graces which make a man true to all the principles of uprightness and cheerful in all the round of Christian duty. He was faithful at his own altar at home, a true member of the Church, conversant with the Scriptures and a warm friend of his pastor. I feel the loss sustained to the Church in his removal. On the 20th day of July, 1897, God took him up yonder. "Servant of God, well done." We know where to find him.

G. J. IRVIN

SMITH.—Sister E. L. Smith, wife of Bro. J M. Smith, was born in 1855, in the State of Mississippi, was converted in 1872, and joined the Methodist Episcopal Church, South; married to Bro. J. M. Smith in 1874, moved to Texas in 1894, and died in Grapevine, July 2, 1897. She was a devoted Christian. She loved God with all her soul, mind and strength, and her neighbor as herself. She loved her Church with an intense love, and was subject to the Discipline of the same. As a wife and mother, she was firm, true, patient, loving and devoted. In fact, she gave her whole life to the service of God and the Church, family and those around her. In her death the Church, the family and the community have sustained a very great loss; but in our loss heaven has gained a great victory and is made the richer. May all the family look up to-day and realize this fact, and say: "The will of the Lord be done!" May the Lord strengthen, bless and keep all the family, and at last bring them home to heaven.

W. N. CURRY, P. C.

MORGAN.—Mrs. Susan V. Morgan (nee Roden) was born in Talladega County, Ala., March 18, 1851 and died near Dickinson, Texas, July 17, 1897. She was converted in her seventeenth year and joined the Methodist Church and was an indefatigable worker in the Sunday-school—this being her favorite employ. She was a great sufferer from cancer for eight months, although she remained cheerful to within two or three weks of her death. It may be truthfully said of her: "Blessed are the dead who die in the Lord."

BRYANT WEAVER.

PEARSON.—Rev. Fletcher Clarke Pearson was born March 25, 1831, in Taladega County, Alabama; professed religion and joined the Methodist Church in the tenth year of his age; was licensed to preach in his nineteenth year; was ordained Deacon at Memphis, Tennessee, November, 1859, by Bishop J. O. Andrews; ordained Elder in Memphis, Tenn., November 15, 1863, by Bishop R. Paine. He came to Texas in 1872, and died at the home of his daughter, Mrs. Irene Scales, in West Paris, Texas, July 13, 1897. He was three times married; first to Miss Ellen White, June 25, 1852, by whom he had three children—one son living. This wife of his youth died in 1859. Married Miss Nannie E. Wall, August 22, 1861, by whom he had four children. The second wife died May 21, 1891. Married to Mrs. Mary W. Hamilton, of Chico, Texas, June 9, 1892, who still survives him. I have but little data of his ministerial work; none while in the Memphis Conference. While in the North Texas Conference he filled, profitably to the Church, the following appointments: Annona Circuit, two years; Cooper Circuit, one year; Honey Grove Circuit, one year; was supenumerary four years; becoming effective, he served Powderly Mission one year; Chico Circuit, one year; Post Oak Circuit, two years. He was superannuated at Bonham, November, 1894, which relation he sustained at the time of his death. In all the relations of life, Bro. Pearson was a true man—met all the obligations of life like the Christian hero he was. I found him to be true to the Church, ready for every good word and work. He served hard fields, with small remuneration, in way of money, but unmurmuringly—did his work looking for his reward by-and-bye. He was a man of God. I was often at his home, and always found him cheerful and full of faith; was loyal to the Church under all circumstances. He superannuated while I was his presiding elder. He thought he could continue in active work; but willingly yielded to the judgment of his brethren. After his superannnuation his home was at Chico, Wise County, Texas, in which section he wrought industriously with his own hands for a support and did a great deal of preaching. He has left the savor of a good name in all that section of country. Bro. Pearson had a clear, ringing experience, and kept close to God. Bro. Pearson was sick since February, and came to Paris a few weeks before his death, hoping to be benefited by the change; but the end was not far. I visited him frequently and found him perfectly resigned to the will of God. The day before his death he asked Rev. R. G. Rainey, his life-long friend, if he thought he would die. "Yes; I think you will." The old soldier said: "Well, I have nothing to do but to die." He often spoke to me of his love for the brethren of the conference. His sun set in a clear sky. He served his generation well, by the will of God, and has fallen on sleep. The way grows brighter as our dear ones continue to go. Thank God, we shall see them in the sweet by-and-bye.

W. D. MOUNTCASTLE.

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

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

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
SEAL *Notary Public.*

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

F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75c.
Hall's Family Pills are the best.

PROCTOR.—Mrs. Florence Jefferson Proctor was born at Daingerfield, Texas, March 22, 1868; born into the kingdom of God in 1882 and joined the M. E. Church, South, in which she lived a consistent member until death. She was married to Dr. T. K. Proctor October 17, 1886, and died in the triumphs of a living faith in Sulphur Springs, Texas, July 23, 1897. One precious little boy was born to them, who now suffers the loss of a good mother. Sister Proctor was an invalid for eleven years; fifteen months an intense sufferer; confined to her bed ninety-six days. Through all her sufferings she had the grace of patience and suffered the will of God with beautiful resignation. She expressed to her husband, mother and pastor her willingness to depart and be with Christ, saying at the last: "Come, blessed Lord, and take me to thyself."

J. M. SWEETON, P. C.

Sulphur Springs, Texas.

RYAN.—On the 9th of July, just after the close of day, the death angel visited the Ryan Chapel community and took from us our friend and brother, John W. Ryan. While our community is greatly bereaved, and feels that she has lost a true Christian man, yet we feel that heaven is the richer. Bro. Ryan was born in Copiah County, Mississippi, April 8, 1851; moved to Texas in 1864, joined the Methodist Episcopal Church, at Ryan Chapel, at the age of 18, where he remained a loyal member till death. He was married to Miss Rebecca A. Squyres, April 24, 1873. To them were born six children, five of whom are still living—four boys and one girl. He was conscious for some time before that death was near, and exhorted his family to a better life. If we could have laid aside the veil of humanity, we would have seen the old ship of Zion at the water's edge, waiting for the entrance of Bro. Ryan. Vain world, farewell! To his sorrowing family, I would say: Weep not; but strive earnestly that you may meet your loved one at the beautiful gate, where parting is no more.

W. F. WEEKS.

Burke, Texas.

The simple application of



SWAYNE'S OINTMENT



without any internal medicine, cures tetter, eczema, itch, all eruptions on the face, hands, nose, &c., leaving the skin clear, white and healthy.

Sold by druggists, or sent by mail for 50 cts. Address DR. SWAYNE & SON, Philadelphia, Pa. Ask your druggist for it.

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

LINENE TRADE MARK REVERSIBLE COLLARS and CUFFS



Are Not to be Washed.

Made of fine cloth in all styles.

When soiled, reverse, wear again, then discard. Ten collars or five pairs of cuffs for 25 cents. They look and fit better than any other kind.

ASK THE DEALERS FOR THEM.

A trial invariably results in continued use.

M. BENEDIKT,
BAYNARD L. ROBINSON.

"The International Route"

(International & Great Northern Railroad Co.)

is the Shortest, Quickest and Best Line between

Points in Mexico, Texas, and Principal Cities North, East and Southeast.

THROUGH SLEEPERS DAILY both ways between

Laredo, San Antonio, Austin and St. Louis.

San Antonio, Austin, Taylor, Fort Worth, Dallas and Kansas City, Galveston, Houston, Palestine and St. Louis WITHOUT CHANGE.

Call on nearest Ticket Agent for full information as to rates, time of trains, etc.

D. J. PRICE, G. P. & T. A.
L. TRICE, General Superintendent.
PALESTINE, TEXAS.

TEXAS ADVOCATE—$2.00 PER YEAR.

THE M K AND T MISSOURI, KANSAS & TEXAS RAILWAY.

SOLID TRAINS OF WAGNER BUFFET SLEEPERS

AND

FREE RECLINING KATY CHAIR CARS

TO

St. Louis, Chicago, Kansas City.

CLOSE CONNECTIONS TO ALL POINTS East, North and West.

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

SANTA FE to SAN ANTONIO

A NEW WAY TO GET THERE.

Beginning January 16th, 1897.

AND EVERY DAY THEREAFTER A

THROUGH PULLMAN SLEEPER

will leave

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

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

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

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

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

ABSOLUTELY THE QUICKEST TIME Between NORTH TEXAS and SAN ANTONIO.

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

FOR LITTLE MONEY

YOU CAN GO TO THE

Nashville Centennial

VIA THE

TEXAS EL PASO T AND P ROUTE PACIFIC

And Enjoy an Attraction Second Only to the Great Chicago Exposition;

ALSO VISIT

YOUR OLD HOMES

IN

Tennessee, Georgia and Alabama.

GREATLY REDUCED RATES,
LIBERAL LIMITS,
CHOICE OF ROUTES AND OTHER PRIVILEGES.

See nearest Ticket Agent for further particulars, or address

H. P. HUGHES,
Trav. Pass'r Agent, 6th and Main Sts., FORT WORTH, TEX.

L. S. THORNE, Third V. P. and Gen'l Mgr.
E. P. TURNER, G. P. and T. A.,
DALLAS, TEX.

THE CHILDERS CASE.

Rev. J. P. Childers and his workers conducted a revival meeting in Seguin, Texas, the second week in June. After he left rumors were afloat in Seguin involving his moral character. He was communicated with, also his presiding elder, Rev. O. T. Hotchkiss. His pastor, Rev. J. W. Horn, of Washington Street Church, Houston, Texas, appointed a committee, with himself as chairman; R. D. Allen, of Houston, and Ben Terrell and D. W. Bennett, of Seguin, with P. S. Sowell and H. G. Horton as secretaries. Rev. J. P. Childers and his son, with Dr. Evans, pastor of the Seguin Church, and several leading members and citizens, co-operated in the investigation, which lasted nearly two days. The examination of witnesses was thorough and searching, both as to their knowledge of facts and reputation for truth and veracity. Many persons, white and black, were summoned as witnesses, two of whom were put under oath. Many of the best citizens of the community were closely interrogated. Parties who could not be gotten to the Church were visited by the committee at their houses. Following is the finding of the committee, and the secretary was requested to send it, with the above facts, to the Advocate for publication, as the case created widespread interest:

To the Presiding Elder and Quarterly Conference of Washington Street Methodist Episcopal Church, South, Houston, Texas:

We, you committee, appointed to investigate the matter of rumors and reports concerning the conduct of Rev. J. P. Childers in the city of Seguin, Texas, during the second week of June, 1897, after as careful and full examination of the facts as practicable, have arrived at the conclusion that the evidence does not justify filing a bill of charges.

J. W. HORN,
Chairman.
R. D. ALLEN,
D. W. BENNETT,
BEN TERRELL,
Committee.

P. S. SOWELL,
H. G. HORTON,
Secretaries.

Seguin, Texas, Aug. 4, 1897.

"Our bruised arms."
—*Richard III., Act I, Scene 1.*
Rub well with Pond's Extract.

Mr. Howland: "I tell you, Maria, you're worrying over nothing. I can stop smoking whenever I want to." Mrs. Howland: "Well, then, stop now." Mr. Howland: "I don't want to now."—Cleveland Leader.

What Tommy Said.

Uncle John—Well, what do you mean to be when you get to be a man?

Little Tommy (promptly)—A doctor, like pa.

Uncle John (quizzically)—Indeed, and which do you intend to be, an allopath or a homoeopath?

Little Tommy—I don't know what them awful big words mean, Uncle John, but that don't make no difference, 'cause I ain't going to be either of 'em. I'm just going to be a family doctor an' give all my patients Hood's Sarsaparilla, 'cause my pa says that if he is a doctor, he's 'bliged to own up that Hood's Sarsaparilla is the best family medicine he ever saw in his life.

Nothing is more ruinous to the morals of youth of either sex than promiscuous balls. Such are but a thinly disguised debauch. They require a bar to kindle the passions on which depends the completeness of their success. How many a foolish girl owes her downfall to the inseparable drinks and dance! Desolated homes by the hundred trace their sorrow to such saturnalia as mark the progres of a public ball.—Western.

Do not fancy yourself safe and forgiven because you feel no burden. There is such a thing as a laden slave sleeping on his burden. The first stages of mortification alone are painful; after that the benumbed senses cease to warn. The frost-bitten man is warned by strangers. So is it in paralysis of conscience.—Frederick W. Robertson.

CONVENTION W. P. & H. M. SOCIETY.

The fifth convention of the Woman's Parsonage and Home Mission Society, M. E. Church, South, will be held in Knoxville, Tenn., October 26th and continue through November 1st. MRS. R. L. BLEVINS.

EPWORTH LEAGUE NOTICES.

Attention, Waco District Leaguers.

Please elect your delegates to the Waco District League Conference at once and send list of names to me, so we can provide homes. Also send the name of your pastor if he aims to attend. The conference meets at Moody, Texas, Sept. 2-3-4, 1897. Don't fail to come. LUTHER NAYLOR,
Secretary.

Attention, Local Secretaries.

I have sent out through the district secretaries of the state, report cards to all leagues. A great many of these cards have not yet been filled out and sent in. Inasmuch as I expect to publish in pamphlet form about September 1st a list of all secretaries, I would thank you to send in report of your league at once. Please do not delay this matter. If you have not received card write me for one. Fraternally, GUS W. THOMASSON,
State Secretary.

Van Alstyne, Texas.

Texas League Conference.

We very much desire that delegates who attend our Epworth League Conference, beginning August 17, will send me their names at once. We do not say that we will not entertain delegates who do not send their names, but we do say that it will very much assist our entertainment committee if our request is complied with. All preachers who intend coming will please let me know at once.

The music book used will be The Young Peoples' Hymnal. Books will be on sale at the conference.

Very few delegates have notified us that they intend coming, and we have heard from only one preacher so far. Still we are expecting and hoping for a large and enthusiastic meeting. Bro. Briggs, of Austin, will preach the opening sermon Aug. 17, at 8:30 p. m. Yours very truly. J. D. CAMPBELL,
President Brenham Epworth League.

The following is the programme of the third Annual Conference of the Epworth League of the Texas Conference, to be held at Brenham, Texas, August 17-19, 1897:

Tuesday evening, August 17.—7:45, song and prayer service, led by ——; 8:15, opening sermon, Rev. R. J. Briggs, D. D., Austin, Texas.

Wednesday Morning, August 18—6, sunrise prayer and praise service, J. M. Foster, Marlin, Texas; 9, song and devotional service, Miss Agnes Menefee, Flatonia, Texas; 9:30, why are we glad you same to Brenham, J. D. Campbell; responses, A. Russell, Galveston, and Miss Blanche Neville, Austin; 10, appointment of conference committees and enrollment of delegates; the League as a social factor practically illustrated; 10:30, "The Up-to-date League and Its Officers," Gus. W. Thomasson, State Secretary, Van Alstyne, Texas; 11, sermon on "Christian Education," Rev. John R. Allen, D. D., Georgetown, Texas.

Afternoon Session—2:30, song and testimony service, W. D. Fields, Richmond, Texas; 3, the retrospect and prospect of the three departments of the League work in our conference: (1) "The Devotion Department," Mrs. J. R. Lane, Flatonia, Texas; (2) "The Charity and Help Department," Miss Mary Dechard, Austin, Texas; (3) "The Literary Department," to be supplied. Each paper will be limited to 15 minutes, with 5 minutes for discussion of each subject by the conference; "The Need of Lesson Helps or Methods for Securing Uniform and Successful Work in the Literary Department," ——;4:20, "A Model Literary Programme, or Some Plans for Conducting the Literary Meetings," Rev. Ira M. Bryce, Richmond, Texas; 4:40, "Suggestions on the Junior League Work," Mr. J. D. Graves, of Angleton, Texas.

Evening Session—7:45, "Song, Prayer and Testimony Service," Miss Laura Allison, Austin; 8:15, missionary sermon, Rev. W. Wootton, Navasota, Texas.

Thursday Morning, August 19—6, sunrise prayer-meeting, Mrs. Minna Tooke, Weimar; 9, League love-feast, Miss Etta Toothaker, Galveston, Texas; 9:20, "Echoes from Toronto," Miss Pearl Porter, Caldwell; 9:40, "The Charity That Helps While It Blesses," Rev. G. C. Rector, Manor; 9:55, "The Value and Character of Our Social Meetings," Mr. J. W. Foster, Houston; 10:15, "The Interdependence of the League and Sunday-school," Miss Maggie Fowler, Bastrop; 10:30, "What Our League Has Accomplished for Church During the Year," five 5-minute responses; 11, "Back to Christ," an address by Rev. W. D. Bradfield, Galveston.

Afternoon Session—2:30, devotional service; 2:45, "The Object of Our Work—To Save the Lost and Train the Saved," Rev. E. S. Smith, D. D., Austin, Texas; 3:15, "How to Keep Up Interest in the Devotional Meetings," Rev. John E. Green, LaGrange (fifteen-minute discussion); 3:45, "The Practical Study of the Bible in Our League Work;" 4, "The League As a Soul-Winner," R. C. Shirley, Alvin; 4:15, reports of committees, business, etc.; 8:15, jubilee meeting, Rev. O. T. Hotchkiss, Houston.

(MRS.) FANNY GIDDINGS,
Chairman Programme Committee.

Sublett, Texas, Aug. 3, 1897—I had the grip last winter and was weak and nervous until I took Hood's Sarsaparilla which cured me. My mother was in about the same condition and I induced her to try Hood's Sarsaparilla and it cured her also. M. E. ELLIOTT.

Hood's Pills cure all liver ills.

There is no such grain-busheled, cattle-headed, cotton-baled land on this continent as grand, gorgeous, gleaming, glorious, gotchurescent, glimpoodorigeroferous old Texas.—The Dallas News.

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.

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

An Address Delivered by
Rev. T. J. DUNCAN
Before the North and Northwest Texas League Conferences, at Dallas and Brownwood, Tex.

PRICE, 10 cents single copy; 75 cents per dozen to Leagues, postpaid.

Order of the Author, Taylor, Tex.

Bibles -- Bibles

For Pastors-- A thin Reference Bible—one you can carry in your hand. Minion Type.....$5 00
A larger Type, Long Primer.....$6 00

The Leaguer's Bible-- With the largest Emerald Type in the smallest compass yet made.....$2 25

Family Bibles-- From $2 50 to $15 00

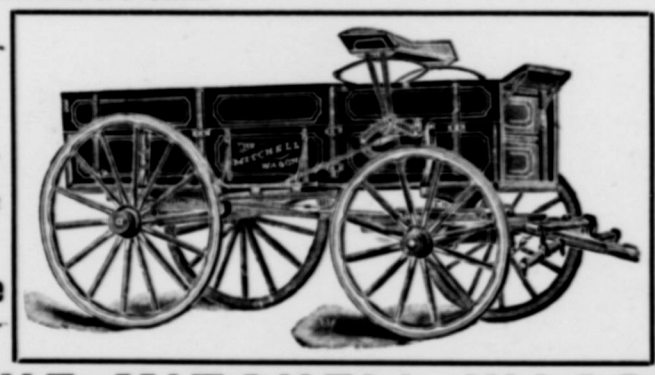
Address Rev. I. Z. T. MORRIS,
FORT WORTH, TEXAS.

DR. J. B. SHELMIRE, Practice Limited to
Skin, Genito-Urinary and Rectal Diseases.
Rooms 507-508 North Texas Bank Building, Dallas, Texas. Office Hours, 8 to 1; to 5 p. m.

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

MITCHELL & LEWIS CO., Ltd.
Manufacturers of.... —RACINE, WIS.

Ask Your Dealer for the Old Reliable



The Oldest Farm Wagon in America.

THE MITCHELL WAGON,
The Monarch of the Road.
WRITE FOR CATALOGUE.

Awarded
Highest Honors—World's Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 Years the Standard.

SUPERIOR SINGLE DISC DRILL.



The Disc Drill is an improvement in drills that will be appreciated by every grain raiser in the Blackland District of Texas, as it practically sets *forever at rest* all objections heretofore urged against grain drills. No more choking in weeds and trash. Light draft. Especially adapted for hard ground; works equally well in black or sandy land; runs shallow or deep, as desired. The feed on the Superior sows any seed from *Millet to Corn* with *absolute certainty.* The only reliable feed for *Texas Red Oats* on the market. Has Steel Frame, Steel Wheels and Seat. The most *perfect drill* ever put on the market. Made in sizes ranging from 8 to 14 discs, 8 inches apart. Circulars free. Write for prices.

PARLIN & ORENDORFF CO. SOLE STATE AGENTS, DALLAS, TEX.