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EDITORIAL.

THE LESSON OF ECCLESIASTES

Old Roger Ascham's "Schoolmaster," a treatise on education, contains this pregnant remark: "He hazardeth sore who learns by experience." We ought to profit by the experience and advice of others. If we learn only by personal experimentation we necessarily expose ourselves to great and grievous temptations and perils. If we acquire our knowledge of the evils of drunkenness and lechery through a long and bitter career of dissipation, we will inevitably have assumed tremendous responsibilities and risks. The testimony of those who have tried the experiment in these directions should be sufficient. The example of those who have warned the frozen serpent in their bosoms and who have put their heads in the lion's mouth should obviate, on our part, any necessity for the same foolhardy risks. The experience of millions during the long past, coming to us in proverb and precept, should be a plenary warning and guide. Whoever disregards the homely philosophy generalized from innumerable instances and formulated in epigrammatic phrase and insists upon learning all the lessons of life from a personal participation in danger and sin, "hazardeth sore" indeed. Children should front the world from the shoulders of their fathers, and the new generation should begin precisely where the old one left off. The wisdom of the past could be taught to the young if those who are entrusted with the responsibility were sufficiently diligent and firm.

Why should one undertake to ascertain what is the chief good of life since Solomon's mighty and magnificent experiment? He sought to see if the world, with its riches and pleasures, could satisfy the human heart. He experimented with knowledge and power on a colossal scale. He had resources and opportunities such as never shall fall to our lot. He tested the power of wealth to the uttermost; he drank deep draughts from every fountain of earthly pleasure; he solaced himself with philosophy and expatiated in the wide and charming fields of poetry and science; he satiated his appetite for supremacy and dominion; he had all that the most brilliant oriental society could give him; he was arrayed in regal trappings whose glory has become proverbial and was lifted to the meridian point of aggrandizement and honor; and yet he was not happy. Alas, alas! "The aching void within" was unfilled. Luxury and wealth could not minister efficaciously to a mind diseased; pleasure and culture could not pluck from the memory a rooted sorrow; power and honor could not raze out the written troubles of the brain, nor could he find some sweet oblivious antidote which could cleanse the stuffed bosom of that perilous stuff which weighed it down. Vanity of vanities was his despairing cry. And when at last his pilgrimage and pursuit were over, when the illusiveness of life was stripped away and the emptiness of the world stood disclosed, he said: "Let us hear the conclusion of the whole matter: fear God and keep his commandments, for this is the whole duty of man." This experiment is enough.

"This world can never give
The rest for which we sigh."

Perfect recognition of the divine authority and jurisdiction, perfect submission to the divine law and will, faith in Christ, breathing his spirit and following in his footsteps, can alone satisfy the deep cravings of the soul and create the atmosphere of a peaceful life. Worldliness is deceptive, a vain dream and a painted show. The consolations of revealed religion are the true treasure. Yet

men will continue to seek peace in the world, "listening with credulity to the whispers of fancy and following with eagerness the phantoms of hope," breaking their own hearts and wrecking their own lives. Happy he who can read the Ecclesiastes and profit by the warning therein. And thrice happy he whose disquieted heart is anchored to rest in the all-satisfying gospel of the Son of God.

A CHILD'S DIARY.

The following from the Interior, signed anonymously and entitled "A Child's Diary," impressed us very much. It is so beautiful and touching that we emphasize it and give it a prominent place for the benefit of our readers. It will go straight home to the parent's heart and will, we trust, prove instrumental in securing a clearer and more conscientious recognition of the rights and privileges of the young. May Heaven's richest blessings rest upon every bright-eyed, prattling brood upon the face of the earth:

"My son, your bureau drawer is full of rubbish; you had better clear it out." Yes, that would be his great delight, so we began. "This horseshoe is of no use—" "Oh, yes it is; I found it under grandpa's corn crib and he let me have it." "These clam shells you'd better break up for the hens—" "Why, mamma, I got them on the beach, you know, last summer!" "And this faded ribbon, burn it up." "Oh, no! that was our class badge for the last day of school, and I want to keep it." "Here is that old tin flute yet; why do you heap up such trash?" "That is a nice flute that Willie gave me two Christmases ago; didn't we have a splendid time that day?" "Well, this bottle is good for nothing—" "Oh, yes, it is. That is the bottle I used for a bobber when we went fishing at Green's lake; a black bass pulled that bottle away under water."

Ah, said I to myself, truly this heap is not rubbish, but my boy's unwritten diary. By a glance at this strange mixture he recollects the various strands of life and weaves them into one continuous web. These objects are his historical data, the basis of his autobiography. A ruthless destruction of these would be akin to stamping out the boy's life. That which obliterates sacred memories, which breaks up the continuity of life, so that the precious thread, whereby we may retrace time's labyrinth, is lost; that which disjoins experiences, blotting out cause and effect, and makes life seem to be only days of chance happenings, is serious indeed. We all instinctively long for a continuous existence; a lapse of memory is painful, and a sickness that blots out the chain of events is distressing. So we all have our trinkets, hold fast to the bundle of letters, and prize the heirlooms. Happy is he that can scan them from time to time, there reading his life with understanding, gratefully singing in his heart:

"Thus far the Lord hath led me on,
Thus far his power prolongs my days;
And every evening shall make known
Some fresh memorial of his grace."

Connectional News.

Rev. H. G. Henderson, in the Christian Advocate, Nashville:

The seventy-sixth session of the Kentucky Annual Conference closed at noon to-day, September 21, after six days of delightful service. Bishop A. W. Wilson presided with his usual ability, and expedited the business with gratifying promptness.

The writer has attended no session of the conference that has been marked by greater harmony. The best of temper prevailed, and from opening hymn to closing doxology there was nothing to mar the spirit of the proceedings. Such gatherings leave behind the beatitude of spirituality to bless the community when the preachers are gone. One reason the session was so harmonious was the revival held in Somerset last winter; another was the Bishop avoided, and so did those who spoke, harsh language ancient mooted questions; then, again, the large number of old brethren who retired from the effective service threw a spell of sadness over us; and finally, and probably first, we are all growing in grace.

The connectional officers were on hand in fair numbers. Dr. Barbee sat at his table and collected, then spied some delinquent in the audience, and quietly put an arm around him and a familiar-looking bill before him. Dr. Barbee's sermon, Wednesday night, on "The Christian Ministry" was masterful. Dr. Lambuth addressed the body one morning, and delivered the address on missionary anniversary. Both efforts were timely, and fired all hearts

with epic zeal. Dr. Bigham, the Educational Secretary, spoke at the educational session and scored some strong points, and won the hearts of the brethren. This great work will move forward under his intelligent leadership. Dr. Morton delivered a very happy speech on his favorite theme, and Dr. Atkins, the new Sunday-school Editor, made a fine impression upon the preachers. Bishop Isaac Lane spoke to the conference and raised a collection for Lane Institute, and preached on Sunday afternoon. The brethren enjoyed hearing Bishop Lane, and were moved by his fervor, pathos, and piety.

The collections for the year were gratifying, considering the "hard times." There were three transfers from other conferences: Rev. W. K. Dennis, of the Alabama Conference; A. W. Simpson, of the Western Virginia Conference; and J. E. Godbey, of the East Texas Conference. We cordially welcome these brethren to our borders. While a large number of aged brethren were superannuated, a large class of young men were received on trial.

The conference lovefeast was led by Rev. E. L. Southgate. Owing to the fact that some of the older brethren were to retire, a peculiar interest was attached to their last testimony as effective preachers. Their experiences were bright and cheerful, not one of them showing a disgruntled spirit. "This is the best lovefeast I ever attended," was the verdict of many.

The sermon of Bishop Wilson Sunday morning was a powerful presentation of II Cor. 10:3-6. The four points "hinted" at, as the Bishop modestly suggested, were all drawn from the passage, and handled with tremendous power, coupled with a clearness that won a hearty response from the vast congregation. Bishop Wilson should publish a volume of his sermons. It would be a monument to his power.

Memorial services were held Sunday night in honor of the memory of Dr. W. T. Poynter and Rev. T. J. McIntyre. The hospitality of the citizens of Somerset was genuinely Kentuckian.

The next session of the conference will be held at Mt. Sterling, Ky.

The St. Louis Advocate writes entertainingly of the recent Illinois Conference thus:

The heroism of this unique conference north of the Ohio River, whose conception, birth and development have been amid storm, conflict and tribulation, will be handed down to succeeding generations through the facile pen of Bishop O. P. Fitzgerald. The conference was enthusiastic and unanimous in the request asking him to write its history, and the Bishop very cordially and heartily consented to do so. The entire Church will be warranted in expecting a very rare, rich and readable volume.

Its recent session was held in the charming little city of Pana, with about 10,000 inhabitants, near the center of the State, remarkable for its broad, shady streets, handsome residences, fine fruits and pretty girls. The Bishop's health has sufficiently recovered to enable him to keep a protracted lovefeast running through all the sessions of the conference and to preach twice on Sunday to overflowing audiences. Our Church there, in all its history, was probably never so densely packed. The members of various other denominations seemed as much at home in the enjoyment of the feast as our own people.

Drs. Mayhew and Westcott have stood under this conference through all the years like the pillars of Hercules. The vacant chair of the former casts a perceptible shadow over the face of the latter. These two men will doubtless occupy a large place in the forthcoming history. Dr. Mayhew died during the year while presiding elder of a district. May his mantle fall on the bright and promising young man who succeeds him on this district—Rev. R. P. Howell.

Our connectional editors, publishers and secretaries were conspicuously absent. Dr. R. J. Bigham was the only one we met. There was certainly no mistake when he was made Secretary of our Board of Education. His addresses were simply magnificent. After his evening address, as we were passing along the streets, we heard many preachers, laymen and ladies say they felt like starting to school again. The great audience went away feeling that next to the redeeming love of our Lord, a good education was about the best heritage of this life. If the Doctor can carry out his present plan to systematize or correlate our entire educational system, he will build him an enviable monument. Let our brethren all over our Southernland give him the right-of-way on platform and pulpit.

General Church News.

Northwestern Advocate: The annual pastoral address of the Wesleyan Conference to the British Methodist Societies is interesting and suggestive. While disappointment is expressed at the decrease in Church membership,

it is indicated that the general influence of Methodism has not declined. Its congregations in the gross are as large and its communicants as devout as ever. The pastoral makes an urgent appeal for efficient class-leaders. Too many of the younger laymen choose rather the less onerous responsibilities of administration than to act directly in behalf of the personal religion of others. Wesleyan Methodists are urged to regard direct dealing with the souls of men as an obligation laid upon them by the Savior himself. Methodism has an intermediate position and a mediating function in doctrine and in polity among the Churches. It respects intellectual independence and the rights of private judgment, while at the same time it permits no loose dealing with the revelations of Scripture. Whilst loving all who "love our Lord Jesus Christ in sincerity," Wesleyan Methodists are enjoined to remember their indebtedness to their own Church and to let it ever be strengthened and honored by their loyalty. Children should be taught that they are Methodists, and should be prepared to take the course of the well-informed when assailed by ecclesiastical perplexity or by a desire to secure imagined social amenities. Home life should be sanctified in every detail by religion. The pastoral concludes with an earnest exhortation to whole-hearted consecration.

The Outlook: Last week we mentioned the fact that the Pope had published to the world his decision that the claim of the Church of England to possess valid orders is without foundation. Although the full text of the Pope's reply to Mr. Gladstone has not reached us, we have sufficient information to enable us to speak intelligently on the subject. A large party in the Anglican Church, led by Lord Halifax, have for a long time contended that the Pope would recognize Anglican orders, and thus include the Anglican Church in the unity of the Papal. A few months ago Mr. Gladstone disappointed his Nonconformist friends by writing a long letter which was nothing more than an appeal to the Pope in behalf of the position taken by Lord Halifax and Archbishop Denison. The hopes of the High Anglicans, however, have been rudely shattered. The Pope has not only decided that the orders of the English Church are irregular, he has gone farther and declared them to be invalid. This will cause little if any regret to that large part of the English communion represented by such men as Dean Farrar and Archbishop Sinclair, and all others of the Broad and Low Church party; but it will be a sad disappointment to the High Churchmen to be regarded from the point of view of the Pope as belonging in the same list as Presbyterians and Congregationalists.

The burden of the Papal declaration is that Anglicans can have regular orders only by returning to the bosom of the Mother Church. In other words, the Pope does not recognize the Anglican and Episcopalian claim to Apostolic succession. We do not for a moment suppose that the decision of the Pope will make any difference in the claims of those who are strenuous concerning this point. They rest their faith on another line of succession. It will, however, be of great advantage in one respect. It will show a large number of persons of how little importance the question of succession really is. When a minister has proved by the service which he has rendered the Church and humanity that he is ordained of God, and that ordination has been recognized by his Christian brethren, it is of comparatively little importance whether he stands in any direct line from the Apostles. The real succession is spiritual and not tactical. The Anglican Church will go serenely on its way as if the Pope had not spoken. Only a few who are more interested in the Church as an institution than in the work which it has to accomplish will be daunted by the recent Papal deliverance. The result may be the secession of a few extreme High Churchmen, but the number will be exceedingly small, and the deliverance will take its place among the curiosities of the Vatican, and there be left for the amusement of those in all denominations who are more anxious about the vitality of the Christian Church than the forms in which its work is accomplished.

THE PRESS.

A Glimpse of Oxford.

"Those buildings must be very old," remarked the American to his Oxford guide. "Oh, no, replied the Oxfordian." "They have been there only 200 years." So it is that as you walk the narrow streets of older Oxford you are continually running against things that remind you of what a May-day you are, anyway, and the country, too, from which you hail. For example, here is Balliol College in front of us. It was founded in 1263. The University College is ten years older, while frisky "New" College, infant in

arms that it is, has only 523 years to its credit, having been founded in 1373.

University instruction antedates the oldest college building, however, by centuries. No one knows when Oxford first became a seat of learning. Tradition says in good King Alfred's time—872. But Tradition's soberer sister, History, ventures proof for a date as early as the middle of the eleventh century.

"It's a way we have at Old Asbury," we boys used to sing in my college days. And to my boyish mind a school founded in 1837 seemed very old, indeed. But as compared with these Oxford machines for turning out scholars ours could not be said to have reached the stage of "patent applied for."

These Oxford walls hang thick with ivy, but thicker still with historic names, that, like the ivy, rise higher still with the passing years. They fairly crowd one another for a foothold on these venerable walls, but they never die.

Yonder was born Richard Coeur de Lion and his cowardly brother, John, from whose unwilling hands the Barons wrested the first charter of English liberties—it was the Magna Charta, too. Why should the same trees and hills and rivers—the same milk and meat—make of the one brother a lion and of the other a jackal? Ah, Oxfordians of to-day, how can ye be materialists! But we digress. It was the procession of great names we were about to view—Wolsey, Erasmus, Roger Bacon, Thomas More, Hooker, Laud, Butler, Raleigh, Wycliffe, Cranmer, Latimer, Ridley—but stop! Take you the roll of English poets, statesmen, and Church leaders, and mark every other name for Oxford, and you will have none too many.—Rev. W. F. Sheridan, in Epworth Herald.

Vague and Delusive.

The Boston Journal recently published the following poem:

"Flying, flying, flying,
One by one the summer birds depart,
Though not yet the autumn wind is sighing,
And the bee hums in the rose's heart,
And with the border of the road
By the golden-rod is gilt,
And the honeysuckle weaves
Yellow blossoms round the eaves
Where in spring the swallows built.
But the swallows soon will flit—
In a flock they twittering sit—
And the red flash of the oriole has vanished even now;
And the finch no longer sings,
But he plumes his purple wings;
And the sweet-voiced summer yellow-bird has left the locust bough—
Though the woodlands yet are green
And the gardens still are gay,
By a restless yearning led,
As in haste their wings are spread,
Flying, flying, far away,
And I watch them with the sigh, 'Ah, why
Shares my heart the wild bird's longing,
Since, like him, I cannot fly!'"
—Marian Douglas.

The psalmist had the same yearning when he said, "O that I had wings like a dove! For then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest." But unless it were simply to escape the presence of obnoxious persons, or the conflicts and toil of life, the psalmist was mistaken; rest is not like gold, to be found in mines, or diamonds, in the beds of rivers. Unless there be rest within, the wings of a dove cannot make it attainable; for it is the disquieted soul which the wings transport. There be many that say, "Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us."—Christian Advocate, New York.

Dreams.

Some curious facts about dreams: "Kant says that we can dream more in a minute than we can act during a day." "Dr. Gregory, having applied a bottle of hot water to his feet on going to bed, dreamed that he was making a journey to Mt. Etna, and found the heat insufferable." Compare De Quincy's dreams in his "Confessions of an Opium Eater." Coleridge professes to have composed his poem, "Kubla Kahn," in a dream. He had taken an anodyne prescribed for a slight indisposition and fell asleep in his chair while reading in Purchas's Pilgrimage of a Palace Built by Kubla Khan. He continued for about three hours in a profound sleep, and awoke with a vivid impression that he had composed from 200 to 300 lines of verse. He at once wrote the fragment as it is now preserved. At this point he was called away, and on his return an hour later, the rest of the poem had vanished from his memory. "Tartini, a distinguished violin player, is said to have composed his 'Devil's Sonata' under the inspiration of a dream, in which the devil appeared to him and invited him to a trial of skill upon his own instru-

ment, which he accepted and awoke with the music of the sonata so vividly impressed upon his mind that he had no difficulty in committing it to paper." "Benjamin Franklin believed that he was instructed supernaturally in his dreams concerning the issue of current events." "A great number of instances are on record in the Greek and Latin classics of remarkable dreams." As of Julius Caesar's wife, Calpurnia; the dream of Brutus before his last battle, in Homer, dreams are said to be sent by the gods. Clytemnestra had prescience of the fall of Troy, in the Agamemnon of Eschylus.—Peloubet.

Texas Personals.

The address of Rev. J. B. Powers is Allen, Texas.

Rev. J. J. Harris, of Farmer, writes us a highly appreciated note. We reciprocate his good wishes.

A note from Rev. S. M. Thompson, of Garrison, informs us of the death of his little twin baby boy. The Advocate tenders sincere condolence.

We acknowledge the receipt of an invitation to the marriage of Miss Mary Winburne to Mr. J. C. Garner, in Pleasant Grove, Texas, October 7, 1896. The Advocate tenders congratulations.

Rev. G. W. Briggs, of Owenboro, Ky., who was to have preached at First Church, Dallas, last Sunday, was prevented by a death in his pastoral charge. The pulpit was filled most acceptably by Rev. J. L. Morris, of Bonham, Texas.

Mrs. A. L. Frost, of Mesquite, one of the oldest members of the Woman's Foreign Missionary Society in North Texas, happened to a serious accident recently, which will prevent her attending the annual meeting now in session in this city. In writing to her hostess in Dallas, under date of October 3, she says: "It will be impossible for me to meet with you at the annual meeting this year in body, but if living I will be with you in spirit. I fell and broke my hip, and am not able to turn in bed. The accident happened two weeks ago last Sunday." The many friends of Sister Frost will read this with sadness, while the society of which she is an honored member will miss her wise counsel in their deliberation. She will have the sympathy and prayers of her many friends, and will find in the future, as in the past, that God's grace is sufficient for her.

Southern Methodist Personals.

A "Layman," in the Western Advocate, writes of Bishop Wilson's preaching at Ocean Grove as follows:

Bishop Wilson, of the Methodist Episcopal Church, South, preached Sunday morning at campmeeting; 10:30 present. Of medium height, quiet poise, sonorous voice, full, long beard, his delivery peculiar and low at the beginning, and the great audience, with thousands of fans, made a slight confusion, which soon settled down to perfect attention when his sublime theme was unfolded. Text: Hebrews 7:18, 19. 1. God's law: I am the Lord thy God. It was not the law we have now, but the best at that time. 2. All human nature is in equity before God. The poor slave, in his day, was capable of becoming the adopted son of God as the son of the household whom he served. 3. Parental law includes obedience to God. This holds mankind together, especially including the sanctity of the household. Samuel, Daniel, David came from the household. 4. The old Mosaic law and other laws, in detail, have passed away; but the Christian law of love, in the Father God, is perpetual. It begins here, in our becoming followers, children of God; and in heaven will be perpetual. 5. This is based on hope, which is simply looking forward. It was God's love in sending His only begotten Son that makes it possible. All can now approach. No barrier now as at Mt. Sinai, where a touch of the mountain was death. The "Holy of Holies" is open and accessible to all who, by the law of love, will enter there; all obstacles are removed. What the law could not do, grace, in the glorious Redeemer, has fully accomplished; as now, in the perfect law, we live under the law of love. The great sermon ended in one hour. Few gestures; but delivery very impressive, with quiet dignity and perfect naturalness. He resides in Baltimore.

Exchange: After Sir Edward Millaud had attained his fame, he thought he would go and see a little Italian teacher, who had given him his first lessons in drawing when he was at school. So he went, in some state, riding in his own carriage to the suburb of London, where the old man lived. Millaud found the drawing-master easily. Nothing had changed for him. He was well pleased to receive a call from a gentleman in a carriage, but, as it proved, did not look at Millaud's card, nor had he in any way recognized his visitor. For, after they had talked over old times, the school, its master, and what had become of the various pupils, the old drawing-master said: "I wonder what ever became of little Millaud. Do you know I have never heard of him." Millaud used to tell this story with delight.

The Independent: "H. H." or Helen Hunt Jackson, who years ago used to contribute many of her best poems and essays to the Independent, has been dead eleven years. It will be remembered that, according to her expressed wish, she was buried on Cheyenne Mountain, on the eastern edge of the Rocky Mountains, overlooking Colorado Springs, and itself overlooked by Pike's Peak. A more beautiful and romantic spot could not well be found for such a poet and writer; and it was little wonder, therefore, that the canyon and grave have become a favorite resort for literary pilgrims and tourists. Mr. Jackson did not own the mountain; so when those who did, making a business out of an opportunity, began to ask a toll of each person visiting the spot by the only possible trail, he peremptorily ordered the remains removed to the cemetery of Colorado Springs to avoid the scandal. Now "H. H." rests on a plain knoll south-east of the Springs, a polished granite slab telling where she lies. Meantime pilgrimages are made to the mountain as frequently as of yore, and each visitor adds a stone to the already considerable mound known as "H. H.'s" grave.

discussing terms, he said we may fall from the grace of perfect love. For fear of being called fanatics, we lower the standard and live on a low plane where the shadows and miasma are felt. He has read Tyerman's life of John Fletcher three times, and advised all the preachers to read and re-read this remarkable biography of a man of such extraordinary consecration and spiritual power.

Fletcher refused a call and promise of a salary of 400 pounds sterling because he thought the salary was larger than the service he could render. The Bishop warned, with tremendous emphasis, the pastor who would toy or trifle with an immortal spirit, seeking a higher Christian experience. The most uncomfortable man he said is a preacher face to face with a soul seeking an experience which the preacher does not possess himself. In exhorting the preachers to be in constant and sympathetic touch with the people, he quoted the following significant lines, which may be read with much profit by some of the politicians of this day as well as the preachers of Missouri Methodism:

The parish priest of austerity,
Climbed up a high church steeple
To be nearer God,
So that he might hand
His word down to the people.
And in sermon-script he daily wrote
What he thought was sent down from
heaven,
And he dropped it down
On the people's heads
Two times one day in seven,
In his age, God said, "Come down and die."
And he cried out from the steeple:
"Where art thou, Lord?"
And the Lord replied:
"Down here among the people."

A four weeks' circuit, he thinks, is the royal place in the work of a Methodist preacher, far ahead of a station in any upstart little town. "Preach the gospel of hope," said he, "some preachers seem to read the commission, 'not feed, but flail, my sheep.' Keep out of debt. A preacher's debt is larger than that of anybody else, though the figures may be the same."

General Personals.

The eminent geologist, Sir William J. Dawson, of Montreal, says: "I have known three generations of scientific students, and I can honestly say that I have met as many really pious men among them as in the ordinary walks of professional life. In fact, I believe there is less tendency in scientific study to turn the mind away from God than there is in the ordinary business of everyday life. There is, besides, a marked change in the attitude of our leading scientific men toward religion. The school of Huxley and Tyndall is, I believe, dying out. Romanes, their most distinguished confrere, became a Christian before his death. Few scientific men are agnostics in the aggressive sense of the term."

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DEVOTIONAL.

Walking With God.

The phrase, "Walked with God," is in the Bible applied to only two individuals of the human race whose names are known, Enoch and Noah (Gen. 5: 22; 6: 9). "It must be distinguished," says the celebrated commentator, Delitzsch, "from walking before God and walking after God," since both the latter phrases smack somewhat of the constraint of a legal service. Yet they are used to indicate genuine righteousness and blamelessness of life "under the law"—to use a Pauline expression for obedience prompted by fear rather than love. Servility seems to be implied in walking after anyone as the servant follows his master. The same feeling is implied in walking before a superior under whose eye we act impelled by a sense of awe and of espionage instead of the gladness and freedom of filial affection walking hand in hand with a loving Father. Walking with a person implies not only a kind of social equality, but the most confidential intercourse, each unbosoming himself to the other in the closest communion. Enoch's walk with God is recorded twice, as something indeed extraordinary, but not impossible to every man in every age. It is put on record for universal imitation, not as a prodigy preternatural and abnormal. It was designed to be the norm or model of every human character. Let us now consider how much walking with God implies.

1. It certainly evinces perfect harmony. "How can two walk together except they be agreed?" There was a complete concurrence of the human will with the divine will. Enoch could have used the words of Faber,—

"I worship thee, sweet Will of God!

And all thy ways adore,
And every day I live I seem
To love thee more and more."

There are some who insist that this delightful accord of the believer's will with God's will in all the allotments of life, both painful and delightful, is only a beautiful ideal which can never be realized on the earth. It certainly never can be realized on the plane of nature, nor can it be fully experienced on the plane of that initial grace into which we are brought by the new birth. It is possible only to that fullness of the Spirit which sheds abroad the love of God in the heart, filling it to the brim. It is easy for the child who perfectly loves his parents cheerfully to surrender to their commands.

2. Enoch must also have had perfect trust in God. If he who comes to God must have faith, much more must he who looks arms and keeps step with Him have the utmost confidence in this divine Companion. Mutual confidence is the root of friendship and the indispensable requisite to the true wedlock of two souls. This unquestioning faith settles the question of divine guidance. In Enoch's walk he left to God the choice of the way. Thus he was relieved of a source of much of the perplexity of life—painful solicitude respecting the way he should take at every cross-road in the journey of life and often distressing regret for making a wrong choice. Like Enoch we are all strangers on the earth, walking in a path new to us, and having many pleasant but fatal by-paths. To those who wish for unerring guidance there is an infallible Guide whose services are gratuitously rendered to complete trust. As perfect love casts out all tormenting fear, so perfect confidence casts out distressing doubt.

3. Enoch must have had a very joyful sense of security in his walk with God, being freed from all uncertainties respecting the direction of his journey and all fear of foes in ambush. By day and by night he could say to his omniscient and omnipotent Conductor, "Where Thou art guide, no ill can come." Complete confidence in Him can walk straightward regardless of the roar of the lion, the paw of the bear, the tooth of the tiger and the fang of the serpent. Here we have uncovered the secret of the fearlessness of Paul, the courage of Luther, the calmness of Wesley, facing furious mobs from one end of England to the other, and the heroism of "the noble army of martyrs" in all the Christian ages.

4. Enoch was characterized by a holiness so perfect as to need no finishing touch in death and no quarantine in purgatory preparatory to his introduction into a holy heaven. Perhaps God translated Enoch and Elijah to rebuke the Gnostic error that men cannot be perfectly holy in the body, and that death by separating the spirit from "the vile body" falsely so called (see Phil. 3: 21, R. V.) perfectly prepares the believer for the inheritance of the saints in light. We have searched in vain for any Scriptural foundation of this doctrine, which discredits the blood of Jesus Christ as the means of cleansing from all sin, and discounts the Holy Spirit as the agent of entire sanctification in the present life.

5. He who is so intimate with his ever-blessed God will enjoy the highest possible degree of happiness. The fact that this great world is too small to satisfy the human soul demonstrates its likeness to God inasmuch as it has an infinite capacity which only the Infinite One can fill. Fill this infinite capacity with the limitless and fathomless ocean, the pier, "the fullness of Him who filleth all in all," and bliss will be supreme and eternal. The vicissitudes of life, from health to sickness, from riches to poverty, from amaplanse to abuse, may ripple the surface of this profound happiness, but they

cannot disturb its immeasurable depths. The soul thus drinking from the fountain of felicity is at home everywhere, and sings with Madam Guyon in prison,—

"My Lord, how full of sweet content,
I pass my years of banishment!
Where'er I dwell, I dwell with Thee,
In heaven, in earth, or on the sea."

What valid excuse have we for not walking with God as closely and as persistently as Enoch walked? Our circumstances are not less favorable. He lived in a pessimistic world rapidly degenerating and soon to be overwhelmed in the deluge. We live in an optimistic world that is on the up-grade, steadily rising in moral tone. He lived before the God-man appeared on the earth, and left for our feet a shining path to an open heaven. He lived before the dispensation of the Comforter who comes to abide in the believer in Jesus Christ. His dispensation compared with ours is as the light of the stars to the cloudless noonday sun.

He was not exempt from toil and care. While walking with God he did not dwell apart from society, a celibate in monastic seclusion, but begat sons and daughters, bore the burdens of a father in providing for his family and in disciplining his children and commanding them to obey his precepts. It is quite probable that sometimes he had to secure obedience and respect for his authority by the use of the birch.

In no respect was Enoch's environment equal to ours in promoting communion with God. We cannot agree with Delitzsch that he walked in a visible human form beside Enoch three hundred years, a chronic theophany. The writer of the Epistle to the Hebrews enrolls Enoch among the heroes of faith: "By faith"—not by sight—"Enoch was translated." His whole life was a life of faith. There are on the earth to-day many Enochs with whom God is walking and talking. The purpose of this paper is to encourage many others to spend their lives in this glorious companionship in heavenward travel.—Rev. Daniel Steele, D. D., in Zion's Herald.

Making the Best of Oneself.

For every soul there is a high ideal of character and conduct cherished in the divine mind, as the plans for a palace are held in the intellect of an architect before a drawing has been made, or a nail has been driven. The Creator, who made man in his own image, knows best what each soul may become and do. The noblest possibilities of life for each individual lie open to his all-searching eye. Moreover, he continually plans, rules, over-rules, and works in men, so as to prompt and help them to do the best things for themselves and for others. A chief aim in life, therefore, ought to be to ascertain, aspire after, and as far as possible realize, this divine ideal. That man makes the best of himself who finds out what God would have him be and do, and then sets forth to achieve this task. This principle lay at the root of the question which Saul of Tarsus asked in hour of awakening, "Lord, what wilt thou have me do?" It confronts all young people as they stand at the parting of the ways and undertake the duties and responsibilities of life. How shall the question be answered? How shall we realize this divine ideal in our lives?

One brief answer to these inquiries is very simple: Submission to Christ and devotion to his service will surely help us to achieve, in character and work, the things which God has laid out for us in his thought. Without such submission and devotion life is devoid of its largest possibilities. No other ideals or achievements are worthy to be compared with those which are made possible to the believer who thoroughly accepts Christ as his Lord, and with all his heart engages in the Master's service.

The history of the early disciples is in this view most instructive and suggestive. Matthew, for instance,—what would he have been, or what would he ever have done, apart from Christ? Would he ever have been heard of? He was a tax collector at Capernaum, a well-poised, careful business man, discerning, resolute, positive in character, as we may reasonably infer by the brief but significant account of him found in the gospels. Yet he must have lived and died in utter obscurity but for his relation to Jesus of Nazareth. The master found this obscure publican, summoned him to work, renewed his character, made him a trusted apostle, and gave him a place among the men who have revolutionized the world. In due time he became one of the biographers of his Lord, writing the immortal book which will be known forever as "The Gospel according to Saint Matthew."

Who but the Lord himself could have dreamed that all these possibilities were opened to the publican of Capernaum when the call came to him from the lips of the Master, "Follow me." When Matthew arose and followed Jesus he took the first step,—involving all the steps that came afterward,—toward realizing the ideal which God was cherishing for him. He put himself in the hands of his master, to be guided, trained, transformed; he submitted himself to the authority of Christ, accepted him as his Lord, and from that eventful hour when he left the seat of custom to follow the Nazarene he became a new Matthew, realizing year by year the divinely appointed destiny which had been planned for him.

St. Peter is a still more suggestive illustration of the truth we are trying to

bring out. He was a reckless, impulsive fisherman, with remarkable natural force of character, a born leader, with emotional fervor, facility of speech, and affectionate attachments, that had, at the same time, much to do in making him a man. But,—Simon Peter without Jesus Christ? What would he have amounted to? He would have lived an adventurous, heady, impetuous life by the Lake of Galilee, and died a nobody. In the hands of his Lord he became the foremost of the twelve; transformed by Christ he won with one sermon three thousand souls on the day of Pentecost; trained by the great teacher, he became a thinker, a writer, one of the authors of the New Testament, one of the heroes of the ages!

Simon Peter achieved all this by submitting himself to the Lord Jesus, and faithfully following the path of duty and self-denial which was opened up to him. He made the best of himself by giving Jesus Christ the right of way in his heart and life. He made actual in his earthly career all the large possibilities which the divine ideal for him enshrined, by simply devoting himself with absolute loyalty and complete obedience to the service of the great King.

Do we need any further illustrations of this great truth? Is it not clear as a day that only in Christ can we find and realize our highest ideals? When we find Him we find for the first time our true selves. As we seek, unselfishly, with simplicity of soul, to serve Him we take thereby the one way toward perfect development of our powers, toward the attainment of the highest possibility of our being.—Central Christian Advocate.

A Frenchman's Views.

Paul Sabatier, who has become universally known as the author of a remarkable life of St. Francis of Assisi, is the pastor of a French Protestant Church. He delivered an address recently at Grindelwald on "The Message of St. Francis to the Men of the Nineteenth Century." The Methodist Times, of London, gives this summary of his address: "After a singularly striking and instructive review of the present religious condition of Italy, France, Germany and England, M. Sabatier concluded that the great need of the time was a revival of the spirit of St. Francis."

He insisted upon the necessity of (1) absolute poverty on the part of a few as a rebuke to mammonism; (2) manual labor for all true disciples of 'the Carpenter' of Nazareth; (3) real humility; and (4) voluntary social reconstruction from the Christian standpoint. M. Sabatier contended that the true socialism was that which led the true to regard themselves as the trustees of the benevolence of God, and the poor to rejoice in their poverty as greatly contributing to freedom from care, social burdens, and artificial restraints.

He predicted that unless there was a great religious renovation, Europe was on the eve of an unparalleled cataclysm. He justly complained that Protestant missions in Roman Catholic countries were often too negative, too polemical. What we needed everywhere was to encourage whole-hearted enthusiasm and full consecration. In some respects Romanism furnished easier and more attractive spheres of self-abandonment and thoroughgoing devotion. Protestantism should remove that reproach. Reflections of this earnest character, coming from a man whose long and sympathetic study of one of the foremost personages of ecclesiastical history has resulted in quickening his own spiritual energies and in filling his heart with a consuming purpose to devote himself to his fellows, do indeed furnish material for heart-searching. But it is a question whether absolute poverty is the best and most complete rebuke to mammonism. The example set by wealthy men in disbursing their means by their own hands for the benefit of mankind in general, in the establishment of hospitals, colleges, libraries, asylums, and in scores of other philanthropic enterprises, may be properly construed as a rebuke to the miserly mammonism that characterizes many whose names are not conspicuous among those who love their fellow-men. Surely M. Sabatier would not have all who ally themselves to the divine Lord to transform themselves into manual laborers. As in things spiritual "there are diversities of gifts, but the same Spirit," so in things material there is diversity. That true humility is an essential virtue all will admit, and that there should be a "voluntary social reconstruction from the Christian standpoint" none will deny, and all who are devoting themselves to a reconstruction that shall be in entire harmony with the teachings of Jesus Christ are true servants of God and man.—New York Christian Advocate.

OLD AND YOUNG

THE SOFT ANSWER.

It was a hot afternoon in August, and the street car was crowded. People hung on to straps or balanced themselves against their neighbors, as the car lurched along; and every one looked warm, and tired, and cross.

Suddenly as we turned a corner, there was a jar, and the car seemed to slip from the rails. An old lady groaned, and some young girls, very much overdressed, looked as if they might cry at the delay, and, indeed, we could

hardly blame them. Every one looked ten times crosser than before, as we huddled miserably together on the sidewalk, and watched the men pulling, and pushing, and swearing a little, at the disabled car.

It was not a nice place for such an accident to happen, this narrow, ill-smelling street, and as we stood there in the hot sun I could not help wondering how people could live, much less be happy, in such a wretched place. Children seemed to absolutely swarm about; children of all colors, and sizes, and kinds—Jews, Negroes, Italians—all playing, and fighting, and jabbering together. By and by, I noticed three little girls playing together on the sidewalk. They were just like their neighbors, these three, except that they seemed very happy, and not to notice that any one was watching them. They were playing at having a wedding, and surely no bride was happier than this queer-checked little girl with her black hair tied in queer little pig-tails, behind her head a piece of colored mosquito netting sewed for a veil, and somebody's brown gingham apron, tied around her fat little waist, and hanging behind, for a train. But the crowning glory of her dress was a wide wreath made of twigs from a forlorn lilac bush in a yard near by, and no one seemed to notice that she wore no shoes or stockings, and that her frock was very much tattered and torn.

The little bride's cheeks were red, and her eyes bright with pride and pleasure as she marched before the other children, who clasped their dirty little hands with sighs of admiration.

But pleasure is short-lived, and trouble was near. A rough-looking boy just then came out of a butcher's shop near by. He stopped whistling when he saw the little girl, and a grin spread over his fat, ugly face. The children stood with their backs to him and did not notice him, till, stealing softly up, he snatched the veil from the poor little bride's head, scattering the wreath and pulling her hair.

An angry murmur rose from the people lounging about the door, and it seemed at first as if there would be a general fight. The two little girls threw themselves, shrieking with anger, upon him, kicking and pinching, but this was just as he had expected, and his grin broadened into a mocking laugh as he held the veil well out of their reach.

The little bride stood still for an instant, then darted at her companions and began to pull them away from their tormentor.

"Come away, Maggie, come away! You and Ellen stop a fightin'. There is no use a gettin' mad. He's only a playin' a bit wid ye. That's his fun, I guess," she explained, as the children stood panting and looking sullenly at the boy.

He still held the mosquito netting, but looked rather foolish at this turn of affairs. It was no fun teasing people who didn't get mad, and after a moment or two he dropped the children's plaything, and marched away.

"Well, if that don't beat all!" said the conductor, jumping on the platform. "That is a smart little girl, and good-natured, too."

The passengers smiled; somehow they had forgotten to be cross, and the scowls had all disappeared. After all, as the child said, what was the use of get angry?

Just then the car started, and several people looked back with a smile at this little child of the streets, but she was busy with her brown gingham train, and never knew what a lesson in good sense and good nature she had given a car full of people that hot afternoon.—M. D. in Presbyterian.

THE YOUTH OF THOMAS JEFFERSON.

During these weeks the readers of the Herald are hearing a great deal about the political ideals and heroes of this nation. Thomas Jefferson was the oracle of democracy—democracy as opposed to aristocracy. He represented the political ideas of the French revolution (modified and tempered, of course, in the 'tutonic mind) and opposed following the English constitution as a model in framing the government of this country. In this position he was stoutly opposed by Washington, Adams and Hamilton. And although we do not find Jefferson's views just as he held them, anywhere prevailing, yet it must be admitted that his influence in the founding of our government had a most salutary effect, guarding us from the evils of the deadly conservatism of English aristocracy. Perhaps no American statesman ever held more definitely and tenaciously to a policy than the "Sage of Monticello," as Jefferson loved to be called in old age. Stripped of all that was merely partisan, not denying his many faults, nor even asserting the soundness of his political philosophy, yet Thomas Jefferson, as an ardent and incorruptible patriot, as the draughtsman of the immortal Declaration of Independence, and as the ideal exponent of a government by the whole people, must always shine as a star of the first magnitude in our political horizon.

Thomas Jefferson, in the soil of old, aristocratic Virginia was an exotic. Yet nature often plays us just such pranks. His was not strictly one of the famous "first families," traces of which in the family "tree" are supposed to add so much luster even to this day. His father, Peter Jefferson, a Welshman, pushing far out into the

wilderness, laid the foundation of his son's subsequent fortune by purchasing large tracts of land at immoderate prices. One of these, consisting of over 400 acres, was sold, was paid for with "Henry Weatherbourne's biggest bowl of arrack punch." In this wild frontier, near where the Rivanna empties into the James, on the 13th of April, 1743, Thomas Jefferson was born. His mother was a Randolph—a distinguished name in the annals of our country.

At the age of 14 Jefferson was left fatherless, but in affluent circumstances. Three years later he entered William and Mary College at Williamsburg, the capital of the colony. Here his relationship to the Randolphs gave him immense social advantages. Jefferson attributes his intellectual awakening to a certain Dr. Small, a Scotchman who occupied the chair of mathematics and philosophy. How many great men owe their greatness to some such humble teacher! As a student he had most remarkable powers of application, spending, as he states himself, fifteen hours a day at his books, his only exercise being a twilight run of a mile out of the city and back again. He is represented as a sinewy, athletic young man, six feet two and one-half inches tall, with reddish-colored hair and expressive, although not handsome, features. Mathematics and philosophy were his favorite studies, although he was fond of the classics—that hotbed of treasured republican principles from which the youth of the renaissance drew so much vigor and independence. Could feudalism have stanch the fountain of Grecian classics it would perhaps have been safe for centuries. It will be observed, in the study of any age, that the colleges are in advance of the populace in patriotism and defense of personal liberty. It was, perhaps, while immersed in the thoughts of these Grecian and Roman heroes, that the seeds of democracy took root in Jefferson's mind. Thomas Jefferson was probably an atheist—practically, not philosophically—from childhood. I am convinced that most atheism originates in childhood. Parents do not take advantage of these tender and plastic years to impress upon the minds of their children the idea of God, both from nature and revelation. Thus the character becomes seriously marred at the very outset, and whatever may be achieved subsequently by indomitable genius, there is always wanting to the character that which ennobles, enriches and beautifies. At college Jefferson is represented as saying that it was lost time to attend lectures on moral philosophy, and one of his biographers adds: "This heretical notion of his youth remained the conviction of his mature years." We are not surprised to find him in old age, swamped and humiliated with debt, petitioning to the legislature for leave to dispose of his property by lottery! Could he have ended his days so ingloriously had he remembered his Creator in the days of his youth?

I have often wondered, in common with others, how far great men were conscious of the character and quality of their deeds. A striking paper, probably written by Jefferson near the close of his life, although incomplete and undated, throws some light upon this question. "I sometimes ask myself," he writes, "whether my country is the better for my having lived at all."

I have been the instrument of doing the following things. He then gives a list of such matters as the disestablishment of the State Church in Virginia, the putting an end to entails, the prohibition of the importation of slaves, also the drafting of the Declaration of Independence. Then, after the citation of these momentous achievements, without a word to show the least difference in his estimation, follows, "the importation of olive plants from Marcellus and heavy, upland rice from Africa." Great deeds are from God, and we are only conscious of their greatness as that consciousness will help us in their achievement. Pitt, England's greatest prime minister, lifting his nation to the very acme of glory, establishing and defending her colonies in all quarters of the globe, causing her navy to be undisputed mistress of the seas, and establishing forever the leading principles of the great Reformation in this great continent of ours, seemed often to be actuated by personal malice and always fettered by the most galling opposition, and when driven from his place of power he ignominiously broke down before the youthful George III., and sought and obtained a pension at his hand!

So Thomas Jefferson lived and died actuated often by what seems to have been the most sordid motives, and yet in the hands of God accomplishing inestimable and lasting good for his country.—Rev. Charles L. Bovard, in Epworth Herald.

THE GREAT NAPOLEON'S SON.

One cold, March day in Paris, all at once the bells began to ring. It was not a Sunday nor any special Church festival, yet the twenty bells of old Notre Dame Cathedral were chiming joyously, even the Bourdon—the great "Hummer" that stands double the height of a man and weighs 38,000

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pounds—added its deep note to the others, and in towers and spires all over the city the sound was taken up. Then there broke through this aerial music the boom of a cannon; and another, and another. People on the streets counted a hundred guns. Then they smiled and nodded to each other: "Aha!" they said, "our Emperor has a son!"

In the palace a little boy was born, but so cold, so pale, so breathless, it was feared he would die, till the thunder of the hundred guns roused him to life. Then the Emperor took him delightedly in his arms and carried him into an ante-chamber where great state dignitaries—dukes, ministers, princes and marshals of France—stood waiting, and presented the infant to them, as his son and heir, to be called the King of Rome.

For this was the famous Emperor Napoleon, the man who started as a poor young lieutenant and became ruler of France and of nearly all the rest of Europe, so that he gave away kingdoms to his family and his friends. One brother was made King of Spain and one King of Holland, a favorite general was put on the throne of Sweden, and so on. But in one way the new-born King of Rome was the most powerful monarch of all; he had the master of the world at his command, for Napoleon, so cold and terrible to every one else, was devoted to his baby. He would spend hours playing with him, tossing the delicate little creature up and down, till he crowed and laughed, and the roses glowed in his pale cheeks. His Austrian mother, on the other hand, touched him gingerly, as if she were afraid of breaking him. Once a day she would sail into his nursery and spend fifteen minutes sitting stiffly beside him with her embroidery. He would be very still, eyeing her seriously, and remembering that he must have his best while his finely dressed imperial mamma was present. When their eyes met, she nodded her blonde head at him, "Bon jour! bon jour!" and that was about all she had to say. Little Napoleon did not find this very interesting and was always glad when the visit was over.

Between him and his father there was no such constraint. They took breakfast together every morning, the stern, silent soldier and the babbling baby, and were apparently the best of friends. Napoleon used to dip his finger in claret and let the little fellow suck it, to the great satisfaction of both. As soon as he could walk he delighted to toddle about his father's study, looking at a thousand interesting things he found there. Napoleon had a number of pieces of mahogany of different shapes and sizes; this represented regiments, battalions and whole army divisions. He used to plan out his campaigns by arranging them on the carpet; not a marshal of France or a prince of the empire would have dared disturb them, but the King of Rome could never keep his dimpled hands off those tempting blocks. He would crawl among them, ruthlessly upsetting whole armies, and seize bodies of troops to build his own baby fancies with. And then the great Emperor would patiently wait to reconstruct his plans till the small builder had fallen asleep over his play. Tough old generals and wily diplomatists coming in to interview the Emperor on important affairs would sometimes find a soft white frock huddled up against him and a sleepily curly head pillowed on his knee.

No wonder the little King of Rome preferred his father to his mother. He had also a governess whom he dearly loved. "Mamma Quion" (pronounced Kion), he called her, because he could not say her long name, Madame de Montesquieu. She was kind but wise in her treatment of him. Once he flew in a passion and flung himself, kicking and screaming, upon the floor. His governess ran to all the windows, shutting them and pulling down the blinds. "Why do you do that?" asked the King of Rome, surprised into stopping his cries.

"Lest you might be heard. Do you think the people of France would ever have you for their ruler if they heard you?"

The King of Rome checked his sobs and considered the matter. "Do you think any one heard me?" he asked, soberly.

"I should be very sorry if they did." "Forgive me, Mamma Quion, I will never do it again."

Good Mamma Quion taught her little charge in his prayers to beg God that his father might make peace with all the world.

"I desire nothing more than peace, if others will let me have it," said Napoleon when he heard his child pray. Perhaps he did desire peace by this time, for after having been a great

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fighter all his life he had now taught his enemies how to beat him. Nearly all of Europe had joined together to defeat him, and they did defeat him. He was exiled first to the Island of Elba, but he escaped from there, came back to France, made war again and was again defeated at the battle of Waterloo. This time he was sent to the Island of St. Helena and kept a prisoner there until he died.

Now the mother of the King of Rome was the daughter of the Emperor of Austria, and both of them went to live with him after Napoleon's defeat. The Emperor was exceedingly kind to them, only from that time on the boy was taught to forget his father and his former life in France. His very name was changed. He was no longer called Napoleon, King of Rome, but Charles, Duke of Reichstadt. Kind Mamma Quion was sent back to France; a German lady succeeded her as governess, and the boy was obliged to speak German instead of French, to which he objected very much. He was a lively, mischievous youngster, fond of practical jokes. He used to fill his grandfather's boots with gravel and tie the old gentleman's coat-tails to his chair. Nevertheless his grandfather was very fond of him, as were all who knew him except his cold-hearted mother. But no one succeeded in making him forget his father.

One of his teachers once talked to him long and instructively about what he said were the three greatest generals in the world, and the lad, always deeply interested in military matters, listened earnestly, but when his instructor stopped he remarked: "There is another great general, whom you have not named."

"Who do you mean?" "My father," he proudly said. When he was almost a young man he met by chance at some state reception a French Marshal, who had once served under his father. The young Duke of Reichstadt never wearied talking with him about those days. Finally the Frenchman was engaged to give him a series of lessons on the art of war, but the lad took such a passionate interest in them that the Austrian government had them stopped. Long before this the great Napoleon died in exile on his lonely rock of St. Helena. For a while his son was not told. When he was his outburst of grief for the father he had not seen since babyhood astonished everybody. He wore mourning until the Emperor of Austria ordered him to take it off. To the end of his life on the anniversary of that day he used to shut himself up in his room to mourn and pray.

He grew to be a tall, handsome young man, never entirely strong, for the Austrian climate did not agree with him. He became a lieutenant in the Austrian army; was a fine rider and a close student of military matters. It was said that he both studied and exercised too severely and took too little care of his health. Life did not offer many attractions to an ambitious youth without father or mother or country, or chance of distinction unless he were willing to fight against his native land. After some hard riding one day he took cold, the cold was neglected and grew into consumption, and he died.

About fifty years ago the body of Napoleon Bonaparte was brought from St. Helena and reburied with many ceremonies in Paris. It lies now under the gilded dome of the Invalides, beside the home for infirm soldiers. Around it are several chapels where it was the dead man's hope that his family, when they came to die, might lie near him. But his son, who worshiped him, is buried far away in Austria, without even the name of Napoleon upon his tomb—Isabel McDougall, in the Interior.

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Lecture Last Night.

(Sherman Daily Register.)

Last night at the North Texas Female College Dr. T. R. Pierce lectured on the subject, "The English Classics and How to Read Them." The lecture was one of the most interesting and instructive ever delivered in the city. Dr. Pierce has a wonderful knowledge of the books and authors. He is an enthusiast on the subject of classical reading, and with amazing independence of thought he has separated the good from the mediocre in writers of verse, prose, history, essays, novels and philosophy. He extolled Shakespeare and Milton, Longfellow, Addison and Johnson, Carlyle, Motley, Gibbon and Macaulay, Scott, Sterne, Dickens and James Russell Lowell. The lecturer named the greatest writers and the greatest works in his estimation in all branches of literature. He quoted from the writings of each man and emphasized the points of beauty, power and sweetness in them. He gave Carlyle credit for the greatest historical masterpiece as author of the "French Revolution." He did not depart from the usual custom of naming Shakespeare king of verse-writers, but he said there was no poem which so overwhelmed him with emotion and charmed him so much as "The Raven," by Edgar Allan Poe. He gave glowing tribute to Dickens, Scott, Thackeray and Cooper, and told the young ladies of the College to read Coleridge and to read everything he ever wrote. He gave to Macaulay the foremost place among English essayists, and to James Russell Lowell the precedence over all writers of essays in this country, stating that in the writings of Lowell one finds a sobriety and seriousness that is not found in the writings of Dr. Holmes, Ralph Waldo Emerson, or any of the other American essayists. Bryant's "Thanatopsis" received high praise. Writers of theology were noted and the best works enumerated.

Into the lecture of the evening was crowded all the vast store of information and learning that the lecturer has acquired in thirty years or more of close and assiduous study. To report the lecture accurately, it would have been necessary to take a stenographic report, for every sentence uttered by the speaker contained the kernel of some new information, and not a phrase nor a word in the whole lecture was superfluous. Concluding, Dr. Pierce exhorted young and old to read good books, to read constantly, and to read quality rather than quantity.

SUNDAY-SCHOOL DEPARTMENT.

Address all communications for Sunday-school Departments to Rev. L. W. Clark, Sulphur Springs, Texas.

A FRIEND whose love is always in word and never in deed is like the wind that bloweth where it listeth—thou canst not tell where it cometh or whether it goeth.

If religion makes a man humble, what is it that makes him self-righteous?

"He that humbleth himself shall be exalted, and he that exalteth himself shall be abased."

PEOPLE may talk about "gold standard" and "silver standard," but when common honesty becomes the standard the nation will blossom as the rose.

OF all the forces in the service of the Church, he who spends his life trying to win children for Christ will be judged most fruitful in the last day.

Fourth Quarter—Lesson 3, Oct. 18

SOLOMON'S WEALTH AND WISDOM.
1 Kings 4:25-34.

Golden text: Them that honor me I will honor, and they that despise me shall be lightly esteemed.—1 Sam. 2:30.

There are but few men who can stand even small successes in temporal matters, and that riches is a dangerous possession for any man has been amply proven in the experience of Solomon and in the history of the world. Men are prone to seek their chief pleasures through the appetites of the body, and lose sight of the higher pleasures that flow from the heart. The mind is not the stronger element of our nature, and he who fails to understand this will fall a prey to the lust of the flesh, the lust of the eye and the pride of life. Riches feed and fatten these enemies of the soul by affording gratifications to the fleshly desires until the soul becomes powerless to resist. There is more hope in a drunkard than a miser, for we often see the poor inebriate reclaimed and saved from his folly, but not many misers have ever been won from the love of money. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom." It is not only the miser, but also the man who has learned

ed to put his heart on the pleasures of sin to which wealth introduces him that falls a prey to the seductions of riches.

Solomon sought God in the days of his conscious weakness and asked for qualifications to enable him to serve his people properly, and God gave him wisdom and added riches and prosperity commensurate with his mental ability to do good in the world; for had Solomon used his understanding to the glory of God he could have turned his wealth and influence to unbounded service of God and brought this mighty nation to a point in devotion to God that might have saved them from the apostasy that followed and the nation from utter ruin and alienation from God. National prosperity is as dangerous to the whole people as individual success is hazardous to the well-being of men.

We must be developed alike in all our faculties and functions if we would fill the measure of our responsibilities: All mind and no heart constitutes a demon, and the cultivation of the mind for worldly and fleshly gains generally ends in the spiritual ruin of the child, for character is formed during the first fifteen or twenty years, and this is proven by the history of the Churches, for nearly all the communists were converted under twenty years of age. The habits of twenty years' formation can withstand the appeals of the gospel and the prayers of the Church.

Home training and Sunday-school work are the only hope of the Church. Solomon was brought up under the example of polygamy and licentiousness, and the habits thus formed could not easily be eradicated; but being stimulated and encouraged by the abundance of his riches and influence, turned his heart from God and strangled his bark on the horrible breakers of lust. His wisdom increased while his faith in God decreased, leaving him a malformed being and an easy prey to the dominating faculties.

Solomon began to reign too soon. Had he remained in private life until he had grown stronger in the faith his life would have furnished a more interesting history and given to succeeding ages the lesson of a victory instead of defeat.

David spent his young manhood in struggles against adversity and thereby gained a robust Christian manhood that sustained him amid the sore trials and temptations of after life.

The lives of David and Solomon furnish an instructive contrast.

David was brought up to hardships and trials—his early life was inured to toil—and he learned to live for others. He was taught the necessity of frugality, and that happiness came from a clean conscience.

Solomon never knew want, and probably never saw the day that he could not gratify every animal desire. David's habits were formed in keeping with the laws of God; Solomon's in keeping with the laws of the flesh. A body will take to the direction of the force that operates on it most powerfully—the magnet will lift from the earth only those bodies whose specific gravity is less than the lifting power of the magnet. Human action gravitates heavenward or hellward in proportion to the quality of faith that governs the affections.

In trouble David turned to God and always placed his trust in him for strength to do and manage the obligations of his position as King of a great nation.

Solomon seemed to see no farther than the necessities of the temporal kingdom, and found in his wisdom a remedy for every evil.

David had learned by experience that God's grace and providence was a necessity to him; Solomon felt the exaltation his wisdom had given and became great in his own eyes.

David confessed his sins, Solomon covered up his crimes; David repented, Solomon boasted; David wept over his sins, Solomon built temples to strange gods and exulted in the pleasure of his heathen wives; David sat in sackcloth before God, Solomon revelled in palatial splendor; David sang praises to God, Solomon wrote about nature; David humbled himself and gave glory to God, Solomon had Kings and Princes for his flatterers and delighted in the praises men and women continually bestowed; David died in favor with God and his last days were spent in full view of the glory world, Solomon came to the end of life a miserable man, eaten up of his lusts and powerless to find consolation in God.

Special Notice.
To the Officers of the Texas State Epworth League Conference:

You are hereby earnestly requested to be present at a meeting of the State Epworth League officers, Programme Committee, Conference Presidents and Music Committee, to be held in Austin, Texas, Friday, October 16, 1896. We will be entertained in the homes of our Austin Leaguers, and I doubt not will have a pleasant and profitable meeting. A full attendance is especially desired.

ED D. STEGER,
President State League.

Hood's Sarsaparilla purifies the blood, overcomes that tired feeling, creates an appetite, and gives refreshing sleep.

The man who walks with God must keep step with everything that is good.

One bottle will convince the most sceptical of the real merits of Dr. Simmonds' Sarsaparilla, concentrated and scientifically combined, pleasant and effective. 50 doses for 50 cents.

EPWORTH LEAGUE DEPARTMENT.

Address all communications for League Department to Rev. Sterling Fisher, Kyle, Texas.

BETTER forget to eat than forget to pray.

Those dependent on you need religious training and culture as well as bread and clothing.

The disciple who does not, by prayer and meditation and study of His Word, commune with Christ will be barren of the joy of religion.

Though the pathway of duty seem rough and uninviting, it is not so. Start upon it and you will meet Christ.

Let Martha lay down the broom and the duster for an hour each day and sit at Jesus' feet and hear His Word, and both she and her household will be better and happier.

If we will measure our liberality by that of Zaccheus, the publican, who began his religious life by giving half his goods, we may be inspired to a broader conception of our duty and privilege.

It is a shame for a Christian to become panic-stricken in time of peril, or to mope and whine over loss and misfortune. Such conduct feeds infidelity. Trust in God and be at peace.

TOPIC FOR OCTOBER: **"THE FRIENDS OF CHRIST."**

October 18: The Inner Circle of Duty and Love.—John 11:33-38; Luke 10:38-42; Luke 19:1-10.

When we advance from those who are the friends of Christ from conviction of duty we come to a class nearer to him—those in whom conviction has deepened into delight, who served the Lord first from sense of duty, and to whom his service has become the source of abiding joy. Duty and love have joined hands, and duty has been warmed into life and sympathy through the influence of love. We are no longer urged to action, hesitating or unwilling, by duty, the taskmaster, but we love the way and work of Christ. We are admitted into closer fellowship with him and exclaim with the Psalmist: "I delight to do thy will, O my God; yea, thy law is within my heart." To this footing of friendship should we all aspire. If any toil without the kindlings of enthusiasm, let them make much of the friendship which they feel, and continue to do the will of Christ, and look for the time when he will reveal his friendship for them and give them the conscious joy of his approval. Love grows as duty is discharged and sacrifices made; so that all who serve with fidelity shall come into this inner circle, where love is both the motive and the reward.

Raising a Friend from the Dead.—John 11:33-38.

Lazarus was one of a family who were peculiarly devoted to Christ and enjoyed his confidence to an unusual degree. His own relations with the Lord were of the tenderest sort; it is written that "Jesus loved Martha and her sister and Lazarus," and when he announced the death of Lazarus to his disciples he spoke of him with affectionate familiarity—"Our friend, Lazarus, sleepeth." Christ wept when he witnessed the grief of the bereaved sisters. They freely expressed their confidence that his presence would have stayed the hand of the angel of death. These circumstances all indicate how intimate was the friendship existing between them. This friendship was a growth, the result of their faithful adherence to him and his discernment of their worth. In like manner do all who honor him enjoy his peace in prosperity and his sympathy and aid in trouble.

The Friendship of Mary.—Luke 10:38-42.

The element of affection entered very largely into the relation of Mary to the Lord. Hers was a contemplative piety, which expressed itself in devotion and meditation; while Martha seems to belong to those who serve from conviction. Mr. Spurgeon says, "We ought to be Martha and Mary in one; we should do much service, and have much communion at the same time. For this we need great grace; it is easier to serve than to commune." Christ commended the devotion of Mary. Loving communion with him is the very life of religion; it cannot be omitted any more than meat and drink for the body.

A Joyful Friendship.—Luke 19:1-10.

The quick transition of Zaccheus from interested curiosity to joyful surrender forms an interesting study. Three points deserve attention:

His Desire to See Jesus.—vs. 3, 4.

His Ready Obedience.—vs. 6.

His Changed Life.—vs. 8.

His desire and obedience resulted in conversion. He welcomed the Lord Jesus Christ to his home, and with him came salvation.

What a contrast between the conduct of Zaccheus and that of the rich young ruler, who went away sorrowful because he loved his possessions more than salvation! A similar contrast exists between those who serve and sacrifice grudgingly, doing and giving as little as possible, and those who joyfully surrender all to Christ and who can sing:

"Labor is rest and pain is sweet,
If thou, my God, art here."

We have received the programme of the Pittsburg District Epworth League Conference. The District Secretary, Bro. S. R. Greer, says: "A pleasant, profitable and spiritual time is expected. The preachers and Leaguers of the district are requested and urged to attend." Mt. Pleasant is the place of meeting; Oct. 22nd is the date. The Advocate regrets that it can not find space to print the programmes of District League Conferences.

LEAGUE MISSION FUND.

Presidents and pastors will please urge the prompt collection of the Mission Fund. Write for information and make all remittances to

A. K. RAGSDALE,
Secretary and Treasurer Committee,
Dallas, Texas.

To Dallas District Epworth Leagues.

Let all the Leagues of Dallas District, both Senior and Junior, who have not done so, send me at once the names of all their officers. We must have these before we can undertake any specific work. God has abundantly blessed many of our Leagues, so let us get in communication with each other that we may make a general advance.

FRANK REEDY,
Pres. Dallas Dist. E. L.

Another New League.

We have organized an Epworth League at Water Valley, with twenty-three members. President, W. J. Wilcox; First Vice-President, Miss Lily Kemp; Second Vice-President, Miss Daisy Robinson; Third Vice-President, Miss Lizzie McCrary; Secretary, J. C. Persse; Treasurer, Miss Lorine Cowart. We have ordered charter and other League requisites.

G. M. GARDNER.

Epworth Leaguers as Soul-Winners.

(Paper read by Miss Daisy Gethell, Weimar, Texas, at the recent meeting of the Austin District League Conference, and published by request of the League.)

Go work to-day in My vineyard.—Matt. 21:28.

There are many ways in which we command. Christ's vineyard is so large that although there are millions as an Epworth League can obey this of Christians working for him to-day, millions more could find plenty to do. "The harvest is great and the laborers few"—few when compared with the number of souls to be saved.

We should not be satisfied in barely abstaining from evil doing—we should be abtiring to do good. Our Lord went about doing good, and shall we not try to follow in his footsteps?

"To labor is divine and to labor until rest is sweet is the duty of each immortal being possessed of opportunity and power." Certainly we have the opportunities to labor and God will give us the power if we ask. Whatsoever ye ask in prayer believing, ye shall receive.—Matt. 21:22.

He can have no real religion who knows to do good and doeth it not. Yet a man may both abstain from outward evil and do good and yet have no religion. Two persons may do the same outward work—suppose feeding the hungry—and in the meantime one of these may be truly religious and the other have no religion at all; for the one may act from the love of God and the other from the love of praise.

There are a great many Christians who spend their time in looking after others, while their own vineyards go to waste. They are raising very fine grapes on the other side of the fence, but the property does not belong to them, nor the grapes.

There are some Christians who are mere skeletons in religious experiences who are running hither and thither looking after other people, but have no anxiety about themselves. So there are women busy collecting money for benevolent institutions and managing

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

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public affairs while their own children go with faces unwashed, minds uneducated, and souls unsaved—busy everywhere but in their own vineyard.

The first thing for one to do is to take care of his or her own heart. How was it that the old saints with less opportunity than we have were better men? They had more time for contemplation. Christians now seldom sit down to think. We have no right to give so much time to our neighbor's crops that we let our own suffer. Besides, if our own piety be thin our work will be inefficient. If we have been much with Christ and have deep personal experiences we can do more good in one month than with a shallow experience we could do in ten years. One-half of the Christian effort of to-day is mere talk; the world sees straight through it, while some person who says but little, yet feels much, gets hold of the heart of an audience and rouses and melts and subdues it at will.

The Lord of the vineyard will after awhile appear at the gate; the day of vintage will come. What kind of clusters will we be able to show in our vineyard? Will they be stunted and sour, or ripe and large? If we as Leaguers are faithful in the planting and trimming and the watching the vintage will be glorious.

Is it not almost time for this world to cry out for God? It has swung off from him, and will be no better until it swings back again. We have only

a few more years left in this century and I am hoping that before the gates close some mighty regenerative force may move upon the nations. God could, if he would, shake the two hemispheres of their abominations and lift them into the paradise. Perhaps he may, perhaps he may not; but I am sure that you and I can do a little toward hastening the consummation by prayer, by cheering others, who will in turn cheer us. The work will be accelerated and the day roll on when we will all be millionaires, not with the riches that we may have to drop at one stroke of apoplexy, but with the eternal dividends that God will declare to those who have been faithful unto death.

Doing our best is all God requires of us. Knowing this, we have no right to yield to discouragement. Our best in every place, though hemmed in by unpleasant surroundings, though disappointed, though our most cherished hopes are fruitless and our earthly idols lie shattered at our feet, let us still press on, doing our best to save and help those not so fortunate as we.

"Strength for to-day is all that we need. As there never will be a to-morrow. For to-morrow will be but another to-day."

With its measures of joy and sorrow: Strength for to-day in house and home. So practice forbearance sweetly: To scatter kind words and loving deeds—

Still trusting in God completely."

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We still have room for a few

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S. W. CLARK, Editor

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SUNDAY-SCHOOL DEPT.

LIGHT.

Christ, always apt and striking in his illustrations, is never more so than when on the mount he tells his disciples that they are the "light of the world." Yet, prima facie, this seems to contradict that other assertive metaphor, "I am the light of the world." The two utterances are neither paradoxical nor antagonistic, but set forth clearly and compactly the Christian's mission and the source of his power. "I," "ye"—Christ the Son, we the reflection. Everything that is touched by the rays of the great luminary of day reflects its radiance according as it is a good or bad reflector. So in the degree Christ has touched us do we show him forth. We must be careful, however, to make the distinction between a light and a reflection. It is not so much Christ on us as in us that sets us glowing. It is not the superficial, external reflection that the individual needs with which to reach the world, but a radiance that shines from Christ within; not an outside imitation, but an inside conformity; not the indorsing, but the appropriating of Christ; not so much the recommending of him to others as the exhibition of him in the individual, is to make the Christian the light of the world.

We are to reflect Christ in the way a child reflects its father. It unconsciously unfolds some of the characteristics of its parents because they are innate. The "born of God" will show forth in some measure the likeness of his son. "Like produces like" is as true in the spiritual as in the natural world. A Christlike nature must produce a Christlike life. Only through him is there any light, any elevating influence for the world.

It is the nature of light to shine—to dispel darkness; it can't help it. Where there is light there will be an illumination—a combating of darkness. If we be first lighted, we must give light. Every true Christian is unconsciously making less dark the spiritual atmosphere about him.

The world readily distinguishes between a true light and a will-o'-the-wisp reflection. Every man's character is justly valued—sooner or later. We do not deceive the world long, and we need not worry for fear it will not give us all due credit. A candle can be hid under a bushel, but a city on a hill never. If a friend has been down several months with the typhus, and some fine morning we meet him on the street looking hale and hearty, health glowing on his cheek and sparkling in his eye, it would be foolish to ask him if he had recovered from the fever. We have an ocular proof of the fact before us. Neither does this friend trouble himself to go over town telling everyone he meets that he is well—his presence is sufficient. The marks peculiar to the Christian should be so patent that the world not only could but must recognize them, and that without any parading of the individual. Christianity is truly a profession, an experience, but it is more—a life. It is the multiplying of this life that makes the great world illuminating light—Christianity.

Christ's words are personal. Every one must let his light shine. As a whole is made up of parts, so it is often judged by its parts. The electric plant is valued as the individual incandescent lights are dim or brilliant. If the one in our room goes out we say the plant is defective, although a thousand in the city, we do not see, continue to glow. The world often makes up its estimate of Christianity from the Christians with which it comes in contact. It especially notes the ones who let their light become darkness. Christianity in the abstract, one theory of ethics combating another theory, will never save the world; but in the concrete, illuminated individuals influencing the non-illuminated, it will.

All lights are not of the same magnitude. In the natural world we have the sun, moon, stars, electric and gaslights, the lamp and feeble candle. Yet all have their place and we could ill dispense with any of them. We find a striking analogy in the spiritual world. All are not capacitated to shine in the same degree—a wise provision. The candle in its sphere is as useful as the sun. And to destroy the lesser lights would be to plunge the lesser spheres into darkness. God has a work for everyone of his children. Each has his little world, and he alone can light it. There are as many lights in the world as Christian personalities—a need for all. Recognizing this, we should let our lights shine where God has placed us, comforted with the assurance that we may be a landmark to some struggling wanderer.

GUY A. JAMIESON.

CHRISTIANS.

In the general application of the term "Christian" we mean one who loves God, his Church, people, etc.—one who is supposed to love the worship of God, to sing his praises and tell of his goodness and mercies wherever he goes, and wherever he be—a disciple or follower of Christ; one who bears the mark or sign that can be seen and read by all men in his daily life, in all manner of conversation, in business dealings, in associations with the good, in attendance upon all Christian duties when not providentially hindered; who loves not only his God, but his fellowman; whose heart beats in sympathy with every good word and work for the uplifting and ennobling of the human race.

When we speak of a man or woman as being a Christian, we expect to see

all these virtues exemplified in their daily lives, or efforts made to attain them, or else we have reason to doubt the sincerity of their profession. Why is this so? Because they naturally belong to the Christian's profession. It is so in every calling in life. In the various professions of life we see certain elements or traits that in the very nature of the calling must be adhered to in order to be successful and attain to its highest destination. Just so in the Christian's life. A Christian is one born of God by the operation of the Holy Spirit on his heart, so that his vile and corrupt heart is changed to one of purity and love. He thus becomes partaker of the divine nature, having been begotten by the Holy Spirit. He sees God as a merciful Heavenly Father, and his own heart having been changed, things he once disliked and hated he now loves. He realizes for the first time in life how good and gracious God has been while he is trampled under foot every command and mocked at every promise.

This is the universal experience of every Christian who has been born of God the world over. God has but one plan or mode of salvation for sinners. While he has a thousand or more agencies at work for human redemption, he has only one mode. He does not have one for the prisoner and another for the freeman; one for the sick, another for the well man; one for the frozen regions, another for the more favored clime; one for the convenience, another for the painful extremity in the hour of death. The plan or mode of salvation was completed in heaven before the foundation of the world. Christ stood as a lamb slain before the foundation of the world, and in the fullness of time he came and gave himself a ransom for all—suffering the ignominious death of the cross.

What saved the thief on the cross will save every one for whom Christ died—faith and a personal trust in Christ as your Savior.

Yet we hear some strange things these latter days—things which seem so plausible and reasonable to the unthinking and uninformed mind that they are ready at once to accept them as true, before ever looking to see what their own Church teaches and has taught for more than a century. Such people are, like the Apostle James says, double-minded and unstable in all their ways, having gotten all their knowledge of God's word second-hand, and there being so many vagaries taught in the world, their mind is full of doubt and skepticism and they are prepared to receive anything that accords with human reason or the carnal mind. We find men nowadays who are trying, not only to reason all supernatural but all emotional element out of Christianity.

Take away the former and religion would be nothing more than "cunningly devised fables," serving no useful purpose than the glory and ingenuity of man in causing his fellow-creatures to worship productions of his own adroitness and skill from the Word of God. His religion would be but few degrees above the heathen, who bows down to his wooden god.

Take away the second and just try to imagine what the world would be—a world of stoics as cold and unfeeling as Zeno when he sat in his porch at Athens and taught this doctrine to the world in the sixteenth century. We can only imagine the feelings of Solomon when the great temple was completed and ready for the service of Jehovah; or Moses when he stood on Mount Pisgah and viewed the promised land; or Paul when he was carried up into the third heaven and was filled with joy that was unspeakable and full of glory.

Again, we hear much about "Christian unity," but it does not take a close observer to soon see that it's not Christian unity pleaded for, but denominational unity, and that on terms that will abolish every denomination in the world except the speakers. This is always the hypothesis laid down—that Christ only has one Church in the world, and forthwith the speaker proceeds to show and demonstrate on the chart that this one Church is the one he represents.

He talks so fair and makes his illustrations so plain that many Methodists and Baptists are drawn into sympathy with the speaker and lay all the past discussions, seisms, wrangles, etc., on their own people, and really think that it is for lack of Christian unity on their side, when in reality there exists today, and always has, Christian unity between God's children. Every true child of God loves the image of his Savior, whether it be reflected in the King on his throne or the humble peasant in his log cabin; whether it be in the poor Mexican peon or President Diaz; whether it be clothed in fine linen or dressed in poverty's rags.

Denominational unity and Christian unity are as wide apart as the poles. We are told unless we get into the Church bearing the name "Christian," there is no chance for us to be saved, unless God in his mercy saves us for honesty of purpose, though we serve him in ignorance, not having "the faith once delivered unto the saints."

The Church or individual that wraps all the essentiality of the salvation of the soul in the name "Christian" shows a weakness that is appalling in magnitude and destructive to all good in the building of true Christian character. Then again we are taught that the work or operation of the Holy Spirit is bound to be written word or preached gospel when Jesus said he should reprove the world of sin, of righteousness and of judgment. Read the second chapter of Romans, beginning at twelfth verse to

the fifteenth, inclusive, and you will see that the heathens who have not the law do those things contained in the law—that is they have an idea of right and wrong, and in some degree feel its responsibility. They believe in honesty or fair dealing with their fellow-men, and they believe in a great final arbiter after death who shall distribute rewards and punishments, "their thoughts accusing, or else excusing them."

These are the basic principles or foundation of heathen laws, and in compliance with them, or in the light of their opportunities, God will judge them as he will judge you. While it is true heathens do not live up even to the dim light of Truth given them by the Holy Spirit, it is a sad truth that Christians, with the very Word of Life in their own hands, many of them are almost as ignorant as the poor heathen and live as far away from God and heaven in their daily lives, though God has honored them with his Word and gospel.

Just think of it, if the Holy Spirit is bound to the written Word and preached gospel, and as he, of course, never accompanies nor sanctions error, only approves the truth or the "faith once delivered unto the saints," and as that is to-day held and taught by so few, something less than one million, I believe, (though the gospel has been preached for nearly nineteen hundred years), what immensity of time it will require to bring the world to Christ!

Dear reader, when you come to seek a place among the people of God—to seek an eternal rest for your soul in heaven—do not allow your mind to be confused either about so many denominations or the workings of the Holy Spirit. There are many heresies taught in the world, and have been since the days of the apostles, and I reckon will continue till the end of time. There are also many denominations—many of which will pass away—but some will remain as long as time shall last, or at least the doctrines they hold, which are so full of the very Spirit of God's revelation and acceptance of his dear Son, who made propitiations for our sins on the cross—these can never die. Jesus has promised that the gates of hell shall not prevail against his Kingdom, which prevails by the work of the Holy Spirit. When you get in earnest about your soul's salvation, study the nature of the atonement, its relations to remission of sins and eternal life.

There are people in the world to-day who believe that God yet speaks to and reveals himself through faith with such blessed assurance as to remove all doubt, fills the heart with love, peace and joy, and makes the soul to long for that happy home where all is love and joy forever.

"Speak to us, Lord, thyself reveal,
While here on earth we roam;
Speak to our hearts and let us feel
The kindlings of thy love."

Remember, when you begin the Christian life it is only by divine aid you can succeed. Let God be your refuge, your shield, your hiding-place in every trial, temptation and tempest of life.

Life is only probationary and intended for us to prepare for heaven. Here we build character which will be the test of our rejection or admittance into heaven. Make your choice now. Accept Jesus as your Savior, accept God's people as your people, accept heaven as your home, and so long as God lets you live help in your humble way to cheer, bless and make better this dark world of sin and sorrow, and when you come to die may these beautiful lines be your own sentiment:

"Oh, when our sun is setting may we glide
Like summer evening down the golden tide,
And leave behind us as we pass away
Sweet, starry twilight round one sleeping clay."

REUBEN B. GILL.

Oakwood, Texas.

A TRIBUTE OF LOVE.

One by one the "Old Guard" of Texas Methodism are rapidly passing over the Jordan to "rest under the shade of the trees." Although covered with many a scar and with the dust and smoke of the battles, yet they come to the last moment with the tread and shout of conquerors. August 15, Texas Methodism, under the command of her Great Captain sent on to increase the army of the skies W. W. Treadwell, who had been a soldier of the cross here since 1848. August 31 the command came to release from active service here that he might join the blood-washed throng who had entered into rest. J. R. Ransom, who had, since 1849, met faithfully and cheerfully the duties of a soldier in the militant host of the Lord. What rejoicings must have seized the multitudes of the redeemed when these veterans in glorious triumph swept through the gates into the eternal city to be crowned kings and priests unto our Lord forever. It seems at the time that the Church can hardly spare such grand laymen from her work here. "The workers die, but the work goes on." God raises up some one to take the place of him who passes over. May the mantle of Uncle Jack (as Bro. Ransom was familiarly called) fall upon one of his sons. There have been fewer, brighter and more cheerful Christian characters than that of Bro. Ransom. Always bright and happy, he made every one feel that there were hidden springs of joy within that the storms and trials of life could not destroy. I have met him under almost every phase of life. I have seen him in the time of prosperity and health; I have seen him when the burden of hard times

and sickness in his home and in his person pressed heavily upon him; I have seen him when quietly pursuing the duties of his office after the smoke of the fierce conflict of the election had passed away, and then I have seen him when in the midst of the confusion and struggles of the heated canvass, but in all these surroundings he was the same happy and bright Christian man, always meeting you with a smile and a good, hearty shake of the hand, never murmuring, never complaining. You always felt happier by meeting Bro. Ransom. As a citizen he was ever true to the interests of his country as he understood them. He was always pronounced in his convictions, and as far as I know, never straddled an issue. He was not afraid that he would lose his popularity by standing true for what he thought to be right. In the canvasses he made for office I never knew nor heard of him condescending to do anything unworthy of his citizenship in order to secure votes. He was for years the tax collector of the City of Corsicana, but never was there made, or intimated, a charge that there was looseness in the management of the city's business or shortage in the finances. Upright and honorable in all the work he was elected to do.

In all the responsibilities and duties that grew out of the marriage relation he was faithful. He loved his children most devotedly, and was ever intensely interested in all that affected their welfare. He gave to them the heritage, more costly than that of lands, or money, more precious than either silver or gold, a noble, grand Christian life, and a life of spotless integrity in all its relationship to State and Nation. How tenderly as a husband did he treat her who committed to him at hymen's altar her all. His heart-broken and sorely bereaved widow writes me that for forty-five and one-half years they lived so happily together. Never a ruffle marred the peace and harmony of that union. The trunk planted in this union has been a blessing to many a life. The part that is left, feeling as no other one can feel, that he in whom she found her greatest earthly joy and comfort has gone to return to earth no more. But, thank God, away down in the soul underneath this great cloud of sorrow and bereavement, the sweet bird of hope sits and sings its consoling words and makes the heart leap with joy. "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live again."

"Weep not, ye sorrowing ones, for he that is gone you will meet again soon where sickness, sorrow, pain and death are felt and feared no more." Then hope, fastening herself more firmly to the throne of God, shouts aloud, "I'll soon be at home!" May the precious grace of God comfort dear Sister Ransom and all the bereaved in this sore affliction.

In the duties and responsibilities of a member of the Church and a child of God, he was constant and true. Kind to the pastor, contributing liberally of his means to his support, he always welcomed him to his home and entertained him royally. He kept inviolate his vow to the Church when he pledged himself to support her institutions. His moral life was above reproach, and his devotion to God and the Church unquestioned. How the Church should honor the memory and lives of such men. Their praise should be sounded aloud. It is no small thing for a man, in this age of the world, when every pressure known to the world, the flesh, and the devil is brought to bear to swerve him from duty to God and the Church, to maintain his integrity to God and loyalty to the Church for a period of fifty years or more. Upon such a life the Church should look with great religious pride and favor. In the hearts of her children their names should be enshrined, never to be forgotten. Their worth can never be estimated. Their influence upon mankind never known till revealed in the light of eternity.

Bro. Ransom was born in Salem, Rutherford County, Tennessee, June 4, 1828; professed religion at Salem in 1849 and joined the M. E. Church, South. He was married to Miss F. R. Batte, of Mississippi, February 4, 1851. He moved to Texas in 1855 and lived most of the time from that time to the day of his death, which occurred Monday, at 4 p. m., August 31, 1896, in Navarro County.

Bro. Ransom has gone; will meet his cheery face no more as we walk the streets of Corsicana; his words of wise counsel will be heard no more by the sorrowing children; his presence, dear and precious to his lonely widow, will no more be enjoyed in the earthly home. But we all know where to find him. Yonder beyond the skies, among the myriads of the redeemed, he shouts and sings the coronation anthem of the skies, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." May God, the Father of all mercies, grant that the sorely bereaved and all of Uncle Jack's numerous friends may so live to the honor and glory of His great name that they, when the trumpet shall sound the knell of time and awake the nations of the dead from their long sleep, may come forth to join "the good all around the world, all together" in hailing "this redemption's grand consummation, with one proud anthem, whose choral thunders, rolling along all the paths of space, will shake the universe with its bounding chorus: 'O death, where is thy sting? O grave, where is thy victory?'"

G. S. WYATT.

THE PLAINS.

There have been, I suppose, about 500 conversions and as many additions to the Church on the works I have served during the seven years.

I have lived on an average of about \$300 annually, and have had money to take me to all of the Annual Conferences; have attended all but one, and that was on account of the sickness of wife. When I first came to this country I would travel from ten to thirty miles without seeing any house; now you are seldom out of sight of one.

Plainview had two business houses then; now she has five dry goods and grocery houses, two good drug stores and doctors, barber shop, livery stable, meat market, two blacksmith shops, shoe, boot and saddle shop, three hotels, good court-house and jail, three good church-houses, good school-house, good school, 150 students, three teachers, good Masonic hall with about forty members, one paper (the Herald), and forty or fifty nice homes in town. The county will vote about 350 votes this fall.

I wish to say some things in reference to my work on the Plains for the last seven years: I was sent to the Plainview Mission in 1889, which at that time embraced one-third of the territory of the Vernon District. There were about fifty counties in the district. I had a membership of sixty-three members. The territory then in the Plainview Mission has five preachers now, with a total of about 650 or 700 members; one good church house, worth \$2,000; four good parsonages. I have been living in or near Plainview during this time. I have traveled on an average of 4,000 miles annually. Many times I have been twenty miles from any house when the north wind was blowing and snow falling. I have gone to my appointments through snow, rain and heat; have tried to be faithful and true to God and the Church. Wife, although sick most of the time, has stayed at home and said, "Go to your appointments." I have never been lost nor had to lie out over night. I have enjoyed this work, and believe I have been instrumental in the hand of the Lord in doing a great deal of good.

The grass is fine, plenty of water, fat horses and cattle, with plenty of feed for the winter. Our District Court usually runs three or four days. Our people are intelligent and law-abiding.

Our presiding elder, Bro. R. A. Hall, is a whole team, and is in favor with the people all over the Plains. May the Lord still continue to bless his work and workmen on the Plains.

R. M. MORRIS.

NOTES FROM THE BORDER.

We are just closing the third week of a most gracious revival in Laredo Station. A genuine revival in a border-town means much in every way—wickedness so abounds in high places, and public sentiment is against pure and undefiled religion.

Bro. James Hammond, of Pearsall, assisted us the first week, preaching in power. The people learned to love him very much. On Friday Bro. W. W. Pinson, of San Antonio, came and stayed thirteen days, preaching twice nearly every day. These brethren have been a lasting blessing to us.

During the second week we had three services per day. A 6 o'clock prayer-meeting was a new thing, but they came, and God met us in the gray of morning. I have never seen a meeting develop so beautifully under the blessing of God. Every service grew better and more powerful to the last. Such ringing testimonies from full hearts as we have had! Truly God has blessed his people. The Church is wonderfully revived. There have been ten professions to date.

Bro. John S. Gillett came during the meeting, and preached with unusual unction.

The fourth Quarterly Conference caught us much behind, and judging from present prospects the Annual will creep up a month early and find us lacking.

At last our beloved Dr. Tucker has passed to his final reward. I was with him in his last hours. The last word he spoke was, "Yes," when I asked, "Is God near you now?" He wanted to go, for he often said to me that he was tired of this world. God seemed to him a blessed reality.

Our country has been blessed with glorious rains, and prospects are good for better times.

The Laredo Seminary has made a good beginning for the new year. About 165 pupils in the Seminary proper at this writing. This does not include the schools in the city.

Bro. J. W. Grimes has broken the dirt for his new church, and they are sure to build. Methodism is on the upgrade here and better times are ahead.

F. S. ONDERDONK.

Laredo, Texas.

EAST TEXAS CONFERENCE—1858-1896.

Noticing in your last issue a letter from Bro. Barcus concerning the Northwest Texas Conference, 1866-1896, and having in my possession a copy of the minutes of the East Texas Conference of 1858, I thought it might be of interest to some of the readers to give them a short statement of said conference, which was held in the city of Tyler, November 10-16, 1858, and was held by Bishop Pierce, J. W. Fields and S. T. Bridges, Secretary and Assistant, respectively. The old East Texas was composed of the following districts, with names of presiding elders (1858-9), to-wit: San Augustine, Wm.

K. Wilson; Marshall, J. T. P. Irvine; Clarksville, H. B. Hamilton; Dallas, J. R. Bellamy; Greenville, Levi R. Dennis; Palestine, J. B. Tullis; Rusk, S. A. Williams, and Woodville, Jefferson Shook. There were 72 pastoral charges, 52 local preachers, 46 local deacons and 94 elders. The following composed the Dallas District, with name of pastors: Dallas Circuit, A. C. McDougal; McKinney, B. M. Scrivner; Sherman, Ezekiel Couch; Gainesville Mission, Andrew Cumming; Decatur Mission, W. E. Bates; Denton Mission, Wm. Patillo; Rockwall, Jacob M. Binkley; Kaufman, Matthew H. Neeley. The conference reported 10,606 white members and 3,670 probationers; 1,659 colored members and 739 probationers. Missionary Society reported \$2,833.48 collected. Salaries and other collections not given. This conference included almost all of the territory now east of the Houston and Texas Central Railroad. The Preachers' Aid Society, with S. A. Williams, President, and J. T. P. Irvine, Secretary, met at the same time and place.

How Methodism has grown in the thirty-eight years! Let us keep up the good work. METHODIST.
Sherman, Texas.

LOS MINITOS, SINALOA, MEXICO.

To-day is my birthday and I am sixty-three years old—lively and active as a thirty-year-old boy. Mississippi is my native State; from there to Ozark, Arkansas, ten years; thence to Barry County, Mo. I started to Texas in 1854; worked for my board; with a drove of horses and mules, went to Mansfield, Louisiana; got a job there at \$20 per month overseeing nine "niggers" and taking the front row; made my way to Round Rock, Williamson County, Texas, in 1855; got there September 12; made rails, hewed logs, and drove a six-yoke ox-team first year for a living; next fall went back to Missouri. My brother, J. W. Snyder, had a horse that he worked for at \$7 per month. I had one. We bought a wagon for Texas with a wagonload of apples. This was the first money we ever made. Cleared \$250 and felt rich. Next spring we had \$180. I walked and carried my grub and blankets on my back to San Antonio, 100 miles, to buy Spanish ponies; made the Dutchman's per cent. on all I bought—got two dollars for every one I paid out. We hauled apples from Missouri three years in the fall and I went West for Spanish ponies in the spring; drove them to Missouri; traded for wagon and horse. The last trip we brought three wagonloads of apples and two wagonloads with moving plunder; brought our mother and children to Texas. We handled mules and horses until after the war, then commenced the cattle business; and here we are getting up in years and still speculating. Many have been our ups and downs. We made a great deal of money up to 1886; was then worth at least six hundred thousand dollars, but when the crash came in cattle and land it went from us just as fast. Still I thank God we never made an assignment as ninety-nine per cent. of our friends in the cattle business did.

Now I find myself here in a foreign country engaged in a mining enterprise and have made up my mind to freeze to the country and this business until I am seventy-five years old if the good Lord gives me life, health and strength that long, and add something in the way of native gold to my country and my own fortune and have something for God's cause. We have got

try is a dense forest. It is hard to realize this is the fall season (September). Everything looks like May in Texas. This is a fine climate the year round. April, May and June are hot months. Since the rain we have had cool, pleasant weather, except a day now and then. Our altitude here is about two thousand feet. Four or five leagues from here the altitude is four to five thousand feet. There is a great difference in the climate in our camp and Fuerte, forty-five miles from us. In Fuerte it gets too hot to stir out in the day time, except morning, evening and night. Fuerte is a nice little town of three thousand inhabitants; first settlement in sixteen hundred. There was one gold nugget taken out of Minutis thirty years ago that sold for twelve thousand dollars. It is four miles below our camp. I am told the nugget is now in the Museum in the City of Mexico, and was on exhibition at the World's Fair in Chicago. Another nugget was taken out half a mile above our camp, by two Mexicans, and divided by chopping it in two with an ax. This information I got from Mr. Duff, a Scotchman, who has lived here in this country twenty-five or thirty years, and is a responsible man, and other natives of this country.

D. H. SNYDER.

September 5, 1896.

NORTHWEST TEXAS CONFERENCE

SNYDER.

W. H. Harris, Sept. 20: Have just closed a very successful meeting. I went into a community where there were children twelve years old who had never heard a sermon and only one man in it who was converted, and he had only been converted about a month. There were only four families outside of the worker who went with me who attended regularly. Results of the meeting: thirteen conversions, organized a Church with fourteen members.

GRAHAM.

M. L. Moody, Oct. 2: Our fourth Quarterly Conference is over and we are nearing the supper station. Our young beloved was on hand every time, faithfully discharging the duties of his high office. Finances largely in arrears, but our good people will do their best. We closed the best meeting ever held in Graham last Sunday night. There were seventy accessions to the Churches. None were counted who did not join any Church, though there were some; forty-two joined the Methodist Church, fourteen the Baptist, ten the Presbyterian, two to Campbellites and one to the Episcopalian. Bro. R. H. H. Burnett was with us, and his preaching was with power and demonstration of the Holy Ghost, and God blessed the Church, awakening her to life again. Bro. W. F. Moore and wife had charge of the singing, and to say it was well done is putting it tamely.

CARBON CIRCUIT.

W. V. Jones, Oct. 5: Next Sunday I will start on the last round on Carbon Circuit—at least for this year. Rev. E. A. Smith, Presiding Elder, commands the forces on this district and does it well. He is a good preacher, a good presiding elder, and so far as I have heard the people all like him and want him returned to the district next year. The Sunday after the adjournment of the conference at Temple I was on my work and preached at two of the appointments and have been on it ever since, except while I was down with fever. We have made some advancement in the way of building in both the material and spiritual interests of the Church. We have one new church under way, and though we have been using it, still it is by no means finished, and if it stands long in its present condition it will be so damaged that it can never be made to fill the ideal in the mind of the Building Committee when they formulated the plan and laid the



Found dead! There is something so shocking about sudden death that the mere mention of it wrenches the nerves of sensitive people. Millions of people yearn for deliverance from it. Every Sunday in every Episcopal church in the world, these words are said: "From battle, from murder, and from sudden death, Good Lord, deliver us." Just why sudden death should be shocking, and deaths after lingering disease easy to bear, would puzzle any one to tell. It would seem that it would be more terrible to see some loved one wasting away, daily becoming weaker—daily slipping toward a death no less certain because it was slow in coming. Consumption causes more deaths than heart disease—more than cholera—more than yellow fever—more than any other disease the world has ever known. And yet people are careless about it. A man in danger of sudden death from heart disease can avoid the danger simply by keeping quiet and avoiding excitement. Consumption goes right on with its deadly work, no matter what the man does or how he conducts himself, if he doesn't take the right medicine to cure it. Consumption affects the whole body. It is a blood disease. It permeates the whole system. It shows in the lungs because the blood goes to the lungs for purification. It carries impurities there to be made pure. If there is too much impurity, the lungs are over-worked—overloaded—the impurity stops there. The germs of disease stop there. They develop and multiply and then consumption takes definite form. Dr. Pierce's Golden Medical Discovery cures 98 per cent. of all cases of consumption, lingering coughs, throat and bronchial diseases if it is taken according to directions. Get it at drug stores; learn all about it in Dr. Pierce's great 320-page work, "Common Sense Medical Adviser," sent free on receipt of 21 one-cent stamps to cover cost of mailing only. It contains 100 pages, profusely illustrated. It is a veritable medical library, complete in one volume. Every family should possess a copy for ready reference in case of sudden sickness or accidents. World's Dispensary Medical Association, Buffalo, N. Y.

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foundation. We hope to get enough from the Church Extension Board to pay a small debt and put the house in condition so it can be used during the winter. Some work has been done on another church. When completed it will be an excellent house and a credit to the town. We have held protracted services at each of the five appointments, with very good results. About forty professed saving faith in Christ and the membership very much revived. Many of the members, both men and women, were wrought up to the point of much shouting and praising God in the use of their vocal organs. Our net gain in the membership up to date is about fifty, but as we will hold Church Conferences on the last round the gain no doubt will be cut smaller "by striking from the roll names of some who have gone to other parts." Our finances are very much behind, and it looks like they will be when the end is reached. About one-half of the salary of the presiding elder and preacher in charge is unpaid and but a little more than a month till conference. The collections ordered by the Annual Conference may be up in full, but it will be only by the skin of the teeth.

EAST TEXAS CONFERENCE.

TROUPE AND OVERTON CIRCUIT. S. N. Allen, Oct. 5: We closed our last meeting for this work last Friday night at Jasper Switch; had a glorious meeting. We have had a good year. The Lord has been with us in great power. We have had seventy-five conversions and about sixty accessions to our Church, and the entire work greatly revived. We are winding up for conference.

NEW DOSTON.

W. J. Owens: Our meetings on this charge have been very successful. Have received in all 299; baptized 94 adults and 10 infants. We were assisted by Rev. J. W. Johnson, of Texarkana; Rev. James McDugald, J. T. Hicks, J. H. Claghorn, John Owens, local ministers on this charge; also by Rev. J. L. Sullivan, of the North Texas Conference. The labor of all these brethren was effective and highly appreciated. Rev. James McDugald, who is a superannuated of the North Texas Conference, held our meeting for us at Godley's Prairie during our sickness. He did excellent preaching, and received sixteen by ritual into the Church.

CHIRENO CIRCUIT.

J. D. Burke: With this scribble this has been a hard year. When we arrived at the town of Chireno and moved into our hired house, we soon found out the condition of the work, and among other things we learned the measles were here, and here to stay for four months, and all over the work. When they turned loose just a little the small-pox came and landed in three different places on the work and stayed about nine weeks. During this time I was kept at home and nursed the small-pox until all were well. I stayed by the stuff until all was safe and then entered out upon my work again, feeling stronger in the Lord, as he had so wonderfully kept me while I was exposed to that awful scourge. This has been the drier year since 1869 in this part of the State—so say the old farmers of this country. Notwithstanding all these calamities the Lord has remembered us very kindly and we have had some very fine revivals. The Church at some of the appointments—not all—has been quickened and greatly blessed. I returned home Friday, the 25th, from my last protracted meeting. Results: The Church generally helped and about forty accessions to the Church. The financial depression is a serious thing. We are closing up the conference year with the prospect of a considerable deficit. The money for the benevolent collections never came in so slowly; in fact, collecting money is almost impossible. The low price of cotton and scarcity of corn and cotton make money scarce and hard to get. We are doing our best on our collections, but it is like getting the eye-teeth from some to get a quarter. O if the people would pay the Lord his money.

SAN AUGUSTINE AND SEXTON.

Ellis Smith: We have just closed a glorious revival at Patroon under Evangelist J. T. Smith, of Marshall (he is superior to nine-tenths of the so-called evangelists) and Singer A. J. Weeks, of Center. It was the finest meeting I ever saw to have lasted only five days. From start to finish there was great interest and everybody was sorry to see it close. Nearly one hundred gave their hands as being converted or reclaimed and thirty-one united with our Church. It had been fourteen years since Tom Smith (as they all call him) left Patroon—a part of the old Shelbyville Circuit, then composed of eighteen appointments—and oh how glad the people were to see him back again. The people came to hear him from all over Shelby County and from Sabine and San Augustine. Bro Smith can do almost anything with these people, because he has their utmost love and confidence. He never failed in anything he undertook during the meeting.

expect to establish the fact that he was good looking. He tried to prove by them that he was even better looking than he used to be, but in this he signally failed. I am sure these people would do anything for him that had the semblance of consistency, but they could not be persuaded to put themselves in a so uncompromising attitude. Bro Smith was in poor shape physically for the meeting, but his soul was full of fervor and zeal, and under his leadership God gave us a great victory. Bro. Weeks' voice was in bad shape owing to continual singing during the summer, and yet he sang to our profit and delight. Weeks is a good singer and a great help in a revival. Bros. Pace, Hughes and Carraway also rendered us good help. In the face of many difficulties we will bring to conference a full report.

TEXAS CONFERENCE.

PETTEWAY.

J. O. Jordan: We have closed the revival work for this year here at home on this the Bald Prairie Mission. We have added to our roll 133 members, with more to follow. We have had fine revivals at all our appointments—old-fashioned, Bible conversations. We heard the shouts of praise and triumph at almost every service. Surely, the Lord has been with his people here. We are under many thanks to Bro. F. L. Allen, of Franklin Station; Bro. Turner, superannuated of Mt. Vernon Circuit, and our local preachers, Bros. Lummus, Brooks and Walker, for help in these meetings. Bro. G. W. James, of Hillsboro, did most of the preaching at Petteway. He won the hearts of this people for Christ.

FAIRFIELD.

F. O. Favre, Oct. 5: The protracted meetings for this year on Fairfield charge have been held, with a result of about fifty additions to the Church—forty by ritual and ten or twelve by certificate. The camp-meeting at Sunshine came first, where we had the efficient help of Dr. H. V. Philpott, of Buffalo, and Bro. L. P. Davis, of Roschub, besides the local preachers, Bros. Eubanks and Compton. At Mt. Zion Bro. Eubanks was good help, and there were twenty members added to the Church at that place. Bro. Horner, of Hearne, was with us in Fairfield and did faithful preaching and won the hearts of our people. Not long since a delivery wagon stopped at the parsonage full of good things for the table. The gifts were most timely and most welcome. Hope to have the collections in full by conference.

NORTH TEXAS CONFERENCE.

ALLEN.

J. A. Kerr, Oct. 6: Sunday crowd immense. Dr. Lloyd delivered a capital sermon. Received five members and baptized three children. Bro. Cullum, of Dallas, held a big League rally at 4 o'clock, and Rev. L. W. Harrison preached at night. Methodism in Allen is booming.

PLANO.

W. F. Clark: Our fourth Quarterly Conference, held Sept. 26 and 27, is over. Bro. Miller was with us. Notwithstanding the great amount of work he has done during the extreme hot summer, he is looking well and preached us three good gospel sermons. Plano Church is in good condition. We have had a good revival. Thirty-one additions during the last quarter is the result of our revival, which lasted only ten days. Bro. Gibbs Wood, of Dallas, was with us during the meeting and did the preaching, and it was well done. The Plano people are very much in love with him and no one appreciates him and his valuable work here more than the pastor. God bless him with health and a long life of usefulness in the Master's vineyard. We are not up with our collections, but expect to have all in hand by conference. We have had a very pleasant and successful year notwithstanding the hard times. Rich black lands are no better than any other land without rain.

ANNA.

Joel S. Graves: Two gracious revivals. Received into the Church by letter, 8; by ritual, 59—total 67; adults baptized, 20; infants, 10—total, 30; dropped from the roll, 15; dismissed by letter, 1; by death, 3—total 19; net gain, 48; numerical strength of the mission, 160. Parsonage built at Anna, cost (\$45, without the lot) \$340. All paid for except \$45, which we have in first-class subscriptions, and will be paid this month. Money from all sources and for all purposes in hand and in sight, \$700. Our financial table shows an increase over last year of 500 per cent. Bro. J. Frank Smith, of Princeton, "logged" me up for conference at a cost to himself of \$30. Such men as Frank Smith don't grow on trees. He pays no attention to his assessment, but quits paying when his pastor has been supplied. The drought put a stop to the Princeton church building. Bro. C. M. Keith will help me in a meeting at Melissa this week.

CHURCH DEDICATION.

Brother Powers, P. E. of the Gainesville District, will dedicate our new Church at Decatur, October 18. All ex-pastors are especially invited to be present. So far as I know, every one who has seen it and expressed himself said: "It is the prettiest Church I ever saw." Not only is it a "thing of beauty," but is almost perfect in its arrangement. O. S. THOMAS, Decatur, Texas.

Pre-Empted Fields of Literature.

There is something amusing, and irritating too, in the way the critics donate large and elegant sections of the universe to successful authors as their private hunting grounds. If an author makes a hit with a novel on any special country or theme, the critics preempt that country or theme and hold it as a truce for that individual author. They constitute themselves literary game-keepers, and with jealous eyes look for poachers, to warn them off these private grounds. A map of the world might be made with the names of the owners of the pre-empted literary lands marked thereon. An author who has lived in India, perhaps for many years, writes a strong and graphic story of the life there; it represents his original thought and observation. When it is published, it is judged, rarely from itself and for itself, but as relating to Kipling's work; the irritating compliment of a "second Kipling" may be given him; he is perhaps referred to as "entering upon a field so fully and ably covered by Mr. Kipling," or as "one of Mr. Kipling's numerous imitators," or as "trading on the reputation of Mr. Kipling," or as "lacking in originality in not breaking in new ground." The author may accept "criticism" as a necessary evil, but it is hard to suffer this constant humiliating comparison to Mr. Kipling and to be made to feel like a trespasser on his grounds. It is folly to attempt to fence in a country of about 1,250,000 acres and 250,000,000 people and call it "Kipling Park, Private Grounds." One man, however, great his genius, can but merely touch a few phases, like picking a few leaves in a tropical forest.

The Hudson Bay country has been pre-empted by the critics for Gilbert Parker, though Canada is permitted to exercise a general government supervision. Few critics would have the moral courage to resist pointing out to the newcomer the Parker pre-emption notices and "Please-Keep-Off-the-Grass" signs throughout the grounds. And no matter how excellent the work of the new writer, he would have to live down the Parker comparison. Anthony Hope now owns society; all playful cynicism in dialogue on matters mundane and feminine is pre-empted by Mr. Hope. All American authors who feel tempted to write clever things that society never says, must remember that Mr. Hope has the protected monopoly of this field. Du Maurier owns the Latin quarter and all Bohemian artist life, though he graciously permits it to remain in Paris for a time. The ground itself, the reality, still belongs to the city and to individuals, but all reality, all associations, literary material and possibilities are held by the critics in trust for George du Maurier.

Stanley J. Weyman has had two or three centuries of French history marked as his by the critics. This literary section belongs as absolutely to him as "Reminiscences of the German Emperor" belongs to Pauline Digeon. Any new writer venturing into the historic field of French history must expect to be "held up" by the critics and be compelled to show his passports and have them examined under the searching light of Weyman comparison. Garrie for a time owned Scotland, but as was crowded out of his pre-emption by Melancton, Melancton and Crockett and a host of other bold claim-jumpers. Bret Harte's patent on California has not yet expired. The young writer foolishly enough to write a short story about a Western mining-camp must expect to hear how "inferior it is to Bret Harte's delightful little classic, 'The Luck of Roaring Camp.'" Africa is the only continent still left unpre-empted, though Olive Schreiner's "African Farm" takes a good southern section out of the coming partition. Some bright industrious novelist with a real long and wide story might appropriate all the land adjoining Miss Schreiner's farm as far north as the Mediterranean.

The whole world seemed to have been duly apportioned, until, doubtless discouraged by the gloomy terrestrial outlook, John Hendrick Bangs has fearlessly sailed into the infernal regions, with his "House Built on the Styx." But

EVERY KIND OF HUMOR FROM PIMPLES TO SCROFULA

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even here he finds a filled and pre-empted territory, held in the name of one Dante, an Italian.—Current Literature.

The Grand Old Man of Germany.

One of the most interesting figures on the stage of life is Prince Bismarck, though he has retired long since from the turmoil and troubles of statesmanship. His eighty years of life are as remarkable for their activities and ambitions as for their accomplishments and their failures, and entitle him to the title of the Grand Old Man of Germany. If he lives a year longer he will have seen half a century of public life, his entry upon the scene occurring when he was elected a member of the Prussian House of Commons as an extreme loyalist, in fact, he is perhaps the best type of the Teutonic Jingo, outside of his Imperial master, that the nineteenth century has seen. Five years after his election to parliament his diplomatic career commenced, when he was appointed chief secretary of the Prussian Legation. In 1862 he was recalled from Paris to take the post of premier and Minister of Foreign Affairs, a position which he held for the unusually long period of twenty-eight years, and until his retirement to Friedrichsruhe. He left Berlin, as he grimly said, with all the honors of a first-class funeral, although he has resurrected himself not infrequently.

Bismarck's castle home, now that he has retired from public life, has become a spot that attracts many a pilgrim. All sorts and conditions of Germans travel there in large numbers to assure their old iron chancellor of their devotion, and to hear a few words from his lips. Not long ago the pupils of a high school visited Friedrichsruhe.

There is always a striking sentence or two in his speeches, and on this occasion he said: "It is a great blessing which we owe to God that our whole German nation is now more firmly leagued together than for a long time past. It is not good to belong to a small nation in Europe, and it is an advantage for which all we Germans shall continue to thank God all our lives that we are members of a great, strong and distinguished nation of fifty millions. When I was between twenty and thirty I wished to see events. Now, too, we are living in a time full of unrest, but it is possible that the rivers will again flow calmly down hill, though the present time is so unquiet. I do not know whether it is a happiness to see so many events as I have seen. I do not wish you to have such an experience. We will hope that science, commerce and labor will flourish, for the shedding of blood is a thankless business. I beg you not to forget your visit here when you are old."—Frank Veigh, in the Interior.

ANNUAL CONFERENCE NOTICES.

TEXAS.

The class of the second year, West Texas Conference, will please meet the committee at the Llano Methodist Church, Oct. 27, 9 a. m.

THEOPHILUS LEE, J. P. ROGERS, W. J. JOYCE, Committee.

EAST TEXAS.

To the Class of the Fourth Year, East Texas Conference: Bro. Timmons will give us a week's instruction in conference course, beginning October 20, 9 a. m., at the Methodist Church in Palestine, Texas. Let all who can be there. Entertainment provided for members of class.

J. B. TURRENTINE.

WEST TEXAS.

The class of the fourth year, West Texas Conference, will meet on Monday, Oct. 26, 1896, at 7:30 p. m., at the Methodist Church in Llano. Let all the class be on hand at that hour that we may be through with our examination before the meeting of conference.

W. W. PINSON, Chairman.

The class for admission on trial will meet the committee in the Methodist Church, in Llano, Tuesday morning, October 27, at 10 o'clock. The examination on the ordinary branches of an English education will be written. Bring your tablets.

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

West Texas Conference presiding elders will please send me at once, as follows: Names of your delegates, names of candidates for admission and re-admission, and those for ordination. Brethren who expect to bring their wives, please let me know at once. All those coming with teams advise me, giving number of horses. I hope, brethren, you will bring just as few horses as possible. No corn has been made in this section, and entertainment for teams is difficult indeed. We hope to entertain the conference handsomely, but can only provide for those having business with the conference; and I

now say in advance that it is useless for any to expect to be provided for unless, as said above, they have business with the conference. The ladies of the Executive Board of the P. & H. M. Society will be provided for.

J. T. GILLET.

Llano, Texas.

NORTH TEXAS CONFERENCE.

To the Preachers of the North Texas Conference: Let all preachers who intend bringing their wives to the conference at Paris notify me at once. Send also a list of the delegates to the Woman's Parsonage and Home Mission Society. Be prompt. Important.

J. T. WEBSTER.

Sec. for Com. on Entertainment, Paris, Texas.

Rates.

The Texas and Pacific Railway has kindly granted for the North Texas Conference, at Paris, November 11, a rate on the distance plan, i. e., seventy-five miles and under, one and one-third fare for the round trip; seventy-five to one hundred miles, 2; one hundred miles and over, one fare for the round trip. The rate will apply from all stations between Cleo and Texarkana on both branches of the road. Selling dates November 9, 10 and 11; good to return until 19th. By this concession of the Texas and Pacific we will be relieved of the usual burden and confusion of signing and returning certificates. Get round trip ticket when you start.

C. I. McWHIRTER.

Sec. N. T. Conference.

NORTHWEST TEXAS.

Railroad Rates.

For our meeting in Waxahachie, the Missouri, Kansas and Texas Railroad has made rates on the distance plan, which means: For distances under 75 miles, 4 cents per mile, round trip; for distances over 75 and under 100 miles, 5; over 100 miles, one fare. The Houston and Texas Central has made a round-trip rate of 4 cents per mile; the Texas and Pacific from Midland to Dallas; the Fort Worth and Denver, from Channing to Fort Worth; the Gulf, Colorado and Santa Fe, from Milano to Fort Worth, and from Temple to San Angelo, and from Weatherford to Midland; the Cotton Belt from Gatesville to Corsicana; the Fort Worth and Rio Grande, from Fort Worth to Brownwood; the International and Great Northern, from Milano to Georgetown.

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SAPOLIO

and the Waco and Northwestern, from Waco to Albany, have all agreed to the same rates. Tickets will be on sale on the 16th, 17th and 18th, limited for return to November 26. JOHN M. BARCUS, Secretary Northwest Texas Conference, Temple, Texas.

I am in possession of all the names of the members of the Northwest Texas Annual Conference. The thoughtful Secretary has also furnished me with a complete list of the lay delegates. I desire to be furnished with the names of all candidates for admission and candidates for deacons' or elders' orders; also the names of the wives and children of preachers who may expect entertainment. Unless circumstances make it necessary do not come by private conveyance, but let all who expect horses to be provided for notify me early. Members of the W. P. and H. M. Society who expect to come and connect with visiting brethren of the ministry will give me due notice of their coming. Let all notices be in by October 15. J. W. ADKISSON, Waxahachie, Texas.



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It is a sign that you have Kidney Disease; Kidney Disease, if not checked, leads to Bright's Disease.

and Bright's Disease Kills!

Because the Kidneys break down and pass away with the urine.

Heed the Danger Signal

and begin to cure your Kidneys to-day by taking

Warranted Soft Cure

Large bottle or new style smaller one at your druggist's.

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By special arrangement the students of this School, without extra charge, enjoy the advantages of the Gymnasium of the Y. M. C. A. of Dallas, which is in charge of an experienced and skilled Physical Director.

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308 Ross Avenue, Dallas, Texas.

★ WOMAN'S DEPARTMENT ★

Bill matter intended for the Woman's Department should be addressed to Mrs. Florence B. Howell, 28 Masten Street, Dallas, Texas.

IF WE HAD THE TIME.

If I had the time to find a place
And sit me down full face to face
With my better self, that stands no
show
In my daily life that rushes so,
It might be then I would see my soul
Was stumbling still toward the shining
goal.
I might be nerved by the thought sub-
lime
If I had the time.

If I had the time to let my heart
Speak out and take in my life a part,
To look about and to stretch a hand
To a comrade quartered in Nolich
Land—
Ah, God! If I might but just sit still
And hear the note of the whippoorwill,
I think that my wish with God's
would rhyme
If I had the time.

If I had the time to learn from you
How much for comfort my word could
do,
And I told you then of my sudden will
To kiss your feet when I did you ill;
If the tears a back of the bravado
Could force their way and let you
know—
Brothers, the souls of us all would
chime
If we had the time.

—Richard E. Burton.

Report of Treasurer of W. P. and
H. M. Society of the North Texas Con-
ference:
Balance from last quarter.....\$330 34
Dues received.....250 85
Cuban school fund.....70 58
Contingent.....16 67
Preachers' Wives' Loan Fund.....10 00
Self-denial.....5 00
Mite-boxes.....1 00
Total.....\$684 44
Remitted Gen'l Treasurer.....\$212 00
Parsonage at Iowa Park.....200 00
Parsonage at Anna.....25 00
Contingent.....5 69
Balance on hand.....241 75
Total.....\$684 44

LOCAL WORK.
Parsonage work.....\$522 19
Church work.....610 00
Mission work.....104 25
Value of supplies.....33 15
Total.....\$1269 59
MRS. IRA O. WYSE,
Greenville, Texas, Treasurer.

Treasurer's report of the Woman's
Foreign Missionary Society, North
Texas Conference, for quarter ending
September 30, 1896:

STATEMENT OF GENERAL FUND.
Dues.....\$238 27
Thank-offering.....5 20
Blessed from Juvenile Societies.....21 80
Della Bennett chair.....13 00
Methvin Institute, Indian Mis.....80 12
Hayes-Wilkins School.....7 00
Little Workers' fund.....8 00
Total.....\$373 39
Forwarded Mrs. McTyeire,
Gen'l Treasurer, Sept. 30.....\$373 39

Twenty-five dollars of the amount
received this quarter for the Methvin
Institute was donated by the Plano
Juvenile Missionary and Aid Society.

STATEMENT OF CONTINGENT FUND.
Am't on hand begin'g of quar.....\$12 06
Am't received this quarter.....18 01
Total.....\$30 07
Printing Treasurer's blanks.....2 56
Amount on hand.....27 51
MRS. J. H. COCKRELL,
Terrell, Texas.

"You can not chain the eagle,
And dare not harm the dove;
But every gate barred fast to hate
Will open wide to love."

The Auxiliary Woman's Parsonage
and Home Mission Society, of Temple,
Texas, recently passed resolutions of
sympathy and condolence for their pas-
tor, Rev. J. M. Barcus, on the death of
his father, a noble and saintly man of
God, who died in the full triumphs of
a Christian faith. Signed by Mrs. M.
H. Blanchard, President, and Mrs. Ada
Dodge, Secretary pro tem. of the so-
ciety.

The Woman of Societies.

In these days of women's clubs and
societies it is well to remember the
great truth that whatever is worth do-
ing is worth doing well. When a wo-
man is a member of six charitable so-
cieties she is apt to be the kind of mem-
ber that always excuses herself from
any hard work upon committees, etc.,
by saying, "I belong to so many other
societies, you see, that I really can't
undertake extra work." She is quite
right in one way, for to keep up with
the meetings of six societies is as much
as the ordinary woman, who has her
other duties besides, can possibly ac-
complish. But she is entirely wrong
on the other hand in belonging to so
many that she is useful in none. "The
man of one book" has always been re-
cognized as a formidable power; "the
woman of one society" is equally need-
ed. "This one thing I do," is the motto
of those who lay foundations and build
towers that endure. "I had rather have
Mrs. L. on my committee than any
other woman in the club," said one

wise organizer. "She is not so clever or
so widely known as some other mem-
bers, perhaps, but she has good, clear
judgment and her time and interest
are not scattered among forty other
things as theirs are. She will come to
every committee meeting, in the first
place, and not have half a dozen con-
flicting engagements, and when she
goes home she will think about it all
without being preoccupied by the busi-
ness matters of any other organization,
which is an advantage that can not be
overestimated." Another equally wise
worker, when elected to the presidency
of an important society, immediately
resigned from two other organizations
in which she had been a member so as
to give her whole mind to the larger
work and the result fully justified her
decision. It is less necessary in fact in
these crowded times to widen useful-
ness than to deepen it; and truly, unless
we are remarkably endowed with ener-
gy and power, most of us soon spread
our usefulness out so thin that its very
existence is problematical.—Harper's
Lazar.

Quarterly report of the Correspond-
ing Secretary of the Woman's Parson-
age and Home Mission Society of the
Texas Conference, September 17, 1896:
Adult societies, 18; adult members, 269;
young ladies' or young people's socie-
ties, —; young people members, —; ju-
venile societies, —; juvenile members,
—; connectional members, 269; connec-
tional members added during quarter,
4; monthly meetings during quarter,
26; members present during quarter,
266; total life members, —; subscribers
to Our Homes, 57; new subscribers add-
ed during quarter, 1; taking Home Mis-
sion Reading Course, 5; Have you re-
ceived leaflets this quarter? yes; How
many are pledged to systematic giving?
26; sick and strangers visited, 592; pa-
pers and leaflets distributed, 137; gar-
mentaries distributed, 168; cottage prayer
meetings or Bible readings, 58; visits to
corrective or benevolent institutions, 59.

Miscellaneous items: Homes found
for five children who were deserted by
their mothers.

Remarks: Owing to the severe sum-
mer weather and the absence of many
auxiliary officers the reports are not as
good as last quarter. Several members
lost by death. Five societies failed to
report. MRS. O. T. HOTCHKISS,
Corresponding Secretary,
Houston, Texas.

There is something wrong with a
Christian's life if it never makes a
sinner feel ashamed of himself.

Think It Over.
Have you ever heard of a medicine w'th such
a record of cures as Hood's Sarsaparilla? Don't
you know that Hood's Sarsaparilla, the On-
ly Blood Purifier, has proved over and over
again, that it has power to cure, even after all
other remedies fail? If you have impaired blood
you may take Hood's Sarsaparilla with the ut-
most confidence that it will do you good.

Hood's Pills assist digestion. 25 cents.

The devil is often made welcome in a
home where there is a handsome
Bible on the center table.

If the Baby is Cutting Teeth,
be sure and use that old and well tried remedy,
Hood's Sarsaparilla. It soothes the gums, allays
the fever, cures teething colic and the bow-
els, and keeps the child healthy and happy.

Let a vote be taken to determine
who is the wisest man, and every fool
will vote for himself.

The last rose of summer is in bloom
on the hill
And the note of the whippoorwill
"Cheatham's Chill Tonic has cured
the last chill."
"You can shatter the bottle now if you
will."
(To be sung about November.)

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great
Discovery cures all Kidney and Bladder
troubles, removes Gravel, cures Dia-
betes, Seminal Emissions, Weak and
back aches, and all irregularities of the
Kidneys and Bladder, in both men and
women. Regulates Bladder Trouble,
Children. If not sold by your drug
dealer, will be sent by mail on receipt of
it. One small bottle is two months
treatment and will cure any case above
mentioned.
E. W. HALL,
Sole Manufacturer, P. O. Box 215, Waco,
Texas.

Send for testimonials and mention
the Texas Christian Advocate.

It is too much to have to scratch for
it living and for relief also. Hunt's
sure will not help you in the former
case, but will sure cure the itch, Tet-
ter or Ringworm, or it costs you noth-
ing. Price 50 cents.

LOW RATES TO THE WEST.

The Texas and Pacific Railway Com-
pany will sell Home-Seekers' Excursion
tickets from all stations on its line
from Alexandria and Texarkana to
Weatherford, inclusive, to all points be-
tween Abilene and Pecos City, inclusive
ad to all points on the Pecos Valley
railway, at rate of One Fare for the
round trip, on September 15th, 25th,
and October 6th and 20th; tickets limit-
ed to twenty days from date of sale;
top-overs allowed on either the going
or returning trip at any point west of
Weatherford.

Take advantage of this opportunity
to visit the cheap lands of Western Tex-
as.
For any further information apply to
our nearest ticket agent, or
GASTON MESLIER,
G. P. & T. A., Dallas, Tex.

The drugs in Dr. Simmons' Sarsa-
parilla are so concentrated that the
dose is very small, but nevertheless it
is so scientifically combined that it is
readily retained and assimilated by
the most delicate and sensitive stom-
ach. 50 cents and 100 doses.

THE TEXAS STATE FAIR AND DALLAS EXPOSITION.

OPENS OCT. 10. CLOSES OCT. 25.
Larger and grander than ever before.
See the new Mirror Maze and numerous
other attractions. Hear the famous
Mexican Artillery Band.

For this occasion the M., K. & T. Ry.
has made a rate of One Fare for the
Round Trip for tickets limited to Octo-
ber 26th for return, and Five Dollars
for the Round Trip for tickets limited to
three days from date of sale.

For further information see your Lo-
cal Ticket Agent. W. G. CRUSH,
G. P. & T. A. M., K. & T. Ry.,
Dallas, Texas.

"TEXAS."

A handsomely illustrated 200-page
book in interest of immigration to Tex-
as will be mailed by me to any address
furnished, accompanied by seven cents
in stamps to cover postage.

D. J. PRICE,
A. G. P. A., I. & G. N. Ry.,
Palestine, Texas.

Cheatham's Chill Tonic is peculiarly
adapted to persons in general, and
invalids, assists digestion, and is a
perfect strengthener and appetiz-
er. Satisfaction or money refunded.
Put up in both the Tasteless and Bit-
ter styles. The Tasteless in 50 cents
size.

FOR ONLY \$15.

The Texas and Pacific Railway Company will
this year sell to regularly ordained clergymen,
fully credited missionaries, or others solely en-
gaged in ministerial duties, One Thousand-Mile
tickets, good on all portions of that system.
Application for these tickets should be made to the nearest Ticket Agent of the
Texas and Pacific Railway, or address
GASTON MESLIER,
Gen. Pass. and Ticket Agt., Dallas, Texas.

SUMMER EXCURSIONS.

On and after June 1st excursions tickets to
Summer Resorts in the North and East will be
sold from all stations on the Texas and
Pacific Railway, limited for return to Oct. 31st
and valid for the round trip.

General Passenger and Ticket Agent

OUR SEWING MACHINE.

We have received our Machine and
we prefer it to the \$60 machines
which are sold here. It does good
work—as good as any machine.
W. C. VENABLE,
Ladonia, Texas, January 3, 1896.

The Machine received one year ago
gives perfect satisfaction. Respect-
fully,
MRS. J. C. HALEY,
Pattonville, Texas.

The Sewing Machine came all o. k.
I have just got it home. We are well
pleased with it. I. B. GORDON,
Iola, Texas.

Bible and Machine all o. k.
I say: "I am delighted with the
machine, and more and more charmed
with the Bible." She has a class of
first-class girls in the Sunday-school,
and is making faithful use of the
Bible.
D. P. CULLEN,
Hallville, Texas.

I will say that the Favorite Sewing
Machine I bought of you has given
complete satisfaction. My wife says,
after using it 3 months, she can re-
commend it to all her friends. Yours
ruly,
C. L. MILLER,
Bolivar, Texas.

Just brought the Sewing Machine
home. It is all one could ask for at
the price.
J. L. YEATS,
Merrittown, Texas.

I have received the Machine. I am
well pleased with it. Everyone who
uses it says it is very nice. Every-
thing was in good order.
MRS. EFFIE WHITE,
Buffalo Gap, Texas.

Holiday, Texas, Feb. 18, 1896.—The
Sewing Machine ordered through the
Advocate has reached us some days
ago. Wife is well pleased with the
purchase. I don't think anyone need-
ing a Sewing Machine can do better
than to get the one you offer. Very
ruly yours,
A. J. SELLERS.

I will take this opportunity to tell
you how pleased I am with my "Fa-
vorite" Sewing Machine which I re-
ceived last spring. Have tried several
machines, but this excels them all.
Would not be without it. Wishing the
learned Advocate much success, I re-
main, yours respectfully,
MRS. EMMA I. PENNER,
Wichita Falls, Texas, April 13, 1896.

I received the Favorite Machine Dec.
1 in good order. I have used it two
months. I feel safe in recommending
it to any one wanting a genuine ma-
chine. We have liked it from the first,
and the more we use it and get ac-
quainted with its good qualities the
better we like it.
MRS. HATTIE SNOW,
Carbon, Texas.

Dear Sir—The Sewing Machine
which I ordered came promptly to
hand. After using it three and a
half months Mrs. Rucker says she
likes it as well as any machine she
ever used. Having sewed on the New
Home and Singer, says she thinks it
is good as either.
Thanking you for your prompt at-
tention to my order, I am yours,
W. M. RUCKER,
Lorena, Texas, Sept. 27, 1896.

Enless, Tex., March 12, 1896.—Mr.
L. Biaylock, Publisher Christian Ad-
vocate, Dallas, Texas: Dear Sir—I
received your Favorite Sewing Ma-
chine the first of February and found
it all right. My wife and daughters
have tried it highly pleased with it.
They say it is just as good as
a \$50 Singer an agent left at my
house some time back. It is very
near noiseless and runs light and has
given no trouble as yet. They are
highly pleased with it and claim it is
a first-class machine in every respect,
and would advise all in need of sew-

ing machines to take one, for we have
found nothing wrong with this yet.
Yours respectfully,
T. W. FULLER.

P. S.—If any person doubts this,
just tell them to write me at Enless,
Texas, and I will tell him the same as
I tell you. Respectfully,
T. W. FULLER,
Enless, Tarrant County, Texas.

We have thoroughly tested your \$22
Sewing Machine ordered several
months ago. My wife is a Presbyte-
rian of the Old School, and this Ma-
chine has done more toward making
a Methodist of her than myself or
the W. P. and H. M. Society. Her
mother has a \$60 machine which she
will dispose of in order to get one
like it. My wife will not get a bicycle
now. Yours truly,
WESLEY PEACOCK,
San Antonio, Texas, Aug. 11.

We have been keeping house for 35
years and can truthfully say the Fa-
vorite Machine we purchased of you
is the lightest and best running machine we
have ever used.
MRS. M. W. BIFFLE,
DeLeon, Texas.
P. S.—It can't be recommended too
highly.

The machine was received in per-
fect order. Will say a perfect sew-
ing machine with it. It is as represented.
Yours respectfully,
MRS. MOLLIE SMITH,
JOHN T. SMITH,
Greenwood, Wise Co., Texas.

The machine was received in perfect order. Will say am perfectly satisfied with it. It is as represented. Yours respectfully,

MRS. MOLLIE SMITH,
JOHN T. SMITH,
Greenwood, Wise Co., Texas.

1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	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MARRIAGE NOTICES.

Childs-Neal.—By Bro. J. A. Pace, Sunday evening October 4, 1896, at the residence of bride's mother, near Ennis, Texas, Mr. W. T. Childs and Miss Minnie Neal.

Burnett-Rice.—September 30, 1896, by Rev. W. S. May, at the Methodist parsonage in Rhine, Texas, Mr. Jewell A. Burnett, of Fruitland, Texas, and Miss Minnie Rice, of Rhine, Texas.

Bonner-Sims.—At the M. E. Church, South, October 4, 1896, in Fairfield, Texas, by Rev. P. O. Favre, Mr. W. P. Bonner, of Wortham, and Miss Addie Sims, of Fairfield.

After a Day's Hard Work
Take Horsford's Acid Phosphate.
It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 200 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices appear in full as written should send 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.
FOETRY CAN IN NO CASE BE INSERTED.
Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, 5 cents per copy.

REV. S. B. ELLIS.

Rev. Stephen B. Ellis, son of Jeremiah and Nancy Ellis, was born in the State of Alabama on the 17th day of July, 1853. Early in life, while yet a little lame-footed boy of ten summers, he became sensible of his lost condition and was led to Jesus his Savior by repentance and faith, in whom he found pardon and peace. He joined the M. E. Church, South, and from then until the hour of his demise he maintained loyalty to the Church, integrity to men, and fidelity to God. He came to Texas in young manhood. In 1876, at the fourth Quarterly Conference of the Jonesboro Circuit, Stephenville District, Northwest Texas Conference, he assumed the functions of the ministry. This was the pivotal act of life; from henceforth he was a chosen vessel of the Lord to bear the bread of life to the famishing sons and daughters of Adam. In 1877 Bro. Strickland, who had been assigned to the Weatherford Circuit, gave it up (the cause is not known to the writer) and Bro. Ellis supplied the work to the close of the year. The session of the conference was held at Delton this year and Bro. Ellis was admitted on trial. He was returned to the Weatherford Circuit. The next year (1879) he served the Palo Pinto Circuit. He served the Oak Branch Circuit three successive years, to-wit: 1880, 1881 and 1882. In 1883 he was at

the Ferris and Palmer Circuit. He served the Ennis Circuit 1884 and 1885. Then for three years he was in charge of the Abbott Circuit. His next charge was the Whitney Circuit, which he served three years—1892, 1893 and 1894. His last work was the Armour—1895 and 1896 to the cry of his death.

To better qualify himself for his high calling he spent three or four years at Marvin College, located at Waxahachie, and meantime serving as pastor the Oak Branch and Ferris and Palmer Circuits. One more year at this institution would have entitled him to the degree of A. B. He was ordained deacon by Bishop H. H. Kavanaugh on the 20th of November, 1881, at Waxahachie. He was ordained elder on the 4th of November, 1883, at Georgetown, by Bishop Linus Parker.

He sought and obtained the hand of Miss Fannie Evans in marriage. The marriage occurred on the eighth of October, 1884, at the residence of the bride's father, in Ennis, Texas. The woman chosen for his companion was every way fitted for so responsible a position and proved herself a true helpmeet in all the vicissitudes of an itinerant career. To this union an only child—a son—was born, only a little bud to unfold into life and then to fade and die. From 1877 to 1896, viewed as a whole, his life was a life of usefulness, correlated to the life we are reviewing, they contain volumes. In these years we see the hard working student at college with indefatigable industry delving in the text books; then in his private studio pressing the literary battle; now mounted on horseback, or being whirled along in his buggy, his mind at highest tension in earnest preparation for the next service; now he may be found meeting the obligations of the true pastor—visiting from house to house, comforting the distressed, cheering the sick, strengthening the feeble, exhorting the delinquent and reproving the unruly. Yes, he was a good pastor. He began his ministry under unfavorable circumstances. His early educational advantages were not good, but he had a clear mind and a persevering disposition, so that he developed his mental faculties continually.

As a speaker he was not always fluent. There were times when he hesitated, and his words were not well chosen; then at other times he rose above all obstructing environments and his style became facile, his oratory above mediocrity, with impressive gestures, intense earnestness, facial expression indicating a heart gushing with love, his eyes sparkling, while the eloquence of tears gave strength to his forceful utterances. His voice was euphonic. In song it was musical and somewhat plaintive, quite pathetic. While gentle and kind he was a bold

and fearless preacher, making no compromise with sin, but faithfully proclaimed against every form of evil. Stephen B. Ellis was a success. On such a manly nature, with a mature judgment, cool and calculating deliberation rendered him an important factor in society and business men sought his advice. To say that from the meager returns of his annual salaries he could live by something for the future indicates that he was a financial success. His Christian character was of the highest type. He was of sanguine disposition, which, being well seasoned with grace and without the least taint of a petty criticism and murmuring spirit, made him a companion whose company was enjoyed. His personal magnetism and sympathetic nature drew to him all classes—the young and the old. He had many friends wherever he went. His friends were not confined to his own membership—they were from all communions and from the outside of any Church. "By their fruits ye shall know them." Under the ministry of our ascended brother more than two thousand souls were led to Christ and eighteen hundred were added to the Church. This speaks for his efficiency as a preacher. He has not lived in vain. Nay, such a life is truly worth living. Better to have been an humble itinerant preacher than to have worn a crown of earthly honor.

For some years before the death of our friend his health was quite bad. Others less devoted than he would have laid down the battle-axe; but not he. His motto was to cease to labor when he ceased to live. So with unflinching purpose he stood at the post of duty. He resisted all the entreaties of friends to stop and rest for a time. Amid great pain and suffering, like an undaunted soldier, he pressed the battle of his Lord. When so disabled by disease that he could no longer lead the host of God, he watched the progress of the battle, and directed his brother-in-law, Rev. Rufus Evans, in manipulating the campaign. In March he had a stroke of paralysis, which caused rapid decline of strength; but it was not until about the middle of July that he took to his bed. He was conscious that his stay on earth would be short. He conversed freely about death, arranged all his matters and said that he had "given up the world and was ready to go or stay, just as God willed." A few days before death someone asked him if he was ready. He replied, "I have been thirty-two years getting ready for this hour—all is ready." On the 10th of August, 1896, his spirit took its flight to the blissful clime of immortal glory. Now that life's fitful fever is past he sleeps well. Sleep on, dear brother. No; watch at the beautiful gate for the coming of the loved ones. He has bequeathed to those dearest to him a rich legacy in

the untarnished name and unsullied Christian character that he hands down to them, surpassing in intrinsic value any heirloom ever bequeathed to another.
R. C. ARMSTRONG.
Weatherford, Texas.

REV. FONTAINE M. MATTHIS.

Fontaine M. Matthis, son of H. M. and M. E. Matthis, was born at Dalgertfield, Texas, February 29, 1872; baptized by Rev. J. H. McLean, and was converted in 1888, under the ministry of Bro. Williams, who left the work and returned to Arkansas. He was licensed to preach in 1891, and departed this life September 14, 1896. Between the dates 1872 and 1896 there was a remarkable young life. He stood for all that was noble and grand—devoted to parents, consecrated to God, allied to the Church and a lover of men. He knew why he was a Methodist, and was ambitious to present the truths of the gospel so as to do good and reflect credit on his Church. He was studious in his habits, cheerful in his attitude toward the people and gentlemanly in his manners. On the Kingsland Mission, where he was traveling as a supply, he was loved and respected by all and regarded as a young man of fine promise. He died at his father's home at Kamey, in Mason County, in great peace. When told that the end was near, he seemed as composed as a summer evening, requested a song—"On Jordan's Stormy Banks"—and then calling each member of the family present and bidding them good-by, he swept out and up through the gates into the city of God. I expected Fontaine to die well. Honored parents to send out such a boy on society and then to heaven!
Llano, Texas.
M. A. BLACK.

ENGLISH.—Robert Corn English, baby boy of Everett and Lilly English, was born February 23, 1896, and died August 7, 1896. He was an ideal baby boy. The most portly in all the community; was dedicated to God by baptism July 26, 1896, by Rev. C. L. Ballard. God in his providence plucked the flower from this home. May the bereaved parents be comforted. Though their darling has faded from earth it shall bloom forever in that clime where flow no tears and where shadows of gloom never can come.
MACM. SMITH, P. C.

ROLLINS.—Willie M. Rollins was born January 23, 1883, and died August 21, 1896, after three weeks' illness. Willie was the youngest of four children, but the first called away from this home to a house in heaven. His father had preceded him to the glory land twelve years, and we feel assured that Willie has joined his papa and the ransomed hosts. His mamma, two sisters and one brother are left to mourn their

loss, but we feel that our loss is heaven's gain. Willie suffered great pain, but endured it with patience and gentleness of a lamb. He was a child of fine features, with delicate outlines, and more than ordinary intellect. Although only a little more than thirteen years of age, he was like a little man in his ways, taking great interest in his mother's affairs and showing unusual judgment for one of his age. We shall hear his light footsteps and sweet voice no more when we call as pastor.
B. A. SNODDY.
Wortham, Texas.

MORRISON.—W. A. Morrison was born in Upson County, Georgia, April 7, 1845, and died very unexpectedly, sitting in his chair at his home in Kilgore, September 4, 1896. He had been at his store all day; came home at night. After supper he requested his daughter, Minnie, to sing and play some for him. Soon he was found dead. Bro. Morrison professed religion and joined the M. E. Church, South, in 1874. Kilgore has lost one of her best citizens, the pastor and Church friend and helper, the wife and kind husband, the children an affectionate father. The large congregation attending his burial services showed the love they had for him. He leaves a wife and five children. May God bless them all and so guide them that they may make an unbroken family in heaven, is the prayer of their pastor.
J. M. MILLS.
Kilgore, Texas.

EVERETT.—The subject of this sketch, Mary Isabell Everett (nee Sorrells), was born in Mississippi, July 7, 1836, and died at her home in Cass County, Texas, August 27, 1896, aged sixty years, one month and twenty days. She was converted at the age of thirteen years and joined the M. E. Church, South, in which she lived a consistent and consecrated member to the day of her death. She was honored and loved by all who knew her—a

Fits Cured
Dr. W. H. Peck, who cures a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician. His success is astonishing. We have heard of cases of 50 years' standing cured by him. He publishes a valuable work on this disease, which he sends free to all who send a large bill. In his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise any one wishing a cure to address, **Dr. W. H. PECK, P. O. 4 Cedar St., New York**

I take great pleasure in recommending the Sewing Machine that I received from you. It has given perfect satisfaction in every respect. Respectfully,
MRS. ADELIA WALLER.
Black Jack Grove, Texas.

woman of sterling worth whose very presence was an inspiration for good. She was sick many days and suffered much, but bore it all with Christian fortitude, her trust being firm in her Redeemer. She was conscious of the approaching end and frequently signified her readiness to go. Her life had been one of devotion to her Master, and her death was triumphant and glorious. She will be missed in the community, in the Church, and in the home. Although she has gone, her influence will long be felt in the community where she lived. Her pastor,
J. C. CARR.

McDOWELL.—Dr. J. O. McDowell was born in Rutherford County, North Carolina, January 14, 1822; moved to Macon County, Georgia, in early young manhood. Later he met Miss L. J. Winn and was married to her October 23, 1860. He came to Texas in 1865, and died August 17, 1896. No eulogy, either by pen or tongue, is needed among those who knew Dr. McDowell, for all who knew him speak his praises. Converted in early life he united with the M. E. Church, South, in which he lived an honored member until the day of his death. Nothing pleased him more than to sit and talk of the heroes of his Church, prominent among whom were A. L. P. Green, John B. McFerrin and Bishop Pierce. The last conversation the writer ever had with him he spoke of McFerrin's speech at the Ecumenical Conference, and as he thought of some quaint expres-

(Continued on eighth page.)

WHAT IS BRIGHTER, more attractive, than the homestead painted white, with green blinds? It may not suit the critic, but we like it and it will please the owner. Painted with

Pure White Lead

and Pure Linseed Oil, it will look fresh and clean longer than anything else; if properly applied, it will not scale, chip, or chalk off, but forms a perfect base for subsequent repainting; is therefore economical.

To be sure of getting Pure White Lead, examine the brand (see list of genuine brands). Any shade of color desired can be easily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead and Tinting Colors. Samples giving valuable information and color showing samples of colors from 1 to 100, also cards showing pictures of houses decorated with designs painted in various styles or combinations of shades forwarded upon application to those attending to price.

NATIONAL LEAD CO.,
1 Broadway, New York.

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 clogging 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 clover on the market. Has Steel Frame, Steel Wheels and Reel. 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 price.

PARLIN & ORENDORFF CO., DALLAS, TEX.

BEAUMONT LUMBER CO., Beaumont, Texas.

TO THE LUMBER DEALERS OF TEXAS:
We are headquarters for everything in the line of **Long Leaf Yellow Pine**. We have on hand a full and complete assortment of **YARD STOCK**, which is bright and in good shipping condition.

We manufacture the **BEST DRESSED LUMBER** to be had in the Yellow Pine District. Send Us Your Orders and We will Give You Good Lumber and Prompt Shipment.
Beaumont Lumber Co., Beaumont, Texas.

SOME OF THE ATTACHMENTS THAT GO WITH
The New Improved Favorite Sewing Machine.

Money Saved Is Money Earned.

The Cheapest and the Best.

We Break Down Monopoly Prices. Our Machine.

It Pays to Buy the Best.

One Machine Sells Others.

\$22.00 Buys Our Machine.

THE AUTOMATIC REVERSE-WINDER.

The improved automatic bobbin-winder shown is so simple that a child can easily operate it—winding the thread automatically on the bobbin as evenly and regularly as the thread on a spool. This valuable attachment renders possible a perfect control of the shuttle tension, and all annoyance resulting from shuttle thread breaking while the machine is in motion.

A self-starting needle and self-threading cylinder shuttle are used with our machines and are among their most valuable features. The self-threading shuttle is so simple that with two motions of the hand backward and forward, the shuttle is threaded.

We want all our patrons to assure themselves that our machines are perfect in every particular, and to this end agree that if the machine is not far better than described in this advertisement, or if from any cause within thirty days it proves other than entirely satisfactory it can be returned and the amount paid will be promptly refunded—Can anything be fairer? We are not in the sewing machine business as a source of profit, but to supply our patrons with a first-class machine at factory prices and to save them all middlemen's profits.

Remember, we sell this machine with all attachments for \$22.00, including one year's subscription to the TEXAS CHRISTIAN ADVOCATE.

This is your golden opportunity, will you let it pass? Send cash with order, and address.

TEXAS CHRISTIAN ADVOCATE, Premium Dept. DALLAS, TEXAS.

OUR NEW MACHINE!

A Better Machine! A Handsomer Machine!

THE LATEST AND BEST. HERETOFORE UNHEARD OF VALUES.

The New Improved "Favorite" Sewing Machine for only **\$22.00**, including One Year's Subscription to the TEXAS CHRISTIAN ADVOCATE. This machine is more desirable than those sold in your local markets from \$45.00 to \$60.00.

ONLY \$22.00

Charges Prepaid to any Freight Office

Machines Sold under a Full Guarantee

CASH MUST ACCOMPANY ALL ORDERS.

REMEMBER WE PAY THE FREIGHT. ADDRESS ALL ORDERS TO

★ THE TEXAS CHRISTIAN ADVOCATE, DALLAS, TEXAS. ★

Steel Combination Attachments Furnished with each Favorite Sewing Machine.

SHIRTING WITH RUFFLER. QUILTING. TUCKING.

UNDER BRAIDING. RUFFLING OR GATHERING. UPPER BRAIDING.

FELLING. WIDE HEMMING. BINDING.

HEMMING AND SEWING ON LACE. NARROW HEMMING. PUFFING WITH RUFFLER.

In considering the purchase of a sewing machine too much importance cannot be given to the question of attachments. That we appreciate this fact is proved by reference to the complete set illustrated by us, manufactured exclusively for the "FAVORITE" Sewing Machine and furnished free with each one sold. As will be noticed by above illustration we show these attachments as they apply to the FAVORITE machine, each with a sample of its work, while in another column will be found an illustration showing them in the handsome velvet lined box. These attachments are so much more complete, and so far in advance of those offered with other machines, that comparison is impossible; while in case of operation, ease with which manufactured and quality of material entering into their construction, they simply eclipse anything now manufactured.

Price for the "FAVORITE" Machine, complete with attachments and one year's subscription to the TEXAS CHRISTIAN ADVOCATE only \$22.00. Send cash with order, and if after 30 days' trial it is not found 100 per cent. better than advertised, return at our expense and every dollar paid will be refunded. To subscribers already paid up the price is \$20.00. Address all orders.

TEXAS CHRISTIAN ADVOCATE, DALLAS, TEXAS.

STATE FAIR NOTES.

The Texas State Fair and Dallas Exposition will open Saturday, October 10th. The entertainment features of the fair will be inaugurated on the evening of October 9th, with a concert in Music Hall by the famous Military Band of Mexico City, which has been engaged to play every day of the fair. The constructive work on the grounds and in the buildings is now finished, and all that remains to be done is to arrange the exhibits. The management gave timely warning that no preparatory work of any sort will be tolerated on the ground after the dawn of opening day, and with this as an incentive exhibitors are all making haste to be ready. The result will be something unusual with enterprises of this sort: the Texas State Fair will be complete in all departments on the morning that its gates are thrown open to the public. Visitors on the first day will see as much as those who come on the last day.

Visitors from the Southern Republic affirm that the greatest musical treat ever enjoyed by the people of Texas is in store for them through the engagement of the great Military Band of the Mexican Government to play at the fair. Said Mr. John B. Buchanan, of Fort Worth, a resident for many months at the Mexican capital: "Anybody who loves music can well afford to make a long journey just for the pleasure of hearing this noted band."

The curious and art and mystery loving will find a day much too little time for their explorations. Among the attractions of this class will be marvellous illusions, the phantoscope, the royal mannikins, the melendophone, the new mirror maze, etc.

The following is the assignment of special days, to which others may be added:

- October 10—Opening and Children's Day.
- October 14—Live Stock Association Day.
- October 15—Shriners' Day; Women's Rights Day.
- October 16—Patriotic Day.
- October 17—Press Day.
- October 19—Colored People's Day.
- October 23—Educational Day.

All the accommodations of the grounds have been engaged for exhibits of cattle, horses, sheep, swine and poultry. The stock show will be the finest ever seen in the South or West.

Low rates on the fair will be given on all Texas railroads and also by their Eastern connections. Reports to the fair management indicate that the attendance will exceed all records. The crops are gathered, in the main, and the farmers are coming from every section of the State.

Every dollar some men get increases their chance of missing heaven.

NAPOLEON'S VALUE OF VICTORY.

It Finds a Striking Counterpart in Recent World Triumphs.

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

The devil has not yet found out how to make the man poor who loves to give.

A Good Introduction.

Some years ago, Macbeth, the lamp-chimney maker of Pittsburgh, sent two hundred boxes of chimneys to Australia to be sold by the box for what they would fetch at auction.

They brought 30 cents a box more than freight and handling and auctioneers' fees. But, falling into the hands of wholesale dealers, introduced themselves; and now Macbeth enjoys the leading position in the Australian trade.

"I should be delighted not only to have J— graduated at Lasell, but to put another daughter under your care in the near future, for I am satisfied that your method is thus far the best devised for American Women."

The above is unsolicited testimony from a patron of Lasell Seminary, Auburndale, Mass.

ENCOURAGING PROGRESS.

The Randolph-Macon Woman's College at Lynchburg, Va., recently advertised in our columns, reports a notable advance. The attendance has increased from 119 last session to 160. The buildings have been enlarged until they extend over a front of 364 feet, more than an entire square. Three new recitation rooms, two new laboratories, ten more music rooms and a splendid new library hall have been added.

A very valuable addition has been made to the faculty by the election of Thomas W. Page, A. M., Ph. D., to organize a department of history. Dr. Page is a distinguished graduate of the University of Leipzig, Germany, having taken his Ph. D. degree on History and Economics *summa cum laude*. We congratulate the College.

The man who would have the power to move mountains, must begin on grains of sand.

Facts in Medicine.

There are facts in medicine as in every thing else and a "new thing" frequently sells for a short time simply because it is new. But in medicine, as in nothing else, the people demand and will be satisfied only with positive, absolute merits. The fact that Hood's Sarsaparilla has stood its ground against all competition, and its sales have never wavered, but have remained steadily at the top, demonstrates, beyond any doubt, the intrinsic virtues of this medicine. The new things have come and gone, but Hood's Sarsaparilla rests upon the solid foundation of absolute merit and its power to cure, and its sales continue to be the largest in the world.

A doubt is the heaviest burden the devil can bind on a Christian's back.

AN OLD MAN'S RECOVERY.

WEAK, NERVOUS, COMPLETELY RUN DOWN AND PROSTRATED.

Now Fully Restored to Health, He Tells His Experience—One of the Best Known Residents in This Part of Texas.

From the Reform Press, Centreville, Texas.

Mr. William Miller, who resides at Centreville, Texas, about ten miles north of Centreville, the county seat, is one of the oldest and best-known residents of the county, being past eighty; forty-three years of his time have been passed in this county. He is personally known to almost every man and woman, boy and girl in the county, has always been a highly respected and valued citizen, and is a man of reliability and sterling honor. At one time he was Sheriff of the county and has always taken a lively interest in the affairs of the times and the people—his views and opinions being held in high esteem and consideration.

Up to about one year ago Mr. Miller had been hale and hearty, enjoying unusually good health. About twelve months ago, however, his health began to fail and he gradually and steadily lost his appetite; his sight became impaired; his steps faltering and unsteady. Shooting pains through his limbs and body made him very restless and wakeful at night. He suffered great misery and finally almost lost the use of his limbs and body, as one bordering on paralysis, his existence becoming one of prolonged misery and unhappiness. He consulted physicians and took various remedies without avail. His condition continued to get worse and nothing he tried did him the least good, or in any wise improved him, until finally he had lost almost all hope and was on the eve of giving up in despair when his attention was directed to the wonderful cures effected by the use of Dr. Williams' Pink Pills.

He had but little faith in their power to benefit him, but concluded to try them, thinking they could at least do him no harm if they did not relieve him. He went to his drugstore, secured a box of the pills and before he had taken one-third of the contents of the box he felt a decided improvement in his condition. By the time the last pill was taken, he found himself as well as before his illness, and vigor as before his health declined.

On the day the reporter saw and talked with him, he had ridden horseback from his home into Centreville, a distance of ten miles, and was just preparing to mount to return, but cheerfully stopped long enough to give the foregoing statement of his wretched experience with disease and recovery to health through the use of Pink Pills. He says no medicine he ever tried, or has ever known to be used, had the wonderful effect or did the work as quickly and effectively as did Pink Pills in his case.

His wife is getting in bad health and he has begun the use of the pills with her. He expresses his full faith in the power and efficacy of Pink Pills to do just what is claimed for them and recommends them to all his friends. Mr. Miller says that anyone is at liberty to visit or write him, and learn direct from him the wonderful cure effected in his case by the use of Dr. Williams' Pink Pills, as above portrayed.

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

Obscurity on earth will not keep anybody from becoming famous in heaven.

Why remain sick? If troubled with Scrofula, Scrofulous Humors, Boils, Humors on the face, Catarrh, etc., we ask that you give Dr. Simmons' Sarsaparilla a trial. 50 cents and 50 doses.

"GOOD THINGS TO REMEMBER."

1. The "Katy Flyer" is a fast train.
2. The "Katy Flyer" is a solid vestibule train, consisting of comfortable coaches, Free Reclining Chair Cars and Wagner Buffet Sleepers.
3. The "Katy Flyer" is the best train to Chicago, Kansas City, St. Louis, Houston and Galveston.
4. The "Katy Flyer" is the only train hauling through sleepers to Austin and San Antonio; no other roads run sleepers to these cities.
5. There are no "kickers" on the Katy trains. We operate and own the eating houses, not for profit, but to give the best the market affords at the least cost, and have manifold proofs. "Great is the Katy."

The M. K. & T. Ry. announce the following excursion rates:

AUSTIN TEXAS—Baptist Missionary and Educational Association. Tickets on sale October 12th and 14th, limited to return October 19th, at rate of one fare for round trip.

HOUSTON, TEXAS—Synod of Texas: Presbyterian Church. Tickets on sale October 15th-16th, limited for return October 23rd, at rate of one fare for round trip.

DALLAS, TEXAS—Texas State Fair and Dallas Exposition. The M. K. & T. will have on sale tickets to the Texas State Fair and Dallas Exposition October 5th to 25th, inclusive, at rate of one fare for the round trip. On October 9th to October 25th, inclusive, round trip tickets will be sold to Dallas from points where the one-way limit rate is more than \$5.00, limited to return three days from date of sale, to not later than October 26th, at rate of \$5.00. For information relative to schedule of special trains to Dallas, account of the Dallas Fair, call on or apply to nearest M. K. & T. Agent.

The more a man has to say in Church the more it hurts the cause of true religion.

Ill Tempered Babies are not desirable in any home. Insomniacs, nervous, irritable, fretful, and quarrelsome fretful children by feeding nutritious and digestible food. The Gall Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

Manner of Composition of Great Writers.

"Vathek," a small volume of over two hundred pages, was written at one sitting, when Beckwith was only twenty-two years of age. It was a wonderful Arabian romance, and is universally conceded a place among the classics of the English language. There was "Rasselas," written within a week; Fenelon's "Telemaachus" was composed within three months, and Adam Smith used to dictate to an amanuensis as he walked about his study. But these are exceptions. The greatest literary compositions, as a rule, are wrought out with the most painstaking care and laborious solitude. Southey, who had his twenty-four hours divided off with scrupulous exactness, considered that he had done his day's work when he had written four quarto pages of history. Macaulay laid out a plan for his History of England, under which it required two years of solid work and the turning over of hundreds of thousands of pamphlets. "When the materials are ready," he says, "and the history mapped out in my mind, I ought to write on an average of two of my pages daily." George Eliot's daily task was said to be four pages. Howells is said to have written the life of Lincoln from the proof-sheets, and R. H. Stoddard composes with equal slowness. Addison was careful about the little minutiae of style. Balzac, the greatest of French novelists, did not begrudge a whole week to a page, and the poet Gray wrote with similar care and fastidiousness. Huet, the famous archbishop of Avranches, worked but six or seven hours a day in composition and then gave up from fatigue. He wrote in that time three or four pages. Of Thackeray's style, a contemporary says: "It was the result of the most careful and discriminating study." Wilkie Collins was another very careful and slow writer. He would spend hours upon a page. Tasso's manuscripts, now preserved, are nearly illegible from the number of the corrections, and a page of Pope's translation of Homer is said to look as if the traditional spider had wandered across it. When Pascal was at work on "Provincial Letters," he frequently devoted three weeks to a single page. Some of the letters he recommenced seven or eight times. Hume was always correcting—each new edition differing from the preceding. The ancients were as careful in their work. Lucan was employed ten years on one of his works. Pericles' oration was the result of the most careful study, and Mr. Everett was charged with having studied it in turn when he was called upon to deliver the Gettysburg oration. Virgil worked eleven years on the "Aeneid," and pronounced it imperfect at the end of that time. What lessons of industry and patience and care these teach!—The Minneapolis Times.

EPISCOPAL VISITATION, 1896-97.

- First District—Bishop Keener.
- West Texas Conf., El Paso, Texas, Oct. 24
 - North Texas Conf., Fort Worth, Nov. 1
 - Northwest Texas Conf., Waco, Texas, Nov. 18
 - South Georgia Conf., Valdosta, Ga., Dec. 2
- Second District—Bishop Hargrove.
- Montana Conf., Hamilton, Mont., Aug. 6
 - East Columbia Conf., Dayton, Wash., Aug. 20
 - Columbia Conf., Lebanon, Ore., Sept. 2
 - Pacific Conf., Oakland, Cal., Sept. 21
 - Los Angeles Conf., Phoenix, Ariz., Oct. 2
- Third District—Bishop Granger.
- Brazil Conf., Juiz de Fora, Brazil, July 25
 - Tennessee Conf., Nashville, Tenn., Oct. 21
 - North Alabama Conf., Bessemer, Ala., Nov. 1
 - Alabama Conf., Montgomery, Ala., Dec. 2
 - South Carolina Conf., Abbeville, S. C., Dec. 9
- Fourth District—Bishop Wilson.
- Kentucky Conf., Louisville, Ky., Sept. 16
 - Louisville Conf., Louisville, Ky., Sept. 23
 - St. Louis Conf., Charleston, Mo., Sept. 30
 - Jacksonville Conf., Jacksonville, Fla., Oct. 7
 - North Georgia Conf., Dalton, Ga., Nov. 25
 - North Carolina Conf., Kingston, N. C., Dec. 2
- Western Conf., Hillsdale, Kan., Oct. 7

Indian Mission Conf., El Reno, Okla., Oct. 11

Virginia Conf., Lynchburg, Va., Nov. 1

Arkansas Conf., Fayetteville, Ark., Dec. 2

Sixth District—Bishop Galloway.

 - Denver Conf., Pueblo, Colo., Aug. 29
 - Nebraska Conf., Omaha, Neb., Sept. 1
 - Southwest Missouri Conf., Nevada, Mo., Sept. 15
 - Holston Conf., Cleveland, Tenn., Oct. 7
 - West's North Carolina Conf., Salisbury, N. C., Oct. 14
 - North Mississippi Conf., Greenville, N. C., Nov. 28
 - Baltimore Conf., Stanton, Va., Mar. 22

Seventh District—Bishop Hendrix.

 - Japan Conf., Hiroshima, Japan, Oct. 1
 - China Conf., Soochow, China, Oct. 15
 - Texas Conf., Houston, Texas, Oct. 15
 - Mississippi Conf., Port Gibson, Miss., Dec. 2
 - Louisiana Conf., Ruston, La., Dec. 2
 - East Texas Conf., Marshall, Texas, Dec. 16

Eighth District—Bishop Key.

 - New Mexico Conf., Roswell, N. M., Oct. 1
 - N. W. Mexican Miss. Conf., Guaymas, Oct. 22
 - Central Mexican Miss. Conf., Mexico, Oct. 22
 - Mexican Border Conf., Monterrey, Mex., Oct. 22
 - German Miss. Conf., Witten, Prussia, Oct. 22
 - Little Rock Conf., Camden, Ark., Dec. 3

Ninth District—Bishop Fitzgerald.

 - West Virginia Conf., Charleston, W. Va., Sept. 1
 - Hillside Conf., Pains, Ill., Sept. 15
 - White River Conf., Fargo, N. D., Sept. 16
 - Florida Conf., Tallahassee, Fla., Dec. 9

OBITUARIES.

(Continued from seventh page.)

ston his soul would well up within him and the tears would sparkle on his cheeks. At China's Chapel the choir sang sweetly, and he was heard to say: "If singing is that pretty here, what will it be when we get to heaven?" No doubt he is now enraptured with the music of the heavenly choir, and with McFerrin, Green and Bishop Pierce and others whose voices he loved to hear in other days, walking the golden streets of the city of God. May God bless his family, and may their lives be as pure as was his, that when death shall claim them we may have the same assurance that they have united with him.

C. M. SHUFFLER.

BENTLEY.—T. F. Bentley was born in the State of Georgia, July 6, 1848. He came to Texas in 1870, and for several years lived in Cass County. In the year 1872 he united with the Methodist Episcopal Church, South, and was a useful and prominent member until his death. He was united in marriage to Miss S. A. Stewart, in Cass County, Texas, November 7, 1872. He died in his home at the Trans-

Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

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continental Junction, Bowie County, Texas, September 26, 1896. In the death of Bro. Bentley the community, the Church, and his family, have suffered a great loss. He was a most prominent and useful citizen, and a very pillar in his Church. No one was so looked to or so depended upon in all the emergencies that came up in the community in which he lived. To his family he was attentive and affectionate. He was a good provider for his family and left them a good home and a prosperous business. At the death of Bro. Bentley his two youngest children lay hopelessly sick with the same malady of which he died—typhoid fever; and just six days after his burial they were laid away in one grave beside their father—Mary Leola, a nearly four-year-old child, and Franklin Signor, a little over one year old. J. W. JOHNSON, Texarkana, Texas.

SANTA ANNA, TEXAS, July 17, 1892

CURRY.—I. James N. Curry, was born October 25, 1822, in Maury County, Tenn.; professed religion and joined the Methodist Church in September, 1839, at Pleasant Hill, (now Henryville) Lawrence County, Tenn., nearly fifty-three years ago. During this time I have passed through many hard places—suffered many sore afflictions, but through them all the Lord has brought me safe thus far. Thank God, he has been good to me. He is still my support; in him I trust. He has never left nor forsaken me. I have always found him a present help in time of need. He gave me ten children; four of them he has taken with their mother to heaven; the other six he has permitted me to see on their way—all members of the Church with their families. Now, with one of old, I am ready to say: "Mine eyes have seen thy salvation, and I am ready to be offered up." I am waiting; only waiting: "Thy will, not mine be done, O Lord."

The above was written, as the date will show, more than four years ago by Father Curry himself. He no doubt thought then that his days were about accomplished, but God, in his goodness and mercy, led him with us until September 17, at 10 p. m., when he said: "It is enough; come up higher;" and he took his flight to join his wife and children in their heavenly home. Thus ended the earthly life of one of the purest men I have ever known. C. E. STATHAM, P. C. Santa Anna, Texas.

MAYNARD.—Mrs. S. E. Maynard departed this life on August 21, 1896. She was visiting her sister, Mrs. D. McGlann, in Butler County, Ala., when this sad event occurred and her remains were laid to rest near the graves of parents, Rev. S. N. and Mrs. Mary H. Graham, at Wesley Chapel. She was born in Edgefield District, S. C., October 23, 1829; moved with her parents to Alabama, when she was one year of age; professed religion at an early age and joined the Methodist Church and lived a consistent Christian life. At eighteen years of age she married James Maynard in Butler County, Ala., with whom she removed to Texas in 1870, and who died at Kyle, Hays County, on August 2, 1886. Her natural disposition, tempered and beautified by strong Christian convictions and a warm, religious experience, drew to her many strong and lasting friends, and very greatly endeared her to her relatives, who feel that they have sustained a very great loss. But in their grief they are comforted with the assurance that they can find her again in heaven. Her former pastor, JAS. P. ROGERS.

IVEY.—The home of H. D. and Dora Ivey was blessed by the birth of a child, Kelpie, on August 4, 1896. God in his infinite wisdom saw best to call from our midst this "little flower" of wisdom and happiness September 6, 1896. Little Kelpie was a sweet child of unusual intellectual qualifications. It seems that God had given her wisdom to accomplish some grand and noble work in life; but she was called "up higher" to accomplish a grander work. Her disposition was as though she were a woman and not a child. Often she spoke of wanting to go to Church, and the last request she made of her mother, about twenty-four hours before her death, was: "Mamma, take the baby to Church!" While we feel heart-broken to have such a jewel taken from us, yet we bow with submission to the will of Him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Her uncle, J. N. MULLINS, Grand Saline.

Well groomed men know the value of Ayer's Extract, used after shaving: it keeps the complexion fresh and healthy looking.

LITTLE.—Bro. Chas. Little was born March 23, 1840, at Newport, Vermilion County, Indiana; professed religion at the age of fourteen and joined the M. E. Church; was licensed to exhort in the M. E. Church, South, December, 1895. He lived a consistent Christian life, and died September 6, 1896, at his home in Fort Worth, Texas. He leaves a wife and loved ones to mourn his death. How often is the believer's deathbed like the deep calm repose of a summer evening sky when all nature is hushed to rest; the departing soul, like the vanishing sun, peacefully disappearing, only to shine in another and brighter hemisphere. We extend our deepest sympathy to the bereaved. W. A. STEPHENS.

CARTER.—Jesse Verden Carter, daughter of J. B. and Sarah Carter, was born January 14, 1887; fell asleep in the arms of Jesus June 14, 1896. Pet—the name the family called her—was the pet of the home. She called her mamma to her bed on Monday before she died Sunday, and said: "Mamma, I am dead." She could realize her condition and wanted to die. She gave up all her playthings and just before she died she put her arms around her papa's neck and looked up and said: "Papa, I am going to my home," and fell asleep. She was a true and devoted child, and was loved by all who knew her. She is not only missed at home, but by her relatives and friends. The brightest of earth's flowers are plucked first, and God gathered his lamb to his own bosom. Then, bereaved ones, weep not. Do not think of your beloved Pet in the cold grave, but think of her as a bright angel freed from all the cares of this life, and try to live prepared to meet her around the great white throne, where she is now happily waiting and watching for you. She was not yours, but Christ's. He loved her best, and took her home to rest. Her AUNT MISSIE, Lanham, Texas.

BONNER.—Horace, son of C. W. and Nannie Bonner, died June 11, 1896. He was a sweet little boy, who came and stayed just four years, five months and sixteen days, but was so bright and sweet that it was hard to give him up. But thank God for the grace that enables us to submit to the will of him who does all things well. Little Horace was born in Carroll County, Ga., December 25, 1891. His parents moved to Texas in January, 1895, and located in Big Sandy, from which place little Horace went to the glory world. He seemed the idol of the home, and oh, how hard to give up such a precious jewel; but he is gone, dear parents, to that loving Savior who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Weep not, dear parents; heaven had need of your boy, and you will see him again in that bright world beyond. D. L. CAIN.

PARRISH.—Sister Allie Parrish (nee Gellatly) was born in Sabine County, Texas, May 15, 1869; professed faith in Christ in early life and joined the M. E. Church, South, of which she lived a consistent member; was married December 15, 1887, to Bro. M. S. Parrish. She died September 23, 1896, at her parents' home in Sabine County, where they with devoted husband had carried her with the hopes of united attention saving her, but God saw fit to take her. She was the mother of three children and also had one stepson, all of them remaining with her devoted husband to mourn her loss. She was endowed with a brilliant intellect, a pure, sunny spirit, and attractive personal presence. Her home was pleasant indeed, as many of us can testify. She was loved by all who knew her. Her parents are almost heart-broken; her brothers and sister feel keenly the loss of sister. Her dear husband and sweet children, whose home was made so sweet by her presence, are now desolate and lonely. Mother is gone, but not forever. We can go to her. May the grace of God rest upon her bereaved relatives and family and bring them all home to heaven. I. F. PACE, Center, Texas.

BICKLEY.—Mrs. Mary Ann Bickley (nee Simpson) was born in Talbot County, Ga., near Talbotton, June 18, 1845, and died August 22, 1896, at Geneva, Sabine County, Texas. She joined the Church about fifteen years ago under the ministry of Bro. Geo. D. Wilson, and from that time she was a great Methodist and a devout Christian. She was married twice, the last time to Bro. Jos. B. Bickley, by whom she had two children. She was ready to die, and looked upon

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death as the gateway to her eternal home. Her last earthly concern was that her children be Christians and meet her in heaven. So mote it be. This writer helped in a meeting at Geneva a short while before her death, in which Sister Bickley was an active and a happy worker, but she now rests from her labors. May God comfort the dear ones who mourn her departure. ELLIS SMITH, San Augustine, Texas.

MORRIS.—Rev. R. H. Morris, was born in Gadsden County, Fla., in the year 1846; was converted in the forty-second year of his age; was licensed to preach in the forty-fourth year of his life. He was admitted to the bar at twenty-five years of age. He filled some very responsible positions, such as Senator and District Attorney. He felt the fearful disease of consumption stealing on him three years ago. He was confined to his room for three months; at last the good Lord came to his relief and he passed over the river October 2, 1896. Bro. Morris was one of the happiest men I ever met. He died in full view of heaven. He often shouted when we would read the sweet promises of the Lord to him and prayed with him, and we would say to his dear wife and children: trust in the Lord and you will soon meet your husband and father on the other shore. His pastor, S. N. ALLEN, Troupe, Texas.

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PARRISH.—Sister Allie Parrish (nee Gellatly) was born in Sabine County, Texas, May 15, 1869; professed faith in Christ in early life and joined the M. E. Church, South, of which she lived a consistent member; was married December 15, 1887, to Bro. M. S. Parrish. She died September 23, 1896, at her parents' home in Sabine County, where they with devoted husband had carried her with the hopes of united attention saving her, but God saw fit to take her. She was the mother of three children and also had one stepson, all of them remaining with her devoted husband to mourn her loss. She was endowed with a brilliant intellect, a pure, sunny spirit, and attractive personal presence. Her home was pleasant indeed, as many of us can testify. She was loved by all who knew her. Her parents are almost heart-broken; her brothers and sister feel keenly the loss of sister. Her dear husband and sweet children, whose home was made so sweet by her presence, are now desolate and lonely. Mother is gone, but not forever. We can go to her. May the grace of God rest upon her bereaved relatives and family and bring them all home to heaven. I. F. PACE, Center, Texas.

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