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EDITORIAL.

THE INFINITESIMAL AND THE INFINITE.

THE Lord Jesus Christ said that faith, though only so large as a mustard seed, would pluck up a sycamine tree and remove a mountain. The doctrine may be stated thus: A minimum of faith can produce a maximum of achievement. Why is this? We answer: Faith substitutes a divine for a human actor. By faith the human shrinks into the background and the divine comes into the foreground. Faith is the performance of a condition which sets omnipotence into operation. Man uses God.

Science is the knowledge of the laws and forces of nature. Art enables us so to utilize this knowledge, so to adjust our machinery to these stupendous energies of the universe, as that we become practically almighty. The wind pumps water, grinds corn and floats an argosy. Steam transports passengers and freight and spins and weaves cotton and wool. Electricity lights our streets, cooks our food and fans our faces. Gunpowder kills our game and subdues our enemies. In all this feeble man, through science and art, has clothed himself with something like the attributes of Divinity. He commands nature. He forces her to toil for him. She ministers to his comfort. Man's power is only limited by his wisdom and skill. Enlarge these and the infinite resources of nature respond. An increase of intellectual insight and mechanical ingenuity means an immeasurable augmentation of power in the realm of the material. Nature is pregnant with infinite force and man commands it to a wondrous and ever-increasing extent. Nature is so constituted that the performance of certain inexorable conditions lays under contribution her vast and exhaustless resources in the interest of the race.

This explains the power of faith. God has bound himself to do certain things under certain circumstances. His promises are as unchangeable as his laws. The constancy of nature symbolizes and illustrates the everlasting truth of religion. God is as absolutely bound to respond in the spiritual realm, the conditions being performed, as he is in the natural. The intellectual and moral universe is so organized and correlated with man that the meeting of certain, definite terms will infallibly and necessarily bring the covenanted results. The moral world is under law. Faith is a law. Spiritual achievements are as certain as physical, and moral consequences follow as readily as natural, the contingencies being fulfilled. Natural laws are God's promises in the sphere of matter and spiritual laws are God's promises in the realm of

mind. Both are contingent, and the means used, both are equally inevitable. Law pervades the universe of God and he who knows and taxes it, has a talisman a millionfold mightier than the inexhaustible purse and wishing-cap of Fortunatus and the wonderful lamp of Aladdin.

Science uses law and faith appropriates promise. Science lays under contribution the forces of nature and faith makes the unchangeable covenant a servitor. Science makes the vast mechanism of creation the instrument of her will and pleasure, and faith employs omnipotence in the prosecution of her enterprises. Through knowledge, a subtle intellectual force, great nature is conquered and spoiled, and through faith, a still more ethereal element, both matter and mind are chained to the victor's chariot wheels and made subservient to his wish. It is no sophomoric exaggeration to say that science has made man well nigh omnipotent; it is undeniable, sober truth. Nor is it the hyperbole of fanaticism to say that faith wields an almighty arm. The Bible justifies the assertion. If through wisdom and skill we make the vast power which throbs through the universe of God our ally and our servant, so through faith in God's eternal and immutable truth and promise we lift ourselves into the atmosphere of the miraculous and divine.

The foregoing will enable us to understand the meaning of such promises as these: "According to your faith be it unto you," "If thou canst believe, all things are possible to him that believeth." Thus we see how an infinitesimal particle of faith can pluck the sycamine tree and overturn the mountain. God has voluntarily and solemnly bound himself to respond to prayer and faith. He who cries to God in an agony of earnestness, and anchors his heart in that "scripture which can not be broken," may expect to see wonders multiply and promises fulfilled. The history of the Church and the biographies of the saints attest the truth of God's word and illustrate the power of a living faith. Let these words of Jesus sink down into our ears: "Have faith in God."

A Problem for the Southern League.

During the International Epworth League Conference in Toronto the negro was very much in evidence. This was a great pleasure to our Northern Methodist friends. They puffed him to the fullest possible extent. They congratulated all concerned that his presence was not challenged and that he enjoyed all the spiritual and social equality desirable. His appearance upon the platform was the occasion for enthusiastic applause. He came in and went out a welcome guest, as free as the freest. The question of social equality was not raised. The negro came, saw and conquered. The

racial problem was settled; Southern prejudice was disarmed; caste was dead.

What are our Southern Leagues going to do about it? If our young people mingle freely with the negro in Epworth Conferences, why should not the older sort associate with him on terms of equality in society and the Church? If a little of the thing is good, why more is better. If social equality is good for the League, it is good for the whole country. In this conference the principle of white superiority was entirely ignored. Nothing remains but to carry out the equality of the negro to its logical results.

Can not our Southern Leagues see that the International Conference is being exploited by shrewd Northerners in the interest of social equality? The great conference proposes to teach this leveling doctrine both by precept and object-lesson. The prejudiced Southerner must take his medicine. The negro shall come to the front.

Perhaps our Southern Leagues in the past may have been justifiable in keeping silent, not knowing whereunto the thing would grow. But now that the object of the Northern element is perfectly clear; now that it has boasted of past social triumphs for the negro; now that it is becoming bolder and more aggressive, our Southern Leagues must speak out. Let it be distinctly understood that the negro shall go, or that the Southern wing will go. Let a timely protest be recorded. Let initial action be taken. Canada and the North must be given to understand that if the negro is placed upon the programme and accorded the full freedom of the conference, that we will have nothing more to do with it. We would infinitely prefer to see the International League wiped out forever than to have the social equality proceedings of Toronto duplicated. Things have come to a pretty pass when a congregation of young Christian people can not meet without having the negro obtruded upon it. Both Canada and the North know our position upon this subject—a position absolutely unalterable—and they should have respected it. Instead of conciliatory and charitable treatment, we have been forced temporarily at least to succumb. Were our Epworth leaders asleep or indifferent when the amalgamating process was inaugurated?

Our Leagues know that in submitting to these social equality features they were misrepresenting the sentiment and attitude of their Church and section. We are willing, in view of certain extenuating circumstances, to pardon the past. But future transgression will not be condoned. Let the Leagues look to it. They have been unwittingly entrapped, but we believe that they will extricate themselves right speedily and guard against similar violations of the social code.

Our Northern friends are also felicitating themselves upon the fact that the International Conference can be made subservient to organic union. The younger generation, with but slight knowledge of history and the issues involved, are to be trained for the great consolidation. We are glad to know that our Leagues have said nothing to justify such a hope. But such talk as this, a purpose so openly avowed, will lead to serious complications. Those who desire the perpetuity of the International Conference had better eliminate the negro and hush the organic union talk.

The promise is not that the children of the good shall always walk in the paths of righteousness and peace. The promise is that the trained children of the good shall persevere in well-doing. There are no works of supererogation performed by the good which may be credited to the account of their children. There is no surplusage of righteousness overflowing from parents to offspring. The promise is to training—to a bringing up in the nurture and admonition of the Lord. Training, such as that which prepares the dog for the field, the horse for the track, the soldier for the battle, the teacher for the school-room is the thing which insures the future moral welfare of the young. Scolding and restraint are not training. Wisdom, patience and love are alone adequate to this task.

It is well to recognize the inevitable when afar and brace ourselves for it. A serious forecasting of the future is not necessarily anxious thought. The first is a duty—the second is a sin. Our friends may die, poverty may come, sickness may be our portion, trouble may be our experience before a great while. Meditation and prayer can fortify us against these occurrences. Bereavement, disappointment and death may be safely reckoned in the catalogue of the inexorable. Submission to the divine will, faith in the divine promise, and the cultivation of a divine hope, may rob even the inevitable of its poignancy and power.

All faith is some risk. Life is never so sure but there is some element of uncertainty. The evidence for religion preponderates, but still there is a suggestion of skepticism. We have light enough if our heart is right. But if prone to doubt, we may find plausible reasons to justify it. Faith as well as conduct enters into our probation. A true confidence almost perfectly satisfied takes the risk and finds the vindication. It goes forward in spite of uncertainty and is justified. It is the moral element which at last turns the wavering balance for duty and God. Taking the risk—the leap in the dark—this is faith.

ORIGINAL ARTICLES

SOME NEEDED LEGISLATION.

W. L. NELMS.

SUGGESTION FIRST.

The Duty of the Preacher in Charge.

In the article preceding this the grounds for additional legislation were briefly given. There will be no effort made, in what shall follow, to outline all the changes that suggest themselves to the writer as necessary. To find a remedy for the disorder and friction that now exist, growing out of a conflict in the exercise of official functions, shall limit and control these suggestions. Let this be borne in mind in reading all that shall follow.

Let us begin, then, to seek a remedy by, first, defining more clearly and fully the duties of the preacher in charge. The law, at present, reads as follows: "To preach the gospel, and, in the absence of the presiding elder or Bishop, to control the appointment of all religious services to be held in the churches." These words should remain just as they are, for they clearly settle the question as to who shall control our houses of worship—the preacher in charge or the trustees of Church property. Under this law the trustees can not open our pulpits to any man over the objection of the preacher in charge. As there is no change suggested in this paragraph, there is no call upon our part to discuss it. Nor do we propose to discuss whether this language limits the authority of the preacher in charge to the church edifices. This is the point at issue, which we propose to settle, finally, by additional legislation.

It is to the proposed amendment that attention is specially called.

Let paragraph 120 be amended so as to read as follows: "To preach the gospel and in the absence of the presiding elder or Bishop to control the appointment of all services to be held in the churches and of all religious services to be held by our ministers or members, in his charge." Why should the words, "and of all religious services to be held by our ministers and members in his charge," be added to the paragraph?

First. Not that it introduces any new features into our system of Church government. The idea therein expressed is as old as Episcopal Methodism, and is a basic principle of the itinerant ministry. Every appointment made by our Bishops and accepted by our preachers in the history of our Church has been made and accepted on this basis.

This position is fundamental to our economy. Disprove it, and let the opposite he maintained and our Bishops would cease to exercise their office and our preachers to receive appointments. No Bishop could conscientiously ask a man to take so grave a responsibility without also conferring upon him a prerogative commensurate with that responsibility. No sane man would assume such an office upon any other conditions. To show that this a correct view of the principle that controls in the assignment of pastors to their fields of labor, let me quote from the College of Bishops in their last quadrennial address:

"The responsibility of appointing and directing religious services belongs to the preacher in charge. To hold meetings in his circuit, station or mission without his consent and against his remonstrance would be an unwarranted intrusion and tend to confusion and strife."—Episcopal Address, 1894.

Second. Why should these words be added? Because of late there have arisen those who will not be controlled by "the law and order" of our Church, except that law and order as it bears upon each and every case be stated in the plainest language. The unbroken policy of the past, the precedents of all the years, the spirit of the law, legitimate deductions, episcopal constructions, and the "order" of the Church, accepted by the almost unanimous voice of our ministry, is set aside, if there be not a plain letter of the law bearing upon each specific issue. They refuse to apply principles. Let us have the letter, as they

demand. "The letter killeth." No man with self-respect needs this law, for he will neither invade the rights of others, nor will he thrust himself upon those who do not want him. For the same reasons, no man of self-respect will object to this law, for it will not in any way affect him. As this confusion grows out of the question of the rights and duties of the preacher in charge and every other method for its abatement has failed, let us at once put the matter at rest by law. There can be no harm in putting into plain language the principle underlying our itinerant system.

Third. Do you ask if it is right to give to the preacher in charge this much authority? That question is one hundred and thirteen years behind the times in Episcopal Methodism. This enactment will give him no new authority. It merely declares that which has always existed. Settle this matter in the negative and ours will cease to be an episcopal form of government, and must become congregational. Every Church governed by an episcopacy recognizes the right and authority of the pastor to control in all religious services and throws around this right the safeguards of law. Ours is the last to define by specific enactment that which is regarded as a fundamental law. Let me ask again, how can the Church hold a pastor responsible for matters over which he has no control? He is called upon quarterly and annually to give an account of the temporal and spiritual interests of the work committed to his care. What is of more vital interest to the welfare of his charge than the religious services? Then, is it fair, is it right, is it just, to hold him accountable for that over which he exercises no authority whatever? Such a requirement would be out of place in any vocation, business or relation of life. Would a Church say to a man: "Go, take charge, as they that must give an account for souls," and at the same time send forth other servants of hers to go at will into his charge, to work at will, and still hold her first sent servant accountable? Every pastoral charge in our Church has a "preacher in charge." In charge of what? Of all the temporal and spiritual affairs of the Church. To this work he is assigned by the legally constituted authorities. His rights can not be invaded. No other preacher of our Church has any rights therein, and if any perform official acts within his jurisdiction, it is by the grace of the preacher in charge. If this position be not correct, then tell us where the authority of the pastor begins and where it ends. What are its limitations? Of what is he in charge? Of what is he not in charge? Which of his congregations is exempt? What family is not included? What individual is left out? What religious service is excluded? Had it occurred to you that to deny to the pastor this right makes it possible to deny to some pastors control over any and all religious services in their charge? Suppose it should obtain in our Church that the authority of the preacher in charge is limited to the houses of worship. What would become of those pastoral charges that own no houses of worship? The pastor would have no authority over any religious services, preaching or preachers. In a pastorate of mine, there were nine appointments and but one church edifice. According to the views of some, I had no authority over religious services except at one appointment out of nine.

Finally, an apology is almost necessary for presuming to argue for a principle so long and so nearly unanimously held in our Church. But this argument, like the law contemplated, would not be necessary were it not for the violent contention of a small minority who claim that they are working no confusion and violating no law when they go into the bounds of other men's charges, over requests and protests. These persons have all along declared that they are ready and willing to submit to an unequivocal statement from the General Conference on the issues involved. That they will bow to nothing else has been demonstrated beyond a doubt. While they pursue their present plans, peace in the Church is an impossibility. It is my firm conviction that the change in the Discipline which is asked for will bring us relief; and it is equally clear that it is foolish to expect relief from any other source than from the General Conference. Keep this in mind: there is no new law to be

introduced, only an unequivocal statement of a known principle, which has from the beginning been recognized in our Church and has controlled in giving and receiving appointments.

I THESSALONIANS 5:23.

What does the apostle mean by the words, "Sanctify you wholly?" Some are ready to answer, "He means to pray that God would cleanse these regenerated Thessalonians from 'inbred sin.' For it is evident that these brethren for whom the apostle prayed were regenerated; for he exhorted them to 'warn the unruly, comfort the feeble-minded, support the weak,' etc., and it is unreasonable to suppose that he would exhort unregenerated sinners to do these things. They were believers who had been justified, regenerated, sanctified, but not yet wholly sanctified or cleansed from all sin." This answer is very satisfactory to many. But if they would look a little further they would see that these brethren were already cleansed from all sin; for the apostle exhorted them to "rejoice evermore, pray without ceasing, and in every thing give thanks;" to "avoid the very appearance of evil," etc., which they could not do if sin remained in them. Bishop Hendrix, in his article on "Perfecting the Saints," says that the "gracious baptism of the Spirit which enables one to rejoice evermore, pray without ceasing, and in every thing give thanks, is Mr. Wesley's best definition of being perfected in love." These brethren at Thessalonica had this "gracious baptism of the Spirit," or "the indwelling grace and love," or whatever one may be pleased to call it, which enabled them to do these things; for we know that the apostle would not command them to do what they could not do. Hence "sanctify you wholly" does not mean cleanse you from inbred sin; for there was no sin in them. No, not if they could rejoice evermore, pray without ceasing, and in every thing give thanks. What, then, does it mean? Answer: The Greek word rendered "wholly" is an adjective, and not an adverb. It means "whole." It qualifies "you" and not "sanctify." Sanctify you whole—i. e., your whole self or life to the coming of Christ. If they had improved the grace given them, if they had not backslidden, they were sanctified up to date; but St. Paul wanted them sanctified to the end of their lives, or to the coming of Christ. Examine the parallel passages throughout the Epistles of St. Paul and see if this is not true. "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." A parallel passage is I Cor. 1:8: "Who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called." Comparing these passages we see that "sanctify you wholly" in the one is "confirm you to the end" in the other; "be preserved blameless unto the coming of our Lord" in the one is, "may be blameless in the day of our Lord" in the other. In the one it is "faithful is he that calleth you;" in the other, it is "God is faithful by whom ye were called." Another parallel text is I Thess. 3:3: "But the Lord is faithful, who shall establish you, and keep you from evil." Another parallel is I Thess. 3:12, 13: "And the Lord make you to increase and abound in love one toward another and toward all men, even as we do toward you: To the end he may establish your hearts unblamable in holiness before God, at the coming of our Lord Jesus Christ, with all his saints." He did not pray that the Lord would make them unblamable in holiness; they were already that, if they were born of God. He wanted the Lord to establish or confirm them in holiness to the end. Their whole spirit and soul and body were already blameless; for the apostle wanted them preserved in that state unto the coming of Christ; and besides the regenerate state excludes blame. A man born of God is unblamable in holiness and in every thing else as long as he does not sin. "There is, therefore, now no condemnation to them that are in Christ Jesus." It is the gracious privilege of all Christians to pray to be strengthened, established, confirmed, rooted and

grounded in love that they will never fall away from Christ—never apostatize. I believe I am acquainted with many such Christians. I am sure they will never fall. Concerning them I can say with St. Paul: "I am persuaded that neither death nor life, nor principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate them from the love of God which is in Christ Jesus." I would be astonished if I should hear that any of them had fallen. "Faithful is he that calleth you who also will do it;" that is, will confirm you to the end, or establish you unblamable in holiness unto the coming of Christ, or sanctify you whole—i. e., your whole life to the end. Dr. Clarke gives his view of the meaning of the apostle's prayer, "the very God of peace sanctify wholly," in these words: "May he sanctify you to the end, and to the uttermost; that as sin hath reigned unto death, even so may grace reign through righteousness unto eternal life."

Holiness implies two things: 1. The destruction, or death of sin. 2. The life of righteousness. All sin must come to an end. We must be cleansed from all unrighteousness. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." What we mean by being cleansed from all sin is being saved from its guilt, its love, its pollution and its power, through the merits of Christ's death, by the influence and agency of the Holy Ghost, enabling us to love God with all the heart, and our neighbor as ourselves. This cleansing is instantaneously done, in a moment, in the twinkling of an eye, when we believe, when "we confess our sins." But the grace which cleanses us abides with us, and keeps us clean as long as we walk in the light; that is, as Dr. Clarke says, "continues to cleanse us—i. e., to keep clean what he has made clean; for it requires the same merit and energy to preserve holiness in the soul of man as to produce it."

Purity from the beginning of Christian life on forever is the Divine ideal set forth everywhere in the Word of God. "Make the tree good and the fruit will be good. A corrupt tree can not bring forth good fruit," said our Savior. "Elect according to the foreknowledge of God through sanctification of the Spirit unto obedience," said Peter. "Sanctification of the Spirit" first, and then obedience. "The wisdom that cometh down from above is first pure, then peaceable," said James. Purity first, and then peace, and good fruits. "Our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin," said St. Paul. Our old man must be crucified, the body of sin destroyed first and then we will cease to serve sin. Until this is done we are in bondage to sin, or, as it is in the Greek, the slaves of sin. When this is done we are "freed from sin," or, as the Greek has it, justified from sin (Rom. 6:6, 7). Our Lord said through the prophet Ezekiel: "From all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." In a parallel passage, chapter 11, we find the reason why God will do this. He says: "I will take away the stony heart out of their flesh, and will give them a heart of flesh, that they may walk in my statutes and keep mine ordinances, and do them; and they shall be my people, and I will be their God." Thus we see that we are not God's people until he cleanses us from all our filthiness and idols, and takes away the stony heart out of our flesh, and gives us a new heart, a heart of flesh. We see also that when this is done we may walk in his statutes, and keep his commandments. Accordingly St. Paul says, in II Cor. 7:1: "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." "Having these promises." What promises? Why, those contained in the verse just preceding, quoted from the prophecy of Jeremiah, 31:1. "And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." That is, we must be cleansed from all filthiness of the flesh and

spirit before we can be the sons and daughters of the Lord Almighty. The sons and daughters of God, having been cleansed, are to keep themselves clean from all filthiness, perfecting holiness in the fear of the Lord. We learn from the Greek lexicons that the word "perfecting" here means "practicing"—practicing holiness in the fear of the Lord. In Deuteronomy 30:6 it is said: "And the Lord thy God will circumcise thy heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live; and thou shalt return and obey the voice of the Lord and do his commandments." Here we are plainly taught that our hearts must be circumcised before we can obey the voice of the Lord. Heart circumcision first and then obedience. "We are his workmanship created in Christ Jesus unto good works." A new creation first and then good works. "If any man be in Christ Jesus he is a new creature," or, as it is in the Revised Version, "a new creation"—he is a new man, and enters into a new life, a life of obedience. "Old things"—"the old man with his deeds"—the old man which is corrupt—has passed away," and the "new man, created in righteousness and true holiness," has come. "If ye then were raised with Christ, seek the things that are above." We must be raised with Christ before we can seek the things above. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Freedom from sin first, then holy fruit, and the end everlasting life. The Son has made us free, and we are free indeed, and we are to stand fast in all the glorious liberty of the children of God. "He that is born of God sinneth not," "overcometh the world," "keepeth himself," "can not sin." The new birth first, and then the sinless life, and victory over the world. "He that doeth righteousness is born of him," is righteous even as he is righteous. "Whoso keepeth his word, in him verily hath the love of God been perfected."—I John 2:5, R. V. This means that "the love of God which has been shed abroad in our hearts through the Holy Ghost which was given unto us," (Rom. 5:5, R. V.) has accomplished, and does accomplish, its end in us when it leads us to "keep his word." Again, John says: "If we love one another, God dwelleth in us and his love is perfected in us."—I John 4:12. This means that the love of God has its true effect in us, accomplishes its end in us, when it leads us to love one another, for, says the same apostle (I John 5:3): "This is the love of God that we keep his commandments;" and St. Paul says, "love is the fulfilling of the law; and Mr. Wesley says in his sermon on Patience, preached in 1784, less than seven years before his death, the year in which the Methodist Episcopal Church was organized, the year in which he left the "residue theory of sin" out of the Articles of Religion which he prepared for his followers in America: "From the moment we are justified till we give up our spirits to God love is the fulfilling of the law, of the whole evangelistic law." Surely the love which is the fulfilling of the whole evangelical law is perfect love, and this is in us from the moment we are justified, according to Mr. Wesley. Again he says: "If you ask what holiness is, I answer, it is love, simply love, pure love. If when one has made advances in it, you then ask what it is, I still answer, it is love, more love." He says: "The heaven of heavens is love; there is nothing higher in religion than love; there is in effect nothing else; if you are looking for anything but more love, you are looking wide of the mark; you are getting out of the royal way, and when you are asking others, have you received this or that blessing? if you mean anything but more love, you mean wrong." Again he says: "Scripture perfection is pure love filling the heart and governing all the words and actions. If your idea includes anything more or anything else, it is not Scriptural." St. John is the only inspired writer who uses the term "perfect love" in any of its forms, and he uses the terms "love" and "perfect love" interchangeably to denote the same thing. According to him, our love of God is perfected, has its true effect, when it leads us to "keep his word," to "love one another," when it casts out all tormenting fear. Those

who are born of God "keep his word," "love one another," have no tormenting fear, and therefore the love of God has been perfected in them. This is St. John's view of perfect love. Read carefully his first epistle and see if it is not. It is the view of St. Paul also. He certainly does teach that the love of God which "has been shed abroad in our hearts through the Holy Ghost which was given unto us" when we were justified by faith, is "the fulfilling of the law." Summing up, we see that the proof is overwhelming that we must be pure in heart, cleansed from all unrighteousness, from all filthiness, and idols, the stony heart must be taken away, and a new heart, a heart of flesh given us, our old man must be crucified, the body of sin destroyed, the Lord must circumcise our hearts to love the Lord with all the heart and soul, we must be born of God, created anew in Christ Jesus, quickened, renewed, sanctified of the Spirit, baptized of the Spirit into Jesus Christ, the love of God which is the fulfilling of the law must be shed abroad in our hearts by the Holy Ghost, before we can keep God's commandments. That is to say, this wonderful spiritual transformation, by whatever name or names it may be called, must take place in us before we can be the people of God, or do his will. When this mighty change is wrought the life of righteousness, embracing all the elements of the Christian character, begins and, if not hindered, will go on increasing in knowledge and love and blessedness forever.

JOHN ADAMS.

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CONDITIONS OF REVIVALS OF RELIGION.

For twenty-five years I have carefully studied the revival question in its relation to the pastor, the Church, the evangelist and the world. This completes my twenty-fifth year in the itineracy and my thirty-seventh in the ministry. During these years I have seen thousands of souls brought to Christ and added to the Church. I have held many meetings without any ministerial help; then I have been assisted by local ministers of the charge where the meetings were held. Sometimes I have had the assistance of a

brother pastor, and on four occasions I have had the assistance of evangelists. I have attended meetings held by pastors; helped them in their meetings. I have attended meetings held by evangelists, and have had many reports of meetings held by pastors and evangelists respectively, as to apparent results, and then after the lapse of months the final results so far as could be ascertained. During these years I have attended meetings held by five Baptist evangelists, five Cumberland Presbyterians, one Presbyterian, one Congregationalist and nine Methodists. I have carefully considered all the constituents which make up a revival. I have studied methods, noted the doctrines preached, the manner of preaching, and the mediate and the immediate results of these. I have read many authors on homiletics and on revivals, and besides these books many articles covering the various phases of the question. So it appears to me that I may approach the subject, though with trepidation, with the hope that what I say shall be carefully considered by both ministers and laymen. Far be it from me to contribute to a spirit of strife or seek by statement or innuendo to provoke controversy. To obviate any thing of this kind, I now ask the editor to eliminate anything that I may write which, by fair construction of language, could be understood as a reflection on anyone or of such a nature as to provoke just criticism. However, I do not hope to set forth the views of all the readers of the Advocate—if, indeed, anyone shall exactly agree with me. But as I shall write for the glory of God I do expect that all will agree with me in the main. I shall not deal in sweeping denunciations, personal criminalities, invidious comparisons and discourteous flings. But I invoke the spirit of fairness, which is the spirit of Christ. With these preliminary statements I shall enter upon the discussion of the subject with an earnest prayer that God may direct me.

To get this subject before the mind of the reader as it is in the mind of the writer, I shall divide the subject into propositions. The first to which we invite the attention is "Sensational Preaching." This involves the composition and delivery of sermons. I have

no hesitation in alleging that sensational preaching is fraught with the most damaging effects to the cause of Christ. It can not be denied that for several years past there has been a tendency to depart from the established order of things, cut loose from the teachings of the books, ignore the example of the greatest preachers of the ages and set at naught all homiletical rules. This is sometimes done in contempt of refined sensibility, cultivated taste and the sober judgment of the truly religious people. Sometimes the coarsest jokes are cracked in the pulpit for no other purpose than that of provoking a silly laugh. The slang phrases of the streets are by some used as fluently as if they were upon a hustling, emitting their venom upon a dreaded competitor. Wit, humor, slang and the like are indulged in, all of which foster a spirit of lightness, which is averse to the true spirit of worship. The only defense set up for this departure from the established order of things is that it draws the crowd. And this evidently is the design. The object then is to draw the multitude. A crowd must be had at any cost. It is too well known that the multitude will be attracted by that which is novel. That which is the most trivial will often attract the largest congregation. The preacher who is the most expert in the use of the novel will have the greatest multitudes to follow. An Italian with his dancing monkey, or a Turk with his dancing bear, can draw a crowd on a hot summer day at high noon. If it is the crowd we are after, why not employ these? Are we to do evil that good may come? This was once alleged against Paul and his associates, but he flung it back as false. Hear him: "And not rather (as we be slanderously reported, and as some affirm that we say), let us do evil, that good may come, whose damnation is just." Now who would dare assert that the end justifies the means? If the use of slang, jesting, cant and the like be wrong for one man, so it is for another. If for two men, then for any number of men. If these things be wrong in principle, then no amount of good which may incidentally grow out of them can justify the use of them in the pulpit. I state emphatically that the

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spirit of levity which finds expression in jesting and witty expressions indulged in on purpose to provoke a smile is contrary to the spirit and genius of the gospel, and falls under the ban of the best men the world over. Take as an illustration the example of such men as Knox, Latimer, Luther, Wesley, Whitefield, Coke, Puncheon, Bishop Burnett, Asbury, Summerfield, Bascom, L. Pierce and hundreds of others—in fact, all of whom we read of any note—and without exception they all used the purest language—free from the least taint of indelicacy and cant. They sought to express themselves in the most concise style, with an air of earnestness and the spirit of gravity, without affectation. Was this according to the Divine pattern? Unquestionably so. Who can conceive of Paul, Peter, John and the Savior himself indulging in slang or cracking a joke to draw a crowd? This subject is of sufficient importance to justify some excerpts from the best authors which I have before me. Dr. Schaff, in his "History of the Church," speaking of worship in the apostolic age, says: "The preaching of the gospel appears in the first period mostly in the form of a missionary address to the unconverted—that is, a simple, living presentation of the main facts of the life of Jesus, with practical exhortation to repentance and conversion." Simple preaching without any modern clap-trap methods to attract the multitudes was the apostolic style. Dr. Kidder, in his most admirable "Treatise on Homiletics," says: "It is proper to condemn every species of extravagance, bombast and clap-trap which are sometimes employed to draw the crowds. The principle of appealing to the lower sentiments of humanity for the sake of securing applause being once adopted, it is liable to assume a variety of forms, and some times to descend very low. It can not be denied that even vulgarity and even flattery of the mob is some times resorted to in the pulpit and that they seem to secure their object. That their results, however, are ever good, and not injurious to the cause of religion, is as little questionable. They are always in extremely ill taste and they imply a lack of confidence in truth and a disposition to rely on carnal agencies for the promotion of the gospel not consistent with the faith of a Christian minister. Besides the tendency of such indulgences is to desecrate the hallowed place and break the sacred charm of religious associations." What is more to the point than these utterances of Bethune: "As affectation is never graceful, so coarseness is never effective. There is no force nor wit in slang or cant expressions; or if they excite attention for a moment, it is at the expense of the house of God, the ministry and the gospel itself, by pandering to a low taste and investing sacred things with ludicrous and groveling associations. The man who plays the buffoon or the clown in the pulpit leaves that solemn place not what he found it. However dignified the preacher may be that follows him, the people can not look up to listen and forget the tricks that were played where he stands. Vulgar pruriency will long for the gross excitement, and the refined can not wholly discharge the sickening images from their thoughts. Let once the boisterous laugh ring round the place of worship and its echoes will disturb the pious for many a long day." We should never grow unmindful of the fact that the church is a sacred place where a holy and eternal God is to be worshiped; that the gospel is his ordained means for the restoration of the lost and the uplifting from the pits of sin the unfortunate of our race; therefore, it should be delivered with reverence. Flippancy in the house of God is too monstrous to be tolerated for one moment. R. C. ARMSTRONG.

(To be continued.)

Texas Conference.

MADISONVILLE.

W. W. Horner, Aug. 28: Our fifth protracted meeting on this work was held at Union School-house, embracing the fourth Sunday in this month and continued one week. Here I had to do all the preaching myself, as we had no help. Results: six professions and five accessions to the Church, and the Church greatly revived and strengthened in the faith. Several brethren

promised to erect family altars, and their wives agreed to arrange home affairs so as to help them in their family devotions. This little Church was left out at the last conference, but I have taken it in and am giving them all the attention I can without neglecting any other duties. We hope better arrangements can be made for this Church by our conference at Bryan. Have just looked over the Advocate of this week. It is a magnificent issue, with its twenty pages of good reading matter.

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North Texas Conference.

BROOKSTON.

B. R. Shaeffer: Our meeting at this place continued eight days, with eight conversions reported. While the results are not what we hoped for, yet we trust much good was done. Bro. Thomas, our pastor, is a faithful preacher, and we believe the good seed sown will yet bring forth fruit. "My word shall not return unto me void."

DEPORT.

R. N. Brown, Sept. 2: We have just closed an eight days' meeting at Milton, with between sixty and seventy conversions. I have been a pastor for twenty-six years and have seen some powerful revivals, but none equal to this one, and so said every one that was heard to speak about it. The professions were pronounced and joyous. Converts rejoiced, prayed for and wept with their penitent friends, and when they were converted shouted the praises of God with them.

SANGER.

J. W. Blackburn, Sept. 2: We have just closed our round of protracted meetings for the Denton Circuit. Some of the visible results are as follows: At each appointment the Church somewhat revived, about forty conversions and fifty accessions. Epworth League organized at Cedar Grove with twenty-six members. Lumber on the ground to build a Methodist Church at Bolivar—dimensions 32x50. Bro. S. R. Lain is bending all his energies to secure for our people this house of worship, and many former pastors will rejoice with us in its erection.

POST OAK.

Jas. A. Kerr, Sept. 3: Our summer campaign with sin and Satan, closed Sunday with 210 conversions, 80 net increase of membership. Church was greatly revived, and most of the conference claims subscribed. The Church, as brave comrades, with the battle cry for victory, stood hard by us in the fight for the right, and God honored their work. Revs. F. O. Miller, L. B. Tooley, E. W. Simmans, J. M. McCloud, A. H. Hussey, F. Moore, and abundance of good friends, helped us abundantly. The drouth has damaged the crops badly here, but we are hopeful that we will be able to report in full at conference.

TERRELL.

C. C. Davis, August 30: We finished our round of protracted meetings for Terrell Circuit at Pleasant Valley last night. We have had, in all, sixty three professions, and seventy additions to our Church. We are arranging to build a new Church at College Mound, and to consolidate Pleasant Valley and Locust Grove, (which are only one and one-fourth miles apart, and both of them school-houses), and build a nice Church on intermediate ground. It will then be the second best appointment in the circuit. It is hoped that by conference, or soon thereafter, arrangements will be made whereby we will have a good Methodist Church at each of the six appointments of the circuit, after Pleasant Valley and Locust Grove are consolidated. This will then be in a fair way to become a first-class circuit. Our finances are reasonably well up.

Our conference collections are all raised in cash and good subscriptions.

BRYSON AND SALT HILL.

J. B. Sims, Aug. 30: We have just finished our round of revival meetings. God was with us at each place. Although we did not see our heart's desire, yet we trust that more than visible results will be revealed in eternity. Notwithstanding the many hindrances, we have seen the Churches revived, difficulties between neighbors settled, sinners convicted and converted. Many were made to shout the praises of God because of the filling of the Spirit. We had some pentecostal services. About twenty-five were converted and about the same number of accessions to our Church. We had but little help, except S. H. Newby, local preacher of this work, who preached in power of the Spirit. J. M. McCloud, also a local preacher of this work, and Bro. Crutchfield, of Jacksboro, and L. Jones, of the Methodist Protestant Church, were with me a few days, doing good work.

FAIRLIE.

J. T. Bludworth, Aug. 30: Closed my last meeting yesterday. Eighty-one conversions since my last report to the Advocate, making 171 in all, and 152 additions to our Church. Many backsliders reclaimed, and the Church wonderfully built up. Two new Epworth Leagues, two new Sunday schools were organized, and two new Church buildings on foot. We will soon put the material on the ground for a nice church in this town. Besides my local preachers, Bros. W. H. C. Elliott, of Leonard, and A. A. Wagnon, of Atlanta, rendered us valuable help. Bro. Elliott is a great preacher. If you want the doctrines of the Methodist Church set forth and Campbellism dug out by the roots, send for Bro. Elliott. Bro. Wagnon, with his estimable family, came here on a visit to his brother-in-law, Dr. T. C. Bentley. We forced him into service. His sermons on regeneration, growth, sanctification and holiness, were logical and Scriptural, and should be in print and scattered throughout the Church. Should Wagnon transfer back to the old North Texas Conference, I believe my people would gladly receive him—that is if my time was out. There are several points I wish to emphasize about this series of meetings: 1st, the people had confidence in the ability of the pastor who handled all the meetings and did most of the preaching. 2nd, the preaching was clear and distinctly Methodist. The Bible doctrines of repentance, justification by faith, regeneration, Christian growth, holiness of heart, and the witness of the Spirit, were clearly set forth; 3d, out of all the number baptized not one asked for immersion; 4th, the people were so busy they did not shout till they got on shouting ground; 5th, nearly all the young converts went right to work. We expect to round all up by conference.

East Texas Conference.

LIBERTY.

J. F., Aug. 30: Our Sunday-school is growing and active; Bro. L. C. Chambers, superintendent. I was absent last Sunday; but am told the young members organized a society they call "The Little Workers." They selected for their officers: Katie Baillio, President; George Stutling, Vice-President; Dixie Cameron, Secretary; Nita Pickett, Treasurer; Allie King, Fannie Crain, Nannie Partlow, general committee to visit the sick, etc. They meet the first and third Saturdays, at 4 p. m. This organization was brought about by the deplorable and unsafe condition of our church house, and the inability of the members of the Church to build a new and safe place for worship. When we realize the fact that the oldest member of this "L. W." Society has not yet reached her fifteenth birthday, and the majority are members of no Church, can we, as Chris-

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most,

a sick baby, or a package of



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tians, withhold our prayers and refuse countenance and encouragement to their undertaking?

AUGUSTA.

C. B. Smith, Sept. 3: Hickory Creek was the place where I had no encouragement to expect a revival, but the very first service was good, and it got better all the time. Methodists, Baptists, and Presbyterians, all worked, and all will get results from the meeting. Backsliders were reclaimed, Church revived, "old hatchets buried," sinners convicted, glorious time, about eighteen conversions, two of them in the Church, eight additions to us. Most of the rest will join the Baptist Church. Had the help of Sneed, Hodges and Allbritten, exhorters. Held eight days. Sent Bros. Sneed and Hodges to commence at Percilla; just closed last night. Had a good meeting there. Church on higher ground. Don't know the number of conversions; eight accessions. Since the 11th of July have held seven meetings, preached fifty-two times.

"For there was never yet philosopher that could endure the toothache patiently." —*Much Ado About Nothing, Act I, Scene 1.* Pond's Extract precludes the necessity of enduring it now-a-days.

West Texas Conference.

MASON.

J. M. Linn, Sept. 1: A grand victory for the cause of the Master at Bethel. Our meeting was announced to begin on Friday before the fourth Sunday, but at that time Bro. Hillman, a Baptist preacher, was holding a meeting at Katemey and our people stayed with them till their meeting closed, on Tuesday, at the 11 o'clock service. Then we all went to our arbor at the Bethel Church and began the meeting at night. Bro. Hillman is a power for good, and perhaps did more lasting good for Katemey than any other preacher that ever preached there. My ministerial help was good old blind Bro. Baxter, Bro. David Wood and Bro. H. M. Mathis, three consecrated, loyal local preachers. The meeting closed on the following Sunday night, with

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ten accessions to the Church by assumption of vows and one by letter, a League started and all of our work put upon a more firm foundation. With a heart full of gratitude to our Heavenly Father for a good people, consecrated local preachers, and for the fact that He has put His seal upon my ministry in the conversion of souls in both meetings held.

Northwest Texas Conference.

PEASTER.

Sadie Smith, Aug. 28: We have just closed a most glorious and successful meeting at Cold Springs, which was conducted by our beloved pastor, Rev. F. M. Jackson, assisted by Rev. Baker, of Peaster, and J. F. Swofford, local elder. Our meeting ran about two weeks. We had a glorious revival and eighteen conversions, sixteen additions to the Church. During our meeting we had good preaching. Bro. Swofford preached for us six grand sermons, Bro. Baker three and Bro. F. M. Jackson, an able young minister, did the rest of the preaching. Let us take courage and reconsecrate ourselves to God. We trust God for a gracious time henceforth.

TRUBY.

Isaac L. Mills: I have just closed a good meeting at Melrose. Twelve conversions, and ten accessions to the Church. Bro. J. A. Hyder organized a Church here last fall just before going to conference. The membership was greatly revived, and much good accomplished. Some say it was the best meeting ever held in the community. Thanks to Bro. Wilson, of Baird, and others who helped in the meeting.

LORENA.

J. H. Wiseman: We have closed a good meeting at Oak Grove. My preacher help failed me, except one sermon by Dr. Cockren, of the Presbyterian Church, and one by Bro. Ed Barcus, but the Church stood by me. The meeting was good from first to last. Forty-two conversions and reclamations; twenty-eight members received.

BRISTOL.

W. A. Gilleland, Aug. 31: Our meeting at Hines' Chapel, on this circuit, closed night before last, after running nine days. I did all the preaching. Some of the laymen worked well, especially E. J. Anderson. He stood by his preacher and for the cause of Christ. Our local preacher, J. L. Smith, delivered one exhortation; but he was sick, and not able to be at the meeting much. There were about ten professions and thirteen united with the Church by ritual, while some of the Church were very much strengthened and built up spiritually. Several promised to hold family prayer. Quite a number agreed to pray twice a day in secret after the meeting closed.

HUCKABAY.

J. D. Hendrickson, Aug. 31: Our protracted meeting closed with our third quarterly meeting, Sunday night. Bro. Bailey was with me in the quarterly meeting, preaching "in demonstration of the Spirit and of power." We are under obligations for ministerial help to the following brethren: Revs. I. E. Hightower, J. T. Owen, Dr. McAlhane, and J. T. Longino. Seventy-three professed conversion and fifty joined our Church. Besides this, as a result of our special children's meetings, about thirty-five children were converted.

ARLINGTON STATION.

J. G. Miller, P. C.: We are getting along smoothly in Arlington Station, living in peace with one another. Have just built a splendid shingle shed 50x60 feet, worth not less than \$500, and have it well lighted with gasoline burners, and it is needless to say that not only the Methodists, but the people of the town are justly proud of this. We closed a very profitable meeting last Sunday night, which resulted in fourteen conversions, and nine accessions to our Church. The meeting was full of interest from start to finish, and had not been in progress long before we were reminded that we still had a place in the hearts of our people. As an evidence of this they sent many of the staples of life to the par-

sonage. Truly, we serve a good people. We had a high grade of preaching from start to finish. This will be clear when I say that the preaching was done by the presiding elder of the Fort Worth District, Rev. G. S. Wyatt, Rev. Horace Bishop, of First Church, Fort Worth, and Rev. S. J. Rucker, of Peach Street Church, Fort Worth. Bro. Bishop did most of the pulpit work, and it was well done. He captured the Arlington people, regardless of denominational lines. We are making a hard fight for the success of the Church in this town, and every prospect is favorable for a good report at conference. Collections about all in sight, in cash and subscription. I hope to make a good showing at conference.

STEPHENVILLE.

C. G. Shutt: Our meeting on Alarm Creek, six miles south of town, closed last Sunday, after a fifteen days' run. Seventy-one conversions, and forty-nine additions to the Church, are some of the results. Sunday afternoon the young converts stood up in a line, and the unconverted came forward and shook hands with them pledging them that they would encourage them in living religious. On Sunday the proposition was made to the great congregation: All of you who will throw your influence against dancing, card playing, Sabbath breaking and drinking, to stand up. Almost the entire congregation arose. The meeting here is moving off splendidly.

BLANKET.

G. E. Sandel, Sept. 2: Our meeting just closed at Turkey Peak was a good one. The Lord was with us from start to finish. Bro. Sensabaugh, our presiding elder, and Bro. Hilburn, of Ballinger Station, were present at the beginning, and did earnest, effectual work. Truly it was refreshing to hear them preach, and, although they both had to leave me in a day or two, yet the seeds of conviction sown produced fruit in the conversion of sixteen persons. Bro. White, of Indian Creek Circuit, preached twice for us, as also did our local preacher, Bro. Fulton. I cannot remember when I have seen so great a number of people shouting at one time. One night there were at least twenty-five. The good feeling will crystallize in a substantial church building. We have the land secured upon which to build, and a good subscription.

INDIAN CREEK.

J. L. White, Aug. 31: We have held four meetings on the Indian Creek Circuit. Have had about one hundred reclamations and conversions during these meetings and before, and sixty-five additions. Our meeting at McAnally was of unusual power. The whole community was stirred from the bottom. Everybody was benefited. Closed with twenty-five in the altar. Bro. Steele did some very fine preaching here. It was powerful. Bro. W. C. Hilburn preached several times for us, which helped us out a great deal. Father Cross preached twice for us, which was appreciated. Our camp-meeting for Indian Creek Circuit begins Friday before the second Sunday in September. Would be very glad if the former pastors and others would drop in upon us during that meeting. We will feed and bed you and treat you white. Will not promise to preach you much, but give you some as good preaching as you have heard for some time. Come and find out the Evangelist Steele's worth. He will do most of the preaching.

BANGS MISSION.

J. W. Coker, Aug. 29: We began our meeting at Trickham under very unfavorable conditions. Our Baptist brethren had run a week with no results; our Presbyterian brethren followed suit a week without a grunt or groan. Then came the Campbellites with an imported would-be Boanerges, in the person of one, Durst, who unlimbered his gun for a week against all other denominations, and in his own mind, no doubt, and those of his deluded followers, demolished us. This disciple of the water-god repudiated the work of the Holy Ghost and experimental religion and magnified the water-god. He ridiculed the altar and heartfelt religion; said he wore out a good pair of breeches seeking

religion before he found out his mistake. It is unnecessary for me to say that at the conclusion of a week's effort of this travesty upon the sacred pulpit, the devil and his cohorts were holding high carnival. Under this state of affairs we planted our batteries Saturday before the second Sunday in August and ran until the third Sunday night. The first three days Moon unlimbered his gun at the water-god by emphasizing the work of the Holy Spirit in conversion. Fields and the writer scotched for him. At the close of the fourth day Moon's broadsides had produced a panic among the disciples of Campbell and they had fled from the field in dismay. Moon challenged them publicly for a debate, but up to this writing they have not been heard from. We had two conversions, three accessions and the Church wonderfully revived. Bro. Moon left me on Saturday and we had a regular field-day on Sunday, the last day of the meeting. I tried to preach three times. At the last service almost every Christian present gave his hand, promising to read the Bible more and be more consecrated and faithful; so did almost every sinner, promising to reform his life and make a better citizen and neighbor. We are projecting a church building at this place; expect to build this fall.

GRAPEVINE.

W. N. Curry, September 1: Our meeting at Minter's Chapel, beginning the third Sunday in August, and continuing ten days, was, in every respect, a success. Fifty conversions and reclamations, and thirty joined our Church. The Church was most powerfully moved. They prayed and worked most earnestly for the salvation of souls, and hence, the above results. Bro. H. A. Boaz did most of the preaching, and it was done well. Bro. Wyatt was with us two days, preaching with power. Bros. Porter and Norris, our boys, were with us and greatly helped us. God bless these young men. Our meetings are all over, and God has most wonderfully blessed us. We have had 250 conversions, and 150 accessions to our Church. The Church most wonderfully moved, broken down family altars reestablished, and new ones established, a League of 60 members organized, and still another to be organized the third Sunday. Our people are standing by us in temporal and spiritual things. We will present to the conference a clean sheet.

COMANCHE CIRCUIT.

Geo. F. Fair, Sept. 4: We have completed our round of protracted meetings. While the results have not been as great as we desired, we trust good was accomplished in each meeting. Our camp-meeting at Indian Creek Church was a good meeting. Between thirty and forty professed to be converted and reclaimed (I don't like that word, but know no better one to use). The most of the members were revived. Bro. C. E. Statham, of Santa Anna, was with us from Tuesday till the close of the meeting, doing most of the preaching. He is a good revivalist. Bros. D. A. McGuire and Ed. J. Franklin, local preachers, did faithful work. We received eleven members.

(Continued on thirteenth page.)

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OLD AND YOUNG

The School Picnic.

There was great excitement in school No. 9. The head master had announced that there would be a picnic on Friday in the woods on Lake Mirror, and that the three other schools in the village would join them at the town hall, and all march in a grand procession together to the picnic grounds.

Little knots of boys and girls were seen talking eagerly together at recess, but one little fellow stood away off by himself, with a very unhappy look upon his face.

"What is the matter with your brother, Mabel?" asked one of the girls.

"I don't know, I'm sure. I'll go and see," answered Mabel.

"What is it Robbie?" asked Mabel kindly.

"Nothing," answered Robbie, looking down surlily.

"Yes, there is, dear. Tell sister all about it. Have any of the boys or girls been teasing you?"

"No, it's that picnic. I can't go."

"Why not, Robbie?" asked Mabel.

"Because everybody will be dressed up, and you know my last new suit? Well, I fell into the ditch, and mamma said she couldn't buy me another until winter. I can't go with these patched things; and those are just a sight. So it isn't a bit of use. I can't go. I'll just have to stay at home and miss all the fun."

"Perhaps something may happen," said Mabel, slowly and vaguely.

It was hard for all the scholars to fix their minds upon their lessons; they were too full of the picnic. But Mabel's mind was at home in her room, inside a little bank where a five-dollar gold piece was lying.

"Yes, it would just get him a pretty sailor suit," she said to herself. "But five-dollar gold pieces were not common at Mabel's home, and this had been given her by her far-away auntie. She had not spent it yet because nothing was quite precious enough to make her willing to spend the shining gold piece to secure it."

All that day and the next she thought it over. At last she made up her mind and took mamma into her confidence. Friday arrived bright and beautiful. The children met at the schoolhouse for their banners before joining the others at the town hall.

"O Mabel, how sweet your brother looks in that pretty sailor suit!" said one of the girls.

"She gave it to me," said Robbie, with a beaming face. "I tell you what, I wish more girls were like our Mabel. She's just splendid!"—Our Little Ones.

The Coliseum.

"While stands the coliseum, Rome shall stand;
When falls the coliseum, Rome shall fall;
And when Rome falls, the world."

The storms and decay of eighteen hundred years have done their best to destroy its glorious magnificence, and although shattered by earthquakes, tried by fire, pillaged by the conquerors, the Coliseum still rises tier above tier, and remains the grandest ruin in the world. Jewish in the laborers who constructed it, for thirty thousand captives were constantly employed for eight years in its erection; oriental in its size; Grecian in its type of architecture; Roman in its origin, both Titus and Vespasian making use of the experience of their travels in the East; and Christian on account of the blood of the martyrs which sanctified it.

Varied has been its history. At one time an amphitheater, afterward a convent, a fortress, an arena for a bullfight, a hospital, a quarry supplying the stone for some of the finest palaces of Rome, a sanctuary, and a shrine to which the pilgrims flocked from all parts of the world.

It takes considerable imagination at times to cause a great ruin to rise before us all clothed in all of its former glory, but when the Coliseum is visited a single thought spans the centuries; it is a ruin that needs not the aid of fancy or imagination to increase its size or make more thrilling its history. It is no exaggeration to say that they

who so desire can have the Coliseum before them as it used to be. Climbing to where the seats once were and looking down into the arena, the building seems to be re-peopled. The emperor and his retinue, the vestal virgins, the senators, and an audience of one hundred thousand, are around us. In the arena is the dying gladiator or a wounded lion. Above is an immense canopy managed by several thousand sailors, which could be stretched across the top for protection against the sun or rain. Fountains of water and perfumes refresh the air. The applause of the people can be heard because of the victory of some favorite, and their shouts calling for the gladiators to be brought forth. Such was their love for scenes of bloodshed that it is estimated ninety thousand gladiators died in its arena, for during twelve days Trajan caused ten thousand gladiators to fight. With what pathos does Byron describes the dying gladiator!

"I see before me the gladiator lie;

He leans upon his hand, his manly brow

Consents to death, but conquers agony;

And his drooped head sinks gradually low.

And through his side the last drops, ebbing slow,

From the red gash fall heavy, one by one,

Like the first of a thunder shower; and now

The arena swims around him, he is gone,

Ere ceased the inhuman shout which hailed the wretch who won.

"He heard it, but he heeded not; his eyes

Were with his heart, and that was far away;

He recked not of the life he lost, nor prize,

But where his rude hut by the Danube lay;

There were his young barbarians all at play;

There was their Dacian mother—he their sire

Butchered to make a Roman holiday.

All this rushed with his blood; shall he expire,

And unavenged? Arise ye Gauls and glut your ire!"

The Christian sees more in the Coliseum than the immensity of its ruins or the grandeur of its architecture; it is to him a monument of that which he cherishes more than all else—the triumph of his faith. It was the battlefield where Christianity fought for the conversion of the pagan world, and in silent eloquence represents the triumph of the cross of Christ.

In these days when, due perhaps to the absence of physical persecution, men are prone to compromise the essential principles of Christianity; when the teachings of the Sermon on the Mount are considered by many as pure idealism, and not to be practiced; when self-sacrifice as a rule of life is ignored by many believers—a look at this monument and knowledge of its history should nerve our courage and urge us to go forth and help conquer the world for Christ.

The Coliseum teaches us how the Christians died. It is almost impossible to imagine the time when to be a Christian was the greatest sin against the State. A murderer or a robber would often escape with a light punishment, but for the Christians were reserved the most terrible tortures and nameless cruelties. Their houses were wrecked, their wives dragged through the street by the hair, and the loathsome dungeon, the caves in the deserts, or the solitude of the forest the only places they could call home.

We wish that the Coliseum could tell us of the heroic deeds of self-sacrifice and of patient endurance on the part of the early Christians that it witnessed. Stripped of the improbable miracles and senseless legends with which they are clothed to-day, what a wonderful power they would have to arouse the careless and the worldly!

In striking contrast with the savage gladiators fighting for their lives, or the pitiful looks and the trembling limbs of the poor wretches who, unarmed, were exposed to the wild beasts, were the Christians with joyful brows and with fearless step, their faces upturned to heaven all aglow like that of the angels and their lips moving in prayer. They hear not the shouts of

the spectators exclaiming, "The Christians to the wild beasts!" nor the roar of the hungry lion, but they are living in another world. Many glorious examples of heroic suffering for the truth were here given to the world.

Among those here martyred was Ignatius, who is said to have been a disciple of Peter and John. Although a Roman by nature was not a bigoted persecutor, still in order to please the priests and the populace, when in Antioch, on his way in a campaign against the Dacians, he issued a proclamation threatening to inflict the severest penalties on all those who would not sacrifice to the gods. Ignatius, then Bishop of Antioch, in order to save his fellow-Christians, gave himself voluntarily into their hands, with the request that they expend their fury on him. The aged Bishop was sentenced to be taken to Rome and publicly put to death in the arena of the Coliseum. His journey was more like a triumph than that of one condemned to death. The Christians flocked to see him, and were so enthused by his example that they won more converts than ever before.

Not less thrilling was the life and death of Chrysanthus, the son of a rich Roman Senator, who was led to profess Christianity by studying the New Testament. Every influence was brought to bear upon him by his father and associates to persuade him to renounce his belief. All their efforts failing, Chrysanthus and his wife, Daria, were sent to the Coliseum.

History tells that among the martyrs were persons of every condition and rank in life. Princes as well as slaves, Bishops and soldiers, those advanced in age as well as youths, here helped to plant Christianity in Rome.

Nor must Telemachus, the last martyr of the Coliseum, be forgotten. Although the State aid and protection had been withdrawn during the time of Constantine, the games and cruel spectacles were continued under the patronage of wealthy Senators and citizens.

Telemachus, hearing in his desert home of the cruel exhibitions given in the Coliseum, and that the gladiatorial fights were still held, a passion took possession of him to put an end to them if the effort cost him his life. Being only a poor hermit, he was in doubt as to his ability to accomplish what seemed to be a superhuman task, until a voice seemed to say to him: "I can do all things in Him who comforts me." He bids farewell to his cell and starts for Rome, which he reaches January 1, 404 A. D. After some days the games commence. The Coliseum is crowded, the spectators are anxious for the appearance of the gladiators. At length they enter, march around the arena in order to give the audience time to pick their favorite and arrange their bets. Soon the swords are given to the combatants and the excitement begins, when suddenly a plain-looking monk is seen leaping into the arena. He grasps the gladiators, separating them, and then stands with his arm uplifted pointing heavenward.

The spectators become mad with frenzy. They tear up seats and benches and hurl them at the man who dares to interfere with their amusements. Thus Telemachus died, but by dying he lives through all succeeding ages, for on the next day the games of the Coliseum were prohibited forever by the Emperor.—Rev. Clarence Reed, in Christian Advocate, New York.

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Nettie Converse was a bright, happy-hearted little girl, usually very brave, but she suffered greatly during a thunder-storm, and her terror seemed to increase rather than diminish as she grew older. The moment the dark clouds began to gather in the west, she would leave her play and wander aimlessly about the house and when lightning began to flash in the sky and the thunder to roll over her head, she would crouch down in some dark corner and cover her eyes and stop her ears until the storm passed by.

"If you would pray when you see a storm approaching, I think it would help you to get rid of this burden of fear," said her mother one day, after witnessing the agony the child endured during a thunder-storm. "Don't you remember how Christ stilled the tempest that night, so long ago, when his disciples cried to him in their fear?"

"Yes," answered Nettie, "and I will try if telling him about my fear won't help me, too."

She did, but when the next storm burst forth in all its fury, she came to her mother in great distress, saying, "Oh, mamma, I did pray, and pray when I heard the roar of the thunder, but I am just as much frightened as ever. What shall I do?"

"Try praying while the sun shines, too," counseled her mother. "Christ wants us to serve him when we are happy as well as when we are sad, and I am sure he will not forget you in the storm, if you remember him in the sunshine."

A week or two later, after one of the most severe storms of the season. Nettie, looking very happy, whispered in her mother's ear, "Praying while the sun shines is the right way. I tried it, and I kept on praying when the clouds began to gather and while the storm was raging, too, and I did not feel the least bit afraid."

"I am glad you have found such a comforter in Christ," said her mother tenderly. "You are right; he wants us to tell him about our joys and sorrows, while the sun shines as well as when it storms."

"And between times, too, added Nettie, "I am so glad that I have found out that he cares about such small things as a little girl's hopes and fears, and I mean to tell him everything now."—B. V. C., in Christian Intelligencer.

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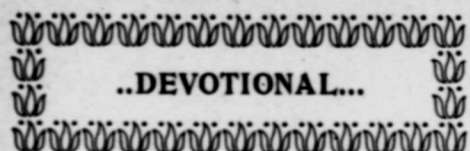
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No man enters upon the arena of life by accident. Each succeeding death marks a completed design. Every birth anticipates a purpose in the mind of God. We do not play our part in life's great drama from simple choice. To be born is the insignia of life and the marshal call to action. Whether we be great or small, departing, we leave behind us footprints on the sands of time. Conversion is a divine qualification. When the soul is transformed by the energy of the cross it is ready to respond to the call of God. To be saved is to be awakened to profound relations. We look out upon broader fields in which we can work out our own salvation. He alone is fully redeemed who can recognize in his salvation the infinite purposes of God.

Religion is a stranger to solitude, except that which qualifies the soul for the great work of life. Christianity at times may draw us into retirement, but it can not ostracize. Moses stepped into the seclusion of Sinai, thunder-girt and lightning-guarded. Here he girded on the armor. Here he had instilled into the very fiber of his being those conceptions and powers that solved the fate of Israel.

The highest interpretation of sin is in that ill-starred moment when man's spirit turns within. The soul can not long live that forces everything to contribute to its own selfish interest. To revolve about self, forgetful of diviner relations, is to invite certain dissolution. Heart-life expands in the proportion that it expends. In this sense, more blessed is it to give than to receive. He commits the greater sin whose eyes are closed to God's infinite purposes, whose hands are turned against humanity, and whose soul stoops alone to every selfish aggrandizement.

Service is not only the complement of conversion, but it is the evidence. The first impulse of the transformed nature is to respond to the call of God. Isaiah's conviction involved a double relation. He discovered that he was a man of unclean lips and that he dwelt among a people of unclean lips. No man is genuinely convicted unless the discovery of self reveals a disqualification to meet the fault in another of like passion.

An angel came and touched Isaiah's lips with a live coal from off the altar. His relation to a people of unclean lips was intensified rather than minimized. The prophet's transformation at once became a divine copartnership. The Lord said: "Whom shall I send, and who will go for us?" Isaiah caught the true conception. Conversion is always supplemented by a recognition of our relation to the lost and erring. So, the ancient worthy, seeing that he must develop in proportion that he sunk out of self into the great surging heart of humanity, cried: "Here am I, send me!" Here was the genius of his conversion.

Truth is powerful only as it is incarnated. It is one thing to assert a principle of the gospel; quite another to demonstrate it. If our gospel be hid, it is hid to them which are lost. Paul was not ashamed of the gospel of Christ, for it was the power of God unto salvation. To the Church alone are given the mysteries of the kingdom. Those very mysteries are destined to save the world. There is a point of

power. There is a place where divine light focalizes, where power is generated. "Ye are my witnesses." The gospel is power in proportion that the Church reflects it. Incarnated truth is the point of power. Thus we must

"Let our lips and lives express
The holy gospel we profess."

In these latter days, a thousand siren forms would entice us into a powerless life. In our frenzy to succeed we too often pursue no more than the delusive ignis fatuus. The manifold channels through which our powers may leap to certain ultimate ends infatuate us. The race toward the goal is paralyzing. The thoughtless rush of the present intoxicates the soul. The mighty men of yesterday breathed the atmosphere of a purer zone. For the world's good we have pitched our tents too far toward Sodom.

Let us not lose sight of the pathway in which the ancient worthies trod. We sigh for the days of yesterday when men inhaled the very breath of heaven. They walked and talked with the Father. Their souls were ravished with the diviner glory of the Mount of God. Transfigured and transfixed by the vision of the shekinah, our fathers were changed into the same glorious image. Men beheld the glory of the Father as it shined in their faces and exclaimed: "He hath been with Christ and learned of him." Thus men see and believe. J. MARVIN NICHOLS.

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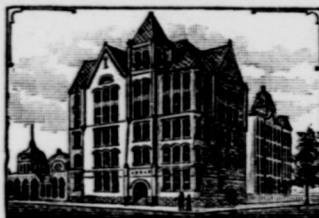
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Not long since, in an editorial, we inadvertently substituted Northwestern University for Chicago University. We thank Rev. D. D. Thompson, assistant editor of the Northwestern Advocate, for calling our attention to this mistake.

CONNECTIONAL NEWS.

Rev. W. H. Comer: The twenty-eighth session of the Western Conference was held in Council Grove, Kansas, beginning August 25 at 9 a. m. and closing with the reading of the appointments, after preaching in the evening of August 29, Bishop O. P. Fitzgerald presiding.

In the opening service the good Bishop, though frail, impressed the conference with his deep spirituality and abiding faith in God. Great grace rested upon him and the conference during the entire session, culminating in a general shout of joy on Sunday morning. It was Bishop Fitzgerald's first visit to this conference, but he, by his wit, wisdom, fervent faith and deep spirituality, leaves an impression that will not soon be forgotten. His sermon on Sunday and addresses to the conference were highly appreciated. Though in great feebleness, he met every demand, and we hope he will be able to come to us again. The Bishop was accompanied by his good wife, who is deeply interested in his work, and leaves with the hope that she may be permitted to come again. We were favored with a visit by our senior Book Agent. He did good work in the pulpit and on the platform. Dr. Barbee, we believe, is the right man in the right place. We always appreciate a visit by our connectional officers. The session of the conference was delightful. Harmony and brotherly love prevailed. No deaths during the year. The preachers accepted their appointments cheerfully and enter upon the work of another year. The next session of the conference will be held in Kansas City, Kansas. This is the seventh time the Western Conference has been held in Council Grove and the hospitality of the people is up to the best standard, as was expressed by the resolutions passed by the conference.

Rev. E. J. Stanley, writing of the Montana Conference, among other things says:

Besides the proceeds of the Stetler estate (which has not yet been settled up), amounting to several thousand dollars which will go to the loan fund, Dr. Morton carried away \$5000, which is to be divided equally between the Church Extension and Parsonage Loan Funds, besides \$100.-80, a little in excess of half the full amount assessed and raised in our conference for Church Extension the past year. It was once said of Bishop Marvin, after a great sermon in Helena on the "Unjust Steward," and after a great collection that followed: "You would not suspect that the Bishop was preaching for money, but that sermon was calculated to take all a man had." So with Morton; his talks in private and in public are calculated and generally do take all you have for Church Extension. It could not go for a much better cause. Montana congratulates herself on having put more money into the Church Extension fund than she has drawn from it.

May it be the case at some time with every fund by which we have been helped. The financial pressure upon the country affected our collections more this year than formerly, so that there was quite a shortage in the salaries of the preachers and in some of the general collections. We have made it a rule for years to pay our Church Extension and foreign mission assessments in full. We succeeded in the former, but there was a small deficit in the latter, while less than half the assessment for domestic missions was raised. A number of revivals were reported, and while I have not the statistics at hand, there was an increase in membership, and I think in most other departments as well.

GENERAL CHURCH NEWS.

The American Bible Society announces that a large portfolio Bible in the English language has been specially prepared as a gift to the Emperor of Japan and sent to Yokohama. It will be formally presented at the first fitting opportunity after the Emperor's return to Tokyo in the autumn. The gift will be made in the name of the American Bible Society, the British and Foreign Bible Society and the National Bible Society of Scotland, which are jointly concerned in the publication and distribution of the Japanese Scriptures. The two agents Rev. Henry Loomis and Mr. George Braithwaite, of Yokohama, are to make all the necessary arrangements, including the preparation of a suitable letter to accompany the book. The preparation of this volume was suggested by the favorable reception which the Dowager Empress of China gave in 1894, when a beautiful Chinese New Testament was given to her in the name 10,000 Protestant Christian women of China.

The editor of the Michigan Presbyterian formerly opposed the organization of the West Minister League and advocated the Christian Endeavor movement. He has since changed his mind. The Epworth Herald comments as follows:

The editor declares that the thing which has opened his eyes and led him to change his mind is the manifest movement on the part of Campbellite Churches to capture and control the Endeavor movement in the interest of their doctrines and polity. Referring to this peril, he says: "The Campbellists now claim a denomination to exceed in numbers the Presbyterians, and to have over a million communicants. At their present rate of growth they will soon have more Endeavor Societies than we have, and it will be the leading body in Christian Endeavor work, and practically hold a controlling influence. It is a light matter to have the largest branch of Christian Endeavor openly pledged to do all in its power to break down interdenominationalism and substitute undenominationalism, which is only another name for Campbellism? Are we alarmists, or are we simply facing facts that must be faced?"

In answer to the question of the Detroit editor, the Herald and Presbyterian says: "Our contemporary is not an alarmist. * * * The Campbellites are in Christian Endeavor in order to run it in the interest of Campbellism."

We print these editorial expressions without comment. We give place to them, not because we feel any satisfaction over the situation, but because many of our readers, as students of the structure and activities of young people's societies, will be interested in the matter. Nearly eight years ago we pointed out this very danger, but the friends of interdenominationalism laughed at our "evil prophecies."

TEXAS PERSONALS.

Dr. E. G. Sessions, of Rice, made the Advocate a pleasant call.

Rev. C. W. Dennis, of Farmers' Branch, passed through Dallas last week en route to Georgetown. He made the Advocate a pleasant call.

Mr. T. G. Milliken, of Lewisville, passed through the city last week on his way to the Southwestern Univer-

sity. We were glad to meet him in our office.

We regret to learn that the wife of Rev. Samuel Gay, of Goldthwaite, died suddenly, Sunday, September 5, 1897. There was a special pathos in her death. We tender the bereaved sincere condolence. An extended obituary will appear soon.

Rev. W. K. Strother, of Aubrey, dropped in to see us the other day. Bro. Strother is just out of a great meeting in Aubrey, where two hundred people were converted. He is very happy over the result, as he has a perfect right to be.

SOUTHERN METHODIST PERSONALS.

George T. Hoagland, of St. Joseph, Missouri, has promised Dr. R. J. Bigham for the Haygood Memorial Hall of Paine Institute \$1000, provided others will give the balance needed. A card from Dr. Bigham, dated August 30, states that he has just received another \$1000 subscription for the same purpose. We trust Texas Methodism will take a generous hand in this noble work.

Dr. G. G. Smith: Shall we have more Bishops? If so, who shall they be? They should not be mere scholars, however accomplished; mere orators, however brilliant; mere diplomats, however skillful. They should not be tinctured with the broad Churchism which substitutes culture for piety and ignores the Holy Ghost, while it stresses the natural agencies. They should not be ambitious men who use the Church and make a gain of godliness. They should not be men who look upon conferences as conveniences, and the rank and file of the body as serfs, whose duty is merely to obey. But they should be men of sound sense, deep piety, broad culture, tender hearts, who shrink with dread from the office, and accept it with a feeling of dependence on God, and in it feel that they are not lords over God's heritage, but servants of all. There are such men. We have had them in the past; we can find them now.

GENERAL PERSONALS.

Christian Advocate, N. Y.: Mrs. William Nunn, lately deceased, aged eighty-two, was one of the best known women of Kentucky. She married Professor Howard M. Henderson, college President, who prosecuted her education until she became a thorough classical scholar and could converse fluently in French. She possessed all the feminine accomplishments, kept up her music until she was fourscore, and executed some fine specimens of embroidery after she was an octogenarian. Howard Henderson, D. D., of Cincinnati Conference, was the offspring of her first marriage. William Nunn, whom she married after the death, by accident, of President Henderson, was the uncle of John P. Durbin, and a man of large wealth, owning a thousand acres of Blue Grass land that encircled, like a horseshoe, three sides of the thrifty town of Millersburg, Bourbon County, Ky. As a layman he laid the foundation of Kentucky Wesleyan College by donating the site and \$10,000 to the endowment. His elegant home, known as Forrest Hill, was the scene of many brilliant social occasions, the most notable of which was the entertainment, while a candidate for President, of General Winfield Scott and suite. Many political caucuses of national importance were held at Forrest Hill, in which Clay, Letcher, Crittenden, and other Whig notables figured. When Mr. Clay passed to Washington by carriage to Maysville, where he took the boat for Wheeling, Forrest Hill was his favorite home, being twenty-five miles from Lexington and thirty-eight from Maysville. He appointed Howard Henderson to the Naval Academy, Annapolis. On one occasion Mrs. Nunn entertained twenty-eight ministers during a conference, and one day dined sixty-five preachers. Bishop McTyeire designated her "the Lady Huntingdon of Southern Methodism." The Methodist Church at Millersburg begged the privilege of her burial in the village cemetery, that they might keep her grave green. Mrs. Nunn since the death of Mrs. Julia Tevis was the most widely known to Methodists and peo-

ple of distinction of any woman of the South. When James G. Blaine was a professor at the Military Institute, Blue Lick Springs, thirteen miles distant, Forrest Hill was the place where he delighted to spend his spare time. Mrs. Nunn was very proud of having a son in the ministry, and Dr. Henderson had a pardonable admiration for the varied gifts and graces of his venerable mother. Mrs. Nunn lived with her son while he was pastor of Simpson Church, Jersey City, and made many friends in this vicinity.

Canon Farrar has presented to the Allan Wesleyan Library a silver fruit knife, which belonged to John Wesley. It subsequently came into the possession of Joseph Bradford, Wesley's friend and companion, and early in the present century was given to Canon Farrar's father, a Wesleyan minister. Canon Farrar has also presented a breastpin which was worn by John Wesley.

THE PRESS.

MISSIONS IN AFRICA.

April 9.—I visited Banza Manteka, the mission station of the American Baptist Missionary Union, in charge of a very determined, zealous, hard-working missionary, Mr. Richards, who has now had fourteen years of Africa, being one of the pioneers who pushed their way into the interior. For seven years he preached and tried to reach the natives with Christian teaching, but only toward the end of this time did he begin to see any result, when some of the courageous natives burned their idols, cast aside all emblems of heathen worship, and declared their adoption of the Christian faith. Since then the number of members of the Church has been rapidly growing, and now it has seven hundred members whom Mr. Richards can rely on as being earnest Christians who live according to the teaching of the missionaries. All those belonging to the Church who have more than one wife may retain them, but in case of the death of one they may not replace her; and men having only one wife must not have more. Mulafu, the native drink, is prohibited. The church, made of corrugated iron, seats five hundred people, and was brought up the river by the natives, who would accept no pay for their services.—Journal of E. J. Glave, in Century Magazine.

MONEY MAKING INCIDENTAL.

Man's religious duty is to seek righteousness, to be honest, to be merciful, to be just. It is his privilege to gather all the money he can without sacrificing his higher obligations as a creature with a soul, a citizen, and a member of the human brotherhood. Whether he gains more money or less is of minor consequence. "Seek ye first the Kingdom of God and his righteousness," said the Master, "and all these things shall be added unto you." Money gains appear then as the incident, not the aim; and nothing in modern experience seems to impeach the wisdom of that attitude toward them.—Scribner's Magazine.

THE REV. G. W. LEE ONCE MORE.

My recent article in the Advocate with reference to the Rev. G. W. Lee seems to have struck the editor of the Christian Courier with the emphasis of a trip-hammer. In his last issue he flounders around like one temporarily out of his senses, and he proceeds to break up his editorial page into five incoherent efforts to parry the force of the blow which fell exactly where it was aimed. Now, just why Dr. Homan thought it necessary to play the part of substitute for Mr. Lee, is only known to himself. We are left to infer, however, that having once been a lawyer, his old instinct taught him that Mr. Lee was badly in need of the services of a trained attorney, and feeling sure that his client was incompetent to the task of managing his own case, the Doctor volunteered his professional skill in his defense. Then, again, it is barely possible that Dr. Homan thinks he may be able, by his intermeddling, to draw me away from Mr. Lee into a controversy with the Courier. But he is reckoning without his host. I shall not suffer him to play the devil-fish act in that sort of style. I have no controversy with Dr. Homan,

or with his Church. They are foreign elements in this discussion. For him and his Church, I have nothing but respect and brotherly feeling. But if Dr. Homan feels it his bounden duty to defend the record of every ex-Methodist preacher who finds his way into the Christian Church, he will not have much space to devote to me in his editorial deliverances. That "former presiding elder" who "changed his faith" down at Hallville the other day, and developed into a full-fledged "Christian minister," needs a little of the Doctor's generous sympathy. It is none of my especial business, but for the love I have for the Doctor's Church, I will suggest that if he wants to save his communion from becoming the clerical dumping ground for the garbage of the Methodist Church, he had better guard his doors with a little more care. I would love to see a minister expelled for gross immorality from Dr. Homan's Church find ready ingress to the ministry of the Methodist Church! As to Mr. Lee, he is a man of earnest purpose, and "barring a little laxity of conscience touching his Church relations," he is a good man, and no one has alleged anything else against his character. Why did he not come out over his own name and deny what I said? Simply because he knew it was true. Dr. Homan did not know the facts in the case, and hence he very easily became Lee's dupe and cat's paw. The fact is, the Doctor is a very guileless sort of a brother when it comes to dealing with new accessions to his Church from the Methodist fold. Like a young bird, he shuts his eyes, opens his capacious mouth and gulps down at a swallow every grub that our Church shakes over him. He ought to have known that I would not have taken the position I did with reference to Mr. Lee, without having at my hand the "indisputable evidence" as to the truthfulness of all that I said. Now, the charge I made against Mr. Lee was this: "His Church did not find him very available for the work to which they sent him in this city and he was left without employment. This he foresaw long before his conference met last winter in Fort Worth; and then he began to contemplate a change of Church relation. He spoke to several ministers in charge of Churches in the city upon the subject and left the impression upon them that he was ready for a change if there was an opening for him. He did not meet with sufficient encouragement in these directions, and the next heard from Mr. Lee was his sermon renouncing his connection with the Methodist Church and declaring his allegiance to Mr. Davis' Church. Now, Dr. Homan proceeds to show that this is not true, and says that the charge ought not to be made "without indisputable evidence, or to prevent fraud." By this ill-timed defense of his client and his wholesale criticism of me, I am forced to do that which I wanted to avoid. I do not want to unnecessarily hurt Mr. Lee, but his swift-footed attorney wants the evidence, and the evidence he shall have. A man who was a leading Baptist pastor in the city last

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fall writes me that while he does not care to have his name mentioned in the matter, yet he says Lee expressed a willingness "to work for my Church in city missions." If Dr. Homan doubts this, I can show him the letter. There was only one way way that he could work for the Baptist Church and that was to become a Baptist. Baptists do not employ Methodist ministers to work in their missions. But the following card from Rev. L. P. Smith, of the South Ervay Street Methodist Episcopal Church, South, in this city, speaks for itself: "I cannot give the exact language of Bro. G. W. Lee in his conversations with me last fall in reference to his Church relations. But on more than one occasion he gave me to understand that he did not expect to be able to get a work in the M. E. Church in this State that would give him a support; also, that as his wife had been raised in the South, she would be better satisfied in the M. E. Church, South, and that he was willing to change if he had assurance of work in our conference. In the last conversation I had with him before our conference met, he said to me in substance if not in so many words: 'You can tell the presiding elder if he has work for me he will know where to find me.' Respectfully, L. P. SMITH."

Dallas, Tex., Sept. 3, 1897.

The following letter from Rev. S. W. Patterson, the pastor of Park Place Presbyterian Church in this city, is equally explicit: "In regard to the information asked for in relation to Rev. G. W. Lee, known as the converted sailor, I will say, that I had several talks with him that I distinctly remember in relation to his desire to come into our Church. He seemed to be very anxious to make the change and wished me to intercede in his behalf and see Rev. H. S. Little, D. D., our Synodical Missionary for Texas. Also, I was to speak to Rev. W. B. Riggs about the matter, and whenever there was a place opened up he would come into our Church. I spoke to them about it as requested, but no steps were taken further than I made to the two brethren. Yours sincerely,

S. W. PATTERSON."

"Dallas, Texas, Sept. 4, 1897."

I could furnish two other statements, one from a Presbyterian pastor and the other from a Southern Methodist pastor, similar to the above, but these are sufficient. Does this "indisputable evidence" satisfy Dr. Homan? Will he now say that the facts in Mr. Lee's life are "against Dr. Rankin's theory?" It seems from what these brethren say that Mr. Lee was very anxious to get into at least two other Churches before he tried Mr. Davis' Church. Had he succeeded he would doubtless have given equally as good "reasons" for being a Baptist, "only;" or for being a Presbyterian, "only;" or for being a Southern Methodist, "only," as he has given for being "A Christian only." In matters of this sort we are left to infer that Mr. Lee is flexible and can adjust himself to emergencies without difficulty. Will Dr. Homan publish in his paper this "indisputable evidence?" If not, will he be fair-minded enough to modify the five editorials in his last issue? Will he tell his readers that I told the simple truth? It seems to me that the Doctor is an unfortunate advocate. He reminds me of a little incident. Once upon a time an Indian was tried in the court for a criminal offense. The judge appointed an attorney

to defend him. The lawyer made a lengthy defense, but the prisoner was convicted. The judge asked him if he had anything to say why the sentence of the court should not be passed upon him. The Indian pointed at his attorney and grunted out: "Lawyer, big fool; heap too much talk." Mr. Lee ought to make the same comment upon the defense in his behalf by Dr. Homan.

G. C. RANKIN.

THANKS DR. RANKINS.

I want to thank Dr. Rankin for the article in the Advocate giving the public the facts in the case of the Rev. Lee who left the Northern Methodist and joined the Campbellites. Bro. Morris had written me about the same in a private letter upon inquiry. Last spring we took in our Church something over sixty members, and his "reasons" for the change was mailed to several of our young converts, and especially the ones who were not fully settled on the mode of baptism. I am glad to say it did not turn any of them. They brought them at once to me. Some of them did not even read it.

G. F. BOYD.

Nocona, Texas.

EPWORTH LEAGUE NOTICES.

W. H. C., Aug. 31: Our District League Conference is to convene here September 14, 15, 16. The preachers are to meet in conference Tuesday at 8 a. m. Already some propose to cut the delegation down if too large. I would say come every one who can. Make your delegation larger if you wish, but don't cut it down. Hubbard City does nothing by halves. We will take you all and yet have room. Come praying, brethren and Leaguers, for the baptism of fire. Make us feel that you have been here. Our programme is fine. The head of the Corsicana District has the baptism of fire. We must succeed.

The Sunday-school and Epworth League Conference for the San Augustine District will be held at Timpson September 28, 29 and 30. Let every Sunday-school and League in the district send as many delegates as will come. If you have neither organization at your Church, come to this conference and get inspiration to enable you to organize. Timpson will entertain all who come. Programmes have been mailed to those whose names appear on programme. Pastors, please see to it at once that names of delegates are sent to Rev. J. W. Downs, Timpson. J. D. FORD, Dist. Sec.

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But go by the Index.

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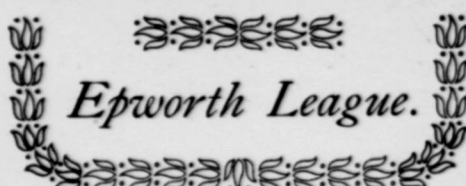
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There was democracy and equality among the early disciples.

The apostles were dull and slow in the school of Christ, but under his patient teaching they became earth's mightiest men.

The power of an unselfish life puts to confusion the cavil of unbelief and brings low the pride of Christ's enemies.

The learned may mightily reinforce the army of Christ, and the rich may render him great service with their wealth; but he is not dependent on either, nor ought his Church to be.

In the days when the disciples were few and obscure, they put aside their differences and carried on their work with one accord. The result was marvelous. Strife among themselves would have ended their influence. It is no less a source of disaster at the present day.

TOPIC FOR SEPTEMBER:

THE CHRIST OF ST. PAUL.

September 12: His Early Disciples.—
I Cor. 1:26-28; Gal. 2:9.

At the very beginning of his ministry our Lord gathered about him a company of men and women who believed his Word and became diligent in their purpose to learn the truth of him. They were called disciples, because they believed the truth of his doctrine and sought instruction from him. He established, in a certain sense, a school, whose teacher and pupils went from place to place, whose instruction was given by the seashore, on the mountain, in the valley or by the dusty highway, and from which were sent out a dozen men who turned the world upside down; who astonished kings, confounded philosophers and won the hearts of the common people; whose doctrine won its way by sheer force of love and endurance in spite of pagan prejudice and Roman battle-axes. In the first chapter of John's gospel we have an account of the first meeting of Jesus and some of these disciples, and in this passage in I Cor. 1:26-28 we have Paul's statement of the class of people from which most of the early disciples came, a statement which was true in every place where the gospel was preached—whether in Corinth, Ephesus, Rome or Jerusalem.

What the Disciples Did Not Have.

They had no wealth—Christ was himself the son of a poor carpenter, several of the apostles were fishermen and nearly all of his adherents were of like station in life. Martha and Mary, at whose home the Lord loved to rest, were poor and performed all the drudgery of the housekeeping.

They had no worldly honor—Neither were there nobles and great men among the disciples, nor did they receive encouragement from such. The Pharisees derided them, and even the high Church dignitaries opposed and persecuted them.

They were without learning or the wisdom of the world—Let it not be inferred that these disciples were men of dense ignorance or of dull understanding. They were not learned in the schools of the rabbis, nor expert in expounding the traditions of the elders, but they had all studied in the school of nature; they knew men, and had strong common sense. The rich and noble and great and learned were excluded, not because Christ did not care for them, but because they did not care for him; they were self-satisfied and proud, and saw no attractions in

the doctrine of self-denial taught by this wonderful but poor and humble man.

Exceptions

There were a few notable exceptions to this rule of exclusion. Joseph of Arimathea, who boldly begged the body of Jesus after his crucifixion, was a member of the sanhedrim, the great Jewish council. Cornelius, the centurion, was a distinguished man, of noble family. Paul himself, the writer of this Epistle, was a man of great learning.

Their Better Qualifications.

God not need not the rich and great and learned to carry on his work. The faith of the early disciples and of the disciples of all ages must "not stand in the wisdom of men, but in the power of God."

They had good characters—a necessary condition of success. They conformed their lives to their creed.

They had courage.—Cowardly as Peter and the other disciples were before the crucifixion, they became the most illustrious examples of courageous endurance.

They had power.—This furnished them with divine credentials, and was the source of their other gifts. Pharisaical pride and pagan philosophy were neither able to successfully combat, before the people, a religion that cast out devils, healed the sick, helped the poor, saved the outcast and brought a message of hope to every man.

Verses 27 and 28 tell us that these disciples and their doctrine and methods were foolish and weak and base and despised in the eyes of the proud and worldly, but the ritualism of the Pharisee and the philosophy of cultured heathen have perished from the earth, while the simple message of love proclaimed by plain men has been borne forward in every land, bringing help and blessings to mankind.

The case is the same to-day, where men, vain of their intellectual attainments, declaim against what they term a foolish superstition. Attacked and opposed on every side, this gospel, so offensive to the proud and worldly, is accompanied by a divine power which defies their opposition and accredits it to the humble, the penitent and the pure in every class of society.

With One Accord—Gal 2:9.

This incident shows the absence of the spirit of exclusiveness. Though Paul and Barnabas were new-comers in the Church, and in a worldly sense promised to be rivals in leadership to the other apostles, yet did James, Cephas and John receive them, acknowledge the divine character of their mission to the Gentiles, and wish them God-speed.

Epworth League Literary Department.

The books chosen by the Epworth League Secretary, assisted by the special committee, as the League Reading Course for 1897-98, are as follows:

"Circuit of the Globe," by Galloway.
"Eminent Methodists," by Fitzgerald.
"Southern Writers," by Baskerville.
"Foretokens of Immortality," by Hillis.

Our Third Vice-Presidents will please preserve this list and supply themselves as soon as possible with these books and begin to plan at once for reorganizing the Literary Department.

C. C. CODY,
State Third Vice-President.
Georgetown, Texas.

A Courageous League.

There has never been a line written from our League by anyone to the Advocate, but after reading in the last issue a letter from Miss Fannie Burns, Broadway, Gainesville, I feel constrained to write a short letter. Thank you, Miss Fannie. After I read the letter I was encouraged. We never know the weight of influence of our experience or testimony, whether spoken or written. Often it is bread cast upon the waters to be gathered by hungry souls, and in eternity we will see the harvest. Now about our League. We have been struggling along all summer with just a few and most of the few discouraged and ready to give up. But there were a few who could not give up, but held on to the Lord, praying earnestly that more hearts would be enlisted. The dawn is not on us yet, but at our last devotional meeting there was a much better interest manifested. We are

praying earnestly for the Lord to save the young people of this town and that the League may enlist them as true soldiers of Christ. We have a fine Junior League. The children are willing workers, and I think we are doing good in this work.

MRS. J. T. BLOODWORTH.
Plainview, Texas.

State League Officers Meet.

The Executive Committee of the State Epworth League met in Dallas August 27th and elected Mrs. F. B. Carroll, of Greenville, to the position of Superintendent of Junior Leagues.

A five-cent per capita tax was levied upon all Leagues for current expenses and the duty of collecting this assessment was placed upon the local Second Vice-Presidents.

It was decided to furnish each local chapter in the State report blanks, the same being a part of the uniform system of League records formulated by President Works and Secretary Thomasson.

A plan seeking to place the League upon a solid financial basis was recommended to the Transportation Committee.

A general outline of the programme for the Galveston Conference was made and the Programme Committee instructed to begin preparations at once.

A resolution was adopted asking the Galveston people to appoint a Committee on Arrangements with whom consultation might be had at any time.

Local Leagues, Attention.

The State League has decided to furnish free to each local Chapter report blanks for the three departments. These blanks are a part of the system of League records formulated by President Works and myself, and it is deemed important that all our Leagues use them, since they are suggestive of the work to be done and on which summary will be made for the Galveston conference.

Those Leagues which have already sent in a report card will be supplied at once through the District Secretaries, and Leagues not yet reported will be furnished as they make returns. A stamp will bring you a report card from your District Secretary or from me. Always pleased to serve you, I am yours fraternally,

GUS. W. THOMASSON.
Van Alstyne, Texas State Sec.

Our Mission Fund.

Assessment notices have been sent out to all Leagues where address was known. Should your League have failed to receive notice, please drop me a card.

Let every League begin now to raise the money and in a short time we can send into the Board of Missions our offering. The funds are needed at once. Get your mission committee to work. Hold special mission services and keep the cause prominently before your members. Yours for success,

A. K. RAGSDALE,
Dallas, Texas.

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

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SHERMAN, TEXAS.

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

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

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

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

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

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

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

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Sunday-School Dept.

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

THIRD QUARTER—LESSON 12, SEPT. 19

Paul's Address to the Ephesian Elders, Act. 20:22-25.

Golden Text: Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:25.

Time: April 23, A. D. 58.

Place: Miletus, a city of Asia Minor, thirty miles south of Ephesus, at the mouth of the river Meander.

Introductory.

At the close of the ninth lesson we left St. Paul in Ephesus. The twenty verses of the twentieth chapter, which bring us down to our present lesson, cover very important and far-reaching events in the life of St. Paul. Leaving Ephesus, he spent several months in revisiting and confirming the Churches of Macedonia. "He exhorted them," says St. Luke, "with much discourse." On this journey a collection was taken up in the Churches for the poor saints in Jerusalem. Also three of his Epistles were written while St. Paul was making this journey. The Second Epistle to the Corinthians, late in A. D. 57 (II Cor. 9:2-4); the Epistle to the Galatians, from Corinth, A. D. 58; and the Epistle to the Romans, written from the same city. St. Paul remained three months at Corinth (v. 4), and an ambush being laid for him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia. According to Lewin, he went overland to Philippi, reaching that city on March 27, A. D. 58; then on to Troas, where he arrives on April 8; then to Mytilene, April 17; and to Chios, April 18; Samos, April 19; and on to Miletus, April 20; and on Sunday, April 23, he delivered his address to the Ephesian elders, which is the subject of our lesson to-day.

Light on the Lesson.

And now behold I go bound in spirit to Jerusalem; impelled by a strong sense of duty, and so bound by his own spirit. Strongly impelled, says Mr. Wesley, by the Holy Ghost. No doubt the Holy Ghost, who thrust St. Paul out in missionary work, confirmed in his own spirit this strong sense of duty and thus impelled him on his journey. This clear sense of duty was a vast moral support in his dangerous and difficult work. He did not know what should befall him at Jerusalem. It was sufficient to know that he was in the right way and doing the right thing. The path of duty is the path of safety and also the way of faith; not knowing what shall befall us we walk by faith not by sight. It is an immense gain to an upright man to be impelled in spirit as St. Paul was; to know the path of duty, to have his way plain before his feet step by step and day by day. Thorough submission to the Father's will and close living with Christ will secure this. St. Paul did not know what should befall him, save that the Holy Ghost witnessed to him in every city that bonds and afflictions awaited him. His history from this on, as given by St. Luke, shows us something of what these bonds and afflictions were. He was in bonds or chains as a prisoner at Caesarea and at Rome and suffered from many kinds of trials and exposure—great mental and bodily suffering and discomfort. The Holy Spirit testified to him beforehand that these bonds and afflictions awaited him. This would strengthen his faith and prepare him for his suffering in advance. And yet the precise nature of these bonds and afflictions were not, in detail, revealed unto him. The future was sufficiently unknown, always to test his faith, and to call forth the exercise of his greatest courage and perseverance (v. 24). Yet none of these things move me. I know that they are coming. I know not what they are, and yet none of these things move me. He goes straightforward in the narrow and difficult path of duty. It is one of St. Paul's great sayings, which has nerved many a holy heart with heroism in the hour of danger and death. He has one great aim before him, and that is to finish his course with joy and the ministry which he had received of the Lord Jesus to testify the gospel of the grace of

God. To this end he counts not even his life dear unto himself. This we may take as a just measure of entire consecration to the service of Christ. Nothing moves the man from the path of duty, and life itself goes freely into the service. But such a clear and constant vision of the path of duty; such entire and conscious self-surrender, and such whole-hearted consecration are possible only to holy living and constant, prayerful communion with the Lord. Yet is this entire consecration, which elevates the Christian's work into a conscious vocation, the very thing which has the promise of the fullness of the blessing of the gospel of Christ; for it sets his mind at rest and gives him freedom from the distractions of the world. This willingness to suffer and to endure; this throwing of life into the service, is the true measure of consecration for every minister and teacher, and, indeed, for every Christian. It is the lack of this which now and always depletes, distracts, divides and defeats the followers of Jesus. But St. Paul wanted to finish his course with joy. To finish means much more than to end; it means to complete, to perfect. So Jesus said: "My meat and drink is to do the will of my Father and to finish his work"—to make it perfect, to leave nothing undone. And so he said: "I have finished the work which thou gavest me to do." This, again, is the standard and ideal for every Christian—not merely to end his work—as certainly he shall do—but to do it all and well, to make it perfect. Of course, we can not even approach this unless our life is kept on the highest plane and in constant, vital communion with our Lord. Slovenly, careless work; lapses, intermittent, unsteady movements; episodes which carry us away into the forbidden territory of the world—all these hinder, mar and injure our Christian work and make it come short of the finishing point. A few years later St. Paul said: I have finished my course. Ended it? Yes, and more—he had rounded it out like a planet which never swerves from its path, but swings round its full orbit to the place of its departure. And he did finish his course with joy. Every one of those great farewell words to Timothy—I have fought a good fight. I have kept the faith, I have finished my course; I am now ready to be offered up—how they ring with victory and with joy!

Testifying the Gospel.

And the ministry which he had received of the Lord Jesus—at the time of his conversion, when Jesus said: I will show him how great things he must suffer for my name's sake, and later: I will send thee far hence unto the Gentiles. From first to last St. Paul claimed his mission direct from the Lord himself. And here he defines this ministry to testify the gospel of the grace of God. To testify the gospel was more than to preach it—it was to preach out of the full heart of his own experience. Paul witnessed the gospel. It is this power of testifying the gospel as "My gospel," which St. Paul again and again calls it, that makes it vital and powerful among the nations. The witnessing Church convinces and saves. Every teacher and every preacher—nay, every Christian—should testify the gospel. A man saved is the one proof that Jesus is the sinner's Savior. And the saved man must be the one who commends the Savior to others. So St. Paul testified or witnessed to the gospel of the grace of God. The grace which had saved Saul of Tarsus could save the nations of the earth. Therefore, in the midst of all stupendous, worldly forces St. Paul was not ashamed of the gospel of Christ, for it was the power of God unto salvation to every one that believeth. Much of our modern Christian testimony falls immensely short of personal testimony to personal salvation. It is testimony to culture, to progress, to a high order of civilization. These things should be pointed out as the overflow from the grace of the gospel of Christ. But, doubtless, now our avaricious, mammon-devoted, skeptical, materialistic age needs from the Church—the whole Church—the clear and direct witnessing to the fact and guilt of sin, and that Christ's gospel is the one and only power which saves from this. Every Christian has also received his ministry from the Lord Jesus to testify the gospel of the grace

of God. His own sense of the need of salvation, his inward assurance of the pardon of sin—in one word, his conversion is his ordination and authorization to testify the gospel that saves to unsaved men. As of old, in the time of the prophets, we have too many "dumb dogs" in the place of watchmen on the walls and too many dumb sheep in the fold—people who have no experience of deliverance from sin and no power to testify to it. With some there may be an unwise, over-profession of personal testimony. What a man really is should always be as much—yea, more in fact, than what he tells. But speaking of the Church generally, the fault is not in over-profession, but in an uncertain, under-grade experience, and of the little it has to testify directly to the great, supreme and blessed assurance of deliverance from the guilt and power of sin. The result from this is plain. The awful fact of sin is minimized and refined away. The cardinal doctrines of justification and of the new birth and sanctification, in the sense of maturity and fullness of Christian life, are sent to the rear; and conversion is a vague and superficial thing. For all of the thousands of our Sunday-school officers and teachers I covet earnestly the great gift of testifying the gospel of Christ while you are teachers of it. Being a Christian, must ever be the chief qualification for Christian service. And be assured also if the spirit of Christ is really within you, he will give you grace and wisdom to testify for him. He will chasten your lips; will prompt and restrain your speech; he will be mouth and wisdom unto you, in that high moment, when you are a true witness for your Lord and bring honor to him. Your testimony, as that of the early Christians, will have in it the peculiar quality of great spiritual power, and none shall be able to gainsay or deny your word, that Jesus now and here saves from sin.

Exhortation to the Elders.

Vs. 28-31: Take heed to yourselves—The first duty of the Christian and of the Christian minister always. He must be right and keep right. All his other service correlates with this. Without this taking heed to himself, taking heed to others is only playing a part. Even the world is wonderfully sensitive as to the kind of men who speak to it on spiritual things. It demands integrity. It admits of nothing else except as a part of its own game of pleasure and gain. Then take heed to the flock—every one of them—over which the Holy Ghost hath made you overseers. The overseers were Superintendents or Bishops, and they were men chosen by the Holy Ghost. "For no man," as says John Wesley, "or number of men upon earth can constitute an overseer, Bishop or any other Christian minister." To do this is the peculiar work of the Holy Ghost. It is this direct choice of the Holy Spirit of men to be ministers and preachers of the gospel that makes their work a vocation—a call from God—not a profession—a call of man and by man.

And they are to feed the Church of God which he hath purchased with his own blood. And he also furnishes the food to their hand—it is the Word of God. The very best the world furnishes in the way of learning and philosophy can not take the place of the soul-nurture of the Word of God.

St. Paul points out the great need of this true feeding of the Church of God—grievous wolves would enter in, not sparing the flock, and men would arise among and of themselves, who should speak perverse things—not according to the Word of God—to draw away disciples after them. Such were the Nicolaitans of whom Jesus complains (Rev. 2:6); and not less than six false and dangerous teachers are mentioned as belonging to Ephesus. (See I Tim. 1:20; II Tim. 1:15; 2:17; III John 9.) Therefore, says St. Paul, watch—unsleeping alertness alone could forearm them against these unholly men. So he watched and warned them himself with tears for the space of three years. Faithfulness and tenderness are the great qualities

here; and they should always go together. Tenderness—a deep, manifest concern for the soul of a man helps mightily toward saving him; it helps wonderfully also in pointing out the dangers which beset the Christian's path.

Commendation.

And now, brethren, I commend you to God. This was a final thing to do, for his life and ministry among them had gone before. And to these he makes appeal. I have coveted, he says, no man's silver or gold; and yet gold and silver he saw on every side, with all the ease and luxury they procure. To live and toil in poverty, to walk among the splendors of a great city and see the beauty and magnificence of its elegant homes, and not to envy and covet—this is to be kept by the grace of God. Yea, says St. Paul, ye yourselves know that these hands, callous and creased, as you see, with toil ("Who is he that envies such a Bishop or Archbishop as this?") have ministered to my necessities and them that are with me (Acts 18:3). Therefore, all could see that for them, and not for their gold and silver, was he striving. And by this means also he had showed them all things—in all things gave them an example, how that so laboring they ought to support the weak. In no way could he so effectually teach this care and benevolence for others as by working it out himself. They saw the thing in him. And how they ought to remember the words of the Lord Jesus: "It is more blessed to give than to receive," because in so doing we become more like God, and, as it were, bring him in debt to us. These beautiful words of Christ, so perfectly exemplified in his own life, are recorded only here.

And now after all this, what more? He had lived the life of the Master among them; had declared to them all the counsel of God; had warned them every one night and day with tears, and was leaving them, feeling that he should see their faces no more. Now he says: I commend you to God, and to the Word of his grace, which is able to build you up and give you an inheritance among all them that are sanctified—made holy and, therefore, meet for joint heirship with Christ to the incorruptible and unfading inheritance. Happy the Sunday-school teacher and the preacher whose ministry, going before, leaves him only this commendation when he bids farewell to those whom God has committed to his trust.

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WOMAN'S DEPT

ATTENTION, PLEASE.

We make our final report of the year's work for the Rescue Home at the Sherman Conference on the 15th. We want to say every dollar has been paid. We lack \$200. Auxiliaries which have not paid their assessed \$10, please report. All who have subscribed, please send every dollar possible. Let us make a sacrifice—deny ourselves to crown with victory this protracted work.

We are also behind with our current expenses. Please send at once your monthly contribution. Let us be proud of our year's work. Let us not report a deficit on any line. "Them who honor me, I will honor"—then what thou doest, do quickly.

MRS. W. H. JOHNSON,
Financial Agt. W. P. and H. M. Home.

The W. F. M. Society of West Texas Conference met in annual session at Lockhart, Thursday, August 26. All the officers were present except the Recording Secretary. This office was ably filled by the Treasurer, as most of the work of the latter office was done before conference met. There was a fair attendance of delegates, though many more should have been there. The hospitality was superb—never have we seen it excelled by any town. Bro. Adair, preacher in charge, was kindness itself, and certainly serves a kind people. Mrs. Ireland's gentle, loving face was among us, after an absence of two years, and her presence was certainly appreciated.

After some tedious balloting the following officers were elected: Mrs. A. E. Passmore, President, Stockdale; Mrs. A. S. Abernethy, Vice-President, Gonzales; Mrs. E. C. Nichols, Corresponding Secretary San Antonio; Mrs. Howard, Recording Secretary, San Antonio; Miss B. Malone, Treasurer, San Marcos; Mrs. Hopkins, Auditor, San Marcos; Mrs. H. T. Steele, San Marcos, reserve delegate to Woman's Board.

The following District Secretaries have been appointed by the President: Mrs. H. T. Steele, San Marcos District, San Marcos; Mrs. E. J. Holdridge, Beeville District, Corpus Christi; Mrs. M. C. White, San Antonio District, Benton; Miss Zelia Biggs, Cuero District, Cuero; — San Angelo —.

A. E. PASSMORE,
President W. F. M. S., W. T. C.

The days have been so sultry a cool gallery, a wrapper and a rocking chair have offered such temptations to stay at home, instead of tramping over hot pavements many blocks to church. But Bro. Barcus, our pastor, is a wide-awake man and he arranged such an interesting series of services we did not dare to stay at home, for we knew we would lose so much that was improving and entertaining. Bro. Barcus gave one Sunday night to each Church society and the programmes arranged and carried out by the League, the Parsonage and Home Mission Society and Sunday-school were very excellent and the church was filled every night. When it came the night for the Foreign Mission Society to do their part, we found so many of the ladies of our little auxiliary were off on a camping trip or "summering somewhere" that we "trembled in our shoes," but Mrs. Blanchard, our President, worked faithfully and made out a programme for the night's service as follows: First, devotional exercises were conducted by Bro. Barcus, after which, in the absence of the Treasurer, her report of the society's finances was read by Mrs. Blanchard. A duet, "Home Beyond," was then rendered by Mrs. Beattie and son, Mr. Paul Beattie; then eighteen little girls, who had been carefully drilled by Mrs. Dr. McRae, marched up in front, each carrying a small banner with a letter on it. After they had taken their places the audience could plainly read the words, "Christ for the world." Then each child recited a little verse referring to the letter on her banner. Mrs. Blanchard then read an interesting leaflet, "Why our society did not disband," and I think the closing lines of the little story might be good for us all

to remember, "Not to keep making excuses always, but to keep on working with all our might, so if the dear Lord should come down suddenly some day to any of us, we needn't be afraid to have him ask, "What hast thou done for me?" The choir gave some music and a short paper on "Foreign Missions" was read. The audience had the pleasure next of an address from Dr. John Hill Luther on the Methodist mission work in Brazil, from which country the Doctor had only lately returned. All are glad to have the kind face of Dr. Luther again in our midst. His friends are not confined to his own Church members, and his feeling of brotherhood reaches out from his own fireside to all humanity. His eager, earnest words were listened to with marked attention. Our little society in Temple would say we are still at work. Our delegate to the meeting at Cleburne was Mrs. A. C. Cason, who returned all aglow with missionary zeal and faith. We have just written a letter to our Bible woman in China, so as to bring about a feeling of nearness and personal interest between us and herself.

MRS. KATE A. ORGAIN,
Cor. Temple Aux. W. F. M.

I am directed by Mrs. S. S. Munger, President of W. F. M. Society of the Northwest Texas Conference, to announce Mrs. E. M. Brown, of Coleman, as District Secretary of Brownwood District.

MRS. J. P. MUSSETT,
Conference Secretary.

Please send the names of all delegates to the conference meeting of W. P. and H. M. Society, which meets at Sherman, Texas, September 15, to Mrs. J. M. Rockwell, 232 W. Houston Street, Sherman Texas. Rev. E. W. Alderson will preach the opening sermon Tuesday night, September 14. We hope all will come in time to hear this sermon and be ready for the opening.

MRS. M. E. MAEYERS,
Secretary Sherman District.

To the W. P. and H. M. Societies of the North Texas Conference:

Rates have been secured on the roads leading to Sherman on the certificate plan of one and one-third fare for the round trip. The opening sermon will be preached on the night of September 14. Send the names of all delegates to Mrs. J. M. Rockwell, 32 W. Houston Street, Sherman, Texas. Let us make this our very best conference meeting.

MRS. L. P. SMITH,
Corresponding Secretary.



In the SEPTEMBER

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Tyler District—Fourth Round.
Wills Point, at Palmer's Gr. Sept. 25, 26
Mincola sta. at Mincola. Oct. 2, 3
Malakoff sta. Oct. 9, 10
New York, at N. Y. Oct. 16, 17
Wills Point sta. Oct. 24, 25
Edom, at Union Grove. Oct. 30, 31
Troupe and Overton, at T. Nov. 6, 7
Whitehouse, Whitehouse. Nov. 13, 14
Tyler, Cedar Street. Nov. 14, 15
Emory, at Ford's Chapel. Nov. 18, 19
Tyler, at Bascom. Nov. 20, 21
Tyler, Marvin. Nov. 21, 22
Grand Saline cir. Nov. 25, 26
Walton mission. Nov. 27, 28
Athens sta. Nov. 28, 29
Canton cir. Dec. 4, 5
Lindale cir. Dec. 11, 12
Tyler, city mission. At will
John Adams, P. E.

Gainesville District—Fourth Round.
Pilot Point. Sept. 11, 12
Nocona, at Nocona. Sept. 18, 19
Woodbine, at Callsburg. Sept. 25, 26
Belcher cir. Oct. 2, 3
Dye Mound, at New Hope. Oct. 3, 4
Rosston, at Rush Branch. Oct. 7, 8
Era and Valley View, at V. V. Oct. 9, 10
Denton cir. at Cooper. Oct. 16, 17
Greenwood, at Greenwood. Oct. 23, 24
Dexter, at Dexter. Oct. 30, 31
Spanish Fort. Nov. 6, 7
Bonita, at Bonita. Nov. 7, 8
Aubrey, at Aubrey. Nov. 13, 14
Mountain Springs. Nov. 14, 15
Maysville, at Spring Hill. Nov. 20, 21
I trust the stewards will do their very best to bring up all the pastors' claims, and pastors will see that conference assessments are paid in full.
J. M. Binkley, P. E.

Calvert District—Fourth Round.
Stranger and Harmony, at S. Sept. 25, 26
Kosse and Alto, at Kosse. Sept. 26, 27
Bremond and Reagan, at B. Oct. 2, 3
Marlin. Oct. 9, 10
Durango, at Jenna. Oct. 9, 10
Chilton and Lott, at Travis. Oct. 12, 13
Rosebud at R. Oct. 16, 17
Calvert. Oct. 23, 24
Hearne and Wheelock, at H. Oct. 24, 25
Personville, at P. Oct. 30, 31
Fairfield, at Fairfield. Nov. 2, 3
Buffalo and O., at O. Nov. 4, 5
Jewett, at Jewett. Nov. 6, 7
Centerville, at Evan's Chapel. Nov. 9, 10
Rogers Prairie, at R. Nov. 13, 14
Mt. Vernon, at Elliott. Nov. 20, 21
Franklin. Nov. 22, 23
Pettaway. Nov. 27, 28
J. B. Cochran, P. E.

Austin District—Fourth Round.
Merrittown and Walnut, at Walnut. Oct. 2, 3
Cypress Mission, at Walnut. Oct. 2, 3
Hotchkiss Memorial, at Austin. Oct. 3, 4
Manchaca cir. at Moore's. Oct. 9, 10
First Street sta. Austin. Oct. 10, 11
Cedar Creek cir. at Mossbranch. Oct. 16, 17
Webberville cir. at Webberville. Oct. 17, 18
Manor sta. Oct. 18, 19
Elgin sta. Oct. 19, 20
Winchester cir. at Winchester. Oct. 23, 24
Smithville sta. Oct. 24, 25
Columbus sta. Oct. 30, 31
Eagle Lake and Rock Island. Oct. 31, Nov. 1
LaGrange sta. Nov. 6, 7
Tenth Street sta. Austin. Nov. 13, 14
Weimar and Osage. Nov. 20, 21
Platonia sta. Nov. 21, 22
McDade cir. at McDade. Nov. 27, 28
Bastrop sta. Dec. 4, 5
Let all the pastors see to it that the entire assessment for conference collection is paid in full. Let all the stewards rally to the pastor's salary. These servants of the Lord have done you a faithful year's work, and they need every cent of their salary, and the stewards, as a faithful set of men, who both know and love our doctrines, must see that they get it.
H. M. Sears, P. E.

Do You Feel Irritable?

Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

Huntsville District—Fourth Round.

Anderson cir. at Anderson. Sept. 11, 12
Millican cir. at Welborn. Sept. 18, 19
Zion cir. at Zion. Sept. 25, 26
Madisonville cir. at Madisonville. Oct. 2, 3
Courtney cir. at Courtney. Oct. 9, 10
Hockley cir. at New Hope. Oct. 16, 17
Hempstead and Waller. Oct. 23, 24
Navasota sta. Oct. 27, 28
Prairie Plains cir. at Foole's. Oct. 30, 31
Conroe cir. at Conroe. Nov. 3, 4
Willis sta. Nov. 6, 7
Cold Springs cir. at Cold Spr'gs. Nov. 13, 14
Huntsville sta. Nov. 16, 17
Dodge cir. at Dodge. Nov. 20, 21
Bryan sta. Dec. 4, 5
W. Wootton, P. E.

Brownwood District—Fourth Round.

Bangs Mis. Oct. 7
Santa Anna cir. Oct. 8
Glen Cove Mis. Oct. 9, 10
Coleman sta. Oct. 10, 11

Lometa cir. Oct. 14, 15
Goldthwaite cir. Oct. 16, 17
Decker cir. Oct. 23, 24
Robert Lee cir. Oct. 27, 28
Ballinger Mis. Oct. 30, 31
Ballinger Mis. Nov. 1
May cir. Nov. 4
Indian Creek cir. Nov. 6, 7
Brownwood sta. Nov. 7, 8
Blanket cir. Nov. 10
Comanche sta. Nov. 11
Fleming cir. Nov. 12
Comanche cir. Nov. 13, 14
O. F. Sensabaugh, P. E.

If the Baby is Cutting Teeth.

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

Dublin District—Fourth Round.

Granbury sta. Oct. 2, 3
Bluff Dale, at Rock Church. Oct. 9, 10
Stephenville, at Stephenville. Oct. 12, 13
Glenrose, at Glenrose. Oct. 16, 17
Morgan Mill, at Bethel. Oct. 19, 20
Duffau, at Trimble Springs. Oct. 23, 24
Hico, at Hico. Oct. 24, 25
Iredell and Walnut, at Iredell. Oct. 26, 27
Gorman, at Gorman. Oct. 30, 31
Sipe Springs, at Sipe Springs. Oct. 31, Nov. 1
Rising Star and Pigah, at Rising Star. Nov. 2, 3
Carbon, at Carbon. Nov. 3, 4
Carlton, at Carlton. Nov. 6, 7
Proctor, at Proctor. Nov. 8, 9
Green Cir. at Elkin. Nov. 10, 11
Desdimonia, at Desdimonia. Nov. 12, 13
De Leon Sta. Nov. 13, 14
Dublin sta. Nov. 14
E. A. Smith, P. E.

The victories of Hood's Sarsaparilla over all Forms of disease Conclusively prove That it is an unequalled Blood purifier. It conquers The demon, Scrofula, Relieves the itching and burning of salt rheum, cures running sores, ulcers, boils, pimples, and every other form of humor or disease originating in impure blood. The cures by Hood's Sarsaparilla are cures—absolute, permanent, perfect cures. They are based upon its great power to purify and enrich the blood.

Don't forget the Santa Fe excursion to Galveston Saturday, September 25. Round trip rate, \$3.00.

A TEXAS WONDER.

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

Clanton, Ala., March 3, 1897.

I certify that I have been cured of kidney and bladder troubles by Hall's Great Discovery of Waco, Texas, and I can fully recommend it.

REV. L. B. POUNDS.

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

and blood purifier. Only 50 cents. "The flowers that bloom in the spring-time, tra la, "Found him sick in bed with chills, pooh bah; "But Cheatham's Chill Tonic got him up on his feetlets, "And he now daily sings while tripping the streetlets; "It undoubtedly cured his shakes, ha, ha!"

Take your wife and babies to Galveston Saturday, September 25th. Only three dollars for the round trip via the Santa Fe Route.

\$3.00 to Galveston and return via the Santa Fe Route, Saturday, September 25th, 1897.

Northwest Texas Conference.

(Continued from fifth page.)

baptized four adults and five infants. The meeting embraced two Sundays, first and second, in August. The meeting at Bibb, embraced the third Sunday in August, and was held by Bros. D. A. McGuire and R. H. Denney, my local preachers, I being sick. It rained on Tuesday and they closed the meeting, with good prospects for a revival. Our last meeting was held at White Point, embracing the fourth and fifth Sundays in August. We had much hindrance in this meeting: First, on Saturday night, the first of the meeting, a young man was thrown from a horse on the way from church and died the next morning, which hindered the attendance for two days; second, a wheat thresher was in the neighborhood two days and most of the men worked with it; third, one of our members, Sister Carson, was in the last stage of consumption and had to be sat up with and waited on all the time. We buried her yesterday, she having died the night before. Notwithstanding all these drawbacks and the coldness of the Church, the Lord blessed us and honored his name by reviving his work. The preaching was on the line of holy living as taught in the Bible and our book of Discipline, and the result was a fresh consecration to the service of the Lord. Some of our members and one Baptist brother testified during the meeting that they loved the Lord, the Church and God's people better than ever before, and that they were "going on unto perfection." They promised to pray in their families and in secret and read the Bible more in the future and study God's word to ascertain their duty and privilege. Three professed conversion. Bro. Ed. J. Franklin and Bro. W. W. Gressett assisted in the meeting. The results of all our meetings sum up between forty and fifty conversions and reclamations, thirteen accessions, five adults and six infants baptized. I think Comanche Circuit is on rising ground.

DECKER CIRCUIT.

J. N. Broyles, Aug. 31: The annual camp-meeting at Oak Creek began Friday night before the fourth Sunday in August, and is still going on. We are having a good meeting. I was called home to my sick wife, but found her much better, for which I thank God. Dr. Fowler, of Ballinger, is treating my wife. He has given every attention a doctor and brother could have given. God bless him. My people have kindly consented for me to stay with my family till my wife gets better, and say they will sustain me to conference whether I preach any more or not. God bless these good people. I think it speaks well for the Decker Circuit. The result of the meeting up to date is twenty-five professions. I don't know how many conversions; we are praying for 100. We have had some great meetings this year. The revival fire is rolling and burning. God grant it may burn on until it consumes all sin, and sanctifies our people. God bless our paper. It seems to me it gets better all the time. I shall make every effort in my power to extend its circulation.

PROCTOR.

J. W. Fort, August 30. We have just finished up our protracted meetings. This work joins Dublin, hence, a hard pull. Though we have had delicate things to handle, yet God has been with us. This work, as a whole, is in good condition. Every meeting we have held has been a success; conversions in every one. There were four meetings held on this charge last year by an evangelist. We have added twenty-six members to the Church. Will build a new Church at Graham as soon as cotton is out. The Graham Chapel Church, the members say, is in better condition than ever before. Our Church at Proctor has been straightened out. Ten conversions in this meeting and seven additions. The Church at Proctor was nearly ruined before the meeting, but thank the Lord, she is saved. Every member was revived, so they say. I was ably assisted in the meetings by Revs. Owens, Morris, Evans and T. S. Ewell. The latter is one of the very best preachers of the land, and is as true as steel. Our conference collections

are all subscribed, and three appointments to collect from yet. We are looking forward to better times on this mission.

MULLIN.

Samuel Gay, Sept. 3: Our new church at Mullin was dedicated on Sunday, August 25. Rev. O. F. Sensabaugh preached a logical and impressive sermon at 11 o'clock. At the close a collection, amounting to \$110, was taken up to pay a small balance due on furniture and to make some further improvements. The house was then solemnly set apart to the worship of Almighty God. Revs. T. J. Lassetter and G. W. Templin, former pastors, were present. Bro. Lassetter had, under great difficulties, secured the lot. Bro. Templin had, under as great difficulties, secured the money and material to put up the building. The cap-

stone was brought forth under Bro. M. Mills' administration. When I came I found the house unseated, doors locked under mechanic's lien, and a considerable debt against the Church beside. Dr. J. D. Kirkpatrick put his hand on the lines, and his shoulder under the wheel, and he has brought it out clear of debt, with necessary furniture and fixtures. I quote from a local paper a description of the building:

"The Church is a solid stone structure, forty feet square, with Gothic windows and doors, inclined floor, mansard roof and ceiling, completely finished throughout, and seated with chairs. It is the best and most substantial church building anywhere in this section, and the building and all its appurtenances would do honor to a city. It was constructed at a cost of nearly \$2000, and the people of Mullin are to be congratulated upon their

sagacity in constructing such a structure for such a purpose."

The congregation was very large, and the meeting is being protracted with increasing interest. Under Bro. Sensabaugh's wise administration there is a revival of church building in Brownwood District.

The Home Magazine of Sherman, Texas, an illustrated eighty-page Magazine, desires to correspond with writers and literary people who are willing to lend their aid and influence to the establishment in Texas of a first-class illustrated magazine. A good start has been made and can be maintained if proper encouragement is given. The magazine will be moved to Dallas in October. Sample copies, 10 cents. The prospectus free. Address at Sherman at present. Dallas after October 1st.

BLOOD MONEY.

Consider Your Body as a System of Government—
Your Blood as its Bank.

What currency does it use? Gold? No. Silver? No.

The currency of your blood is iron.

The stability of your government depends upon its funds. Its strength depends upon its iron.

Too little iron in your blood means bankruptcy.

Are you bankrupt?

If you are weak, thin, pale, nervous and easily tired you are at least on the verge of it. If you have no reserve you had better create one.

Lay in a fresh stock of blood money. Put iron in your blood. Take Dr. Harter's Iron Tonic.

This will bridge over the crisis.

Nature will do the rest.

Rich blood is red blood. The red color is caused by iron. "As strong as iron" is literally true. It means red blood, red cheeks, pink nails, pink skin, iron and the strength of iron in every part of your body.

If you haven't got it Dr. Harter's Iron Tonic will give it to you.

Weak organs of every sort—stomach, liver, heart, lungs—come from the want of vitalizing blood—blood with plenty of iron in it.

Indigestion, loss of appetite, headache, backache, lack of vitality, depression of spirits, anæmia, female troubles, general weakness and chills and ague can be cured with Dr. Harter's Iron Tonic.

Dr. Smith, of Indianapolis, the well-known Grand Medical Examiner of the A. O. U. W., says, "After prescribing Dr. Harter's Iron Tonic in a number of cases I have no hesitancy in pronouncing it a highly valuable medicine. It is especially efficient in all cases of debility, as it purifies and enriches the blood, aids digestion, tones up the appetite and gives new life and vigor to the patient. The absence of that disagreeable inky flavor characteristic of other iron preparations is also much in its favor."

Sold everywhere.

Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O.

Dr. Harter's Little Liver Pills Do the Business.

A CHILD'S RECOVERY.

FROM PARALYSIS AND SIX YEARS OF CONVULSIONS.

Little Fannie Adams, of Umatilla, Cured of a Dreadful Malady—A Cure of Unusual Interest—A Reporter Investigates.

From the Lake Region, Eustis, Fla.

For some time past the Lake Region has been receiving reports from Umatilla, Fla., of an almost miraculous cure that had been effected in the case of Fannie Adams, a daughter of A. J. Adams, of that place, and last Saturday a representative of this paper made a trip to Umatilla for the purpose of determining the authenticity of the same.

The family live a short distance from the village, where it was found that the people were cognizant of the cure which had been effected, and were rejoicing with the family in their new found happiness. The father, A. J. Adams, is a hard-working, honest farmer from east Tennessee, and the family came to Florida four years ago in the hope that a change of climate would be of benefit to their afflicted child. Much of their earnings have gone for doctors' bills, whose services proved unavailing. The representative was greeted by Mrs. Adams, from whom he gained the story of her great trial.

Fannie, the youngest child, was born in east Tennessee, and was seven years old on the third day of February, 1897. When ten months old she was stricken with paralysis, which affected the entire left side. This stroke of paralysis was followed by convulsions, and from the time little Fannie was ten months old until February, 1897, there was not a single day or a night that she did not have spasms of the most distressing nature. Not a single convulsion, but always three or four, and sometimes as high as ten in one day.

The family was all broken down with care, and Mrs. Adams states that for one year she did not go into her kitchen to superintend her household work. All the fingers of the right hand of the little girl are enlarged and misshapen, caused by her biting them during the fearful suffering. The case baffled the skill of the best physicians, and they were frank to say that they could not determine the cause, or prescribe a remedy to aid the afflicted child.

But what a change now in that household; for little Fannie has recently been released from her six years agony, which brings the light of happiness to the faces of the parents.

In January, this year, Mrs. Adams, who had purchased some of Dr. Williams' Pink Pills for Pale People for her fourteen year old daughter, determined to try their effect upon little Fannie. After three or four doses, she noted an improvement and she then told the father what she had done. He at once went to the village and bought another box, and up to this time six boxes have been used. The first pills, Mrs. Adams states, were given in January, the latter part, and certainly not earlier than the fifteenth or twentieth, and the child had her last convulsion on February 3d, nearly three months ago. Her general condition has improved in every way, and it was not a month after the first pills were taken when she began to walk without assistance.

The pills were bought at the drug store of Dr. Shelton, in Umatilla. In answer to the question, did he, to his personal knowledge, know that the remedy had benefited Fannie Adams, as was stated by her parents, the doctor said that he was a regular practicing physician, and as such was loth to recommend any proprietary medicine, but still he was ready to do justice to all men, and he did know that Dr. Williams' Pink Pills for Pale People had benefited Fannie Adams, and also volunteered the information that he knew of other children in the village who had been benefited by their use.

Dr. Williams' Pink Pills for Pale People 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 men 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 by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

REV. B. V. SOWDERS

Was born in Giles County, Tenn., August 8, 1838, and died at home, near Kosse, Texas, June 20, 1897. He was converted at the age of fourteen and joined the M. E. Church, South. At the age of twenty-two he was married to Miss Mary E. Rogers. Soon after his marriage he went to the army. About twenty years ago he was licensed to preach. This duty he performed faithfully until death. His death is a great loss to this community. No man could have died from among us that would he missed more than he; but he left to us the heritage of a good life. He was a kind father and devoted husband. He possessed many fine traits of character. He was a hard student, a true gentleman, cultured, refined and candid. As a man he was methodical, energetic, progressive and warm-hearted. As a preacher he was earnest, sincere and faithful, never hesitating when duty called. I was with him during his illness. I ever found him calm and resigned to the call of God. He had so lived that he was ready for the summons. There were no fears, no struggles. Like an infant in its mother's arms he fell asleep. We expect to meet the noble man in heaven, for he was truly one of God's noblemen. Duty was his watchword and truth his guiding star. May God's richest blessings rest upon his bereaved family. His pastor, JOHN R. WARLICK.

HARRELL.—Marion A. Harrell, son of Ransom and Mary Harrell, was born in Lincoln County, Tenn., April 7, 1852, and died in Hill County, Texas August 20, 1897. He was married to Maggie Rudd in 1874. This happy union was blessed with four children, two of whom have gone from us. Bro. Harrell was converted and joined the Methodist Church in 1877. He was a good citizen and a loyal member of the Church and a consistent Christian. His funeral was preached by this writer and we placed his body in the cemetery at Bell Springs to await the resurrection of the just.

C. N. N. FERGUSON.

GODFREY.—John Wesley Godfrey was born in Knox County, Tenn., August 2, 1825. He moved with his father to Missouri at nine years of age. He was converted and joined the M. E. Church in August, 1843. He was married to Miss Angeline Barker May 20, 1849. She died February 4, 1859. They came to Texas and settled in Parker County in December, 1853. He united with the first Methodist Church that was organized in the county—May, 1854, Rev. John W. Chalk preacher in charge. He was married again to Miss Mary H. Lafferty August 21, 1860. Bro. Godfrey took a decided stand for Christ and maintained a high standard of Christianity. He served the Church as an official for many years. He was a Methodist of the "old-type" and we shall not see his like again. He served his own generation and fell on sleep August 5, 1897. He leaves a wife and son, with a host of relatives and friends, to mourn their loss.

C. E. LINDSEY.

SULLIVAN.—Bro. Jesse Sullivan was born in Lincoln County, Tenn., July 20, 1818, where he spent his early years, coming soon after his marriage to Bastrop and afterward settling in the northern part of Fayette County, where

he died January 20, 1897. Soon after his removal to Fayette County he professed religion under the preaching of old Bro. J. W. B. Allen. He ever lived a consistent Christian life. More than one of his neighbors said to the writer: "We never heard aught said against him by anyone." Family prayer was kept up in his home and twice a day till too feeble to do so, he bowed at his own altar, invoking the Divine blessing. He is greatly missed by his neighbors and his death seems almost an irreparable loss to his Church. On his death-bed it was "all right," and he died in the triumphs of faith—another blessed example of the fact that "our people die well." J. H. GILLASPY.

MARTIN.—Little James Winfred, son of Durward and Mattie Martin, was born in Wortham, Texas, March 8, 1896; died August 22, 1897. The last three months of this short life was never free from suffering, and although all was done that loving hands could do, yet God in his infinite wisdom saw fit to take little Winfred unto himself. As a beautiful bud gradually fades and falls, so we saw this little life gently ebb away until the golden cord snapped and this little soul returned to God who gave it. We know that he is now at rest, safer than while with us, yet it is hard to give him up. While we pray God's consoling presence upon the parents, we humbly submit to his will, feeling sure that little Winfred is now in the presence of the One who said, while here on earth, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." JESSE T. KING.

SPRUCE.—Mrs. Caroline M. Spruce (nee Shuptrine) was born August 3, 1829; was converted in 1840 and joined the M. E. Church, South, and was married to G. M. Spruce November 8, 1846, and fell on sleep in Jesus July 7, 1897. Sister Spruce was one of God's noble and true children. Within her life were blended all of the virtues of a true and faithful Christian wife, mother, sister and neighbor. She was anxious to go and often called for Jesus to come and take her. She talked of heaven. She died a triumphant death, as none but the children of God can. Her face was radiant with the light from the eternal world. No one could look in her face and doubt the presence of our Lord. O let me die the death of the righteous and let my last end be like hers. Sister Spruce leaves a husband, six children and a number of grand-children and a host of friends. Thank God, we will meet beyond the river. Look up, dear friends; Christ will land us safe on the banks of sweet deliverance. S. N. ALLEN, P. C.

PARK.—Miss Lethie Hollan Park, daughter of Nathan Hollan Park and Lethie Ann Park, was born February 25, 1875, four miles southeast of Madisonville, and died August 18, 1897, at the residence of her father, two miles east of this place. Miss Hollan was converted under the ministry of Rev. J. M. Adams, in November, 1894, and joined the M. E. Church, South, at the same time. If ever the statement was true in any case that "death loves a shining mark," it was certainly true in the case of Miss Hollan Park. She

was one of the purest, sweetest and most lovable characters we ever knew. Bright, cheerful and happy, she made home a charming place and was almost the idol of her loving parents' hearts. Her teachers speak in the highest terms of her as a student, and her many classmates loved her for her gentle, womanly and winning ways. She was for some time a teacher in our Sunday-school and was greatly beloved by all who knew her. She had just fitted herself by hard study and close application to teach school and intended to devote herself to that noble avocation. But, alas! she was cut off by the relentless hand of death and her gentle spirit has taken its flight to the beautiful mansions of glory, where she may bask in the sunshine of eternal bliss throughout the ages of eternity.

W. W. HORNER.

ROSS.—Mrs. E. L. Ross (nee Mattison) was born May 3, 1875, and died at the home of her father, May 14, 1897. Sister Nora was converted and joined the M. E. Church, South, July 18, 1888, under the ministry of Rev. W. T. Ayers. April 19, 1894, she was united in marriage to C. E. Ross, with the average prospects for long life. Death cut short the work of life by claiming her as his victim May 14, 1897. But, thank God, the approach of death could not mar her peace. She was exultingly happy the last hours of her life. She leaves a husband and child, father, sisters and two brothers to mourn their loss; but, thanks be to Jesus, they know where to find her. She has gone to live with the angels. She was a dutiful child, a faithful wife and a model Christian. Peace be to her memory. B. A. THOMASSON. Cold Hill, Texas.

JENKINS.—Mrs. Amanda Jenkins died at Davilla, Texas, August 2, 1897. She was a daughter of H. J. Schrock, and was born in Matagorda County, Texas, November 22, 1845; moved to Milam County in 1866; was married to S. H. Jenkins September 23, 1863. She was converted and joined the Methodist Church September, 1867, of which she was a devoted member and consistent Christian to the end. She was an invalid the last two years of her life; an intense sufferer the last year, but oh, so patient—suffering with such beautiful resignation. She would pray so oft, but always, "Thy will be done." Two days before her departure she became perfectly resigned and seemed to know she was going, and said: "Now, dear Father, take me to thyself; have I not suffered enough?" She said to me: "My sister, you will soon be left without a sister; just one brother." She leaves a devoted husband, two sons and two daughters to mourn their loss, all of whom she implored to meet her in heaven! Oh, how we miss her! Her sister, ISABEL TEMPLETON. Davilla, Texas.

LITTLE.—Bro. Thomas Little, son of Mrs. E. Drew and only brother of Rev. N. C. Little, of the North Texas Conference, was born April 5, 1854, in Wolfe County, Ky., and was married to Miss Bessie Boidson May 6, 1888. Bro. Little professed religion and joined the Church in August, 1884, under the ministry of Bro. Griffith, of

ARMSTRONG & McKELVY
Pittsburgh.
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Pittsburgh.
FAHNESTOCK
Pittsburgh.
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Cincinnati.
ECKSTEIN
ATLANTIC
BRADLEY
BROOKLYN
New York.
JEWETT
ULSTER
UNION
SOUTHERN
SHIPMAN
Chicago.
COLLIER
MISSOURI
RED SEAL
St. Louis.
SOUTHERN
JOHN T. LEWIS & BROSCO
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Buffalo.
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Louisville.

IGNORANCE in regard to paint materials or painting would seem in this age to be inexcusable, when full information can be had free. If interested, it will pay to get pamphlet and color cards, also twelve pictures of houses painted in different shades or combinations of colors, free. Send your address.

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rare memory to some in this section of country. I had the good fortune to know Bro. Little only about half a year before his death, but my acquaintance with him was exceedingly pleasant. Last June, a year ago, he became very much awakened to a sense of duty as a Christian and from then until his death, which occurred July 18, 1897, he was, if possible, more zealous than before. Bro. Little's sickness was short, his death sudden and quite unexpected to all until the day before he died, when I visited him with his physician, and on leaving him to go to Church, he said to me: "Bro. Miller, I would love so much to go with you to Church to-day, but I can't." That evening he looked me in the face and said in response to a question: "Of course, I had rather live for my family, but it is all right; I am not afraid to die." No man stood higher in his community than did Bro. Little. Miss him? Yes, we all miss him in many ways. Bro. Little leaves a mother, one brother, three sisters and a heart-broken wife and three little children to mourn their loss; but, thank God, it is not an eternal loss; for where Bro. Little has gone the loved ones can follow. We preached his funeral to a very large concourse of people and interred his body in the tomb at the McWright cemetery July 19, 1897. Weep not, dear sister, as one without hope, but lean upon the arm of Him who has promised to be a father unto the fatherless and a husband to the widow. Affectionately, S. W. MILLER, Pastor.

DOWERLAN.—John Henry Dowerlan, son of Alfred C. and Georgia Dowerlan, by a sad and unfortunate affair, lost his life May 1, 1897. He was born November 10, 1883, aged thirteen years, five months and twenty-one days. Johnnie was a bright boy, the joy and hope of his father's and mother's hearts; was faithful in helping his father do the work. He was the oldest child and all the family naturally looked upon him with pride. Brother and Sister Dowerlan are true Methodist people. A preacher feels pleased to look in their faces while preaching and delights to be in their home. The loss of this their darling boy has been almost too much for them, but God's grace sustains them. The writer laid little Johnnie to rest in the presence of an immense crowd of people at old Terryville graveyard May 2, 1897, at 4 p. m. Dear parents, brother and sister, trust in your risen Lord. J. W. SIMS.

MASON.—The subject of this sketch, William Jackson Mason, was born in Virginia in the year 1815, and died in San Angelo, Texas, on the 12th of August, 1897, at the ripe age of eighty-two. Our brother left Virginia at an early age, spent some years in Ohio and Indiana, settling finally in Texas about twenty-two years ago. He spent sixteen years in Guadalupe County, and the last six were lived in Tom Green County. When about thirty-five years of age Bro. Mason gave himself to Christ and became a member of the Methodist Church, of which communion he has since been a faithful and consistent member. Last January lagrippe confined him to his bed for some weeks, during which time the writer found him rejoicing in Christ and most responsive to religious conversation. Rallying somewhat from the attack, he lingered until the morning of the 12th of August, when, in the act of dressing, he without a word ceased to live on earth. Bro. Mason was quiet and unassuming, but pure, devoted and faithful. Together with his widow, eight children—three daughters and five sons—are left behind. T. GREGORY.

Catarrh Cannot be Cured

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

OLIVER.—Irving E. Oliver, son of Dr. T. E. and Lillie B. Oliver, was born September 10, 1895, and died July 28, 1897, at Deport, Texas. This bright boy has gone to join his sister Kate, who preceded him only a few days to the heavenly world, leaving the parents doubly bereaved. God's blessings on the members of this family left behind, and may they meet their loved ones in heaven. R. N. BROWN. Deport, Texas.

HARWELL.—Claudie Geneva, infant daughter of R. L. and G. E. Harwell, was born December 30, 1896, and died of congestion of the brain June 27, 1897. Little Claudie was a bright, precious jewel. Though only a baby, her departure makes a painful vacancy in the household. But while the heart-broken parents sorrow at the loss of their darling, let them remember that in the Redeemer's crown there sparkles another gem, and that to them heaven is brought nearer, made sweeter and more real by the ties that bind them to it. Our deepest sorrows and saddest experiences are often stepping-stones to higher states of grace. May it be so with these and all other bereaved parents. J. J. CANAFAX.

Barry, Texas.

COWAN.—Mrs. Lucinda Cowan was born in Franklin County, Tennessee, January 20, 1840; was married to Mr. S. M. Cowan October 27, 1867, in Prentiss County, North Mississippi. This union was blessed with two sons, both of whom died in early life. She was a devoted wife and loving mother. She was converted under the preaching of Rev. W. Wootton at Bremond in 1889 and united with the M. E. Church, South. Notwithstanding she was a great sufferer from bodily affliction, she was a faithful Christian to the day of her death, which occurred on the 26th day of June, 1897, near Koss. Truly can we say that a good woman is gone. May the Lord sanctify the affliction to the good of all concerned. H. M. HAYNIE.

WHITESIDE.—On a beautiful Sabbath day, the 25th of July, our loving Savior looked into the home of J. N. and Hester Whiteside and saw their eight-year-old son suffering with fever; and we can imagine seeing him throw open the gates of the New Jerusalem and gather about him little Isaac's angel brothers and sister to welcome him where there shall be no more scorching fever, but where all is bright and glorious. Just before leaving mamma and papa he raised his little hand and said: "There is a pigeon," and asked his little brother Johnnie to catch it. Perhaps it was the flutter of an angel's wings come to bear his spirit home. He then told them he was sleepy, and sure enough, but it was the sweetest sleep he had ever slept. God moves in a mysterious way his wonders to perform. The writer has never seen a brighter child. When his name was called at Sunday-school he would always rise and recite his verse nicely, and up to his death never had an absent mark. Papa and mamma, live for God and you will meet again.

VIOLA STALLINGS.

Tyler, Texas.

DECHERD.—Mrs. Nellie G. Decherd (nee Graves) was born near Hallville, in Harrison County, Texas, October 24, 1870. She was converted while in her tenth year and joined the M. E. Church, South. She was educated at Chappell Hill Female College, where she made a fine record—distinguishing herself in music and elocution. With her natural gifts and good advantages she early became an efficient Church worker—a splendid specimen of Christian womanhood. On July 14, 1889,

she was married to Prof. F. D. Decherd. About two years after the wedding the happy couple removed to Houston. It was the writer's good fortune to have the benefit of Sister Decherd's services during the organization and early work of the Tabernacle Church. She had few equals as teacher of the infant class and manager of the Juvenile Missionary Society. She was an adept at the organ; also valuable assistance to the Board of Stewards. Having been raised in a preacher's home she knew much of the pastor's needs, and right carefully did she look after parsonage interests. Hers was a bright, sunshiny religion and gave encouragement and inspiration to those about her. During our last interview she told me of some peculiar trials and afflictions, but said she: "I have definitely committed all to Jesus and am trusting also in him." To the end she "kept the faith." A few minutes before her last breath, she said: "There is some one near me." Her mother answered: "No, darling; we are all standing back to give you fresh air." She replied: "You don't understand; some one is near to save me." Almost immediately she cried out: "Blessed Jesus! Blessed Jesus!" and sweetly fell asleep without a struggle. In Alvin, Texas, April 22, 1897, she left her friends on earth and went with Him who said: "Let us pass over unto the other side." The husband and two small children, father and mother, sister and brother, are left to mourn the loss. One sister has lately gone to join her. They, too, with the "hallelujah" grandfather, "Uncle Jimmie Graves," will be waiting for the others to come. May God's comforting and saving grace be freely ministered to the bereaved. JNO. E. GREEN.

McCALLEN.—Mrs. Theodotia Trigg McCallen, sixth daughter of Samuel and Theodotia Blythe, was born in Sumner County, Tennessee, December 31, 1818, and died at Gilmer, Texas, May 19, 1897. Sister McCallen professed religion in early life; was married to Dr. Henry McCallen near Memphis, Tennessee, November 19, 1834. They moved to Texas in 1842. Her husband preceded her to the better land some twenty years. She exemplified fully in her life the religion of our Lord—ever thoughtful of the poor or distressed. Her house for fifty years was the home of the weary itinerant preacher. Her life was devoted to the Church she loved. The welfare of the preacher and his family was always near her heart. Human words are too empty to portray her noble character. Possessed of a towering intellect, a pure heart and a Christ-like spirit, all spent in the service of Christ and to the betterment of her race, eternity alone will tell the good she has done; but her work is done. She rests. We miss her. We are poorer, but heaven is richer. She leaves one daughter to mourn her death. C. A. TOWER.

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Notice, Northwest Texas Conference.

Will the presiding elders please forward to me at once the names of the delegates, applicants for admission of trial and local preachers who are recommended for deacon's and elder's orders. I desire to get the names of preachers' wives who desire entertainment at as early date as possible. The brethren who are compelled to come to conference by private conveyance will please inform me so arrangements can be made for their stock. We advise the brethren as far as possible to come by public conveyance.

R. C. ARMSTRONG.

Weatherford, Texas.

The confidence of the people in Hood's Sarsaparilla is due to its unequalled record of wonderful cures.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulchre.—Harriet Beecher Stowe.

TEXAS AND PACIFIC QUARTERLY. Announcement.

The General Passenger Department of the Texas and Pacific Railway Company will issue on the first of October, and regularly thereafter, a publication to be known as "The Texas and Pacific Quarterly." The object of this publication will be to keep the superior advantages of this line, not only before its patrons, but before the traveling public throughout the country. Whatever will pertain to the development of the State, or to the advancement of the interests of the railroads will be set prominently before the readers of the Quarterly. "No trouble to answer questions" suggests correspondence. Hence short letters from the people will be in order. Such communications will be appreciated and carefully considered.

How about that \$3.00 excursion to Galveston Saturday, September 25th? Are you going?

The lowest excursion rate ever made to Galveston is \$3.00, in effect Saturday, September 25th, 1897, via the Santa Fe Route. Will never have this chance again.

SANTA FE EXCURSION to GALVESTON, Saturday, September 25th, \$3.00.

The pulpit, the bench and the bar recommend Cheatham's Chill Tonic as the finest antiperiodic in use, being free from poison and guaranteed. Put up in both the Tasteless and bitter styles. Tasteless in 50c. size.

Call on your Ticket Agent for information regarding the Santa Fe three dollar excursion to Galveston Saturday, September 25th.

Santa Fe excursion tickets sold Saturday, September 25th, are good to leave Galveston as late as Tuesday, September 28th, 1897.

Awarded Highest Honors—World's Fair.

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

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SQUARE PIANOS AT LOW PRICES.

Any family that needs a piano can afford to buy one at the following prices. These prices quoted by the Will A. Watkin Music Co., of Dallas, Texas—one of the oldest and most favorably known piano firms in Texas—are well worthy of consideration. Each piano is in good playing order and stool and cover included at the price. Terms of payments: \$10 to \$20 cash and the balance \$5 to \$8 per month; no interest. For full description write the Will A. Watkin Music Co., 265-267 Main St., Dallas, Texas. Pianos as follows:

Dubois & Stoddard, 6 octaves, \$40. Gale & Co., 6½ octaves, \$45. Nunns & Clark, 6 octaves, \$50. Gilbert, 6½ octaves, \$55. Weiser Bros., 6½ octaves, \$60. Peters, Craig & Co., 6½ octaves, \$70. Chickering, 7 octaves, \$80. Bradbury, 7 octaves, \$95. Kurtzman, 7 octaves, \$115. Sumner & Co., 7 octaves, \$125. Gabler, 7 1-3 octaves, \$135. Hardman, 7 1-3 octaves, \$140.

Also a few fine bargains in good second-hand organs at prices from \$25 upward. A complete stock always on hand of new pianos, organs, guitars, mandolins, etc.

WILL A. WATKIN MUSIC CO., Dallas, Texas.

The jetties cost over six million dollars, but it will cost you only three dollars to go to Galveston via the Santa Fe on Saturday, September 25th, to see how this money was spent.

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It has been found by experience and scientific observation that the only way to reach and cure catarrh satisfactorily is by inhaling the proper remedy in the form of smoke. Dr. Blosser, who is the discoverer of this mode of treatment is meeting with wonderful success.

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The Santa Fe has just completed a \$250,000 passenger station, and to celebrate this event will make a \$3.00-rate to Galveston and return on Saturday, September 25th.

To the Class of Third Year, Texas Conference:

The class of the third year of the Texas Conference is hereby called to meet at the Methodist Church in Navasota, Texas, Tuesday, October 12, 1897, at 9 o'clock a. m. Brethren, let us all be there and make it both interesting and profitable. Several have written me they would be there. Bro. Collins has kindly agreed to furnish entertainment for us. So send him your name at once. Bro. Solomon will be with us.

H. R. KIMBLER.

Hockley, Texas.

MARRIAGE NOTICES.

Allen—Gallagher.—At the home of the bride's father, August 29, 1897, Mr. Lee Allen and Miss Nettie Gallagher, daughter of Rev. C. E. Gallagher, of the Northwest Texas Conference, Rev. W. H. Terry, of West, officiating.

Hall—Compton.—At Shepherd, Texas, June 3, 1897, by Rev. A. J. Anderson, Mr. R. W. Hall, of New Orleans, and Miss Crowell Compton, daughter of Rev. Compton, formerly of the Northwest Texas Conference.

Long—Wickliff.—At the residence of the bride's mother, Mrs. R. M. Wickliff, six miles from Jonesboro, on August 22, 1897, Mr. W. M. Long and Miss Fannie M. Wickliff, Rev. G. W. Tempin officiating.

Ivey—Hightower.—September 7, 1897, Mr. J. E. Ivey, of Josephine, and Miss Clara Hightower, of Wylie, daughter of Mr. Sid and Mrs. Hightower, Rev. A. G. May officiating.

Sharp—Cartwright.—At the M. E. Church, South, in San Augustine, Texas, on September 1, 1897, Mr. W. G. Sharp and Miss Ella Cartwright, Rev. J. B. Turrentine officiating.



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