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EDITORIAL.

GOD IN HISTORY.

A clear and comprehensive survey of human history will reveal the superintendency and guardianship of an overruling Divine Power. The preservation of our race in the midst of those catastrophes precipitated by the forces of nature and in the face of those sanguinary butcheries which have made the world a universal battle-ground is as transparently miraculous as the original creation of it. The progressive life which has developed into the colossal, brilliant and beneficent civilization of modern times is unmistakably suggestive of the presence of the providence of God. When God made man and launched him upon life's endless flood he threw around him a gracious and powerful system of government whose laws and operations are plainly discernible to the devout and philosophic observer. While the critic of the course of human history may be frequently embarrassed by manifold perplexities and apparently irresolvable problems, still he sees that the trend of the universal movement is beneficent and believes that a loftier standpoint and a wider survey would give him a perfect clew to all its cross-currents, windings and eddies. We propose to submit a few historical examples as proof and illustrative of God's guidance and guardianship of man and a few observations which tend to clear up the difficulties which naturally cluster about such a profound and recondite theme.

The advent of Christ and the establishment of Christianity were preceded by three noteworthy facts which have been universally regarded by historians as preliminary and conducive to those events. The widespead dispersion of the Jews, whose teachings familiarized the pagan mind with the idea of the unity of the Godhead and other doctrines of revealed religion, whose congregations became centers about which Christian Churches were organized, whose synagogues furnished convenient platforms from which to proclaim the gospel, has been rightly adjudged a providential dispensation. The conquests of Alexander, diffusing the Greek civilization and language over all the Orient, became tributary to the cause of Christianity in that they furnished the choicest and most powerful tongue on earth for the preaching of the gospel and the interpretation and preservation of the teachings of Christ and the apostles. The unification and supremacy of the Roman Empire brought about a condition of universal peace and freedom from all distracting cares; it furnished he utmost facilities for travel and transportation, while at the same time it guaranteed liberty of speech and personal protection to the first messengers of the truth. The hand of God is plainly visible in all these wondrous events.

When we come to comparatively modern times we do not wonder that many philosophic historians have seen in the destruction of the Spanish Armada by an overpowering tempest a providential dispensation intended to protect the imperiled interests of Protestantism. When William the Third embarked for England at the time of the inauguration of the great revolution which displaced Popery and established Protestantism forever, the undertaking was so manifestly favored by the weather that many professed to see in it the direct interference of Almighty God. Macaulay, referring to the matter, admits that the coincidence was so remarkable as to engender the faith mentioned above.

There are on record instances of national crime being followed by national punishment. The expulsion of the Moors from Spain was followed by a general impoverishment of the country from which it has hardly recovered to this day. The massacre of St. Bartholomew and the revocation of the Edict of Nantes, though remote, were certain causes of the French Revolution.

Sometimes brute force seems dominant in human history, but many of the catastrophes brought about by such instrumentality have been overruled and have proven blessings in disguise. Greece was not overrun by the Macedonian Conqueror until her creative genius had wrought its noblest monuments, and then the power which destroyed became a distributing agency through which her civilization and language were spread over all the East, revitalizing and rehabilitating the effete life and institutions therein. Nor did old Rome fall before the Goths and Vandals until her mission was accomplished. The infusion of Teutonic blood into the Latin races was a positive gain. The dismemberment of the empire laid the foundation of the modern European States and languages and impelled man by a long stride forward upon his ever-progressive pathway.

Such are some of the samples of providential interposition in the affairs of men. These and similar occurrences furnish a broad and stable foundation for an intelligent belief in the sovereignty and reign of God. His hand is on the helm. He directs the vast and mighty movements, and we need not be doubtful in regard to the final consummation and result.

Connectional News.

Dr. W. A. Candler, in Wesleyan Advocate: I have just received a letter breathing a spirit so grateful and generous that I feel it should be printed. Last summmer in my rounds on behalf of the new library for the college, a good brother gave me a subscription for ten dollars, payable this fall. On September 29, he writes me:

"Dear Sir and Brother: Enclosed I hand you draft for $60. Apply as follows:

"On my subscription made August 11, 1896, $10; on additional subscription, $50.

"This last is a part of a special thank-offering for deliverance from disease, God blessing the means to my restoration to health. This half I thought could not be better applied.

"Yours truly, ——"

Here is a beautiful instance of pious gratitude very refreshing in these days when men forget God and attribute all their blessings to secondary causes. A Church composed of such men would repeat the power of Pentecost. A land full of such men would bloom as the garden of the Lord, for in such a land no good cause would be allowed to languish.

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Rev. R. J. Briggs, in Pacific Advocate: The last Sunday of the conference year has been signalized for the past four years by the presence of one of our Bishops in the Centenary pulpit—first, Bishop Fitzgerald, two years in succession; then Bishop Wilson, and last Sunday Bishop Hargrove. Although the Bishop's message did not reach us until Saturday evening at 8:30 o'clock, by rapid movement and forced marches we got the intelligence of his coming pretty well circulated. A well-filled house listened to the Word of life from his lips. The sermon searched the secret places of our consciences, and left none in doubt as to what we must do to inherit eternal life. The sermon served as a forceful complement to the excellent address of Mrs. Hargrove a few days previous. The missionary ardor of the good Bishop and his devoted wife, so manifest, sincere and beautiful, will not fail to kindle some kindred response in the hearts of our people. Indeed, the fire has already begun to burn in Centenary; people have come voluntarily offering contributions who were little interested or indifferent before. When the wives of our Bishops travel three thousand miles, and stand before us with tearful eyes, pleading for the neglected heathen at our own doors, somebody is going to wake up, and something is going to be done. God bless Mrs. Hargrove for the inspiration she has brought to our hearts, and God enable the Bishop to preach every day as he did last Sunday. Many tender ties are broken by the turning of the inexorable itinerant wheel. I feel this in leaving Centenary. There are people here as royal as the world can furnish; their memory shall gather sweetness with the lapse of years. To live in their midst is to believe in the dominance of the true and the good, and to have more faith in God who has made them what they are.

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Vidette, in Christian Advocate: The Holston Conference closed its seventy-third session at Cleveland, Tenn., on Monday afternoon, October 12. Bishop Galloway presided with his usual grace and dignity. The conference was in love with the good Bishop before he came; but when he went away he took with him such a love as is seldom given to any man. His presidency was marked with kindness and consideration. The humblest circuit preacher felt that the Bishop was his friend as well as the city pastor's. Bishop Galloway's sermon Sunday morning, and his charge to the class received into full connection, were models of fervid piety and grand oratory.

Of the Connectional Officers we had with us Dr. Barbee, representing the Publishing House; Dr. Hoss, representing the Christian Advocate, and Dr. Atkins, representing the Sunday-school interests. Dr. Barbee preached a sermon that put the conference to thinking. Drs. Hoss and Atkins are old Holston men, and are not considered in the light of ordinary visiting dignitaries. Everybody loves them both us here, as is shown by the fact that we never hesitate to work them to their full capacity. Dr. Hoss had to preach once and deliver two addresses, and Dr. Atkins had to preach twice and deliver two addresses.

The reports were generally of an encouraging nature. There has been a net increase in Church membership of over 2,000, and the conversions for the year under the ministry of our preachers amount to nearly 10,000. In many respects financial reports are ahead of last year. Much to the regret of the entire conference we fell behind on our collections for missions, but we will make that up next year. Dr. Carlock has his pen already freshly sharpened for a new campaign. The most notable report presented to the conference was that on temperance. It was the deliberate and digested work of that versatile and strong brain hid away in the head of R. N. Price, D. D. It was strong, and yet in no sense fanatical or political.

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Bishop O. P. Fitzgerald: Three new churches were dedicated by me while in West Virginia—one at Sherman on Ravenswood Circuit, one at Paden's Valley on the New Martinsville Circuit, and the other at Hardman's on the Grantsville Circuit. These occasions were much enjoyed apparently by all concerned, albeit collections had to be pushed to pay out. But they did it, and great was the joy of the good people and their pastors. At Sherman they named the new church "Fannin Chapel," for their pastor, whose face shone like a new dollar fresh from the mint. At Hardman "Bud" Smith, the pastor of that circuit, sang with the melody of a mocking bird and the energy of a steam engine. At Paden Valley the serene face of Lauck, pastor of that flock, shone like a new moon on a starry night in the fall of the year.

The session of the Annual Conference was held at Charleston, the State Capital. The session was laborious yet pleasant. The Lord helped us in some difficulties. A considerable net gain in membership was reported—a gain by the conversion of sinners in revivals that bore the marks and fruits of genuineness. The patriarchs of the conference—Black, Claughton and Medley—were in their places, and their presence was a benediction to the body. Your readers are apprised of the death of Medley since the session of the conference. The news gave me a shock of surprise and sorrow. The dear old preacher had the heart of a child and the head of a sage. The old men of the conference are ripening sweetly for heaven. The young men are growing, and the work of the Church is growing by their labors.

General Church News.

The Independent: Some time since the statement was published in many of the daily papers that as a result of the active opposition of the Protestant ministers in El Paso, Texas, to the prize fight there had arisen such opposition to them that they were all obliged to leave. A letter to one of these pastors, the Rev. George N. Funk, of the Congregational Church, asking for the facts, has brought an answer to the effect that while it is true that most, if not all, the pastors then in El Paso are no longer there, their leaving was not in the slightest degree occasioned by the difficulty in regard to the prize fight. Mr. Funk himself was called to another parish, and of the others, belonging to the various churches, Methodist Episcopal, Methodist Episcopal, South, Baptist, Presbyterian and Christian, not one left for other than personal reasons, or because the time of his service had expired. It was true that very bitter opposition was raised to the ministers; and the daily papers were greatly chagrined because of their defeat in the contest, and it is to this chagrin that is due the reports in regard to the leaving of the ministers. It must also be remembered that some of the ministers were wholly supported by home missionary societies, and all of them so supported to a considerable degree; also that the congregations were at one with the ministers, so that whatever of support came from them was not in the slightest degree withdrawn on that account.

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The Interior: While Winona was selected as the meeting-place of the Assembly of 1897, a loop-hole was left by which it might possibly be held elsewhere. A committee was appointed to consult with the Board of Directors of the Winona Summer School Association. The moderator and Assembly clerks recently held conference with the Winona representatives, and the result will be generally regarded as highly satisfactory, as the following official statement addressed to Charles H. Connor, Esq., President of the Board of Directors will show:

"Dear Sir—The committee on the next place of meeting of the General Assembly, consulted with your Board of Directors; having visited Winona, and having received from your board explicit and satisfactory assurances that everything in its power will be done for the comfort and convenience of the Assembly, have decided that the way is clear to hold the meeting of the Assembly in May, 1897, at the Winona grounds, and that it will be held.

"JOHN L. WITHROW.
"WILLIAM HENRY ROBERTS.
"WILLIAM E. MOORE."

THE PRESS.

The Education of Children.

At no other period of life is acquisition of knowledge so rapid as in the first ten years. The curious mind is infinitely active in its attempt to know the universe. Impressions made then are the strongest. All the surroundings are eagerly absorbed, and if we could look within we could see the process of a mind being made by that absorption. No two minds are alike in this power of taking in, or in original capacity. But all alike are formed, invigorated, deteriorated, made noble or debased, colored or stained, by what they take in. It is evident that the quality of the mind can be largely determined in these plastic years. The child must see the world, but its meaning will be interpreted to him by what is told him. He will begin to form a habit of looking at it in one way or in another way. This is the beginning of the formation of taste. It depends upon his teaching and his surroundings whether he acquires a taste for that which is pure and noble or that which is base and vulgar. A vast amount of his knowledge is, of course, self-acquired, the necessary consequence in a susceptible mind let loose in a new and intensely interesting world. But the determining bent for life may be in the mental tastes and habits formed by what he hears daily and reads. Men and women, some of them, learn by bitter experience what is harmful, and when they come to years of discretion, if they ever do, they regret the intellectual food which they took that is vicious. The child can be helped in this habit of discrimination. If care is taken in the family, in the school, that what he hears and reads is pure and elevating, he will get a strong liking for that which is good, and this liking, this habit, will fortify him against the evil in literature and in talk when he comes in contact with it. Thus it is of tremendous importance that nothing should be put into the mind of the child by those in authority that is not wholesome and invigorating. These are all commonplaces, and would not need to be insisted on if parents and teachers were as careful about what they permit to go into the mind of the child as they are about its diet and physical training. But they are not. A large portion of the reading books are vapid and enervating. Most mothers are more anxious lest an unripe apple should get into the stomach of her child than that an indigestible, crude, vulgar book should get into his mind. In one case the doctor of medicine can probably relieve the patient; in the other, the doctor of letters finds it almost impossible to deal with a mind which has been vulgarized from the beginning. In the popular thought, reading is a sort of fetich. It is regarded as a virtue in itself. It is a good or bad accomplishment, according to the use made of it. —Harper's Magazine.

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On Probation.

It is declared by American orators of all parties and all beliefs that America is a great country, the greatest of all countries. But no amount of protestation or display of statistics on the part of the people of a country, on platforms, in corner groceries, or in college lecture-rooms, can make a country "great. The extent of its population can not do it, nor its "infinite resources;" its geography can not do it; even its hereditary institutions can not do it, no matter how free and admirable these may be—and surely in this regard America is dowered above all the nations of the earth. The greatness of a country depends upon the ability of its people to govern themselves with dignity and in such a way as to develop character in the individual, and to make the national name a pledge of good faith throughout the world. Something more is at stake in the coming election than the success of candidates or of policies. The Republic itself is on trial, and the ability of our people to conduct the affairs of the country calmly, honorably, wisely, and as they should be conducted, in a sane and exemplary member of the sisterhood of civilized nations.—Century Magazine.

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Toleration.

I have dwelt at length on this tremendous fact of history, because it carries with it such an impressive warning to our people at the present day. It is the duty of every man, woman and child to demand justice, unbiased by prejudice, for every other child of the Infinite. This course will mark the rise of men above creatures of prejudice and passion. It will prove that at length the Sermon on the Mount is touching the spiritual side of man. It will demonstrate the presence of that far-seeing wisdom which insures continued progress, happiness and the onward tread of enduring civilization, and, in a word, it will be the realization of the noblest dreams of prophets, sages and philosophers of all ages. But, on the other hand, if we disregard the promptings of the higher nature by fostering the persecuting spirit, the inevitable and terrible result will be seen in the flaming forth of a fire which shall spread misery and ruin in its pathway, stifle the spirit of fraternity and check the onward march of civilization by crushing the divinity in man and turning loose the savage instincts from which humanity has been slowly, painfully and laboriously rising since the first man faced heaven with a question and a prayer.—The Arena.

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International Arbitration.

From the diplomatic correspondence recently published it seems reasonably certain that there will be a permanent arbitration treaty between Great Britain and the United States. Lord Salisbury, who seems inclined to meet Mr. Olney a little better than half way when it can be done with grace, has gone so far as to express his confidence in the Venezuelan commission appointed by President Cleveland, and his full statement in the House of Lords seems to acknowledge America's right to interfere. On the subject of the permanent treaty, there is not yet unanimity between our Secretary and Lord Salisbury as to several important details. The first and all-essential question of the class and range for disputes which the permanent commission would adjudicate, seems on the verge of being solved by an exclusion of only those differences which affect the "honor and integrity" of either country. This would be merely a stated admission of the obvious fact that no amount of permanent treaty could force either England or America to arbitrate a specific question in which either country felt itself absolutely insulted.

But there are complicated details proposed in the methods of settling even very simple classes of disputes. Of the several articles of treaty submitted by Lord Salisbury, Secretary Olney has apparently assented to at least three. These provide for the establishment of a permanent commission, consisting of two or more judicial officers from each government, who shall choose an umpire. This international court of arbitration shall be empowered to determine finally all "complaints made by the nationals of one power against the officers of the other; all pecuniary claims or groups of claims, amounting to not more than £100,000, made on either power by the nationals of the other, whether based on an alleged right by treaty or agreemen or otherwise; all claims for damage or indemnity under the said amount; all questions affected diplomatic or consular privileges; all alleged rights of fishery, access navigation, or commercial privilege, and all questions referred by special agreement between the two parties."—Scribner's Magazine.

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Evangelization of Samoa.

"It is more than sixty years since the London Missionary Society first commenced operations in Samoa, and to-day the whole group is nominally converted to Christianity. As far as all outward signs go, the Samoan of to-day is a most devout Christian.

"The missionary of to-day has become a schoolmaster rather than an evangelist. Thus we arrive at the significant fact that the Samoan people have been, and are being, entirely educated by the missions. The utterly incapable and impecunious Samoan government contributes not a penny toward the cost of teaching its own people. The work has been performed almost entirely by English money and English brains. The London Missionary Society, first in the field, has done the giant's share, and to-day it claims as adherents some 27,000 Samoans. In the absence of a census, whether religious or secular, exact figures as to population are not obtainable, but it is estimated that the group is inhabited by about 35,000 natives. Of this number the Roman Catholics, who have many workers in the field, may have 5,000 converts, the Wesleyans perhaps an equal number, the remainder belonging to the London Mission. Thus, with the exception of the small French Catholic Mission, the whole credit of Christianizing these islands belongs to the English, an achievement which certainly ought to rank higher than the purchase of a few thousand acres of land, at a low price, from half-savage native chiefs."—Westminster Review, quoted in Review of Reviews.

Texas Personals.

The address of Rev. J. A. Burks is changed from Rock Creek to Millsap, Texas.

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We acknowledge the pleasure of a call from the following esteemed brethren during the week: Revs. E. G. Kilgore, A. Webb, J. M. Sherman, J. A. Wyatt and Bros. C. H. Morris and W. A. Dodd.

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For two Sundays successively Rev. R. H. H. Burnett has filled the pulpit of First Church, Dallas, to the satisfaction and delight of the people. We have heard nothing but the highest commendation.

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Bishop and Mrs. Hargrove will be in Dallas Friday, Oct. 30. Services will be held at the First Methodist Church at 3 p. m., conducted by Mrs. Hargrove, and at 7:30 p. m., by both Bishop and Mrs. Hargrove.

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We acknowledge the receipt of an invitation to the marriage of Miss Eunice McLean to Rev. Jno. L. Brooks, in Georgetown, Texas, November 5, 1896. We extend to the young people our most cordial congratulations and wish them every possible happiness in this present life.

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Rev. L. P. Smith, pastor of Ervay Street Church, Dallas, delivered an address on Friday night during the recent annual meeting of the W. F. M. Society of North Texas Conference, which was both entertaining and edifying, and which places him on record as a firm friend and advocate of foreign missions.

Southern Methodist Personals.

Rev. Dr. John Mathews will preach his semi-centennial sermon before the Tennessee Conference next Wednesday night at McKendree Church.

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Mrs. F. A. Butler, editor of the Woman's Missionary Advocate, and Mrs. S. C. Truehart, Foreign Secretary of the Woman's Board, started on a tour last week to Mexico. They will visit the mission stations and schools of the Woman's Board. May they have a safe and pleasant journey.

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Baltimore Advocate: Miss Nannie Duncan, daughter of Dr. James A. Duncan, deceased, was married, at the home of her brother-in-law, Prof. R Blackwell, at Ashland, Va., on Wednesday, October 7th, at a quarter past 5 o'clock P. M., to Mr. Edwin Hagan, of Christiansburg, Va. Her uncle, Bishop Duncan performed the ceremony, in the presence of a company of special friends. We congratulate the happy couple, and pray a thousand blessings on the daughter of a father so noble, so lamented.

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Southern Advocate: Bishop J. C. Granbery, who is to preside at the next session of our conference, will have passed his sixty-seventh birthday by only four days when he opens the session of our body on the 9th of December. He is a graduate of Randolph-Macon College, and has been in the itinerancy since 1848. A Chaplain in the Confederate army and professor in Vanderbilt University, he was made Bishop in 1882. There is no man among us more conspicuous for clearness of intellect, purity of heart, and a life above reproach. His countenance bears the impress of suffering, and the signs of a soul whose voice has been heard in heaven. The varied interest of our Zion are safe in his hands.

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New Orleans Advocate: Rev. W. M. Leftwich, D. D., of Nashville, arrived in this city on Thursday, the fifteenth, and is now assiting Rev. S. J. Davies in a meeting at Felicity. He is doing some most excellent preaching, as is his custom. Up to this writing (Tuesday morning) the results that can be published in statistical form are not large. The attendance, however, is increasing, and there are indications of growing interest in the services. The meting will close about the first of November. The Doctor is engaged for a two weeks' meeting at Baton Rouge, commencing at that date. Let the Methodists of the city turn out in force. They will not be regaled with clap-trap, but will hear the Gospel in a way that takes hold of the heart and conscience.

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St. Louis Advocate: Dr. Meek, of the Central Methodist, says: "Rev. M. B. Chapman, D. D., who comes to Louisville, is well known in Kentucky, having been for some years one of the editors of the St. Louis Advocate. He is a strong preacher and a faithful man."

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Memphis Advocate: Bishop O. P. Fitzgerald has been in the city for several days taking a much needed rest. The Bishop brings a good report from the Illinois Conference. The brethren in this border conference are making advancement, having had a net gain of 800 and an increase of $5000 in contribution during the conference year.

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We clip from the Christian Advocate these personals which will interest our readers:

Rev. G. W. Briggs, D. D., reappointed to Settle Chapel, Owensboro, Ky., has been received joyfully by his people. They have shown their appreciation in a very substantial way. In addition to a beautiful and thoroughly furnished parsonage, they have raised the pastor's salary to $2,500, and placed the Church in every way in the first grade. Their proportion of the salary of the presiding elder, Dr. G. H. Hayes, was also raised a like per cent. Settle Chapel is one of the best Churches in Southern Methodism.

Rev. W. K. Piner, of Bowling Green Station, Louisville Conference, has been assisting Rev. W. Weakley, of Lebanon Station, Tennessee Conference, in a revival meting. He passed through Nashville on Saturday morning last en route for his home, looking very well, though a little hoarse from frequent preaching. The meeting was a great success, resulting in thirty-five or forty conversions.

That capital young minister, Rev. W. D. Bradfield, of the Northwest Texas Conference, is in Tennessee visiting relatives and friends. He will be present at the session of the Tennessee Conference. No man of his years in our ranks has made a better record, or has a brighter future.

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Christian Advocate, New York: Bishop Eugene R. Hendrix delivered a peculiarly appropriate and instructive discourse at the funeral of Miss Elizabeth E. Holding, in Kansas City, Mo. Miss Holding was a correspondent of the Christian Advocate for more than ten years, and we had learned to trust her representations implicitly. She was the daughter of the Rev. Richard Holding, one of two brothers who, fifty years ago, were members of Kentucky Conference of the Methodist Episcopal Church, South. She was a sister of the Rev. Carlisle B. Holding, of Central Ohio Conference.

Miss Holding was graduated as Master of Arts from McKendree College in 1881. There she met Lucy J. Rider, who was one of her teachers. After Miss Rider had become Mrs. Meyer and had founded the Chicago Training School, she turned to Miss Holding, who prior to that time had gone to Chili to teach a mission school in Santiago. Also after her return from that country she taught two years in a mission school in Salt Lake City under the direction of Dr. Iliff. In 1888 she became connected with the Training School, and was so valuable that when failing health threatened to drive Mrs. Meyer away from her post, she looked to Miss Holding, who was with her, to take her place as principal. Finally she was elected instructor in the Biblical Department of Scarritt Bible and Training School of the Methodist Episcopal Church, South. There Bishop Hendrix saw much of her, and remarks that her power as a teacher increased every year. His testimony is explicit: "I have sometimes said that I wished that I knew twenty ministers of the Gospel who could get so much spiritual food and comfort out of a chapter of the Bible as did this spiritual and diligent student of the Holy Scriptures." He declares her to have been an intellectual, a spiritual, and an eminently unselfish woman, and speaks well of her two books, "A Little Leaven" and "Joy the Deaconess." The noble young women in whom she has reproduced her spirit, and who labor as missionaries in Japan and China, in Mexico and Brazil, in far-off India, and among the lowly in our own land will rise up and call her blessed.

A similar influence was exerted upon the writer when he visited Scarritt Institute. He took from that place a vision of a simple-minded, sensible, consecrated Christian woman, who believed that Providence gave her the work, and that in her fulfillment of this destiny she would reach her highest possible development, which was that her heart might be united to praise the Author of her being.

DEVOTIONAL.

THE SOURCE OF UNREST.

"I came not to send peace, but a sword."—Mat. 10: 34.

The advent of new light is always the breaking of old peace. We often speak of getting tired of things. When that happens you may be sure it is because a new thing has come. It is not fickleness that makes a child weary of its toy; it is the sign of something higher. All unrest is born of clearer vision. I have no doubt that, to St. John, Patmos was very tolerable till he saw the New Jerusalem. When he looked upon a sea of glass he began to wish that there was no more sea of water; but before that time he was probably quite satisfied with the water. How small and narrow looked the streets of your town when you came back from the great metropolis. Previous to your going they seemed splendid, ample, roomy; but one minute of London put them in the shade. So is it with the city of Christ; it spoils me for everything. The moment I rest my eye on it, I can rest it on nothing else. It turn my places into hovels; it makes my mountains low. The things which used to be gain to me I count loss in the presence of an all-excelling glory, I may even be more easily fretted than of yore, but for the love of God I would. A man's unrest is in proportion to his standard. He who knows nothing of the calm depths of God may be content with the tossing of the wave; but the man who has gazed on the glassy sea will wish no other sea, will long for the time when storm shall be no more.

This, O Son of Man, is the cross that thou bringest to me. I can not escape that cross. I can not look on thee without being disenchanted with the world. Before thy coming I was at peace. Everything was to me perfect; I said, 'It is good to be here; let me build my tabernacle here.' But, at thy coming, the cloud fell. Everything of mine went into hopeless shadow. My large rooms looked meager; my gold became dim; my songs ceased to inspire me; my books had a want in them; my entertainments left me thirsty; my ambitions most disappointed where they were most fulfilled. Would I rather be without my cross? Not I. Do I deem that the former days were better than these? Yes; as a beast counts betterness. They had no shadow because they had no light. Thou hast brought the shadow because thou hast brought the light. Thou hast revealed mortality through immortality. Thou hast shown me night through day. Thou hast taught me silence by music. Thou hast instructed me in the thorn by the bloom of the rose. Thou hast made me to know deformity by the sight of thy beauty. Thou hast told me by thy life what it is to be dead. Thou hast given me a vision of earth through the gates of heaven. It is the brightness of thy coming that has consumed my paltry fires; my words has entered by thy peace.—George Matherson, M. A., D. D., in Christian World.

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JESUS THE REVEALER OF HUMANITY.

Jesus was a man. He was, to be sure, more than a man; but the church has sometimes forgotten that He was a man and the Son of Man. The humanity is as indispensable as the divinity of our Lord. Jesus was involved in the immense network of human relations; his name figures in the genealogies, and he traces the stream of human blood back to David the King, to Abraham the faithful, and to Adam and Eve the primitive. Perhaps no other name has such a record of connection back to the root of the race.

Jesus was a manifold man. His life was built out on many sides. His activities proceeded in different directions; his offices were various. He was ever attentive to the claims of the Divine Father, but he was no rapt devotee, gazing into the heavens and oblivious of what was passing on the earth. His home was among men, where he was attentive to whatever was passing and responsive to even the smallest duty. In every relation he was a true man; no one matter was neglected because other matters pressed upon his attention. By a multiplicity of claims he was never confused. He could do many things, and do them wisely and well.

Jesus is recognized as the Savior of the world, but in being the Savior of the world he is, of necessity, much else. No one could be our Savior whose power did not extend to the whole race and to the ages of mankind. Besides performing the great office of redemption, he is the teacher of the world, the guide of his flock, the consoler of those in darkness and trial, and the inspiration and courage of those set forth to lead in the sacramental host.

Jesus, in addition to other offices, is the revealer of man and society. He is a prophet as well as a King; he brings to light the hidden things of darkness or of obscurity as well as rules over realms already known. We have long been accustomed to think of him as the revealer of God, of heaven, of the future, of what lies back of the inscrutable vail of Providence, but less as the revealer of the human heart and of human brotherhood. But here was the scene of his greatest revelation. Men do not know much about heaven and the future; they know less about themselves; and by searching have never been able to find out. They are dependent on some crisis or rift in the order of Providence to become acquainted with themselves. They are able to see not by searching out merely; the searching seems only to put the mind in readiness to profit by a great teacher or an important crisis. The revealing of humanity to itself was more marvelous than the revelation of heaven to it.

Jesus begins by revealing the individual to himself and to the world. The one man is singled out from the crowd, and the very isolation enables him to see himself in a new light. There is nothing men fear more than to be singled out and to stand up alone. The light is all around them and their supports are taken away. Their own weaknesses and meannesses are revealed. The individual thus sees himself, and the world sees him, in a new and important light. Herod looked very fairly until John's mission uncovered his iniquity; the King could not endure to have the public eye turned on his faulty life. The Pharisee appeared as one of the chief saints until Jesus singled him out. The ministry of Jesus was eminently a ministry of discrimination, a searchlight, a spirit of judgment, a sword penetrating the very life. The spirit of the great Master is given to show every man what he is and what he must do to inherit the kindom of God.

Jesus is a revealer of the race. If he begins with one man, he does not end there. The Gospel that ends with the individual is doomed to defeat. Alone man can attain no high end; all his great qualities are developed in the evolutions of society. Society is man's gymnasium, his school, the golden ladder by which he is to climb up to whatever is good and noble and true. Out of society man would not be developed at all; in its processes he is to be molded and fashioned into a diviner type, fitted for habitation in the heavens above. The individual is to be a factor in the work of redemption, but the combination of individuals is to be a grand means by which the world is to be saved. The kingdom of heaven, the aggregation into one massive organism of his individual disciples, was Christ's way to capture the world. The Roman Church grasped this idea; its mistake was in supposing God had taken all his saints inside the Roman corporation, when in reality they were mostly outside of it.

But Jesus is a revealer of society—of its normal conditions, true aim and regulative principles. He is a revealer, also, of its defects and decay. What a new light blazed out from the pulpit of Jesus on the degeneracy of Judaism! He revealed the true purpose of God in raising up and preserving the nation; he showed how far the nation had departed from the straight line of the Divine purpose. As one says: "The person of Jesus is God's eternal judgment upon our humanity. He is the prophet and the prophecy of the race as it is yet to dwell on the earth in perfect communion with the saints in heaven. We are called upon to be sons of God as he was the Son of God. There was not an element in Jesus' life that is not in ours. Jesus was the model God had before him in making man." He thus knows man, individual and social, and is able by a flash of the true Light to reveal him to the gaze of the universe.—Zion's Herald.

OLD AND YOUNG

ALEXANDER SELKIRK: THE REAL ROBINSON CRUSOE.

Of the thousands, and perhaps millions, of boys who have read the dear old romance of Robinson Crusoe, since Daniel DeFoe first gave it to the world, in 1719, it is doubtful if even a single one has failed to ask: "Is it true?" It can not be doubted that the answers to this eager and universal question have been almost invariably of a vague and unsatisfactory kind, and with few exceptions have doubtless amounted to frank confessions of total ignorance concerning the life of Alexander Selkirk, whose strange adventures are well known to have furnished the basis and framework of DeFoe's captivating tale.

Perhaps the general lack of knowledge regarding the facts of the real Robinson Crusoe's career may properly be taken as a compliment to the marvelous realism and consistent matter-of-fact probability, which are among the most charming qualities that characterize the written romance; for who has not found it easier to believe every word of the story than to seriously question any of its essential features?

Fear that familiarity with the unadorned facts which were transmuted by the magic of DeFoe's imagination into beautiful a narrative, would lessen the pleasures of the romance, may have deterred some thoughtful readers from seeking information which would enable them to contrast the ideal Robinson Crusoe with the actual Alexander Selkirk.

No boy, however strong may be his admiration for the hero of this greatest of juvenile classics, need be influenced by such a consideration, for the story of Selkirk's life is full enough of incident, adventure and romance to satisfy the demands of any wholesome mind. Indeed, the novelist has softened and toned down his materials in many respects, instead of magnifying them.

From the faithful and minute records kept in the old church at Largo, in County Fife, Scotland, it is known that Alexander Selkirk, or "Selcraig," as the name was originally spelled, was born in 1676; that he was the son of John Selcraig, the village shoemaker, and that his mother, before her marriage, was Euphan Mackie. The same source of information sheds much light upon both the character and career of the boy Alexander, and does not reflect unvaried credit upon his conduct and disposition.

The fact that he was the seventh son born to John and Euphan without an intervening daughter is believed to have exerted no little influence upon the famous adventurer's life, for the leniency and partiality which his mother exercised towards him was, no doubt, in part the result of her belief in the old Scottish superstition which held that a seventh son born in an unbroken succession of male children, was destined to achieve both fame and wealth.

The constant sight of the ships in Largo Bay and a familiarity with the sailors who came ashore, naturally turned the thoughts and expectations of the shoemaker's son in the direction of the sea, and, while attending the village school, he took up the study of navigation and made no little progress in its mastery. His ambition in this direction probably received a needless stimulus by reflecting upon the fame which had been won by Sir Andrew Wood, the hero of Largo, who became one of the most noted admirals of his day.

Much against his desire, Alexander was kept in his father's shop until nineteen years of age, when an inability or failure to control his merriment in church turned the whole course of his career. For this undignified misdemeanor he was cited to appear before the "Kirk Session," August 25, 1695. Two days later the following entry was made in the kirk record, "Alexander Selcraig called out; did not appear, having gone to sea. Continued until his return."

Six years passed before the session had an opportunity to complete its business with the young truant, and his return would probably have been unnoticed by that body had he not become involved in a quarrel with his brothers, for which he suffered a severe humiliation. His punishment is described in the church records of November 30, 1701, as follows:

"Alexander Selcraig, according to the session's appointment, compeared before the pulpit, and made acknowledgment of his sin in disagreeing with his brothers, and was rebuked in the face of the congregation for it, and promised amendment in the strength of the Lord, and so was dismissed."

With the spring of 1702 began the real career of the famous adventurer, who joined the buccaneering expedition of William Dampier as sailing master of the Cinque Ports, which was first commanded by Captain Pickering. When the latter died, his lieutenant, Thomas Stradling, succeeded to the captainey of the ship and also to the bitter enmity of the crew.

As the term buccaneer is generally understood to mean a pirate, it should be explained that this blood-thirsty calling was, in Selkirk's time, regarded as legitimate and respectable, and was followed by many distinguished seamen. The Spaniards in America held themselves to be the rightful lords of the new continent, and their colonies in the West Indies and on the mainland waged a relentless and cruel warfare on English, Dutch and French who attempted to found settlements within this new domain. The latter nations retaliated by sending out expeditions for the purpose of capturing and plundering Spanish ships and coast towns in the West Indian Archipelago. When Selkirk joined the Dampier expedition, England had formerly declared war against both Spain and France, and the vessels of these nations were considered legitimate spoils of war for the privateers.

The cruise of the St. George, under the personal command of Dampier, and the Cinque Ports under Stradling, was fruitless, and both vessels were anchored at the island of Juan Fernandez, February 29, 1704. The unexpected sight of a sail caused them to hoist anchor and give chase, leaving five seamen and a negro on the island, and although the Cinque Ports had numerous encounters during the next three months, she failed to capture any booty; the discontent of the crew under the tyrannical rule of Captain Stradling amounted to open mutiny, and Sailing Master Selkirk resolved to quit his uncongenial surroundings as soon as the ship touched at a port where he could disembark with safety. Seven months after the Cinque Ports had taken her sudden departure from Juan Fernandez, leaving behind, in cruel indifference to their fate, the six sailors, she again weighed anchor alongside the island. The crew were greeted by two of the abandoned men, who related that the others of their company had been captured by two French vessels. They also gave an enthusiastic description of the free and careless existence which they had led amid the quiet and plenty of the island. This appealed strongly to young Selkirk in his discontented mood. He caught eagerly at the dream of peace presented to his thoughts by the pictures of a residence on the island, and his desperation to escape from the contentions and mutinies of the crew so mastered him that, just as the ship was about to sail, he requested Captain Stradling to put him on shore.

This privilege was instantly granted, and he was rowed to the beach in the small boat. His companions gave him their hearty good wishes and farewells, then returned to their oars and began to pull back to the ship. Before they had given a dozen strokes the mood of the voluntary exile completely changed. Relief gave place to terror, and in a frenzy he rushed into the water and implored the men to retrace their course and not leave him to an awful and solitary fate. But the jeers of Stradling, who was in command of the boat, were his only answer. He was abandoned without mercy. Like a person in the throes of a terrible dream he crouched on the sands and watched the ship hoist anchor and fade away over the horizon.

The first days of his lonely reign on the island were so filled with fears and agonies that he remained close to the spot on which his companions had left him, undoubtedly influenced by the vain hope that Stradling might repent his cruelty and turn back to the relief of the miserable and abject exile. So acute were his mental sufferings during this period that he cared for no food beyond a few crawfish which he gathered from the water's edge at his feet, and sleep was a stranger to his eyes, for, in his distracted condition, the cries of the night birds and the plaintive bellowing of the seals took on a superhuman character which nearly drove him to madness and self-destruction.

Perhaps the most fascinating pages of Robinson Crusoe are those which depict the ideal hero's visits to the wrecked ship, his joy in securing from the remains of the cargo the various articles, which, owing to his solitary and abandoned condition, assumed an unusual and tremendous value, and the care and ingenuity which he exercised in their use and economy. These delightful features of the romance are wanting in the real experience of Alexander Selkirk. The meager store which he carried ashore with him consisted of a hatchet, a knife, a "fire-lock" gun, a pound of powder, a "flip" or "grog" can, a very small outfit of clothing and bedding, a flint and steel, bullets for his fire-lock, mathematical instruments, several pounds of tobacco, a Bible, and a few books on navigation.

It is to be regretted that the records of his life on the island contain but little reference to the details of how, with this slender equipment of "necessaries," he was able not only to support existence, but finally to make his life one of comparative comfort. From the little positive information in existence regarding his daily tasks and doings it is easy to draw the conclusion that they were very similar to those with which the fictitious Crusoe is credited.

One of Selkirk's first undertakings was the building of a hut, not a difficult labor, as a forest of timber well suited to this purpose grew near the shore. Within the first eighteen months of his solitary residence he erected extensive additions to his original structure. In order to avail himself of his flint and steel in the process of fire-kindling he was obliged to sacrifice his linen, after stripping it into fine shreds or "tinder." This waste of precious threads he could not afford, and consequently he practiced the art of generating fire by the friction of two dry pieces of pimento-wood, the usual method followed by the South sea islanders. The food resources of the island were both plentiful and varied. He found an abundance of the celebrated cabbage palm, one of the most delicious and serviceable fruits of the tropics, always ready at hand, and wild parsnips, turnips, radishes and watercresses.

His meat was principally fish, turtles and other varieties of sea food and the flesh of the wild goats. As his store of ammunition was very small he considered it necessary to hoard it with the most zealous care against any peculiar emergency which might arise. Consequently he expended little of it in hunting the goats. After a few severe experiments he found that he was able to develop a fleetness of foot sufficient to overtake the goats and effect their capture. Although this practice was begun from necessity, it soon became exhilerating sport and afforded him as keen a pleasure as a professional sprinter derives from competing with a speedy antagonist. This primitive and exciting method of the chase once came very near to costing the hunter his life. One of the wild goats which he had selected as a victim displayed unusual fleetness and led the way along the brow of a hill which was inhabited by "puffins," a shore fowl which burrows in the soft cliffs. These birds had almost completely undermined the ledge over which, with long swaying strides, he pursued his game, and suddenly the whole shelf gave way beneath him and both hunter and game fell together to the bottom of the long and steep decline.

Little less than a day could have passed before he regained consciousness, as the sun appeared to be in about the same position that it had occupied when he had started out upon the unfortunate chase. Close beside him he found the dead goat. It was a slow and weary task to drag himself over the mile or rough ground between the bottom of the ravine into which he had fallen, and his hut; but this difficult pilgrimage was finally accomplished. For three days he was well content to remain upon his rude goat skin couch and devote himself to his books.

No portion of the romance of Robinson Crusoe is more faithful to the actual experience of Alexander Selkirk than that which describes how the softening influences of solitude changed the rough sailor into a man of the most earnest and devoted Christian life. Silkirk devoted a considerable portion of each day to reading his Bible, singing the psalms which he had learned in the old home church at Largo, and in praying aloud.

The most notable adventure which enlivened the period of Selkirk's solitary exile was his escape from the crew of a Spanish vessel which cast anchor in the harbor and came ashore. Although overjoyed at the sight of human beings, he knew that for an Englishman to fall into the hands of a company of Spanish sailors was to enter a slavery of the most cruel kind, and he therefore exercised great caution and self-control and made a stealthy approach to the camp. After discovering that his worse fears were realized and that the mariners were his old enemies, the Spanish, he turned about in sorrow and disappointment. But by an unfortunate chance, he was discovered, and the Spaniards instantly gave chase. His long training in running down the wild goats, however, gave him a decided advantage over the seafaring men, and after leading them over rocks, through streams and into the deep tropical woods, he disappeared into the upper branches of a huge tree and completely eluded the persistent search of his would-be captors.

After a residence of four years and four months on the island, the Duke, an English privateer under the command of Captain Woodes Rogers, put into the harbor of Juan Fernandez, and Selkirk, clad in goat-skins and scarcely able to speak intelligibly, made them welcome to his lonely kingdom, where they remained for nearly six weeks, setting sail, with him on board, in mid-February, 1709. It was not until October, 1711, that Selkirk reached England, as a long and very successful cruise under Captain Rogers had occupied him in the meantime. His share from the booty valued at £170,000, which the expedition captured from the Spanish, was £800. This sum was, at that time, regarded as a substantial fortune. The following spring found Selkirk in the guise of a richly dressed stranger sitting in a back seat of the little Largo kirk, in which he had suffered such humiliation at the hands of the session, some nine years before. He had been to the old shoemaker's home, and finding no one within, had rightly concluded that his aged parents had gone to church. All eyes were fastened upon him, and before the service was over his mother startled the congregation with the cry, "It's Sandie! It's Sandie!" A moment later she was in the arms of the returned prodigal.

He made a brave attempt to settle down in his native village, but he constantly shunned all human society, dwelt in a cave which he constructed in a cliff back of the old family home, and perpetually sighed for the peace and solitude of his island. He was much given to long sailing excursions to Kingscraig Point and rambles through the lonely valley of Keil's Den.

In the course of the latter he met Sophia Bruce, a young sheperdess, and suddenly startled his people by an unannounced departure with her for London. He went to sea in 1717, executing a will in her favor, before taking his departure. Another surprise came to the Selkirk family in 1724, when a woman appeared in Largo to claim the property of Alexander Selkirk, as his widow. This she did by means of a will drawn by him and dated December 12, 1720, and by certificate of the death of "Lieutenant Alexander Selkirk," who, according to that document, passed away on His Majesty's ship Weymouth, in 1723, at the age of forty-seven years.

The Museum of the Society of Antiquaries, in Edinburgh, now has the chest and cocoanut shell dipper which he used on the island. The family of S. R. Lumsdaine, Esq., of Lathalian, Scotland, owns his stone-ware "flip-can," and his "fire-lock" is in the possession of his own descendants. The old Selkirk place in Largo is still known as the "Craggy Wall.—Forrest Crissey, in the Interior.

☆

THE MOTHER.

It is not false sentiment, no mere poetic enthusiasm, no specious flattery of woman offered in lieu of justice, which affirms that the office of mother is the most sacred and the service of mother the highest upon earth. It is a demonstrable philosophical truth.

For, so far as we can judge from the indications afforded by our fragmentary life, we are put here for no other purpose than to rear and train children for this life, and children of a larger growth for an unknown hereafter. We are here in transitu. We are passing through the primary stages of our education, the future stages of which, as they transcend our experience, so they are beyond our knowledge. The child is born, reared, trained, comes to maturity, marries, is given in turn children to rear and train, and so the process goes on in ceaseless cycles from generation to generation. And, in the order of nature, when the youngest child has grown beyond all need of parental tutelage, and has begun to rear and train children of his own, his parents have reached the allotted term of human life, and pass to the stage beyond. Thus life is the end of life. We live only that we may ourselves be prepared for life, and may in turn prepare others who have been intrusted to us. And this preparation begins and is carried through its most important stages in the family. School and college are only, as it were, annexes to the family and subordinate to it. How utterly inadequate are all substitutes for the family is demonstrated by orphanages, asylums, and the like attempts to provide an institutional makeshift for the missing parent.

All things else in life are thus seen to be ministries to the home, which is in turn a minister to childhood. The education of children is the end; all other activities, energies, instruments, vocations, services, are means contributing to this end. Government is to protect us while we carry on this work of character-building; commercial industries are to furnish a physical basis of adequate life while the soul is a-making; medicine is to keep the soul-house in repair until the earthly stage in the process is completed; even what we call the institutions of religion are but servitors of the home, assistants of mother and father. With this agree also the sacred writers, who tell us that the object of the Bible is that the man of God may be thoroughly furnished unto all good works, and the object of the Church that we may all come unto a perfect manhood in Christ Jesus.

The superintendent of this work of character-building in its earliest stages is the mother. She begins to form the child before as yet it is born. She is its mystic creator. As her body nourishes its body, so her soul nourishes its soul. It is a part of her. And when its dependent life begins, it is still of all offspring the most dependent on the mother who has given it birth. It lies first in her arms, looks first in her face, catches earliest the expression of her eyes, instinctively imitates her movements, speaks first her name. The mother lays the keel of the soul, and this determines all its future. The subsequent work of father and teacher is determined by her previous work, and must in no small manner conform to her architectual plan or no-plan. Great men are often the sons of little fathers, but rarely the sons of little mothers. The mother's work is rightly esteemed the supremest work, because all other work is but instrumental—hers is the final end. As all the government of the hive is to protect the queen-mother, so all government among men is to protect the homes, that child-training may go on therein in safety. As the semmingly lawless flights of the birds are in food-gathering for the fledgelings in the nest, and their song is to cheer the mother with love in her patient brooding, so all the industries of life are that our homes may be supplied and nurtured, and all our joys that we may be stronger, cheerier, healthier to impart to our children the exuberant life the All-Father has imparted to us. The babe is indeed king: for farm and factory, President and Congress, college and cathedral, all exist for home and mother, and home and mother exist for the child.

Woe to the wife who refuses to be mother, who, dreading the pains and sacrifices of motherhood, refuses the sacred service to which God summons her! The willfully childless is the worst of all idlers; nor can any other service, be it what it may, compensate for the wife's deliberate refusal to render mother-service to the world. Woe to the mother who abdicates her office, and leaves a hireling to perform the service which every child has a God-given right to expect of its mother, unless positive incapacity thwarts the maternal desire! Alas for the mother who, left dependent upon her own exertions for the support of herself and her little ones, is compelled to be both father and mother to them, and is perpetually distraught between the conflicting duties laid upon her of gathering food for her fledgelings and brooding them in her nest! Woe to the mother who rejects the sacred joys of maternal service that she may give herself to the pleasures of society, or turns aside from the sacred duties of motherhood to politics, breadwinning, philanthropies, or even what we call the offices of religion! True, she must not immure herself if she would be a true mother. If she would give her life to her child, she must go into life to receive its ministries, that she may minister them again. But society must be subordinate to the home, and is sacred only as it serves the home. There are those who believe that she can be a better mother if she will take the full duties of citizenship, and add to the administration of the home the responsibility for the administration of the State. That is not our opinion; but this is not the place to consider that question. It must suffice to say that no subtle temptation should be permitted to seduce the mother, no inferior duty to summon her, from the fulfillment of her office. If she turns aside from motherhood, neglecting its offices, that she may add to the wealth of the household by her toil, or to the wisdom of the State by her counsels, she turns aside from a higher to a lower service, from that life which is the end of all living to those activities which exist only that they may minister to that life. Of all service to the Commonwealth, the service of mother is the supreme service. She is Queen.—The Outlook.



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Fourth Quarter—Lesson 6, Nov. 8.

THE TEMPLE DEDICATED.

I Kings 8:54-63.

Golden Text: The Lord is in his holy temple; let all the earth keep silence before him.—Hab., 2: 20.

The dedication of the Temple is our lesson, and suggests to our minds the object contemplated in the visible Church.

The Jews had the tabernacle in the wilderness, which was constructed according to the pattern given to Moses in the mount, and they continued the tabernacle service until the completion of the great Temple in Jerusalem, when the tabernacle was moved to the Temple.

Moses went into the tabernacle to talk with God. The camps of the Israelites were arranged about the tabernacle according to their tribes, a dark cloud covering the tabernacle by day and a bright one by night, and when this cloud arose from it they took up their march.

When they entered Canaan, Joshua had it set up at Gilgal, where it remained until the land was conquered, when it was removed to Shiloh, then to Nob and finally to Gibeah, where it remained until it was carried to the great Temple.

It never was the visible symbols that pleased God, for he expressly declared that he had no pleasure in the blood of bulls and goats, and that the sprinkling of the ashes of an heifer could never take away sins.

The idea of a Church contains the Christ as the central thought, and, without him, there can be no Church.

The real Church was the one idea contained in creation. "In the beginning was the word, and the word was with God, and the Word was God."

"Whom he foreknew he predestinated to be conformed to the image of his Son," and Eden was the type of God's Church, when the voice of God was heard in the cool of the evening.

Adam and Eve were placed in this Church among the types and shadows of a higher life; for they were endowed with embryonic perfection, which was to grow commensurate with their faithfulness, for they were ordered to dress the garden and keep it.

Everything that adorned this garden was emblematic of God's loving attributes and served to bring them up to a fuller comprehension of Divine things. Their spiritual beings were to expand in the use of faith working with their works, not unlike the progress now from regeneration to Christian perfection.

Christ was the central thought and every material part of this garden was an illustration of this Word of God.

Had they kept their first estate they would doubtless have been given the privilege of the whole earth, and drafted on the limitless resources of an uncursed exhibition of Divine skill, exemplifying the glorious attributes of the triune God, thus expanding and unfolding the minds and hearts of our first parents.

The fall revealed the "seed of the woman" that was to bruise the serpent's head. As soon as they listened to the tempter, Christ departed and they were both expelled from the garden.

No man can belong to the Church without Christ in the heart.

"He is all and in all," and when the Church ceases to honor him by making him the prime object of every symbol, type and shadow, then the Church has already left the people. "When there is no vision the people perish," and without Christ no visions of his glory can be had. The Jews forfeited their claims to the Church because of their neglect of Christ and final rejection of him in the face of national history that pointed to him with unerring precision.

The sacrifice on Jewish altars was only a means of getting to Christ, and when these rites and ceremonies were honored above the antitype, God turned from their smoking altars and withheld his care from them. This species of idolatry has existed in all ages of the world. People now claim that their faith receives a special favor from God because of their peculiar beliefs, or because they make special professions.

Something has given Christ more efficacy, and they enjoy a different Christ from other people. Whatever of human work is thus relied upon, even though it be a boasted faith, is idolatry of the rankest sort.

Faith is only a condition and does not carry along with it any merit.

Christ comes into the heart that is qualified to receive him, and he does the whole work of cleansing. He needs only the consent of the human will and a believing heart, and he never begins the work of cleansing a soul until these conditions are found. Regeneration is a complete work, and any man who holds to the contrary underrates the work of the Holy Ghost and offers human help to supplement the work before it is complete.

Faith, however, works with human works, and thus becomes perfect, not pure, for regeneration leaves us every whit whole, but the babe grows to manhood, the blade becomes a stalk and then the full corn in the ear. The woman places the leaven in the meal, but it must wait on chemical affinities before the whole lump is leavened.

Creation and formation are distinct from development. The two former are the creatures subject to the command of a master; the latter is co-operative. The regeneration of the soul is the work of God performed on the condition of faith—the creation of life in the dead. The development of this life is the result of God's grace and the increased vitality of this life resulting from active, living faith. Faith that is living faith moves and controls every fiber of our being and grows with healthful exercise just as the reasoning man increases under legitimate use. The Church is the nursery where regenerated people can have their spiritual strength renewed, and from their light and influence others are brought into this covenant relationship with God.

Preachers often forget their real mission. They try to bring the world to Christ, while the example of the Lord was bringing Christ to the world.

Any person who has read the Bible is struck with the fact that nearly all of it is addressed to the Church, scarcely anything is said to the world. The burden of the gospel is bringing Christ to the world. "And I, if I be lifted up from the earth, will draw all men unto me."

It is holy living, not holy profession, that draws men to Christ; and the man who lives Christ and preaches Christ will be successful in winning souls to Christ. Any clap-trap to draw people, and slang to hold them, cannot be taken for the gospel of Christ. A Church that lives Christ every day will save the people, not the people alone, but Christ and the people will save men.

Notwithstanding the great Temple and their devotion to its memory, as soon as the Jews rejected Christ their power was lost, and the Gentiles who accepted him by faith came in possession of the Church as the rightful heirs of faithful Abraham.

Solomon flourished because he kept God in his heart, and he fell because he became, like Saul the Son of Kish, great in his own eyes, and forsook God who had given him all his prosperity.

The crucified and risen Christ is the theme of the preacher; and when he leads his people to other pastures, they will perish, and their blood will be on his head.

Whatever we would do if we had the power, is what the Lord will give us the credit of having done.—Ram's Horn.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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Hall's Family Pills are the best.

EPWORTH LEAGUE DEPARTMENT.

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

HE who exercises authority is not more honorable than him who yields obedience cheerfully.

✠

HE who is obedient to Divine law is not likely to have trouble from the civil law.

✠

UNLESS we are doing God's will our professions of faith will carry no weight.

✠

YOU need the friendship of Him to whom God has committed all earthly things.

✠

WE are not wholly subject to Christ until we regard his will as more important than our convenience.

✠

CHRIST knows the road to happiness and success, and will conduct us there if we will commit our ways unto him.

✠

IF Christ has given you any good thing, testify of him as he testified of his Father.

✠

TOPIC FOR NOVEMBER: "CHRIST'S TESTIMONIES."

Nov. 8: To His Father.—John 5: 30, 37, 43; John 3: 35.

It was an important part of our Savior's mission to testify of the Father. The world had some very mistaken notions about God. Even the clearest revelation of himself which God had yet made to men was partial and uncertain. By vision and prophecy and angelic messenger he had been enlightening the minds of men who were in total spiritual blindness, and so preparing them for the full revelation of himself in his Son, Jesus Christ. Jesus is called "The Word" in John I, because he is the expression of the nature, character and attributes of God.

He never forgot that his mission was to reconcile men to the Father; and in order that men might understand the Father and come to him and love him, he continually testified of him. The particular instances in this lesson are only a few of many.

His Subjection to the Father.—John 5: 30.

This was a declaration of his dependence upon God the Father, and of God's active co-operation in his mission. "God was in Christ, reconciling the world unto himself."—II Cor. 5: 19. He had not retired, offended, while the Son sought to bring back the disobedient children, but his love devised the plan of salvation and his presence was with the Son, who executed it.

This declares also that not only did the Father co-operate with him, but that he was controlled in his actions—not by his own preference, but by the will of the Father. What a lesson in obedience is this for young Christians. If our Savior, whose thoughts were pure and whose purposes were unselfish, did not choose his own way, how much do we, whose judgments are often at fault and whose motives are often selfish, need to subject ourselves to the will of him who is

"Too wise to err."

Here is the divine paradox: We are glorified in self-sacrifice—"He that humbleth himself shall be exalted."

The Father's Witness.—John, 5: 37.

He was duly accredited to the world as the Father's messenger. He did not ask them to rely upon his statements. They had close at hand the evidence which would establish his authority, if they would receive it. His Father had borne witness to him through the prophets, whose writings they accepted as the Word of God. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."—vs. 39. To this testimony he had added another, when, at his baptism, the Spirit of God descended upon him, and a voice from heaven said, "This is my beloved son, in whom I am well pleased."—Matt., 3: 17.

In His Father's Name.—John, 5:43.

That is, with authority and power to represent and act for the Father. What madness that he who came from the King, with messages of love and offers of pardon, should be cast out and put to death, and that false messengers, who spoke lies and deceit, should be welcomed.

The Father's Love.—John, 3: 35.

This passage is a part of the last testimony of John the Baptist, in which he refers to the confidence and perfect sympathy between the Father and the Son.

It is true that "God so loved the world that he gave his only begotten son." It is also true that "the Father loveth the Son." God's love is a wisely discriminating love. Because the Son also loves the world, and suffered for it, he "hath given all things into his hands"—life and death, pardon and judgment—all are his. Never was power more worthily bestowed. Well may we believe on and love him in whom God reposes such confidence, and to whom he has committed all our interests.

LEAGUE MISSION FUND.

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

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

✠

The Gatesville District Sunday-School and Epworth League Conference.

The presiding elder determined to hold this conference and permanently organize the District Epworth League work. Hence, a programme was arranged and the representatives of the district assembled at Gatesville, October 13-15, 1896.

The conference was opened at 7:30 October 13, by an earnest sermon by Rev. C. D. Jordan, of Lampasas Station, based upon Rom., 12: 1-3.

On the morning of the 14th, which was Sunday-school day, after devotional exercises Clarence Trigg, of Lampasas, was elected Secretary, and some fifty delegates were enrolled. We had an address of welcome by W. L. Ayres, of Gatesville, and response by Dr. Perry, of Hamilton, which were heartily appreciated and served well to open the work of the conference.

The programme was skillfully arranged, so as to discuss all topics of vital interest to the work. Each topic was led by a speaker, who occupied not more than fifteen minutes and was followed by a general discussion of some fifteen minutes more by all present. At 7:30 we had an excellent sermon by Rev. J. T. Rascoe, of Hamilton. The Sunday-school interest of the district will, I am sure, receive lasting benefit from the conference.

* * *

Thursday, the 15th, was Epworth League day. The League of Gatesville had suitable badges for all delegates, and all entered heartily into the work. Miss Jimmie Lumpkin, of Meridian, was elected Secretary. After organization we were treated with a paper by Miss Jimmie Lumpkin, of Meridian, on "What Has the Epworth League Accomplished?"

Two other papers of special merit were read—"The Devotional Department—Its Difficulties and Benefits," led by Miss Louetta Boone, of Gatesville, and "The Literary Department—Its Difficulties and Benefits," by Miss Claude Scott, of Gatesville. All of these papers deserve a wide reading.

Other topics were discussed, of which I cannot now speak particularly. We were much encouraged by the presence of our earnest and bright Conference President, F. P. Works, of Hillsboro. He addressed the conference in the afternoon and seems to have the Junior League work and district organization specially on his heart. He advised with the conference in reference to organization. Permanent organization was effected with the following officers. Dr. G. F. Perry, Hamilton, President; Mrs. C. S. Field, Gatesville, Superintendent of Junior Work; Prof. J. S. Abbott, McGregor, First Vice-President; A. R. Hawkins, Gatesville, Second Vice-President; Miss Claude Scott, Gatesville, Third Vice-President; Miss Jimmie Lumpkin, Meridian, Secretary; Clarence Trigg, Lampasas, Treasurer.

The Conference President thought we had as fine a panel of district officers as any he ever saw. We, of course, agree with him, and think he is a man of fine judgment.

At 7:30 Bro. Works made an address upon the "Relation of the Epworth League to the State." He showed that good government could only grow out of good citizenship, and good citizenship must be the product of religion; that while laws had their place, they could not reform and elevate the individual; that we lived in an epochal time—an "age on ages telling"—and that to be living now with all our golden opportunities should be sublime. He showed that the stream of Christian civilization was turning South and Southwest, and that we of Texas stood in the gateway and should mold the civilization of Mexico and the States of South America. In all this great work every Epworth Leaguer had a hand; all should work with might and main and God would give the abundant blessing, now and in the years to come.

At the conclusion of the address a love-feast was held by Bro. Boone, in which many participated.

All expressed themselves as having been greatly blessed by the exercises of the conference, and all returned to their homes to work harder for the Sunday-school and Epworth League cause.

Lampasas was selected as the next place of meeting.

Most of the preachers were in attendance, and many expressions of regret were heard that this will be the last year of Bro. Boone's sojourn with us as presiding elder. He managed the conference admirably. C. S. FIELD.

Gatesville, Texas.

✠

A Gig Day at Krum.

Krum Epworth League has only been organized two months. Nevertheless, our motto is being carried out. We are taking the world for Christ. In our meeting to-day (October 18) sinners were convicted and mourners converted. God was with us in great power. May all the praise be God's for giving us a place to work. May we ever prove faithful to the charge entrusted into our hands. Let us press on to God and glory. May God help each Leaguer to be an earnest worker in his vineyard.

H. R. PARK,
Third Vice-President.



The happiness of married life depends on the wife's health oftener than on any other one consideration. An ailing woman is a source of discontent to herself and a burden and drag upon her husband. Women by taking more interest in their own physical condition would lay the best foundation for married happiness and every other happiness. More than half the suffering which saps the energies and sours the disposition of women is directly traceable to some disorder of the organs distinctly feminine. There is no real need of such troubles; they are invariably cured by Dr. Pierce's Favorite Prescription, which reaches and strengthens the internal generative organs as no other treatment can possibly do. By restoring health and strength to this most important part of the feminine constitution, the "Favorite Prescription" gives new tone and energy to all the rest of the body.

One of the most deeply interesting and truly educative books ever written is the "People's Common Sense Medical Adviser," by Dr. R. V. Pierce, Chief Consulting Physician of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. This splendid volume of 1008 pages, includes ninety pages on the subject of diseases peculiar to women, with directions for home treatment, rendering unnecessary the embarrassing "examinations," and generally useless "local treatment," so dreaded by modest women. The book contains the most comprehensive explanation of human physiology and the rational principles of hygiene ever published. Illustrated with over 300 engravings—a complete medical library in one volume. No other medical book in the English language ever had such an enormous sale. 680,000 copies were sold at $1.50 each. Dr. Pierce is now distributing a new free edition of half a million copies. A copy will be sent *absolutely free* to anyone who will send to the World's Dispensary Medical Association, Buffalo, N. Y., 21 one-cent stamps to pay cost of mailing *only*. The present edition is in all respects the same as that sold at $1.50 except only that it is bound in strong manilla paper covers instead of cloth.

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Classes are being formed in the art of reading music at sight by Mrs. May Carson Vickers, Director of Music at Polytechnic College. Lessons given in diaphramatic breathing, correct position of the body, vocalizing, and solfaing.

For the benefit of ladies and gentlemen living in the City, who cannot attend during the day, evening classes will be taught.

For terms, address Rev. W. F. Lloyd, President Polytechnic College, Fort Worth, Tex.

To Whom It May Concern:

This is to certify that Mrs. May Carson Vickers was my pupil, and I consider her competent to teach whatever she undertakes vocally. I cheerfully recommend her.

[Signed]

FRANCESCO D'AURIA,

Director of Vocal Department of Toronto (Canada) Conservatory of Music; Director to Mad. Adelina Patti, seasons 1881-82.

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My machine is doing good work now. It is a good machine for the money. Respectfully, MRS. LEE FISER. Mooreville, Texas.

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

I received the Sewing Machine and am well pleased with it. It runs light and makes but little noise. D. L. McCLAIN. Ennis, Texas.

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

* * * *

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

* * * *

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

* * * *

The Favorite Sewing Machine I bought of you last fall is first-class in every respect. I have used several machines, and think the Favorite one of the best ever used.
MRS. W. A. SCHLEY.
Gatesville, Texas.

* * * *

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

* * * *

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

* * * *

The Sewing Machine came in the promised time; is a beautiful machine and giving perfect satisfaction so far. Thanking you and wishing you success in all your lines of work, yours sincerely,
MRS. C. C. ARMSTRONG.
Weatherford, Texas.

* * * *

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

The Sewing Machine came promptly. It gives entire satisfaction. Light running, almost noiseless, and elegant in finish, it meets all requirements of a first-class machine. Double the money is usually paid for machines of the same style and finish. Yours truly,
J. J. CANAFAX.
Barry, Texas.

* * * *

Dear Sir—The Sewing Machine which I ordered came promptly to hand. After using it three and a half months Mrs. Rucker says she likes it as well as any machine she ever used. Having sewed on the New Home and Singer, says she thinks it as good as either.

Thanking you for your prompt attention to my order, I am yours,
W. M. RUCKER.
Lorena, Texas, Sept. 27, 1895.

* * * *

Enless, Tex., March 12, 1895.—Mr. L. Blaylock, Publisher Christian Advocate, Dallas, Texas: Dear Sir—I received your Favorite Sewing Machine the first of February and found it all right. My wife and daughters have tried it and are highly pleased with it. They say it is just as good as a $50 Singer an agent left at my house some time back. It is very near noiseless and runs light and has given no trouble as yet. They are highly pleased with it and claim it is a first-class Machine in every respect, and would advise all in need of sewing machines to take one, for we have found nothing wrong with this yet. Yours respectfully,
T. W. FULLER.

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

* * * *

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

* * * *

The machine was received in perfect order. Will say am perfectly satisfied with it. It is as represented. Yours respectfully,
MRS. MOLLIE SMITH,
JOHN T. SMITH.
Greenwood, Wise Co., Texas.

The Machine received one year ago gives perfect satisfaction. Respectfully, MRS. J. C. HALEY. Patonville, Texas.

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

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

Texas Christian Advocate

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★

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C. V. OSWALT.

Mt. Calm, Texas.

★

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J. J. EDWARDS.

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The preachers will certainly go to conference prepared to secure one, if they properly appreciate correct pronunciation, especially when reading the Bible publicly. All those for whom I have sent orders to you are highly pleased with their Bible.

T. L. MILLER.

Bellevue, Texas.

★

Unanswered Letters.

OCT. 22.—J C Carter, subs have attention. S N Allen, o k; 2 cards. W B Andrews, has attention. Geo S Sexton, sub. Geo H Phair, subs. J N Hunter, subs.

OCT. 23.—J M McCarter, subs. G V Ridley, has attention. W S P McCullough, sub. C I McWhirter, sub. S H Morgan, sub. O A Shook, sub.

OCT. 24.—C D West, subs. J E Vinson, o k. J B Cochran, has attention. M Hodgson, sub.

OCT. 26.—M I Brown, sub. J E Stephens, sub. I E Hightower, sub. J T Gillett, sub. M L Moody, sub. L W Dennis, sub.

OCT. 27.—J C Calhoun, subs; 2 cards. C N N Ferguson, sub. J H White, sub. E P Newsom, subs.

OCT. 28.—H D Robinson, has attention. D H Hotchkiss, sub. G A Nance, sub has attention. O P Kiker, sub. C F Smith, sub. I J Coppedge, o k. D T Brown, o k. H M DuBose, sub; thanks. J W Horn, subs have attention. E A Potts, sub.

ANNUAL CONFERENCES.

WEST TEXAS, Llano, Bishop Keener..... Oct. 28
GERMAN MISSION, New Fountain, Bishop Key..... Nov. 4
NORTH TEXAS, Paris, Bishop Keener... Nov. 11
NORTHWEST TEXAS, Waxahachie, Bishop Keener..... Nov. 18
TEXAS, Bastrop, Bishop Hendrix ..... Nov. 25
EAST TEXAS, Marshall, Bishop Hendrix.. Dec. 16

REV. SAM'L P. WRIGHT has kindly promised to give us for next week's issue a sketch of the dedication of our church at Georgetown by Bishop Keener last Sunday.

BOOKS RECEIVED.

We have received the following works from the American Book Company: "Legends of the Middle Ages," by H. A. Guerber; "Homer's Iliad," translated by Alexander Pope; "The Princess," by Tennyson; "Plants and Their Children," by Mrs. William Starr Dana; "Fifty Famous Stories Retold," by James Baldwin; "Stories of New Jersey," by Frank R. Stockton; "Second Year in French," by L. C. Syms; "Plane and Spherical Trigonometry," by C. W. Crockett; "Brief History of the Nations," by G. P. Fisher.

The books enumerated above are strictly first-class in their various departments. The imprimatur of this enterprising company is the guaranty of every excellence in bookmaking.

From Barbee & Smith: "Modern Missions," by Bishop Galloway; "Twelve Sermons," by Bishop Granbery; "The Steward: The Member," by Rufus C. Travis; "The Problem Solved," by G. H. Hayes.

From Dodd, Mead & Co.: "On Money," by Anthony W. Thorold; "The Green Graves of Balgowrie," by Jane Helen Findlater; "We Ten," by Barbara Yechton; "A Knight of the Nets," by Amelia E. Barr; "The Crowning of Candace," by Katharine Pearson Woods.

From D. Appleton & Co.: "Fiat Money Inflation in France," by Andrew D. White.

From Fleming H. Revel Company: "All of Grace," by C. H. Spurgeon.

From Thomas Whittaker: "Some Modern Substitutes for Christianity," by G. W. Shinn; "The Inspiration of History," by James Mulchahey.

From the Pickett Publishing Co.: "Tyler's Outlines of Bible Study."

From Marcus Ward & Co.: "Daily Messages."

From the MacMillan Co.: "The Judges" in Modern Reader's Bible.

From John D. Wattles & Co.: "Recent Research in Bible Lands: Its Progress and Results."

From Henry Frowde: "Bible Illustrations."

From S. W. Straub & Co.: "Beautiful Songs."

From R. R. McCabe & Co.: "Lifetime Hymns."

From the Colportage Association: "Sunday Talks to the Young," by Josiah Mee; "Second Coming of Christ," by Well-Known Preachers.

From the respective authors: "Unto the Dawn," by Dr. H. M. DuBose; "The Family," by Dr. Jno. B. Robins; "After Fifty Years," by Bishop E. R. Hendrix.

Mexico City Herald: Rev. Bishop Joseph S. Key, of the M. E. Church, South, and Mrs. Key, Dr. Lambuth, Corresponding Secretary of the Board of Foreign Missions of same Church; Rev. Dr. David F. Watkins, presiding elder of the Mexico District, and Mrs. Watkins, all left for Morelia, the State of Michoacan, where the Annual Conference is to be held on the 22d, 23d and 24th instant.

This party was engaged all day yesterday in visiting the schools of Mexico. For this purpose they were furnished with due escort by the special direction of President Diaz, with whom they had a very pleasing audience on Monday. Mrs. Key especially is an educationalist of great enthusiasm. At Sherman, Texas, Mrs. Key conducts a female seminary of three hundred pupils, probably the largest such establishment in the State of Texas. Despite the high rank of her husband in circles ecclesiastical, she works untiringly in the cause of education. Bishop Key and Dr. Lambuth also are intensely interested in the system of schools as conducted in Mexico by their mission connections. There are about two thousand children in the mission schools, and gradually their directors are endeavoring to put these mission schools on a plan identical to that followed by the public schools of Mexico. Of course, they reserve the right to inculcate the Scriptures from the Methodist standpoint into the children they control and educate, but there are many very admirable features in the government schools of this country that they are adopting.

The missions of the Methodist Episcopal Church, South, were founded in Mexico in 1873 by Bishop Keener. It is said that this movement had a very humble beginning. A small Sunday-school in New Orleans, Louisiana, paid the expenses of the good Bishop to Mexico. In this case "a little child did indeed lead them." This Church has now in the country some nine foreign missionary laborers, about 200 native workers, and 5000 communicants. They have congregations, large or small as the case may be, in all the large cities of Mexico except the city of Leon, and they have schools in every city.

OUR ORPHANAGE.

The Texas Methodist Orphanage is an institution which was in the hearts of many before its conception at Abilene in November, 1890. When Bishop Key came to Texas to reside, he was much impressed with the idea that an institution of this sort should be established. He brought the matter before the cabinet at Abilene, and Horace Bishop and Samuel P. Wright were requested to formulate suitable action and present same to Annual Conference. The next day the paper was presented, which, after debate, was laid on the table for future consideration and was finally adopted without amendment. A committee was appointed to take charge of the enterprise, which met at Fort Worth in the following February and in Weatherford the next May, Bishop Key presiding over both meetings.

At the session of the committee in Fort Worth, the Bishop was requested to appoint Rev. W. H. Vaughan business manager, which was done at the Weatherford meeting in May. Bro. Vaughan was then presiding elder of Weatherford District and had just about completed his second round of quarterly meetings. It was his first and only six months as a presiding elder. The committee were determined from the first that the man appointed should be a true, prudent, safe business man. They secured such a one.

At the ensuing Annual Conference, which met at Corsicana, the manager reported that he was everywhere meeting with favor; that the Church wanted an orphan's home and that liberal contributions of cash and subscription were secured at every point where the cause was presented. As a result, the committee was continued and Bro. Vaughan reappointed. For another year he prosecuted the work faithfully. When we met in Waco the Church was anxious for location of the home. Waco, Brownwood, Weatherford and Fort Worth petitioned for it. A sub-committee was chosen with power to locate. They examined all the bids and finally located the home in the northwest suburbs of the city of Waco, purchasing a building and twenty-seven acres of ground for $15,000. It is a commodious brick structure, capable of sheltering forty-three orphans, besides the household of the manager.

In the meantime a sentiment of enlargement was developed. At the inception of the movement Rev. J. T. L. Annis insisted, on the conference floor, that it should be a State enterprise instead of confining its work to the Northwest Texas Annual Conference. As the time of location drew near it was discovered that his plan was the wiser one. Accordingly, when conference met at Fort Worth in November, 1893, the committee reported location and handsome subscription, but recommended that the other English speaking conferences be invited to share the ownership, patronage, support and management of the Home on equal terms with Northwest Texas Conference. The offer was accepted in the same spirit in which it was made. A Joint Commission was constituted to take charge of and manage the matter. It consisted of Horace Bishop, Northwest Texas Conference; John H. McLean, North Texas Conference; R. W. Thompson, East Texas Conference; H. M. Sears, Texas Conference; and J. T. Graham, West Texas Conference. They met, organized themselves into a board of directors, with H. Bishop, President and W. H. Vaughan, ex-officio Secretary. The building and grounds were visited, the whole question thoroughly canvassed, and the action of the locating committee ratified. The work of three years resulted in the launching of this new Methodist ship, under full sail, and with the same business manager at the helm. Since then the annual meetings have been occasions of congratulation. Differences of opinion have often arisen, but always been satisfactorily adjusted and without friction.

The board met in its last annual session October 22, 1896. The report of the business manager was the most encouraging we have ever had. Sixty-three children are under our care—forty-two of them in the Home. A few have been dismissed from the Home to act their part in life. One young lady has married. She was about fourteen when taken into the Orphanage, the oldest of a family of five orphans. She has a home of her own, is a Christian woman and is doing well. Eighteen of the children are professors of religion and members of Morrow Street Church in Waco, Jerome Duncan, preacher in charge. They are welcomed and well treated at the public school near by. They are comfortably sheltered, clothed and fed. The daily sacrifice of prayer and praise is familiar to them, and they are happy, hopeful, and growing in mind and body.

The last payment of the indebtedness on the Home will be due in January. The manager has paid one-fourth of this several months before it is due. If the rally at the Annual Conferences this fall is what it ought to be the debt will be cancelled. We will own magnificent property, admirably located, and will be ready to put up additional buildings. The doxology will be in order.

HORACE BISHOP,
President.

A PLEA FOR HOME MISSIONS.

A Wilderness in Our Midst.

We are closing out our second year's work on the Leggett Circuit, Beaumont District, East Texas Conference. Many have been the toils and the conflicts, many have been the trials and disappointments, but "all things work together for good to those who love God," etc. This is a remarkable country, one of the finest places for a young man to learn to preach, and to hunt, too, though this scribe has his first game to kill yet. "The Big Thicket," as this is called, is a fine country for bear, deer, wildcats and panthers, all of which can be seen here, and found, too, by the sportsman.

There are twenty appointments in this circuit, which extends from the Trinity River to the East Texas Railroad, from the Angelina County line south to Liberty County, about seventy-five miles east and west and ninety-five north and south, and this is not all of the "Big Thicket;" either, and all of this missionary territory, too. I wish the Board of Missions would make an appropriation and send a missionary in this country. Would to God that some rich farmer or business man would open up his heart and pay the salary of two strong and able-bodied preachers of the East Texas Conference and send them down here to preach the story of the Cross to these people, who are in a measure without the gospel of the Son of God.

The land in the "Big Thicket" is very fine, and the people are settling up this wilderness very fast, and, just think of it, a strip of country, say from east to west, about one hundred miles, and from my charge north to south from fifteen miles north of Liberty about seventy-five miles, and the great Methodist Church, with all of her "big preachers and little preachers," has no one to represent her interests in these parts. I do, in behalf of these people in the wilderness here in the East Texas Conference, in the Beaumont District, say to my brethren of the Board of Missions: "Give us the gospel." Show your faith by your works; make us an appropriation and the Bishop will send us a man. Brethren, your humble servant (this writer) would do more if he could, but, think of it, I have twenty-one preaching places and can't leave my charge to work in other quarters. Is it possible that our Church will let other Churches take possession of this country and establish themselves when, if only we would awake to a sense of our responsibility, we could at once see our duties. I believe in foreign missions with all my heart, but here is China at our door; here is Japan in our midst. My brethren, we must give an account for our stewardships here; therefore, let us do our duties in these premises.

"Hark, the voice of Jesus calling,
Who will go and work to-day;
The fields are white, the harvest waiting,
Who will bear the sheaves away?"

Leggett, Texas. J. L. WILLIAMS.

"THE LIGHT OF THE BODY IS THE EYE."

The Sermon on the Mount, as a system of revealed truth, is a perfect hierarchy of divine thought. Beginning with the beatitudes, touching on a possible form of life, it rises through an extended series to the final sublime discourse recorded in the seventh chapter of Matthew. The whole Sermon on the Mount is a perfect digest of the Christ-theology, a complete presentment of the intent of Christ's coming as the God-man. The discourse is an index to all the prophetic and apostolic writings. The latter are but commentaries on the former. The sermonic acts of Christ are the keystone that must unite every theological arch; its political tone must be the basic foundation of all good government, and as an authoritative statement it must be the policy of sound administration in the Church.

* * *

Of late I have been much taken with its study, more especially those words in Matthew 6:19-24. There is a bed-rock truth hidden behind much of our surface thought on these passages. Considering the language referred to, we spend much time upon the deceitfulness of riches, the obligation and necessity of treasures in heaven, the hope of heaven, the gospel and its influences, the fatal mistake of rejecting light, the choice between God and mammon. To these and kindred subjects we devote much time. When properly dealt with, they are broad, mighty and essential, but after all I believe when these subjects are dismissed we have left untouched that underlying truth to which the Son of God has immediate reference.

* * *

To my mind Christ, in these wonderfully potent and pregnant passages, is dealing with a very abstruse issue, the unfolding of which demands our profoundest attention. He leaves his illustrative, parabolic form of instruction, through which he has adroitly led them until he reaches the "Summum Genus" in that marvelous hierarchy of concepts. Turning aside from the parable, he plunges at once into a psychological definition of human character: e. g., its basis and its formation.

* * *

Primarily, Christ admits the human heart a bundle of latent possibilities. The divinely appointed law, by which character is to be formed, must await the arousal of these possibilities by contact with those resources that tend to its growth. The idiot has no character, in the general acceptation of the term, because of a thwarted connection between these latent possibilities—the legacy of our birth—and the resources. This we shall notice further on. Throughout these five verses Christ continuously grants to man possession of possibilities, which if brought in communication with resources, character can but result. In the 19th verse he describes the natural resources of a character not idealistic to the divine mind. Treasures on earth, fleeting and corroding in their very nature, are the resources that generate a distinctively natural character. This can not be averted. A man is so born as that when his possibilities begin to unfold they appropriate at once from the natural realm. It is as natural to thus develop as it is for the spark to fly upward. So far as the communication between the latent possibilities and the resources of development in character are concerned, the unavoidable relation is toward the natural, the avoidable is toward the heavenly. The latter tends to the bringing out of a sound moral goodness.

* * *

What profundity exists here in the Master's teaching! How carefully ought we to follow through the labyrinth of truth, for he is about to throw a searchlight on the gateway to moral development and the law by which character is formed. He has throughout admitted man a creature of dormant possibilities; he has defined the two great realms from which we must gather material for the mighty fabric; now, he again drops the plummet to a profounder depth. He utters the startling truth that these resources, as the environment of our possibilities, await to tone and color our character. The chameleon has a coat the coloring of which is controlled by the shade of its environment. If the leaf be green, as in the springtime, or brown, as in the autumn, the litle animal changes to suit his surroundings. So with the aroused and awakened possibilities with which the soul is born. It may be of the earth, earthy; of the heaven, heavenly.

* * *

In the 29th verse he lays down the fundamental law, that a connection between possibilities and resources must be absolute. Denies to us any possible process by which we may draw upon the bounties of the world and heaven in the formation of any one character. With what authority he speaks: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon."

* * *

What an infinite field has been swept in these marvelous enunciations, and yet the basic principle in the formation of character has not been referred to. He has spoken of latent possibilities, of the natural and spiritual realms in which the resources for development rest, how these do become the tone and color of character, of the fundamental law of absolute obedience to one or the other, and still there remains that remarkable statement, "The light of the body is the eye." Possibilities, resources, laws, obedience, final outcomes to destiny—all play their part, and the soul may still soliloquize on the process of moral development.

* * *

The sum and substance is just this: Within, all is a complicated mass of latent possibilities; without, two great worlds of resources. These are separate and distinct spheres. In one we exist by possession, to the other we are related by Providence. Were it always thus man would forever remain in the undeveloped and unaroused state of infancy while two infinite, resourceful worlds lay dormant. But "the light (gateway) of the body (soul) is the eye." Christ says that the channel of communication between the outward world of moral resources and the inner realm of moral possibilities—the meeting of which generates character—lies somewhere in the man. Light exists in its electric form in the sphere of magnetism. It is no less light because it can not be seen. The possibilities of its being made discernible exist in the ponderous machinery at the power-house, the dynamo, the electric wire, the incandescent lamp. The resource and the possibility might be forever thus distinct, but until they come in contact at the proper point, and in harmony with certain fixed scientific laws, no light would appear. So at some point in man there is a gateway that admits the influx of moral resources which, when in contact with the inborn possibilities, generate a moral character. Right here is the prime truth, the point at which the conscience stands as a silent sentinel and monitor. At this gateway between the within and the without stands the soul, the rightful architect of its own destiny. Not by the law of prophecy, vague and dim, but in absolute certainty, I may or may not "read my title clear to mansions in the sky," since, if I sow to the flesh I shall reap corruption; but if to the spirit, life everlasting.

* * *

Following the trend of the Christ-thought, I believe we can reach the very germ of his idea as it bursts forth from "the light of the body is the eye." Underlying this passage are two prime questions: 1. From whence comes the possibilities with which I am possessed? 2. What is the "eye?"—that gateway through which pours the resources so potent in the development of character. He who would build a piece of architecture massive in size, imposing in appearance, beautiful in design, must needs look well to the permanency of its foundation. Beauty, design, appearance—all necessary—are worthless unless the foundation be immovable. Character amounts to nothing, it matters not what care may be put upon it, unless the foundation on which it is to stand is enduring. The resources for the developing of character are the gifts of God, but the possibilities—powers to appropriate these gifts—come from the father to the child as an inherited right. You can not inherit sin as a moral act, but you can inherit the power to sin; you can not inherit right as a moral act, but you can inherit the power to do right.

* * *

Here is the thought! By inheritance you give power—scope to the "eye" of your child which will be the basis of its character. The child has the sole prerogative of control over that "eye" to admit resources from the world or heaven as it may choose. God does not give the basis for character, the power or possibility to appropriate the resources he holds in store; that comes alone by heredity. Neither does he dictate just how the "eye" shall be opened; the child may choose heaven or hell. So we conclude by heredity comes the "eye," by the gift of God comes its resources, by human choice comes its control. As parent to my child there exists, therefore, this one supreme moral obligation—it is my bounden duty to transmit to my offspring the highest possible basis on which to erect its moral character. This very thought was in the wise man's mind when he said: "The just man walketh in his integrity; his children are blessed after him." To exactly the same law another refers by saying that sins shall be visited upon us to the third and fourth generation. By all this I infer that one generation makes the possible basis of character in another. God intends for the race to so advance in its moral development as that the time be not far distant when one generation might erect its character on a transmitted, inherited basis quite kindred to that on which was erected the primitive purity of the race. This must have been the dream of the poet as he caught a glimpse of

"That one far off divine event,
Toward which the whole creation moves."

If evolution be true, morally, it must move the race Godward. Some advanced point in the character of the outgoing generation will become the nucleus, the basis of character in the next. If this is not a fundamental truth, then barbarism stares us in the face. No, the tendency of the world's morals, as generations come and go, must be upward if ever the day dawns in which the glory of God shall cover the earth as waters cover the sea.

* * *

To illustrate: Watts sat before the open fireplace watching the steam lift the lid on the old tea-kettle. He caught the idea of its power. Here is an instance of original thought; it was primitive only as it struck the brain of Watts. In itself that principle had always been complete. Principles, convictions—discovered or undiscovered—are as old and perfect as Jehovah. There is no such thing as a bad principle, a faulty conviction, only as they become mutilated and disguised by the mold. There was a time when all convictions, every principle, was right, but when looked at through a faulty glass they presented themselves unworthy. But back to the illustration: So far as Watts was concerned his discovery reached a perfect development; he died thinking himself the discoverer of all there is in steam. A new generation succeded him. They did not set before the fireplace as did he and await the arousal of an idea concerning the power of steam. They planted themselves on his discovery and pushed their conquests. On and on, down the centuries these varied forms of truth have come more and more in touch with our broadening possibilities, and we to-day stand on all the labors of the past as a basis, still peering out into dim and distant realms of thought. So it is in the moral world. The supreme moral obligation, overawing every other, is to lay for the coming generation a broader and more solid basis on which it may stand and open a gateway to grander and nobler developments. Thus in the formation of a moral basis the world moves Godward; in the discovery of moral truth to us, God moves earthward. God despises him who would not look upon this underlying truth. Let no man stay the world in its rapid moral stride to reach that lofty summit from which it can behold with rapture the beauties of our God. On the one hand the thought strikes me with terror: I am morally bound to so develop as that I may fix the highest possible point on which my child may erect its moral fabric. On the other, I am filled with gratitude to think that my day and generation, in its moral solidity, forms a distinct rung in the ladder on which the race, redeemed by Jesus' blood, shall ascend the Mount of Zion.

* * *

Now, I have done the best I could to develop the underlying principle, as I conceive it, of human character. The question still remains: What is the "eye?" Thus far I have only tried to show from whence comes its power. The gateway to moral character is the "eye" of the soul; that "eye" is the mind of man. We abide in but two realms—thought and action. The action of a man is nothing more than his thought in visible and discernible form. Convictions and principles are only thoughts that have lingered long enough to be appropriated. That character is conviction and principle on the outside is a true aphorism. Thus, down the ages has come that central law, clear and unmistakable, "As a man thinketh in his heart, so is he." Thought is generated by latent powers coming into contact with natural and spiritual resources. Appropriated thought, when completed in an act, is that which makes character definable. The soul has that almost divine prerogative of so relating itself to certain moral resources as that thoughts are generated which, when completed in an act, make its character good or evil. The moral incapacity of the infant is due to its mental inertness. The coming moment of accountability in the moral history of child-life indicates a state of moral incapacity, measured by mental activity alone. An idiot is not morally responsible because of a lacking mental capacity. This might be carried to further instances and the idea would remain patent that inborn possibilities and given resources must come into contact somewhere. That point is in the mind; by contact thoughts are generated. These are the germs of character; right at this gateway the picket-guard must stand. Character is made, not born. The infant has no character, being wholly incapacitated to do a moral act. Its incapacity rests in the fact of its being incapable of thought; in such state no moral responsibility can exist. Accountability is instituted, and character begins the very moment thought, generated by contact of possibility and resource, finds completion in the judgment.

* * *

The validity of moral character, therefore, is determined not by the power of the "eye," but by the quality of those resources passing through it. The conditional clause in Christ's language is: "If thine eye be single (treasures in heaven), thy whole body shall be full of light. But if thine eye be evil (treasures on earth), thy whole body shall be full of darkness." So far as salvation is concerned, it does not depend upon intellectuality to any advanced degree. The minimum of mental power is "a man, though a fool, shall not err;" the maximum is "the mind of Christ." There can be no moral responsibility attached to the passage of thoughts, good and evil, into the mind. Responsibility can commence only as thought merges into action. By action of thought I mean something profounder than a physical act—it is psychical. Back in the soul somewhere, thought becomes complete; it then and there becomes a moral act. It is not necessary that the midnight assassin should stealthily enter the house and, guided by the pale light of the moon, draw forth the life-giving blood with his deadly dirk. The act was virtually committed before ever he entered the house, raised the dirk, or struck the fatal blow. To the murderer's physical act no moral quality can be assigned. The moral act was perfected without the dirk and the nocturnal scene of murder. The law is: "He that hateth his brother is a murderer."

* * *

What profound truths compose the germ of this discourse! How prominent the thought: Man is so related by his inner possibilities to every outer resource as that he may, or may not, open wide the gateway to his soul, admitting those developing forces of a grand and sublime character. These passages overwhelm me, and

"I stand all bewildered with wonder,
And gaze on the ocean of love;
And over its waves to my spirit
Comes peace like a heavenly dove."
For life's conflict I gather strength and
"go on not knowing; I would not
if I might;
I would rather walk in the dark with
God than to go alone in the light;
I would rather walk with him by faith
than to walk alone by sight."

J. MARVIN NICHOLS.

DEATH OF THE REV. JOHN WESLEY, M. A.

Mr. Wesley was born A. D. 1703, and died A. D. 1791. It was on Tuesday evening of the 22d of February, 1791, that Mr. Wesley preahced at City Road, and on Wednesday he went to Leatherhead and preached to a small congregation. This sermon of his proved to be his farewell sermon to men. He used as a text, "Seek ye the Lord while he may be found; call ye upon him while he is near." Friday morning came; Mr. Wesley grew quite ill; Mr. Whitehead was sent for, but alas! too late. His strength was now abated. He felt, too, that his end was drawing nigh. In this trying ordeal the faithful servant of God felt the loving arms of his redeemer and the consolation of the religion of Jesus Christ. Eight years before, when at Bristol, he had quite an attack and even while contemplating his condition he told Mr. Bradford, "I have been thinking of my past life; I have been wandering up and down between fifty and sixty years, endeavoring in a poor way to do a little good to my fellow man, and now it is probable it is only a few steps to the grave, and what have I done to trust in for salvation. I can see nothing that I can bear looking at. I have no other plea than this,

"'I the chief of sinners am!
But Jesus died for me.'"

This was Mr. Wesley's language to the last. On Sunday, the 27th, he referred to his feelings and said, there is no need of more than my words at Bristol. My words were:

"'I the chief of sinners am!
But Jesus died for me.'"

And when one of the company who was anxious to know his feelings said, "Are these your feelings?" He said, "Yes, oh, yes." But added in reference to Christ, "He is all! He is all!" The next day he referred to the same thing and said, "How necessary it is for one to be on the right foundation," and quoted again his favorite stanza expressive of the interdependence of his soul upon Christ.

On another occasion, when he had called for a pen and ink, but when they were brought he was unable to write, one of the company said to him, "Let me write for you, sir; tell me what to

say." He said, "Nothing but that God is with us." And shortly after he broke out in a manner astonishing to the company, singing,

"I'll praise my Maker while I've breath;
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall never be past,
While life and thought and being last,
Or immortality endures."

In the course of the day, he repeated several times, "The best of all is, God is with us." Once raising his feeble arms, as in token of victory, and repeated with energy again those words. During the evening he grew worse and at night he tried to sing the Psalm that he sang before. He could only utter, "I'll praise, I'll praise."

Wednesday morning, March 2, 1791, Mr. Wesley was heard to say, "Farewell"—the last word he was heard to speak. And while several of the friends were kneeling around his bed, he passed without a groan or a struggle into the joyful presence of his divine Lord. And thus the founder of Methodism died.

JNO. L. WILLIAMS,
Leggett, Texas.

PALESTINE DISTRICT.

Three years ago Rev. L. M. Fowler was assigned to this district as presiding elder. It was his first work in that department of our Church. He has done well. His efficiency did not expend itself the first quarter of the first year, but increased year by year. He has certainly proven himself to be wise and prudent in this office, and especially concerning certain questions that at times vex our Church.

This year has been unusually severe in this part of the State. The drouth lasted for six months. The heat was simply awful. The distress it produced on man and beast can not be told in words. To say that the times are hard does but mildly put it. Still the preachers on this district have been faithful. Nearly 600 souls have been added to the Church; and the people, in gratitude to God and faithful to their vows, have, cut of short crops and reduced wages, not forgotten to care well for those who serve them.

The enterprises of the Church are carried forward. Bro. Turrentine, on Trinity and Groveton, has renovated the parsonage; Bro. Hardy, on Grapeland, has built a new one out and out; so has Bro. Burke, on Wells Mission, and organized four Church societies; Bro. Methvin, on Elkhart, has refitted the parsonage, built three new churches and had revivals generally; Bro. Hardy has received some seventy-five souls into the Church; Bro. Pate, of Alto, about ninety; Bro. Mathis, at Crockett, with Bro. Mulkey and his wife to help him, about 100 souls; Bro. Kirkpatrick, on Crockett Circuit, about sixty; Bro. Luker, of Jacksonville Circuit, about fifty; Bro. Dawson, more than forty; a large number at this place. Bro. Godbey, at Rusk, is building a splendid church. Good reports are made from nearly all the charges. So, after all, this year has not been fruitless—though it is said by one of my members who has been living in Palestine for forty-seven years that this is the hardest year he ever saw in this country. With faith strong and hopes bright, we labor on.

D. F. C. TIMMONS.
Palestine, Texas.

NORTH TEXAS CONFERENCE.

ROSALIE.

W. W. Graham, Oct. 25: Our fourth Quarterly Conference has just been held, with very fine results. Churches have paid out in full that have not done so before in a long time. Success to the Advocate.

DODD.

A. W. Gibson, Oct. 29: I wish to express my gratitude to the ladies of the Methodist Church in presenting my wife with a nice suit for conference. This is as kind and worthy people as any man ever served. Their kindness is unabating. God bless them. Happy is the man who serves them.

BROOKSTON.

W. W. Gollihugh, Oct. 26: I am now on my way to the Annual Conference at Paris. Before leaving my home in Fairland Dallas County, I was invited down in town. While there I was met by a committee and conducted into a clothing establishment and was there made the recipient of a fine suit of clothes. I can not remember what I said then, but I do know that my heart is full of thanks. I am thankful and proud of my new suit. I lived in Fairland a local preacher, and the people treated me as a pastor. Having no church or pastor, that people want a church, and "if they do these things in a green tree, what will they do in the dry?" May God bless the people of Fairland "till we meet again."



Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

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TRENTON.

W. J. Bludworth, Oct. 23: The Fourth Quarterly Conference for the Trenton Circuit will convene in Trenton October 31, and on Sunday following, November 1, at 11 a. m., Bro. Wages will dedicate our new church. Everybody invited. This closes my year's work. Following are some of the results: A parsonage bought and one payment made, cost $600; the church in Trenton built at a cost of $2200 and $1800 paid (the above all paid by sixty-one members); one church built in the country (Blanton's chapel), costing $500; one League organized and at work; one Ladies' Parsonage and Home Mission Society organized and doing well; also a Juvenile Society; seventy-five additions to the Church; six infants baptized; collections ordered by the Annual Conference and my own salary behind, and still we are 120 per cent ahead of any previous year. I have had a good year. Served a good people. Shall go to the conference with a good, clear conscience.

BOWIE.

W. A. Stuckey, Oct. 21: According to appointment, Bro. Mulkey came to Bowie September 11 and began a protracted meeting, which lasted two weeks. The congregations were the largest ever seen in Bowie, ranging from two to three thousand every night. There were about sixty-five conversions, ninety-five accessions to the various Churches. More than sixty joined the Methodist Church. Abe is indeed a power of good. He left the Church in much better condition than it has ever been before. He drew them nearer to God, and inspired them with the spirit of work. It is often said that the evangelists alienate the Church from the pastor, but not so with Abe. He draws the people close to the preacher and presiding elder and convinces all that his only object is to build up the course of his Master in the salvation of souls and the betterment of the Church. It is often said evangelists are after money; Abe is not. He came to stay ten days, but with the fact looking him in the face that he would get but little money he went home and returned with his good wife, and they worked another week as if eternity depended upon that week's work. The people in Bowie will never forget Abe and his devoted wife. Next Sunday is the fourth Quarterly Conference, and then the year's work is about done. Sunday week I will preach my farewell sermon. In looking over my four years at Bowie I am made to feel sad because I have not done more for the Church; and I have some reasons to rejoice. Last year we built a beautiful church which will seat 550 people. This year a beautiful $1000 parsonage, and during the four years have added over 400 to the Church. Money matters will be short this year, but we have done the best we could; the money is not here. It is with sad hearts we leave the good people of Bowie. We commend our successor to the love and care of a Church that any preacher should be glad to serve.

Food for the Tired Brain.
Horsford's Acid Phosphate.
It furnishes building material for brain and nerves (the phosphates) and imparts renewed strength.

NORTHWEST TEXAS CONFERENCE

STEPHENVILLE.

C. G. Shutt, Oct. 25: We have held our last protracted meting. We have had up to date about 200 conversions and 129 accessions to the Church. Am now rustling for the conference collections.

PALO PINTO.

W. E. Caperton, Oct. 21: We have the best prospect for a revival that I have ever known at this place. Two conversions to date. Bro. A. L. Prewitt, Jr., of Nashville, Tenn., is my helper. He preaches the doctrines of the Bible in simplicity and power. He is a true yoke-fellow. This will be his postoffice until about the 1st of November. Let any who may wish to correspond with him take notice.

ROBY.

J. H. Trimble, Oct. 13: We are closing out for conference. Will say Roby charge is in a good spiritual condition. Have had about thirty-five conversions; about thirty accessions. Fourth Quarterly Conference passed last Saturday. Salary not quite half paid, but there will be some more paid the "fifth quarter." The beloved preached four practical sermons. The most of the officials were present. The most of them are good, loyal Methodists, and I wish to say to any of the beloved whose time is about to expire that M. K. Little is the man we want on the Abilene District, and to the aspirants not to apply until he is with us his four years, and if Bishop Keener reads the above we hope he will let the above statement weigh very heavy on his Episcopal mind. I serve a good people, and the longer I stay here the better I love them; and although the crops are almost an entire failure, they are trying to meet the enterprises of the Church. There are but two important things needed in this county, viz., religion and rain—and we have a good supply of the former, and it is raining today. We have the best land for farming, I think, in Texas. We also have some splendid sandstorms, wolves and prairie dogs. But with all these drawbacks our people are cheerful and content to work for a living. I am satisfied that we will have a hard time during the winter and spring owing to the scarcity of crops. Perhaps some one will say, "Do you want to stay in that country?" I belong to the conference, and said I would go where I am sent; and, secondly, the people need a No. 1 good preacher here. If a preacher wants to move he can't. I told my presiding elder that I wanted a work, and that is about all I told him. I like my people, I like my work, I like the Abilene District, I like my wife and children, and last, but not least, I like my presiding elder.

MORAN.

T. M. Collie: The fourth Quarterly Conference on this charge was held at Moran on the 4th Saturday and Sunday in September. All appointments on the work were represented. The presiding elder, Bro. M. K. Little, present and preached three good sermons. I am now on the last round before Conference. We have a nice new church at Moran, nearly completed and only a few dollars due on it, which will be paid soon. Membership nearly doubled this year and the spiritual condition good. I think the salary of preacher in charge and presiding elder will be paid in full. Sunday-schools and Leagues doing well. Crops short on account of the drouth, but this is a noble, generous people.

COLORADO CIRCUIT.

F. J. Wood, Oct. 26: Our last Quarterly Conference is now in the past. We met at Cuthbert School-house, and everything far exceeded our expectations, since the day was cold and the roads very muddy—it having rained all the preceding day and night. Our faithful presiding elder was promptly at his post and preached to a very respectable audience, some of whom had come twenty miles over as muddy roads as Texas people ever have seen. His sermon was very strong and beautiful. All present were much pleased with it and felt that they were well paid for coming out. Stewards all present in person, or represented by bank checks and postoffice order, except one appointment. Two of the appointments failed to pay their assessments in full—one paying about one-fourth, the other two-thirds. The remaining three came to the full amount. Union paid a few dollars more than her full assessment. We elected the same officers for next year. Allow me to say as to the larger per cent of my people, they have manifested the genuine "abiding faith," in that they have faithfully attended every service and have shown themselves ready for all duty, and have treated me to hospitalities equal to the best. The membership we have a little more than doubled, and a good per cent of our converts and accessions to the Church are of the most intelligent, worthy and wealthy of the entire country. God has very graciously blessed every service I have held, for which we magnify praise unto his glorious name. After our Quarterly Conference the good presiding elder gave me a leave of absence, and on the following morning (24th) I bade farewell to a people than whom I have never loved any others better, and was met a little after midnight at McGregor by my faithful wife and two children who, early Sunday morning, drove me to our home, where all, once more together, bowed down in our family altar and thanked God that he, through his good servants, Bros. M. K. Little and J. A. Whitehurst, had called us to sacrifice unto his glorious name, and that he had so abundantly blessed us, while we, in our separation, humbly but poorly performed the duties of the charge which had been by Bro. Little entrusted to my stewardship. I will leave home November 7 for the North Texas Conference, at Paris, after which I shall return to the Northwest Texas Conference at Waxahachie. I praise the Lord for the humble work we have had this year, and am praying he will give me a work, through the Annual Conference, in which I can be with my family, that we together may consecrate ourselves wholly to his service.

TEXAS CONFERENCE.

CONROE.

H. P. Jones, Oct. 26: Our beloved pastor, Rev. J. B. Nutter, closed a very interesting meeting here last night. Bro. Myers, of Dodge, assisted in the beginning, but it was not until Bro. J. P. Childers, the evangelist of Houston, came up that the meeting reached its enith. Large congregations attended, some excellent preaching was done, and many went forward to be prayed for. Some of our best people professed religion, and thirteen additions to the Methodist Church was the result of the meeting. We praise God for this blessing.

EAST TEXAS CONFERENCE.

PITTSBURG.

J. C. Calhoun, Oct. 22: On last Thursday night the inmates of this parsonage had their hearts filled and caused to overflow with joy by a reassurance of the love and esteem and the kindly regard and warm place we occupy in the hearts of the good people of Pittsburg by the largest pounding we have ever received. May God reward them is our prayer.

JEFFERSON.

G. V. Ridley, Oct. 24: We have just closed a protracted service here, during which twenty-three services were held. Rev. A. J. Frick, of Henderson, preached eleven sermons, which were sound, forcible and convincing. We will never forget to love him. Many requested the prayers of God's people and a spirit of deep conviction held sway. About one-third of the Church derived great spiritual benefit from the work. Rev. P. M. Riley, pastor of the C. P. Church, was with us in every service, and his faithful prayers were benedictions to us. He said there was a deeper interest manifested through the town than he had ever seen on any similar occasion, and yet not one has professed conversion. Many have, however, resolved to live better and the meeting was a blessing to us.

EPISCOPAL VISITATION, 1896-97.

First District—Bishop Keener.
West Texas Conf., Llano, Texas .... Oct. 28
North Texas Conf., Paris, Texas .... Nov. 11
Northwest Texas Conf., Waxahachie .... Nov. 18
South Georgia Conf., Valdosta, Ga .... Dec. 2

Second District—Bishop Hargrove.
Montana Conf., Hamilton, Mont .... Aug 6
East Columbia Conf., Dayton, Wash .... Aug. 20
Columbia Conf., Lebanon, Ore .... Sept. 3
Pacific Conf., Oakland, Cal .... Sept. 24
Los Angeles Conf., Phoenix, Ariz .... Oct. 8

Third District—Bishop Granbery.
Brazil Conf., Juiz de Fora, Brazil .... July 23
Tennessee Conf., Nashville, Tenn .... Oct. 21
North Alabama Conf., Bessemer, Ala .... Nov. 18
Alabama Conf., Montgomery, Ala .... Dec. 2
South Carolina Conf., Abbeville, S. C. .... Dec. 9

Fourth District—Bishop Wilson.
Kentucky Conf., Somerset, Ky .... Sept. 16
Louisville Conf., Hopkinsville, Ky .... Sept. 23
St Louis Conf., Charleston, Mo .... Sept. 30
Memphis Conf., Jackson, Tenn .... Nov. 18
North Georgia Conf., Dalton, Ga .... Nov. 25
North Carolina Conf., Kingston, N. C. .... Dec. 9

Fifth District—Bishop Duncan.
Western Conf., Hillsdale, Kan .... Oct. 7
Indian Mission Conf., El Reno, Okla .... Oct. 14
Virginia Conf., Lynchburg, Va .... Nov. 11
Arkansas Conf., Fayetteville, Ark .... Nov. 25

Sixth Distict—Bishop Galloway.
Denver Conf., Pueblo, Col .... Aug. 29
Missouri Conf., Hannibal, Mo .... Sept. 2
Southwest Missouri Conf., Nevada, Mo. Sept. 16
Holston Conf., Cleveland, Tenn .... Oct. 7
West'n North Carolina Conf., Salisbury. Nov. 18
North Mississippi Conf., Greenville .... Nov. 25
Baltimore Conf., Staunton, Va .... Mar. 23

Seventh District—Bishop Hendrix.
Japan Conf., Hiroshima, Japan .... Oct. 1
China Conf., Soochow, China .... Oct. 15
Texas Conf., Bastrop, Texas .... Nov. 25
Mississippi Conf., Port Gibson, Miss .... Dec 2
Louisiana Conf., Ruston, La .... Dec. 9
East Texas Conf., Marshall, Texas .... Dec. 16

Eighth District—Bishop Key.
New Mexico Conf., Roswell, N. M. .... Oct. 1
N. W. Mexican Mis. Conf., Guaymas .... Oct. 8
Central Mexico Mis. Conf., Morelia, Mex. Oct. 22
Mexican Border Conf., Monterey, Mex. Oct. 29
German Mis. Conf., New Fountain, Tex. Nov. 4
Little Rock Conf., Camden, Ark .... Dec. 8

Ninth District—Bishop Fitzgerald.
West Virginia Conf., Charleston, W. Va. Sept. 9
Illinois Conf., Pana, Ill .... Sept. 23
White River Conf., Paragould, Ark .... Nov. 18
Florida Conf., Tallahassee, Fla .... Dec. 9

ANNUAL CONFERENCE NOTICES.

TEXAS.

Will all the brethren of the Texas conference who intend bringing their wives with them to conference at Bastrop notify me at once? Please, brethren, be prompt in this, as I am now providing for your entertainment and I am very anxious to have all persons whose names are not on the roll to notify me of their coming not later than November 10, as I wish to have them all comfortably located by that time. Those whose names are not in by that time will not be provided for.

H. M. SEARS.

EAST TEXAS.

To the Class of the Fourth Year, East Texas Conference:

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

J. B. TURRENTINE.

NORTH TEXAS CONFERENCE.

The Board of Missions of the North Texas Conference will meet in the auditorium of Centenary Church, Paris, Texas, Tuesday, November 10, at 2:30 p. m. The Missionary Anniversary will be held at 7:30 p. m., November 11, at Centenary Church. We hope all whom God has blessed with means will make this one of the greatest and best anniversaries witnessed in our conference for years by coming prepared to give, as the Lord has prospered them, to this worthy and needy cause. The Missionary Board needs money, and our people throughout the conference need the tonic and inspiring effect of a great occasion. Very many of our people have nothing to give, others can give but little, and it is clearly a time that appeals most urgently to those who have money. Let those who cannot be present in person send a contribution to me, and it shall be presented as their representative. In addition to one of our General Secretaries, we hope to have Bishop Keener give us an address, dealing some of his trip-hammer blows and inspiring our souls with new courage and devotion.

I. S. ASHBURN,
Paris, Texas. Chairman.

The class of the second year, North Texas Conference, will please meet the committee at Centenary Church, Paris, on Monday evening, November 9th, at 7:30 o'clock.

ISAAC W. CLARK,
D. J. MARTIN,
O. S. THOMAS.

The class of the fourth year will meet the committee at Lamar Avenue Church, Tuesday, November 10, at 8:45 a. m.

S. A. ASHBURN,
Chairman.

The Committee on Examination, with their classes, will meet at the following places: For admission and the first year, at the First Christian Church, on Lamar Avenue; second and third years at the C. P. Church, on Houston Street; fourth year, at Lamar Avenue Methodist Church, on Lamar Avenue and High Street.

J. M. PETERSON.
Paris, Texas.

To the Preachers of the North Texas Conference:

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

J. T. WEBSTER,
Sec. for Com. on Entertainment.
Paris, Texas.

Rates.

For the North Texas Conference, at Paris, November 11, the T. & P. Ry. has named a rate on the distance plan, i. e., seventy-five miles and under, one and one-third fare for the round trip; seventy-five miles to 100 miles, $3; one hundred miles and over, one fare for the round trip. The rate will apply from all stations between Cisco and Texarkana on both branches of the road. Selling dates November 9, 10 and 11; good to return until 19th. Other roads in the conference territory will grant rates on the same plan. Get round trip ticket when you start.

C. I. M'WHIRTER,
Secretary N. T. Conference.

NORTHWEST TEXAS.

Northwest Texas Conference Directory.

The places for the meeting of the various boards, committees, classes, etc., are designated as follows:

BOARDS.

Board of Missions—Class-room of the C. P. Church.
Board of Education—College chapel.
Board of Church Extension—Superintendent's office, at the college.
Colportage Board—Auditorium of the Baptist Church.
Sunday-school Board—Auditorium of the Presbyterian Church.
Board of Publication—Pastor's study, at the C. P. Church.
Joint Board of Finance—Bible class-room, at the Methodist Church.

CLASSES.

Admission on Trial—Auditorium of the Christian Church.
First Year—Auditorium of the Baptist Church.
Second Year—Auditorium of the Presbyterian Church.
Third Year—Auditorium of the Christian Church.
Fourth Year—College chapel.

STANDING COMMITTEES.

Public Worship—Pastor's study, at the Methodist Church.
State of the Church—At the college class-room, in rear of Superintendent's office.
Conference Relations—West class-room, at the Christian Church.
Bible Cause—At the college class-room, in rear of Superintendent's office.
Epworth League—At the college library-room.
Books and Periodicals — College chapel.
Temperance—Auditorium of Christian Church.
District Conference Records—College chapel.
Memoirs — Auditorium of Baptist Church.
Orphan Home—Auditorium of Presbyterian Church.
Paine and Lane Institutes—Auditorium of the Christian Church.
P. and H. M. Society—Auditorium of the C. P. Church.
Rooms at the college are to be used only from 3:30 in the afternoon and at night.

J. W. ADKISSON.
Waxahachie, Texas.

The committee and class for admission on trial of the Northwest Texas Conference will please meet in the auditorium of the Christian Church, Waxahachie, Texas, 7 p. m., November 16. In case of my absence, Bro. B. A. Snoddy will conduct the examination. Those coming before the committee, please prepare for written examination. The required general average is 76 per cent.

J. S. TUNNELL,
Chairman.

The class of the third year will meet in the C. P. Church, Paris, Texas, Tuesday, 8:30 a. m., October 11, 1896.

J. F. ALDERSON, for Committee.

The preachers of the Northwest Texas Conference will please be ready to settle with the Board of Church Extension on the first day of the conference. If you will deposit your money in the bank at Waxahachie and give a check to the Treasurer for the amount going to this board, it will be easy for every preacher to settle on the first day. Then your check will go back to you as a receipt. Do not bring your Treasurer checks on banks outside of Waxahachie, as that would require us to pay exchange. Now, brethren, please heed this call and do not make it necessary for repeated calls to be made and not be able to settle with some brethren until we hunt them up.

J. H. CHAMBLISS, Treasurer.

Missionary Matters.

The Waxahachie National will handle all our conference exchange at par, provided it is in bank drafts. Those preachers who leave funds in home banks, expecting to draw over their own signatures, will be charged whatever the bank pays for collection. Therefore, and since New York is the great clearing house for the United States, it would be better for all funds to be brought to Conference in New York exchange. Please deposit all missionary collections to credit of Sam P. Wright, taking a simple deposit ticket. On back of ticket write name of charge and of the preacher in charge; also give amounts collected for foreign missions and for domestic missions. Pin all receipts from Holt or Wright to the ticket and place the same on J. H. Wiseman's table the first day of the conference, if possible, and oblige.

SAM. P. WRIGHT, Treas.,
J. H. WISEMAN, Asst. Treas.

The Board of Missions of Northwest Texas Conference will meet at the Cumberland Presbyterian Church in Waxahachie, Tuesday, November 17, at 2 p. m.

By my failure to observe Bro. Adkisson's notice, I designated the wrong place of meeting in last week's announcement.

HORACE BISHOP,
J. M. PETERSON.

Railroad Rates.

Any brother whose name is on the roll of the Northwest Texas Conference, and who now knows, or who may know later, that he will not attend the Conference, will please notify me immediately upon such a determination, as it is not necessary to assign homes for those who will not be here. I would further ask that all others who have claims upon the Committee on Entertainment, and for any cause can not attend the Conference, notify me promptly.

J. W. ADKISSON.
Waxahachie, Texas.

For our meeting in Waxahachie, the Missouri, Kansas and Texas Railroad has made rates on the distance plan, which means: For distances under 75 miles, 4 cents per mile, round trip; for distances over 75 and under 100 miles, $3; over 100 miles, one fare. The Houston and Texas Central has made a round-trip rate of 4 cents per mile; the Texas and Pacific from Midland to Dallas; the Fort Worth and Denver, from Channing to Fort Worth; the Gulf, Colorado and Santa Fe, from Milano to Fort Worth, and from Temple to San Angelo, and from Weatherford to Midlothian; the Cotton Belt from Gatesville to Corsicana; the Fort Worth and Rio Rio Grande, from Fort Worth to Brownwood; the International and Great Northern, from Milano to Georgetown, and the Waco and Northwestern, from Waco to Albany, have all agreed to the same rates. Tickets will be on sale on the 16th, 17th and 18th, limited for return to November 26.

JONH M. BARCUS,
Secretary Northwest Texas Conference,
Temple, Texas.

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Almost to the exclusion of all others. Try it. Prepared only by C. I. Hood & Co., Lowell, Mass.

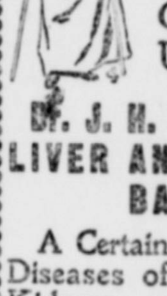
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ANNOUNCEMENT.

W. K. HOMAN is a candidate for County Judge of Dallas County, and respectfully solicits the support of the people at the election November 3, 1896.

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★ WOMAN'S DEPARTMENT ★

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

LINES.

Thy burden is God's gift,
And it will make the bearer calm and strong.
Yet, lest it press too heavily and long,
He says, "Cast it on me,
And it shall easy be."
And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.
—Marianne Farningham.

W. F. M. SOCIETY.

The following officers were elected at the recent annual meeting W. F. M. Society, North Texas Conference, held in First Methodist Church, Dallas:

President, Mrs. Abbie Allen, Erudia, Texas; Pice-President, Mrs. J. H. Bowman, Plano, Texas; Corresponding Secretary, Mrs. E. J. Robinson, Paris, Texas; Recording Secretary, Mrs. F. E. Howell, Dallas, Texas; Treasurer, Mrs. J. H. Cockrell, Terrell, Texas.

DISTRICT SECRETARIES.

Dallas District, Mrs. R. W. Thompson, Dallas, Texas; Terrell District, Mrs. M. A. Allen, Terrel, Texas; Greenville District, Mrs. M. B. Mock, Alliance, Texas; Sulphur Springs District, Mrs. J. H. Neal, Commerce, Texas; Paris District, Mrs. J. B. Webster, Paris, Texas; Sherman District, Mrs. E. M. Pritchard, Whitewright, Texas; Gainesville District, Mrs. L. H. Potts, Gainesville, Texas; Bonham District, Mrs. Anna Nail, Ladonia, Texas; Bowie District, Miss Maggie Cummings, Bowie, Texas; Montague District, not supplied.

A copy has been received with compliments of Mrs. J. P. Mussett, Corresponding Secretary, of minutes of the last annual meeting of the W. F. M. Society, Northwest Texas Conference held in Corsicana. A reading of the contents of the neat and tasty pamplet reveals the fact that this society is now one of the most active and progressive in our Methodism, and we hail them "Godspeed" in the grand work. We notice among other items a resolution recommending that the members make special use of the space given them in the Texas Christian Advocate. We have been informed that a resolution expressive of appreciation of the advantages enjoyed in the Woman's Department of Texas Christian Advocate was adopted at the last annual meeting of the W. F. M. Society of East Texas Conference held in Henderson. A similar resolution was adopted at the recent annual meeting of the W. F. M. Society of the North Texas Conference held in Dallas, which expressions we are glad to note, and we know the same will be both agreeable and encouraging to the business management of our Texas Christian Advocate. We hope the members of the two societies of our Church in Texas—the W. F. M. S. and the W. P. and H. M. S.—will keep in view the opportunity thus granted us for intercommunication on the work in hand and report items of interest connected with the same to the Woman's Department and thus help to advance the interests of the grand work of missions in our State.

A young mother was standing by the coffin of her baby girl when a neighbor came in to comfort her. She stood a moment looking at the tiny fingers and then said:

"My dear, you don't know what sorrow is. I have lost my husband and a beautiful grown daughter, and that is real sorrow." True enough, but was that the time to say it to the heart-broken mother, whose first taste of sorrow seemed so bitter? Far better to do as did another woman, a perfect stranger, who heard of the baby's death and came in and took the mother in her arms, and said: "I know just how hard it is. I lost my own little baby, too, and your baby was so lovely."

She did not mention then that her home had been many times desolated, she only thought of comforting the one who felt in that hour that all her own life had gone out with that of her baby. We hear much of the need of tact to say the right word or do the right thing, but it is real sympathy after all that is the heart warmer, love that with the first instinct higher than tact, will see and know and understand the true way to reach the hearts of those who need us. Try it, every woman, and see if I am not right. Let the loving thought find expression in a word, a look, a letter; let the generous impulse remain unchecked; let the eye be practiced in reading troubled faces and into your own life will come plenty of sunshine.—Selected.

THOUGHTS AND FACTS ON FOREIGN MISSION WORK.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—Isaiah 65:24.

When we take a retrospective view of mission work in our own land and in regions beyond, we can, with Miss Laura Haygood, exclaim: "What has God wrought? and the day of miracles is still abroad in the land." His mighty power to save in the conversion of millions of souls in different parts of the earth, should convince all of his willingness to save all who implicitly love and trust him. The lives of our missionaries abound in proofs of Divine interposition and wonder-working power.

When missionaries first entered the South Sea Islands, it was impossible to conceive of the enormity of crimes committed by these savage idolaters: "Women were barbarously treated; not suffered to live under the same roof with their tyrannical husbands. Children were strung together by skewers run through their ears. Old people were either pierced with javelins or beaten to death with clubs."

Now behold the glorious change wrought in this people, for as soon as the gospel light flashed its saving power before them, eagerly, yea, joyously, they accepted its cleansing truths with such wonderful rapidity that in a very short time not an idolater was found among them.

One of the missionaries remarked: "These are the wildest people I have ever seen;" yet in eighteen months these raving wolves had become as gentle as lambs, sweetly showing the power of saving grace, which taught them to become mild, teachable, diligent and kind.

This rapid change, so far as I know, has no parallel in all Christian history, and here we find a striking fulfilment of the Psalmist: "As soon as they hear of me they shall obey me: the strangers shall submit themselves unto me."—Psalms 18:44. "Strangers shall submit themselves unto me: as soon as they hear they shall be obedient unto me."—II Samuel, 22-45.

A little more than a year after the discovery of Rarratonga, the whole population had renounced idolatry and were engaged in erecting a place of worship, said to be six hundred feet in length, and at a meeting held there their chief speakers were converts from an adjoining island. Two native teachers had been the instruments used in the conversion of this island. This mysteriously occurred before any missionary had ever visited this island.

"God moves in a mysterious way
His wonders to perform."

When Mr. Williams reached them in 1827, he met the largest concourse of people he had seen since leaving England. They formed a long procession, and with great rejoicing, at his feet dropped fourteen immense idols, the smallest being five yards long. Idolatry at once ceased, while the glorious work made rapid progress. The natives themselves held a preparatory sunrise prayer service, and at 9 o'clock the missionaries held services with them.

We who profess to be civilized people can learn a profitable lesson from those immerging from profound darkness into the marvelous light of Christianity: the lesson of prayerful attention while in the house of God. "These families each distributed among themselves the respective portions of the sermon each individual should take away; and they were accustomed carefully to note the divisions of the discourse and mark opposite to each the chapter or verses by which it was illustrated."

We who have for centuries had the gospel light blazing around us, neglecting to grasp its holy, sacred truth to its fullest extent, its Divine richness, should with deep contrition of heart humbly bow before our lenient Father, pleading forgiveness for our sinful inattention to his blessed truths delivered by his chosen shepherds.

While these heathen islanders at once joyfully accepted its saving power, they also immediately adopted a code of Christian laws which they implicitly obeyed: "The women were completely transformed by the gospel of Christ, even in their outward appearance. They become more industrious, neat in their persons, modest in their manners, faithful in their households and helpful in all Christian work."

"The chiefs often led the people in the way of conversion and sometimes in the advocacy of such conversions by public addresses."

To the missionaries it must have been immensely affecting, bringing joy and gladness to their hearts to see so many knees bowed in fervent prayer to the only true God who had so recently heard the glad tidings of a free and full salvation. So great was their zeal for Christ they would disrobe their idols and throw the whole mass into the fire. Often on an island the ensigns of idolatry would in a few hours be destroyed, and in their stead would be erected a house of prayer and praise to our Heavenly Father whom they so dearly loved and obeyed with warm affection and earnestness.

On the arrival of one of the followers of this missionary at Opra a large company met them with shouts of welcome in the name of their idols, expecting to receive war captives, but as the chief's canoe neared the shore a herald stood upon a lifted platform and shouted back: "We have brought no victims slain in battle; we are praying people and worship the true and living God." Then, holding up the books which the missionaries had written for them, cried out: "These are the victims, the trophies with which we have returned."

On one of these islands a chief ruler fell very sick, when one of the converts proposed to the people to destroy Ora, their national God, believing Jehovah was angry with them for not having sooner done so, and was about to take away their leader. A courageous band proceeded to disrobe the idol and burnt his temple. The indignation of the unconverted was so aroused they determined to fight the Christians and to utterly destroy them by building a house of cocoanut trunks and bread fruit trees, into which they intended chasing the Christians and burn them alive. During this time the Christians were bowed in earnest supplications for help from the strong arm of our Heavenly Father, who will never forsake his trusting children. Their faith was strong and their victory complete. Even the enemy acknowledged the interposition of Supreme Deliverer to defend his faithful followers. As soon as they attacked these Christians a sudden fear seized them and they threw away their arms and fled for their lives, while those whom they sought to destroy showed them only mercy and kindness by giving them a great feast, which so overcame them they sat spell-bound in consternation. One arose and said: "Let all do as they will, but to my dying day I will never again worship the gods that could not protect us in the hour of danger. We were four times their number, yet with the greatest ease they have conquered us and now only show us mercy and kindness, sitting before us this sumptuous feast. How different it would have been had we been the victors. I will go and join myself to this people." This speech was so effective that the enemy joined in thankgiving for the complete victory, and at once assisted in destroying every idol on the island. So in three days after this battle not one could be found on either island. No manner of work was done on the Sabbath day. Would that we could say as much for our own people. Morning and evening the voice of prayer and praise could be heard in every house. In ten years time a dark and bloody idolatry, with all its horrid rites, gave way to the triumphs of the blessed gospel. Probably the operations of the Holy Spirit upon this work has no parallel since Pentecost. So great was the increasing duties of the missionaries and lay members they could scarcely find time to eat.

Would that every Christian bearing the name of Christ possessed a missionary spirit, either to go or send the gospel to those who sit in darkness and the shadow of death. Even in our civilized lands there are dark places needing the light of the gospel, and we shall one day be called to account for neglected duty. God's redemptive scheme is as broad as humanity, and every soul under its divine influence is like its Lord—a missionary in heart and life. Discipleship and apostleship are one, since to know Jesus is to tell of him. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."—I Kings 18:21.

Mrs. Mary M. Davidson.
Georgetown, Texas.

NOTICE.

Mrs. G. W. Bedford, Paris, Texas, District Secretary of the W. P. and H. M. Society for the Paris District, requests that the delegates to the annual meeting of the W. P. and H. M. Society of the North Texas Conference send in their names at once. Only one delegate from each auxiliary can be given free entertainment. The delegates will also send their names to their respective District Secretaries.

One of the most remarkable displays at the recent Exposition is that of Dr. C. W. Barrier's exhibit of his Patent Lever for the treatment of deformed children. He showed also the results of the use of his Lever, which, he says, is as efficient in surgery as Archimedes found it in mechanics. He showed not only the photographs of children before and after its use, but also showed the children themselves, illustrating the work in all its phases. One little boy, the son of Mr. H. F. Hayes, of Rice, Texas, was shown, who had been treated 8 years by one of the best institutions in the United States, using the old braces. His photograph at the end of this time shows him still horribly deformed, and he actually could not make a step without steel braces on extending up above his knees. After a few months' use of the Lever he was able to walk nicely, flatfooted, without the least pain. Mr. G. B. English, of Donelton, Hunt County, Texas, showed his son, who was Dr. Barrier's first patient after coming to Texas. The child was so completely cured that no one would have suspected that he had ever been deformed. Dr. Barrier seems to have his soul in his work and is building up a successful and useful Sanitarium here in Dallas. It is especially gratifying to him to see his Lever so successful in cases which had defied other methods of treatment. The appliance is manufactured in Dallas, and has been sent to various patients in 7 different States—three cases having been treated successfully by it in 40 miles of St. Louis, Mo., who had been unsuccessfully treated in that metropolis by the old methods.

The devil throws the most darts at a shining mark.

Cheatham's Chill Tonic is peculiarly adapted to persons in enfeebled health and invalids. It assists digestion, and is a perfect strengthener and appetizer. Satisfaction or money refunded. Put up in both the Tasteless and Bitter styles. The Tasteless in 50 cents size.

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On and after June 1st excursions tickets to Summer Resorts in the North and East will be on sale from all stations on the Texas and Pacific Railway, limited for return to Oct. 31st.
Gaston Meslier,
General Passenger and Ticket Agent.

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

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Send Us Your Orders and We will Give You Good Lumber and Prompt Shipment.
Beaumont Lumber Co., Beaumont, Texas.

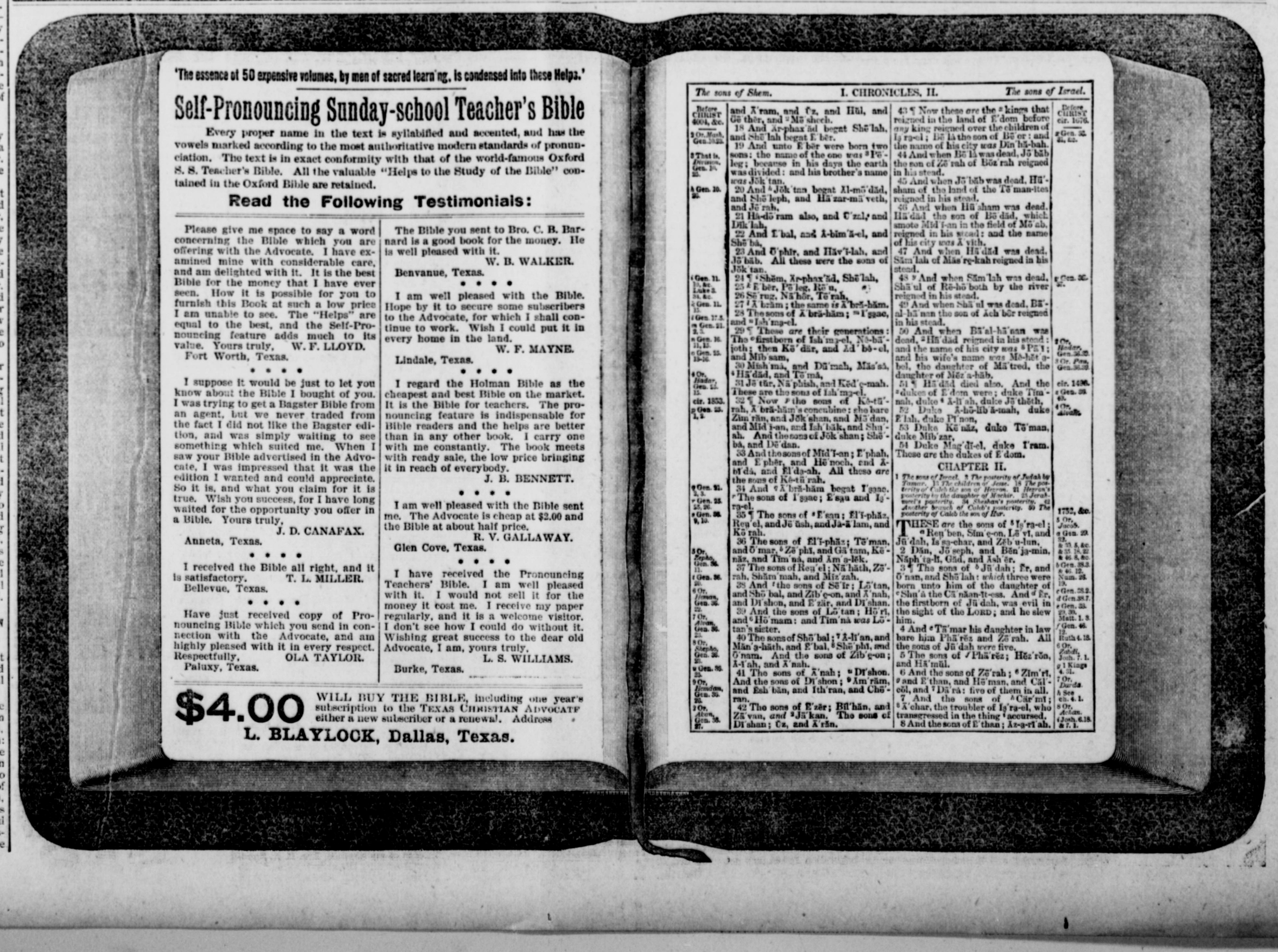
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Thos. G. Hammond, City Passenger Agent.
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Fort Worth, Texas.

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I suppose it would be just to let you know about the Bible I bought of you. I was trying to get a Bagster Bible from an agent, but we never traded from the fact I did not like the Bagster edition, and was simply waiting to see something which suited me. When I saw your Bible advertised in the Advocate, I was impressed that it was the edition I wanted and could appreciate. So it is, and what you claim for it is true. Wish you success, for I have long waited for the opportunity you offer in a Bible. Yours truly,
J. D. CANAFAX.
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I received the Bible all right, and it is satisfactory. T. L. MILLER.
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Have just received copy of Pronouncing Bible which you send in connection with the Advocate, and am highly pleased with it in every respect. Respectfully, OLA TAYLOR.
Paluxy, Texas.

The Bible you sent to Bro. C. B. Barnard is a good book for the money. He is well pleased with it.
W. B. WALKER.
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I am well pleased with the Bible. Hope by it to secure some subscribers to the Advocate, for which I shall continue to work. Wish I could put it in every home in the land.
W. F. MAYNE.
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I regard the Holman Bible as the cheapest and best Bible on the market. It is the Bible for teachers. The pronouncing feature is indispensable for Bible readers and the helps are better than in any other book. I carry one with me constantly. The book meets with ready sale, the low price bringing it in reach of everybody.
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R. V. GALLAWAY.
Glen Cove, Texas.

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L. S. WILLIAMS.
Burke, Texas.

$4.00 WILL BUY THE BIBLE, including one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal. Address
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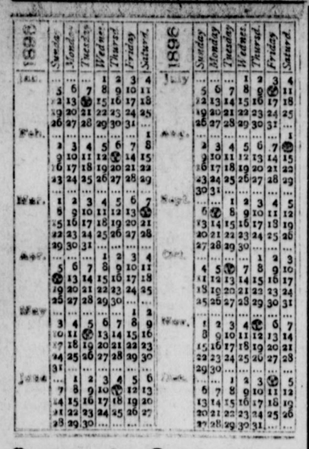
The sons of Shem. I. CHRONICLES, II. *The sons of Israel.*

and A'ram, and Uz, and Hul, and Ge'ther, and Me'shech.
18 And Ar-phax'ad begat She'lah, and She'lah begat E'ber.
19 And unto E'ber were born two sons: the name of the one was Pe'leg; because in his days the earth was divided: and his brother's name was Jok'tan.
20 And Jok'tan begat Al-mo'dad, and She'leph, and Ha'zar-ma'veth, and Je'rah,
21 Ha-do'ram also, and U'zal, and Dik'lah,
22 And E'bal, and A-bim'a-el, and She'ba,
23 And O'phir, and Hav'i-lah, and Jo'bab. All these were the sons of Jok'tan.
24 ¶ Shem, Ar-phax'ad, She'lah,
25 E'ber, Pe'leg, Re'u,
26 Se'rug, Na'hor, Te'rah,
27 A'bram; the same is A'bra-ham.
28 The sons of A'bra-ham; I'saac, and Ish'ma-el.
29 ¶ These are their generations: The firstborn of Ish'ma-el, Ne-ba'joth; then Ke'dar, and Ad'be-el, and Mib'sam,
30 Mish'ma, and Du'mah, Mas'sa, Ha'dad, and Te'ma,
31 Je'tur, Na'phish, and Ked'e-mah. These are the sons of Ish'ma-el.
32 ¶ Now the sons of Ke-tu'rah, A'bra-ham's concubine: she bare Zim'ran, and Jok'shan, and Me'dan, and Mid'i-an, and Ish'bak, and Shu'ah. And the sons of Jok'shan; She'ba, and De'dan.
33 And the sons of Mid'i-an; E'phah, and E'pher, and He'noch, and A-bi'da, and El'da-ah. All these are the sons of Ke-tu'rah.
34 And A'bra-ham begat I'saac. The sons of I'saac; E'sau and Is'ra-el.
35 ¶ The sons of E'sau; El'i-phaz, Reu'el, and Je'ush, and Ja-a'lam, and Ko'rah.
36 The sons of El'i-phaz; Te'man, and O'mar, Ze'phi, and Ga'tam, Ke'naz, and Tim'na, and Am'a-lek.
37 The sons of Reu'el; Na'hath, Ze'rah, Sham'mah, and Miz'zah.
38 And the sons of Se'ir; Lo'tan, and Sho'bal, and Zib'e-on, and A'nah, and Di'shon, and E'zar, and Di'shan.
39 And the sons of Lo'tan; Ho'ri, and Ho'mam: and Tim'na was Lo'tan's sister.
40 The sons of Sho'bal; A-li'an, and Man'a-hath, and E'bal, She'phi, and O'nam. And the sons of Zib'e-on; A-i'ah, and A'nah.
41 The sons of A'nah; Di'shon. And the sons of Di'shon; Am'ram, and Esh'ban, and Ith'ran, and Che'ran.
42 The sons of E'zer; Bil'han, and Za'van, and Ja'kan. The sons of Di'shan; Uz, and A'ran.
43 ¶ Now these are the kings that reigned in the land of E'dom before any king reigned over the children of Is'ra-el; Be'la the son of Be'or: and the name of his city was Din'ha-bah.
44 And when Be'la was dead, Jo'bab the son of Ze'rah of Boz'rah reigned in his stead.
45 And when Jo'bab was dead, Hu'sham of the land of the Te'man-ites reigned in his stead.
46 And when Hu'sham was dead, Ha'dad the son of Be'dad, which smote Mid'i-an in the field of Mo'ab, reigned in his stead: and the name of his city was A'vith.
47 And when Ha'dad was dead, Sam'lah of Mas're-kah reigned in his stead.
48 And when Sam'lah was dead, Sha'ul of Re-ho'both by the river reigned in his stead.
49 And when Sha'ul was dead, Ba'al-ha'nan the son of Ach'bor reigned in his stead.
50 And when Ba'al-ha'nan was dead, Ha'dad reigned in his stead: and the name of his city was Pa'i; and his wife's name was Me-het'a-bel, the daughter of Ma'tred, the daughter of Mez'a-hab.
51 ¶ Ha'dad died also. And the dukes of E'dom were; duke Tim'nah, duke A-li'ah, duke Je'theth,
52 Duke A-ho-lib'a-mah, duke E'lah, duke Pi'non,
53 Duke Ke'naz, duke Te'man, duke Mib'zar,
54 Duke Mag'di-el, duke I'ram. These are the dukes of E'dom.

CHAPTER II.

1 *The sons of Israel.* 3 *The posterity of Judah by Tamar.* 13 *The children of Jesse.* 18 *The posterity of Caleb the son of Hezron.* 21 *Hezron's posterity by the daughter of Machir.* 25 *Jerahmeel's posterity.* 34 *Sheshan's posterity.* 42 *Another branch of Caleb's posterity.* 50 *The posterity of Caleb the son of Hur.*

THESE are the sons of Is'ra-el; Reu'ben, Sim'e-on, Le'vi, and Ju'dah, Is'sa-char, and Zeb'u-lun,
2 Dan, Jo'seph, and Ben'ja-min, Naph'ta-li, Gad, and Ash'er.
3 ¶ The sons of Ju'dah; Er, and O'nan, and She'lah: which three were born unto him of the daughter of Shu'a the Ca'naan-it-ess. And Er, the firstborn of Ju'dah, was evil in the sight of the LORD; and he slew him.
4 And Ta'mar his daughter in law bare him Pha'rez and Ze'rah. All the sons of Ju'dah were five.
5 The sons of Pha'rez; Hez'ron, and Ha'mul.
6 And the sons of Ze'rah; Zim'ri, and E'than, and He'man, and Cal'col, and Da'ra: five of them in all.
7 And the sons of Car'mi; A'char, the troubler of Is'ra-el, who transgressed in the thing accursed.
8 And the sons of E'than; Az-a-ri'ah.



Quarterly Conferences

EAST TEXAS CONFERENCE.

San Augustine District—Fourth Round.

Center cir, at Sand Hill..Sat, Oct 31, Sun, Nov 1
Center sta.....Sun night, Nov 1
Line Flat, at New Harmony.....Fri, Nov 6
Minden, at Red Land.....2d Sat and Sun in Nov
Carthage, at Carthage.....3d Sat and Sun in Nov
Chireno, at Chireno.....4th Sat and Sun in Nov
Nacogdoches cir, at Appleby,
Sat before 5th Sun in Nov
Nacogdoches sta.....5th Sun in Nov
Shelbyville, at S.....1st Sat and Sun in Dec
Chas F. Smith, P. E.

Pittsburg District—Fourth Round.

New Boston cir, at New Boston....Oct 31, Nov 1
Naples cir, at Naples.....Nov 7, 8
Linden cir, at Linden.....Thur, Nov 12
Queen City cir, at Queen City.....Nov 14, 15
Atlanta sta, at Atlanta.....Nov 15, 16
Daingerfield cir, at Daingerfield.....Nov 21, 22
Mugsrove cir, at Soule's Chapel....Tues, Nov 24
Leesburg cir, at Reeves Chapel.....Wed, Nov 25
Park mis, at Maud.....Fri, Nov 27
Fairview and Rose Hill, at Fair'w..Sat, Nov 28
Texarkana, State Line, at State L....Nov 29, 30
Winfield cir, at Winfield.....Dec 5, 6
Quitman cir, at Shady Grove.....Dec 12, 13
T. P. Smith, P. E.

Palestine District—Fourth Round.

Grapeland cir.....Oct 31, Nov 1
Elkhart cir.....Nov 7, 8
County Line.....Nov 14, 15
Brushy Creek.....Nov 14, 15
Rusk sta.....Nov 14, 15
Jacksonville cir.....Nov 21, 22
Alto cir.....Nov 28, 29
Wells mis.....Nov 28, 29
Trinity and Groveton.....Dec 5, 6
Saron mis.....Dec 5, 6
Jacksonville sta.....Dec 12, 13
L. M. Fowler, P. E.

Beaumont District—Fourth Round.

Woodville, at Wolf Creek.....Oct 31, Nov 1
Colmesneil, at Colmesneil.....Nov 7, 8
Leggett, at Leggett.....Nov 7, 8
Livingston, at Livingston.....Nov. 7, 8
Liberty, at Liberty.....Nov 14, 15
Jasper sta.....Nov 14, 15
Jasper cir.....Nov 14, 15
Newton.....Nov 21, 22
Burkeville.....Nov 28, 29
Beaumont—First Church.....Dec 6, 7
Wm. A. Sampey, P. E.

Tyler District—Fourth Round.

Athens sta.....Nov 1, 2
Palom, at Tunnells Chapel.....Wed, Nov 4
Wills Point, at Palmer's Grove.....Nov 7, 8
Wills Point sta.....Nov 8, 9
Malakoff sta.....Nov 14, 15
Walton, at Walton Creek.....Nov 14, 15
Lindale, at Lindale.....Nov 21, 22
Emory, at Ford's Chapel.....Tues, Nov 24
Grand Saline, at Union Chapel.....Nov 28, 29
Troupe and Overton, at Troupe.....Dec 5, 6
Whitehouse, at Lane Chapel.....Dec 12, 13
Tyler, Marvin.....Dec 13, 14
Tyler, St. Paul's Mission.....At will
John Adams, P. E.

Marshall District—Fourth Round.

Kellyville cir.....1st Sab in Nov
Jefferson sta.....Mon after
Beckville, at Pisgah.....2d Sab in Nov
Henderson cir, at Good Springs..3d Sab in Nov
Henderson sta.....Mon after
Harrison cir at Concord.....4th Sab in Nov
Coffeeville cir.....5th Sab in Nov
Marshall sta.....1st Sab in Dec
Kilgore cir.....2d Sab in Dec
O. P. Thomas, P. E.

NORTHWEST TEXAS CONFERENCE.

Georgetown District—Fourth Round.

Burnet, at Marble Falls.....Oct 31, Nov 1
Bertram, at Bertram.....3 p m, Nov 2
Liberty Hill, at Liberty Hill.....11 a m, Nov 3
Belton.....Nov 7, 8
South Temple.....5 p m, Nov 6
Temple.....7:30 p m, Nov 6
Bartlett, at Bartlett.....3:30 p m, Nov 10
Round Rock, at Hutto.....2 p m, Nov 11
Georgetown.....7:30 p m, Nov 11
Salado, at Cora Hill.....11 a m, Nov 12
Florence, at Florence.....11 a m, Nov 13
Taylor.....7:30 p m, Nov 14
Sam'l P. Wright, P. E.

Vernon District—Fourth Round.

Quanah, at Childress.....Oct 31, Nov 1
Crowell, at Crowell.....Nov 7, 8
C. W. Daniel, P. E.

Clarendon District—Fourth Round.

Channing, at Channing.....Oct 31, Nov 1
Canyon, at Canyon City.....Nov 7, 8
R. A. Hall, P. E.

Waxahachie District—Fourth Round.

Grandview, at Grandview.....Oct 31, Nov 1
Sims and Glenwood, at Hillburn.....Nov
Bristol cir, at Bristol.....Nov 7, 8
Reagor cir, at Dixon Chapel.....Nov 14, 15
Itasca, at Itasca.....Nov 14, 15
B. R. Bolton, P. E.

Gatesville District—Fourth Round.

Valley Mills cir, at Clifton.....Oct 31, Nov 1
Jonesboro cir.....Nov 7, 8
Hamilton cir.....Nov 7, 8
Gatesville sta.....Nov 14, 15
E. F. Boone, P. E.

Abilene District—Fourth Round.

Moran cir, at Moran.....Oct 31, Nov 1
South Cisco.....Nov 7, 8
Buffalo Gap, at Buffalo Gap.....Nov 7, 8
M. K. Little, P. E.

Dublin District—Fourth Round.

Rising Star and Pisgah.....Oct 31, Nov 1
DeLeon sta.....Nov 2
Sipe Springs cir, at Sipe Springs.....Nov 7, 8
Carbon cir, at Gorman.....Nov 9
Dublin.....Nov 11
Green Creek cir, at Elkin.....Nov 14, 15
E. A. Smith, P. E.

Weatherford District—Fourth Round.

Santo mis, at Palo Pinto.....1st Sun in Nov
Mineral Wells sta, at M. W.....4th day in Nov
Springtown cir.....2d Sun in Nov
E. A. Bailey, P. E.

Brownwood District—Fourth Round.

Robert Lee, at Bronte.....Fri, 9 a m, Oct 30
Decker mis, at Decker.....Oct 31, Nov 1
Ballinger mis, at Winters.....9 a m, Nov 2
May cir.....Nov 7, 8
Brownwood sta.....Nov 10
Lometa cir, at Lometa.....Nov 14, 15
W. M. Shelton, P. E.

Fort Worth District—Fourth Round.

Marystown, at Joshua.....Oct 31, Nov 1
Cresson, at Cresson.....Nov 4
Osceola, at Berry's Chapel.....Nov 7, 8
Blum, at Chapel Grove.....Nov 10, 11
George's Creek, at George's Creek.....Nov 12
Grapevine, at Grapevine.....Nov 14, 15
Smithfield, at Smithfield.....Nov 15, 16
G. S. Wyatt, P. E.

Waco District—Fourth Round.

Troy, at Pendletonville.....Oct 31, Nov 1
Mart.....Nov 7, 8
West, at West.....Nov 13
Abbott.....Nov 14, 15
Jas. Campbell, P. E.

NORTH TEXAS CONFERENCE.

Paris District—Fourth Round.

Lake Creek, at Lake Creek.....Oct 31, Nov 1
Maxey, at Maxey.....Nov 3
Powderly, at Powderly.....Nov 5
Emberson, at Hopewell.....Nov 7, 8
F. A. Rosser, P. E.

Greenville District—Fourth Round.

Wylie.....Oct 31, Nov 1
Quinlan.....Nov 7, 8
W. M. P. Rippey, P. E.

Sherman District—Fourth Round.

Pilot Grove, at Cottage Hill.....Oct 31, Nov 1
Howe cir, at Howe.....Nov 1, 2
Sherman cir, at Fecan.....Nov 7, 8
J. M. Binkley, P. E.

Terrell District—Fourth Round.

Kaufman sta.....8 p m, Oct 30
Crandall.....1st Sun in Nov
Terrell sta.....2d Sun in Nov
C. B. Fladger, P. E.

Bowie District—Fourth Round.

Bellevue, at Bellevue.....Oct 31, Nov 1
Wichita Falls.....Nov 5
Henrietta.....Nov 7, 8
W. D. Mounicastle, P. E.

Sulphur Springs District—Fourth Round

Reiley Springs.....Oct 31, Nov 1
Isaac W. Clark, P. E.

Bonham District—Fourth Round.

Trenton.....Oct 31, Nov 1
White Rock cir.....Fri, Oct 30
Honey Grove sta.....Nov 1, 2
Bonham sta.....Nov 7, 8
South Bonham.....Nov 8, 9
J. R. Wages, P. E.

Dallas District—Fourth Round.

Grand Prairie.....Oct 31, Nov 1
F. O. Miller, P. E.

Gainesville District—Fourth Round.

Sanger mis.....Fri, Oct 30
Broadway.....Sat, 7:30 p m, Oct 31
Argyle.....Fri, Nov 6
Denton cir.....Sat, Nov 7
Denton sta.....Sat, 7:30 p m, Nov 7
R. M. Powers, P. E.

TEXAS CONFERENCE.

Austin District—Fourth Round.

Tenth Street, Austin.....11 a m, Sun, Nov 1
Quarterly Conference.....7:30, Oct 29
First Street, Austin.....11 a m, 7:30 p m, Oct 30
Merrilltown cir, at Merrilltown.....Sat, Oct 31
Twenty-fourth Street, Austin....7:30 p m, Nov 1
Quarterly Conference.....7:30 p m, Oct 31
Manchaca cir, at Manchaca....Fri, 3 p m, Nov 6
Manor sta.....Nov 7, 8
Elgin sta.....Nov 8
McDade cir, at McDade.....Nov 10
Bastrop sta.....Nov 11
Cedar Creek cir.....Nov 12
Winchester cir, at Winchester.....Nov 13
LaGrange sta.....Nov 14, 15
Columbus sta.....Nov 15
Eagle Lake cir, at Eagle Lake.....Nov 17
Welmar.....Nov 18
Pistonia sta.....Nov 19
Smithville sta.....Nov 25
Jos. B. Sears, P. E.

Huntsville District—Fourth Round.

Willis sta.....Nov 1, 2
Conroe cir and Westfield mis, at C.....Nov 5
Huntsville sta.....Nov 7, 8
Dodge mis, at Dodge.....Nov 14, 15
W. Wootton, P. E.

Calvert District—Fourth Round.

Calvert.....Oct 30
Bald Prairie, at Petteway.....Oct 31, Nov 1
Fairfield.....Nov 7, 8
Personville.....Nov 14, 15
J. B. Cochran, P. E.

Brenham District—Fourth Round.

Chappell Hill sta.....Nov 1, 2
Giddings cir.....Nov 4
Brenham sta.....Nov 8, 9
Sealy cir.....Nov 11
Bellville cir.....Nov 14, 15
Cameron sta.....Nov 22, 23
J. C. Mickle, P. E.

Houston District—Fourth Round.

Matagorda.....Oct 30
Wharton.....Oct 31, Nov 1
Cedar Bayou.....Nov 4
Columbia and Brazoria.....Nov 7, 8
Bolivar.....Nov 10
Dickinson.....Nov 11
Rosenberg.....Nov 12
Angleton.....Nov 14, 15
Velasco.....Nov 15
Patterson.....Nov 18
Shearn.....Nov 18
Tabernacle.....Nov 21, 22
City Mission.....Nov 21, 22
Seth Ward, P. E.

NEW MEXICO CONFERENCE.

El Paso District—First Round

Tularosa, at La Luz.....Nov 1
Pensaco, at Weed.....Nov 8
Roswell.....Nov 15
Eddy.....Nov 22
Pecos.....Nov 29
Alpine.....Dec 6
El Paso.....Dec 13
C. C. Edington, P. E.

Cares may come, but the Christian may give his all to Christ.

You Can Be Well

When your blood is pure, rich and nourishing for nerves and muscles. The blood is the vital fluid, and when it is poor, thin and impure you must either suffer from some distressing disease or you will easily fall a victim to sudden changes, exposure, or overwork. Keep your blood pure with Hood's Sarsaparilla and be well.

Hood's Pills are the best after-dinner pill; assist digestion, cure headache.

The man who is resting in God, will be found busy for Christ.

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

MARRIAGE NOTICES.

Harrison—Stafford.—At the residence of Mr. and Mrs. Oldham, Dallas, Texas, on Thursday, October 22, 1896, Mr. M. A. Harrison, of Cisco, Texas, and Miss Alice Stafford, late of Winona, Miss., Rev. T. M. Collie, of Cisco, officiating.

Brady—Hodge.—At the residence of the bride, near Acme, Van Zandt County, Texas, October 25, 1896, at 6:30 p. m., Mr. J. H. Brady and Miss Viola Hodge, Rev. Frank Everitt officiating.

Pitts—Owens.—At the residence of Mr. S. E. Jackson, near Walton, Van Zandt County, Texas, October 25, 1896, at 3:30 p. m., Mr. E. C. Pitts and Miss Effie Owens, Rev. Frank Everitt officiating.

Moon—Duvall.—At the Methodist parsonage in Barry, Texas, October 20, 1896, Rev. Zack B. Moon and Miss Virgie Duvall, Rev. J. J. Canafax officiating.

Chaney—Garrison.—In the Methodist Church at Lone Star, Hopkins County, Texas, October 18, 1896, at 8 p. m., Mr. W. K. Chaney and Miss Willie Garrison, Rev. J. N. Hunter officiating.

Lucas—Burgoon.—At the residence of the bride's parents, at Estell, Dallas County, Texas, on October 18, 1896, H. J. Lucas and Miss Anna Burgoon, Rev. J. B. Bennett, L. D., officiating.

Hardy—Gravis.—On Sunday, October 10, 1896, Mr. Joseph B. Hardy, of Coperas Cove, Texas, and Miss Mattie Gravis, daughter of P. W. Gravis, a member of the Northwest Texas Conference, Rev. Marion Mills officiating.

Nusom—Westbrook.—On October 22, 1896, at the residence of the bride's parents, Mr. Henry L. Nusom and Miss Floride Westbrook.

Goliad, Texas. M. S. GARDNER.

Stephens—Roberts.—On October 18, 1896, at 8 p. m., at Holder's Chapel, M. E. Church, South, Mr. J. S. Stephens and Miss Lela B. Roberts; all of Parker County, Texas; Rev. J. A. Burks, P. C., officiating.

"Buck" Ewing calls Pond's Extract "the best in the world." Accept no substitute.

SCIATICA AND LUMBAGO.

A WOMAN SUFFERS FOR SEVERAL MONTHS.

Physicians Were Consulted, but Their Remedies Did Little or No Good. A Permanent Cure is Effected at Last.

(From the Free Press, Corning, Iowa.

A severe attack of sciatic rheumatism and lumbago completely cured sounds like a marvelous story to those acquainted with the excruciating pains which accompany such diseases, and the unsuccessful treatment many have tried, but that such a cure was really effected is witnessed by the following sworn statement of Mrs. Frank Houck, of Hayes, Iowa:

"It was in the spring of 1893 that I was first afflicted with rheumatic pains in my left limb. I consulted physicians of recognized ability, who succeeded in relieving the pain for a time; but in a little while the rheumatism returned in a more violent form than before. Again I sought the physician's aid, and in my endeavors to find relief I tried several of the most prominent physicians in various cities in this vicinity. Some of them succeeded in allaying the pain for a short period, but none gave permanent relief, though I tried several.

"At last, in the spring of 1894, sciatic rheumatism and lumbago in its severest form set in and I was confined to my bed continually, although previous to this I had been very sick the major part of the time. All remedies prescribed did me little or no good. At last, at the solicitation of a friend who saw an article about Dr. Williams' Pink Pills for Pale People in one of our county papers, I decided to try that remedy, as I thought it would surely do me no harm, even though it might not benefit me materially.

"I secured a half dozen boxes of Dr. Williams' Pink Pills direct and by the time I had taken two boxes began to experience relief. I continued the use of this remedy as prescribed, and when the six boxes were gone I was fully convinced they were doing me a great deal of good. I now consider myself entirely cured, and firmly believe I owe the marvelous results to Dr. Williams' Pink Pills. A great many of my neighbors are now using this wonderful remedy for various ailments and all are being greatly benefitted by its use. I began taking Pink Pills in the spring of 1895 and the following August was entirely cured, so that I ceased taking them."

[Signed] MRS. FRANK HOUCK.

To confirm the story beyond all doubt, Mrs. Houck made the following affidavit:

STATE OF IOWA, } ss.
COUNTY OF ADAMS. }

Sworn to before me, a notary public, on the 17th day of March, 1896.

W. E. HELLEN, *Notary Public.*

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for $2.50 (they are never sold in bulk or by the 100), 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, 5 cents per copy.

YOWELL.—Sidney Hattie, infant daughter of Ben and Hattie Yowell, was born November 17, 1895, and died July 5, 1896, at Bassetts, Texas. This little life was one of smiles and sunshine that tended to make home a place of bliss for papa, mamma and little sister Bennie. Think of her as a flower that has been transplanted from earth's garden to the garden celestial where watered from the river of life will bloom forth in immortal beauty to await your arrival on the shores of life eternal, there to spend eternity with our loved ones gone before us.

H. W. BOWMAN, Pastor.

FREEMAN.—To the memory of J. Q. A. Freeman, who was born in the State of Georgia, December 14, 1828; was married to Miss Sallie Ann Alston in 1853, who preceded him to the spirit land several years. The writer knows nothing of the brother's early life, but his last days, though days of great physical suffering, were days of great spiritual peace, and he passed away in full triumphs of the Christian religion. For several weeks before his death he could not speak, but when asked by the writer about his trusts he lifted his eyes and pointed toward heaven—as much as to say, all is well. Bro. Freeman had great faith in God and dearly loved the Methodist Church, of which he was a member. He left two daughters and a host of friends to mourn their loss. His remains were interred in Haskell Cemetery to await the call of God.

N. B. BENNETT, Pastor.

SMITH.—Died on September 9, 1896, at the residence of her brother-in-law, Mr. Phil. Bertram, in Cameron, Miss Fannie Goodwin Smith, daughter of Dr. and Mrs. D. M. Smith, of Gustine, Comanche County, Texas, in the eighteenth year of her age. She had been ill for five months, suffering untold agonies, but with a patience and submission that told of her reliance on the almighty arm of Jesus. From the beginning she seemed to have a premonition that the end was not far; that the cold hand of death would soon be laid upon her brow; that she would hear no more the voices nor view the faces of those she loved. Although not a member of any Church, she took an active interest in the work for Christ and exerted an influence for good among her many friends—possessing a desire to lead them heavenward. So young to leave us, with life just blossoming before her, but He deemeth it best to gather some of tender years into his fold. We can only hope that the same sweet voice and gentle, confiding heart that was so dear to us here on earth is only waiting in the golden future—not dead, but gone before. Earth has lost one of its sweetest flowers and heaven has gained a beautiful gem.

HER SISTER.

MEEK.—Our hearts were saddened the 21st of April by the death of Mrs. M. H. Meek. Mrs. Meek was seventy-four years of age. She had been a devout Christian since childhood. At her death was a member of Bell Chapel M. E. Church, South, Red Oak, Texas. Her husband having died four years previous she resided with the family of Mr. H. D. Timmons, Waxahachie, Texas. The writers were here intimately associated with her, and by her dying request are writing her obituary. Her counsel was always the purest and best, her daily life an example to be imitated, and her last days, until her sufferings forbore, were spent in sweet communion with God's word. Her suffering was of the intensest, yet she never murmured, meeting all with a pleasant smile. As her dying hour drew near she called her friends, bidding them a sweet good-bye, assuring them it was not final. Her death was a triumphant one. Oh! that unbelievers could see such. She said she was going home where suffering is no more. We hope to meet her in the realm of peace and happiness, where she awaits our coming.

JENNIE WARD,
ANNIE TIMMONS.
Waxahachie, Texas.

KILGORE.—Mrs. Mary Paris Kilgore, daughter of Dr. R. H. and Mary A. M. Davis, was born at Atlanta, Miss., April 24, 1859, where she grew up to young womanhood. She was converted and joined the Methodist Church, South, in July, 1874, under the ministry of Rev. Ben H. Bounds. On the 5th of November, 1876, she was united in marriage to Rev. E. G. Kilgore. During the first year of their married life she joined her husband in school-teaching, after which the husband was admitted into the traveling connection of the Church in the North Mississippi Conference, and was appointed to the Saltillo Circuit, where they spent two very pleasant and successful years. Afterward they served in the same conference. Fulton, Buena Vista, Columbus Circuit, West Point and Tibbee, West Point Station, Black Hawk and Australia and Duncan; and Jonesboro Station in White River Conference; and Cape Girardeau Station, St. Louis Conference. Whether serving in mission, circuit, or station, or whether engaged in evangelistic work—in which they have spent seven full years of their time—Sister Kilgore was always true to the cause of Christ, and in every way possible helpful to her husband in his work. She was sick a good deal of her time, however, and could do but little more than to suffer for Christ. Two years before her demise she suffered a slight hemorrhage of the lungs, which was followed by a long spell of slow fever, from the effects of which she never recovered. The next indication of approaching consumption was a loss of her voice, which was a great privation to her as she was a very sweet singer. She seemed to realize from the beginning of these troubles however that the end was near, and hence frequently advised with her husband and children as to their management of future affairs as though she was preparing for a journey. She was constantly recounting God's mercies and when one day a lady friend (Mrs. W. T. Graham) said to her: "It is wonderful how you can be so cheerful under such circumstances," she replied that she had nothing to be otherwise than cheerful about; God had done so much for her. She remarked to her husband a few days before she died of a haw bush left in the yard, that "God had in the ordering of his providence even left that beautiful tree in its variegated autumn dress in front of her window." She seemed to live in a spirit of thankfulness. At about 6 o'clock the evening before she died she heard her husband say to a friend he believed she was sinking, and remarked to him when he returned to her bedside: "I suppose you say I am sinking." His reply was: "Yes, darling, we think you are very low." "Well," she said, "it is all right; tell them all to meet me in heaven." Then calling the names of a number of friends, she sent messages of love. She said: "Tell mamma I am glad it won't be long till she comes," and then spoke to each individual about her bedside about a reunion in heaven, and to one of her little boys she said: "Mamma's going to die now, be good and meet me in heaven." Then turning to her husband she said: "Have them sing 'Blessed Assurance' at my funeral," and concluded by repeating: "Praise God From Whom All Blessings Flow." After this, when informed that some friends had come, she said: "I can talk no more; they know the balance; tell them to be good." After this, as the hours wore away, she would frequently ask what time it was, remaining conscious to the last moment. Those who were present say hers was one of the most triumphant deaths they ever witnessed. It was as one falling into a sweet sleep. She leaves a husband and five children with a host of friends and relatives to mourn their loss; but we do not mourn as those who have no hope. We will meet again where sorrow and sighing shall be no more, and where there will be no more death.

ONE WHO LOVED HER.

CLEAVELAND.—Willis, son of Leon and Corrie Cleaveland, was born August 12, 1890, in Queen City, Texas, and died October 13, 1896, in Cleburne, Texas. This bright boy was the joy of the parental circle. His sufferings were intense, and the merciful Savior called him home. 'Tis sweet to hear the honest watch dog's bark bay sweet-mouthed welcome as we draw near home. 'Tis sweet to know there is an eye that marks our coming and will look brighter when we come.

H. A. BOURLAND.

HAYNES.—Return Lafayette Haynes was born in McMinn County, Tennessee, August 23, 1832; came with his parents to Texas about 1842, where they remained until the year 1870, going on to California to stay three years, then back to Coryell County, Texas. He was married to Miss Louisa Hammack June 24, 1858, who attended him in all his wanderings, coming with him to Greer County in 1887. They settled a beautiful mountain home, where he lived and worked and died in peace; converted early in life, a Methodist "bred and born," he did what he could for the Church. For fifty years he was a faithful witness, a loving epistle, known and read of all men. He died at the age of sixty-four years, leaving four boys and three girls with his faithful wife. He was conscious to the last and gave testimony to the goodness of God and the life hereafter, exhorting all to follow on.

ROBERT BYRD.

BULLARD.—John Lovick Bullard was born July 31, 1871, and died in Bullard, Smith County, Texas, October 1, 1896; was converted and joined the Methodist Church in 1892, and was married to Miss Nora Urban August 30, 1892. Bub, as he was familiarly called, had but little religious training, and after his conversion his surroundings were not the very best in order to religious life and living; but we trust it is well with him now. He was at one time Church Secretary, and when near the end expressed a willingness to die, and exhorted others to learn to pray, so he would meet them in a better place, and at another time said he saw his sainted mother who years before had died a Christian; and his young, but heart-broken, wife has no fears of his safe arrival in the house of many mansions. The burial services were held by the writer while surrounded by a multitude of sorrowing relatives and friends. O how sad is death! No wonder that Jesus wept; but weeping may endure for a night, but joy cometh in the morning (Psa. 30:5) to all who love and trust Jesus.

T. T. BOOTH.

THRIFT.—Mrs. Mary A. Thrift was born June 22, 1837, in Greene County, Tennessee. She was converted and joined the Methodist Church, in which she lived a very devoted Christian till her death, which sad event occurred October 15, 1896, at her home in Yoakum, Texas. She was married to Mr. Thomas Thrift December 23, 1856. Their union was blessed with seven children, six boys and one girl. Her husband and seven children still live to mourn their loss. Sister Thrift was a devoted wife and mother, a consecrated Christian. She lived right and died well, and has gone home. J. A. BIGGS.

CATE.—Sister Julia Elizabeth Cate (nee Prater) was born in East Tennessee, Roane County, February 12, 1857, and died October 23, 1896. On September 14, 1876, she was married to Bro. John B. Cate. Five children—four girls and one boy—are left with their father. In their sore distress we can but point them to the God she loved and so faithfully served. She was true and affectionate to her husband, devo-

(Continued on eighth page.)





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

Blancard's Pills.

IODIDE OF IRON. ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its regular course.

None Genuine unless signed "BLANCARD."

E. Fougera & Co., N. Y., and all Druggists.



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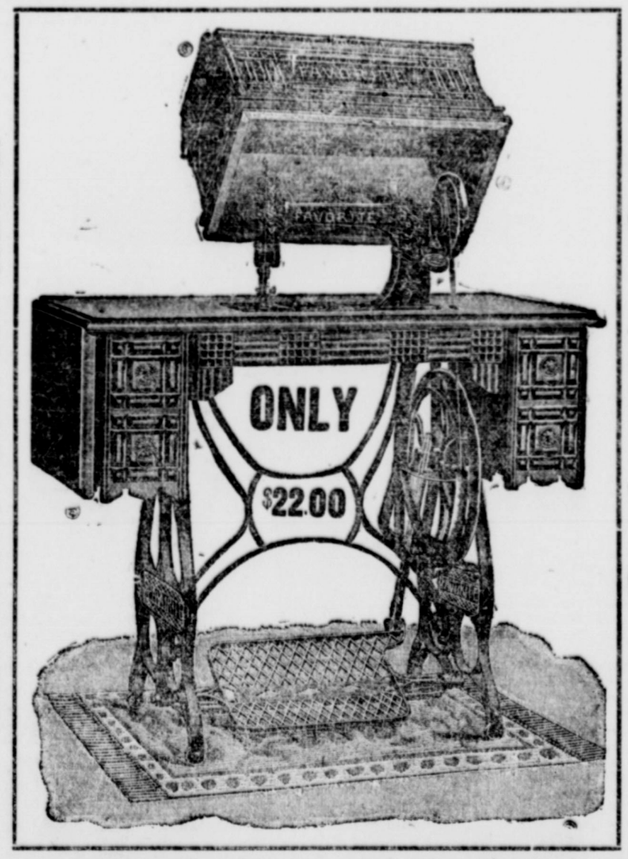
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Woman's Writes

Believe in Woman's Writes? Of course we do. Who could help it when women write such convincing words as these: "For seven years I suffered with scrofula. I had a good physician. Every means of cure was tried in vain. At last I was told to try Ayer's Sarsaparilla, which entirely cured me after using seven bottles." —MRS. JOHN A. GENTLE, Fort Fairfield, Me., Jan. 26, 1896.

Ayer's Sarsaparilla

..cures..

FROM A LITTLE GIRL.

I will once again endeavor to write to your great and grand paper. I have only written once before, when I was nine years old, but now I'm eleven. I come to tell about our glorious meeting that was held by some of our loved preachers. Bro. Tom Smith, our loved preacher from Marshall, was here. He had not been here for fourteen years. Everybody was so proud to see him. He preached most of the sermons. Bros. Carraway and Weeks were here. Bro. Carraway preached one effective sermon. Bro. Weeks was leader of the choir. Bros. Pace and Hughes also assisted us in our meeting. Thirty-one united with the Church. Many of my little schoolmates and friends joined. I am so glad that they did, because I used to be all alone in the Church, but now I have so many little folks on my side. We have a prayer-meeting every Wednesday night, and us little folks have started a prayer-meeting of our own. We are deeply in earnest. We have a Sunday-school here, and among our preachers came our loved Methodist brother, Garrison. Oh! what a speaker he is. Our loved Methodist brother, Cooper, spoke here yesterday. I know he will get his office. If he does not he is entitled to the office he is running for. The organ for our new church has come.

Oh, Bro. Tom Smith, do come back next summer. So many have got to praying in public since you left. Bro. Helpenstill, one of our preachers, passed through a month or more ago. We have such a good pastor at this place. No fault at all can be found with him. He deserves every cent he gets and more, too.

Profs. R. H. Bonham and Sandle are principals of the school. This is Mr. Bonham's sixth session. He is a good teacher. We have over 100 in school. This is the place to get an education if any one wants it.

I will close, hoping you and your paper much success. This is all. Your little friend.

ROSA LEE EDWARDS.

Patroon, Texas.

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

Many a man is screening gravel who might be dessing diamonds had he properly improved his time.

CONSUMPTION CURED

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

The more we love God the more we will be willing to do for man.

Tosti has hitherto been known only as the writer of some of the most famous songs known to musical people. He has now written his first purely instrumental composition, a minuet for the piano, which the Ladies' Home Journal has secured and will publish in an early issue.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all Kidney and Bladder Troubles, removes Gravel, cures Diabetes, Seminal Emissions, Weak and lame backs, and all irregularities of the Kidneys and Bladder, in both men and women. Regulates Bladder Troubles in Children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment and will cure any case above mentioned. E. W. HALL,
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The drugs in Dr. Simmons' Sarsaparilla are so concentrated that the dose is very small, but nevertheless it is so scientifically combined that it is readily retained and assimilated by the most delicate and sensitive stomach. 50 cents and 50 doses.

If the devil loves his own he must be delighted with the man who says mean things in an anonymous letter.

If the Baby is Cutting Teeth,

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

There were probably men in the time of Christ who quoted his sayings to each other and called them fine, but kept on living the same old life.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold in boxes.

FROM HONEY GROVE.

In 1883 thirteen of our ladies organized themselves into a Mite Society, under the pastorate of Rev. D. F. Fuller, that they might do systematic Church work. They did good work looking after the improvement of the church and the preacher's home.

In 1887, under the pastorate of Rev. J. R. Wages, they changed the name of their society to that of McKenzie Aid Society, in honor of the late Rev. J. W. P. McKenzie, of precious memory to many of the earlier Texas preachers and other Texans as well, who found in him a true friend to those who sought an education or spiritual counsel.

From the time of their organization up to May, 1896, these good women endeavored to see that the Church and the parsonage in which they were largely instrumental in its building were kept in good condition. During all these years they labored wisely and determinedly, raising from first to last the neat sum of $2413.41. For the last few years they have been determined to see that the church was reseated, and in this they succeeded this last summer. They turned over to the committee on repairing the church $250, besides a neat little sum with which they had extra improvements put on the church to their own fancy. After the church was reseated with nice circular pews, walls recalcimined and new carpet on the floor, at the cost of about $1200, they said, "We have accomplished what we set out to do." And then in good working trim, twelve in number, with Mrs. Alice Seaton and Mrs. Lucy Ballew, the only two of the original number, they united with the Woman's Parsonage and Home Mission Society, which is now puttitng on renewed strength. Truly, these trained and godly women are a blessing to the Church, and their pastor and his family may always feel secure in their hands. This Church is growing. We hope to make a good report at conference.

J. E. VINSON.

Honey Grove, Texas.

Others have found health, vigor and vitality in Hood's Sarsaparilla, and it surely has power to help you also. Why not try it?

If we have only one talent we may win as high favor as the man who has five, if we will only improve it as well.

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REV. J. W. BLOSSER, Atlanta, Ga., has discovered a remedy that cures the worst cases of catarrh, bronchitis, asthma, etc. It is pleasant to use (by inhalation), reaches directly and effectually every affected spot, destroys the microbes of the disease, heals the mucous membrane, and makes a permanent cure. Any reader of the Advocate who will address Dr. J. W. BLOSSER & SON, Grant Building, Atlanta, Ga., will receive, postpaid, a free trial sample. Price, after the sample, $1.00, for one month's treatment, postpaid.

The man who knows Christ well, will not look for perfection in anybody else.

OBITUARIES.

(Continued from seventh page.)

ted to her children and yet always at her post, ever ready to discharge any duty her pastor or Church might impose upon her. A good wife, an indulgent mother and a worthy Christian has gone. Her pastor preached her funeral to a very large and sympathetic audience, and her body was laid to rest in Minter's Chapel Cemetery, where it awaits the resurrection of the just. A. T. CULBERTSON, Pastor.

BROWN.—Walter Brown, the son of H. C. and L. J. Brown, was born in Hopkins County, Ky., January 3, 1870, and died at his home in Wise County, Texas, October 4, 1896. He was married to Miss I. B. Russell, November 2, 1890. Of this union came three children, all of whom survive him. Bro. Brown was reared in the Methodist Church, baptized in infancy, professed religion under the ministry of Rev. I. L. Mills, in 1885, lived a Christian, and entered the eternal city praising the Lord. When told that he must soon die he was not excited, but called his family and friends about his bed, told them that he was ready to go, exhorted all to be faithful to God and got a promise from the only unconverted brother to meet him in heaven. He had two of his old mothers in Israel—Culwell and Slover—to pray that his folk might be submissive to God's will; after which he asked his friends to sing: "Blessed Assurance" and "Death Is Only a Dream." To relatives and friends Bro. Brown's death has been a great bereavement, but let us not mourn over our loss more than we can help, and busy ourselves in getting ready to meet him and take as many souls with us as we can.

GEO. S. SLOVER.

PATTESON. — The subject of this notice, Miss Mattie Patteson, daughter of Tennessee and Annie Patteson, was born April 7, 1848. She was converted and joined the Methodist Church in 1862, under the ministry of Rev. A. A. Killough, at Old Mossy Grove Camp-ground. Sister Mattie was an excellent Christian woman. Her mother died several years ago and the responsibilities of the family were left upon her. Here in the home is where the true character was seen. She seemed to live for her aged father and two brothers, thoughtful of their every want. For several months before her death she was a great sufferer, but she was never heard to complain. She had strong faith in God. During her last illness it was the privilege of this writer to visit her and worship with her. At one time the Divine presence was felt in great power. All in her room wept and rejoiced. She expressed the greatest resignation to the Divine will; but the time came at last when suffering should cease. At 4 o'clock a. m., September 13, 1896, she passed away in great peace. All that loved ones and friends could do was done. She is at rest in heaven.

W. J. SIMS.

LINSEY.—O. H. Linsey, the subject of this notice, was born in May, 1842, and died September 28, 1896, near Simond, Texas. Bro. Linsey made a profession of faith in Christ at the age of seventeen years, living a consistent Christian life and a worker in the Church until the Lord called him to cease from his labor of love and come home. He delighted in Sunday-school work and was a faithful superintendent for several years prior to his death. His end was peace, exhorting his bereaved family to meet him in heaven. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—Daniel 12:3.

P. W. CULLOM.

Dallas County, Texas.

BRUMMETT.—Pleasant Brummett was born in Jefferson County, Arkansas, March 17, 1849, and died in Nevada, Texas, October 12, 1896. From about 1853 to 1866 he lived in Louisiana; thence to Collin County, Texas; thence to his eternal home. In 1866 he professed religion and joined the Methodist Church. He was married twice and became the father of six children, who survive him, and all in the Church except the youngest. Positions of trust in his Church and community he filled acceptably. His purposes were fixed upon the highest plane of life. His record is spotless, and his character carries with it an influence silent but deep, far-reaching, permanant. His duties as a husband, father, neighbor, citizen, he met faithfully, kindly, firmly. Not demonstrative in his religious life, but true, steady, consistent, with remarkable vitality, willpower, patience, he contended long with pulmonary disease; met death calmly, firmly, hopefully, without doubt or fear. Unceasing care bestowed upon him by loved ones and neighbors and their presence in large numbers at his funeral and burial demonstrated their affection for our brother. Heaven's blessings be upon his widow and children, who have our tenderest sympathy and most earnest prayers.

C. I. McWHIRTER.

VAUGHN.—Reuben Jackson Vaughn was born in Marion County, Ala., December 5, 1865. His parents moved to Texas in 1867, and at the age of twenty-four years he was united in marriage to Miss Ella Jordan, of Palo Pinto County, Texas, January 1, 1889; was converted and joined the Methodist Episcopal Church, South, September, 1894, and lived a consistent member until the day of his death, which occurred on the 24th day of September, 1896, at Mineral Wells. Bro. Vaughn was a nephew of the late Rev. Willian Vaughn, of the Northwest Texas Conference. He was a faithful Christian, devoted husband, and loving father. He leaves a wife and children to mourn his death. We would say to his dear wife and children, trust in the Lord and you will meet your husband and father on the other shore, where there is no more weeping or parting with loved ones. His pastor,

J. A. BURKS.

Rock Creek, Texas.

LEMONS. — Cintha C., infant daughter of Rev. W. J. and A. C. Lemons, was born at Granger, Texas, September 17, 1896, and sweetly fell asleep in Jesus October 21 of the same year. Her stay on earth was short, yet long enough to completely win the affections of every member of the family, and to bring joy and sunshine into the home. And now that she is taken from the home on earth it is sweet consolation to know that her spirit is at home with God and the angels and that she is sweetly resting in the arms of Him who said of little children: "Of such is the kingdom of heaven." May the God of all grace comfort the bereft parents and surviving children and finally bring them all into his eternal kingdom.

JAMES W. STORY.

Sickness Among Children

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McCALL.—Sarah Ann McCall, wife of Thomas McCall, was born in Jasper County, Mississippi, September 14, 1844, and died at her home in Angelina County, Texas, October 4, 1896. She leaves a husband and seven children to mourn their loss. She professed religion at the age of seventeen and joined the Methodist Episcopal Church, South, and lived a consistent member of the same until her death. Sister McCall was a good, inoffensive Christian woman. She was a devoted wife, a loving and tender mother. She was loved by all who knew her. She was kind and affectionate. She seemed to enjoy religion at home as well as abroad. It has been the writer's privilege to spend a few nights with the family before her death, and to enjoy their hospitality and friendship; but, alas! after thirty-five years of experience as a Christian she has gone to her reward.

J. M. HONEYCUTT, P. C.

Burke, Texas.

BISHOP.—Lottie May Bishop was born April 18, 1894; died July 7, 1895. She was the darling daughther of Mr. and Mrs. E. M. Bishop, who live near Elliott, in this county (Robertson). She was a sweet, little dimple darling, and being the object of the affections of the mother and father, it was hard for them to see the little "tot" taken away by the "death messenger." But they bow submissively to the will of Him "who doeth all things well." Submission to the will of God is an antidote to all such sorrow. The parents of this child can look up even through their tears and say: "Thy will be done." Do not grieve, loving parents. God hath sent a convoy of angels down and took your baby hence to wear a crown.

M. L. LINDSEY.

HARRISON.—Mrs. Sarah D. Harrison was born in Arkansas, April 4, 1855, and died in Tyler, Texas, September 10, 1896; was the wife of F. J. Harrison and the mother of nine children, four of whom preceded her to the other world; two of the four were young men, and each lost his life suddenly and unexpectedly, one falling from a tree was killed instantly at Tyler, Texas, July 25, 1894; the other was run over by a railway train and was instantly killed in Tyler, Texas, March 8, 1896. Sister Harrision was sick only six or eight hours before death claimed her as its victim. Oh, how sad is death! but when it comes so suddenly and all in one family, how heartrending. Truly, death is no respecter of persons, time or place, but "Death hath no sorrow that heaven can not heal," and the remedy that was prepared by a Divine hand had been applied in the life of Sister Harrison, for she professed religion and joined the Methodist Church in 1871, and was a member of Cedar Street Church at the time of her death. But now we all miss her among us, but none so much as her sorrowing and heartbroken husband and motherless children. May the grace that sustained and the love that filled the soul of the wife and mother be abundantly shed upon the husband and children, that a happy meeting may take place where there is no death.

T. T. BOOTH.

LEWIS.—John Lewis was born in Bellefonte, Jackson County, Ala., December 1, 1838; married to Maggie E. Carter, March 1, 1866; united with the M. E. Church, South, in 1887. Fell asleep to join the Church triumphant at his home in Moffat, Texas, August 30, 1896. Bro. Lewis was a great sufferer for more than ten years. It was the privilege of the writer to visit him a number of times during the year 1895, while his pastor. These visits were always a blessing to me—to find him so entirely resigned and submissive to the will of the Lord. Farewell, brother, but not forever! We expect to meet again where "there is no sorrow, pain or death."—Rev. 21:4.

C. S. SHUTT.

KIDWELL.—Sister Elizabeth Kidwell (nee Walker) was born in Coshocton County, Ohio, October 2, 1822; was united in marriage to S. L. Kidwell in January 3, 1841; was converted and joined the M. E. Church, South, in 1842, and died at her home in Parker County, October 18, 1896. Grandma Kidwell (as she was called) was ready and just waiting to hear the call to go over and take up her abode with the saints on the other shore. She leaves an aged husband who is just waiting also to go over and join the heavenly throng. We would say to the aged husband: live just a few more days faithful and you shall go over. She also leaves a host of children and grandchildren. May they all live so as they can meet their mother and grandmother in the better world.

Rock Creek. J. A. BURKS.

BROWN.—William C. Brown, the subject of this notice, was born January 22, 1822; was married February 23, 1843; was converted in 1868, and joined the M. E. Church, South, and lived a consistent Christian life until he was stricken with paralysis in November, 1889, after which he was a great sufferer, not having his right mind, and was an object of pity until death came to his relief July 14, 1896. Bro. Brown was a useful man and one that every one who knew him had confidence in. He leaves two children and twelve grandchildren to mourn for him; but we humbly submit to the will of God and look beyond the river and expect to meet father where it won't be said that papa is sick. God bless and save us all. His pastor,

S. N. ALLEN, P. C.

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