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## EDITORIAL.

### THE ETHICAL ELEMENT IN "THE NEWCOMES."

"The Newcomes," by Thackeray, is one of the most powerful and brilliant novels ever written. The romance which permeates it is entrancing in a high degree, while the ethical teaching which is such a prominent characteristic, is superlatively wholesome. The love story lies on the surface and is easily read, but parallel with it is a deep vein of thought which can not but have a salutary influence upon every one who reads it. As a work of fiction it is wondrously attractive, forcing us to take a profound interest in the hero and heroine and the subordinate characters and the various scenes and episodes. The story is pathetic, almost tragic, and the salient features of it are drawn with great force and beauty. It touches the heart, evokes the sigh and makes the eyes dewy with sympathetic tears. It is a masterly delineation of character and life, and by an idealization of the actors and the acting towers up into the realm of pure art. It is one of our finest classics and is destined to immortality.

But it is not our object to deal primarily with this noble volume simply as a work of art; we prefer to call attention to its profound moralizing. It is the best treatise on worldliness we ever saw. Without any dull droning or preaching the author unveils the folly, the wickedness and the hollowness of a distinctively fashionable life. The unwisdom of worldliness is marked in high relief. The rottenness which ramifies and honeycombs society is revealed in all its loathsome repulsiveness. The emptiness and unhappiness of such conventional and dazzling living are shown to be the legitimate and inevitable results of a persistent and defiant violation of the inexorable laws of God. He who reads this terrible arraignment of worldliness and fashion will turn away from the volume in disgust at such aimlessness, luxury and trifling, and with a stimulated and strengthened resolution to lead from henceforth a natural and a wholesome life. Thackeray's burning satire strips away the illusions and the artificialities from the fashionable world as the lightning peels the bark from a tree. Its unsatisfactory and evanescent vanities are laid bare with unsparring severity, and no one but an ill-starred fool could consent to follow after such painted shows. It is the Ecclesiastes of the Nineteenth Century, a modern rendering of an old and mighty theme—a true philosophy of life.

The old Countess, Lady Kew, is the very impersonation of worldliness, who, under the guise of bettering the condition of her kindred, victimized them all. A rich or noble marriage was her ideal of happiness, even though broken hearts and irremediable woe were the consequences. Thackeray pours the vials of his satirical wrath upon the wretched old mischief-maker. She spent her last days at balls, operas and feasts. She stepped from a brilliant drawing-room and the revelry thereof into the grave. As she lies in her coffin—"that bedizened box of corruption"—she is a pitiable but emphatic protest against a time-serving and a godless life.

The volume not only exposes worldliness; it is not only a satire upon the conventionalisms and fooleries of fashion; it is not only a dramatic representation of the wickedness and the curse of an idle and aristocratic career, but also a mirror of nobleness and piety. What can be finer than the character of Col. Thomas Newcome? What a picture of beautiful soldierly qualities, of high-minded gentleness, of typi-

cal generosity and self-sacrifice, of heroism and child-like innocence, and of deep and unobtrusive piety! The dying scene in the hospital of the Grey-friars, wherein the old Colonel, imagining himself a school boy, and who when the roll is called, answers, "Adsum," is one of the most heart-touching incidents in the whole realm of fiction.

His niece, Ethel Newcome, saved from worldliness by a remarkable train of providences and schooled to devotion and charity by the deep and poignant sufferings which came upon her, moves among the closing incidents like an angelic visitor.

Laura Pendennis, too, with her sane and solid views of life and her saintly spirit and ministry, irradiates the tragic gloom of the picture.

We dare say that there is not in the whole range of fiction another work which recognizes and depicts so clearly and powerfully the great characterizing beauties of the religion of Christ. In this respect "The Newcomes" is peerless. This enviable distinction belongs to our masterpiece. Over against the hollowness, the illusiveness and demoralization of a worldling's career, as a foil and background, our author paints the radiant and angelic loveliness of a true Christian life and the inestimable preciousness of that reward and peace which the world can neither give nor take away. "The Newcomes" is a great book and can be made not only tributary to the gratification of the aesthetic faculty, but also to the development and refinement of the spiritual life. If the book should have its legitimate influence, the reader would rise from the perusal not only grateful for an unexceptionable and first-class entertainment, but a wiser and a better man. Compared to this noble story, modern realistic novels, wherein illicit love is the pivot and vicious amours are tacitly condoned, are like the slush and ooze of a fetid swamp compared to the life-giving waters of a crystal spring.

### A COLLEGIATE EDUCATION.

We print below from the Chicago Tribune a little facetious thrust at a college-bred man partly because of its pleasantry, but principally to secure an occasion to say that there is no earthly blessing comparable to the advantages conferred by graduation in a first-class institution of learning:

"I beg your pardon," said the passenger in the skull cap, leaning over and speaking to the young man on the seat immediately in front of him, "but are you not just returning from college?"

"Yes, sir," replied the young man. "I am one of the graduates; in fact, I was the valedictorian."

"I was sure of it," replied the other. "I would be greatly obliged if you would tell me, in a few words, who wrote 'Junius,' who the man in the iron mask was, what was the origin of protoplasm, explain the Schleswig-Holstein question, give me the reason why republics are superior to limited monarchies, and tell me why evil is permitted on earth."

We remark that a man who has mastered the curriculum of a college is more likely to answer satisfactorily the questions above than one who has never had the benefit of high-grade scholastic instruction and the golden opportunities of a university life. A collegiate career confers not only the benefit of thorough intellectual development and classic culture, but also, generally, those lofty views, and wholesome influences which mould the noble character and shape the enviable destiny of men. Let the critic, friendly and otherwise, have his little fling at the college boy, but at the same time let the higher education proceed. Sometimes the scholar, fresh from student life, may atti-

tudinize a little and furnish the occasion for wit and humor, but still ignorance is neither bliss nor the mother of devotion. It is better that a school boy should undertake the solution of the deepest problems of literature and life than that the world should be steeped in apathetic indifference and imbecility. The posing of a sophomore is better than the stagnation of intellectual decay.

### GOV. CULBERSON'S DALLAS SPEECH.

Governor Culbertson made a fine speech to a large and enthusiastic audience in the city of Dallas last Saturday night, September 19. He discussed the issues of the campaign clearly and forcibly, and defended his own administration with consummate ability and tact. He reviewed his conduct in connection with the prize-fight and demonstrated conclusively that as an officer and patriot he could not have done less. In his action he represented the large majority of the people and upheld the majesty of the law. The Governor popularized himself immensely, both at home and abroad, by this conspicuous service, and has endeared himself very greatly to all who are opposed to brutal and immoral sport. The ADVOCATE notes with pleasure his conscientiousness, intelligence and executive ability. Though young, he possesses many statesman-like qualities, and has before him a brilliant and enviable future. The ADVOCATE commends him with all its heart for his action in the matter of the prize-fight and wishes him a long and prosperous career.

### Connectional News.

New Orleans Advocate: The Board of Education of the M. E. Church, South, has compiled a table of educational statistics which is worthy of attention. The table is not complete, several of our schools having failed to make the reports asked for. But even in their incomplete form our educational statistics are decidedly gratifying. We have ninety-four colleges, with an attendance last year of 16,911—an average of one hundred and seventy pupils to each college. We are not doing for the cause of higher education one-half of what we ought to do; but it will doubtless be a surprise to many of our people that we are doing so much. These figures will make a good gap to put in the mouths of religionists of a certain class who are continually prating about the ignorance of Methodists. When one of these fellows comes around it would be well to ask him how many colleges his Church has, and then give him our statistics, and also those of the M. E. Church, which are as follows: Number of colleges, 202; number of pupils, 42,249.

Rev. G. H. Loehr in St. Louis Advocate: June 22, Rev. O. E. Goddard and wife left Shanghai for their home in Arkansas after a stay in China of nine months. This was made imperative by the condition of Mrs. Goddard's health. Almost as soon as she arrived, the trying climate began to tell upon her constitution, and after due trial, her physician advised their return to the home land where a more favorable climate may spare her yet many years to her husband and family. Bro. Goddard was an earnest, faithful student of the language, using all diligence in acquiring a knowledge of it both spoken and written. During his short stay among us he taught a part of the day in the A. C. College, and studied when he was not teaching. He had done so well with the language that he could understand a sermon very well in Chinese and could make short talks in Chinese in a street chapel where he often went at night to talk to the people. He bid fair to develop into a most careful and able missionary. It was a severe trial to him to leave these perishing millions without the gospel, when there are so few to give it to them. We parted with him and his wife with heartfelt sorrow. They have our love, sympathy and prayers, and we hope that they may be abundantly useful to the Church in the home land.

On the ninth of this month Dr. C. D. Reid and family left us to open the Cooran Mission. Dr. Reid is one of our oldest and most experienced missionaries. He and his wife will be greatly missed. We wish for them great success in their new field of labor.

To-day Rev. M. B. Hill and family leave China for their home in Arkansas. One month ago Bro. Hill had a stroke of paralysis which has deprived him

entirely of the use of his left side. He is not able to go alone, but will be accompanied by Rev. R. A. Parker, who will go with him to St. Louis, where he expects his brother to meet him and take him home. Bro. Parker has given him a brother's care since he was thus suddenly made helpless. The stroke was as unexpected as it was sudden. This is a serious blow to the mission. Bro. Hill has been a faithful, untiring, conscientious, devoted worker here since 1888. For five years he has been the efficient presiding elder of Shanghai District. He has also had charge of several circuits. He has given a special teaching and training to the native preachers, helping them and directing them in their studies and holding a monthly preachers' institute, where the preachers on the district have come together and stood examinations on the monthly studies. Also preaching before one another and the hearers criticizing the sermon. The native preachers owe much to him, and they will miss him very much indeed.

### General Church News.

The Outlook: The English Wesleyan Methodist Conference, which met this year at Liverpool, among other important issues took action with regard to the question of itinerancy. After considerable examination, the committee to whom the matter was referred reported that they were unable to discover any methods more convenient than those already in operation for extending the ministerial term in exceptional cases beyond three years, without an appeal to Parliament. Afterward the Rev. Hugh Price Hughes offered this resolution: "That, in the judgment of the conference, the time has come when it is desirable to apply to Parliament for a private bill to repeal those portions of Clause XI of the Deed Poll which prohibit the appointment of ministers for more than three years successively to the use and enjoyment of any chapel and premises." Then in a forceful speech he urged the conference to express an opinion on the question embodied in the resolution. He argued that the progress of Methodism in the British dominion depended in part on the absolute separation of Church and State—that the Church should be altogether free from the control of the State. Other resolutions in connection with this one requesting reasons why an act of Parliament should be applied for, that the people might vote intelligently upon the question, were offered. After a general and vigorous discussion, Dr. Hughes' resolution was adopted by a vote of 218 to 149. This indicates the trend of English Methodism on the question of ministerial itinerancy.

The Outlook: Several Bible Conferences are now held each summer in different parts of the country, and the number seems to increase each season; but as yet none of them equals the Northfield Conference of Bible Students and Christian Workers, in the representative character of those who attend, the interest manifested, or the popular features of the programme. The annual Conference at Northfield this year opened July 30 and continued till August 16. A list of interesting and well-known speakers, comprising many who have thrilled and inspired Northfield audiences before, and others of international reputation who for the first time have visited this great summer assembly, proved a great attraction and success. Among those who in former years did much to make Northfield what it is, and whose names were on the programme this season, are the Rev. R. A. Torrey, of the Bible Institute, Chicago; the Rev. H. C. Mahie, the popular Missionary Secretary of Boston; the Rev. A. T. Pierson, of Philadelphia; Major D. W. Whittle, of Northfield; the Rev. J. Wilbur Chapman, of Philadelphia; Mr. D. L. Moody, the Rev. George C. Needham, the Rev. W. J. Erdman, of Philadelphia, and the Rev. F. B. Meyer, of London. Among others who won laurels as new men at the Conference this year were the Rev. A. C. Dixon, of Brooklyn; the Rev. Egerton R. Young, of Toronto; the Rev. Sydney A. Selwyn, of England; the Rev. Henry T. Hunter, of the McAll Mission, France; President Henry G. Weston, of Pennsylvania; the Rev. James M. Gray, of Boston, and many others. The music, which is always one of the most delightful features of Northfield, was under the direction of Messrs. Ira D. Sankey and George C. Stebbins. Topics of great spiritual interest are always considered at these Conferences; and this year the questions discussed created, if possible, a greater interest than ever. Book-r T. Washington, of the Tuskegee Institute, delivered a strong address on the Negro Problem, and Mrs. Louise Seymour Houghton gave several charming lectures on "The Literary Study of the Bible." Mr. Selwyn came directly from a similar conference at Keswick, England, for the purpose of delivering a series of lectures on "The Work of the Holy Spirit." Dr. Gray's address on "The History of the Holy Dead" excited considerable comment both as to the

subject matter, and method of treatment. Dr. A. C. Dixon, whose Cooper Institute meetings in New York were so popular with people of all Churches last winter, preached in the Auditorium and made a number of addresses at the "Round Top" vesper services, which were received with many demonstrations of approval. Dr. Mahie's sermon on Sunday morning, August 2, is spoken of as one of the greatest ever preached at Northfield. But time would fail to indicate all the good things that are said and the influences felt at this summer Conference. One of the difficult questions which has ever confronted the managers of Northfield is how to perpetuate the influences received on this "Mount of Privilege" and extend them beyond the limits of the Conference. There are two agencies which will in a practical way at least partially answer the question. The first is by means of printer's ink, and the second is through evangelism. "The Northfield Echoes" is one of the institutions of Northfield. It is an illustrated magazine edited by Mr. D. L. Pierson and Mr. W. R. Moody, sons of Dr. A. T. Pierson and Mr. D. L. Moody, which publishes verbatim reports of all the leading addresses of each Conference during the summer; and in this way many who wish to keep the principal exercises in permanent form can do so. Dr. Dixon and other ministers from the Greater New York waited upon Mr. Moody to secure his services, if possible, for a campaign of evangelism in New York next winter. This was their plan of bringing Northfield to New York and of extending its influence. Mr. Moody thinks favorably of it, and the prospects, therefore, are encouraging for a great revival in the metropolis next winter.

### THE PRESS.

#### Rural Life.

Mr. W. E. Gladstone, England's great statesman, says: "I believe it is a good general rule to allow each person to judge for himself what his pursuits should be, and whether he shall follow them. But at the same time I earnestly desire the maintenance and increase of the rural population of this country, and I rejoice in all pursuits that tend toward that increase. It is a blessed thing to live in the eye of nature and in the clear light of day. I have been a townsman most of my life, but I am a rural man, one of the country folk, now, and it is a great enjoyment to be free from the foul rivers, and the masses of smoke, and the darkness that perhaps many of our great towns, and to enjoy the scenery that is around us, the light and the air God has given us just in the way he gave them. It will be all the better for this country the more we can maintain and increase the rural population of the land." It is to be regretted that young people who live on the farms and in the villages of America do not appreciate the advantage they enjoy as do Mr. Gladstone and hosts of others who have been brought in contact with the disadvantages as well as advantages of city life. Many must move from the country to the cities for the good, but thousands now in the cities would have been happier and better off had they remained in the country. Young people should seriously consider the question before they decide to leave their country homes and life.—Northwestern Advocate.

#### Three Pictures.

We go first to the new pictures of the Wolfe collection, where, each year, the taste of the museum trustees is expressed in itself in additions made possible by the endowment fund. The management may be congratulated upon all three of the recent purchases, but especially upon the last. It makes one shudder to think that the beautiful Turner, "The Whale Ship,"

Hurrah for the good ship Erebus! Another Fish."

was really boxed to go back to England—Sir Francis Seymour Haden, the famous physician-etcher, loaned it last year to the museum, and offered it for sale at \$10,000. That was not such a great price for a really fine Turner. It comes from the same collection to which "the Venice" belonged, recently sold by Mr. Avery; that of Dr. Munro, of Norway, one of the artist's earliest friends, who had, in a way, the choicest of his work. This is quite worthy to be compared with the paintings of the National Gallery, which Turner left in his will to England, on condition that they should be hung in contrast with the Claudes. Here he had only his sense of beauty to satisfy, and not his painter's smug vanity as well. It is a white picture, the white full-rigged "Erebus" in the center of the middle distance. A big sperm whale is felt under the whole water front of the picture. His head, round, black and slippery, just like a shark's fin, is raised above the water at the left, the jaw is displayed with its huge glitter of ivories, and he blows a

rainbow of tinged spray across the canvas. Three of those curious boats to be seen in museums, with prows like jeweled bishop's miters, have done the mischief, and lie between the whale and the ship, awaiting a retributive stroke of that mighty fluke which has churned the waves to foam. But description sounds material. The quality of the picture is expressed in Mr. Ruskin's words on the painter: "Glorious in conception, unfathomable in knowledge, solitary in power, with the elements waiting upon his will and the night and morning obedient to his call; sent as a prophet of God to reveal to men the mysteries of the universe; standing like a great angel of the Apocalypse, clothed with a cloud, and with a rainbow upon his head, and with the sun and stars given into his hand."

How different is the "Lachrymae" of the Lord Leighton, the other English painter represented in the new trio. Grief could not be more appropriately posed or garbed or drawn or colored. She stands leaning on a pillar, robed in purple; in the distance through the olives one sees the altar fires. It is a beautiful, a classical, a perfect picture; only one rebels at the perfection; one feels that she stood up that Greek patera against the pillar and arranged the drapery. Then she walked off and satisfied herself that it was good. Then she returned to the pillar and arranged herself and thought: "Am I posed gracefully? Do I express tears?" It fulfills the first purpose of a picture, being a very beautiful wall decoration which would well become, with its appropriate architectural framing, a stately drawing room, and it is in harmony with Miss Wolfe's taste, as shown in her collection.

The "Edge of the Woods," by Rousseau, is quite a large canvas—48x31 inches—but it is less sympathetic than some of his smaller canvases. The sky is that of a sunny day, but the earth is lit with the gray light of a dull day.

"Small clouds are sailing,  
Blue sky prevailing."

A path, worn down to the rock, leads up to the crest of the little hill of the forest of Fontainebleau, which he loved so well. All the trees and moss and undergrowth are painted so lovingly and so knowingly, the only criticism possible is in a sense praise; for it is not strange that he who fought the first battle of naturalism should not have reaped all the fruits of the victory. The only other examples in the museum of greatest of French landscape painters is a river view—St. Louis—also in the Wolfe collection; hence the importance of this acquisition.—Sophia Antoinette Walker, in the Independent.

#### "The Sick (but Never Dying) Man of Turkey."

The usual, and so far abortive, talk of radical changes likely to occur in Turkey now occupies large space in the European and American papers. The old obstacles in the way of driving the Turk from Europe will reappear. The greater the forces, unless they pull together, the more certain is the position of that against which they are directed, it would give satisfaction to the world to see the Sultan driven over into Asia, there to remain permanently.

No one can be either careless or unsympathetic with the persecuted Armenians. However, Armenian conspirators brought on the recent riots in Constantinople; those revolutionists whom Cyrus Hamlin declared years ago were in the way of true reform. With what delight would we record any movements tending to put an end to the reign of the Turk in Europe. His ancestors forced themselves there. Nevertheless, the property of the Turks is their property, as really as the possessions of English nobles and Irish landlords are theirs. By the common consent of nations the conquests of centuries give titles to their remote descendants, and the moment the ejection of the Sultan was completed, the questions of partition would arise. A European diplomat recently said that Turkey is a cancer, and a surgical operation is continually contemplated, but the question is whether more blood will not be lost and greater damage done than by allowing the cancer to remain. That is rather an extreme way of putting it, but there is some ground for a partial application of the simile.—Christian Advocate, New York.

### General Personals.

Christian Advocate, Nashville: A letter bearing the date of August 2, '96, from Minister Terrell, of the United States Legation at Constantinople, to Prof. Gross Alexander, of Vanderbilt, informed the latter that Miss Clara Barton, of the Red Cross Society, was then in Constantinople on her way to America. Probably by this time Miss Barton has reached her home. This confirms the dispatches which some time ago announced that Miss Barton had accomplished her mission. As everybody knows, her undertaking the relief of persecuted and suffering Armenia, was arduous and hazardous. She was compelled to brave the wrath of a blood-thirsty and merciless tyrant, but sustained by the sentiment of the Christian world and her own heroic spirit, she never faltered. Nor did she leave her post until she had saved thousands of people from hunger and possibly from death, and was satisfied that the Armenians were again self-sustaining. Minister Terrell says in his letter: "Her workers from the interior report that the harvest this year from the crop planted before the massacres last winter, is abundant, and ample to prevent suffering this winter for food." Miss Barton not only deserves the gratitude of the rescued Armenians, but the congratulations of enlightened humanity. "She hath done what she could."

### Texas Personals.

Rev. J. A. Kerr was a welcome visitor at the Advocate office during the week.

Bro. W. D. Davis, of McKinney, called on the Advocate this week. He has been a subscriber for a quarter of a century and still reads the paper with great interest. We were glad to see him.

A note from J. E. Vinson, of Honey Grove, informs us that his brother, Rev. W. L. Vinson, principal of the Dawson High School, died September 22. Bro.

Vinson is greatly bereaved and will have the sympathy and prayers of a large circle of faithful friends.

Rev. O. C. Fontaine, who is in the city assisting Rev. L. P. Smith in a meeting, made the Advocate a pleasant call.

Rev. T. J. Beckham, of Forney, called to see us last week and showed us the plan of a new church, commodious and beautiful, which our enterprising and devoted people in Forney are going to build. Bro. Beckham has had an unusually prosperous year.

### Southern Methodist Personals.

Rev. G. G. Smith, in Central Methodist: I have seen with surprise and sadness that Dr. Poynter was dead. I liked him and highly estimated his honesty of purpose and his urbanity. He was by nature disposed to doubt the correctness of the views which he found current. He was more a Methodist in social affinity than a Methodist in conviction. He was a liberal of the school of Channing and Ruskin, and of that of Lyman Abbott and Heber Newton. His heart was in the right place and he made an honest effort to follow his conscience. I think he put a much too high an estimate on the views held by those with whom he had no personal contact, and much too low an estimate on the views held by those who were near to him. I do not think I am a narrow man, but my strong conviction is that the Articles of Religion in the Methodist Discipline are the best statement of doctrine, and the General Rules the best epitome of moral precepts, and the polity of the Church, the best form of Church Government, in existence, and I do not think any one who drifts from them finds a safer port.

St. Louis Post-Dispatch: In the midst of his sermon at Centenary Methodist Church Sunday evening, the Rev. John Mathews, who next month will celebrate the golden anniversary of his service in the ministry, expressed himself for the silver standard bearer. It was an intensely thrilling scene such as was probably never witnessed before in a great city Church. Dr. Mathews spoke, with his eyes flashing, of criticisms passed upon him for attending with his wife the Bryan meeting at the Auditorium.

After declaring his right to exercise his will as an American citizen, and referring to the great popular demonstration of Saturday night, the grand old patriarch stepped to the pulpit's edge, folding his coat about him, white-crowned with fifty years of labor in the pulpit, looking imperial in his sturdy though aged manhood, and exclaimed: "It might as well be known where I stand, since I have been criticized for going to hear Mr. Bryan. I will not be misunderstood. I am with them—this is my right and everybody else's right as patriots and free citizens of America."

Eighteen hundred people witnessed the dramatic incident. During his address on this point they had listened spell-bound.

Suddenly, just as the preacher closed the utterances quoted, the great congregation, spontaneously and impulsively, burst into applause. Dr. Mathews lifted his hand and shook his head, but it was several moments before the applause ceased. It was general, and came from the floor, choir and galleries. Both men and women joined in their demonstration of approval of the minister's words.

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DEVOTIONAL.

Faith, the Builder.

The striking thing about sturdy religion—with a spinal column in it—is, that it makes men; and the men it makes, when it has a fair field, and no meddling, stay made. Nearly all the public men this country has had, came straight out of Christian homes; when they did not, the Christian home was a little further back, a generation or two. In the literature of the country, in its professions, the same thing is true; and successful merchants and manufacturers disclose the same fact in their ancestry. Among men of the first rank in all these callings, one finds a minister in the ancestry, in a great majority of cases. The silly notion that ministers' sons fail, was exploded long ago by examination of the facts.

The average minister has left the world at least one good man, and a good example. This minister did not grow rich; but grew in grace, and his family showed the first-fruits of his line of growth. Their conduct as fathers will justify the lives of the great majority of the American preachers; the lives of their sons are their monumental honor. It is just as striking a fact about boneless religion, that somehow it fails to make men—it has a poor and cheap record in that kind of achievement. Its usual method is to pick up men already made, look up any society of the "Liberal" sort, and you are apt to find that the better part of its character was bred in Churches with backbone. These men will keep straight—that is the result guaranteed by their blood and training. Their children may, to the third and fourth generation, stay straight. There is a long reach to the Puritan arm, and its stroke reaches far. But what does your boneless Church do for character? Where has it made any out of common clay not yet molded into moral comeliness? What heedless people has it redeemed? When will it convert a nation? What will happen to it when it can no longer get its recruits out of the ranks of our armies?

The case is worse for infidelity. It trains no soldiers for good causes. It has captured, in the last three centuries, some of the most gifted minds. Where are their descendants? What trail of blood can be followed down from the sixteenth century with infidelity in the fountain and in the stream? It is a barren negation—bears no good fruit; but it does despoil character in the large social account. Look at the long results as well as the near. Challenge the fruits. Whatever argument—which is a thing of premises, with the conclusion in the premises—may do to bewilder and lead astray, the practical results vindicate our religion. It builds. It creates force. It renews life.

Let not the people forget that nations and civilizations are built by believers—sturdy believers, fighting believers—and that unbelief has no monuments but ruins. There is no decadence like the decadence of faith; it is a long time falling, because faith transmits its moralities, in large measure, for a time. When that form of faith is exhausted, the catastrophe will come—as certainly as sunset at its appointed hour.

We are not boasting when we say that history has done more for staunch beliefs—has honored them more—than any pen can do. We need not read Macaulay for a defense of the Puritans; look only at their children. We need no Southey to praise John Wesley; look at the character Methodism has molded out of common clay.—Western Advocate.

Destructive Vices.

The wisdom of Solomon was an inexhaustible fountain. It gushed forth in many channels. It is believed that Aristotle reproduced his philosophy; Aesop, his fables. He is the eldest naturalist. As a botanist, he named, classified, described the flora of Palestine, if not of a wider territory. As a zoologist, he did the same for the fauna.

But the inspired wisdom of Solomon finds its most admirable expression in the Book of Proverbs. Dean Stanley says it is "the sanctification of common sense"; and, again, it is the "philosophy of practical life." Dr. Guthrie accounts for the high character of Scotchmen by their early acquaintance with the practical sagacity and wisdom of Solomon, as set forth in the Book of Proverbs.

There is also a spiritual as well as a utilitarian side to this book of kingly authorship. Wordsworth exclaims: "The Proverbs of Solomon come from above; they also look upward." Another well says: "While other parts of Scripture show us the glory of our high calling, this may instruct us in all minuteness of detail how to walk worthy of it."

Out of this royal jewel case, a string of pearls is here presented. Wisdom and folly are the Solomonic synonyms for the New Testament terms "righteousness" and "sin." Wisdom, in its Biblical sense, is something more than mere knowledge. Folly is worse than indiscretion. To this Hebrew Aristotle, wisdom embraces more than a process or acquisition of intellect. It means, also, the love of what is apprehended, and the confirmation of the life to it by an act of the will. Folly is the reverse. It hates what wisdom loves. It rebels against that in which wisdom acquiesces.

Out of such a wisdom as this, a good

life flows as naturally and constantly as a crystal stream from a living fountain. Out of such a folly, an inky, ugly, miasmatic stream flows, any attempted purification of which, short of its fountain-head, is preposterous.

The heart that loves truth becomes an artesian-well. Its speech is no superficial affair, no babbling brook. Its utterances come from the deepest depths of the being, and are characterized by force, fervency, and clearness. Love adds the sweetness of the honeycomb to them.

Folly, on the other hand, has a perverted vision. Its way seems right, it is confident, even hilarious. It is so color-blind that all the red-glare signals of danger look like the green tokens of safety. Its one broad way finally frays out into a multitude of slippery, irrefragable paths, each of which leads to the brink of hell.

The wicked man, wedded to his folly, is a public nuisance. He is always turning up some mischief with the pick of his passion. His lips set things on fire. He sows quarrels, as the farmer sows his seed, thick and wide. He is a wedge, parting friends. He leads into mischief those who would otherwise never go that way.

The wicked, as a rule, do not live out half their days, consequently it is an exceptional thing to see a gray-headed sinner. As a rule, the glorious crown of snowy locks is found in the way frequented by the lovers of wisdom.

The dominion of one's self is more desirable than the most brilliant achievements of martial prowess. This is the victory within all victories.—Davis W. Clark.

Light and Darkness.

Our observations lead us to concur with Count Bernstorff's views as to the increase of both light and darkness. It oppresses us to believe, as we must, that the sense of God in personal experience is diminishing, that the belief in his supernatural influence upon human hearts and in the radical, almost irresistible, power of grace in conversion and purification is felt less and less. The line between irresistible grace and the real power essential to conversion is but a hair's breadth in diameter. Were there a little more power exerted by the Spirit it would be irresistible, and men would be irresponsible. But to reduce it in the least degree below the infinitesimal point in which the power of choice in the human mind ceases, is to weaken it and prepare the way for mechanical, scientific, or philosophical views of the nature of conversion, which, once adopted, eliminate the supernatural element, take away his power from the gospel minister and transfer him into an ethical teacher—as powerless to regenerate human nature as the incantations of hygiene are to save a really dying man.

Even from the evangelical Churches the sense of sin in large measure departs. Modern penitential grief is often hardly worthy of a higher description than pensiveness, and the joys of the new creation are as feeble as the grief over sinfulness is diluted. The penalty of sin inflicted by the righteous indignation of a personal God gives place to vague or limited notions of the natural consequences of sin. Without once being stirred or hearing anything to make them wretched on account of their sins, to-day it is possible for the worldly minded, and even the vicious, regularly to attend service in many Churches that were founded on the doctrine of the Holy Ghost.

The condition of the Church of England immediately prior to the rise of Wesley and the state of many of the German Churches show how any form of error in doctrine or life may coexist with liturgical uniformity and artistic, musical, eloquentary, and scholastic excellence.

Every age has its peculiar lullie. That of the next century is to be more subtle than any which has preceded it. As the nations are fighting more and more by diplomacy, and less and less on blood-stained fields, so the conflict between the kingdom of grace and that of darkness will be less violent, but more perplexing and dangerous.

Strides in this direction have been made within fifteen years so rapid that there are already hundreds, and will soon be thousands, of Churches in America as absolutely devoid of the Spirit of God in the New Testament sense as they would have been if they had been originally intended as literary and social clubs. This will be compatible with an increase in numbers, and statistics will be rolled up and published, as they are now, which no more indicate moral forces than would the roster of an army that should include invalids and babes.

The Churches are pursuing a course which shows how little confidence we have in the power of God. Our methods of securing accessions proceed increasingly upon the kindergarten principle, which, however useful for infants, promotes rather childishness than a childlike spirit in adults. We are willing to turn over the reformation of drunkards to quacks with secret remedies. We make few direct efforts to save hardened sinners, and send forth few laymen or ministers competent to grapple unbelievers and overcome them, not by argument in the plane of polemics, but by the irresistible force of personal testimony to the power of the Holy Ghost.

The conclusive proof, which can leave no one familiar with the history of early Christianity, of early Presbyterianism, early Quakerism, or early Methodism in doubt as to the force and

danger of these tendencies is the disuse of Church discipline and the prevalence of theories that it is superfluous and beyond the just powers of the Church, except in cases of public scandal. To this may be added the feverish anxiety of many clergymen to maintain the appearance of influence and popularity by hastening to discuss whatever may attract a passing crowd.

The need is not for great men to turn back the tide of evil and swell the tide of good, but that everyone, small or great, who knows his sins forgiven, and is absolutely certain that he is under the power of an endless life, should cry aloud and spare not, so testifying that men will ask a reason of the hope that is within him, and find him ready with meekness and fear to give an answer.

The censorious, whose hearts are dry as ancient parchments, can accomplish nothing. Praiseworthy moralizers, who say that everybody knows until all who hear are sick of it, can do nothing.

The bitter enthusiast, who thinks that because his Master cleansed the temple with a whip of small cords he may do so, is more harmful than helpful.

Only lives devoted to God and testimonies of what He is doing—not the Pharisaic abhorrence of other men's sins, but the loving, yet firm testimony in pulpit and pew, and, most of all, in the family—will save this generation and prepare the way for the next.—Christian Advocate, New York.

OLD AND YOUNG

THE HABIT OF THRIFT.

Longfellow's honest blacksmith under the spreading chestnut-tree, who can look the whole world in the face because he owes not any man, is a charming picture of lowly yet honorable independence. The man who keeps up one share of stock in a building association, or the working girl who deposits a dime a week in a savings bank, is on this high and safe road of independence, and will be morally the better for it. No one is poor whose income exceeds his outlay; and no one is rich who spends more than is coming to him. Let me repeat it, that a habit of thrift is a moral aid in one's life. An extensive business man bears this testimony: "Those individuals who save money are better workmen. If they do not better work, they behave better, and are more respectable. I would sooner have my trade one hundred men who save money than two hundred who would spend every shilling they get. In proportion as individuals save a little money their morals are much better. They husband a little, and there is a superior tone given to their morals, and they behave better for knowing that they have something at stake in society." Undoubtedly this is true. Some one has said that "economy is the parent of integrity, of liberty, and of ease, and the beautiful sister of temperance, of cheerfulness, and health." This lends me to name another of its great blessings, the power of doing good. In fact this should be the supreme aim of gathering up the fragments—save them that we may devote them to higher uses. I was in a home where the mother saw a crust of bread in the coal bucket. It was liable to be burned with the coal. She said to her daughter: "Throw that crust out; some bird or animal can eat it." That was true Christian economy. It was the spirit of Christ, who said, "Gather up the fragments that nothing be lost."—Rev. J. C. Jackson, Jr.

BARTIMEUS GROWE.

The father, who had made but a slender living at several things, moved with his family into our village with hope of doing better by keeping the tavern that for several months had been bidding for a tenant. Among the children was one who, on account of the blindness that came with his birth, they had named Bartimeus. He was then about sixteen, well grown. With several sisters younger than himself he attended the school. Although his understanding was hardly on a level with the common, his aptness in recalling words spoken in his hearing was notable. We have all remarked that one among the innumerable items in the mercifulness of the great Creator, through whose provision losses in one or more of faculties in the being of his creatures are compensated by proportional sensitiveness and activity in the others. In studies requiring exercise of verbal memory mainly—as spelling, geography and the like—he stood habitually at the head of his classes. His sister, Caroline, second to the one next younger than himself, used to rehearse once at night the lessons for the next forenoon; and she or a particular friend did, at playtime, like service for those in the afternoon.

He was naturally very affectionate, especially so toward a few, whom, rather capriciously, it seemed to me, he elected to love best. One of those was myself, who was about four or five years younger. I remember that I was sometimes embarrassed by a pronounced partiality which I could not feel that I deserved; yet it prompted my bestowal of such help as was possible. In time I became about the only one who took Caroline's place in the conning of his afternoon tasks. Unfortunately—a thing I have not

ten observed among the blind—he was possessed of an ardent temper, that was capable of sudden excitement into heat, fiery and exasperate, even vengeful. You could tell that from his glassy, ever-moving white eyes, and the crimson flush overspreading his face on occasions of even slight embarrassment. If he tripped only a little in his responses in class, or a boy or a girl spoke words in his hearing suspected to reflect upon him, his frame trembled with emotion, and sometimes tears were on his cheeks. He deeply regretted this added infirmity, and strove, if he could not subdue, at least to conceal its manifestations. Although I never knew him to complain of his blindness, yet it was apparent that he longed for more extended companionship; and it was touching, when the other boys were engaged in eager, noisy play, to note the sad smiles with which, while standing or sitting apart, he listened in silence to the gleeful shoutings with what amount of participation was possible to his condition.

The girls in the school were always considerate in demeanor when they came in communion with him. Excepting Caroline, this was as seldom as he could render it; for I believe he felt instinctively the prudence of avoiding a society of the full enjoyment of which he had been created incompetent to partake.

The boys, also, were reasonably thoughtful when in his presence—all except one. Thomas Dilly, somewhat above fourteen years, was a boisterous, being of a well-to-do respectable family in one of the lower counties. Not bad—that is, not very bad—yet he had a proneness for such things as were forbidden, with corresponding aversion for those enjoined. Rather bright in understanding, he could have done well in studies but for the pleasure there was in avoiding compulsory tasks. In school, whenever it was safe, sometimes when not, he giggled at things for the fun there was, in which he would he would have felt contempt if occurring outside. More than any other boy I ever knew he took pleasure in teasing, and his arts he had learned to perfection. Habitually at or near the foot in his classes, he shuffled out of the painful disappointment in those above him who strove in vain for yet higher places. He made many a boy wince, and occasionally a girl blush even to tears, by his ludicrous rehearsal of their mistakes and consequent confusion. In spite of all, he was generally liked, as he had an excellent humor and a raciness of talk interesting, often very attractive.

Toward this boy Bartimeus had a feeling that seemed to be mainly, if not only, dread. Tom's frequent ralleries at the other scholars, female as well as male, and his unsparring ridicule of their mistakes, pained him so that as much as possible he kept himself away from his society. Tom was one of the first to notice this, and it was not so much from resentment as an insatiable proneness for teasing that he determined to incite further instead of conciliating. It was an unlucky resolve, and was executed in a way particularly exasperating.

The voice of Bartimeus had a sort of whine that in him was only pathetic, but adopted by another very ludicrous. Many a time Tom had excited laughter among the less thoughtful by pretending unconscious imitation; but he had never done so in the presence of Bartimeus. Thereafter he did it more frequently, occasionally even in class, to a degree, however, that avoided the master's suspicion, but was invariably detected by the person for whom it was meant, who, as if to keep down some of the pain and resentment, without mention of the reason, avoided Tom more and more.

One day at recess, while I was reading the lesson to him, Tom, who was passing by, whined with the tone of Bartimeus in spelling the word I had just called. Instant with the sound Bartimeus sprang forward, and, seizing the offender by the coat collar, dealt with his whole strength a dozen or more blows upon his face. Much alarmed, I called loudly to some large boys who were in another part of the playground. Before they could reach the scene Bartimeus seized Tom by the throat and dragged him to his knees. Seeing that the latter must soon be throttled unto death, I placed my hand upon the frenzied boy's shoulder and cried:

"Bartimeus, do you want to kill Tom Dilly? You will do it if you don't stop."

At the sound of my voice his fingers instantly relaxed their hold. The recollection of that face as he turned to me has often brought to my mind meditation upon the awfulness and terrible-ness of the wrath of the innocent and the weak. It passed quickly as it came. Leaning his head upon my shoulder, he cried:

"Philemon, is it you? Oh, Philemon! Philemon! It was more than I could bear; but I ought to—I was wrong, wrong! Oh, I wish I was dead!"

As for Tom, he had to lie in bed for days and days, and even tended by the doctor. His mother was sent for, and as soon as he was able to travel she took him home, and that was the last our school had of Tom Dilly. He left humblest apologies for Bartimeus, who wept when they were brought to him. It seemed a mercy when, a year

or two afterward, the poor boy, too sensitive to the discordant things in this lower life, was relieved by death, for whose coming he was prepared and thankful.—Richard Malcolm Johnston, in the Independent.

FIRST SERMONS.

"Mrs. Maisey, how do you feel?" I got nothing; I'm very hungry." Such was the remark of one old woman to another on their way home from hearing young Arthur Penryhn Stanley's first sermon in the parish Church of Bergapton. His bodily presence was weak, and his delivery shocking; and the humble saints found the spiritual nourishment very meager. Stanley preached beautiful moral essays; and those of us who have heard the lovable dean address his great crowds in Westminster Abbey have sympathized with the pious rustics who heard his maiden effort and confessed to a certain unsatisfied hunger of heart.

The perfect antipodes of Dean Stanley both in doctrine and in delivery was Charles H. Spurgeon. He was the son and grandson of Congregationalist ministers, and his first attempt at preaching was made when he was only sixteen. He was asked by a friend to walk four miles to a cottage service in the little village of Taversham, near Cambridge. "I hope God will bless you in your preaching to-night," said his companion. "Nay," said young Spurgeon, "I never have preached, and I don't know that I could do it." The cottage was filled, and as no minister appeared, the youth was pressed into the service, despite the protests of some old ladies against listening to "that boy." He wore a round jacket and turned-down shirt-collars, and taking for his text, "Unto you, therefore, which believe, He is precious. He expounded it with a fervor and unction which astonished his auditors. Spurgeon was a marvel of ministerial precocity; he never saw the inside of a theological seminary, and was only nineteen when he was invited up to London to preach in the old "Park Street Chapel." Its congregation had dwindled to a handful, and by diligent "drumming" about two hundred people were got together on a wintry day. Among those who were thus drummed in to help fill the empty house was a Miss Susanthal Thompson, who three years afterwards became the wife of the "wonderful boy," already become the most popular preacher in London! Her twin sons are both ministers of the Gospel, thus perpetuating a true "apostolic succession" through four generations.

If Stanley's and Spurgeon's beginnings were rather unique, that of the celebrated Dr. Thomas Guthrie was far more so. He was licensed to preach by the Presbytery of Brechin in 1825. His first sermon was committed to memory and delivered in the parish Church of Dun; but on his way to the place he said to himself, "I have mistaken my profession; I shall never succeed as a preacher." But he got through the ordeal without balk or blunder, and rode home perfectly happy. One would suppose that pulpits would easily be found for such a promising beginner; but in those Erastian days the appointments to pulpits in the Presbyterian Kirk of Scotland were made by "patrons" who had the control of them. Young Guthrie, finding no opening for his gifts, went off to Paris and attended a course of lectures on natural philosophy and anatomy. On his return he secured a position in a bank, where he spent nearly four years in posting accounts! Occasionally he would go out and preach in some vacant pulpit; but as he afterwards said, "I waited by the pool for five long, weary years, before I received a presentation to the parish of Arbroath." This seems to be a most astounding commencement of the career of that magnificent pulpit orator whom the London Times afterward styled "the most eloquent man in Europe!" The only way to account for it is that the young Guthrie

had never yet discovered the secret of his own power, and had not learned how to use the gift that was in him. There is both suggestion and comfort in this experience of Guthrie for some young ministers who are slow in being found out, and in finding out themselves.

The famous and heaven-blessed Dr. Payson of Portland made also a very unpromising debut in his ministry. The account of his first attempt at preaching is thus given in his diary: "I endeavored to cast myself wholly on the Lord for support. I felt thankful it was rainy; there were very few people at meeting, and I just got through, without stopping. Spoke too fast and too low. Was a good deal depressed after meeting. In the afternoon did a little better, but still bad enough. Was very much fatigued, and almost in a fever; but enjoyed some comfort after meeting." If anyone could have told that despondent young licentiate that his Portland pulpit would yet blaze out as an Eddystone light over all New England and would teach the great secret of soul-winning, he might have laid his head on his pillow, happy as an archangel.

During my student days Graceful N. Kirk was unsurpassed in graceful and persuasive pulpit eloquence; Dr. James W. Alexander told me that he regarded him as fully equal to Summerfield. Kirk, while still a theological student at Princeton, delivered his first sermon to a little company of negroes in the outskirts of the village. He made careful preparation, and a few poor, weary-looking colored women dropped in, one by one. Satan, he says, whispered in his ear, "This is beautiful, isn't it? A college graduate, a student in theology, carefully preparing an address to such an audience." For a moment his heart yielded, and then the better spirit came and said to him, "Who are you but a sinner saved by grace? What if God has sent you here to-night to lead one of these souls to the Lamb of God, and at length to shine among the stars in the firmament of heaven? Are you worthy of that honor?" He asked God to forgive him, and he said that after that evening he never felt either troubled or elated by the number of persons in his audience.

We might narrate many other cases of the experimental efforts of men who became masters in Israel. Dr. Chalmers was licensed to preach at the age of nineteen because he was regarded as "a lad o' pregnant parts." Of his first sermon we know nothing; but his earliest ministry at Kilmany was a spiritual failure; he only aimed to reform men by the cold precepts of morality. He declared that he never reformed anyone by that style of preaching, and "it was not until the free offer of forgiveness through the atoning blood of Christ was urged upon men that I ever heard of any reformations." Chalmers, like John Wesley, found his power at the foot of the cross.

Charles G. Finney, the king of modern evangelists, studied theology, not in a seminary, but with Rev. Mr. Gale, an "Old School" pastor in Central New York. Young Finney was working out a "New School" system of doctrine for himself, and after he delivered his first sermon Mr. Gale said to him, "I shall be very much ashamed to have it known wherever you go, that you studied theology with me." The teacher—who was rather a "Hard Shell"—came over afterwards to the views of his powerful pupil, and confessed that if Mr. Finney had been molded by him he would have been ruined as a minister.

It would be exceedingly profitable for young men to study what may be called the genesis of the most successful ministers. They will find that many of them began "in weakness and in fear and in much trembling." Seldom are any lofty career of usefulness begun in self-conceit; those who have climbed the highest have started from the lowest point. And if any have overestimated themselves through inexperience God has been pretty sure to bring them down. The first step to Christ-exaltation is self-abasement.—Rev. Theodore L. Cuyler, D. D., in N. Y. Evangelist.

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The editorial in issue of September 3, on "Iconoclasm--On the Outside or Inside--Which?" is worth several years' subscription.

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Unanswered Letters.

SEPT. 16.--C. H. Smith, sub. Jas W Downs, subs. S L Ball, change made. J M Holt, has attention. F B Carroll, thanks for information. R S Heizer, has attention. Seth Ward, sub.

SEPT. 17.--Ben H Bounds, subs. W F Mayne, sub. J D Burke, o. k. J B Elder, sub. C B Smith, subs and change. J Marvin Nichols, sub.

SEPT. 18.--R F Dunn, change made. W B McKeown, sub. L Alexander, has attention. J M Peterson, has attention. G W White, has attention. B J Guess, sub. C E Gallagher, sub.

SEPT. 19.--T N Lowery, o. k. J M Holt, o. k. W J Owens, subs. W M Leatherwood, sub. J Sam Barcus, sub.

SEPT. 21.--W B Patterson, sub. S J Vaughan, subs. L F Palmer, sub. W H Matthews, subs. C C Davis, sub. J M Honeycutt, has attention. C D West, subs.

SEPT. 22.--J P Garrett, sub. C E Gallagher, sub. C D Davis, sub. C E Simpson, sub. J C Carr, o. k. Thanks. S S Holladay, sub. Sam Morris, sub. B T Hayes, has attention.

SEPT. 23.--W M Shearer, subs have attention. J W Raby, sub. C B Carter, sub. Geo F Fair, sub. C A Tower, sub. J R Hixon, sub. W B McKeown, subs. J N Hunter, subs.

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GERMAN MISSION, New Fountain, Bishop Key, Nov. 28

NORTH TEXAS, Paris, Bishop Keener, Nov. 11

NORTHWEST TEXAS, Watahache, Bishop Keener, Nov. 18

TEXAS, Bastrop, Bishop Hendrix, Nov. 25

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ams, Tyler; T. P. Smith, Pittsburg; J. T. Smith, Marshall. West Texas--B. Harris, San Antonio; W. J. Joyce, San Marcos; W. H. H. Biggs, Luling. Northwest Texas Conference--R. C. Armstrong, Weatherford; Geo. S. Wyatt, Ft. Worth; J. G. Putman, Hillsboro. North Texas Conference--Jno. H. McLean, Georgetown; R. M. Powers, Denton; L. S. Ashburn, Paris.

JOINT COMMISSION--GERMAN WORK.

The Joint Commission in the interest of our Texas German work will meet in the Advocate office, in Dallas, at 9 a. m., Tuesday, October 20, 1896.

Members: Sears, Rector, Bishop, Ashburn, Smith, Kern. JOSEPH S. KEY, Chairman. Sherman, Texas, Sept. 15.

REV. F. M. MATTHIS.

The following note from Rev. M. A. Black conveys the sad intelligence of the death of Rev. F. M. Matthis, of the West Texas Conference. We extend sympathy to the bereaved:

"Rev. F. M. Matthis, of Kingsland Mission, died at his father's home last Sunday. A noble boy has gone up to heaven. Good bye, Fountain, but not forever. Weep not, loved ones; he is better now."

CAPT. M. J. RAGSDALE.

Capt. M. J. Ragsdale, of Coffeetown, died September 17, 1896. His funeral was preached to-day by myself, before a large audience. Bro. W. R. Manning took part in these and the burial service also. He was born December 24, 1830. He died of blood poison. He was sick twelve days. He told me a week before he died that he had put all on the altar, and he had taken nothing off; that he was trusting in Jesus. The Church has lost a true servant and the community a good citizen.

B. T. HAYES. Coffeetown, Texas, Sept. 18.

THE NORTHWEST TEXAS CONFERENCE BROTHERHOOD.

To the members of the Northwest Texas Conference Brotherhood.

Dear Brethren: As you are aware, we have had three "calls" in the last few months. It affords me great pleasure to inform you that the Secretary and Treasurer, Bro. Dunn, reports the response continues to be prompt. We are not only keeping our vow and covenant made with fallen brethren, but giving substantial aid to their families in the hour of sorrow and need. Nearly \$400 has been sent Sister Sansom, while one order has been issued in favor of Sister Ellis.

If any of you have not yet responded to the "call," on account of the death of Bro. Barcus, or of Bro. Ellis and the time has not expired, please remit at once. The life of our institution depends upon promptness. Our meeting at Conference will be of more than ordinary interest. Yours Fraternally, JOHN R. NELSON, President.

Georgetown, Texas.

The members of our Brotherhood who are behind with their mortuary fees on the deaths of Bros. S. B. Ellis and E. R. Barcus, will please forward their dues to me at once. This is the last notice we shall give through the Advocate to those who are behind on the calls made on the deaths of Bro. Ellis and Bro. Barcus.

R. F. DUNN, Secretary and Treasurer.

A NOTE FROM BRO. HAYES.

My father, now in his eighty-fourth year, is quite sick. I cannot say he is critically ill, but he demands every hour of my time. I have missed one Sunday from the field and will be kept at home to-morrow. I hope to be out next week. I am doing a considerable amount of correspondence in the interest of our University--keeping close up with its business. W. M. HAYES. Georgetown, Texas.

OUR ORPHANAGE.

We are now nursing the fourth case of slow fever. The other three got well. This one is slowly improving. I am frequently asked why I did not, through the columns of the Advocate, let the people know what was specially needed in the care of the children.

After your prayers we need school shoes for boys and girls from eight to thirteen years of age. We need boys' pants and clothing generally for the larger children; the smaller ones are very well provided for. We will need every cent of the assessment for current expenses. This was overpaid last year, but I make mention of it here that all may know that any deficit in this particular will mean suffering to these children. We need every cent promised by any one to this Home that is due this fall. We have enough subscribed to clear the deck. This will place our Orphanage where it will begin anew the work of the Lord untrammelled and without possibility of embarrassment.

Dear brethren, we have wrought well hitherto; now for the finish. Your fellow laborer,

W. H. VAUGHAN.

NEW BIRTH.

The fact of a second, a spiritual birth, is a truth taught and emphasized as a specialty by Jesus, the amen, the faithful and true witness, the prince of teachers, with whom was God and whose works were attested by his miracles. This is an

essential, fundamental doctrine of the Christian system of religion, applicable to every man for whom Jesus has tasted death, to every son and daughter of Adam, the totality of the human race engendered of the offspring of Adam and born of the flesh, without any difference as to infants or those of full age. This wonderful truth, which has God for its author, which was devised by the sacred and eternal three in one, that his banished might not be expelled from him, differentiates the religion which is from above, the Christian religion, from those which are of the earth and false. All of every nation, made of one blood to dwell on all the face of the earth, by virtue of the atonement of Christ, are brought into the covenant of grace, the covenant of redemption and salvation, which covenant has for its spring and source the free and eternal love and favor of God. Yet all who are born of the flesh are the children of wrath, the objects of divine pity and compassion, it is true, but not in harmony with the righteousness and holiness of God, not justified nor regenerated, nor can they ever be the subjects of his love of approval and complacency, as well as of his love of pity, until the spiritual birth, the second birth, has been accomplished. The accomplishment of the second birth is by supernatural power, unaided by Church ordinances or sacraments. It is mysterious and not in that which we hear the sound, but canst tell where it cometh and whither it goeth. The Christian religion, with power given by Christ to become the sons of God, changes a child of wrath to a pleasant child of God. It changes those who are the children of the devil (a murderer from the beginning and a liar) into the heirs of God and joint heirs with Christ. The doctrine of the second birth is as powerful as mysterious. It sweeps away instantly and without a second effort old things, and behold all things become new. Its accepted time, its day of salvation, is always now; no future as to conditions. It effects instantaneous freedom from the law of sin and death; the Spirit of truth witnessing with our spirit gives consciousness of the truth of freedom, so that without fear we can serve God in righteousness and holiness all the days of our life.

The power of this new birth, this new creation, makes free from sin; makes servants of God; have their fruit unto holiness; and the end everlasting life. It crucifies with Christ (and that with one act of crucifixion) the old man that the body of sin might be destroyed; that is, the carnal mind, which is not subject to the laws of God, neither indeed can be, that henceforth we should no longer sin.

There are some teachers in Israel (the Church) for whom I entertain not only feelings of brotherly kindness, but brotherly love, who differ with me as to infant regeneration as widely as the North and South Poles. I would not give occasion of offense to these loved brethren, but would rather act the part of an Aquila and Priscilla toward them, by an effort to teach them the way of the Lord more perfectly.

All the posterity of Adam, from Cain and Abel to date, that have been developed into personal existence by being born of the flesh from the moment of natural being have needed the spiritual birth as a condition of entering into the kingdom of God. This belief has its foundation in the Scriptures of the Old Testament and the New--John 3:3; Gen. 5:3; Rom. 3:19; Ps. 51:5; Job 11:12; Isa. 53:6; Ps. 58:3, 4, 5.

I am associated in this belief with inspired writers and uninspired--such as Richard Watson, the most original and profoundest of theological writers. He says infants are neither born, regenerated nor justified; and Dr. Adam Clark, perhaps the most learned and critical of commentators, says they are a fallen posterity of fallen parents. The hymn writer, Mr. Watts, says they are born unholly and unclean, and while God demands a perfect heart, they are defiled in every part. Those who deny the necessity of the spiritual birth of infants and have parted company with such great lights as Watson, Watts and Clark say that by the active and passive obedience of Christ, whereby he perfectly fulfilled the law and satisfied justice, all children are born not the children of wrath, which is a state of a want of harmony with God's righteousness and holiness; but are not born the children of the devil, as the Jews were, who sought Christ's life, nor with evil propensities, which naturally incline them to do the lusts of their father, a murderer from the beginning and a liar and the father of it, but they came into the world with the nature of God, which is love, his image, which is righteous, and his likeness, which is true holiness, and if they die before reaching the age of accountability they go to heaven without a spiritual birth. If after they reach the age of knowing good from evil they then voluntarily and personally sin, regeneration becomes a necessity to the entering into the kingdom of God; but if they should maintain the righteousness and purity in which they were born till they die of old age, then they would enter the kingdom of heaven without the necessity of being born again. The mere mention of so strange a doctrine is enough to make one exclaim, in the language of Solomon, that God hath made man upright, but they have sought out many inventions.

This invention strikes a blow (feeble, it is true,) at the foundation of the Christian system of religion. If the foundations be destroyed, what can the righteous do. It denies those who die in infancy the highest grant of eternal justice and the richest gift of heaven merited

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for them by the blood of Christ, namely, the grant, the gift of power by the word, made flesh, to become the sons of God by being born, not of blood nor of the will of man, nor of the will of the flesh, but of God, thereby becoming partakers of the divine nature, receiving the Spirit of adoption whereby they cry, Abba Father--the Spirit itself bearing with their spirits that they are the children of God, and, if children, then heirs of God, and joint heirs with Christ--a closer, dearer, and sweeter gracious relation to God the Father than angels themselves sustain to him by their creation. The denial of this grant of justice, this gift of heaven purchased by the blood of Christ to little children whose bands of love have been unloosed by death, looks like a monster of cruelty to innocents, and to find a parallel we should call to mind veteran soldiers, by the authority of King Herod, butchering little children under two years of age, and causing a voice to be heard of lamentation and weeping and great mourning. Rachel, mothers, weeping for their children and would not be comforted, because they are not.



grounded in our relation to Christ. It is not alone or chiefly because men are descended from Adam that we are to see in them our brothers, and serve them as such, but rather because they are redeemed in Christ. If he has died for all, then all are brothers, and henceforth none of us may live unto ourselves. The ultimate end of all our acts must be a religious end. Whatever we do—even to the small matter of eating and drinking—must be within the limits of the command, "Do all to the glory of God." Nothing is trivial, nothing is secular, nothing is private or selfish. We as Leaguers are public servants, and in our association with each other, either in the Devotional, Literary or Social Department, we should strive to be what we would wish to seem. Our souls should be like aspen leaves—responsive to the least breath of the Spirit. We so often hear our young people discussing the social feature of the League and trying to bring out the advantages of League societies. We confess it is pleasant to come face to face with our fellow Leaguers and while away a few hours in pleasant conversation and healthful laughter, but it is a lamentable fact that some few come into the League with the social feature uppermost in the heart.

In our reading circles, festivals, socials, etc., we are sowing and reaping. Fellow Leaguers, what are you sowing, and what will the harvest be? Let it be that somewhere in the long years to come we shall find that not the smallest deed for Christ, or the feeblest word spoken, or the faintest touch given, has been in vain. In frolic, when the artist lays on his colors, they sink away and leave no trace, but they reappear by and by in beauty. So we touch lives to-day and there is no impression that we can see. The very memory seems to fade out. But in eternity it will be manifest, and work done in human souls will appear in unending hues, brightening forever. If our young people in their socials and reading circles would concentrate their thoughts upon wholesome books, and become a part of all they read, we would find the demand for such books as our Methodist Publishing House sends out growing all the time. There would be less levity and less love of frivolity. In such books as "The Witnesses to Christ," "The Savior of the World," "Stepping Heavenward," and others, we have great elevation of thought combined with profound spiritual insight. Often in reading these books we come across sentences rich with the deep things of God and radiant as a jewel. Let's read more and talk more; exchange ideas and thoughts. So often we hear some one ask, "Is conversation a lost art? Is it among the things of the past?" Many people compare ideas in a hurried, disjointed fashion, who never converse. Conversation in the best sense comes from a reposeful state of mind and spirit.

In our League, let's have less disjointed, haphazard disbursement of ideas, original and second-hand, and more sweet converse—gentle and genial converse. Let's be real, let's be earnest, and most of all, let's be natural. Humanity adores no shadow, nor has it in its noblest and best specimens been the poor and deluded slave of some strange hallucination or unsubstantial dream. Man claims to be something better than a wandering sorrow in a world of visions. His entire structure as a social being should not be like the soulless clatter of an enormous mill swung by the stream of chance—in fact, a mill without a builder or miller, grinding itself with a perpetual motion, like some infinite machine whirling aimlessly on from age to age.

The social feature of the League was born to arouse our slumbering consciences to the fact that our race is intertwined and interdependent. We must recognize the fact that Jesus said, "No man liveth to himself." We must seek to play some part in life. Let's be forceful characters in society, and live our lives and breathe our thoughts into the minds of others. We as human beings must appreciate the dignity of existence, and recognize the responsibilities and possibilities of life. Let us be living, breathing, acting, thinking, hoping, loving, aspiring souls, cognizant of the Fatherhood of God and the brotherhood of man. Such a soul will feel itself to be a separate, distinct, individual life, sent of God on a mission to earth, and in its individuality of existence will survive all change and all decay through all time. Some one has truly said: "We live in deeds, not years; in thoughts, not breaths."

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

Royal Baking Powder ABSOLUTELY PURE

NORTH TEXAS CONFERENCE.

SPANISH FORT. D. A. Williams, Sept. 18: We closed our revival work for the year here at home the 16th. The Baptists had held for nearly two weeks, resulting in about twenty conversions. We began on Saturday night following their close at 11 o'clock; continued eleven days with the following results: Thirty-six conversions and thirty-nine additions to the Church. Organized a Sunday school. This gives us five—one in every class. This is said to be the best meeting in the history of the place, which has long been noted for vice. More than forty men buried here have been killed. May it become equally known for its piety. Though this is an old place, yet the Lord has no house here. We must build him one. Who will help? The lay brethren rendered good services in the meeting. Bro. Dunford, a local elder, from just across in the Indian Mission Conference, preached twice and did our baptizing for us. Have held five revivals, resulting in about 150 conversions and 132 additions to the Church, with more to follow. The charge has been strengthened greatly at every point. Family altars have been erected, and some who have been in the Church for years put to work. We thank God and take courage.

SALT HILL AND BRYSON. J. B. Sims, Sept. 16: We are moving on the best we can under the circumstances. The drouth has greatly hindered us, causing some of our people to move away to hunt water and work. We are not yet through with our revival meetings. Have had several good meetings this year. So far about fifty conversions and additions to the Church. Truly some of the services were Pentecostal. At the grove meeting service sometimes there were thirty or forty penitents at the altar seeking salvation and a score or more of other persons, on whom the Lord had let fall the Holy Ghost, shouting aloud the praises of our God. Stout-hearted men of forty and fifty years gave their hearts to God, and those who strongly opposed the shouts of God's praise were made to fear and tremble because the quickening Spirit had gotten hold of them. Many are still seeking salvation. Even infidels have thrown down their weapons and are asking "what must I do to be saved?" Praise God for his power! We have two local preachers on the work—James McCloud and S. H. Newby—who have stood faithfully by me, preaching with power the unsearchable riches of Christ. Oh, that the Church had more such local preachers consecrated to God and his cause, whose love and fidelity to the Church and her doctrines are loyal, in love with Methodism and in harmony with her pastors! The good people of this work contemplated building two church houses this year, but for the financial pressure will have to wait another year. Finances are behind yet, but hope to be able to report in full at conference. May God bless the good people whom we serve.

TEXAS CONFERENCE.

DODGE MISSION. E. M. Myers: Night before last closed a glorious revival in Pine Valley. We organized a Church at the close of our meeting with twenty-nine members. We had in our meeting thirty-one accessions to our Church. Col. Solon, the proprietor of the saw mill, was kind in building a tabernacle for us to hold the meeting under—all at his own expense. I held a revival two months ago, within two miles of Pine Valley, at which time we received thirty-seven members, and now we report at this meeting thirty-one accessions, making sixty-eight accessions in the same community this year. I had no ministerial help in this meeting; held nine days and preached eighteen sermons. We have received up to date 111 members, baptized forty-three adults. Only four of the one hundred and eleven joined by letter. We baptized fourteen children. Many, many new family altars have been erected during the year. Our beautiful church at Dodge is about ready to occupy. Collections ordered by the conference will be in full.

CEDAR BAYOU CIRCUIT.

J. R. Murray, Sept. 14: I commenced my rounds of protracted meetings the first Sunday in June and closed last night—eight in all, running from one to two weeks each. One of which was our camp-meeting at this place. A good work has been done at every appointment. At our camp-meeting I had the assistance of Bro. L. M. Bryce, of Richmond, one week; Bro. J. W. Bayne, preacher in charge of the M. E. Church at La Porte, one week; Bro. Seth Ward, presiding elder, came on Friday and held our third Quarterly Conference and preached five times. Bro. G. S. Brown, local preacher, has rendered much aid, especially in filling my regular appointments while I have been in these meetings. Up to the present I have received sixty in the Church and baptized twenty-one infants and dis-

missed sixteen from the Church. I have seventy per cent. of my collections in cash and will be able to report all paid in full. The Board of Stewards are well up with the pastor's salary. We have built a nice church at Barber's Hill. The church is completed, painted both inside and out, but not seated, and a small debt stands against it, but the good people are striving hard to get it paid for and seated this year. Credit for this nice church is largely due Sister Ocea Wilburn. Sister Wilburn was raised in this (Cedar Bayou) community. On her eighteenth birthday, December 30, 1874, this writer had the pleasure of uniting her in marriage to Mr. Zack Wilburn, of Barber's Hill, where they have since made their home. Shortly after settling in her new home Sister Wilburn undertook the task of raising money to build a Methodist Church, and her efforts were not in vain. All honor to such noble women.

NOTES FROM HEARNE.

W. W. Horner, Sept. 16: We are moving along as well as could be expected under all the circumstances surrounding us here. We have just closed our protracted meeting here, which lasted eleven days. The results are by no means satisfactory, but we did about the best we could with the material we had to work on. It has been said that Hearne was a hard place and we have seen this fully demonstrated in the last few days. Our third Quarterly Conference was held, embracing the first Sunday in this month, and Bro. Cochran, our beloved presiding elder, preached some of the best sermons while he was with us. We were ably assisted by Bro. Ballard, of Ft. Worth, and he did some of the best preaching that we have listened to in a long time, but the sinners of Hearne seemed to be impervious to the truth and resisted his impassioned and eloquent appeals. A few Church members were revived, and many of them promised to love each other more and to live better lives, and we hope they will remember their vows and keep them. There were about five professions among the children, and ten additions to the Church by certificate during the meeting. We hope the seed sown by Bro. Ballard and the pastor will yet produce good fruit in the near future. Bro. Ballard preached one of the finest sermons on the right use of money on Sunday at 11 a. m., that I ever heard, and we raised \$76. in cash and subscriptions, on our conference collections. We are badly behind on the finances, both for preacher's salary and the collections ordered by the Annual Conference; but we hope to pay out by the time conference is held. I would say to the brethren generally that if you need help you could not secure a better man to aid you in your meetings than C. L. Ballard, of Ft. Worth. He is a plain, solid, sound preacher of the old-fashioned gospel, and he "hews to the line and lets the chips fall where they will." We are suffering from a severe drouth, having had but little rain in four months. The crops, both cotton and corn, are very short and money is very scarce. But the Lord will provide for those that love him.

NORTHWEST TEXAS CONFERENCE.

BLANKET CIRCUIT. G. E. Sandel, Sept. 17: We are at present in a meeting at North Brownwood. Ten persons professed Christ last night. Up to date we have had over seventy-five conversions on the circuit since July 15th and sixty accessions to the Church. Our spiritual condition is on the up-grade. We begin our last revival for this season at Stepps Creek next Sunday.

MT. HOREB.

J. R. B. Hall: On the thirteenth of this month, at Mt. Horeb, Texas, we organized a W. P. H. M. Society, and on the Wednesday following they came over and put down a nice carpet in the parsonage. We would be glad to organize some more on the same terms. The officers are as follows: Mrs. Geo. Marcus, President; Miss Mary Dunlop, First Vice-President; Mrs. James Branch, Second Vice-President; Mrs. George White, Recording Secretary; Miss Minnie Willfang, Corresponding Secretary; Miss Maud Howland, Treasurer. We feel sure that the work will prosper in the hands of these good women.

BLAND.

A. N. Crawford, L. D., Sept. 16: We closed a sixteen-days' meeting at this place last Sunday night with forty-seven conversions and reclamations. Just such a meeting I never witnessed before. It was a union meeting—Methodists, Baptists and C. Presbyterians. God's people met together and worked and prayed for the salvation of souls and God honored their labors. Backsliders of long standing were brought back to God. Bro. Gassaway, pastor of Moffat Circuit, preached three grand sermons; Bro. Evans, of the Baptist Church preached two grand sermons; the writer preached one time during the meeting; J. N. Ludwick, of the Baptist Church, one sermon; Bro. Stevenson, of C. P. Church, preached two ser-

mons, and the rest of the preaching was done by Walter Spoons, pastor of C. P. Church at Meridian, and it was well done. For three years I have been praying for a revival at this place (Bland), and bless God, it has come.

CHILLICOTHE CIRCUIT.

John W. Robbins, Sept. 15: Our pastor, Bro. J. T. Griswold, has just closed an eight-days' meeting at Wheatland, and he left yesterday to visit his old home in Alabama to spend a month with his aged father and loved ones; also to meet his family, who has been spending the summer at the old home. The meeting was an old-fashioned Methodist revival from start to finish. About twenty conversions and seven-teen accessions to the Church. We had the largest congregations and the best behaved that ever assembled in this sparsely settled country. The entire Church was greatly revived. Our presiding elder, Bro. C. W. Daniel, and Bro. S. R. Hay, of Vernon Station, were with us one day and rendered valuable assistance. Bro. Hay preached a most excellent sermon at night. There was no holding up of hands as an evidence of a change of heart, but a rising up from the mourner's bench, shouting and praising God. Bro. Griswold has served this circuit for three years, and is in great favor with his people. He is a four-year man and the entire circuit will be delighted to have him the full limit. While we have been passing through an almost unprecedented drouth, with crop failures and hard times, we are very thankful for spiritual blessings. I wish to say to the circuit preacher, if he wants ready, willing and efficient help in his revival meetings, organize and work up a good live Epworth League at every Church, and he will have it.

HUBBARD CITY.

Bruce Meador, Sept. 13: I have held three protracted meetings on the Hubbard City Circuit, with large results. The readers will understand that this circuit is one of the orphans of Northwest Texas Conference, its pastor having been called to his reward in May. I was appointed soon after his death to this work by the presiding elder, Bro. Jno. S. Davis; arrived here on the 4th of June. I soon became acquainted with the membership and began my protracted meetings. Bro. M. S. Hotchkiss, Jno. S. Davis and C. V. Oswalt did us some excellent service. Result of work is as follows: About two hundred and twenty-five conversions; one hundred accessions to the Methodist Church; raised subscriptions for conference collections in full; will begin next week the building of a twelve hundred dollar Church at one of the country appointments; baptized four infants and established near twenty family altars. But from whence comes this "harvest"? "Paul planted, Apollus watered; but God gave the increase." We only reaped that which was sown the past two years by Bro. J. W. Sansom. The many prayers that have been prayed by him are now answered. I have worked very hard since here, being only a boy and inexperienced. I have learned many things in my summer's work, but the best of all is the lesson of humility, taught me at the foot of the cross. My desires now are to have power and knowledge to care for and feed these lambs that have been committed to my care.

GORDON AND THURBER.

I. E. Hightower, Sept. 20: Have had good revivals at all my appointments this year. Have had about 100 conversions and eighty-two accessions. I am closing up my second year in this charge. We have made some marked advance on various lines—especially so at Gordon. When we came to this work we had no parsonage; so we began talking parsonage, and found that the people were willing to build. Our good women had already bought some nice lots on which to build a church and parsonage. They also began in good earnest to help build. In May, 1895, we moved into our new parsonage. We have continued to improve until we have a very desirable property, worth about \$1,000. Our latest improvement is a good clarn, which our P. and H. M. Society is paying for. We have grown from 120 to 185 members in the past two years. Organized a League, which is doing effective work; also a Junior League, superintended by Mrs. Dr. Hart, which is doing a grand work for the children. We have a P. and H. M. Society doing splendid work. Sun-

Good Blood

is essential to health. Every nook and corner of the system is reached by the blood, and on its quality the condition of every organ depends. Good blood means strong nerves, good digestion, robust health, impure blood means scrofula, dyspepsia, rheumatism, catarrh or other diseases. The surest way to have good blood is to take Hood's Sarsaparilla. This medicine purifies, vitalizes, and enriches the blood, and sends the elements of health and strength to every nerve, organ and tissue. It creates a good appetite, gives refreshing sleep and cures that tired feeling. Remember,

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills cure Liver Ills; operate to take, easy to operate, etc.

IVORY SOAP IT FLOATS

"Men should be what they seem," and so should soaps, but Ivory is the only soap that is 99 1/2 per cent pure.

The Procter & Gamble Co., Cincinnati.

day-school, led by our most worthy Superintendent, J. R. Rice, is one of the best in the State and is doing fine work. We have two good prayer-meetings—regular and ladies'—doing very effective work. We are on the up-grade, and do not serve a good, liberal people. Gordon Church is plucky and always does things by the whole. We have received many tokens of kindness from the people of this charge during our stay here. Recently wife was presented with a nice quilt by Grandma Bowman. Last Friday evening we were started by a great crowd of people gathering at our front gate, and ere we knew what was on hand they made a rush for the kitchen, carrying with them all the ingredients of a first-class pounding, until our table was groaning under its load. We then gathered in the parlor and spent some time in song and prayer; then the cheerful crowd returned to their homes, leaving a happy preacher and family at the parsonage. New resolutions were formed by this scribe that he would try, by the help of God, to make a more faithful pastor.

WEST TEXAS CONFERENCE.

CHEROKEE CIRCUIT. Frank B. Buchanan, Sept. 17: We are closing up our work and getting ready for conference. We have had good meetings this year in spite of many impediments. Our county is drouth-stricken. Corn crop a complete failure and cotton almost a failure. Added to this, prairie fires have destroyed thousands of acres of grass and stock is being moved out of the county. Our financial prospects are consequently poor, but our people are doing their best to send their preacher to conference with a good report. We have four appointments, but at Cherokee we preach once a week on a week-night, besides our regular appointments. Have good congregations and good interest in these week-night services. God is with us. We have the banner charge in our district in the number of Advocates taken.

EAST TEXAS CONFERENCE.

WALTON. E. R. Large, Sept. 15: Misfortune overtakes a preacher as well as other people. My horse lay down and died Sunday; so now I am afoot, on very big work. But as in the past some way has been provided, we believe it will be in the future. We are doing our best on our collections, but it is like getting the eye-teeth from some to get a quarter. O, if the people would pay the Lord his money.

HENDERSON CIRCUIT.

J. T. Kirkley, Sept. 19: We have had up to date seventy-five conversions and thirty-eight accessions to the Church. We closed a meeting at Good Springs the 10th of this month, that was the best of the season. So far had forty-four conversions in six days and had to close the meeting at its best and go to another appointment. I had no help in preaching at Good Springs, but I had some efficient help in the way of lay workers. Sister Ledford, of Troupe Circuit was with us, and I have never seen a more earnest or efficient worker in my life than she. We have two more meetings to hold.

COFFEYVILLE.

B. T. Hayes, Sept. 16: On the fourth Sunday in August P. H. Starnes, a Missionary Baptist preacher, began a meeting at Glade Springs and carried it on till Friday noon. He then sent for me to help him. I went and continued till close—a week from that time. There were nine conversions and eight joined Baptist Church. I will hold my meeting at Asbury fourth Sunday in September. Last Friday evening, Wyatt Brazear was in a well cleaning it out, his father and brother helping. The rope broke, the bucket falling on his shoulder and neck. He was paralyzed from there down. He died Saturday about noon. His parents are in great distress. He was a member of the M. E. Church, South. Bro. M. J. Ragsdale is very low with fever and blood poison. The doctor has no hope of his recovery. Nine of our members have died. It is still dry; crops are sorry; times are dull.

False Economy

is practiced by the people who buy inferior articles of food. The Gold Borden Eagle Brand Condensed Milk is the best infant food. Infant Health is the title of a valuable pamphlet for mothers sent free by New York Condensed Milk Co., N. Y.

JOTTINGS FROM THE VERNON DISTRICT.

The League conference of the Vernon District has just been held. Considering the long distances to be traveled our attendance was remarkably good. Seven of the pastors and about fifty Leaguers present.

The committee had arranged a splendid programme, covering the different departments of the League work. The papers and addresses showed careful preparation and clear conception of the subjects in hand. The singing was

splendid—both by the home League and by those from elsewhere. The exercises were intensely spiritual and enthusiastic from the beginning to the end. It had much of the appearance of an old-fashioned revival. It was not a frolic, but a place where earnest lives reconsecrated themselves to God and penitents sought the forgiveness of sin. In addition to the members of our own district, we had with us Bros. Rowlett, of Henrietta, and W. D. Bradford, of Weatherford.

Bro. Rowlett addressed the conference Friday night on the subject of "Methodism" and when he was through we were proud of our inheritance. Bro. Bradford gave us an address on the "Inspiration of Opportunity." It was a great theme and was handled by Bradford as few other men could do. At the conclusion of the address, without any suggestion from any one, scores came rushing to the speaker, offering their congratulations and expressing gratitude because of the good it had done.

The conference reached its conclusion Sunday afternoon at the "jubilee service." It was fit that such an occasion should find its ending in the midst of thanksgiving and rejoicing.

The district, all things considered, is in splendid condition. The summer's campaign has brought to us a number of gracious revivals, in which a large number have been converted and brought into the Church. We will be behind in our finances, but we are doing the best we can. We will be at the gathering of the clergies at Waxahatchie and make a report that cannot be excelled by any set of men.

C. W. DANIEL, Vernon, Texas.

PARTICULAR NOTICE

Electropoise.

As I shall retire and close my business on the 1st of October, I will continue the sale of instruments at \$10 until then to close out my stock. As the opportunity to purchase at that low price will never be offered again, embrace it, and send in your orders at once to W. S. SWYMMER, AGL., Galveston, Texas.

RUPTURE & PILES

CURED Without the KNIFE or OPERATION. Dr. F. J. DICKEY, 395 Main St., Dallas, Tex.

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.

THE NEW CANTON STEEL STALK CUTTER

We were the first manufacturers to introduce Stalk Cutters and have kept ahead of the times in modern improvements. The new Canton Stalk Cutter is a relief spring in connection with double rollers, which relieves the jerking motion from below. It has a roller on each end of the knife to prevent track from accumulating. The rollers are fastened on the Canton. No axle through center of roll to dig up with trash. All steel except job and double rollers. Guaranteed the best or money refunded. Don't be deceived by cheap imitations. Write for circular. There are some as good. If your dealer don't handle it, write for circular. We manufacture Disk Harrows, Sledges and Stalk Cutters, Corn and Cotton Planters, Riding and Walking Cultivators, Corn and Cotton Planters, Chock-saws, Ring-saws, Road Carts, Delivery Wagons, Wall Saws, Sleighs, Wagons, Grain Drills, Tractor Engines, Thrashers, Hay Presses, Straw Bales and All-Steel Bales. PARLIN & ORENDORFF CO., Dallas, Tex.

BEAUMONT LUMBER CO., Beaumont, Texas.

TO THE LUMBER DEALERS OF TEXAS: We are headquarters for everything in the line of Long Leaf Yellow Pine. We have on hand a full and complete assortment of YARD STOCK, which is bright and in good SHIPPING CONDITION. We manufacture the BEST DRESSED LUMBER to be had in the Yellow Pine District. Send Us Your Orders and We will Give You Good Lumber and Prompt Shipment. Beaumont Lumber Co., Beaumont, Texas.

JESSE FRENCH PIANO & ORCAN CO.

More Capital than all the Texas Music Houses Combined. 315 Main Street, Dallas, Texas. The Unrivalled PRIGKARD and Starr. Jesse French Organs are the best for Church and Parlor. MANUFACTURERS AND DEALERS in the Celebrated and Renowned STARR PIANOS AND RICHMOND PIANOS. Write for PRICES and SAVE MONEY by buying direct from Factory.

WALL PAPER SAMPLES FREE

Cheaper than ever before. Over half million rolls to be sold at less than cost. It will pay you to send for samples and make choice to hang, etc. Describe room, you wish to paper. Paper Hanger's full set of Sample Books, price, \$1.00. CHAS. M. N. KILLEN, 1231-1233 Filbert Street, PHILADELPHIA, PA.

IT WAS BEFORE THE DAY OF SAPOLIO THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

DEDICATION OF THE GEORGETOWN CHURCH BY BISHOP KEENER THE FOURTH SUNDAY IN OCTOBER.

The fourth Sunday in October Bishop Keener will dedicate our new Church. This will be a great, glad occasion. Friends, brethren, and especially ex-pastors and presiding elders, are most cordially invited to be present and rejoice with us. Will the ex-students throughout the State, as well as friends at home, who so kindly and generously subscribed to the "church debt" pay at once to Steele & Sparks, bankers. All subscriptions and notes are due the 1st of October. Yours truly, JOHN R. NELSON, Pastor, Georgetown, Sept. 21.

RRRR READY RELIEF

PAIN CURED IN AN INSTANT. CURES THE WORST PAINS in from one to twenty minutes. Not one hour after reading this advertisement need anyone SUFFER WITH

ACHES AND PAINS.

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, distension, swelling of the joints and pains of all kinds, the application of Ready Relief placed over the stomach and immediate ease, and its continued use for a few days effect a permanent cure.

A CURE FOR ALL

Summer Complaints

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure. INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, diarrhoea, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

Malaria in its Various Forms Cured and Prevented.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarial, bilious and other fevers, aided by RADWAY'S READY RELIEF, so quickly as RADWAY'S READY RELIEF. Travelers should always carry a bottle of Ready Relief. It will prevent sickness or pain from change of water. It is better than French brandy or bitters as a stimulant. Price, 50 cents per bottle. Sold by all Druggists.

CANCER AND TUMORS

Altogether new internal and external scientific treatment and cured without the knife. Ask FORTY-FIVE CENTS for a circular. Over twenty-five years experience in the treatment of these diseases. Satisfaction guaranteed. Correspondence solicited and book sent free. Dr. L. H. Gratiot, 115 W. 7th St., Cincinnati, O.

SOLID SILVER WARE

Our New Priced Catalog now ready. It shows a variety of cups, caskets, water dishes, etc. C. F. RAJES & SONS, Silverware, 110 W. Market Street, Philadelphia, Pa. This firm is reliable.—Texas Advocate.

THE BOOK OF THE CENTURY

"THE LIGHT OF THE WORLD" OUR SAVIOUR IN ART. A glance at the pictures in this book will show that the pictures are of the highest quality. The book is sold by all the leading bookstores. Price, \$1.00. Write for circular. A. C. ELDER, Publisher, 177 Plymouth Place, Chicago.

Texas Advocate, \$2.00 Per Year.



BABIES WITH SKINS ON FIRE from itching and burning eczema and other skin and scalp troubles. None but parents realize how these little ones suffer. To know that a warm bath with CUTICURA Soap, and a single application of CUTICURA (ointment), the great skin cure, will in the majority of cases afford instant relief, permit rest and sleep, and point to a speedy cure, and not to use them without a moment's delay is to fail in our duty. Sold throughout the world. Price, CUTICURA, etc., 50c. per box. Prepared by Dr. J. C. Foster, Lowell, Mass. CUTICURA Ointment, 50c. per box. Prepared by Dr. J. C. Foster, Lowell, Mass. How to Cure Skin Troubles, 50c. per box.



WOMAN'S DEPARTMENT

The End of It All. The proud man, fat with the fat of the land. Dozed back in his silken chair; Choice wines of the world, black men to command.

unique. The Sabbath afternoon was spent in an entertainment by the "Bee Bees." Mrs. Clara Fly, manager, and a love feast, conducted by the Conference Society.

It is earnestly desired that each District Secretary, W. F. M. Society, North Texas Conference, will attend the annual meeting of the Conference Society, to be held in Dallas, October 7-11.

Remarks: Work in fine condition. Fifteen new societies organized during this quarter.

On Friday night, at 8 o'clock, we had the annual address by Mr. C. C. Walsh, of Gonzales. This address was especially fine—showing much study and thought.

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C. A. From here we will visit Denison, Preston, Whitesboro, Whitehall, Van Alstyne, thence home. We'll remember the Advocate with the King's Messenger.

Rescue Work. We take this opportunity of thanking the good people of the Northwest Texas Conference, especially Bro. W. H. Terry, for interest manifested in this work.

FOR ONLY \$15. The Texas and Pacific Railway Company will this year send to regular customers...

Table with columns for names and amounts, listing donors and their contributions to the rescue work.

The last rose of summer is in bloom on the hill. And alas time to the whip-poor-will. "Cheatham's Chill Tonic has cured the last chill."

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.

"But why do you not print a card and deny the accusation?" inquired the politician's wife. "Deny it?" howled the politician.

If the Baby is Cutting Teeth. Be sure and use that old and well tried remedy, Mrs. W. H. Johnson's Baby's Friend.

FOR ONLY \$15. The Texas and Pacific Railway Company will this year send to regular customers...

Table with columns for names and amounts, listing donors and their contributions to the rescue work.

Write "Farmer Show," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses.

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\$100 GIVEN IN GOLD AWAY. Who can form the greatest number of words from the letters in READER? You are smart enough to make fifteen or more words, we feel sure, and if you do you will receive a good reward.

FOR ONLY \$15. The Texas and Pacific Railway Company will this year send to regular customers...

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Don't Miss This Opportunity. LADIES' RINGS, \$1.50 AND UPWARDS. GENTS' INITIAL \$3.50. INITIAL \$3.50. PLAIN \$2.00. BABY 75 Cents and \$1.00.

IRON & GIRARDET. 404 W. Market Street, LOUISVILLE, KY.

Table listing various districts and their members, including names and addresses.

Write "Farmer Show," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses.

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Annual Meeting W. F. M. Society, West Texas Conference. The fourteenth annual session of the W. F. M. Society of the West Texas Conference met in Gonzales, September 3, 1896.

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Self-Proneouncing Sunday-school Teacher's Bible. The essence of 50 expensive volumes, by men of sacred learning, is condensed into these Helps. \$4.00 WILL BUY THE BIBLE, including one year's subscription to the TEXAS CHRISTIAN ADVOCATE either a new subscriber or a renewal. Address L. BLAYLOCK, Dallas, Texas.

WE have thoroughly tested your \$22 Sewing Machine ordered several months ago. My wife is a Presbyterian of the Old School, but this Machine has done more toward making a Methodist of her than myself or the W. P. and H. M. Society. Her mother has a 600 machine which she will dispose of in order to get one like it. My wife will not get a bicycle now. Yours truly, WESLEY PEACOCK, San Antonio, Texas, Aug. 11.

PILES ITCHING PILES. ABSOLUTELY CURED. Dr. J. C. Peacock's Pile Ointment. As to the great virtues of "Wayne's Ointment" we are permitted to refer to the Publisher of the Texas Christian Advocate.



EAST TEXAS CONFERENCE.

San Augustine District—Fourth Round. Hemphill, at Milan... 2d Sat and Sun in Oct.

Pittsburg District—Fourth Round. Pittsburg sta., at Pittsburg... Oct 4, 7.

Palentine District—Fourth Round. Lufkin... Oct 3, 7.

Beaumont District—Fourth Round. Orange... Oct 10, 11.

Tyler District—Fourth Round. Tyler, Cedar Street... Oct 4, 11.

Marshall District—Fourth Round. Longview... 1st Sat in Sep.

TEXAS CONFERENCE. Houston District—Fourth Round. Ft. Jones... Oct 3, 7.

San Antonio District—Fourth Round. San Antonio... 4th Sun in Sept.

Beverly District—Fourth Round. Corpus Christi... Tues, 8 p.m. Sept 22.

San Marcos District—Fourth Round. San Marcos... 4th Sun in Sept.

Liango District—Fourth Round. Serrville... 1st Sun in Oct.

Chatham's Chili Tonic is peculiarly adapted to persons in feeble health.

North Texas Conference. Paris District—Fourth Round. Report, at Detroit... Sept 28, 27.

Bowie District—Fourth Round. Bonita and Illinois, at Dugberry... Sept 28, 27.

Gainesville District—Fourth Round. Greenwood... Wed, Sept 27.

Sherman District—Fourth Round. Bells, at Bells... Sept 28, 27.

Greenville District—Fourth Round. Nevada, at Josephine... Sept 28, 27.

Bonham District—Fourth Round. Bonham... 4th Sun in Sept.

Dallas District—Fourth Round. Dallas... Sept 28, 27.

West Texas Conference. San Antonio District—Fourth Round. San Antonio... 4th Sun in Sept.

Beverly District—Fourth Round. Corpus Christi... Tues, 8 p.m. Sept 22.

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North Texas Conference. Paris District—Fourth Round. Report, at Detroit... Sept 28, 27.

Bowie District—Fourth Round. Bonita and Illinois, at Dugberry... Sept 28, 27.

My copy of the Pronouncing Bible came duly to hand.

MARRIAGE NOTICES.

Davis-Uhl—At the residence of Samuel Uhl, near Wheatland, Texas, on September 17, 1896.

Stewart-McKennon—At the residence of Mrs. McKennon, Magnolia Springs, Texas, September 16, 1896.

Riggs-Jackson—On Sunday, September 20, 1896, at the residence of the bride's parents.

Curtis-Downing—On Sunday, September 20, 1896, at the residence of the bride's parents.

Obituaries. The space allowed obituaries is twenty to twenty-five lines.

REV. J. B. PRICE. Another grand man in Israel has gone from labor to rest.

M. A. BRYAN. Victoria, Texas. HORN—Mrs. Polly Ann Horn was born in Gordon County, Ga.

McCARTY. The subject of this sketch, W. N. McCarty, was born the 10th day of August, 1867.

Rodgers, Texas. Catarrh Cannot be Cured with LOCAL APPLICATIONS.

SHORT—Dr. A. Short was born in Patrick County, Va., April 16, 1829.

W. E. CAPERTON. CRAWFORD—Richard Coke, son of A. P. and Amelia Crawford.

W. L. NELMS. CRAWFORD—Richard Coke, son of A. P. and Amelia Crawford.

HALL'S VEGETABLE SICILIAN HAIR RENEWER.

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness.

RUSSELL. — Sarah E. Russell was born in Laurens District, S. C., March 12, 1825.

MOSS. — Mrs. Lou F. Moss, daughter of Henson and Mary Wagley, was born in DeSoto Parish, La.

Whitt, Texas. DABBS—Bro. Robert Dabbs departed this life September 3, 1896.

HELEN. TYLER, TEXAS. TYLER, TEXAS. TYLER, TEXAS.

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Lennan County, Texas, 1875. Ten children were born to them; three have gone on before.

W. H. EDWARDS. RUSSELL.—May Russell, the daughter of J. M. and M. H. Russell.

SADIE KINDEL. LAURA BENNETT. Whitt, Texas.

HELEN. TYLER, TEXAS. TYLER, TEXAS. TYLER, TEXAS.

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VAN NESS.—Julius B. Van Ness was born in the city of Albany, N. Y., July 19, 1813.

W. H. EDWARDS. RUSSELL.—May Russell, the daughter of J. M. and M. H. Russell.

SADIE KINDEL. LAURA BENNETT. Whitt, Texas.

HELEN. TYLER, TEXAS. TYLER, TEXAS. TYLER, TEXAS.

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Cold Pens! Pen Holders, Pen Cases, Pencils, Toothpicks showing nearly one hundred different styles.

LOOK! A SEWING MACHINE! THE TEXAS CHRISTIAN ADVOCATE, DALLAS, TEXAS.

DONT GET LEFT THE KATY FLYER A NEW FAST TRAIN VIA MKT ST. LOUIS AND CHICAGO WITHOUT CHANGE.

OUR NEW MACHINE! A Better Machine! A Handsomer Machine! THE LATEST AND BEST. HERETOFORE UNHEARD OF VALUES.



That Pleasing Paralyzing Pie! How good it looks! How good it is!... AYER'S Cathartic Pills CURE DYSPEPSIA.

OUR SEWING MACHINE. We have received our Machine and we prefer it to the \$60 machines which are sold here. It does good work—as good as any machine.

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

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, Haltville, 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.

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

The Sewing Machine came in the promised time. It 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.

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

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 and 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.

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.

Mother (angrily)—Joe Jefferson, how many times must I call you 'fo' before I can make you hear? Joe Jeff—Dunno; you stan than an' holler, an' I'll sit here an' count.

OPINION AND MORPHINE HABITS. If you have a friend who uses Opium or Morphine, write me at once. My treatment is radically different from all others, and is guaranteed to cure; cures severely, without suffering. Free trial; if not satisfied, I will refund the cost. Dr. M. D. 127 Race Street, Cincinnati, Ohio.

She—There's a difference between humor and nonsense, then? He—A large difference. Humor is the joke you make yourself; nonsense, that the other fellow makes.

The Knickerbocker Shoulder Brace promotes respiration of the lungs; prevents children becoming stumped and round-shouldered and enables them to grow erect into manhood and womanhood. Sold by Druggists, Surgical Appliance stores, general stores, etc. throughout this continent and abroad. See advertisement.

To the Presiding Elders and Preachers of the Methodist Episcopal Church, South, in Texas—Greeting: Dear Brethren—Permit me kindly to call your attention to the action of the late General Conference at Memphis, Tenn., which was as follows: "The conference concurred in the memorial presented by the South Georgia Conference, asking that the American Bible Society be placed among those institutions which our people are expected and required to support by contributions of their means." It voted "that blanks be inserted in our General and Annual Conference Minutes for contributions made to the Society." The Discipline was revised so as to make it one of the items of business at a Quarterly Conference to inquire, "What are we doing for the American Bible Society?"

Still further, one of the paragraphs of the chapter on the "Duties of a Preacher in Charge" was so amended as to read: "Also, to present once a year to each congregation in his charge the claims of the American Bible Society, and to report the amount of contributions raised by him for this purpose."

The distribution of the Scriptures in connection with your Board of Foreign Missions, and other Missionary Societies, is constantly calling for increased expenditures; while in our own country, the demand for the supply of poor and destitute families and the children and youth in the Sunday-schools is far beyond the present resources of the society. Will not you, in accordance with the recommendation of the General Conference, respond promptly and liberally for this important and fundamental work?

W. B. RANKIN, District Superintendent of the American Bible Society for Texas.

Is Your Brain Tired? Take Horsford's Acid Phosphate. It supplies the needed food for the brain and nerves and makes exertion easy.

DEDICATION. We will dedicate our new church on the second Sunday in October. Our new church is certainly a gem and will be an honor to Methodism on the lower plains. We desire the presence of all ministers who can be with us, and especially the ex-pastors of Plainview Church. We are out of debt and can sing the doxology with great delight. We hope to be able to report out on all lines at the approaching convocation. J. T. BLOODWORTH, Plainview, Texas.

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 cure the itch, Tetter or Ringworm, or it costs you nothing. Price 75 cents.

J. T. BLOODWORTH, Plainview, Texas.

THE RANDOLPH-MACON COLLEGE. The Randolph-Macon Woman's College at Lynchburg, Va., opened September 10th with a largely increased attendance. This has been the case in each of the four years since it opened, and there can now be no doubt of the success of the undertaking to establish in Virginia a college for women equal to the best in that State for men.

Wm. W. SMITH, Lynchburg, Va.

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.

OBITUARIES. (Continued from seventh page.)

Ness has been married three times and fourteen children have blessed these unions, only four of whom are now living, namely, Mrs. L. Campbell, of Bell County, Texas; L. B. Van Ness, of Taylor, Texas; J. Olin and Miss Henrietta Van Ness, of this place. Our deceased brother was converted and joined the M. E. Church, South, when he first came to Texas, since which time he has lived a consistent Christian life. Only a short while before his death I was sitting by his bedside, and he told me that it was all settled; that he was ready to go, that his hopes were sure. E. P. NEWSOM, Brenham, Texas.

WILLIAMS.—Sister Lucy Williams was born in Alabama in 1833. Her mother died soon after her birth, and the house burning down soon afterward, the family record was destroyed. Her father then carried her to her aunt in Eagleton, Tennessee, who raised her. Her father soon died. Sister Williams professed religion and united herself with the Baptist Church when she was a small girl. She was married to Bro. G. W. Williams in 1854, and they moved to Texas in 1856, and she joined the M. E. Church, South, with her husband in 1857 and was a faithful member till death. She died near Frankford, Texas, August 15, 1896. She was a devoted Christian and died in the triumph of a living faith. She leaves a husband to mourn his loss. May God bless him in his bereavement and loneliness. Be faithful a few days longer, Bro. Williams, and then you can join her in heaven. C. C. DAVIS, Renner, Texas.

COKER.—Alpheus Frank Coker, son of Charles and Lucy Coker, was born February 19, 1895; died August 21, 1896. Thus in the home of our brother and sister there is a little chair vacant. The little darling's voice is hushed in death. "Fare you well," was said at the grave, but not a fare you well forever. So cheer up, brother and

sister, your little one is gone to bud and bloom in the home of the best forever. E. R. LARGE, Wagon, Texas.

ODELL.—Thomas Harrison Odell was born in Altuda County, Ga., December, 1835. He professed religion and united with the Church in 1866, and his walk as a Christian gentleman has been upright. He loved the Church, and contributed to its up-building in a material as well as spiritual way. He was an invalid for fourteen years, and the most patient sufferer I have ever known. He passed away in great peace at his home on Bear Creek, Parker County, Texas, September 3, 1896, surrounded by many friends. He leaves three sons and one daughter home. May theirs be a united family above. C. E. LINDSEY.

HARP.—Clarence, infant son of Bro. A. E. and Sister Maggie Harp, was born in Lebanon, Texas, April 13, 1896; died in Godley, Texas, September 6, 1896. Little Clarence was never well; he suffered greatly at times. This fact caused the love of the father and mother to be more intense for the little sufferer and thus making the separation more difficult; but God, who never makes a mistake, and who doeth all things well, has taken the precious little sufferer to himself, where he is forever at rest. So, my dear father and mother, say with David of old, we cannot bring our little one back again, but this we can and will do: We, by the help of God, will go to him. May God bless, comfort and keep all the family to this end. W. N. CURRY, P. C. Creason, Texas.

SIMMS.—Sister Mariah Jane Simms was born in Cook County, Tenn., about 1824. Her maiden name was Henry. She professed religion when quite young and joined the Baptist Church. At twenty-five years of age she was married to James D. Wright, a minister of the M. E. Church, South. She then united with the Church to which her husband belonged. About 1859 her husband died and she remained a widow for seventeen years. On August 15, 1876, she was married to Mr. J. M. Simms, of Texas, with whom she lived in happy wedlock for nineteen years and ten months. She died in great peace June 20, 1896, in the seventy-second year of her age. "Who can find a virtuous woman? For her price is far above rubies." Sister Simms was a faithful wife, a loving step-mother, a good neighbor, a dutiful Christian. She loved the Church, stood by the preacher, and did about what she could to support the institutions of religion. "The righteous shall be in everlasting remembrance" and "shall shine forth as the sun in the kingdom of their Father." E. F. BOONE, September 15, 1896.

HENDERSON.—Sister Cora Loftin Henderson was born in Bastrop County, Texas, September 16th, 1858; was married in San Saba County, Texas, to James E. Henderson February 18, 1879, and died in Concho County, Texas, August 24th, 1896. And so one of the purest and most consistent Christians that we have ever known has gone to her reward. The writer was her pastor for two years and a half; has seen her at home with husband, mother and children, and in the protracted meeting, and ever found her the same zealous, sweet-spirited, faithful Christian worker. While her family was mostly out of the Church, her heart's desire was that they might be saved. She planned for weeks before to get them to a camp-meeting to be held several miles away from her home. Succeeding in this, she labored almost night and day for their salvation. One by one they gave their hearts to Jesus, until husband, brother, children were all converted and in the Church. Her prayers had been answered, and I never expect to see a happier person this side of glory than

IF YOU RIDE A BICYCLE YOU MUST USE POND'S EXTRACT CURES Wounds, Bruises, Sunburn, Sprains. RELIEVES Lameness, Strains, Soreness, Fatigue. Always rub with it after EXERCISING, so AVOID LAMENESS and be in good condition for the next day's work. REFUSE SUBSTITUTES —Weak, Watery, Worthless. POND'S EXTRACT OINTMENT CURES PILES. Sent by mail for 50c. POND'S EXTRACT CO., 75 Fifth Ave., New York.

she after God had given her her loved ones to go with her to heaven. There are but few members in the Church anywhere that give as liberally to the support of its institutions as she did. The poor were never forgotten by her; and her house was the preacher's home. More than one preacher in West Texas Conference will have a sad heart on hearing of the death of this sainted woman. We were always greeted with a hearty welcome; never left without having religious services; and believing that "the laborer was worthy of his hire," she never failed to do more than her part in helping to pay the preacher's salary. Earth is poorer and heaven is richer as a result of her death. The Church has lost one of its most loyal and useful members, and husband, mother, sister, brother and children are all grief-stricken and heart-broken because of this sad bereavement. But we mourn not as they who have no hope. We will see her again if we are faithful. One dear child had crossed the river before. She has now joined it. The rest are on their way. They have another strong tie that binds them to the glory-land. Her works will follow her. She left a bright record and a good influence behind; and now that God has called her home to rest and be with him, let her good examples inspire us to live as she lived, and when the mists have cleared away and we see no longer through a glass darkly, we'll meet her to part no more, on Canaan's happy shore. A. W. WILSON, September 16, 1896.

Absolutely Pure-Delicious-Nutritious. The Breakfast Cocoa MADE BY WALTER BAKER & CO. LIMITED DORCHESTER, MASS. COSTS LESS THAN ONE CENT A CUP. NO CHEMICALS. ALWAYS ASK YOUR GROCER FOR WALTER BAKER & CO'S. BREAKFAST COCOA MADE AT DORCHESTER, MASS. IT BEARS THEIR TRADE MARK LA BELLE CHOCOLATIÈRE ON EVERY CAN. AVOID IMITATIONS.

WEATHERFORD COLLEGE :: For Both Sexes. Superior Advantages. Literary, Business, Music, Art, Oratory and Elocution Departments; New College Buildings; Observatory; Chemical and Physical Laboratories; Library; New Boarding-Houses for Young Ladies. For Catalogue or particulars, address D. S. SWITZER, President, Weatherford, Texas.

DRESS GOODS. We are showing the grandest collection of high-class novelties ever brought to the Southwest, comprising High Art Paris Novelties, Real Scotch Cheviots, Iridescent Boucles, Illuminated Bourrettes, English Suitings, dotted here and there with Astrakhan Tufts, Fancy Mixtures, Broadcloths, tailoring effects. We are also showing Exclusive Novelties, such as Tartan Grounds, plaided with Astrakhan; Matalese Weaves illuminated with Satin Plaids. Each new weave is a beauty of artistic design. The combination of colors are a perfect blending of the newest shades. Just opened a beautiful line of 44-inch All-Wool Printed Cashmeres, in light and dark grounds, specially adapted for house dresses, at 50c. Plain Striped Brillantine, in navy, gray and brown, sold regularly for 65c, at 45c. All-Wool Boucle Plaids, 36 inches wide, extra weight, in all the new colorings, at 45c. Wool Plaids, a new line in rich fall colorings and combinations, at 55c and 60c. Special line of Wool and Cotton Mixed Plaids, at 16 1/2c. Broadcloth Bourrettes, 42 inches wide, in plain and plaids, an exceedingly handsome novelty, at \$1.00. Silk and Wool Paris Novelty, 46 inches wide, one of the most stylish fabrics of the season, at \$1.50.

Fall Flannels. Cream All-Wool Flannel, 27 inches wide, would be cheap at 25c. Our price, 19c. Cream and Navy Blue Mixed Flannel, 27 inches wide, extra good value, at 25c. Cream Blue Mixed Flannel, also Black and Gray Mixed, and Brown Mixed, extra weight, 27 and 30 inches wide, always sold at 50c, at 40c.

Cassimere Cloths. One lot of odds and ends Cassimeres, including stripes, checks and mottled effects, suitable for men's and boys' suits or pants, 56 inches wide, values range from \$2.00 and \$2.50 a yard, to close them out we will place them on our counters at the nominal price of 85c.

NEW ARRIVALS Wash Goods. DARK PERCALES, full 36 inches wide, newest designs, opening price per yard, 15c. ZEPHYR GINGHAMS, best American makes, 28 inches wide, 25 pieces just received, opening price per yard, 12 1/2c. BLUE MACKINAW TOWELS, a heavy German goods, colors fast, an excellent goods for school dresses, per yard, 12 1/2c. NEW DRESS GINGHAMS, choice of fifty pieces, worth 10c and 12c per yard, at 7 1/2c. FALL CHEVIOTS, suitable for children's wear, also men's and boys' shirts, opening price per yard, 15c. COTTON SERGE, medium weight, for early fall wear, per yard, 10c.

Great Black Silk Sale. At a recent peremptory Silk sale in New York our Eastern buyers were fortunate in picking up fifty pieces Black Brocade Silks and Satins, which we have divided into two lots as follows: Superior quality All Silk Brocaded Black Satin Duchesse, in all the newest floral and geometrical designs, actual value \$1.00; introductory price 70c. Best quality Black Brocaded Gros Grains, in twenty-five of the newest designs to choose from, actual value \$1.25; introductory price, 95c.

Black Dress Goods. Black Sicilian, 50 inches wide, exceptionally good value, per yard only, 50c. Tamise, Mohair and Brillantine, 42 inches wide, exceptionally good value, at 75c. Caniche Cloth, Baritz Cord and Sebastopol, 40 inches wide, makes a very pretty garment; special price, 75c.

SANGER DALLAS BROTHERS TEXAS

"That's a brilliant son of yours," remarked the visitor. "He's been to Congress, hasn't he?" "Yes, I believe he was an inmate for a couple of years," replied old Farmer Mossback, dryly.

Girls who use Pond's Extract as an auxiliary of soap and water at their toilet always have that fresh, clear complexion, betokening health and good breeding.

We know one man who is so ardent a free-silverite that he won't even go to New York on a Sound steamer.

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

EDUCATIONAL. Southwestern University, Ladies' Annex and Fitting School. Located at GEORGETOWN, TEXAS. All under the same administration and served by a Faculty of Nineteen Professors and Teachers, Specialists in their several lines of instruction.

The next session opens Wednesday, Sept. 9, 1896. LOGATION Central, Healthful, and accessible by Railroad. No Saloons, No Brothels, No Gambling Houses.

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