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EDITORIAL CORRESPONDENCE.

BUFFALO, N. Y.

My last was sent to you from St. Louis, the city on the great Mississippi, now bending every energy to raise money for her coming Exposition. She has a population of 150,000, and is entitled to her crown as the Queen of the West. Her approaching celebration will be on a gigantic scale, and its results will bear fruit for all the section beyond the great river. The quiver of its excitement is already in the air.

At 1 o'clock I boarded the Wabash special for Buffalo, passed through the long, dark tunnel beneath the streets of the city, and emerged from the subterranean cavern just at the landing of the stupendous iron bridge spanning the river, and soon found myself in Illinois. The Wabash is one of the great trunk systems of our railway world, stretching from St. Louis through Illinois, Indiana, Northern Michigan and a part of Canada into the borders of New York—a distance of 735 miles. It has a fine rounded, splendid rolling stock, and a most competent set of men. The coach on which I traveled in the day time is a sort of palace on wheels. It has elegant chairs, upholstered with plush, a Brussels carpet on the floor, and supplied with electric fans and lighted also with electricity at night. Attached to the train was an elegantly equipped cafe car and two fine sleepers. Stops were only made at long intervals, and we came through without a change, on schedule time, to Buffalo. A more delightful and a more rapid trip no one need to wish, and not a hitch or a mishap of any sort on the route. Just think of it! From Dallas to Buffalo, a distance of over 1200 miles, with only one change of cars, and the destination reached in forty hours! The Frisco and the Wabash make up a wonderful railway system, and they reach from the Dominion of Canada to the Gulf of Mexico.

All the afternoon we ran through the great corn belt of Illinois, and I had an opportunity to see the devastation of the drought. It is worse than in Texas. For two or three hundred miles the face of the earth, as far as the eye can reach, is covered with corn; but the most of it will only make fodder. One month ago there never was such a promise of a corn crop, but the long dry spell has blighted the prospect. In some few places local showers have brought relief, but in no general way. But the State had a fine wheat and oat crop, and the hay is abundant. The whole country is in a high state of cultivation. The land is all tillable and wonderfully productive. Horses, cattle and hogs make up much of the wealth. The corn is not only fed to the stock in plentiful years, but great canneries put it up by the thousands of bushels, and the grocery stores carry it as fresh roasting ears through the winter and spring. The apple orchards dot the whole line of travel, and this crop is usually very valuable. But, like the corn it, too, has suffered this summer. The barns and dwellings-houses are in fine repair. The latter look like city residences, and telephone wires are in great evidence. Schools and churches everywhere abound. Surely Illinois is a great Commonwealth. A while before night we passed into Indiana and crossed the famous Wabash River. It is not a large stream, but clear as

crystal and both sides fringed with beautiful trees of deepest green. Lafayette is a large town and well improved. The streets are paved with brick and asphalt. The State University is located here, and it is said to be a great institution. We slept through Northern Michigan, and did not get even a glimpse of Detroit.

In the early morning we awoke in Canada, and for one hundred miles we were in that part of the British dominion. Here all vegetation looked better, but very late. A great many fields of wheat had just been cut, and the oats looked green. Potatoes were in bloom. The land is not excessively fertile, and the farms are small. Every inch of them is under cultivation. The houses are framed structures, and all look alike. So do the barns. The country churches are small brick buildings, and have ample sheds around them. These are for use in cold and wet weather. All of the outbuildings are the old staked-and-ridered style, but most of the cross lines are constructed of stumps and brush, rather artistically arranged.

Just before reaching Buffalo we crossed the Niagara River. It is as wide as the Mississippi at Memphis. When we reached the other side the Government officer came aboard and marked out the checks placed upon our grips some time the night before as we entered Canada. We sped by the Exposition buildings into the city, and they showed off to fine advantage. So we were domiciled, and then off for the world-wide noted

NIAGARA FALLS

The Niagara River runs near the city of Buffalo, but the Falls are twenty-three miles down the stream and reached by railway and trolley street cars. The round trip over the latter is fifty cents. As far back as I can remember I have been hearing and reading about Niagara Falls, and my desire to look upon them on this trip has been great and intense. So just as soon as I could locate myself in desirable quarters, I stepped aboard a trolley car and started to the Falls to spend my first day in Buffalo at these wonders of the world. A more beautiful highway than the one leading out there one need not want to see. It is made, alternately, of macadam and asphalt, and nearly as level as a floor. I made the trip in nearly an hour. The cars run every five minutes, and all this day were crowded to their utmost capacity. At least fifty thousand people went out and returned during the day. On reaching the Falls you see a good large city, with fine streets, parks and elegant buildings, and the country at first does not look rugged and broken, as I had pictured it. Just above the Falls, less than a mile, the great river is wide and looks as placid almost as a lake. Here Goat Island sets in almost the center and divides the stream to the right and left, making two streams. This island, as well as the park up and down the shore on the American side, are owned by the great State of New York, and they, with the passways and bridge, are free to the public. They are highly improved, with winding walks, immense groves of forest trees, flowers and rustic seats. The danger points are marked and alert officers in uniform keep an eye on the multitudes. Down on either side of Goat Island, with its picturesque boulders and magnificent trees, roll the two prongs of the river.

Several hundred yards before they reach the fearful entrance the water rapidly increases its flow. It quivers and jumps as though it apprehended its approaching catastrophe. No wonder, for the roar of the falls is terrific, and its pull on the volume of water some distance up the stream is tremendous. But when the immense flow reaches the precipice and takes its awful plunge into the yawning chasm who has ever been able to describe it? It baffles the powers of the human mind, and you simply stand awe-struck and rendered dumb by the spectacle. To read or hear about it is tame. You have to gaze upon it to get an idea of its stupendous grandeur and overpowering solemnity. There are two of these falls, one on the American side and the other on the Canadian. The perpendicular height of the American fall is 167 and its width is two feet. There is no curve in its contour, but it is straight across. The other one, nearly a quarter of a mile intervening, is 158 feet and its contour is that of a horse shoe. Hence it is called the Horse Shoe Fall. The contour of this fall following the curve of its horse-shoe shape, is 2011 feet from bank to bank. Between the tops of these falls the island makes the break above noted, but there is no break at the bottom. The waters fall and flow in one great basin. The depth of this basin—that is, of the water in it—is 180 feet. Back under the fall on the American side is the "Cave of the Winds," and by going down an elevator, donning a thick rubber suit, and following a guide across little bridge ways, under a baptism of snowy spray and splatter, you can pass into this cave; but I did not care to try it, though hundreds of others passed under and into those dark and deafening retreats. As you stand at the railing above, or the great bridge below, and look upon this plunging torrent, the effect is almost paralyzing. The great body of clear water pours over into the yawning chasm with a wild roar and a jar that no earthquake can equal. And from the depths below there rises a perpetual mist that gathers itself up like a cloud above you and then precipitates itself like a light shower of rain. Thus this spray is ascending and descending like the smoke from a great furnace, and it goes on forever. The whole thing is the expression of Omnipotence. Then think of it! The opposite banks of the river for miles below the Falls continue on upon a level with those above, and thus the river flows in this cut-out channel, with these precipitous banks 200 feet high, holding it in its narrow compass. I took the electric car, crossed the great steel bridge into Canada, and went along the High Bluffs down the side of the stream nine miles, by Queenstown and old Fort Gray, crossed back on the American side, and down below the overhanging declivity, and close to the water's edge, the car brought us back to the point of starting. This gave me an opportunity to go up the heights near Queenstown and look at the imposing monument erected by the Canadian Government to the memory of Major General Isaac Brock, who fell in the battle of Queenstown in the War of 1812. All the distance from the Falls to Queenstown the river leaps and roars in its mad flow as though it were frightened at its own awful fury. This part of it is called the rapids and

the whirlpool. Along this distance there are four great steel bridges. The one below the Falls is for the public use. The others are railway bridges. Two of them are over 1200 feet long and 200 feet high. The lower one is a suspension bridge, but the others rest upon great steel arches resting upon either bank.

Thus I put in the whole day taking in the wonders of the Falls. Yet I have given my readers but a faint idea of this freak of nature. G. C. R.

THREE GREAT EDUCATORS

During the past three months American education has suffered a loss which, if not the greatest in its history, is certainly the greatest it has ever sustained in an equally short period of time. Great as is this loss to education, it has been a greater loss to science; for Rowland, Fiske and Le Conte were not only noted professors in American colleges, but were also the leaders of American science.

As an investigator, a discoverer of new truth, a creator of pure science, Rowland stands first of the three. His most important work was done at Johns Hopkins University, and made that institution, in the growth of American science what Davy, Faraday and Tyndall made the Royal Institution in the growth of British science. His determination of the mechanical equivalent of heat gave him a place in the Royal Society by the side of Joule, and placed his name on the roll of the French Academy as a worthy successor of Carnot. He possessed in the highest degree powers that are not usually combined—the power to create science and the power to apply it. Not only was he a great scientist, but he was also a great engineer, as was shown by the fact that his plans for the Niagara electric power plant were adopted over those of distinguished foreign competitors. Great as a scientist and engineer, he was also great as a mechanic—perhaps the most skillful one the world has ever seen. In the physical laboratory of Johns Hopkins University it is to be found the most mar- velously accurate machine in the world. It is a dividing engine which he built to rule gratings. Its perfor- mance can be judged from the fact that it can rule forty thousand lines to the inch, and their distance apart is known not to vary by the millionth part of an inch. Spectroscopists the world over use a Rowland grating. The Ger- man universities have tried in vain to produce its equal. So long as Rowland lived, there was one man in America whom the European physicist ranked with their Helmholtz and Kettner.

John Fiske was our Herbert Spencer. He was also our Macaulay, for he knew more and could tell it better than any man in America. He was philosopher, scientist and historian. He was the one American whom the great English scientists recognized as having made a distinct contribution to the theory of evolution. Mr. Darwin once wrote to him concerning some of his positions. "In my own crude way I have come to the same conclusion though never have given such excellent reasons for them." His "Outlines of Cosmic Philosophy" is the best exposition that has been given of Spencer's philosophy, and for the average reader is almost essential for a clear understanding of his teach- ing. While he claimed to be only a follower of Spencer, it is probably true

that he surpassed him in insight into the ethical and spiritual significance of his philosophy. The wonderful versatility of the man is shown by the fact that his earlier reputation as a philosopher and scientist is now somewhat obscured by his work as an his- torian and essayist. Whoever may be the ultimate fate of his philosophic writings, his histories and essays will certainly stand in the front rank of their kind. The critics who com- plained that scholarship in America did not necessarily produce real litera- ture always admitted that John Fiske formed one brilliant exception to the rule.

There are two names in American geology—Data and Le Conte. The first was the more fortunate in the fact that the great mass of material sup- plied by the American geologists came into his hands at a time when European geologists were disputing about ques- tions that could be definitely settled only by the evidence of the more so- berly American strata. Le Conte must rank second to him as a creator of knowledge, but as a dispenser of this knowledge Le Conte has had no equal. His "Elements of Geology" is the most popular text that has been written on this subject. "Evolution and its Re- lation to Religious Thought" has brought satisfaction to many who were perplexed over the relations of the science of modern geological teaching. The South has produced no great sci- entist—Joseph Le Conte, born in Vir- ginia, 1822.

AMONG THE EDITORS.

Northwestern Advocate: There are those who look to the cross and almost forget Him who hung upon it. Theirs is not to make salvation something of a deus ex machina, a scheme of plan, a contrivance. But to Paul there could be no separation in thought be- tween the cross and the Christ. His theology, therefore, is nothing of a hard dry scheme, such as at times have been popular in the Church. His thought is always Christ-centered and, indeed, but the cross with Him Christ upon it.

Baltimore and Richmond Advocate: If our daily papers instead of eagerly seeking after sensational items, would simply record in editorial notes the fact of their occurrence, without entering into the details of their composition, an incalculable benefit would accrue to the minds of the community. Many lives would be saved and many who are children prevented. What a comfort to any noble womanship of the world, it would be well if some such whol- some restriction could be placed upon it.

Central Christian Advocate: Among all countries, the best is a beautiful soul. The soul can not and will not hold itself permanently behind a mask. It will reveal itself. And the best in its open parliament. Studying the face, we explore character, for character re- flects to be concealed, but seeks to re- veal itself; that the pastor who may know as he scans the parable of the face who it is that is using business within. There is a theory not that the body contains the soul, but that the soul contains and sustains the body. We have observed that those who are named in sermons and in books, Charles Kingsley likened the soul to a centavon in the way in which it receives its body. Charles Lamb saw the Quaker women on their way to meeting and spoke of them as "trains of shining ones." It is said of St. An- drew de Paul, that his holiness trans- fused his only features into beauty. One has likened it to the sun burning through imperial flesh. It was this that was so important in Jesus, perhaps, which made his simple "Follow me" so irresistible.

COMMUNICATIONS.

A SERMON.

By Rev. E. L. Armstrong.

"If a man die, shall he live again?" Job 14:14, 15.

The doctrine of the resurrection of the body is peculiar to divine revelation. Whatever discovery the vaunted reason of man has pretended with regard to the being and attributes of God, the immortality of the soul or the obligation of virtue, so far as we know no one by searching has pretended to find out the resurrection of the human body. However strongly analogy may sustain the fact once revealed, it could never suggest it. All appearances are against it. "Man dieth and wasteth away. Yea, man giveth up the ghost, and were he here" The quiet, immovable sleep of death, the loathsome corruption of the tomb, the utter dissolution of the body and its return to dust seem to discourage the hope of future revivification. Had not a voice been heard from heaven, saying, "I am the resurrection and the life," man would never have dreamed of the immortality of the body or laid his body down in hope of eternal rest and life. While this glorious doctrine is peculiar to divine revelation it is not confined to any dispensation. The patriarchs believed that God was able to raise the dead to life; and in this unshaken faith they could give up their bodies at God's command. Moses heard with rapt delight the declaration from the burning bush, "I am the God of Abraham, the God of Isaac and the God of Jacob." He then knew that the dust of Machpelah was still precious in the sight of Jehovah. Abraham, Isaac and Jacob are not dead, but asleep. Job, too, who lived in the Patriarchal or Mosiac age, was comforted in all his afflictions with the strong assurance that his already corrupted flesh, soon to be a prey for worms, should again live; and his eyes dimmed with weeping and sorrow should behold in brightness a living Redeemer. Our text is one of those strong assurances so numerous in the Holy Scriptures of consolation derived from the hope of a future resurrection. The interrogatory form of the text is equivalent to the strongest affirmation. It implies that if a man die he shall most assuredly live again. Without this construction the text sentence would be without force or meaning. "All the days of my appointed time will wait until my change come." This strong faith is in full view of all the appearances against the resurrection as stated in the previous verses. He relied doubtless upon God's promise that when these visible heavens should be no more that he would call with the voice of the archangel and the trump of God, and that his reanimated clay would respond and come forth into the resurrection of eternal life. Well might his flesh rest in hope with the strong assurance that God would have respect unto the work of his hands. That this highly wrought and perfect machine, so fearfully and wonderfully made, should not always remain in dilapidation, but at the set time it should be remembered.

If the Patriarchs and Jewish lawgiver saw these promises afar off and by faith embraced and rejoiced in them, the poppets had a still nearer vision of them. Isaiah could say, "Thy dead men shall live. Together with my dead body shall they arise; awake and sing ye that dwell in the dust, for thy dust is as the dew of herbs, and the earth shall cast out the dead." Daniel could affirm, "Many that sleep in the dust of the earth shall awake—some to everlasting life, and some to everlasting shame and contempt." So well known was this doctrine in time of Ezekiel that it was used as a figure to illustrate the power of Jehovah in gathering the scattered remnant of Israel, and bringing them to their own land. Of this character do we consider the vision of the valley of dry bones. With this ample information given to the prophets on this subject it is not surprising that it was an article of faith of the Jewish nation at the time of the appearance of the Savior. It is true that there was a sect called the Sadducees, who denied the resurrection, but they also denied the existence of angels or spirits. They were the materialist or atheist of that age. All the pious Jews, and far the greater part of the nation, were Pharisees and firm believers in the resurrection. This we have from Josephus and other historians of the age as well as from the New Testament. It was in this firm conviction that Martha said to the Savior at her brother's tomb, "I know that he shall live in the resurrection at the last day." Such was the strong predilection of the Pharisees for this article of their creed that St. Paul took advantage of their agreement with him in this tenet and cried in the midst of the council that it was for the hope of the resurrection that his life was put in jeopardy. This well-timed declaration had its effect, for the Pharisees immediately espoused his cause. In like manner we

hear this same apostle appealing to King Agrippa as a Jew, and consequently admitting the rationality of the resurrection. "It is not thought a thing incredible with you that God should raise the dead." To a heathen who had low and groveling notions of deity, whose greatest gods were partial in their dominion and limited in their power, it would be incredible that the dead should be raised. But to a well-instructed Jew who had been taught by Moses and the prophets that the power of God was unlimited, his wisdom infinite, his presence everywhere and his care extending to the minutest objects, who created the universe from nothing, and upholds it by the word of his power—to such an one it was not incredible that God should gather the scattered dust of his saints from the four winds of heaven. With these facts and doctrines standing in bold relief in the Old and New Testaments, is it not passing strange that any one pretending to a knowledge of these things should still aver that the fathers only looked for transitory promises? Strange as it may appear, some infidel writers have so declared and some Christian divines have partially admitted the charge. It may be replied that the New Testament says "that life and immortality are brought to light in the gospel." The meaning of this passage is that life and immortality are more fully illustrated in the gospel by number, clearness and variety of passages which declare them; and especially by the resurrection and ascension of our adorable Savior. He had declared in the most explicit terms the "hour is coming in which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." By this and many other plain passages the Lord Jesus teaches the immortality of the soul and body, and finally, in his glorious resurrection, confirms, establishes and fully illustrates all. So fully persuaded was the great apostle of the Gentiles of the truth of the doctrine of the resurrection of the dead, and of the fact of the resurrection of Jesus, that he made it the hinge on which the whole Christian system turns, and the foundation of all our hopes of immortality and eternal life. Strong must have been his convictions of the truth of the fact on which he proposed to risk the whole Christian argument, if we give attention to the array of testimony which he presents we shall feel that he had nothing to fear for the glorious cause on which he staked his all. He tells us in the first place that the resurrection of Christ was in accordance with the prediction of the Holy Scriptures; and we may add his own repeated and public declarations. Of such importance was this deemed by his enemies that the utmost precaution was used to prevent fraud being practiced upon them. Joseph secured the door of the sepulchre with an enormous stone, which they rendered more impracticable by the seal of State, and a strong Roman guard, proverbial for vigilance. While the prediction formed a strong conviction in the believing mind that he would rise, the disciples rely still more on the positive proof that he was risen. Indeed no presumption satisfied them. When they found that the body was absent from the sepulchre they were inspired with hope, but panted for fuller manifestation. These were given in number and character to their hearts' content. He was seen of Cephas, of the twelve, of 500 brethren of James, of all the disciples, and last of all he was seen of Saul of Tarsus. These glorious manifestations were at sundry times and in diverse manners; but all in circumstances to forbid mistakes on their part. And to crown the whole he went up into heaven in their presence, and a cloud received him out of their sight. With such strong testimony St. Paul had nothing to fear, though he had staked the whole Christian argument on this one glorious fact. For let it be observed that the facts were such and the disciples in such circumstances that they could not be deceived; and such were the circumstances in which they gave their testimony that they could not deceive others. There was no earthly motive to give this testimony, but every temporal consideration to withhold it. They were sternly threatened by those who had both power and will to punish. They were unmercifully beaten and further threatened. One after another were put to death, till nearly the whole number perished for their testimony. Now while men may die for testimony which is false, but which they believe to be true, or for falsehood in which they think they have a great interest, they will not die for falsehood where they know it to be such and have no interest in telling it. So much do we know of human nature that we make this statement without fear. Then may we say, "Now is Christ risen from the dead and become the first fruits of them that sleep." Here we have the brightest illustration of life and immortality. Here we have the pledge and model of our future resurrection. The scrip-

tural proof of the resurrection of the body is all that can be relied on. As already intimated, nature in all her works is silent on this subject; but when we find no proof from nature sufficient to suggest the fact originally, yet the truth once revealed finds corroboration in the works of God. The same is true with regard to the divine existences. Man by searching would never have found out God; but the truth once proclaimed from heaven, from whence it must have come, finds a response from everything in heaven and earth. "The heavens declare the glory of God, and the firmament showeth his handiwork." So also the resurrection of the dead once proclaimed from heaven and it falls in the current of our feelings and is corroborated by many of the analogies of nature. One of the most striking, often alluded to in the Bible, is the phenomenon of sleep. Should this state be observed for the first time by a mature mind unacquainted on the subject, it would naturally suggest the destruction of many of the animal and all of the mental functions. Should it be a friend thrown into this condition he would be mourned as lost; but when the eyes should be again opened, and the kindly glance show the return of intelligence, it would be as life from the dead. Death only suspends the animal functions and the resurrection restores them to newness of life. The insect tribes furnish many beautiful analogies of this glorious transformation. The caterpillar winds himself into his narrow shroud and loses for a time all power of locomotion and possibly all sensation. The frost of winter desolates the earth, sweeping the foliage on which it lately fed. Heeds it not, but soon the merry leath of spring wakes into life and beauty the sleeping flowers and our sleeper sheds his dusky chrysalis and comes forth the flitting gay butterfly, sipping nectar from every flower. The germination of the plant from the decaying seed, the sprouting of the bough from the apparently dead stump, are so many beautiful analogies of the revival of our sleeping bodies from the long night of the tomb; but here the question is raised, "How are the dead raised up and with what body do they appear?" In answer we remark that the resurrection body is not a germination from the old, as in case of plants, but a veritable restoration of the entombed dust. This is evident when we remember that the change that is to take place in the bodies of those who are alive at the last day will be equivalent to the change in the resurrection body. Again Christ's body that arose was the identical one that was laid in the tomb. Our bodies are to be fashioned like unto his glorious body. Though the resurrection body be the same one, extended, it will be greatly changed. This corruptible must put on incorruption. No seeds of decay or dissolution will be found in these glorious bodies. "They were sown in weakness; they shall be raised in power." They were a clog and hindrance to the mind here through weakness and infirmity. There they will be fitted for the immortal energies of the glorified Spirit. No need of the refreshment of sleep or food. No fagging from long continued excitement; but with energies ever new and invigorated, they will be capable of ecstatic joy without night. They were sown in dishonor; they shall be raised in glory." How dishonoring are the earth and worms that shall spread under and cover these vile bodies, and especially as this is the triumph of sin and the manifestation of God's displeasure against it; but having been hid for awhile in the grave his indignation will be everpast. The ransom having been paid by our surety, the captive must be emancipated. Death must be despoiled of its prey. The mandate that remanded the body of Jesus from the tomb was the writ of habeas corpus calling forth the bodies of all those held in duration vile in the prison house of death, and now the hour and power of darkness are past. The year of God's redemption has come. "For theirs they shall have glory." Death shall be abolished and an open show made of the spoil. "The saying will be brought to pass, Death is swallowed up in victory." Then shall the saints of God shine as the sun in the firmament and as the stars forever and ever. This answers the question "How shall the dead be raised up and with what body do they come?" The first improvement suggested by the doctrine of the resurrection of the body is the exalted views it presents of the power and wisdom, the care and goodness of the great Jehovah. Those who conceive imperfectly of God, or attempt to degrade him to a level with their own limited comprehension, find many and serious difficulties in this doctrine. "How," say some, "will it ever be possible to identify the dust of one of the early patriarchs of our race? Their flesh has become the food of worms; they of larger animals and those of other creatures, and the process has been repeated many times since the creation. Who can claim

the dust that has been apart of so many? Or in those extensive charnels where the dust of millions mingle indiscriminately and where the winds of heaven scatter them to the four quarters of the globe, can they again be identified?" To such objectors it is thought a "thing incredible that God should raise the dead." To the ignorant rustic it is quite strange, if not incredible, that the watchmaker should be able out of the materials of so many timepieces to select only those of one peculiar structure and fit each piece of machinery so as to construct the identical watch that had been taken to pieces. But to the well-instructed all is easy. The divine intelligence and power should not be measured by our imperfect conceptions. He who saw our substance yet imperfect and in whose book all our members were written, which in continuance fashioned, can watch our dust however mangled and scattered. The Bible represents Jehovah as occupying eternity as one eternal now. "From everlasting to everlasting thou art God." Infinite space is his residence. "If I ascend to heaven thou art there. If I make my bed in hell he-loved thou art there." Wherever he is he is infinitely intelligent. To him nothing is properly great or small, bearing no comparison to his infinite nature. The fall of sparrows is noticed by him and the hairs are numbered as certainly as he hangs the earth upon nothing or stretches the world over empty space. The changes which occur in all physical nature are but the impress of his will. The laws of nature are only so many operations of his hands. No changes take place in nature which he does not operate. No variety can bewilder him; no magnitude can overcome him. Our dust will be secure in his hands, and whatever he may see fit to do with it he will be sure to take care of it. At the sound of the voice of the archangel and the trump of God it shall come forth. It matters not whether its depository has been the sea or the earth, both shall give up their dead. Though long hid in the grave God's set time has come and he remembers his chosen and has respect to the work of his hands. He calls and his children answer and come forth. While this glorious doctrine of the resurrection of the body exalts our views of the great Jehovah, it also gives great comfort to the afflicted and bereaved. What could so effectually comfort the weeping sister as to hear Jesus say, "Thy brother shall rise again." And what can so fully soothe the hearts of the smitten thousands of weeping mothers and sorrowing fathers as the voice of God saying, "Thy children are not dead, but sleeping." This glorious doctrine revives the soul when we are assured that we are to meet our dear ones in immortal life who now sleep on the bosom of Jesus, who watches the sleeping dust with more than maternal care. Yes, yes, those eyes now closed upon the darkness of this world shall sweetly sleep until the dawn of the eternal day. When they open it will be to behold in brightness the King in his beauty, and to behold the land that is afar. "Then sweet be thy rest Till he bid thee arise, To hail him in triumph Descending the skies." Storm after storm may arise. Dark is this howling wilderness. War may sweep fearfully, pestilence and famine may desolate, and earthquakes swallow up. Sickness and long protracted pain may bring sleepless nights, but thanks be to God, "thy repose shall not be broken nor thy faith shaken until he calls; then thou shalt answer." Abuse this flesh as you may, call it a vile prison house, "a clog of cumbersome clay," yet after all our associations of friendship and love, of an earthly character all assume to a greater or less extent a corporeal form. We think of our dear departed ones as they were associated with us here. It is the benignant eye, the smile of love and a thousand kind attentions that associate themselves with the memory of loved ones who slumber in the cold, silent grave, waiting the "sound of the archangel's trump to awake them to life." Tell me not that those sensible expressions are to be forever buried in the grave. If so, you invest the grave with impenetrable gloom. But let me hear that "These, now rising from the tomb, With brighter lustre far shall shine, Revive with ever-during bloom, Safe from diseases and decline."

reader of these lines the comfort the writer enjoys as earth recedes: "And let this feeble body fall, Or let it droop and die, My soul shall quit this mortal vale, And soar to worlds on high; Shall join the disembodied saints, And find its long-sought rest— The only bliss for which it pants In my Redeemer's breast." "CHARACTER VS. CONDUCT." In the Advocate of August 1 H. G. H. has a communication headed, "Character vs. Conduct." I always read H. G. H. His well-arranged words flow delightfully; his fancy is exuberant; his convictions very strong and his confidence in his own judgment unflinching. He impresses the careful reader with the thought that intellectually he wears magnifying glasses rather than deep-seated. Those who differ from him in any matter are seen in a distorted and exaggerated form. Had he not inscribed my name over, under and all through his picture, it could not have occurred to me that it was I he purposed to delineate. It reminds me of the boy who attempted to make a picture of a horse. After finishing his drawing he felt it needful to write under it, "This is a horse." The swallow-like flights of H. G. H., so variant in direction, dipping and darting here and there, demonstrate a poetical rather than logical mind. He responds to argument by dogmatism. A logical response would be a curious piece of composition. But there is one point to which he reverts frequently—in mere dogmatism, however—that I am disposed to call attention to, rather because there seems to be a common confusion on the subject than because of his recurrence to it. The organizations called Churches are human institutions. As such they enact rules and regulations for their government. The Romish Church claims the right also of regulating the faith, practice and conscience of its subject members. The M. E. Church, South, expressly disclaims all such authority. It publicly and constantly avers that "there is only one condition previously required of those who desire admission into these societies—a desire to flee the wrath to come and to be saved from their sins." No creed is proposed, no submission of conscience to Church control—only the honest purpose to be religious under the direction of Bible teaching. The role and sufficient authority of the Bible is constantly avowed and iterated. The vow of an elder further emphasizes this, in which he is required to teach only that which he "shall be persuaded may be concluded as proved by the Scriptures." A more complete disavowal of churchly authority over the conscience is hardly possible, yet the form of government and modes of effective working of the Church machinery require rules and regulations which involve no question of conscience. Such rules every member, by the mere act of joining the Church, agrees to keep and observe. When, however, the law-making power or the executive of the Church attempts to fix and settle questions of conscience, they not only usurp authority, but violate the constitution of the Church, which has pledged to each member in advance not to do that thing. H. G. H. and many others appear to be sadly confused on this point. Any reflecting mind can readily see the difference between rightful authority of rules and regulations of the Church and the unauthorized intrusion into the domain of divine legislation. MORRIS EVANS. FROM MEXICO. We are at last safely at our post in this city. I am sure that at least some of my Texas friends will like to hear of some things that we are doing in God's vineyard in this one of the dark corners of the earth. This is called the "American" City of Mexico, from the fact that of the number of Americans resident here, and of the American way of doing business. To one just from the "States" it seems dull and non-progressive, but as compared with other Mexican cities it might properly be denominated "the Chicago" of Mexico. A friend of mine who has resided in this city for quite a number of years was telling me yesterday of how, at the time when he first came to this city, that it was the custom of the banks and other large business houses to be closed at noon while the officers and other employes took the usual mid-day siesta until half past two in the afternoon. With the advent of the American within the last five or ten years all this has changed, and now you will see upon the principal business streets the usual crowds of men, each in the discharge of his respective duties. Yet after all things move slowly. For instance, it will require two or three conferences with the owner should you desire to rent a house or transact any other important business. The present government of this

Republic is quite estants, yet all ceased, but has form. When our a house or purchase usually boils up adversely, and fr of our undertak ance and golden We have a great this city, and in the opportunities "The harvest is are few." We own our a and are the on nation mainta Bro. B. G. Ma the "Rosebud school, and i Quite a nume ers received the watchful eye, and God in this the ver There are no m ries in any field Marsh. May God abide with them. We have seem building for our and will soon be tion of patients, most cordial wel-donaries and fro- cians in this city. ful results in t- ous—number of laborers employe facturing concern our command, an to care for both- our ultimate succ- not the least don- tion of the work- with the school- preacher with hi- with his currieb- his knife are equ- motion of Christ- sation of the wor- a great harvest in- have your prayer. Calle del Gral. Monterey, Mo. WERE THE DIS- ED BEFORE PENT? I hope I am no many readers by your columns, but I think needs ac- tion was called t- tion by Rev. R. is last week, Bishop Thoburn he heard his was anxious to be turned to also showed me the by Bishop Thob- dential of his u- until the day of I am ready to Thoburn is a w- strictly honest in is surely open to objection and to- object to it, first, the commission and the custodia- the hands of un- will not do un- training school- paring them for- said, "I have cl- world," and "th- the world;" and "Blessed art thou, flesh and blood into thee, but in heaven." And o- showed that the potential power h- as he, cast on- argued that he- evidently one- and power, as h- copies were sent- etc. I object to presents to the C- of Pentecost. G- leave with you, t- you," etc. Like- interview with th- hold I told the p- upon you; but t- Jerusalem until- power from on- they worshipped- Jerusalem, and w- temple, praising- The point I supp- up Thoburn to t- fact of the desec- or endorsement- can not afford t- extreme. Here is an arm- ed drilled and re- a formidable foe- arms and amm- I ask, "Do the- tion make them- soldiers? Or do- the soldiers? For- the captives were- difficulties. Th- that they leade- they had stole- and that they w- trate a fraud up- Jews were rejoic- victory over a- impose upon the



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JOHN PRATT, THE SEXTON.

John Pratt was the best sexton we ever knew. He was born and brought up in Wales, and he was fairly well educated. He came to this country to improve his financial condition, and lived in a city where we had pastoral charge of one of the leading Methodist Churches.

The debt of Nebraska Wesleyan University, which a few months ago was \$75,000, has been cut down to \$9000.

worth his weight in gold. Would that the Church could raise up a lot of good sextons!

TEXAS PERSONALS.

Rev. Ellis Smith, Crockett, Texas, has been appointed Treasurer of the Board of Education of East Texas Conference, vice Rev. H. J. Owens, resigned because of ill health.

Dr. John R. Allen gives us some newsy notes from Georgetown in this issue. He is not a novice in this line of business, and the Advocate readers would be glad to hear often from him.

Bro. A. K. Ragsdale called on the Advocate this week. He came to Dallas to meet his family, who had been sojourning for a season at Eureka Springs. We are always glad to see "Allan."

Rev. W. H. Vaughan advertised in last week's paper for a man and woman for positions in the Orphanage. The brethren can serve Bro. Vaughan very materially by recommending proper parties. Address him at Waco.

A note from the editor states he was in New York at the time of writing. He is "doing" Gotham in fine shape. Having an excellent chaperone, he was able to see a great deal in a very short time. We will soon have his impressions of the great city for our columns. He is likely at this time "feeding the fishes" on the briny deep.

Rev. W. C. Young occupied the pulpit of First Church Sunday night last. He gave his hearers some of his old-time zeal. Though past his seventy-fourth milestone, he is yet capable of much hard work. He is not only a good preacher, but an excellent listener. Any preacher is fortunate in having him present during a service.

Rev. W. F. Clark, of Denison Mission, made the Advocate a pleasant visit this week. He reports fine progress in his work, and any amount of hard labor. He lately suffered severely by the closing down of the cotton mill at Denison, whereby he loses heavily in his membership, the operatives being compelled to search for work in other localities.

We clip the following from the daily press: "Brownwood, Texas, Aug. 11.—One of the greatest meetings ever held in Brownwood has just closed. There were over 200 professions. Rev. Abe Mulkey, of Corsicana, conducted the services under the auspices of the Methodist Church. Over 100 have gone in the Methodist Church and a large number will join other Churches."

Rev. R. G. Mood, of Ervay Street charge, and Rev. J. M. Nichols, of Trinity Church, Dallas, have been aiding the brethren in meetings the past week. With their own work to perform at their respective Churches, the assistance they are giving Dr. Rankin on the Advocate during his absence, and preaching for other charges, they are both very busy preachers during this hot weather.

The Floresville Chronicle has this to say: "Rev. J. M. Alexander, presiding elder of the Beeville District, held his fourth and last Quarterly Conference at this station last Monday. He preached two able sermons on Sunday to fair-sized congregations. He may never preach here again. He has held his present position four years and can not remain longer. He has many friends here who will miss his quarterly visits, and who wish him all his heart desires wherever he may go."

GENERAL METHODIST NEWS.

The debt of Nebraska Wesleyan University, which a few months ago was \$75,000, has been cut down to \$9000.

Rev. J. N. Shaffer, the senior member of the New York Conference, died at Newburg, in that State, on July 28.

The corner-stone of the new Methodist Church in Selma, Ala., was laid on the afternoon of the 17th ult. The church will cost \$25,000.

The offer of the Methodist Episcopal Church, South, to pay \$3425 for the

mission property in Wosan, Korea, was accepted, and the mission will be transferred to our Church.

Representative Methodists of the North, the South and Canada are sailing from New York this week to attend the Methodist Ecumenical Conference which meets in London September 1.

It was stated at the recent Epworth League Conference that 100,000 Leaguers are consecrated to evangelistic work and that this is to be made a memorable year for missions and allied benevolences.

The United Methodist Free Church of Great Britain has completed its Twentieth Century Fund. The amount aimed at was 100,000 guineas, but so generous has been the response that the total promises amount to £109,061. The average payment per member is £1 9s. 7d. All of the members of the body, save twenty, have contributed.

A religious census of Ireland has just been completed. The tabulated results show a remarkable fact, that every Church on the island has suffered a loss in membership since the last census, except the Methodist, and its gain has been almost ten and a half per cent. Methodists throughout the world will rejoice over this evidence of the sturdiness and strength of their brethren in the Emerald Isle.—Pittsburg Christian Advocate.

Dr. Andrew Hunter, of Arkansas, who, if we mistake not, is the last surviving member of the General Conference of 1811, is visiting in Wellsville, Pa., near the scenes of his boyhood home. He has been a citizen of Arkansas and a Methodist preacher for sixty-six years, and is greatly beloved by the people of his adopted State. He writes an interesting letter to the Arkansas Methodist and announces that his health is improving. Blessings on his saintly head.—Central Methodist.

Bishop Galloway has held the Brazil Mission Conference and reports success in the work for the year just closed. The prospects are bright. Five preachers were received on trial, natives, we suppose. The net gain in membership is nearly six hundred, with two hundred and fifty candidates ready to be received into full connection. A few more years, with no drawbacks, the Bishop says, "no more foreign missionaries will be needed in Brazil."—New Orleans Christian Advocate.

The Brazil Mission Conference of the M. E. Church, South, was organized by Bishop J. C. Granbery in 1886, with three preachers: Revs. James L. Kennedy, J. W. Tarbox and H. C. Tucker. For the first fourteen years, up to August, 1889, the net average increase in membership in the Church, annually, was nineteen. During the past twelve years the average increase has been two hundred and twenty-eight. Last year the net increase was four hundred and twenty-nine. The following are the statistics of the last Annual Conference:

Foreign Workers.—Married missionaries, male, 11; single, male, 2; married missionaries, female, 11; single missionaries (representative of the Woman's Board of Foreign Missions), female, 12. Total, 36.

Native Workers.—Traveling preachers, 12; local preachers, 6. Total, 18.

Work.—Districts, 5; circuits, stations and missions, 27.

Members.—Members, 2785; increase, 429. Adults baptized, 535; infants baptized, 437.

Sunday-schools and Epworth Leagues.—Sunday-schools, 46; teachers, 155; scholars, 1694. Epworth Leagues, 3; members, 217.

Schools.—Boarding schools, 4; day schools, 7; teachers, 26; scholars, 694.

Self-supporting Churches, 7; collected for the support of the ministry, \$4458.87; Bishops' fund, \$19; missions, \$968.66; Church Extension, \$91.70; American Bible Society, \$79.53; Twentieth Century Fund, \$1829.76; other purposes, \$6670.38. Total, \$16,827.99. The per capita contribution of the Brazil Conference is \$6.01.

GENERAL CHURCH NEWS.

Bishop Doane, of Albany, N. Y., says the deficit in the treasury of the Board of Missions of the Protestant Episcopal Diocese will amount to \$1,000,000 on September 1.

The Young People's Alliance of the Evangelical Association has just held its annual meeting in Buffalo. There were 120 delegates, representing 16 Annual Conferences. The society has 1119 Chapters and 33,626 members.

Only two of the ten Annual Conferences in the Methodist Church of Canada show an increase in the Epworth

League. In the Church as a whole there has been a loss for the past three years. In 1899 the loss was seventy-one societies and 5019 members; in 1900 twenty-six societies and 1996 members in 1901 twenty-five societies and 3922 members, a total of 122 societies and 10,947 members.—Michigan Christian Advocate.

The Wesleyan Guild, which is the young people's society in the Wesleyan Church in Great Britain, increased last year by the addition of 168 local guilds and 10,175 members, the aggregate membership now being \$5,445. There are still 205 circuits in which no guild has been organized.

It will be a surprise to many to know that the majority of the population of Ireland is not Catholic. It has been found that there are three times as many Protestants as Catholics. The Protestant Episcopal Church of Ireland has 600,000 members, and the Presbyterians 500,000 supporters.

The Church of Christ has been at work in this country but little more than a century, but the religious statistics for 1900 show that 27,422,925 people are identified as members of the various religious bodies and denominations. That is more than one in three of the entire population. Speaking approximately, whilst the nation during the century has been multiplied fourteen times, the membership of Churches has been multiplied seventy-three times, or more than five times as rapidly as the nation.

PROSE AND VERSE.

"Prose and Verse" is the title of a new book just issued from the press, written by Rev. J. M. Greene, A. M., of Linden, Texas. Several of the leading chapters of the book appeared over the name of the author from time to time a few months back in the columns of the Advocate; but the majority of them find publication for the first time in the book now before us. As our most cherished literary correspondent, we read his communications with interest, but the book as a whole surpasses even the expectation inspired by the samples of it already published in this paper. Mr. Greene is a ripe scholar, a cultured gentleman, a painstaking student, a careful reader of the great books, a writer of rare gifts; and into this volume he has condensed the matured results of a long life of study, investigation and compilation. Through it runs a vein of pungent originality that gives to his utterances a versatility and freshness truly enjoyable. His information is wide and far-reaching, and he knows how to express it in lucid figures and elegant English. He has ideas of his own, and with his powers of analysis and discrimination he so arranges them as to give to them a beauty and brilliancy perfectly charming. His descriptive genius is extraordinary, and when he paints his pictures and throws them upon the printed page they stand out in life size and challenge your appreciation and pleasure. In this book he takes up a list of the leading statesmen of our country and gives to them a delineation of rare skill and exquisite workmanship. Jefferson, Madison, Monroe, Washington, Patrick Henry, Mason, Calhoun, Clay, Webster, Toombs, Stephens, Yancey, Hilliard, George F. Pierce and a host of others, are made to stand out in beautiful portraiture before the vision of the reader. Then follow several addresses, essays, verses, etc., of real literary merit of a very exalted character. We have already gone over a number of these chapters, and it affords us pleasure in saying that we have not read a book with more interest in months than Mr. Greene's book denominated "Prose and Verse." The title is an unassuming one, but the matter is far richer and more entertaining than many other books of more pretentious title page. We trust, for the sake of the book itself and for the sake of the worthy author, that this volume will have a wide reading.

ADVOCATE AGENT ABROAD.

Pilgrimage Among People and Preachers—In Their Homes.

Bro. McClure, pastor of our Church at Timponson, has a good charge and serves some exceptionally fine Methodists. All these good people seem to think they have a preacher that fills the bill to a "T,"—and especially that the parsonage has the right one to reside in it. Sister McClure is in much favor with the people of Timponson, both in and out of our Church. And Timponson is the home of Bro. T. Smith Garrison, who is to the East Texas Conference what the late Bro. McKinnon was to the West Texas and Bro. Asa Holt is to the West Texas Texas. Bro. Garrison is superintendent of our Sunday-school, and it is a pleasure to visit the school and see its work-

ing. The Sunday I was there it was very hot and sultry, and there were several severe cases of sickness in the families of teachers and scholars. But the attendance was nearly 100, and the collection about \$1. The Sunday-school has pledged itself to pay this year \$30 to the Sosochoo University, in China; and besides this it will, as it does every year, meet the assessments on the Timponson charge for missions. This is a fine record. And when Bro. Garrison asked the school to remain to preaching, most of them obeyed, a more earnest and helpful audience never facing a preacher than I found in that congregation, made up of parents and children, young and old, of the community. We had good congregations both morning and evening, and I trust that the services of the day were as profitable to all as to the brethren and sisters who told the preacher they were helped by them.

I found several of Bro. McClure's official members who did not take the Advocate, and, of course, did not know anything about the Church and its work; and, as Bishop Candler said at Georgetown when commenting on the ignorance of so many of our members: "Their ignorance is willful. They are not interested and don't care to know about such things. This is the plain truth of the matter, Dr. Rankin; and the sooner you folks know it the better. Very few Texas Methodists ever heard of you." This created a laugh at the time, but the painful reality of the sagacious Bishop's arraignment of a vast majority of our members is apparent in the Church who are carrying on all the work of God and at the same time carrying as dead-weights those members who take no interest in the duties and affairs of their Church. Timponson is not the only place. At almost every point more or less of the same state is found, with few exceptions. And nothing illustrates the spiritual condition of such folks better than a brother did the other day. He had never taken the Advocate, and pretended that he thought the price too high. He was a merchant, and so I stepped into his store and said: "Well, if you are sincere in demanding your Church paper at the same price you do the cheap papers you say you take, you will prove it by your prices of merchandise to me. I want a shirt for 50 cents; but, in line with your assertion about the Advocate, I must have one much better than the flimsy, cheap, shoddy, no-account things other places sell for 50 cents." And that man got mad and remarked, in a voice so loud as to disturb the customers, that he would not be dictated to as to his business, etc. Of course, I told the brother I was astonished and begged his pardon; that I had merely made the mistake of believing him sincere in his demand that the Church furnish him a paper many times more costly to get up than the cheap ones he paid for, and yet give it to him at a dollar, likewise. He said he could be a good Christian without any Church paper, and I left him to try the experiment and to find out after awhile if he really came, moved by the reasons that undoubtedly move him and his class. This is no fancy case, nor an exception, either. Will it not explain much of the condition of our Church? And ought any pastoral charge to have any officials who are not even pretending to have a disposition to "support its institutions," etc.?

But with one or two exceptions all of Bro. McClure's officials, both men and women (you can always count on the latter) are loyal and full of intelligent zeal and good works. And many of his members who are not officials are staunch and to be depended upon at all times. The two Walker brothers—noble young men, lawyers with Bro. S. Chalmers, a student of law in their office, are young men of promise, both in the Church and as citizens and men. Bro. J. D. Jennings, who owns the bottling works, begins his home-life with the Advocate and a determination to be ready whenever wanted in service. By the way, he has in this little town the second largest bottling works in the State, and certainly puts up the best soda water I ever drank. He kept the parsonage supplied with the delicious, cool beverage during my stay. He certainly deserves success, for he has the very latest and fastest machinery, and keeps everything scrupulously clean, and uses only the best of materials. That is the way a Christian runs everything, though. And the lively stable business is in the hands of a "Methodist from away back," as Bro. W. J. Tanner described himself to me when giving me his subscription. He has been a member of the Church since he was 13 years old, and came to Texas from Alabama in 1867. He and his family are members. I was astonished to get the subscription of Bro. T. V. Sessions, because I supposed he always took the paper. But he was out of the State for some time—over in "Gildero's" town, in Mississippi—and Bro. Porter furnished him and his wife with the Texas Advocate there. Sister Sessions is a most refined and cultivated Christian woman, and a staunch, loyal Methodist. She is a sister of Bro. T. S. Armstrong, of the Northwest Texas Conference. Bro. Sessions' uncle was Rev. Alex. Sessions, to whom the old long-meter tune by that name is dedicated and for whom named. He has been in Tim-

son since Deceen grocery business her son Berna cashier in the membership at Tim And Dr. Rankin's Saloon as a So two subscribers Church. One w prominent railro was Mr. J. M. S both said that of every home, wh commended to the Methodist Church to Texas fro ago, and is con son for his broa in Fredericksbur T. S. Armstrong in the person of daughter expects winter with the Dallas, Bro. A I ing a large addi a large and a g only to give me to tell me after the time he took in his arms and her at Richmond father and his captured in 1865, told in song and known who it was ways both a Met house in Timpon He began by bui a hotel until his when he moved t a fine hotel over things have five c the Church. Bro tor's assistant. Times, and is s able man genera a strong influence community with ment. She was grandaughter of the S and to a daughter the cross, Bro. W No one could b pleasantly than the hospitality of trict parsonage at T. S. Garrison. On my way thr long enough to h and J. P. Barrow every business, and vocate. Bro. Coll wife, but who w vocate in their b born in old Van moon by its nickn of Van Zandt. stories have been term originated, I give the correct of citizens—or, at le ssembled in a con- opposed Texas' p possession. They a and whereabout was in a position t long trouble, etc., if Texas had att Union, Van Zandt refuse to go, and end it was to th solved. That wa, t Zandt, declare it t Van Zandt," etc.

What a privileg- ity of Bro. and S Lufkin. As I pas lay over to take- next morning and to their home. I night from Bro lives with Dr. Ge And what a season enjoyment was has nine living grand-children an And every one of the Church and, except those yet, they have been de- noming his wor her last days inde- est" And her hu ahead a few year "over there," left his family and his-

POND EXTRA advertisement with illustration of a person and text: 'Caution: Don't touch Pond Extra...'

day I was there it was very try, and there were several of sickness in the families and scholars. But the attendance nearly 100, and the collection. The Sunday-school has to pay this year \$100 to the society, in China; and he will, as it does every year, assessments on the Timponson. This is a fine record. Bro. Garrison asked the main to preaching, most of a more earnest and help-never facing a preacher than at congregation, made up of children, young and old, of ty. We had good congrega-tion and evening, and I services of the day were to all as to the brethren and the preacher they were

of Bro. McClure's official did not take the Advocate, I did not know anything church and its work; and, aser said at Georgetown when on the ignorance of so many re: "Their ignorance is will-not interested and don't about such things. This is th of the matter, Dr. Ran-soner you folks know it Very few Texas Methodists you." This created a laugh but the painful reality of Bishop's arraignment of a of our members is appar-w faithful men and women who are carrying on all the and at the same time carry-weights those members who st in the doing and affairs h. Timponson is not the only most every point more or me state is found, with few and nothing illustrates the tion of such folks better r did the other day. He had he Advocate, and pretended ht the price too high. He nt, and so I stepped into his l: "Well, if you are sincere your Church paper at the n do the cheap papers you you will prove it by your chance to me. I want a nts; but, in line with your at the Advocate, I must h better than the Sims, no account things other 50 cents." And that man emarked, in a voice so loud customers, that he would d to go to his business, etc. of the brother I was aston- of his pardon; that I had the mistake of believing in his demand that he h him a paper many times get up than the cheap ones and yet give it to him at fee. He said he could be without any Church paper, to try the experiment and er awhile if he really can reasons that undoubtedly his class. This is no fancy exception, either. Will it h of the condition of our ought any pastoral charge officials who are not even have a disposition to "im-ptions," etc.?

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son since December, and is doing a fine grocery business. Sister Hawthorne and her son Bernard—a noble young man, cashier in the bank—start in their membership at Timponson with the Advocate. And Dr. Eskin's great editorial on "The Saloon as a Social Institution" secured two subscribers here not members of our Church. One was Mr. J. R. Hanks, a prominent railroad man, and the other was Mr. J. M. Smith, the banker. They both said that such a paper should be in every home, which remark and act is commended to more than two-thirds of the Methodists of Texas! Mr. Smith came to Texas from Indiana thirty-one years ago, and is conducting the bank in Timponson for his brother, who also has banks in Fredericksburg and in Carthage. Bro. T. S. Armstrong has another sister here in the person of Sister V. E. Odell. Her daughter expects to connect herself this winter with the King's Messenger, in Dallas. Bro. A. B. Jennings, who is building a large addition to his hotel—already a large and a good one—found time not only to give me his subscription, but also to tell me—after I pumped hard—about the time he took wife little Winnie Davis in his arms and swam the James with her at Richmond, when her illustrious father and his staff and cabinet were captured in 1862. This great feat has been told in song and story, but few have known who it was. Bro. Jennings has always been a Methodist, and built the first house in Timponson fourteen years ago. He began by building a tent and running a hotel until his house was completed, when he moved in and has been running a fine hotel ever since. He and Sister Jennings have five children, all members of the Church. Bro. Ford is easily the pastor's assistant. He runs the Timponson Times, and is steward and special reliable man generally. Sister Ford exerts a strong influence on the social life of the community with her culture and refinement. She was the first woman A. M. graduate of the Southwestern University, and is a daughter of that old veteran of the cross, Bro. W. A. Sampsey.

No one could have enjoyed a stay more pleasantly than I did in Timponson with the hospitality of the parsonage, the district parsonage and with Bro. and Sister T. S. Garrison. On my way through Lufkin I stopped long enough to find Bros. G. M. Collins and J. P. Barcroft, each with a fine grocery business, and both wanting the Advocate. Bro. Collins has a loyal Baptist wife, but who was glad he put the Advocate in their home. Bro. Barcroft was born in old Van Zandt County—made famous by its nickname of "The Free State of Van Zandt." As several apocryphal stories have been given as to how this term originated, I take this occasion to give the correct one: The majority of the citizens—or, at least, of those who as-sembled in a convention to take action—opposed Texas passing the ordinance of secession. They assembled in convention and whereas to the effect that Texas was in a position to stay out of the pending trouble, etc., and then asserted that if Texas had a right to secede from the Union, Van Zandt County had a right to refuse to go, and to secede from Texas; and it was to this effect that they "Resolved, That we, the free citizens of Van Zandt, declare it to be the Free State of Van Zandt," etc.

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POND'S EXTRACT
CURES SPRAINS, WOUNDS, BRUISES.
RELIEVES CHAFING AND PRYTORE.

Caution. Don't take the weak, watery When I had preparations represented to be the same as Pond's Extract. They often contain wood alcohol, which is a deadly poison, and, taken internally, is a deadly poison. Genuine Pond's Extract can be obtained only in sealed bottles enclosed in buff wrappers.

son since December, and is doing a fine grocery business. Sister Hawthorne and her son Bernard—a noble young man, cashier in the bank—start in their membership at Timponson with the Advocate. And Dr. Eskin's great editorial on "The Saloon as a Social Institution" secured two subscribers here not members of our Church. One was Mr. J. R. Hanks, a prominent railroad man, and the other was Mr. J. M. Smith, the banker. They both said that such a paper should be in every home, which remark and act is commended to more than two-thirds of the Methodists of Texas! Mr. Smith came to Texas from Indiana thirty-one years ago, and is conducting the bank in Timponson for his brother, who also has banks in Fredericksburg and in Carthage. Bro. T. S. Armstrong has another sister here in the person of Sister V. E. Odell. Her daughter expects to connect herself this winter with the King's Messenger, in Dallas. Bro. A. B. Jennings, who is building a large addition to his hotel—already a large and a good one—found time not only to give me his subscription, but also to tell me—after I pumped hard—about the time he took wife little Winnie Davis in his arms and swam the James with her at Richmond, when her illustrious father and his staff and cabinet were captured in 1862. This great feat has been told in song and story, but few have known who it was. Bro. Jennings has always been a Methodist, and built the first house in Timponson fourteen years ago. He began by building a tent and running a hotel until his house was completed, when he moved in and has been running a fine hotel ever since. He and Sister Jennings have five children, all members of the Church. Bro. Ford is easily the pastor's assistant. He runs the Timponson Times, and is steward and special reliable man generally. Sister Ford exerts a strong influence on the social life of the community with her culture and refinement. She was the first woman A. M. graduate of the Southwestern University, and is a daughter of that old veteran of the cross, Bro. W. A. Sampsey.

UNCLE DICK AT MANY PLACES.

J. T. Smith is a live presiding elder, and is up with his work and has time to help other folks in their work. There is nothing like keeping up with one's work. It is awful hard to catch up. His District Conference was fully alive, and he was just as live as his conference. The writer was only with them one day and night. A very interesting and we think a very profitable discussion was had on pastoral visiting. Many old-time habits were spoken of, and many incidents given. The coming of the pastor in the long ago was an event. We would measure time from the preacher's coming. The old people's faith was made strong, and sometimes the children would get religion. Ah! the good old days! Don't laugh, boys; we still love those days, and long for them to come again.

Some said the conference was not well entertained, but we had a good bed and plenty to eat, and very good company. The preachers and delegates all looked happy. The P. E. gave the Orphanage the right-of-way and the people gave us a very good collection as they always do when they have a chance.

The conference was held at Grand Saline, and that is a sandy, hilly, stumpy and salty town. It is largely new, and growing very rapidly. There are no negroes there. Why? There is salt enough to supply a million of people and their stock.

Our next visit was to Lannus—the Benham District Conference. T. R. Pierce, P. E. We never saw him so much at home and manifest so much enthusiasm. He was sound in body, strong in faith, and happy in soul. His preachers and people all seemed to love him, and the fires of divine love burned in all hearts. We realized from the first that we were with a band of holy brethren. Our heart burned within us while we listened to their reports. We preached at night and took a collection for the Orphanage. The people had pretty good liberty in giving.

Next morning we had to leave for other parts. Rankin, the editor, was there, and made his speech for the Advocate.

Everett was there—made his speech about the books (you all know it), and sold out all his books, and did not have enough.

The orphan made a parting talk, and collected a little more money—told the brethren of his love for them, the poor, and for God, and Riddle started a song—that good old song, "How firm a foundation"—and everybody came and shook hands with us—Christian fellowship, brotherly love. We will meet you, brethren, in a better and brighter world.

Our next place to visit was Mt. Pleasant. Stuart Nelson is the pastor. He is a whirlwind and a breeze in one—he is sunshine and shadow, all mingled together. He is all that you could ask as a host. You are perfectly at home in his house. His people all love him, and he is a preacher and pastor combined. We preached for him morning and night. The audience was not large; some of the best members were sick; many were out of town taking vacation. The collection was not large, but possibly all that they ought to have given at that time. But don't it make a fellow feel good when he is through preaching for nearly everybody to come up and shake hands and ask him home with them to dinner? Long will I remember my visit to Bro. Nelson's home and our worship with the children. Bro. Nelson's cup of affliction has been well-nigh full. May God tide him over.



Praises Pyramid Pile Cure.

Mrs. Aaron Medron of Savannah, Ga. writes: "I had piles and rectal trouble for years until it was unbearable any longer. As I had often seen Pyramid Pile Cure advertised I determined to try it and for two years have never ceased to congratulate myself that I did so, for I have been entirely cured of rectal troubles and two packages of the Pyramid did it."

The Pyramid Pile Cure contains no cocaine, opium nor any injurious drug whatever, and is absolutely safe, painless and never fails to cure piles in any form.

Druggists sell full sized treatment of this remedy for 50 cents.

Next we went to Campbell. This is a small town on the East Line Railroad, near Greenville. The church house is large and easy to speak in, and the people are easy to preach to. They seem like home folks. The singing is good—they sing in English. The unlearned knew where to say amen. John Bludworth is the pastor. He is kind at home, in the church and toward the orphans. He had paid his assessment, but he said: "Uncle Dick, get all you can. The cause is good, and God bless you." The collection was good. We have received more, but this came so freely. It looked like everybody wanted us home with them to dinner. My 'how they feed!' Our home was with Bro. Bludworth and his delightful family. These Methodist preachers beat the world marrying pretty and good women, and their children are the best in the world. Please put this remark in big letters. We preached twice for this people, and then good-bye.

Honey Grove—everybody knows where Honey Grove is. The pastor, Bro. Riddle, was gone to California, but his kind-hearted people were there, and so was the splendid old rock church. A goodly number came out to hear us and kindly helped the orphans. We sadly missed Prof. Wall, of the Wall High School. His presence would have cheered us much. He ought to send us that dollar. We had a delightful visit to his house and a splendid dinner with his family. We speak for him a full school this fall. There is no better school to prepare your boys and girls for college. The teaching is thorough, board is reasonable and government all that could be desired. We met some old, old friends. All in all, our visit to Honey Grove was satisfactory. Did you ever hear of Rosalie? It is a small village—of three stores, a school-house and two churches, Methodist and Baptist. It is twelve miles from Clarksville, and that far from the railroad. Bro. Ownby is the pastor in charge; he sent for us, but somehow the person sent and the person sent for did not meet, but a good strong livery team soon took us out. Did you ever hear Bro. Ownby preach? I did not, but my how he can talk at home—in the church. He talks to the point straight from the shoulder. If he can preach like he talks, no wonder sinners are converted, and the Church built up under his ministry. He was glad to see us, and so was his wife and the children; and I was glad to see them. Sunday was so hot—and Sunday night was more horrible, but we preached two sermons, and had a good time, and did pretty well for the one hundred and thirty children in the orphanage. Monday morning it was raining. Were you ever in the black land after a rain? You know then how we felt. I hated to leave Bro. Ownby and family. I loved them. I hated to take that black mud, but I had other appointments on before that must be met. A kind boy, a good team and much patience brought us to Bro. Sawston. The smiling faces of the household and a good dinner rested us. So we were off for home.

Church Hill camp-ground, near Henderson, was our next place. We pulled into Longview Junction just time enough to see our train pull out, but we were just too late. Had to wait about five hours. "Let patience have her perfect work." Overton—change cars for Henderson. Conductor, how long will we have to wait here? Only five hours! My! "Hello, Bro. Thomp-

son!" "Hello!" "Who is that?" Bob Henry; God bless you Bob! What in the world are you doing here?" "I am at work, praise the Lord. Come and go up and get supper, and stay until the train comes." "All right, I never refuse to preach or eat." Bro. Henry and all his house are very religious folks. They have old-fashioned religion as sure as you live. We ate together, sang to gether, prayed together and had a good time. Arrived at Henderson at 12:30, found Bro. Webb waiting for me. Slept until day, got team from the stable and went out to the camp-meeting. Tired all over and all through. Went to Church; congregation singing and praying. Jo Smith saw me, and came with a "God bless you, I am so glad to see you. Get ready to preach." I'm loaded—got that old sermon from the new text. "What a time we had!" Was presiding elder there for eight years; had been away for nearly thirteen years. Old friends greeted me, they were glad, I was glad. Many had gone to heaven. We wept as friends told of their departure. We sang the cloudless day and a home over there. We preached three times, and felt like we were very close to heaven. Our home was with our old friend and brother, George Strong. He has made a success of life. His children are all good Christians, and he is well to do in the world. Any man is a success who raises his family well. May God bless them. Bro. Smith is one of our best circuit preachers from what I can see and hear from his people. This is his third year and many of them say they want him another. He can talk as well as Bro. Ownby.

Our old friend, George Langley and family are from their work resting up, and while resting he is preaching for Bro. Smith.

The collection for the orphanage was above an average.

I see that Bishop Wilson and Bishop Candler have exchange works. If two Bishops can exchange works, why can not two presiding elders, and if two presiding elders, why not two pastors? Bishops are not above law.

R. W. THOMPSON,
391 Ervay Street, Dallas, Texas.

TRIBUTE OF RESPECT.

Whereas, In the providence of God the Edith Hutchings has been removed from our midst to the Sunday-school in the kingdom of heaven, therefore,

Resolved, That while we acknowledge the wisdom and justice of God in calling to himself his own, we deeply feel our loss in the Sunday-school, the day schools and throughout the community.

Resolved, That as a Sunday-school we express our heartfelt sympathy to the family and trust that God may comfort them in this their time of sorrow.

Resolved, That a copy of these resolutions be spread upon our records, and copy presented to the family, and furnished the Texas Christian Advocate.

MRS. E. J. J. COLLINS,
MRS. B. H. WILSON,
MISS MAYME WOODRUFF,
Committee.

Aransas Pass, Texas, Aug. 15, 1901.

To Pastors and Friends of Rescue Home, San Antonio.

We are in need of clothes for the inmates of the Home. Winter is coming and those in the Home will suffer if not better clad. Please send to my address any second-hand clothing you can spare. It is sorely needed.

R. HARRIS,
161 Main Avenue.

DEDICATION.

Our presiding elder, Rev. J. L. Morris, will dedicate our church at Sanger on the second Sunday in September. All former pastors and all friends are cordially invited. It will be an occasion of great spiritual feasting.

ATTN'S WARD.

The man who is keenest on the inspection of his neighbors is usually weak on introspection.

Gold Medal, Paris, 1900

BAKER'S BREAKFAST COCOA

"KNOWN THE WORLD OVER" Has received the highest endorsements from the medical practitioners, the nurse, and the intelligent housekeeper and caterer.

WALTER BAKER & CO. Limited
Established 1780
DORCHESTER, MASS.

Rheumatism

What is the use of telling the rheumatism that he feels as if his joints were being dislocated?

He knows that his sufferings are very much like the tortures of the rack.

What he wants to know is what will permanently cure his disease.

That, according to thousands of grateful testimonials, is

Hood's Sarsaparilla

It promptly neutralizes the acid in the blood on which the disease depends, completely eliminates it, and strengthens the system against its return. Try Hood's.

Uneda Milk Biscuit

WITH

A BOWL OF MILK

The best combination you ever tasted. A hot weather diet for the children and grown folks. Nutritious, delicious, refreshing.

Those who like a touch of ginger should not forget

Uneda Jinjer Wayfar
NATIONAL BISCUIT COMPANY

PARLIN & ORENDORF CO.
DALLAS, TEXAS

WHEN YOU GET DOWN

In the line of medicine, it is well known that the Kaffirman, carrying the best American machinery has produced the best that means the best cure. Our line of articles is complete and our prices are reduced to your liking.

When you see the P. & O. NAME PLATE on baggage on the floor of your merchant, you will know that it stands for P. & O. VALUABLE and a good guarantee as to quality. Look for it.

Write for our new Catalogue, which will be sent you free of charge.

PARLIN & ORENDORF CO.
DALLAS, TEXAS

BED-WETTING Cured
See Dr. F. K. May, Box 114, Birmingham, Ala.

UNANSWERED LETTERS.

August 15—C. G. Starr, sub. C. E. Wright, sub. Geo. S. Clark, sub. H. E. Wagner, sub. G. W. Texas, sub. P. F. Ray, sub. Jim M. Adams, sub. August 16—C. M. Shaffer, thanks. Dr. J. H. McLean, sub. J. E. Ayckley, sub. August 17—T. J. Milam, has attention. J. H. Trimble, sub. T. T. Booth, sub. August 18—G. A. Biddle, sub. R. J. Brownell, sub. G. W. Kitchin, sub. K. S. Vangardt, sub. J. F. Wagner, sub. J. N. Brooks, sub. August 20—J. E. Vinson, sub. S. I. Hall, sub. A. W. Wilson, a. k.

Humoring sin is no way to real it.

Sunday-School Department.

THIRD QUARTER, LESSON 9, SEPT. 1.

ISAAC THE PEACEMAKER. Gen. 26:12-25.

Since the last lesson, Sarah and Abraham have died and have been buried in the cave of Machpelah...

The Old Testament shows how the patriarchs believed in a special providence, and subsequent history shows how all of God's dealings with them foreshadowed his gracious providence.

Lesson for September 1, 1901: "Spiritual Acquaintance."

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart."

Because of the immense press of duties this week, there will be a departure from the original plan of this department.

There was no proof that Job had been guilty of this kind of inhumanity, and the gross perversion of justice to which Eliphaz condemns recedes on himself.

Finally, before Eliphaz ends the accusation, he identifies Job's frame of mind with the proud indifference of those whom the deluge swept away.

One who chooses to go on in the way of the transgressors would share their fate; and in the day of his disaster, as of theirs, the righteous should be glad and the innocent break into scornful laughter.

So Eliphaz closes, finding it difficult to make out his case, yet bound, as he supposed, to do his utmost for religion by showing the law of the vengeance of God, and this done, he pleads and promises once more in the finest passage that falls from his lips—the language of the lesson to-day.

At last, there seems to be a strain of spirituality. "Account now thyself with God and be at peace." Reconciliation by faith and obedience is the theme.

Isaac does not create as much history as some of his kinspeople, but he has left us examples worthy of imitation.

Isaac does not create as much history as some of his kinspeople, but he has left us examples worthy of imitation. Unlike the impulsive and deceitful Jacob, he transacts business so devoid of friction and evil that it falls to date an epoch in history, but it will read from between the lines, in the other world, where there are eyes for beauty and ears for harmony, and his

life will, probably, constitute some of the most striking pictures and illustrations of a consecrated and holy life.

The hero of a tale depends for his character on the kind of a historian who writes his deeds, and the ancient warriors used to select their historians and poets to go with them on the battlefield...

Epworth League Department.

LESSON CALENDAR

Third Quarter, 1901. Sept. 1—Spiritual Acquaintance. Job 22:21-22.

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"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart."

Because of the immense press of duties this week, there will be a departure from the original plan of this department.

There was no proof that Job had been guilty of this kind of inhumanity, and the gross perversion of justice to which Eliphaz condemns recedes on himself.

Finally, before Eliphaz ends the accusation, he identifies Job's frame of mind with the proud indifference of those whom the deluge swept away.

One who chooses to go on in the way of the transgressors would share their fate; and in the day of his disaster, as of theirs, the righteous should be glad and the innocent break into scornful laughter.

So Eliphaz closes, finding it difficult to make out his case, yet bound, as he supposed, to do his utmost for religion by showing the law of the vengeance of God, and this done, he pleads and promises once more in the finest passage that falls from his lips—the language of the lesson to-day.

At last, there seems to be a strain of spirituality. "Account now thyself with God and be at peace." Reconciliation by faith and obedience is the theme.

Isaac does not create as much history as some of his kinspeople, but he has left us examples worthy of imitation.

Isaac does not create as much history as some of his kinspeople, but he has left us examples worthy of imitation. Unlike the impulsive and deceitful Jacob, he transacts business so devoid of friction and evil that it falls to date an epoch in history, but it will read from between the lines, in the other world, where there are eyes for beauty and ears for harmony, and his

it is yet far in advance of anything Job has received in the way of consolation.

Admirable in itself is the picture of the restoration of a reconciled life from which unrighteousness is put far away. He seems indeed to have learned something at last from Job.

In all he says here by way of promise, there is not a word of renewed temporal prosperity. Returning to God in obedience, Job will pray and have his prayer answered.

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"I shouldn't call that earning it yourself by hard work."

"You don't know my husband."

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SOME THOUGH HAYGOOD'S BRA!

This is the tit book in my opinion had for years; at not been read by truth is I fear, for its name to many, rather ambiguous name never struck such grand theme late as it may be that I have never

Now, as many be attracted by granted space for comments. Not will that I shall prove have already read "stir up their pen remembrance"—in may bring before readers—like my in the name—the "nothing in name some things; for I would still be who if you should choose apple." If others book, should be as I feel I have become the ideas and str the public which in this serious consid

This word to pre worth considering; reads only techni dry books on t only with his own himself for prea Christ, which deal not with the dead

Just a few word ring of Bible reveal a huge compass, a compass some be package. He says where professes to anything, not ever it reveals man to l and shows man he is, how to be a ma anything more full

This digging at the "original" and depths to get at giants call "eviden compares to "sexte old grave-yards, a finding even poor"

While so many some theory as to world—trying to so evil" (even he a) which he begs for Bishop simply pu on the whole sch and theologians at Bible never discuss It makes plain wh out a thousand for ruin it brings to m ning to end makes longing and tire man."

His chapter on is perfectly inspir his thoughts, and easily understood—that one feels a c found in reading at ing on the same su ful this sentence: "the plan and purp of the Bible) and revelation becomes every stage in the more clearly the d of sin; we see that it, we see that he upon it; we see th and earth under t from sin and build compass. We see able and invincib the finally impente will be saved."

Again hear him: out deserving to b the universe." Thi "This is certain: no truth about rig any history contrar condemns." He des themes are two: "It is pleasing in t how logically and forth the truth agal doubtful disputatio chronological discr proof of authentic of Scripture—and r equally absurd—den for these foolish re overthrow the Chr hope. He says the and nothing more: things in the Old T ent with Christiani tianity is not tru show the silliness by quoting their o B is not good. A is

Nothing I ever b clear light on the chapters five, six a pose there were s Moses that were g as the antagonizer religion assert, doe invalidate the true t All the Old Testam the children of Is heathenish practice

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SOME THOUGHTS ON BISHOP HAYGOOD'S "JACKKNIFE AND BRAMBLES."

This is the title of the best little
book in my opinion, the Church has
had for years, and the reason it has
not been read by all searchers after
truth is, I fear, found in the fact that
its name to many, as it was to me, was
rather ambiguous. At any rate, the
name never struck me as suggesting
such grand themes as he treats of. And
late as it may seem to some, I confess
that I have never read it till now.

Now, as many may—like myself—not
be attracted by its title, I wish to be
granted space for a few extracts and
comments. Not with the idea, however,
that I shall prove a help to those who
have already read it—only I might
"stir up their pure minds by way of
remembrance"—but that this article
may bring before the minds of your
readers—like myself rather deceived
in the name—the fact that there is
"nothing in name," at least names of
some things; for a peach, for instance,
would still be wholesome and luscious
if you should choose to call it "bitter
apple." If others, reading this little
book, should be blessed and benefited
as I feel I have been, I shall rejoice
the more that God gave the good Bishop
the ideas and strength to put before
the public such momentous truths for
their serious consideration.

This word to preachers is indeed well
worth considering: "The preacher who
reads only technical, hard, tough and
dry books on theology—associating
only with his own sort—will disqualify
himself for preaching the gospel of
Christ, which deals with the living and
not with the dead."

Just a few words he uses in speak-
ing of Bible revelation reminds one of
a huge compass, as it reduces to small
compass some higglesome unhandy
package. He says: "The Bible no-
where professes to reveal all truth about
anything; not even about God."

It reveals man to himself, God to man,
and shows man how to be saved—that
is, how to be a man. Who would want
anything more full, or more brief?"

This digging after the meaning of
the "original," and probing fathomless
depths to get at what smart theologians
call "evidence conclusive," he
compares to "sextons digging about in
old grave-yards, with small chance of
finding even poor Yorick's skull."

While so many are trying to get up
some theory as to how sin got into the
world—trying to solve the "problem of
evil" (even he acknowledging his at-
tempting it in a sermon in 1869, for
which he begs forgiveness)—the good
Bishop simply pulls his "Jackknife"
on the whole school of "professors"
and theologians and declares: "The
Bible never discusses the origin of sin.
It makes plain what it is and points
out a thousand forms of statement the
ruin it brings to man, and from begin-
ning to end makes us see God's infinite
longing and tireless efforts to save
man."

His chapter on "Sin and Salvation"
is perfectly inspiring. So deep seem
his thoughts, and so profound—yet
easily understood—are his utterances,
that one feels a comfort of soul not
found in reading any other book treat-
ing on the same subject. How beauti-
ful this sentence: "Chapter by chapter
the plan and purposes of these books
(of the Bible) unfold, the motive of
revelation becomes plain to us. At
every stage in the movement we see
more clearly the degradation and ruin
of sin; we see that God can not endure
it, we see that he makes endless war
upon it; we see that he lays heaven
and earth under tribute to deliver men
from sin and build them up in right-
eousness. We see also God's immov-
able and invincible purpose to punish
the finally impenitent and save all that
will be saved."

Again hear him: "A lost soul, with
out deserving to be lost, would upset
the universe." This is also very fine:
"This is certain: The Bible teaches
no truth about rights or wrongs that
any history contradicts or any science
condemns." He declares that the Bible
themes are two: "Sin and Salvation."

It is pleasing in the extreme to note
how logically and forcefully he sets
forth the truth against all arguing and
doubtful disputations of men who, for
chronological discrepancies, lack of
proof of authenticity of certain parts
of Scripture—and many other notions
equally absurd—deny Christianity, and,
for these foolish reasons alone, try to
overthrow the Christian Church and
hope. He says their argument is this,
and nothing more: "There are some
things in the Old Testament inconsis-
tent with Christianity, therefore Chris-
tianity is not true." Well does he
show the silliness of such a position
by quoting their own absurd logic: "If
B is not good, A is bad."

Nothing I ever have read gives such
clear light on the truths considered as
chapters five, six and seven do. Sup-
pose there were some in the days of
Moses that were guilty of gross sins,
as the antagonizers of the Christian
religion assert, does that in any wise
invalidate the true teachings of Christ?
All the Old Testament sinners among
the children of Israel, all the semi-
heathenish practices of Mosaic times—

all their lusts and backslidings—can
ever in the least degree affect Chris-
tianity, for as Bishop Haygood tells
us—and what every searcher after
truth ought to know: "What Jesus
Christ teaches is Christianity." And
truly, anything, anywhere found, that
does not savor of the Spirit of Christ,
is in no wise Christianity. No flavor-
ings or colorings; no high-sounding
phrase; no depths of worldly-wisdom;
no probings after "roots and stems,"
"stocks and grafts;" no learning, of
whatever sort—will ever avail any-
thing in our case before the courts of
God, when we stand before the judg-
ment seat; but the all-important mat-
ter there to be considered will be this:
"Have ye lived the Christ-life and im-
bibed the Christ-principles?"

In chapter eight, on "Scaring the
Elect," the Bishop pays his respects
to the school of higher criticism—"High
Mightinesses," he styles them, who
"scare some good souls into fits"—
and it is worth reading more than once.
Among other great things, he says of
them: "When a plain man of common
sense and healthy conscience, who, all
his life, has found the bread of life in
the good old Book his mother gave him
before she went to heaven, ventures
to say, 'Keep your hand off the ark;
then we shall see a sight to make lit-
tle dogs run after their tails, or raise
a sneering laugh outside the lunatic
asylums.' 'High Mightiness' smiles
pitifully at him, after the manner of
aristocratic snobs, out of whose
blood has gone the heroic quality of
ancestors who gave them life, leaving
them only the name and form of great-
ness—thin veneer over common sham—
the soul of nobleness evaporated long
ago, as in Matthew Arnold, following
the stalwart Knight of Rugby with
dilettant musings about 'sweetness and
light' as substitutes for the power of
God through the Holy Ghost. Then
'High Mightiness' smiles again and
with a little shrug of the shoulder
says to this brother of his—brother,
though held in contempt: 'See here,
my man; this high function is ours.
For us the ages have been in waiting.
We have been initiated into the mys-
teries. Note certain odor of mustiness
clinging to our garments, brought back
from old libraries; also scent of tombs.
You common folk do well enough.
Plod on; sow and reap, and serve
gentlemen for what wages they will
pay. Take care of your family; love your
wife; send the children to school.
Look well to the underdrainage and
boil all the water you drink; microbes
abound, an even spring water is not
fit to drink. Receive what we give
you and ask no questions. Be grateful
to us for living, and take off your hat
as we go by.'"

This is what I call a just scolding for
that class of troublemakers of Israel!
The Bishop has no favors to ask of any
of these "High Mightinesses," nor does
he wish to show them any special
respect, for truly has he spoken of them
in this sentence: "The worst foes of
religion have been bred and fed in theo-
logical schools."

Speaking of men of books as Spenc-
er, Hume, Bolingbroke, Voltaire,
Paine and others of this class, he says
of such books: "Books that neither
inspire hope nor build up manhood,
mankind will not remember. They will
be recalled in idle moments, as one
reads in Trinity church-yard in New
York City, on crumbling shafts of
stone—something like this: 'R.
I. P.—Jones, Esq.—163; departed
this—1—6—2—good, father,
&c.—' and turns away and thinks of
it no more; life is just outside the
church gate."

He lays his "Jackknife" to the evo-
lutionists in a most masterly way.
It is worth every man's reading and
studying. For instance, how is this:
"Whatever evolution have to do with
this Book? How is one solitary fact
or principle of Christianity in the least
affected by evolution—proved or un-
proved, provable or unprovable?"
Well does he esteem of greater impor-
tance the relation of the human race
to Christianity—not placing any im-
portance on the "ascent" or "descent"
of man—forcing home to the con-
sciences of men their relation to each
other and to God.

Passing over very many good and
wholesome things, consider a few of
his utterances in chapter sixteen, un-
der the caption of "Meats and Herbs."
Are there not now some among us
who are disposed to this same
way of thinking and speaking:
"Whatever I don't approve, it is a
sin for you to do." "Let every man
be persuaded in his own mind." "The
modding specialist thinks Paul
means, 'Be persuaded in my mind.'
"Some people are silly and some lunatics
in the name of religion; good
people, who are neither, must endure
their ways with invincible charity, but
they need not trouble themselves about
their notions." This chapter alone is
worth ten times the price of the book.
It is truly a timely dissertation on a
subject that has not yet been settled
to the satisfaction of certain manufac-
turers of "factitious sins"—and indeed
never will be—but it is worth its
weight in gold to the Christian man
or woman, who in good conscience is

trying to live "soberly and righteously
and godly in this present world."

In the closing chapter he tells us of
"Procrustes, the Highwayman of At-
tica," who "stretched or cut off men's
legs to fit his bed." The man who was
a little "short" had to bear the torture
of being stretched, and if a man was
found to be a little "long," why, off
with his legs, without the least mercy!

Now the author speaks of things
done in the name of religion, which
savors of this despotic, merciless spirit.
And have we not all seen some sam-
ples of this Procrustes spirit among
Church people? And this spirit, if al-
lowed sway in our lives, will lead to
actual cruelty—in the name of reli-
gion! From which may God deliver
us all!

I am glad, as I finish reading the
book, that the usual "Finis" or "The
End" was not put on the last page;
for in reading his utterances on every
question sprung throughout the en-
tire volume, one is impressed with the
idea that what he brings forth on the
subject under consideration is but a
mere drop from the ocean of his wis-
dom—merely the mention of a few
things relative to the subject, that the
reader may thereby be awakened to
the deepest concern of the grave mat-
ters he reviews and the fallacies he so
thoroughly explodes. "The End?" No!
There will be no "end" to such a
book.

Long may the author's memory be
cherished in our hearts, and tirelessly
may we, as preachers, strive, like him,
to banish falsehood and error and es-
tablish truth. God grant that in our
hands, as ministers of Jesus Christ,
such a wonderful implement as the
"Jackknife" he wielded may be found—
and wisdom also be given us—that we
like him, may cut our way through
the numerous "brambles" of "isms"
and man-wrought "theories," thus fin-
ishing our course with joy, we, with
him, may be found worthy to stand
before the King and hear the "Well
done," etc. Amen! J. L. YEATS,
Woodville, Fla.

Keep the body healthy at this season
by using PEPPERY ASH BITTERS. It
is a necessary condition to successfully
resist malarial germs.

Envy never fails to be grieved at
another's happiness and happy at his
grief.—Ram's Horn.

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One small bottle of Hall's Great Dis-
covery cures all kidney and bladder
troubles, removes gravel, cures dia-
betes, seminal emissions, weak and
lame backs, rheumatism and all irreg-
ularities of the kidneys and bladder
in both men and women, regulates
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tle is two months' treatment, and will
cure any case above mentioned. Dr. E.
W. Hall, sole manufacturer, P. O. Box
629, St. Louis, Mo. Send for testimo-
nials. Sold by all druggists.

Read This.

Goliad, Texas, Feb. 25th.—We, the un-
designed, have used Hall's Great Dis-
covery for kidney and bladder troubles,
and fully recommend it.
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E. S. STOUT,
J. W. GIBSON,
W. S. DABNEY.

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ing with your hands in your pockets—
that is, keeping your heart there.

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piece of Nature's wonderful creations.
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ests is pure and invigorating, and one
spending the summer among the Lakes
and Dells will return with happy memo-
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and comfort. Electric berth reading
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to make these trains particularly attrac-
tive to tourists, and especially so to la-
dies traveling alone with children or in
small parties.
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Hunting and Fishing in the Lake Coun-
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eyes rather than with their ears.

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quently desire approval.—Ram's Horn.

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W. S. KEENAN, Gen'l Pass'r Agent, GALVESTON

Advertisement for Frisco Line, featuring an image of a train and the text: THE FRISCO LINE IS THE SHORT LINE TO THE PAN-AMERICAN EXPOSITION.

Advertisement for Niagara Falls, featuring an image of the falls and the text: TO THE PAN-AMERICAN EXPOSITION AND NIAGARA FALLS THE WABASH. Kansas City, St. Louis and Chicago To BUFFALO AND THE FALLS.

Advertisement for Houston & Texas Central Railroad, featuring the text: HOUSTON & TEXAS CENTRAL RAILROAD "SUNSET-CENTRAL SPECIAL" RUNS THROUGH DAILY FROM DENISON TO NEW ORLEANS AND CARRIES FREE CHAIR CARS.

Advertisement for Southern Pacific, featuring the text: Southern Pacific "Sunset Route" THE BEST SERVICE IN THE SOUTH BETWEEN POINTS IN Louisiana, Texas, Mexico and California.

Book Department.

All Books reviewed or noticed on this page have been bought and paid for, and are recommended solely on their merits.

BARBEE & SMITH, Agents, DALLAS, TEXAS.

Rev. Jas. A. Duncan, of the Holston Conference, has written a little pamphlet which has more than passing merit.

A standard volume for a preacher's study is the Westcott and Hort Greek Testament. The volume is small and handy, and is furnished with complete notes and references to the different versions.

The nice sale which Bishop Candler's new book, "High Living and High Lives," is enjoying is in proportion to its merit.

Now as the time of school opening draws on we would remind the reader that there cannot be a more suitable present for a boy or girl just about to leave for school than a nice Bible.

"The Symphony of Life" is a new book by Henry Wood, which has been regarded as one of the events of the season by those specially interested in the "New Thought," among the leaders of which metaphysical movement he has long been recognized.

The public school library question is a growing issue in Texas just now. Throughout the State there is an increasing interest in libraries for schools—especially reference libraries.

"The Methodist Armor," by Dr. H. T. Hudson, of the North Carolina Conference, is pre-eminently a book for all Methodists. It was designed by the author to give a condensed view of the prominent doctrines, peculiar usages and polity of the Methodist Episcopal Church, South.

Jenkin Lloyd Jones has given to the reading world two volumes of sermons which, to say the least, are unique and unusual. Each of these volumes takes its title from the subject of the first discourse in it, "Jesus" and "A Search for an Infidel," but both have "Bits of Wayside Gospel" for the subtitle.

and for the science that translates these near marvels into near beauties and high duties, emphasizing thereby the religion which includes all those that love and serve.

One of the most attractive books that has been put on the market in a long time is "Poems of Cabin and Field," by Paul Lawrence Dunbar.

Rev. Nath Thompson, in a private letter, writes, "Terry's Book on Revivals is the best I have ever read."

The House has just received a stock of a new Teacher's Bible, which seems to possess features which especially fit it for the use of Bible students.

James Whitecomb Riley's poems and sonnets are favorites in many homes. There is a constant demand for them, and we give a list of his works to aid the purchaser in ordering.

"The Annals of My College Life" is a book wherein may be recorded the bright features of student days. It is designed and illustrated by Frances Fredot Gilbert.

"Church Folks," by Ian Maclaren, is a mine of good advice for church-going people. His suggestive little discourse on "How to Make the Most of a Sermon," is so fine that we print an extract from it.

"Into the success of a sermon two people contribute, and without their joint efforts the sermon must be a failure. One is the preacher and the other is the hearer, and if some art goes to the composition of the sermon, almost as much goes to its reception.

strument to which ears must be attuned for its appreciation. "Church Folks" is replete with truths like this happily told, and will do much good to every reader of its pages.

This is a series that has been well named. These are dainty booklets for friend to send to friend, having in mind the conveying of a special word for a special occasion.

The good done by Florence M. Kingsley's historical stories of early Christianity can not be measured by book critics and reviewers.

The story of "English Darling," who, while holding fast to the principles of the kingdom of God in camp and court, established a nation in the ruins of heathenism, is here given in its most attractive form.

This is the happy title of a series of books that are truly excellent and inspiring. The books are compact in form and prettily bound, each volume containing perhaps 120 pages.

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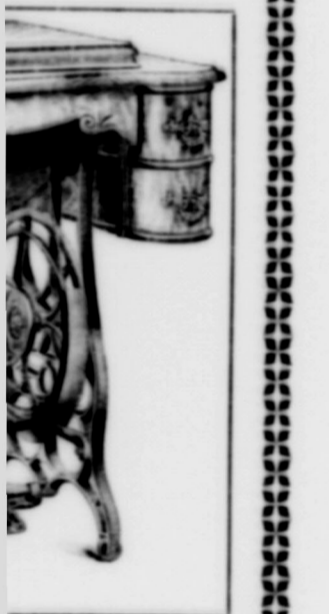
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Austin District—Third Round.
Center Point cr., at C. P. Aug. 21, 25
Merritttown and Walnut, at High Hill, Sept. 1, 2
Manhaca cr., at Carl, Sept. 7, 8
Hotchkiss Memorial, Austin, Sept. 14, 15
South Austin, Sept. 15, 16
Tenth Street, Austin, Sept. 21, 22
First Street, Austin, Sept. 22, 23
E. S. Smith, P. E.

Huntsville District—Third Round.
Prairie Plains, at Mary's Chap. Aug. 21, 25
Zion, at Bellas, Aug. 21, Sept. 1
Cold Springs, at Evergreen, Sept. 7, 8
Willie, Sept. 12, 15
Crosby, Sept. 15, 16
Chas. A. Hooper, P. E.

Calvert District—Third Round.
Durango cr., at P. V. Sat. Aug. 24
Lott cr., at Goldino, Sat. Aug. 24
Fetterway cr., Fri. Aug. 24
Hremond and Reagan, at R. Sat. Aug. 24
Martin sta., Sat. Aug. 24
H. M. Sears, P. E.

Brenham District—Third Round.
Giddings, at Ledbetter, Aug. 24, 25
Dawilla, Sept. 7, 8
Pleasant Hill, Sept. 14, 15
Hemphill and Sneed's ch., Sept. 21, 22
J. B. Cochran, P. E.

Houston District—Third Round.
Alvin, Aug. 24, 25
Richmond, Aug. 28, 29
Macgregor, Aug. 21, Sept. 1
Buckinson, Sept. 7, 8
Geo. A. LeClere, P. E.

NORTH TEXAS CONFERENCE.

Dallas District—Fourth Round.
Oak Lawn, 11 a. m., Sept. 8
Haskell, 5 p. m., Sept. 8
West Dallas, 11 a. m., Sept. 15
Oak Cliff, 8 p. m., Sept. 15
Erway, 11 a. m., Sept. 15
Floyd, 8 p. m., Sept. 22
Wheatland, at W., Sept. 25
Lancaster, at L., Oct. 5, 6
Farmers Branch, at Cemetery Hill, Oct. 12, 13
Olar Hill and Duncanville, at O. H., Oct. 19, 20
Apple, at Prairie Mound, Oct. 26, 27
DeWitt, Oct. 26
Tomb, 11 a. m., Nov. 2
First Church, 8 p. m., Nov. 2
Grand Prairie, at G. P., Nov. 9, 10
Leawille, Nov. 16, 17
Cochran and Caruth, at Cochran, Nov. 23, 24
I. W. Clark, P. E.

McKinney District—Third Round.
Plano, 4th Sunday Aug
Bonner, 4th Sunday Aug
F. A. Rosser, P. E.

Sherman District—Third Round.
Gordonville, 4th Sun Aug
Howe, 1st Sun Sept
First Grove, 2d Sun Sept
J. A. Stafford, P. E.

Terrell District—Third Round.
Tolosa, Aug. 24, 25
Kauffman, Aug. 31, Sept. 1
F. O. Miller, P. E.

Dulles District—Third Round.
Leawille, Aug. 24, 25
Caruth, Aug. 31, Sept. 1
I. W. Clark, P. E.

Sulphur Springs District—Third Round.
County Line, at Moss Chap., 4th Sun Aug
Cooper, 1st Sun Sept
Egan Port, 2d Sun Sept
C. B. Fladger, P. E.

Howe District—Third Round.
Greenwood, at Sycamore, Aug. 24, 25
Rheme, Aug. 31, Sept. 1
J. M. Peterson, P. E.

Greenville District—Third Round.
Celeste, at Lane, 4th Sun Aug
Greenville, Kavanaugh, 1st Sun Sept
Greenville mts., 2d Sun Sept
Leonard, 3d Sun Sept
O. S. Thomas, P. E.

Gainesville District—Third Round.
Burns, Aug. 24, 25
J. L. Morris, P. E.

Bonham District—Third Round.
Dodd and Windom, 4th Sun Aug
Trenton and Marvin, 1st Sun Sept
Hendolph, Mon after 1st Sun Sept
Brookston and High, 2d Sun Sept
Gober, 3d Sun Sept
Lanhus, 4th Sun Sept
Fannin, 5th Sun Sept
T. R. Pierce, P. E.

EAST TEXAS CONFERENCE.

Beaumont District—Fourth Round.
Liberty, at Raywood, Sept. 7, 8
Chester mts., at Camden, Sept. 14, 15
Orange, Sept. 21, 22
Beaumont and China, at N. End, Sept. 28, 29
Kronz cr., at Village Mills, Oct. 5, 6
Beaumont First Church, Oct. 12, 13
Woodville, at Woodville, Oct. 19, 20
Saline Pass, at Saline Pass, Oct. 26, 27
J. W. Johnson, P. E.

Pittsburg District—Fourth Round.
New Boston, at New Boston, Sept. 14, 15
Gilmer, at Mt. Gilead, Sept. 21, 22
Pittsburg sta., Sept. 28, 29
Leesburg, at Union Ridge, Oct. 5, 6
Ripley, at Bridges Chapel, Oct. 12, 13
Mt. Pleasant sta., Oct. 19, 20
Queen City, at Queen City, Oct. 26, 27
Adams sta., Oct. 26, 27
Gutman, at Liberty, Thur., Oct. 24
Naples, at Naples, Oct. 25
John Adams, P. E.

Pittsburg District—Third Round.
Dalby Springs and DeKalb, at DeK., Aug. 24, 25
Redwater, at Maud, Aug. 31, Sept. 1
Mugrove, at Bettle, Sept. 7, 8
John Adams, P. E.

San Augustine District—Third Round.
Center cr., at Newbern, Aug. 17, 18
Center sta., Aug. 19
Carthage sta., Aug. 24, 25
Minden cr., at Mt. Enterprise, Aug. 29, 30
Clayton cr., at Pine Hill, Aug. 31, Sept. 1
Hempill mts., Sept. 7, 8
Sexton cr., at Patton, Sept. 14, 15
Appleby mts., at Lynn Flat, Sept. 14, 15
A. J. Weeks, P. E.

Patosine District—Third Round.
Jacksonville cr., Aug. 24, 25
Holcomb cr., at Center Hill, Aug. 31, Sept. 1
Groveton cr., Sept. 7, 8

Waco District—Fourth Round.
Marrow Street, Sept. 7, 8
Hewitt, at Hewitt, Sept. 14, 15
Mosby, at Mosby, Sept. 21, 22
Abbott, at Honest Ridge, Sept. 28, 29
West, Sept. 28, 29
Lorena, at Lorena, Oct. 5, 6
Mount Cain, at M. Cain, Oct. 12, 13
Aquila, at Rose, Oct. 19, 20
Whitney, Oct. 26, 27
Morgan, Oct. 26, 27
Troy, at Troy, Oct. 26, 27
Bruceville, at Bruceville, Oct. 26, 27
Powers, at Powers, Oct. 26, 27
Bosqueville, at Greenwood, Nov. 2, 3
Elm Street, Nov. 9, 10
Betal, at Betail, Nov. 9, 10
Fifth Street, Nov. 9, 10
B. R. Bolton, P. E.

Ablene District—Fourth Round.
Putnam, at P., Sept. 14, 15
Baird, Sept. 21, 22
Ablene cr., at Clyde, Sept. 28, 29
Cluso, Sept. 28, 29
Pastland, at P. Grove, Sept. 28, 29
Hiz Springs, Sept. 28, 29
Sweetwater, at Sweetwater, Oct. 5, 6
Baby, at Baby, Oct. 5, 6
Midland, Oct. 5, 6
Buffalo Gap, at Lemon's G., Oct. 12, 13
Asperment, at Rayner, Oct. 19, 20
Albion, at Treley, Oct. 19, 20
Colorado cr., at Union, Oct. 26, 27
Clatsmont, at Elkins, Oct. 26, 27
Snyder, at Snyder, Oct. 26, 27
Albany, at Albany, A., Nov. 2, 3
Crystal Falls, at C. F., Nov. 2, 3
Merkel, at Merkel, Nov. 9, 10
Ablene, Nov. 9, 10
E. A. Smith, P. E.

Weatherford District—Third Round.
Ranger, Aug. 24, 25
Ellisville, at camp meeting at Cedar Sp., Aug. 31, Sept. 1
Gordon, Sept. 7, 8

TEXAS CONFERENCE.

Mineral Wells. Sept. 14, 15
First Church. Sept. 14
Jno. R. Morris, P. E.

Dublin District—Third Round.
Carlton, at Gilmore, Aug. 24, 25
Deadmonia, at Victor, Aug. 31, Sept. 1
De Leon, Sept. 7, 8
Carbon, etc., at Romney, Sept. 7, 8
E. F. Boone, P. E.

Brownwood District—Third Round.
Bangs, Aug. 24, 25
Santa Anna, Aug. 25, 26
W. H. Matthews, P. E.

Clarendon District—Third Round.
Cataline, at Shamrock, Aug. 24, 25
Emma, at Emma, Aug. 31, Sept. 1
Floydada, at Estacado, Sept. 7, 8
Channing, Sept. 14, 15
G. S. Hardy, P. E.

Corseana District—Third Round.
Armour, Aug. 24, 25
Prost, Aug. 31, Sept. 1
E. A. Bailey, P. E.

WEST TEXAS CONFERENCE.

San Marcos District—Fourth Round.
Lockhart sta., 1st Sun Sept
Wooler and Thompsonville, 2d Sun Sept
Lockhart cr., at Harrison's Chapel, 2d Sun Sept
11 a. m., 2d Sun Sept
Luling cr., at Luling, 8 p. m., 2d Sun Sept
Sequin and Hill Creek, at S. Hill, 4th Sun Sept
Duba cr., at Science Hall, 5th Sun Sept
Belmont cr., at Oak Forest, 5th Sun Sept
11 a. m., 1st Sun Oct
Gonzales sta., 8 p. m., 1st Sun Oct
San Marcos cr., at Long Branch, 1st Sun Oct
11 a. m., 2d Sun Oct
San Marcos sta., 8 p. m., 2d Sun Oct
Dripping Springs cr., at Drippingwood, 2d Sun Oct
3d Sun Oct
Kyle and Pleasant Grove, at Kyle, 4th Sun Oct
Sterling Fisher, P. E.

Beeville District—Fourth Round.
Stockdale, at Stockdale, Aug. 31, Sept. 1
Sutherland S., at Nockenu, Aug. 31, Sept. 1
Lavernia cr., at Lavernia, Sept. 7, 8
Blanco cr., at Mineral, Sept. 14, 15
Oakville cr., at Mineral, Sept. 21, 22
Laredo sta., Sept. 28, 29
Alice cr., at Alice, Oct. 5, 6
Corpus cr., at Corpus, Oct. 12, 13
Wade cr., Oct. 19, 20
Beeville sta., J. M. Alexander, P. E.

San Antonio District—Fourth Round.
Pleasanton cr., 4th Sun Aug
Moore cr., 1st Sun Sept
Pearfall, 2d Sun Sept
Cottrell, 3d Sun Sept
West End, 4th Sun Sept
Del Rio, 5th Sun Sept
Eagle Pass, 1st Sun Oct
Uvalde, 2d Sun Oct
Bekar, 3d Sun Oct
Travis Park, 4th Sun Oct
Utopia cr., Oct. 19, 20
Comal, Oct. 26, 27
Prospect Hill, Oct. 26, 27
Travis Park, Oct. 26, 27
Sherman Street, Oct. 26, 27
S. Heights and S. Flores Street, Oct. 26, 27
R. Harris, P. E.

San Angelo District—Fourth Round.
Ozona and Sonora, at O., 4th Sun Aug
Menardville and Junction, at J., 4th Sun Aug
Sherwood and Kickerbocker, 2d Sun Sept
Paint Rock, at P. R., 2d Sun Sept
Mason, at Mason, 4th Sun Sept
Pantote, at Pantote, 5th Sun Sept
Brady, at Brady, 1st Sun Oct
Milburn, at Lockier, 2d Sun Oct
San Angelo cr., at Grape Cr., 3d Sun Oct
Theophilus Lee, P. E.

Llano District—Fourth Round.
Rock Springs cr., Aug. 24, 25
Boerne cr., Aug. 31, Sept. 1
Bandera and Medina, Sept. 7, 8
Blanco cr., Sept. 14, 15
Round Mountain cr., Sept. 21, 22
Llano sta., Sept. 28, 29
San Saba mts., Oct. 5, 6
San Saba sta., Oct. 5, 6
Cherokee cr., Oct. 12, 13
Kingsland cr., Oct. 19, 20
Willow City cr., Oct. 26, 27
Kerrville sta., Oct. 26, 27
Center Point sta., Oct. 26, 27
I. K. Waller, P. E.

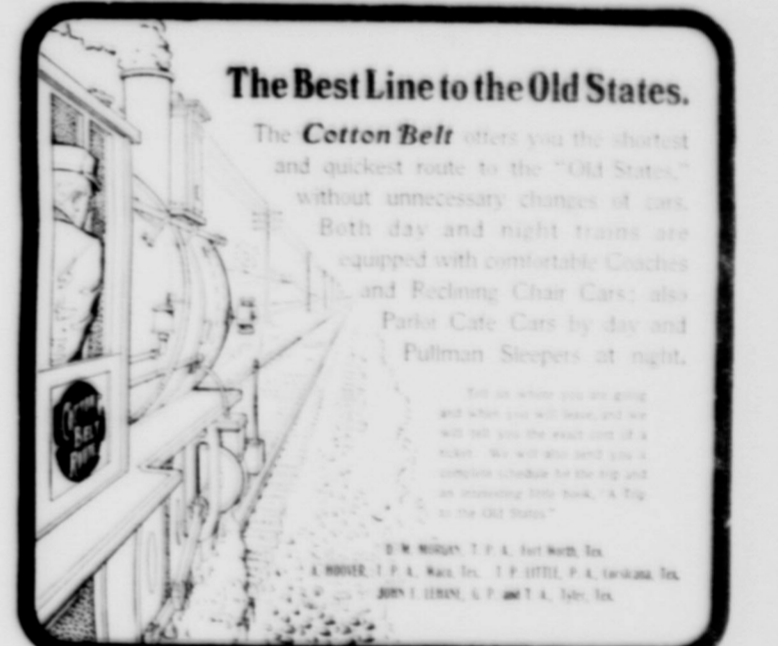
Cuero District—Fourth Round.
Yaskum, 1st Sun Sept
Nursery, at Nursery, 2d Sun Sept
Crosby, 3d Sun Sept
Ringo, at Ringo, 4th Sun Sept
Sweet Home, at Hope, 5th Sun Sept
Clear Creek, 1st Sun Oct
Rancho, at Union, 2d Sun Oct
Leawille, at Leawille, Oct. 19, 20
Hallettsville, at Hallettsville, Oct. 26, 27
Ganado, 2d Sun Oct
Edna, Oct. 26, 27
Cuero, 4th Sun Oct
Jno. W. Stovall, P. E.

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Cramps, Spasms, Sour Stomach, Nausea,
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to the part or parts affected will in-
stantly relieve and soon cure the suffer-
er of these complaints. Sold by all
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Free. Dr. F. M. V. Huntington, Ill.

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A CHAT WITH LOCAL PREACHERS.

The Texas Christian Advocate for August 15, under the heading "Notes from the Field," reports revival meetings from fifty pastoral charges in Texas.

This writer is recognized by the whole Advocate force as the editor of the local preachers' page of that paper.

Our career as editor of this department may end with the next meeting of the Joint Board of Publication of the paper.

A brother says, "You correctly said we have no paper of our own." Well, but we have the free and untrammelled use of the best paper west of the Mississippi River at present, without any cost to any of us except the subscription price of one dollar a year.

Some of the most gifted correspondents of this Advocate are local preachers, but as they write over their own proper names, without any indication of their ministerial relations, they are not known in the public prints as such.

At this writing, still, we are not invited by any place to hold our next conference with our own people. That fact shows us too plainly that we are not wanted.

Gainesville, Texas, July 23, 1901.

"Dear Brother Young—I am nearly 62 years old. I have belonged to the Methodist Episcopal Church, South, about forty-three years; have been trying to preach the gospel nearly half that time.

call to the ministry. I have four monthly appointments.

"I feel much interest in the local preachers. When I get the Advocate I am anxious to see the last page. I notice in the last issue mention was made of the Gainesville District Conference, and that only three local preachers were present.

"I am glad you are acting in the place you are. The condition of the local preacher at the present time is a big question—one hard to solve.

"I will make another statement: It takes nearer all a laboring man's whole time to make a living now than it did forty years ago.

"I predicted several years ago that under the present working of these matters, the time would come when there would not be a local preacher in the Church.

"The local ministry is not composed of an inferior class of men. Intellectually, morally and religiously, they stand as high as the itinerant class.

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SOME GEORGETOWN NOTES.

Two of our Georgetown citizens will be among the members of the great Ecumenical Methodist meeting in London. Dr. Hyer and his wife are already in Europe, where they will travel for a few weeks before the great gathering.

By the way, what they are going to do with his conference at City Roads Chapel your writer can not imagine. He attended a Wesleyan Conference there a few years ago, when admission to their public sessions had to be managed by ticket, and when hundreds who would have liked to attend were prevented because they could not secure the needed pastebord.

The Southwestern University is thoroughly equipped for the year which is near beginning. The new teachers at the Annex will be Miss Schmidt, for art; Fuller, for voice; Howren, for preparatory work, and Mrs. Mathews, of Terrell, for chaperone.

Prof. Moore is getting Gliddings Hall in fine shape. He will be a success. His predecessor, Prof. Young, has built a beautiful suburban home, and he and his have moved in.

We have freshened up the inside of the Annex a bit. We are getting eager to greet the old and the new who are to flock to her halls soon.

Our pastor has brought his wife home, and we have given her a welcome to the parsonage and to our hearts. Everything moving nicely in Church circles. We are building a beautiful new parsonage on the same half block with the church.

Some handsome business houses are being built in Georgetown. The drought has hurt this immediate section badly.

Do drought and revivals go together? We hear of good meetings all about us.

For Debilitated Men, Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Restores the vitality.

THE METHODIST ORPHANAGE.

A brother said to me the other day: "Vaughan, you ought to have more to say in the Advocate about the Orphanage; it would do good," etc. I said: "Well, I will write," and here it is.

Waco, Texas. P. S.—The good people of Jacksonville through their pastor, Bro. Smith, sent the children fifty cans of peaches and jellies.

that many more came during the day. There were four trains that came after the opening hour. Of the 5 absent pastors, 2 were kept away by sickness; the other three came during the day; while by the time all came in we had as good attendance as I ever saw at a District Conference, I think.

LET US HELP YOU TAKE YOUR COLLECTIONS.

Please allow me to say to your readers, and especially to the preachers, that we have on hand some Church Extension literature, in the form of maps with a mass of valuable information printed on the backs thereof, which we very much desire to have distributed among the people.

THE RAILROAD MEN AND THE GOSPEL.

Men on the railroad are to be sympathized with rather than censured, as railroad companies require them to work on Sunday the same as any other day, and while I was on the road it seemed at least half the time there was more to do on Sunday than any other day.

When on the road I did not get to hear very many sermons, and had it not been for my wide-awake pastors that came to see me at the depot and at my home, my gospel privileges would have been very limited.

Iola, Texas. Tyler District—Fourth Round.

Golden, at Hawkins, Aug. 21, Sept. 1; Minerva, Sept. 1; Tyler, at Bascomb, Sept. 7, 8; Willis Point, at Independence, Sept. 14, 15; Willis Point sta., Sept. 15, 16; Cedar Street and St. Paul, at St. P., Sept. 21, 22; Lindale, at Lindale, Sept. 28, 29; Grand Saline, at Grand Saline, Oct. 5, 6; Canton, at Edgewood, Oct. 12, 13; Emory, Oct. 19, 20; Meredith, at Phillips Chapel, Oct. 28, 27; Malakoff, at Malakoff, Nov. 3, 2; Athens, Nov. 2, 2; White, at Liberty Hill, Nov. 5, 10; Troupe and Overton, at T., Nov. 16, 17; Edom, at Edom, Nov. 23, 24.

SOAP Straighten up. Why do you wash in the hardest possible way? Use PEARLINE, there's no bending over the tub, no back kinks, no work to speak of, no wear and tear from rubbing. Millions use PEARLINE. No matter how or when you use PEARLINE, or however delicate your hands or the fabric, it is absolutely harmless. 616

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New York, Nov. 30, Dec. 1; Marvin, Dec. 1, 2; J. T. Smith, P. E.

Sherman District—Fourth Round. Denison, Waples Memorial, 24 Sun Sept; Denison Mission, 24 Sun Sept; Sherman, Travis Street, 10 Sun Sept; Sherman, Willow Street, 10 Sun Sept; Southmayd, at Kendall, 20 Sun Sept; Whitesboro, 20 Sun Sept; Whitewright, 1st Sun Oct; Collinsville, 24 Sun Oct; First Grove, 24 Sun Oct; Howe, 24 Sun Oct; Van Abtysne, 24 Sun Oct; Tioga, 1st Sun Nov; Pottsville, 1st Sun Nov; Sherman, 24 Sun Nov; Gordonville, 24 Sun Nov; Bells, 10 Sun Nov.

Gatesville District—Fourth Round. Meridian, Sept. 1; Harbony, Sept. 7, 8; Gileady, Sept. 11; McGregor, Sept. 15; Gatesville, 21 a. m., Sept. 17; Valley Mills, 21 a. m., Sept. 29; Crawford, Sept. 21, 22; Coryell City, Sept. 28, 29; Gatesville, Sept. 28, 29; Bee House, Oct. 5, 6; Want, Oct. 12, 13; Hamilton, Oct. 13, 14; Jonesboro, Oct. 15, 16; Lampson, Oct. 29; Copetas Cove, 11 a. m., Oct. 31; Brookhaven, 11 a. m., Oct. 31; Killbuck and Nolanville, Oct. 28, 27; J. G. Putman, P. E.

Brownwood District—Fourth Round. Coleman, Sept. 1; Ballinger, Sept. 7, 8; Comanche, Sept. 14, 15; May, at May, Sept. 21, 22; Winters, at Winters, Sept. 28, 29; Robert Lee, at Sarcos, Oct. 2, 3; Glen Cove, at Rough Creek, Oct. 2, 3; Burkett, at Drosy, Oct. 7, 8; Indian Creek, at Indian Creek, Oct. 12, 13; Zephyr, at Zephyr, Oct. 19, 20; Lometa, at Lometa, Oct. 25, 26; Center City, at South Bennett, Oct. 28, 29; Goldthwait, Oct. 28, 29; Comanche, at Sydney, Nov. 1, 2; Fleming, at Energy, Nov. 2, 3; Blanket, at Blanket, Nov. 5, 6; Santa Anna, Nov. 5, 6; Brownwood, Nov. 8, 10; W. H. Matthews, P. E.

Beaumont District—Fourth Round. Liberty, at Haywood, Sept. 7, 8; Chester, at Camden, Sept. 11, 12; Orange, at Orange, Sept. 21, 22; Beaumont and China, at N. End, Sept. 28, 29; Kountze, at Warren, Oct. 5, 6; Beaumont, First Church, Oct. 12, 13; Woodville, at Woodville, Oct. 19, 20; Sabine Pass, at Sabine Pass, Oct. 28, 27; J. W. Johnson, P. E.

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