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## EDITORIAL.

### DELIVERANCE FROM SIN.

**T**HE Christian doctrine of sin is a stupendous fact, thoroughly attested by universal history and individual experience. More and more as life deepens and knowledge widens we realize that the race has been wrecked, and that the heart is prone to evil, and that continually. About this one great doctrine the whole Christian scheme revolves. Sin makes the atonement necessary, and the atonement brings with it both complete absolution for all actual transgressions and thorough purification for all personal defilement. The vicarious sacrifice of Christ makes satisfaction to the divine justice, and thus renders forgiveness possible and practicable. The gift of the Holy Spirit then supplements the work of the cross, and provides for that internal cleansing so absolutely indispensable to the redemption of the soul. This hope of deliverance from sin more than anything else made the Christian religion popular and powerful during the early days of its existence, and ever since. Now, at last, men had found the solution of the problem which had been the enigma of the ancient world, and the curse of every age. The atonement of Christ breaks down all the legal barriers and sweeps away all the governmental difficulties in the way of the pardon of sin. The Holy Spirit, by his indwelling presence and power, cleanses and rectifies our fallen nature and restores us to our normal communion with God. By the cross we are delivered from the guilt and penalty of sin, and by the Spirit we are delivered from the pollution and power of the same.

There is nothing more appalling than the soul's first vision of sin. It is bad enough to be exposed to the operations of retributive justice, but to realize that the heart itself is gangrened with a disease incurable by the most potent of all terrestrial means adds a keener pang. Every sinner, like the doomed consumptive, carries about in his own bosom a deadly germ, a germ pregnant with untold suffering and irremediable loss. No matter how the eye may sparkle with intelligence and the cheeks flush with rosy hues, there is behind all this veil of present healthfulness, beauty and joy the seeds of inevitable collapse. The fiat has gone forth. The hand-writing is on the wall. Death works in him. This inborn depravity in the human soul can have but one issue, except upon the condition of a supernatural interposition and rescue. No mere outward reformation even touches the source of the trouble. A dozen evil habits may be lopped off, a score of commendable courses may be inaugurated, but the fatal sore eats its way deeper into the soul, and diffuses its virulent poison wider throughout the system, gradually and irresistibly ushering in the dreaded consummation. Many an one, when for the first time he realizes that he is the victim of that fell disease, consumption, is struck dumb; he trembles from head to foot; he is overwhelmed with terror. So, too, with men when under the first deep conviction of sin. No

wonder they grew pale and fainted away. No wonder they fell and agonized as in the convulsions of death. This explains, too, why men who have committed comparatively few outward transgressions, and these relatively venial, have been so overwhelmingly prostrated under the sense of sin. They were looking not so much to the external fruits and consequences as to the original, deadly source within. They were recoiling from and staggering under the contemplation of the death-dealing virus on the inside. The consumptive is not dead, but might just as well be. Just so the working out of the last bitter consequence of sin is but a question of a few brief days. The leprosy lies deep within.

That there should be an all-comprehensive and all-sufficient remedy for this terrible state of affairs is the most glorious truth ever revealed to the consciousness of man. To be abundantly pardoned and restored to the favor of God, while at the same time our spiritual nature is cleansed and rectified, is the consummation of human happiness upon the earth. No wonder that men who have felt the mountain-weight of sin lifted from the soul, and have felt the touch and working of the all-powerful blood of Christ, have been glad with an unspeakable gladness, and have made the welkin ring. To be saved from the death of sin, to feel the revitalizing energy of redeeming grace, to know that now, at last, Christ is formed in the heart, the spring of life and the hope of glory, is to know the best that God can do for man while he is in the flesh. Nothing should ever satisfy a mortal man but that blood of Jesus Christ, which cleanseth from all sin.

### A TRANQUIL EXIT.

**S**OME have wished and prayed that they might work diligently and efficiently up to the last hour of life. And in many cases this wish has been gratified. A life of systematic labor and useful service has been suddenly closed. In a moment the chariot swung into view, and the Christian stepped into his car of victory and passed over the everlasting hills. We have no quarrel with those who can offer such a petition and desire for themselves such a sudden exit from the busy stage of life. But there are many who would prefer an altogether different death. They would much prefer to labor up to the full measure of their strength and obligation, but with an interval between the cessation of public and active service and the dying hour. They would slow up, so to speak, and pass gently from a season dedicated peculiarly to meditation and prayer into the everlasting life. We can imagine nothing more desirable than a venerable and happy old age spent among the sweet endearments of the home life, and in the calm and balmy atmosphere of religious devotion. Years of toil and sacrifice are now in the distant past, the clangor and carnage of battle have died and faded away, the long pilgrimage over rough and thorny roads has drawn to a close, and now, in the tranquil interval and twilight of the waning century, the veteran rests from his mighty toils, and anticipates

the joyful hour of a final release. Such a man makes his will and arranges all his business to his perfect satisfaction, thus unloading the burdens and cares which used to sit heavily upon him. His earthly ambitions and aspirations are now dead and forgotten. He sees now with a keenness of vision which perhaps deep and long experience alone can give the worthlessness and perishability of the baubles which men call wealth, pleasure and fame. He sees now with unwonted luminousness that Christian manhood, divine and eternal things, worship and service are the indestructible realities of human life. How sweet, too, to his old heart is love and friendship during such a season. How his soul flows out in gratitude and affection to those who brighten his lonely hours and relieve his wants. His memory is busy with the past, and he thinks of answered prayers, gracious providences, spiritual communings and temporal mercies until his heart is dissolved in thankfulness and his eyes melted into tears. His imagination, too, is often engaged with the future, dreaming of meetings with lost loved ones and rapturous interviews with the Christ. His life is about over, and he does not regret it. On the whole, there is nothing for which he can complain. The evil of it has been sanctified to his own welfare and neutralized or transmuted into good. With his soul anchored to rest in the atonement of Christ, he leaves the consequences with the All-Wise God. He has commended his loved ones to God and the word of his grace, knowing that he is a hearer and answerer of prayer. And so, also, he commits the Church to Him who bought her with His blood. He has nothing more to ask. He can sing the *Nunc Dimittis*. He watches the long shadows stretching over the earth and the going down of the sun without the tremor of a muscle or the vibration of a nerve—the tranquil close of the day typical of the peaceful waning of his own earthly life. That mysterious and unfathomable peace which no man can describe or understand, and which the world can neither give nor take away, floods the soul, and living and dying are alike to him. As for our part, we would gladly have some interval between business and death—some sweet parenthesis in the chapter of life, wherein the spirit bride may adjust her toilet and prepare to meet her Lord.

### THE DEATH OF BISMARCK.

Bismarck was a typical German and in every way a truly great man. He was of giant frame, of philosophic brain, of stupendous character, and otherwise a towering and resplendent personality. His huge form was the fitting casket of a powerful intellect. His mighty mind was the twin companion of an incorruptible and stalwart soul. He was a builder of nations, a statesman, a diplomatist. He stamped with the impress of his genius and life the whole Germanic race. His influence, overleaping national boundaries, has diffused itself throughout the civilized world. No one could have seen the colossal figure of Bismarck without realizing that he was an extraordinary man. No one could

have coped with his masterly intellect without acknowledging the presence of genius. No one could have come within the sphere of the influence of his character without bowing in reverence and admiration before so much moral majesty and might. He will go down in history as a statesman and ruler. His phlegmatic temperament and stern policy and irresistible strength will also obscure to the casual student the profound conscientiousness and stainless integrity of the man. Knowing that he figures in the pages of history as "a man of iron and blood" he took pains to put himself upon record as a servant of God, and as a disciple of Christ. He protested against being read out of the category of Christian men. We doubt not but that he feared God and wrought righteousness. The consolations of revealed religion were inexpressibly precious to him. He is a superb illustration of all that we mean by the expression great man. His fame is secure.

Candor is an admirable virtue. Perfect transparency of character is as high as mortal man can go. Sincerity is always at a premium. If the simplicity of childhood could be carried into later life it would prove an inexpressibly beautiful trait. And yet some affect reserve. They are strictly non-committal. They withdraw into the shadows. They preserve an oracular silence.

Some one has finely said that the great art of Christian living is in keeping out of temptation. Nor is this a recommendation of the monastic practice. The point is to avoid needless exposure to spiritual peril. We are taught to pray: "And lead us not into temptation." To place ourselves where our weakest points shall be directly and powerfully assailed is to be guilty of presumption. We should keep the odds on our side. The quietude and charm of the home life are a mighty palladium.

The judicial frame of mind is an invaluable possession. Every question has more than one side. Superficial and onesided thinking is about as bad as sheer thoughtlessness. A well-balanced judgment is a safeguard. Deliberation is the mother of wisdom.

It is difficult to avoid moodiness. The mind constantly in a serene balance is the rarest of all sights. But this oscillation is not without certain offsets. Thus we see and experience life in more than one aspect. The swing back from darkness makes the light all the brighter and sweeter. 'Tis sorrow which opens the sacred source of sympathetic tears. All the phases of our many-sided life are opportunities for self-improvement.

To carry into later life the simplicity and freshness of childhood is an infallible sign of greatness. The greatest and best of men have been humble and docile. The sense of wonder was still strong and the curiosity inexhaustible. True, men are but children of a larger growth. There is no place for life-weariness in a normal soul. The cry of vanity is out of order.



## Communicated.

### UNDER TWO FLAGS.

"Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—Paul's exhortation to Timothy.

"I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."—Words of a centurion, spoken to Christ.

At this time when the sound of the war drum is heard in the land and the air is full of military excitement, we may find some profitable analogies and correspondences between the soldier life lived under the stars and stripes and that service whose banner is a white flag marked with a crimson cross.

As a matter of course soldier life begins with enlistment. A solemn and sacred oath is taken that binds allegiance by all the bonds of truth and manhood. To break those bonds is to become a deserter, a renegade, a traitor! These words are spoken concerning the sneaking coward who deserts his post or flag with a hiss of utter execration.

In close analogy the Christian service is begun with a sacramental vow that by all tokens of truth and honor binds to a loyal allegiance and faithful service unto death. But there the analogy fails, for the desertion of Christ and the breaking of the Christian vows is visited by no sign of public disapproval and, if noticed at all, is noticed with connivance and condonement. It seems that on Judas, only, as a sort of federal representative of his class, is poured out the world's condemnation of traitorous treatment of Christ. Benedict Arnold is a name to conjure up galleons-visions and black clouds of detestation, but ten thousand traitors to their God go unnamed because unnoticed. For desertion of the stars and stripes, in warfare, there is the courtmartial, the bandaged eyes, the click of triggers, the sharp report and a staggering fall into an open grave, but to merely "crucify the Son of God afresh and put him to an open shame," is a slight matter that may provoke a volley of laughter, but not of shots.

The perversity of men is again illustrated in their views of army discipline and authority and the discipline and authority of God.

Absolute and unquestioning obedience is lauded as glorious and manly in the army. The splendid courage of the famous Light Brigade in their charge at Balaklava is not more praised than their unquestioning obedience. What heart is there that does not thrill at Tennyson's lines:

"Forward the Light Brigade!  
Was there a man dismayed?  
No, tho' the soldiers knew  
Some one had blundered;  
There's not to make reply,  
There's not to reason why,  
Their's but to do and die,  
Into the valley of death  
Rode the six hundred."

And yet the very men who applaud deeds like this will carp and cavil at Almighty God and the Church of Christ concerning dogma and authority and unquestioning obedience. The meanest private in the armies of life counts it no presumption to ask the Creator, "Why hast thou made me thus, and why must I do this or that?" Explain to me the plan of your campaign, tell me how the battle will go to-day and to-morrow, and if you give satisfactory reasons, I will take under advisement whether to obey you or not? Just as if the King of Kings and Lord of Lords, Rex Regulator of unnumbered worlds and unmeasured and immeasurable forces, had no right to private, unrevealed reasons and plans, mysteries of his secret councils of providence and war! Forsooth the God whose tent is a "pavilion of darkness," whose weakest energies flash swords of lightning's terrific glare and burst thunderbolts for artillery, while earthquakes mark time with their awful trembling during the mere parade drill of the elements, the God whose name is Almighty must "demonstrate the reasonableness of his commands before we will obey." O presumptuous, perverse, rebellious, unreasonable man, require not more of God than you do of McKinley, or Shafter, or Dewey, or Schley!

The utter unreasonableness of man's sulking at dogma and authority and absolute obedience is further seen when we remember that God never makes blunders, nor does he ask us to do or suffer anything that he has not

done and suffered himself in the person of Christ, the great Captain of our salvation. The ruin of an army's spirit is to have a General who suffers no hardships with them and who never leads them in person. The glory and inspiration of an army is a leader who shares their hardships and their peril. That General will give a spirit to his troops that no cold or hunger, no rain or blood can quench. O, fellow soldiers of the cross, our Captain, in the sandals of a private, has marked with weary and bloody feet every hard path of life and calls us on to follow only "where he leads."

Again the world's inconsistency is seen in the widely divergent views concerning the sacrifices to be made under the two flags. "No soldier entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier," and if there be entanglements, they are disentangled, no matter what ties be broken in the process. Physical hardships are endured, comforts of life given up gladly to serve the country's flag. The downy beds of Maine and the prairie breezes of Texas are gladly exchanged for the rain-drenched trenches of Cuba and the fever-laden atmosphere of the West Indian swamps. The world stands by and applauds, heart strings are lacerated, homes broken up, graves dug in the soil of Cuba and in the souls of mourning loved ones at home. The pale moon peers out from behind the weeping clouds and looks down on Santiago's field to see many a mother's darling all shattered and torn—the curls that on the baby brow long years ago were nurtured with fond kisses are now all wet and matted with blood, the face that was the fairest of all to some woman's eye, now horrible in the contortions of an agonized death; and the world stands by and weeps, but weeping, still applauds. "Be still, mother! We know you never saw him die, and there was no prayer but the weeping of the clouds as the rain fell on his white, upturned face, but it was for the flag he died. Old Glory enwrapped him as a shroud. Is not that enough?" So men reason. No sacrifice is counted too great for the stars and stripes, but as for the other flag, God asks too much. To disentangle myself, not from home and comfort, but from the snares of sin; to separate my manhood from vice; to give up that which harms and hurts and kills body, mind and soul; to submit to the restraints of religion—these are sacrifices I can not endure.

The world is devil-deluded in its ideals of manhood, ascribing weakness to religion and strength to rebellious guilt. That "old women and little children" are the only fit material for soldiers of the cross, and that blood-badges of sin are signs of manliness, is an opinion born in hell and fostered in the nurseries of damnation. That this is a lie and that the highest qualities of soldiery inhere in the soldiers of Christ, has been graphically illustrated during the present war with Spain. When that brave Presbyterian elder, honored soldier of Christ, Commodore Dewey, steamed into Manila Bay two flags floated at his mast-head, one visible and glorious, the stars and stripes; the other, invisible and more glorious, the banner of the Cross, and when the battle was won, it was won by the soldiery of two worlds. When that "mother's boy," quiet, reticent, brave, Lieutenant Hobson, laid his life upon the altar of his country, and, in the silence and solemnity of the night, stole into Santiago's harbor, he heard a "still, small voice" of courage and cheer before the awful crash of the Spanish guns, and, spared like Isaac of old, though already on the altar laid, he came up for promotion in the councils of the skies long before Congress could add another title to his name. And when Captain Philip, of the Texas, after the victory over Cervera without the loss of a man aboard, called for uncovered heads and hearts to bow in praise and adoration of the God of Battles, he silently testified that under two flags the best and bravest serve both God and man.

Nor is the fact that might and manhood are nurtured and developed by the service and sovereignty of Christ illustrated only by individuals, but by nations as well. The degree of national power is measured to-day in every nation by the degree of truth or true religion in the life of its people. It is most remarkable how the facts bear out this statement. Here is a list of nations given in the order of their strength with approximate correctness: The United States, England, Germany, Russia, France, Spain, Turkey, China. This list is not complete, nor absolutely correct, but very suggestive. Evangelical Protestantism is the religion of the United States. England suffers the disadvantage of a union of Church and State, vitiating, to an extent, the power of her Protestantism. Germany is largely Protestant, Russia is Greek Catholic, a better

type of Catholicism than the Roman. France is Roman Catholic with a leaven of Protestantism. Spain, Italy, et als. are Roman Catholic. Turkey is Mohammedan, and has, therefore, some truth stolen from the Bible and Christ by the Koran and Mahomet. China is pagan. Now this is not simply a curious coincidence, but follows a law of Providence, that moral progress must precede material and military progress. Specific exceptions may be found, but the worldwide testimony of the nations to-day is that the highest types of national life are to be found flourishing under the inspiring flauntings of two flags—the cross-marked banner above the national ensign.

Sentiment is a powerful force and moves more mountains than dynamite and earthquakes. Most especially does sentiment move armies and nations. The flag is the visible symbol of a nation's sentiment. When I wave this flag of stars and stripes before you with your physical eyes you see only a colored rag, but with your spirit eyes you see visions of inspiring glory. In the red stripes you see flowing the consecrated blood of your fathers, shed on a hundred hard-fought battlefields. In the white you see the dove-like symbol of Peace and accompanying prosperity—the generous gifts of your country to her worthy sons. In the blue is reflected the wide skies of our nation's freedom and the overarching providence of our country's God. In the gleaming of the stars is not only figured the united greatness of our States, bound to a common center by the force of spirit-gravity called love, but the shining galaxy of our living great and the undying glory of our honored dead. From every star a Washington or a Wayne looks down and beckons us on and up. Along every ray there comes the magnetic force of a Hobson or a Dewey, charging our souls with electric charges of a nobler and braver manhood. It is visions like these, flashing from our flag, that from the charging soldier shut out the fire and blood of battle; and from the eyes of tender women, heroic home-guards, bravely suffering in silence, veil the sadness of unnamed graves and vacant chairs that will ne'er be filled again! Would God that some such sentiment, only higher and holier, might shine out from every sign and symbol of the service of Christ.

In Jerusalem, to-day, they sell little souvenirs of olive wood, made in the shape of a cross. In the center is a crystal lens, and, looking through this, the beholder sees in the far vistas Christ on Calvary. So when I wave before your eyes this white flag, marked with a crimson cross, if you look through the lens of holy sentiment, you will see more than a colored cloth—you will see Christ on Calvary, pledging to you his loyal love in the red wine dipped from the wine press of his own lonely agony; you will look this side the cross and see the age-long struggle between the armies of that cross and the world's crowned sin and evil; you will see Jesus, wounded in the thick of the fight and almost overborne in the fierce and awful conflict, and the soldier-spirit of your soul will rise up and shout: "Now, will I go to the help of my Captain; now, will I swear eternal allegiance to these two flags, the flag of my country and the flag of my God."

HUBERT D. KNICKERBOCKER,  
Yoakum, Texas.

### OUR WAR WITH SPAIN.

"The philosophy of the present war, Church and State."—Texas Christian Advocate, June 30, 1898.

"All things whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7:12.

### PROPOSITION.

Unjust war by the moral law is murder in the first degree and robbery. It is the killing of human beings with malice aforethought, to gain possession of their property. It is Ahab killing Naboth to gain possession of his vineyard, which he refused to sell him for money. Is not this our case? We proposed to buy Cuba. Spain refused sell. Now we propose to kill and take possession, like Ahab. It is alleged as a cause for war: "Blow up an American ship," "murder our subjects." The shibboleth "subjects" gives the writer away as being one of the "185 to nothing et tu Brute" combine as surely as the sheaf of wheat at the fords of Jordan gave away the Ephraimites. "For thou art a Galilean and thy speech agreeth thereto."—Mark 14:70. We have no "subjects." They are all free citizens in Church and State, each one of whom is equal to any lord or king. There is no more evidence that the Spaniards blew up the ship than there is that the writer did it. Our court of inquiry acquitted Spain when it said

the cause of explosion was unknown. The Spanish court of inquiry also said the cause of explosion was unknown. Our court said the explosion was external, and the Spanish court said it was internal. This question Spain proposed to leave to arbitration, which McKinley refused to do. This proves he was afraid of the result of arbitration. The primary cause of the explosion is not unknown, but the persons who are responsible for it were not in Cuba on that awful night. "Murder our subjects." The death of 266 citizens and the destruction of \$6,000,000 worth of property lie upon the President and his advisers in this: not by applying fire to the explosive nor consenting thereto, but by making the explosion possible by sending the ship there as a threatening demonstration to Spain under the name of a "friendly visit." Cleveland withdrew our war ships from Cuba at the request of Spain because their presence gave encouragement to the insurrection. McKinley had been threatening Spain from the year past, and on January 25, 1898, for the first time for about two years he sent the ship into the port of Havana, as the newspapers stated, to "show Spain we would send our war ships where we pleased." When at the time he had his war fleet assembled in less than 100 miles of Cuba, the only rational inference to be drawn from it is that the ship was sent there under the declaration of friendship, but in truth as a threat and menace to aid his diplomacy by a show of force and intimidation.

How this writer revels in arson and blood. "If our Christian (mark that word in this connection) civilization cannot bear the beastly barbarism of that little isle of misery and offers her blood in open battlefield for blood of helpless innocents, it is well. Jesus taught us that lesson and more." This is a libel upon the pure name of Jesus, and had we said it we would regard it as blasphemy. But "shelling villages, demolishing castles, burning the cottages of the plebs and peasants, even streets drenched in blood, may be condoned by the breaking of shackles of bondage, reign of terror, and famine \* \* \* the greatest good coming to their present and succeeding generations." But it is the blood of others with which he would "drench the streets." Another's blood is a different thing from our own. His blood will not "drench the streets," although it would do so much good to the succeeding generations." But men who revel in the blood of others keep their own secure by distance, from the villainous salt-peter. If he would drench the streets with it, what benefit to "coming generations."

"Church and State" does not revel in blood, but the fruits of blood, not his own, but the fruits of the blood of others. "The movement of armies, enlargement of navies and acquisition of new territories with new lands, new ideas," and before these moving armies and acquisition of territory "traditions and Presidents" give way. But McKinley informed Europe that his war was not to acquire new territory. Is this the doctrine that thrilled the hearts of the people when Cleveland sent his message to Congress against the aggression of England in Venezuela? On that doctrine the people of this country stand to-day. So much by way of introduction. We will now proceed with our sermon and show that these consequences must flow from our proposition:

1. The moral law makes no distinction between individuals and nations. What would be murder in one would be murder in the other under similar circumstances. A few men in office make and conduct the war, and are responsible individually for the crime, if it be one, to the moral law.

2. War is justifiable only in defense of person, property or country. Can we say with Timour: "God is my witness that in all my wars I have never been the aggressor." Spain has never given us cause for war, nor did she ever intend to make war on us. Is this war justifiable and righteous? Patriotism is the defense of country; but there is no patriotism in this war, because we are not defending our country, but trying to rob Spain, who was at peace with us, of hers.

3. The numbers voluntarily engaged in any unjust war do not diminish the crime. An army in battle is a mob, whose intent and purpose is to commit murder, and each one voluntarily engaged in it is liable to the moral law. Man has said that war is higher than the moral law; but the God of Elijah still lives, who said in the place where dogs licked the blood of Naboth: "Shall dogs lick thy blood, even thine?" The authors of it God will judge.

4. All persons who give either material or moral aid to the perpetration of a crime are accomplices in that crime. This is the moral law and the law of our land. The moral law of in-



dividuals is the moral law of nations. A murder may be committed, you may be a long distance from the scene, at the perpetration of the crime, but if you furnish the means used or gave assent or encouragement to the crime, you are an accomplice, and as guilty as if you had killed the man with your own hand. Praying for the success of this war is praying that more Spaniards may be killed until they will agree to be robbed. It is the same as the highway robber who takes you by the throat and says: "Your money or your life;" and by praying for success you are an accomplice, and guilty of the crime, if the war be unjust.

5. We are not justifiable in this war unless we can cover our acts under the moral law. To see if we can do this let facts be stated: 1. McKinley demanded of Spain a cessation of the Cuban war. Spain answered that it was impossible to do so long as the United States supplied the insurgents with money and war material. This was true. 2. McKinley demanded that the reconcentrados be released. Spain did this. 3. McKinley demanded an autonomous government for the island. Spain established such a government, which exists to-day. 4. McKinley demanded an armistice to give time to negotiate peace. Spain granted this demand. 5. McKinley demanded of Spain to vacate the island and turn it over to him. This was the demand of the highway robber, and Spain refused, and this is the ostensible cause of the war, but in fact politics is the cause. "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Have we done this? Has there been one act of our government toward Spain that we would have done to us? Our every act has been a violation of this law. Spain was feeding the poor, and our "philanthropic" government also, but we ceased to feed the starving people. We blockaded the ports and refused to let Spain feed them. And writers inform us that thousands of these people died of starvation in a few weeks after our "humane" system of starvation began. Our "Christian humanity" was such that we killed by starvation more people in three weeks than Spain killed in three years. Then add to this those murdered in battle and killed by disease in this Christian war. Of the demoralization must defer to another time.

C. L. SPENCER.

**AUGUSTINIAN-ARMINIANISM.**

We closed our former article with the objection to Dr. Ralston's theory of sin being inherent in our nature, so deeply engrafted, so that actual sin results from this nature; or, in other words, we are made sinners by a malign tendency of our nature. We ask, is this viewing the fall in connection with the atonement or "entirely disconnected from it," so far as any benefit resulting to the race up to the time in life when we by faith receive the atonement—i. e., during moral minority? Does it not virtually affirm that the human race received positive injury from the fall unconditionally, that is not counteracted by the redemption that is in Christ, at that point and in that respect at which and in which the sin of Adam reaches and injures them, and therefore no benefit at all from Christ, as to the Adamic sin, as their second federal head and legal representative? Can it be reconciled with the statement by Dr. Ralston on another point (Ele. 149), in which he says: "The benefits of redemption are coextensive with, yea even surpass the miseries of the fall. How could this be if some who are injured by the fall are never benefited by Christ?" We are told in one breath that Adam's posterity fell in him as truly as he fell himself, and his guilt is justly incurred by them—is imputed to them—yet when it is answered that Christ was as much the federal head and legal representative of our race as Adam was and that although infants would be guilty (granting existence at all) independent of redemption, yet Christ has removed that guilt, and they are all born innocent, by virtue of his atonement, it is asked in great astonishment, "What can this objection mean? Infants would be guilty, independent of redemption! Strange indeed! Independent of redemption they never could have existed! And who can comprehend a guilty nonentity? If they were only guilty as they existed seminally in Adam, then they were only redeemed as they existed seminally in Adam, for none but sinners needed redemption. According to this it would follow that after all none were redeemed but the first pair, for none others were involved in the guilt." We ask: "What can this answer mean?" If we can not comprehend a guilty nonentity (and truly we cannot), then why so much logomachy and space to try to establish a guilty nonentity, to prove that the

unborn posterity of Adam were made legally guilty—made sinners—justly liable to punishment for sin? If they were condemned in Adam, were they not condemned at the time that Adam was condemned; that is, at the time of his transgression? Hence, before they had an actual existence, and is not that a guilty nonentity? The Doctor's argument and conclusion apply just as well against his own position as to the objection to it, which he is considering. He admits that posterity were not personally guilty, because they only existed seminally in Adam; but he says they are guilty in the view of the law by the imputation of Adam's sin to them, and he therefore affirms guilt of a "nonentity." So that, according to the Doctor's own logic, he rejects one theory, which he is pleased to say affirms the incomprehensible idea of a guilty nonentity; but earnestly contends for one that does affirm that very thing. If they are not personally guilty because they were not personally present and did not personally act—personally sin—then, if they were guilty, in any sense, they were only guilty representatively or as they existed seminally in Adam. And is there anything unreasonable or absurd in saying they could be, and were, redeemed representatively or as they existed seminally in Adam? And especially in view of two facts which cannot be ignored, viz.:

a. If Adam was the federal head and legal representative of his race in the transaction of the fall or in the transgression, he was also their federal head and legal representative in the act of faith in and obedient to the promise of a Savior, by which he was restored to divine acceptance and favor, which act and restoration preceded the birth of children to him. Did the act of disobedience effect an injury and the act of subsequent restoration have no effect at all? Was one act of the federal head and legal representative and the other not representative? Were posterity seminally present in the act of transgression, so as to be justly involved in its consequences and seminally absent in the act of faith and obedience so that they could not receive any benefit from it?

b. If Adam was our federal head and legal representative, Christ was also. And if natural death, as contended, ensues because of Adam's sin and that death is unconditionally and universally counteracted in the resurrection of the body through Jesus Christ, even so, it follows that the spiritual death through Adam must also be unconditionally counteracted through the righteousness of Christ. If one part of the penalty must be unconditionally and universally counteracted, the other must be also.

Doctor Ralston tells us that "Independent of redemption, they (positively) never could have existed." True. Then, the very fact of existence proves beyond question that they are given that existence under the benefits of that redemption and not under the curse of sin; that, as the race was condemned in Adam, the race, as such, was redeemed in Christ, and the free gift came upon all that were condemned unto justification of life, as Paul affirms.

But we are told that "all men" are said to be brought under condemnation by the offense of one. If infants are included in all men, then are they brought under condemnation for the sin of Adam? Our only escape from this conclusion is to say that condemnation does not imply guilt, but may consist with perfect innocence." (R. El. 152).

This is a mistake. Our proper way of escape, and only one necessary, is furnished by the Scriptural statement that "the free gift came upon all men (including infants, and therefore as infants) unto justification of life." We escape by saying that, if infants are condemned by Adam's sin, they are justified through Christ's righteousness. If they are condemned seminally, they are justified seminally; if they are condemned as infants, they are justified as infants. We can see no reason why natural life and spiritual life can not be given coetaneously. They were so given to Adam in his creation. The body of man was made of the dust of the earth and then God breathed into his nostrils the breath of lives (animal and spiritual), and man became a living soul.

It can be so in the case of infants. Wherever the injury of the fall touches them, the blood of atonement reaches them. This is necessarily included in the idea of coextensiveness. In any event, and in any view, they exist under the benefits of redemption and not "under the full consequences of the fall." Yea, "where sin abounded grace did much more abound," so that they can not and do not suffer any penalty of Adam's sin.

But we are told again that notwithstanding the work of Christ, which in

its effect is coextensive with and even surpasses the miseries of the fall, the Bible doctrine most evidently is, "that we are born with an unholy or sinful nature; that the principle of evil is as really and deeply engrafted in our natural constitution as that of poison in the egg of the serpent. As certainly as the young viper will be naturally poisonous and disposed to bite, so soon as its native powers are developed, so (certainly) will man, as he advances to maturity, be possessed of an evil nature of enmity to God, which will ever lead him in the way of sin, until the "old man" be crucified, and he be born again—if the tree be evil, the fruit will be evil; if the fountain be impure it will send forth a corrupt stream. The root of sin is inherent in the very nature of man. Out of the heart of man; or from this native principle of unholiness, proceed all manner of wickedness and abominations. Such is the doctrine of the Scriptures." (Rs. Ele. p. 134.) Read the above extract carefully and weigh its language. Would the necessitarian ask any stronger admission than this? Is not this an exaggerated statement of the Scriptural doctrine? Does the statement that we are "unholy" warrant the conclusion that "the principle of moral evil" is as really and deeply engrafted in our natural constitution as poison is in the egg of a serpent, as impurity in the fountain, evil in the tree? Does Dr. Ralston mean to affirm that from this principle of unholiness, thus really and deeply engrafted in our natural constitution, proceed all manner of wickedness and abominations as an impure stream from a corrupt fountain and as certainly as the young viper will be poisonous and disposed to bite? If this be true, then is not man, after all, a mere machine shut up to one course of action and under the direst necessity possible? Can the egg of a serpent hatch out anything else but a young viper? Can that young viper develop into anything else than a venomous serpent? Does not the character of the serpent result necessarily from its nature? Does not the evil tree necessarily and universally bear evil fruit? So says the Master: "A corrupt tree can not bring forth good fruit." Does not the impure stream flow from the impure fountain under the inexorable law of necessity? Then, if "the principle of evil is as really and deeply engrafted in our natural constitution as poison is in the egg of the serpent, as the evil in the tree and the impurity in the fountain, and the root of sin is inherent in the very nature of man and will as certainly develop into actual sin as the serpent's egg will hatch a viper, is not man likewise under the same inexorable law of necessity? A principle is that from which anything proceeds as its cause or source or origin, or operative cause. Now, if such a moral principle be engrafted in man's constitution, and his sinful life and character proceed from it, as a stream from a fountain, his moral agency is destroyed and the cause of his action lies back of his will, his volition. Yea, the very idea of volition is taken away. Is there any difference between putting man under the law of necessity by means of his natural constitution and by means of any other form of necessity? Is not this the strongest form of necessity? Does it not put the source, the cause of sin, in man, beyond himself, and in the author if the constitution of his nature, and teach the infusion of a positive evil principle into his being? Can man, according to this theory, by any possibility avoid becoming the root of sin, is inherent in our nature, how does it get there? Does God put it there? If so, is the author of the principle of evil, of sin, that certainly develops into actual sin, very far removed from the author of sin itself? If God made us, and not we ourselves, he must have made us as we are; so, if the principle of evil is engrafted really and deeply in our constitution, God must have engrafted it there. This is true, whether our spirits be from Adam, by traduction, or come from God by direct creation. It can not and will not be denied that God, when he created man, as he did, foresaw his fall, and that redemption through Christ was not an afterthought, but a provision, an arrangement beforehand. So that, while the atonement was provided for man, man also was made for the atonement. If, therefore, God constituted man such a being that he could impart a principle of moral evil to his offspring that as certainly leads to sin as that a corrupt stream flows from a corrupt fountain, as Dr. Ralston says, it could not be said that he made man holy or upright. If our bodies and our animal life are descended from Adam and our spirits "are the breath of the Spirit of life," a direct creation, and this principle of moral

evil is engrafted in our constitution, it must have come from God directly. In either case it makes God the author of sin and destroys our moral agency. Therefore, we can not agree that the Scriptures teach such a theory, for God is not divided against himself. God necessitates no man to sin either by power or by providence, by nature or by environment. It does not relieve the difficulty to say that they derive this nature from Adam by the law of procreation or descent, as a stream flows from its fountain and partakes of the nature of that fountain. Man is not a tree, nor a fountain, nor a brute, but an immortal, responsible being. And to be responsible, he must be a moral agent, and to be a moral agent he must come upon the plane of moral action free, and not so hampered by a constitution of nature that he must as certainly become a sinner as that the egg of a serpent hatches a venomous serpent; but possessing a moral nature, in which there are neither the seeds of necessitated sin (?), nor of necessitated holiness (?), but with moral powers in such a state of equilibrium that he is upright, free, gloriously and divinely free.

At this point it may be helpful to study the following wise and forceful words of Bishop Marvin: "It (sin) is not only an act, but a voluntary act. \* \* \* In other words, the act must proceed from the agent and originate with him to be his act, and if it be not his, it can not affect his character." (Work of Christ, p. 17). "Sin in the individual is an act, it is his act. It is his, because it originates with him and proceeds from himself. He conceives it, wills it, does it. It proceeds from his person, and can be traced to no other source. Otherwise it would not be his sin." (Ibid, p. 20).

"Now, if a man's decision to do an act, violating the law, is the certain and necessary result of some malign tendency of his nature, that tendency is the cause of the act. That tendency itself must have been produced by some anterior cause, and in no just sense, if such be the fact, can it be traced to the man as the actual and responsible cause. (Ibid, p. 36).

"The man is free they (Calvinists) tell us when his choice is from himself, and we are warned off from any higher ground of inquiry, as if it were unlawful. Now, the fatalist might admit all that with perfect safety to his own theory if you will allow that each separate self is so constituted that a certain character of volitions will be inevitably or necessarily produced by it. For a man is not free if he is necessitated in his volitions; and it matters not a particle whether the necessity arises out of his own constitution or out of external constraint. In either case the cause is placed beyond himself." (Ibid, 25 and 26). But does not Dr. Ralston mean simply to affirm that there is inherent in man's nature the possibility of sin, and out of the heart of man sin proceeds by man's own volition, because this is necessarily implied in free moral agency? The very existence of moral government and of creatures capable of such government implies the possibility of sin. But this does not bring about a necessity for engrafting on the human constitution a principle of moral evil or moral poison. If so, then the fallen angels, and man in his original creation, must have been thus constituted. But the Scriptures teach no such doctrine. Then let it be forever understood that sin and holiness are not the result of creative acts; are not created and in no way necessitated, but they are moral acts or the acts of a moral agent, or the results or effects of moral acts in and to the actor himself.

(To be continued.)  
ARMINIUS.

**A PLEA FOR UNITY—EDUCATION.**

That we as Methodists ought to have a great central institution no one doubts. Loyalty to our Church and the best interests of our educational system demand it. Only by a concurrent and harmonious movement can such an institution be made possible. We must help by our influence and by our money such a school. Whatever hinders us in our efforts let it be driven away as antagonistic to our common Methodist, and specially so to our Methodist institutions. Let the collections be taken, let the people contribute, let not one school be arrayed against another, let harmony prevail. But when it is suggested, or rather intimated, that our central school is the only one for Texas Methodists to patronize; that some of our schools have but "little to press except accessibility," and that others have run into nepotism in the employment of a faculty, and insinuates that no other school "is strictly a Methodist



institution, belonging to the M. E. Church, South," and when the article is given editorial endorsement, as it appeared in the Advocate of July 28, some of us rise to object. The article in question is from Bro. Holt. I do not want to misrepresent Bro. Holt, nor misconstrue his article; but if the above deductions are not legitimate I will "take it all back." Let us see. Suppose all the Methodists of Texas were to send their children to the Southwestern, what would you do with them? We have ten or twelve schools in the State. If it were possible to put all these students at Georgetown you could not accommodate them. It is my understanding that there is great need of more room already; but some one will say that the Southwestern wants only the collegiates. That is a mistake; for it has a fitting school and is bidding for such students. Suppose, again, that some college president employs his wife, daughter or any relative to help him in his school? If such person or persons are competent and approved by the Board, it seems to me that such an arrangement would strengthen the hands of the management and secure as much harmony as any other plan. None of our schools except the Southwestern get any financial help from the Church, and we have to economize to "make buckle and tongue meet." But we do not want to be ruled out because we do sometimes employ one of our own "kin." Neither do we object to the assessments being paid to the Southwestern. That is not our grievance. Suppose, again, that it was shown that some other school had "priority of origin, would that strengthen our plea for recognition and for unity? One Methodist school I know began its operations in September, 1873, and its President has been longer connected with a Methodist school than any other man now in the work in the State. But we claim nothing on that score. But how the "sanctity of obligation" to patronize our central institution is greater than to patronize our smaller schools under the auspices of our Church I cannot conceive. I verily believe that our people ought to patronize our district schools first, and then let the sentiment of unity prevail to such extent that we will push such students right on for the University course.

The question arises where will the students come from to the Southwestern if they do not come from our Methodist high schools and colleges? These schools and the University ought to be in the closest sympathy, and no word of insinuation nor of disparagement ought to escape the lips or pen of any school man. It is not the way to secure harmony and correlation. We have enough foes without to challenge all the energies of every Methodist in Texas. We ought not to seek to weaken the members of our own family. We cannot afford it. I call to witness every man and woman who has heard me publicly and privately that I have uniformly tried to strengthen the cause of Christian education without throwing an obstacle in the way of any school. Let us read I Cor. 12:14-27 and then pray for all our Church schools. With Bro. Holt can we all say: "We need your patronage and influence and also your prayers." I hope Bro. Holt in his next article promised will join me in this plea for unity.

Why, my brother, nearly all our schools are well located, have "good association," refined, intelligent communities, "prohibition laws in full force." Yes, "we should educate in an atmosphere of religion." Let it be published far and wide that the Southwestern has all these happy conditions; but let it not be withheld that other schools have some of these good things. W. J. MOORE.  
Granbury College, Texas.

North Texas Conference.

TRENTON AND MARVIN.

W. J. Bludworth, Aug. 4: The third Quarterly Conference for the Trenton and Marvin charge was held at Pecan Grove yesterday. The spiritual state of the work was reported good; congregations on public worship very good; class-meetings well attended and spiritual. All the interests of the Church were looked after. Most all of the official members were present. The financial report was as follows: Paid preacher in charge, \$97.35; presiding elder, \$17.90; total, \$115.25. District parsonage, \$6.00; incidental, \$6.00; other purposes, \$12.00, and Sunday-school supplies \$4.00. Bro. Clark was with us, notwithstanding the rain and mud. I need not say his presence and preaching were a blessing to us all, for those who know him can testify to that fact. I have just closed a successful meeting at Pecan Grove; ten accessions and Church all revived, and missionary as-

essment secured. Bro. McMillan, of Ector, was the preacher of the meeting. He is a great worker and good preacher; would do good work for any pastor who can secure his services. I am the only Methodist preacher in all this part of the country. I wish some local preacher who is not settled would come here and locate. It would be a good field for one.

RIVERSIDE.

H. B. Johnson, Aug. 2: We have just closed our meeting at Riverside. Had a splendid meeting, but not as good as we would have liked. Had seven professions and three additions to our Church, with more to follow. We are now in a meeting at Dexter, and the interest is very good; have had three professions up to date, with a number of penitents at the altar. Bro. Read is still with us. My local preachers rendered valuable service in the meeting at Riverside. Bro. Monroe preached several times, and Bro. Cooper preached once. They are both good preachers. Uncle Joel Smith and Bro. Gardner also rendered valuable service.

CHISHOLM.

D. T. Brown, Aug. 7: Our revival at Bethel closed last Saturday night. This was a glorious meeting. There were ninety-five conversions and reclamations. We are now in another sweeping revival at Colquitt. Here we had three conversions and several reclamations yesterday—the first day of the meeting. I am expecting 100 conversions at this place. Rev. Austin L. Prewett, of Nashville, Tenn., is with me. He is a safe case. The brethren need not be afraid to risk him. He has a large tent and would be glad to serve them.

SULPHUR BLUFF.

B. A. Thomasson, Aug. 9: Meeting at Sulphur Bluff ran one week. Two conversions and two accessions. Dennis Chapel a week; two conversions, no accessions. Both Churches considerably revived and encouraged. Nelta meeting lasted two weeks; twenty-six conversions, sixteen accessions. Great manifestation of Divine power from beginning to end. Bro. Sweeton, of Sulphur Springs, preached two fine sermons. Campbellites like to have been dried up close by in a big camp-meeting.

MT. TABOR.

S. Crutchfield, August 8: Our meeting Mt. Tabor closed last night. Results: eleven conversions, thirteen accessions, seven adult baptisms, six infant baptisms, the Church wonderfully revived. The collections ordered by the conference secured and a good feeling in general in the community. We are now beginning at Sumner and are looking for great results.

POST OAK.

J. A. Kerr, August 8: Our third Quarterly Conference was well represented last Saturday by preachers. Revs. F. O. Miller, presiding elder; R. G. Mood, Wichita Falls; L. B. Tooley, Weatherford; A. Webb, Archer City Circuit. Home preachers: E. W. Simmans, R. C. and R. D. Patterson, R. V. Tooley, R. T. Walton and Robt. Robinson. Joshua Burch was licensed to exhort. Had since conference fifty conversions, thirty additions. Meeting at this place began last night with fine interest. Revs. A. Webb and L. B. Tooley, also Chas. Foree and Joshua Burch are assisting.

East Texas Conference.

DEKALB.

J. M. McCarter, Aug. 6: On the evening of the 4th inst. we closed a good meeting at Hickory Grove. Notwithstanding several services were rained entirely out, the attendance was surprisingly good. Interest was excellent throughout. Christians were much revived and there were seven conversions and five accessions. No ministerial help. DeKalb charge is moving up.

Northwest Texas Conference.

RANGER.

J. J. Harris, Aug. 1: I have just returned from a trip to the Putnam Circuit, in the Abilene District. Richmond Heizer is the pastor. I helped him four days. Bro. Vaughan, of Cisco, did faithful preaching. All the preaching was good except what was done by this scribe. The pastor is in favor with his people. His Church works well. Young Lovelady led the singing. The organist did faithful work—all did faithful work. Old Bro. Vaughan and the leader of the singing and the organist were remembered in a substantial way. The Church was re-

revived. Some eight or nine bright conversions and about the same number of accessions; some infants baptized, and a good missionary collection. We had some old-fashioned shouting. It and the collection suited well.

DAWSON.

A. T. Culbertson, Aug. 6: We closed our meeting here last night, which resulted in a victory. Twenty-three professions and ten accessions. We count fifty-one professions on charge to date. Our last meeting begins to-night at Harmony. Conference collections are being covered by subscriptions. We have bought and paid for a five-room parsonage and are praying for success along all lines.

ROBY.

J. H. Trimble, Aug. 4: We have held two protracted meetings—one beginning before second Sunday in July at Neinda. Rev. E. Hightower assisted; did the best preaching of his life; hewed to the line. Had about ten conversions and five accessions. It was the best meeting that has been there for years. Closed with forty-five penitents. We began at White Flat Saturday before the fourth Sunday in July. Rev. N. B. Bennett assisted; preached until he fell in the pulpit. We had twenty-five conversions and eighteen accessions, and at both meetings about forty backsliders were reclaimed. Have two more meetings to hold. The collections will be paid in full. This charge is in good condition.

CENTER CITY.

W. K. Simpson, Aug. 4: Our meeting at Center City is said to be the best for years. The Church worked faithfully. Results: Twenty-four conversions and fourteen joined our Church. Everything assessed against our Church will be over paid. Was ably assisted by Rev. R. J. Clements, local preacher of Lometa Circuit, who put his all into the services in preaching and working in the meeting. Bro. Clements endeared himself to us all. Our meeting ought to have continued another week. The Baptists continue the meeting, however. Four conversions. The country is stirred on the subject of religion. The Lord is with us.

RICE.

B. A. Snoddy, Aug. 6: We have had a good meeting at Rice. Closed last night, after continuing near two weeks. There were several conversions, thirteen additions and the Church wonderfully revived. The meeting was a great victory. Thanks to our presiding elder, the Rev. J. R. Nelson, who was with us several services, doing some excellent preaching. Bro. Nelson is a great revivalist, as well as an able presiding elder. Our conference collections were diligently looked after. Bro. M. S. Hotchkiss was with us one service and preached an effective sermon, besides doing other valuable work. The Rev. W. C. Dunn, a local preacher of Corsicana, was with us all of the first week, doing valuable preaching and work in the meeting. We are greatly thankful to God.

PEORIA.

C. S. Cameron, August 9: Our meeting at Kerby, which closed July 24, was not a great success in visible results, but we had a good revival in the Church. Several backsliders were reclaimed. We feel that great good was accomplished. Bro. Van Zandt, of Grandview, was with us eight days. His preaching was good. We commenced our meeting at Cedar Creek Saturday evening before the fifth Sunday in July and continued nine days. We had to contend with two threshers in the community, but the Lord wonderfully blessed our labors; had sixteen converted to God from the world, with perhaps as many reclaimed. Of these we received into the Church thirteen and baptized ten of this number. We did the preaching except two sermons by Rev. Dorman, of Whitney. Bros. Wood, Schwartz and Barton as laymen rendered good help.

ROCKWELL.

Richmond Heizer, Aug. 2: The meeting closed at Rockwell with twenty-three conversions. The whole Church was revived. Eight joined our Church, with more to follow. There were many things in the way; "but our God is a consuming fire;" so after several days had passed by these began to subside, and the power fell upon the people. Brother Turner, the pastor of Cisco, did the most of the preaching, and it was of the very best. I believe that yet good will come from this gospel preaching. May God bless Bro. Turner with a long life and a prosperous ministry. Bros. John Lane, Vaughan, Col-

lie and Boatman also helped in preaching and other work. May the good Lord bless and reward them. The children's service Sunday afternoon was the best I ever attended. I thank God for a place in the Church for the children. Sunday night it looked very much like rain, and many people went home, but Bro. Lane preached, and the result was there were five conversions and many left at the altar seeking God in the pardon of their sins. I thank God for victory. We have been praying for one hundred conversions. There have been forty-five up to the present.

COPERAS COVE.

J. E. Stephens, Aug. 8: We are having a good meeting; five conversions last night, and still the work goes on. Have three meetings yet to hold. Thank God for the times of refreshing from his presence.

Indian Mission Conference.

SULPHUR, I. T.

Frank M. Sherwood, Aug. 2: I commenced here the night of July 29; will be here till August 15. We are praying for 500 conversions on the Hickory Circuit. I have received almost 100 members since conference.

For Alcoholism

Use Horsford's Acid Phosphate.

Dr. P. P. Gilmartin, Detroit, Mich., says: "It is very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

West Texas Conference.

SECLUSION.

W. L. Vaughan, Aug. 2: Our camp-meeting at this place closed last night under a perfect halo of glory, after ten days' duration. From start to finish it was one of great power and demonstration of the Spirit and unexcelled, if equaled, by any I ever attended. Never before have I witnessed the altar cleared of penitents every night—every one being converted and having to secure a new supply each night, save the last two nights. The whole community was stirred as never before. There were about sixty conversions, with fifty-six additions to our Church. It were a pity to have to close, as we confidently believed there would have been not less than one hundred additions by the end of this week, such was the deep interest. Bro. A. G. Nolen, preacher in charge of this circuit, quickly raised all his assessments, amounting to \$75, on the last night. There were five infants baptized. Bro. Nolen was ably assisted by Bros. E. F. McClanahan, A. P. Garrett and Will Myers at Mossy Grove and Bro. McClanahan only at this meeting. Prayer-meetings were inaugurated to be held in different portions of the neighborhood, four or five a week. So the good work will go on though the camp-meeting has closed.

YOAKUM.

Hubert D. Knickerbocker, Aug. 2: In spite of warm weather, interest and Church life with us is vigorous. Last week we had fully one hundred at prayer-meeting, and on Sunday there were 140 out to Sunday-school. Large congregations at both Church services and one addition on profession of faith. We have a remarkable tree growing here. I call it the "Tree of Remembrance." It bears "tokens" of kindness and good will. One day's picking lately resulted in a turkey, several kinds of vegetables, a jar of preserves, a loaf of bread, a basket of peaches and some grapes. This tree is an evergreen and bears all the year round. It yields more than "twelve manner of fruits." The preacher who feeds on its product has a healthy enlargement of the heart, expansion of the brain and an accession of encouraged vigor. I advise the people everywhere to plan these trees.

RANCHO CIRCUIT.

Jno. W. Sims: We held a protracted meeting at Seal's Chapel fourth Sunday in June and first Sunday in July. Fifteen joined the Church and \$30 subscribed on the collections. Held another protracted meeting, this time at Bundick, embracing second and third Sundays in July. Forty-two joined the Church and twenty-three infants were baptized, and \$67 raised on collections. We then began our camp-meeting at Holstein Pool Friday night before fourth Sunday in July and closed on the night of the fifth Sunday. Eighty-two joined the Church, a number of infants baptized and \$109 raised on the collections. These were wonderful meetings. Great power rested upon the people. The Church worked as I nev-



er saw Christians work. Behavior was almost faultless. Many backsliders were reclaimed, family altars erected, besides the general good effects of such revivals. I say it modestly, but these meetings and Methodism are the biggest things in this country to-day. I could particularize and write a book. I have received during the year 155 members—seventeen of these by certificate and 138 by ritual. Twenty-nine infants and eighty-one adults have been baptized. Our assessment for collections ordered by the conference aggregated \$345, and we have raised in cash and subscription \$257, and still another place—one of my strongest—to call on. I have been assisted in all these meetings by Rev. M. J. Allen; also Rev. A. C. Biggs and Rev. L. G. Watkins helped a few days. Bro. Allen's friends will be glad to know that his health has been entirely restored. He never was as efficient as he is now. He will be able to take work this fall. I have never had a preacher to do so much for me on my charge as he has. God bless him.

**THE DEVOTIONAL EXERCISES OF THE LEAGUE.**

My subject to-day, the devotional exercises of the League, is an important and I fear a neglected one in a great many of our leagues.

Let us each, who are members of the League ask ourselves the question, What is my object in attending the League? Is it to meet with our friends; laugh and talk and have a good time, or do we go to do good and get good? If the former then our coming together will be in vain, and our meetings will be a failure, and our Leagues will dwindle away and die for want of spirituality and earnestness among its members. But if the latter, then our organizations will grow and brighten and the little circles of personal influence will spread out and unite with others, and at last form one great wave which will finally encircle this great land of ours and bring many to the fold of Christ.

We often hear the cry raised by those who are opposed to the League that it is only a compromise between the Church and the world. Leaguers, are they right? Are you leaving out Christ and thus trying to make it attractive to the world; if so, you are leaving out the great magnet, he who has said in his word, "And if I be lifted up, I will draw all men unto me." Let us not do this.

But oh, may we realize the importance of the responsibility resting upon each one of us, and may we realize that the boys and girls of to-day will be the men and women of to-morrow, and that the grand old Epworth League is a religious training-school to fit us for the positions which we are soon to fill, and how much better can this be done than by studying God's Word and meeting together and letting our songs and prayers ascend to a throne of grace?

Let us be more consistent and more devoted in our Christian life. What more beautiful sight can be found than that of a bright boy or girl who has given his or her heart to God and goes on cheerfully serving God and living a consecrated Christian life, thus wielding an influence for good and leading others to the Lamb of God, which taketh away the sins of the world?

I attended the State League Conference in 1895 at Houston. On the way we were on an excursion train with several hundred delegates on board, and as the train swept on over the beautiful prairies some one started the song, "Where He Leads Me I Will Follow." The delegates on the different coaches took it up and I thought I had never heard such singing before, and oh, if that was just the sentiment of all our hearts—where He leads me

I will follow—surely we would be kept from many places where we go, and would go many places where we do not go. And especially in our League work should we be led by His spirit, and our League prayer-meetings would be a success.

We should each realize that we are a link in the chain binding earth with heaven.

It has been wisely said that our lives are what we make them, and if that is so, we can not have a better model than Christ, and we can not begin too early trying to be like him. And let us not think that it will make us unpopular to be consecrated in our Christian life, for this is not so, for the worst, most depraved people we have will respect the religion of one who is at all times true to his colors. It is the person who does not live a consecrated life who has cause to fear criticism, for the person who professes Christ and yet seems ashamed to have people know it not only incurs the criticism of men, but what is far worse, the displeasure of God. And even if we should not be so popular with worldly people by being so loyal to God, surely we could endure this for the sake of Him who has borne so much for us.

We are now forming our characters which will stay with us through eternity. Now let us be careful that there are no defects. Christ is God's expression of what he wishes our lives to be. He is the standard by which we are to be measured—a standard which never varies, and when we think of him in all his beauty and then look backwards over our own checkered lives, we can but feel what a great thing it is to be like Christ, and then we think of the many sweet promises he has given us in his word, and thus we realize what a great thing it is to be a pupil of the great teacher, he who gave his life for our sake.

We can not hope that all of us may be called to fill great positions in this life, but we must not because we have but one talent, like the unprofitable servant, go and bury that, for we hear the Master say, he that is faithful in that which is least is faithful also in much.

Our Leagues may be small and prospects look discouraging and it may seem that we are doing no good, and that it doesn't matter and all that, but keep on; there have been great things accomplished by a few faithful workers. Let us do all for the Master that we can, and when we have done this we will hear his welcome voice saying, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Then let us not begrudge him our service in the morning of our lives, but let us each constitute ourselves a committee of one to do anything in our power for the upbuilding of our League, feeling sure that by so doing we are doing God's service.

Let us lay down all stiffness and formality, and strive to seek out the strangers who may chance to visit our devotional meetings, invite them to take part with us this time, and if possible, come again.

And another feature; there are in almost every community, people whom society has closed her doors upon, and no longer recognizes, and yet we know that in heaven no society lines are drawn. Then let us seek them out and try to make them feel that they have a place in God's house here, for assuredly we know that in his house of many mansions is room for even the erring ones of earth. Then why not make them feel welcome with us here? Are we doing this? Are we working here?

"To bring back the lost and straying, And help the weak to stand, By the powerful power of a loving word

And the help of God's right hand?" Or are some of us afraid of contamination? Are we afraid some one will think less of us if we are kind and friendly to the strangers and erring ones? Then we are a traitor to the God we should serve.

Did not Christ go about teaching Publicans and sinners? Did he pass by the ones whom society scorns to notice? No, but ever tried to lead them back to better ways.

And now let us not lose sight of the Christian's great safe-guard—prayer. Christ's life was one of constant prayer. We read of his spending whole days and nights in prayer; and now if the great Jesus of Nazareth needed often to commune with the Father, how much more do we in our weakness need to ask his guidance.

The greatest power that can be brought to bear upon human character to lift it up to higher and better things is the life and example of Jesus. It is impossible to constantly read and study his life and not feel the uplifting influence of one who was the em-

bodiment of all that was noblest and best in human character and conduct. And is not this the true reason why the Son of God came in the likeness of men that he not only should be the Redeemer of our race, but also that he might teach us by his own example how we ought to live?

"Each day you are writing a page That adds to your volume of life; Each hour you are tracing new lines That tell your success in its strife. The pages are growing in number, The volume increases with years; But are you content with your writing And pleased with the way it appears?"

Your volume is read by companions Whose lives you are helping to mold; And those whom you think are not heeding By your life are largely controlled. Your writing will soon be completed, Time's pen you will shortly lay down; So write all your pages henceforward That you may inherit a crown." DA E. CLARKE.

**THE NEW LAW OF OUR CHURCH AND THE OLD LAW OF THE M. E. CHURCH.**

Strange as it may seem, the objections to the new law which was and is designed to protect the Church against ecclesiastical tramps who hold their membership with us, continue in private and public with a few persons. I recently saw an article a certain paper from a pastor who stands well in his conference saying many hard things about this law, and even that it would be carried into the civil courts. Others who have read this unholy article are repeating it in private. How strange that a religious and sensible person can take such a view of so plain a law! Analyze it. Look at it from every side, and you will find "that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient."

Texas seems to be to blame for the whole of it. The center of the storm gathers about Waco. Poor Bro. Nelms! There is not much of him, any way. But when the war is over and the clouds have dispersed and the grand old Methodist tree sheds her imperfect fruit, he will be at his post. But I commenced this little article to give the law of both Churches. It has worked well with our brethren in the North, and has never been carried into the "civil courts."

In our Church it will be paragraph 302: "Any traveling or local preacher or layman who shall hold public religious services within the bounds of any mission, circuit or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be dealt with as the law provides in such cases."

I take the following from the Discipline of the M. E. Church 1888: Paragraph 222, section 5. "Any traveling, supernumerary, superannuate or local preacher who shall hold religious services within the bounds of any mission, circuit or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be liable to charges and trial under such rules and regulations as are provided in our Book of Discipline for these several classes of preachers. A local preacher offending against this provision may be tried on the charge where the offense is committed."

The M. E. Church leaves out the laymen, but they are implied when they assume the functions of a preacher, and also the word "public" before "religious services." G. F. BOYD. Nocona, Texas.

**SYSTEMATIC AND PROPORTIONATE GIVING.**

MRS. J. W. DOWNS. Should I give a definite proportion of my income to Christian and benevolent objects? We all as Christians believe that it is our duty to give, but as to how much we should give we are not agreed; some have not tried to find out what the scriptures teach, others are wholly indifferent, and still others love money more than they love their Christ.

Mr. Ruskin says, "the sin of the whole world is essentially the sin of Judas; men do not disbelieve their Christ, they sell him, and often for less than Judas received." Why not leave to your heavenly Father the responsibility of how much we shall give? Permit him to decide whether it shall be much or little as he prospers you. How much do we owe? God says one-tenth. Surely he should know. "Abraham paid tithes, so did Jacob, so it is fair to suppose did all the patriarchs." In giving the law to Moses the statement was, "the tithe is the Lord's." Mark that "is," not shall be,

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but is, and to-day remember that the tenth is the Lord's, no matter how much or how little we have; and I had rather take my fellow-man's money than to fail to give God his. It is not ours; we have no right to spend it in any way but for the advancement of God's kingdom.

But some say and think that tithing was a Mosaic law only and hence abolished by Christ; but nowhere can we find that such is true. No more was the law of the Sabbath, and who would say Christ abolished the law of the Sabbath? Christ, in conversation with the Pharisees, who boasted how careful they were to tithe everything, said, "These ought ye to have done." If they ought to have paid tithes are we released from the obligation? If our Savior taught that it was right then, are we to think that his teachings only applied to those present on that particular occasion? And, again, when the Pharisees sent the men to Christ he told them plainly, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." What things are God's? (1) Love; in Deuteronomy 6:5 and Luke 10:27 we find we are commanded "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." What is the measure of this love to be rendered God? With all thine heart. Does he require less now than then? No one would say so. (2) Our time is God's; in Exodus 20:8, 9, 10, 11 we find, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no work, thou, nor thy son nor thy daughter, nor thy man servant nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven, and earth, the sea and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day and hallowed it." How much time is God's? One seventh. Does he require less to-day than of old? There can be but one answer, no. (3) Our money or its equivalent is the Lord's; in Leviticus 27:30 we read, "All the tithe of the land whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." But how much was the Lord's, or what was every Israelite to render to God? One-tenth of all his income—Leviticus 27:32. Does God require less now than then? We answer, no. To answer otherwise would be to say that Christ held every other virtue of the law up to the original standard, but had lowered the very one that was to be the proof of the rest. Should we not give God his money when he gives us all we have? Did he not commend the poor widow who gave all she had? Can we find anything in the Bible or the lives of the apostles that shows us less is required? Did they not devote all their time, talent and money to Christ's cause? Has he not done as much for us as for them? Are we not his disciples? Do we follow his precepts? Or can we find any law of the Old Testament that was lowered by Christ? Did he not raise the standard of living? If so, can we afford to pay less than one-tenth to God's cause?

"Proportionate giving unites religion and business. Those who adopt it as a rule of life struggle to make more money that they may have a larger percentage of income for the Master's cause. Proportionate giving makes our heavenly Father a partner in all our business transactions, and he will most surely bless a business or occupation in which he is recognized a partner. By paying one-tenth we become partners in his cause and transmute some portion of our little treasure into an imperishable possession; and we shall find it again—treasure

(CONTINUED ON THIRTEENTH PAGE.)

**TEN YEARS AGONY FROM ECZEMA CURED BY CUTICURA**

For ten years I suffered untold agonies from Eczema, my lower limbs being so swollen and broken out that I could hardly go about. My brother, a physician of thirty years' practice, and other physicians of splendid ability, tried in vain to effect a cure and signally failed. I became absolutely disheartened, and had lost all hope, when a friend induced me to give CUTICURA REMEDIES a trial. I used two cakes of CUTICURA SOAP and two boxes of CUTICURA OINTMENT, and it resulted in an absolute and permanent cure.

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## Old and Young

### A WORD TO THE GIRLS.

Girls in the country sometimes grow tired of the quiet routine of farm work and long for the excitements and attractions of the city life. But life in the city is not the public holiday it seems to the girls on their occasional visits to town. Believe me when I tell you that working girls in the city have an infinitely more monotonous existence than the country girls ever dreamed of. You get up early and work hard, it is true, but the picnics you attend in the summer and the sleigh rides and parties that enliven your winter give you social recreation and change, while there is always the keenest enjoyment for those who know how to read Mother Nature's book.

Think of spending every working day in a dingy office, writing and figuring constantly, with but half-a-day's vacation in three years, as one girl I know of has done! Think of spending all the hot, dusty summer days at a sewing machine in a factory, with the ceaseless clatter of hundreds of other machines about you! Think of walking two miles to work, standing behind a counter all day, forced to smile and smile, though you feel as a villain ought to feel, and walking home again at night! All these things thousands of girls in the city do.

One girl I know stands and irons ready made shirt waists all day, week in and week out. Where is the variety in her life? How would you like to exchange your duties with them? Do you not think it would be a welcome relief to them to milk in the cool of the morning, churn, bake, and sweep before the hottest part of the day, peel potatoes for dinner out under the shade of a tree and after the dinner work is over, to sit out in the cool and shady yard, or rest in the hammock or take a canter on the pony, or in the fall to go to the woods in search of nuts, and at night to lie down and breathe in the sweet-scented air of the country instead of sewer smells and effluvia of dirty alleys?

How would you like to pay out of your scant earnings for every specked apple or withered peach you ate? Why if you lived in the city you would have to pay for fruit that you would not pick up from the ground now. How would you like the ever-present possibility of losing your place and having your income cut off for a time, with no money to pay the expenses that always accumulate so fast? Think of all these things before you give up the quiet and peaceful life of the country, with the certainty of a comfortable home, even if you do not have ice-cream and fried chicken every day. To make the best of what you have is better than to rush into evils that you know not of.—Metropolitan and Rural Home.

### MOTHERS AND SONS.

I knew a mother years ago who, living in a place where hired help was simply not to be had, even if her means had allowed her to engage it, did her own work with the aid of her husband and her boys, and in addition prepared her sons for college. I used to receive long, bright, chatty letters from the little, far-away inland town where her home was a haven of peace to my thoughts, oftentimes written by snatches as she waited for the loaves to brown in the oven, or taken up when she laid her mending aside for a moment's rest. She sometimes told me of the blue-eyed laddie at her knee reciting his Latin grammar, which was propped up before her as she washed dishes and made bread, or explained an incoherent sentence by the fact that her husband had called her into the study to listen to a report he was about to send to a ministerial committee, in the very midcurrent of her friendly letter.

A hard-working, cheery, useful life was hers, far-reaching in its influence, too, as the lives of good mothers always are. Now that she has gone, her sons, trained in pure and noble ways, are repeating her in countless blessed endeavors—sons, perhaps, rather than daughters, carrying most of the mother with them through this world.

To speak of the mother-brooding which enfolds the opening years of a man's life as the dearest experience which life will ever have for him may be in a sense untrue. Man goes through many experiences and tastes many a cup divinely brewed. There are for him sacramental days which lift him almost to the plane of heavenly joy all along the road here and there in his progress. The day when he decides for Christ against temptations of lower ambition and mere temporal advantage is one starred forever after in hap-

piest memory. The day when he finds his ideal enshrined in a fair woman, and she returns his love in sweet trustfulness and gracious surrender, is henceforward a glad anniversary.

The day when the cry of the first-born is in the house and the sweetness of heaven haloes the mother's face, is set apart as a day of the solemn feast, of the crowning and the laurel. But yet always, and more and more as time goes on and youth yields to the pressure of lengthening age, the heart of the son goes yearning back to the golden dawn when his mother made his childhood a dream of delight.

There is something of the woman nature in every complete man, as the finest and strongest women have in their souls, too, a strain derived from their fathers. Each sex complements the other in a mysterious but evident exchange of gifts and graces, so that a wholly feminine woman, could we find one, would hardly please us, and would probably be of somewhat tenuous fibre, while a wholly masculine man might have too arbitrary, not to say inclement and even brutal, a nature. In the highest types of men and women we find the human element compounded of the best in both halves of the race, and daughters are often most like fathers and sons like mothers, from a law which goes deep into the primitive conditions of being.

The mother who would have her sons grow up worthily must count not her life dear in the years when they are under her molding hand. She must take an interest in whatever engages them, from the era of balls and tops to the era of falling in love. Never to lose a boy's confidence is the wisest counsel which can be given a mother; but how is she to attain this end? Only by putting her boys first and keeping them first. Only by subordinating other engagements, of pleasure, of society, of Church work, of philanthropy, to the more important engagement she has in the nursery, the playground, and around the evening lamp. Her boys' associates and comrades must be hers, too. She must share his life and know his aims, and keep with him hand in hand.

A woman whose sweet face rises on my thought has done this thing for her boy, though she has been handicapped by continual bondage, literal bondage, to a couch of pain. During the long years when she has been unable to walk a step or to turn in bed without assistance, her indomitable will has kept her from casting a shadow on the wholesome sunshine of her boy's youth. She has kept pace with him in his studies and in his games, has been able brightly and constantly to stimulate him in the best ways, has given him a saintly ideal of what womanhood may be when tried in the furnace and seven times refined.

If a woman worn with bodily pain and spent with weakness may do so much, what may not one accomplish whose life is unfettered, and who may go and come as she chooses? Under God, a mother may make her boy what she will.—Margaret E. Sangster, in the Congregationalist.

### HOW TO HAVE A HAPPY HOME.

"Home"—one of the sweetest of words. Here is where life begins, and for the most part ends. Life takes its character from the home. The words "home" and "heaven" are often found together. They stand practically for the same thing, in one case on earth, in the other in the world above. To merit its name it must be happy. Ruskin defines its true nature as "the place of peace; the shelter, not only from all injury, but from all terror, doubt and division." He calls it "a sacred place, a vestal temple, a temple of the hearth watched over by household gods, before whose face none may come but those whom they can receive with love."

1. The first condition of a happy home is a reverent, devout, loving recognition of God. He is its architect. An ideal home without a family altar is inconceivable. Family life should center about the Bible, be sweetened by daily song, be hallowed by joyous, reverent prayer. Oh, the sweetness, the sunshine, the melody, the unity of such a home! Its love is the outcome of divine love. Only thus can natural affection be ennobled, sanctified and made abiding.

2. Unselfishness. Christian love forbids thoughtlessness and disregard of others. Courtesy and ceaseless kindness must habitually control speech and action. "Be kindly affectioned one toward another" is the counsel of scripture. The spirit that beautifies and blesses the home is gentle, patient, forbearing, thoughtful, dutiful, affectionate.

3. Culture must be added to grace. Grace itself demands it. Books, music, pictures, a high grade of periodical literature, and all that refines, ennobles and educates must be coveted,

and, as resources permit, secured. Much of the world's money is squandered on outside pleasure that brings no profit, but rather, by creating a spirit of restlessness, disorganizes the home which is the only permanent source of virtue and joy. The encroachments of modern society and public amusements are a portentous menace to the well-being of mankind.

4. Pleasure. It is a tremendous impeachment of family life and of stability of character when a household can find no satisfying amusements within the bounds of its own circle. Parents must play with their children, provide them games. Children well

trained find more delight in the companionship of parents, brothers and sisters in sport than in that of the outside world. A family circle, happy in itself, listening to reading about a table well loaded with good literature, enjoying or uniting in music and song, full of glee over some wholesome game, rich enough in character and life to have resources in itself, and not dependent for diversion and amusement upon the questionable and superficial pleasures ministered by those not seeking our highest good—such a home is a joy to childhood, an inspiration to manhood, a boon or a blessed memory to old age.—N. Y. Observer.

## EDUCATIONAL.

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**Conservatory of Music.** The Conservatory of Music is preeminently the best in the South. During the past session we have had pupils who studied under Sherwood, Carl Faelton and other leading teachers of the East; also pupils from the New Eng and other conservatories. All of these pupils were more than satisfied with the advantages offered here. We feel sure that if those desiring the best musical advantages were cognizant of the ability and talent in this conservatory, they certainly would not leave the State. How can any one expect to get a better piano teacher than Herr Von Mickwitz, who is personally recommended by the great Leschetizky, as teacher and pianist?

**School of Art.** We are very fortunate in securing the services of Miss Francis Fowler as Art teacher. She was for six years teacher of Art in Wells College, and spent twelve years studying with the Masters in Europe. She is a lady of the highest intelligence, and will deliver to the school monthly lectures on the subject of Art. Mrs. Holt personally inspected Miss Fowler's work in New York City last summer, and she assures us that she has seen nothing like it in Texas.

**Campus and Dormitories.** The Dormitories are well equipped and thoroughly comfortable. The campus is pronounced beautiful by all who see it, and it is certainly conducive to the aesthetic and refined. Nowhere will you find a lovelier home for your daughters.

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We have maintained the high standard and efficiency of this College, regardless of the existing depression, knowing that the people of Texas will be slow to economize at the expense of the comfort and culture of their daughters. Appreciating the fact that the public are often deceived by misrepresentations of school catalogues and agents, we extend to all who have daughters to educate a hearty invitation to visit and inspect the N. T. F. C. for themselves.

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**DEVOTIONAL**

**ALONE, YET NOT ALONE.**

Our blessed Master being so much like us felt the need of human sympathy and love. He had his circle of friends, and within this circle he had his most intimate companions, his special friends. He called the disciples his "friends." He loved them, and "having loved his own which were in the world, he loved them unto the end." But the time came when these earthly friends forsook him, when they were scattered, every man to his own, and he was left alone. When human friendship failed him, however, he still enjoyed the friendship Divine. In that hour, when he was left alone, he could say: "And yet I am not alone, because the Father is with me."

To my mind one of the saddest scenes in the New Testament, if not the very saddest, is Jesus left alone. Behold him as he goes into the garden of Gethsemane for the last time. His disciples are with him, all except Judas, who had gone on his diabolical mission. Having reached this favorite resort the Master saith to the disciples: "Sit ye here while I go and pray yonder." And he took with him Peter, James and John, and began to be sorrowful and very heavy. Then he saith unto these three: "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." Then he went a little farther into deeper solitude, and fell on his face and prayed. Returning he found the disciples asleep. He awoke them, saying, with tears in his voice: "O, could you not watch with me one hour?" He did not want to be alone in this dark hour. He went away and prayed again in great agony. Returning he found the disciples asleep again. Then he went away and prayed the third time, and being in an agony he prayed more earnestly. It was midnight, the world was hushed in stillness, the disciples were fast asleep, and the Son of God was left alone.

Alone on the cold bare sod,  
Alone with his grief and God,  
There in agony and woe,  
Underneath the open sky,  
Sad, sorrowful, heart-broken,  
Heavy and ready to die,  
The Son of God bowed his kingly head  
And prayed, and praying, wept for sinners dead.  
"A prayer too lofty for language to reach,  
Too low for the daintiest ear,  
Too subtle to mold into human speech,  
Too pure for an angel to hear,  
Too thorough to mumble and theorize  
At an altar place of art,  
It breathed as a simple sacrifice  
From the shrine of a broken heart."

From Gethsemane to Calvary Jesus was alone, and yet he was not alone, because the Father was still with him. All his lifetime he was accustomed to find himself forsaken. "The members of his own household early rejected him. So did his fellow-townsmen in Nazareth. Ultimately the nation at large followed the same course. The multitudes that at one time followed him wherever he went and hung upon his lips eventually took offense and went away. At last in the crisis of his fate, one of his nearest followers betrayed him and the rest forsook him and fled." Truly he could say: "I have trodden the wine press alone, and of the people there was none with me."

But in all these bitter disappointments, which he must have keenly felt, Jesus always had one source of help. He always enjoyed the Divine friendship. Rejected by men, he could turn away from them and cast himself with confidence on the breast of God. Deserted by the best human friendship he still enjoyed the friendship Divine. "Disappointed of human love he drank the more deeply of the love Divine." It was the Divine fellowship that sustained him all the way. He could never have borne the bitter opposition of foes, and the cruel desertion of friends had it not been for the constant friendship of his Father. There is nothing that supports and sustains like the thought that God is with us, and human desertion makes the Divine fellowship all the more precious and sweet.

Much of the happiness of life is due to human friendship. We enjoy the company of others, and are sustained and strengthened by human sympathy and love. To live without human friendship is almost impossible to man. Indeed, we may say that it is altogether impossible without Divine fellowship. If one had no friend, no companion, no one to whom he could go and talk freely out of his heart, no one to love him, and felt the awfulness of being alone, methinks he would not want to live, and that he would com-

mit suicide, if he could not say with the Master: "Yet I am not alone, because the Father is with me."

Human friendship is sweet, but Divine friendship is sweeter. Human fellowship is important but Divine fellowship is more so. There are desires and longings and wants in every human breast which no earth friendship is able to satisfy. There is an aching void in every soul which only God can fill. David felt this when he said: "As the heart panteth after the water brooks, so panteth my soul after thee, O Lord."

Our earthly friends may leave us and forsake us, but Jesus has promised never to leave us alone. Furthermore, there come times in the life of every man when the very best human friendship fails. It is true in a very real sense that every one must bear his own burden of sorrow and grief alone. It is true also that every one must walk down into the chilly waters of death alone. In these hours of sorrow and sadness earthly friends try to sympathize with us and help us, but how infinitely short their efforts come. In these hours we are left alone if we do not enjoy the fellowship Divine. Our blessed Master, having "trodden the wine press alone" is able to sympathize with and help us, even in the darkest hours. With such fellowship one is able to say: "Though all men leave me and forsake me, though heavy afflictions come upon me, 'yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.'"

J. W. ROWLETT.

Denton, Texas.

**HOLY LIVING AS WELL AS DOING.**

There is danger in some quarters at present lest enthusiasm for external Christian service overshadow the sense of duty to cultivate personal holiness. It is quite true that the mission of the Christian to the bodies and minds of the needy often has been apprehended imperfectly in the past, and that it is a solemn and ever-present duty to appreciate and fulfill it. But such service can not take the place of personal consecration. "These ye ought to have done, and not to have left the other undone." It is clear that some good people need to take care lest they seem to belittle the importance of holy thinking and living in comparison with that of benevolent effort.

The former is the strongest motive and truest guide to the latter. The chief object of religious service is not to render men comfortable or enlightened, important though it is to accomplish these aims, but to help them to become reconciled to God through Jesus Christ. Nothing else so promotes this object as sincere righteousness in the one who makes the welfare of others his purpose in Christ's name. If he be unostentatiously yet evidently imbued with the divine Spirit, his goodness wins him access to others, touches their hearts, appeals to what is most sacred within them, and makes his philanthropic efforts, of whatever sort, most successful. To try to be fit for the Spirit's indwelling, therefore, is as truly a duty as a privilege. Humility, penitence, self-sacrifice, and in a prayerful temper are to be cultivated both for our own sakes and that we may serve others most faithfully.—Edward W. Moore.

**RELIGIOUS MEDITATION.**

Religion leads beyond philosophy. The Christian rises side by side with the philosophers into the starry heavens. They tread, foot to foot, the zodiac around. Together their souls expand and burn and wonder and adore. And here the Christian bows to his learned companion, and leaves him in the Milky Way, and on his wings of faith ascends the upper skies, enters the Paradise of God, soars through fields of light, and surveys the mansions of the blest. He wears the crown of life and waves the palm of immortality. He mingles with the blood-washed throng and repeats their hallelujahs. He bows at the altars where saints perfected worship, and enters the chapels where rejoicing angels sing. He soars to the heaven of heavens, sees God the Father, Jesus his Son, and God the Holy Spirit; and lifting his eyes upward he cries: "This is thy throne, dear Father; these are thy native skies." At length, however, sense encumbers the wings of faith, and he gravitates to earth again; but, like the deputation which Israel, when encamped upon the banks of Jordan, sent across the river to explore the promised land, he bears back a cluster from the vine hills of the celestial Canaan, and as he feeds upon the delicious fruit he sings:

"In such a frame as this  
My willing soul would stay,  
And sit and sing herself away  
To everlasting bliss."

—Bishop Thomson.

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The condition of the army at Santiago is deplorable. Thousands of men are sick and there are hundreds of new cases of fever every day. The government is taking steps to remove the troops to a healthier clime. There has been some fighting at Manila. The Spanish, enraged by the coming of reinforcements, made an attack during a terrible storm upon our troops. The fight was sharp and bloody, the Spaniards being repulsed and losing many men. The movement upon Porto Rico continues. Gen. Miles has telegraphed that he needs no additional troops, and that the campaign goes on encouragingly. The Spanish flag at San Juan will trail in the dust in a few days. The peace negotiations go on rather slowly. Spain has answered our proposition, suggesting modifications and asking for changes which necessarily involve delay. However, the end can not be far away.

## A WESTERN "FARMER" OUTWITTING THE TURKISH POLICE.

We have a philosophic friend who has frequently remarked in our hearing that whenever you see a man pretending to be extraordinarily good, especially emphasizing side issues and non-essential points, he will bear watching. His philosophy is based upon a careful study of the Word of God and observation. Those who hunt for notes in a brother's eye always have beams in their own. Thus the Scripture and thus experience. A felicitous conjuncture of circumstances has just put into our hands a package of documents which abundantly prove and powerfully illustrate the proposition above.

It is well known to our readers that Rev. W. B. Palmore, editor and proprietor of the St. Louis Advocate, has had a great deal to say of late concerning what he has been pleased to denominate the equivocation and adroitness of our Book Agents. He has tried by every possible means to show that the Book Agents have been guilty of a piece of Jesuitical trickery unworthy of a gentleman and a Christian. He has exhausted the vocabu-

lary in his denunciation of the diplomacy and evasion alleged against Barbee & Smith. We propose to demonstrate from the columns of his own paper (the St. Louis Christian Advocate) that he has committed the very same offense charged against others. We propose to prove that if the Book Agents deserve the severest possible condemnation for a piece of equivocation, he richly merits the keenest criticism for a case of duplicity almost without a parallel. This good brother has committed the very sins charged against his neighbors. Premising that our good brother is a veteran traveler, that he has seen Russia and Turkey in his peregrinations over the continent, we will let him state the case. In his "Editorial Correspondence," published in the St. Louis Advocate of July 22, 1896, Dr. Palmore says:

"Our Vice-Consul, with considerable solemnity, to-day informed us that Russia now has a law prohibiting a minister of the gospel entering her bounds. All these European countries every time a stranger registers in a hotel require him also to register his vocation or calling. As soon as we stepped out of the train here the Turkish police demanded our profession or vocation. We answered: 'Farmer.' They looked doubtful, but allowed us to pass. Our little farm, after all the annoyance it has offered, is serving us a good purpose at long range. We now register every time: 'Farmer.'"

In another letter, "On the Caspian Sea," published August 19, 1896, he says:

"Some are puzzled to understand how a farmer could afford to be so far away from his farm in harvest time, or why a farmer should be so intensely interested in the various races, religions and educational systems of the lands through which he travels."

Now that the evidence of our Western Agriculturist is all in we propose to indulge in a little study of human nature for the sake of our philosophic friend mentioned above and all others like-minded. First of all, this is one of the most colossal and reprehensible pieces of equivocation and jugglery on record. We are reminded of the Jesuitical sophisms punctured by Pascal in the Provincial Letters. We call to mind the diplomacy and shuffling of the politicians so witheringly blasted in the famous papers of the mighty Junius. We cannot but remember the Antinomian tricks and ruses so keenly satirized in Fletcher's Checks. Dr. Palmore palms off a giant fraud upon the Turkish police and chuckles over their discomfiture. The astute farmer takes in the innocents and publishes his triumph far and wide. He stands in the columns of his own paper a self-confessed prevaricator, and sees no necessity for condoning his fault. And yet when another is charged with equivocation he plays his shotted guns upon him without mercy or cessation. It always makes a great difference as to which leg the boot is on and as to whose ox is gored.

To analyze the documents above: To be perfectly plain, Palmore was no farmer, and he knew it. He confesses himself that to represent himself as an agriculturist was just simply ridiculous. To call a few acres a farm was a palpable misnomer, and to register himself as a farmer was an equally patent misrepresentation. But in using his farm as indicated above he simply outwits the infidel and the for-eigner, and in the exuberance of his self-complacency chuckles loud and long and parades his inexhaustible fertility of resources before an admiring public. Palmore was an itinerant Methodist preacher and a journalist by profession, and he knew it when he wrote the falsification behind his name. Suppose Palmore had been appointed to serve as fraternal messenger to the last General Conference of the M. E. Church. Suppose the presiding officer had introduced him to

the audience as the Rev. Dr. Palmore, of the Southwest Missouri Conference and editor of the St. Louis Advocate, and then suddenly checking himself, had said: "Ah, I beg pardon, this is Mr. W. B. Palmore, a distinguished agriculturist from Missouri," would not our good brother have resented such a slanderous statement by bowing himself from the platform? Or suppose he had been presented in some brilliant drawing-room to a bevy of fine girls "As my rustic friend from the low-grounds of the Mississippi," would not his indignation have boiled over? Yet far away upon the steppes of Russia, surrounded by a cordon of police, he does not hesitate to masquerade as a simple tiller of the soil beyond the seas. The striking thing about the whole transaction is this, that he never seems to have the remotest twinge of conscience about such a thorough-going deception. But let somebody else come to the front on a charge of adroitness then our rustic friend from the sylvan solitudes of Missouri waxes hot and begins to slash and slay. Adroitness is all right when it comes to the gratification of the instinct of pleasure-seeking and the lust of notoriety, but if another in the protection of a sacred interest of the Church heavily beleaguered and sorely involved should happen to incur the accusation of equivocation, why then it is a damnable offense. Palmore signs his name and writes after it farmer, and then brushes the hay-seed from his raven locks. He writes farmer and then gesticulates as if he were about to reveal a pair of horny palms. He writes farmer and then slightly raises his hat as if to reveal a sun-tanned brow. When it comes to the Book Agents his mouth is sulphurous with bitter denunciations, but when it comes to himself and his game of deception we have a strain of Arcadian warblings. Palmore would have made a first-class general of the old Jesuits in their palmy days, and could have gone into copartnership with that prince of quacks, Count Cagliostro, without compromising the business or disgracing the profession. It is not our purpose to fix the degree of turpitude attaching to the offense of Farmer Palmore, but we wish to say distinctly that if Barbee is in the mud, Palmore is in the mire up to his very nose.

Such now is the character and record of the man who holds up to ridicule and contempt the Agents of the House. Equivocation is all right for country fellows, but a sorry trade for gentlemen in town. Here is a good brother flinging stones all unmindful of the fact that his own house is glass and that of the most fragile sort.

The Turkish police when they contemplated the bleached countenance, soft hands, handsome physique and peerless dress of Dr. Palmore, looked suspicious when he said farmer. When they remembered how far away from home he was and that in harvest time, the look of suspicion deepened. But finally a protracted course of unblushing dissimulation removes the last trace of fear from the mind of officialism and the farmer is challenged no more. And yet we repeat this is the gentleman who camps upon the trail of prevaricators and scents from afar the odor of equivocation. If Barbee is wrong, Palmore is wrong. If Barbee is guilty of one offense, Palmore is chargeable with a score. If Palmore when this exposure reaches the public pleads for charitable consideration then let him extend the same leniency to his brethren. If Palmore was only indulging in a little fun, why let him divide the pleasures of the game with his friends.

Dr. Palmore has done his best to convict Barbee & Smith of duplicity and deceit, while at the same time his own conscience is loaded to the guards with the same stuff. Moral: Let those who parade their alms-giving before the public, who pray at the corners of the streets, and who disfigure their faces while fasting, study the Master's

teaching upon hypocrisy and calculate the degree of their own offending before upbraiding their neighbors and friends.

A suggestion to Bro. Palmore: If he intends to continue the role of Censor Morum to the public we would advise him to burn the files of his Advocate. If he persists in hanging Barbee & Smith we would suggest the propriety of his buying a little hemp for his own use. If he proposes to keep up the practice of calling all prevaricators to repentance we think it is high time that he is mailing an apology to the Russian Czar and getting up a good case of contrition for himself.

## CONNECTIONAL NEWS.

The Presbyterian: The check for \$100,000 given to Trinity College, of Durham, N. C., by Washington Duke, the cigarette maker, makes \$350,000 in cash given by the Dukes for this institution, every dollar of which, except the last sum, has been duplicated by Col. Julian S. Carr, President and principal stockholder in the Durham Tobacco Works. These two men, though business rivals to a certain degree, are neighbors and friends. They were both in the Confederate army, and came home from the war nearly penniless.

Christian Advocate, Nashville: Our handsome new Church at Belton, Mo., cost \$4,000, and is a perfect gem. It consists of an auditorium, parlor, four class-rooms and a pastor's study. The stained glass windows are beautiful in conception and finish. One of the touching scenes revealed in them is a window dedicated to that pure spirit and humble, godly preacher, John Thompson Peery, the first pastor at Belton. He lives in the hearts of the people, for whom he gave his life in Christ's blessed name. Too much can not be said of the energy, wisdom and tact, as well as the broad liberality, of Pastor C. W. Scarritt in building this beautiful house.

## GENERAL CHURCH NEWS.

The Central Advocate refers as follows to the recent settlement of the great trouble of the Baptist Church in the South:

This outcome means a temporary victory for the forces of ignorance and prejudice. The Baptist Church ought to be large enough to afford to all her ministers liberty to investigate, and freedom to speak. Nothing is gained for Biblical truth or for the cause of Christ by an attempt to muzzle or blindfold the student of the Word or of Christian history. The following editorial comment from the Examiner represents the best judgment of the liberal journals of the Baptist denomination in the case:

"We regret to learn of the resignation of President William H. Whitsitt, of the Southern Baptist Theological Seminary, which was tendered last week. The years of his administration have been marked by large prosperity and growth in the seminary, and, notwithstanding the persistent and often rancorous attacks upon him, his personal strength and popularity have constantly increased in the South. The opposition to him, except in a few extreme cases, has somewhat diminished of late, and it was hoped that it would ere long die out altogether, or at least be confined to a small faction of implacables, to whom a wrangle over a disputed question of history is of more interest than the peace of Zion. We do not know what has moved Dr. Whitsitt to withdraw from the field just now. We presume it is for the sake of peace; but we cannot forbear adding that peace, desirable as it is, may sometimes be purchased at too high a price. If Dr. Whitsitt's resignation means the triumph of those who have so bitterly assailed him, it will be a result very greatly deplored."

Christian Advocate, New York: A number of representatives of various missionary boards and societies met in the Presbyterian Building, this city, on July 13 to discuss the relations of the societies to the opening mission fields in Cuba, Porto Rico, the Philippine Islands, and other places. There were present Drs. A. B. Leonard, H. K. Carroll, S. W. Duncan, W. R. Lambuth, John Gillespie, A. J. Brown, W. R. Richards, Messrs. R. E. Speer, C. W. Hand, W. H. Grant, and Miss Wood, representing the Methodist Episcopal Church, the American Baptist Missionary Union, the Methodist Episcopal Church, South, the Presbyterian Church, and the Friends.

The American reported that it could not undertake any work in the Philippines. Dr. Lambuth, for the Methodist



Episcopal Church, South, stated that his Church had a work in Cuba, though not extensive, and among the Cubans at Key West and Tampa. The Friends have no missions in Cuba, but will "gladly aid in establishing and trying to observe a Christian comity in work in the islands likely to be opened to the gospel." The Protestant Episcopal Church reported that it "has had work in Cuba for a number of years." The American Board has had missions in the Caroline Islands for a long time. The Southern Baptists have had twenty-four missionaries and 2275 members in Cuba. The Southern Presbyterian Church has a small constituency in Cuba to serve as a nucleus. Several societies announced their intention to occupy the new fields. The boards now represented in Cuba or intending to enter that field are: Southern Baptists, Friends, Free Baptists, United Brethren, Protestant Episcopal, Methodist Episcopal, Methodist Episcopal, South, Porto Rico; Baptists (South), Methodist Episcopal, and Methodist Episcopal, South. Philippines: Presbyterians (North), American Baptist Missionary Union, and Methodist Episcopal. Carolines: American Board.

TEXAS PERSONALS.

We acknowledge with pleasure the receipt of an invitation to the "crystal wedding" of Mr. and Mrs. C. H. Morris, August 9, 1898, in Winnsboro, Texas.

Rev. J. W. Adkisson, A. M., has been elected president of the Clarendon College and University Training School, located in Clarendon, Texas. We wish for all concerned in this important enterprise the greatest possible success.

Rev. W. A. Manly, of Livingston, writes us that his sister, Mrs. Beulah A. Barker, died in Moro, Arkansas, a few days since. He is greatly bereaved but looks to the Comforter for grace and consolation.

A note from Bro. J. R. Heartsill brings the sad intelligence of the death of the wife of Rev. D. W. Towns of Marshall. She was a great sufferer, but bore it with exemplary patience. She died in peace. The Advocate tenders sympathy to the bereaved in this sad hour.

Rev. J. J. Morgan, a student of Vanderbilt, has gone to Chicago to take a six weeks' course in theology preparatory to the resumption of his studies at the Vanderbilt. Bro. Morgan is one of the very finest of our young men and we predict for him a career of great usefulness.

Mrs. George S. Sexton has gone to Jacksonville, Florida to meet her husband, the chaplain of the 1st Texas Volunteers.

Professor S. V. Wall, the principal of the Wall School, located in Honey Grove, Texas, made us a pleasant call. The professor is an able instructor and a teacher of long experience and distinguished success. We wish for him the greatest possible success.

SOUTHERN METHODIST PERSONALS.

Macon Telegraph: Rev. Dr. Pinson, pastor of Mulberry Street Methodist Church, has been granted a month's vacation, and he and Mrs. Pinson left for New York City, Chautauqua, N. Y., and other points. His pulpit will be occupied by various divines during his absence. Next Sunday morning Dr. Roberts, the new President of Wesleyan Female College, will preach, and Chaplain Parker, of the Third Regiment, United States Volunteers, will occupy the pulpit at night.

Richmond Advocate: The venerable saint, the widow of the late Rev. Dr. John E. Edwards, of the Virginia Conference, died in this city, at the home of her son, Dr. Landon Edwards, on the 21st of July.

She had attained her eighty-fourth year. She will be held in grateful memory for many virtues. Her sons, Rev. Dr. W. E. Edwards, Dr. Landon Edwards and Prof. Leroy Edwards, survive her.

She had resided in the chief cities of Virginia, where her distinguished husband was pastor. She was known and honored in many a Methodist household.

She was affable, winning, obliging. Her counsel was often sought in grave matters. And her advice had sound value. A mother in Israel has gone to her reward.

GENERAL PERSONALS.

Christian Advocate, New York: Bishop and Mrs. Joyce are now settled in the Episcopal residence at Minneapolis, but that does not mean that he is taking a rest. He is speaking from five to seven times a week on the subject of missions. Not long since, in the State of Iowa, he spoke eleven times in a single week. The last week in June he was in Northern Indiana, and dedicated a new church at Rolling Prairie. La Porte, Ind., is a city of 10,000 people, and on Sunday evening, June 26, every Church in the city suspended services, and united in a union service, and asked Bishop Joyce to deliver an address on missions, which he did, talking for one hour and a half. One of the city papers the next day, in speaking of the service, said "It was a monster meeting." Every pastor in the city was present. On July 3 he preached at Red Rock (Minn.) Camp-Meeting, and on July 10 at Waseka (Minn.) Chautauqua Assembly, and lecturing on missions on the following day.

Central Advocate: From the Methodist Times we learn that this is the way our fraternal delegates appear abroad:

"Bishop Fowler presents the type of countenance we usually associate with the citizens of the United States—grey hair and chin beard, with smooth-shaven upper lip, a good firm mouth, and a twinkle in his eye which reveals something of the humorous spirit that dwells behind it. His accent is transatlantic, and he does not disdain to make use of those vigorous colloquialisms which give a point and zest to the conversation of the natives of the great Republic."

"The second of our two visitors, Rev. Dr. Hamilton, presents also a striking example of that other American facial type, which is not unfamiliar to us. Tall and slender, with a mass of grizzled hair, he possesses a beautifully clear cut profile, with mobile, clean-shaven mouth, and a strong chin adorned with beard."

THE PRESS.

THE UNFAILING REFUGE.

How wonderfully God discovers to his people their perennial comforts and consolations in the flinty places of sore troubles and bereavements! Do we lose our property? Then we go up to our Divine treasure-keeper and inquire after our soul's investments, and find that they are all safe. Do our fair-weather friends drop away in the dark days of adversity? Then we draw up closer to him who saith, "I will never forsake thee." Do we bury up under the turf the darling of our crib, or the sweet-voiced wife that filled home with heart melodies, or the dear old mother whose arm-chair was next in sacredness to our family altar? Then our thoughts fasten more closely on that homestead beyond the clouds into which the spoiler never enters. The unseen things become visible. Christ becomes nearer and infinitely dearer. Prayer takes stronger hold on the promises. Faith has a clearer vision; and life becomes more disentangled from the harassing worries and absorptions of worldliness. Probably we were very loth to be driven away into these rock regions of trial. We prayed to be kept out of them; for there is not a living Christian—even the best of them—who covets affliction. But when we were forced into the flinty places of adversity or bereavement, how delicious was the honey which faith drew out of the rocks!—Theodore L. Cuyler, D.D.

THE JOY OF JOYS.

The presence of Christ ever felt, ever enjoyed, is avowedly the privilege of all privileges, the joy of all joys; but how is it secured? Where lies the secret of those who possess it? I believe there is no other answer than the old time-worn, but not worn-out, prescription of prayer and Bible-reading. Fall back on prayer: remember Gordon's telegraphic communication with Christ. Fall back on Bible reading: remember Bossuet's habit of never being without his Bible on his writing-table, whether at home, or on travel, or at court, and how he pointed to it, saying, "I cannot live without that." Only we must not be surprised or cast down if the more intense realization of that Divine companionship and its consequent joy prove intermittent. Shall we be wrong in saying it is always so? The saintly Samuel Rutherford was wont to describe how the tides of religious feeling rose and fell within his heart: "I have not now for a long time found such high spring tides as formerly. The sea is out, and I cannot bring a wind and cause it to flow again; only I wait on the shore till the Lord sends a full sea. But even to dream of Him is

sweet." So he writes in one letter, and then overleaf we read in another: "I am well, honor to God. He hath broken in upon a poor prisoner's soul like the swelling of Jordan. I am bank and brim full; a great high spring tide of the consolations of Christ hath overwhelmed me."—Rev. John Robertson.

THE CONTINUITY OF SERVICE.

That high life which waits for us can only be a life of service. There is no heaven here or anywhere else but the heaven of service. "His servants shall serve Him." They rest from their labors and yet they rest not day nor night. The labor of service is gone, because there is a perfect fitness and perfect surrender. They stand among those who do excel in strength. But an added fitness has been found and developed by the daily discipline of life on earth. We are here at school, to be fitted for the high position which we are to take by-and-by. We are here as apprentices, to learn the art of service. Our only safety is to surrender ourselves perfectly to God, and to accept earnestly the daily life. No grief, no loss, no stern discipline, no dreary failure, no misery of death, but shall one day find its compensation in that great fitness for service which it shall have wrought out in us. To give ourselves up wholly to our God, to trust Him utterly, to be taught of the Lord, to keep step and time with Him, is our only safety. To lose the lesson and discipline of this life is to lose the glory of the life to come.—Mark Guy Pearse, in the Quiver.

The Wiser Way.

"How fresh and rosy you look, Nora," exclaimed Isabel, who had just returned from the beach, and was greeting her friend.

"Yes, dear," replied Nora, "I am feeling splendidly, and mamma says I have an alarming appetite."

"Where in the world have you been since I saw you?"

"I have remained at home," replied Nora, "and have worked hard every day. But I have been taking that wonderful medicine, Hood's Sarsaparilla, and it has done me, oh, so much good. You see I always like to feel well when I go away, and I leave for the mountains next week."

Weatherford District—Fourth Round.

|                                 |              |
|---------------------------------|--------------|
| Weatherford, First Church       | 4th Sun Aug  |
| Cents Memorial                  | 1st Sun Sept |
| Aledo chr., at Godfrey's Chap   | 2d Sun Sept  |
| Whitt chr., at Christian        | 3d Sun Sept  |
| Springtown chr., at Knob        | 4th Sun Sept |
| Breckenridge chr., at Eurka     | 1st Sun Oct  |
| Puckabay mis., at Rush Creek    | 2d Sun Oct   |
| Gordon and Strawn, at Strawn    | Oct 10       |
| Thurber mis., at Sharns Valley  | Oct 22       |
| Flintville chr., at Cedar Sp'gs | 3d Sun Oct   |
| Pager mis.                      | Oct 18       |
| Paster chr., at Poolville       | 4th Sun Oct  |
| Millsan chr., at Holders Chapel | 5th Sun Oct  |
| Mineral Wells, at M. W.         | Oct 31       |
| Santo mis.                      | 1st Sun Nov  |
| Lipan chr.                      | Nov. 3       |
| Weatherford mis.                | 2d Sun Nov   |

E. A. Bailey, P. E.

Fort Worth District—Fourth Round.

|                                 |             |
|---------------------------------|-------------|
| Azle, at Azle                   | Sept 3, 4   |
| Glenwood                        | Sept 4, 5   |
| Grapevine, at Grapevine         | Sept 10, 11 |
| Mulker Memorial                 | Sept 11, 12 |
| East Cleburne, at Price's Chap. | Sept 17, 18 |
| Cleburne                        | Sept 18, 19 |
| Marystown, at Marystown         | Sept 24, 25 |
| West Cleburne, at Liberty       | Oct 1, 2    |
| Mansfield, at Mansfield         | Oct 8, 9    |
| Cresson, at Acton               | Oct 15, 16  |
| Smithfield, at Smithfield       | Oct 22, 23  |
| Arlington, at Handley           | Oct 29, 30  |
| Polytechnic                     | Oct 30, 31  |
| Arlington sta.                  | Nov 5, 6    |
| First Church                    | Nov 6, 7    |
| Missouri Ave                    | Nov 9       |
| Peach Street                    | Nov 10      |
| Covington, at Covington         | Nov 12, 13  |
| Blum, at Blum                   | Nov 13, 14  |

Let all the stewards and pastors be faithful and push their work to a successful finish. It will be greatly to the discredit of the district if, with the abundance God has lavished upon us, a single claim should be unpaid. Let us not provoke the Lord with a spirit of ingratitude. I believe by a faithful pull on the part of pastors and stewards the assessments will all be met. Let us work, pray and believe. "Ask great things of the Lord. Expect great things of the Lord."

G. S. Wyatt, P. E.

A NEW CATALOGUE

Is being issued by C. P. Barnes & Co., jewelers and opticians, Louisville, Ky., showing in half-tone engravings the newest things for holiday gifts in sterling silver-ware, sterling silver novelties, watches, rings, etc., etc. They will be glad to send you a copy upon request.

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Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

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SAPOLIO



## Epworth League

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Rev. Sterling Fisher, San Antonio, Texas.

Be cheerful; it will lighten every load, and soften every sorrow.

Keep cheerfulness unmixed with foolishness, and earnestness unmarred by gloom.

Joyful piety is not a discovery of this generation; it is as old as the Christian religion.

A suffering but patient and trusting Christian is dear to God and a lesson to men, but a whining, complaining Christian is a sorry spectacle.

### TOPIC FOR AUGUST: "HOW TO ENJOY RELIGION."

August 21: The Duty of Cheerfulness.—Rom. 12:12; Phil. 3:1; I Thess. 5:16.

The duty of cheerfulness rests upon man's own welfare, his relation to other people, and his relation to God. The reason for the Christian's cheerfulness is found in his faith in the love and goodness and power of his Father in heaven.

Gloominess drives away man's own peace, casts its sombre cloud over the spirits of others, and insults the goodness of God. It predicts the failure of every enterprise, finds fault with the best efforts of others and anticipates a thousand ills. Instead of being an evidence of piety, it is its mortal foe. Little children are repelled by it, and so often has it passed for piety that the young have learned to dread religion, lest it should take the brightness from their lives. It is therefore the Christian's duty to be cheerful.

### REJOICING IN HOPE.

No matter what his present condition may be, the Christian confidently expects better days. This hope is based on his Father's promises. If he is poor, he remembers, "In my Father's house are many mansions." If he is hungry and naked, he reads, "Behold the fowls of the air, which neither have storehouse nor barn, yet your Heavenly Father feedeth them." "Consider the lilies of the field how they grow. \* \* \* If God so clothe the grass of the field, will he not much more clothe you?" If they are troubled and sorrowful they hear, "They shall obtain joy and gladness, and sorrow and sighing shall flee away." The future has always good in store for them, because the Father determines its events and directs their ways, and has promised, "I will never leave thee nor forsake thee." If death comes, as it shall come to all, they may meet it cheerfully, and go down to their graves saying with the apostle: "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The true Christian is hopeful, too, concerning the future of the Church. He does not complain that the "former days were better than these," neither is he oblivious to the fact that sin abounds, and that "unbelievers" wax worse and worse, deceiving and being deceived, but he notes the triumphs of the cross, marks how, slowly but steadily, Christ is drawing to himself the affection and reverence of mankind, and believes that "he shall have dominion from sea to sea, and from the rivers unto the end of the earth."

### PATIENCE IN TRIBULATION.

The Christian does not differ from other men in respect to the ills of life. He is vexed and afflicted like other men. He is sensitive to pain, and feels all the crushing force of sorrow, but his faith in God should teach patience in every trial. He thinks, not only of the clouds, but of the sun that shines beyond them. He knows that all things work together for good to them that love God, and so restrains his impatience, and waits for God to reveal his purpose.

### "REJOICE EVERMORE."

This exhortation given by Paul, whose own life was a troubled and stormy one, has peculiar significance. He himself rejoiced, whether engaged in his loved employ of preaching the gospel or confined in the Philippian jail, or a Roman prison. He had seen Christ; he had obtained pardon for sin, and he was heir to "an inheritance, incorruptible and undefiled, and that fadeth not away, eternal in the heavens." In these he rejoiced. These

reasons for rejoicing has every Christian.

### ADVANTAGES OF CHEERFULNESS.

It drives away care and fills the life with sunshine.

It encourages others who are depressed, and makes them glad at your coming.

It recommends religion, and causes others to desire the course of your joy.

Therefore whatever your own pain, smile and speak hopeful words and be glad in the Lord.

### HOUSTON DISTRICT LEAGUE CONFERENCE.

The first conference of the Epworth Leagues within the bounds of the Houston District in the Texas Conference was held in Columbia, Texas, July 26-28.

The people of Columbia are known all over the district for their hospitality, and they spared no efforts in making this meeting of the Leaguers a success.

Bro. C. J. Oxley, of Galveston, preached the opening sermon, taking for his text: "What is Your Life?" On Wednesday and Thursday sunrise prayer-meetings were held, and as usual at these meetings, the Holy Spirit's presence was manifested, and many blessings received.

Bro. Williford, in his address of welcome, assured all that they were welcome. He was present at all the meetings and greatly assisted the Leaguers.

The conference was honored in having Bro. T. J. Duncan, of Taylor, in attendance. He delivered an address on Methodism Wednesday evening and preached a sermon Thursday evening before the consecration service. A pleasant and profitable hour was spent with Bro. Duncan, who answered questions propounded by the Leaguers.

Bro. D. H. Hotchkiss, of Houston, preached on "Christian Living."

An open conference on the subject, "Why Am I Here?" was enjoyed by all.

Bro. Oxley gave an address on "The Leaguers and Worldly Amusements."

The Committee on Constitution and By-Laws appointed at the organization of the District Conference reported, and a motion was offered and carried that a copy of these be sent to each League in the district.

An excellent paper on "The Object of District League Conferences" was prepared by Mr. Geo. Moore, of Houston, and read by the Secretary.

Mr. E. C. Lamb, of Galveston, had a well-prepared paper on "My Ideal League," and Miss Mary Hogan, of Houston, read a very interesting paper on "Our Motto, 'All for Christ.'"

Several earnest appeals were made for the Epworth Era, and each delegate was urged to secure a club of at least ten subscribers to this paper. Much has been accomplished during the past year throughout the district, as was shown by the reports from the delegates.

The Junior League work was presented by Miss Smith, of Fulshear, and papers prepared by Mr. H. L. Beach and Mrs. Wilson, on the subjects "Why Have a Junior League?" and "How to Conduct a Junior League," were read.

From the first meeting to the closing service the enthusiasm was high and each one was a revival service. There was nothing to mar the success of the conference. It was an ideal League Conference.

The presiding elder, Bro. O. T. Hotchkiss, was there to assist and encourage his band of Leaguers, who rejoiced to see him and who sympathized with him and his family in their present bereavement.

The following officers were elected: Mr. R. C. Shirley, of Alvin, President; Miss B. Norman, of Galveston, First Vice-President; Miss Laura Brooks, of Columbia, Second Vice-President; Etta Toothaker, of Galveston, Third Vice-President, and Miss Mary Hogan, of Houston, Secretary and Treasurer.

We do not want to close without telling of the pleasant trip to historic ground. The delegates were driven to the spot where it is said the first capitol of Texas stands, about one mile from the little city of Columbia, and a few yards from this building are found the trees to which Santa Anna was chained. The Leaguers stood under these trees and proudly sang, "America." From there they were escorted to the cemetery where the brave soldiers are buried who fought for the independence of Texas.

In this cemetery the old church stands which was built about one hundred years ago, and in which the original three hundred worshipped. The Leaguers stepped to the doors, and finding the floors would bear their weight, ventured inside and sang, "Come Thou Fount of Every Bless-

ing," and offered a fervent prayer to God.

Long May the Columbia people live to enjoy God's richest blessings and to go about doing good.

FORMER SECRETARY.

### NOTICE, CUERO DISTRICT.

To the Pastors or Presidents of the Leagues of Cuero District:

Will you please be kind enough to comply with the request of our President, Major G. W. L. Fly, by sending the names of your officers to the officers of Cuero District Epworth League? Please follow this plan: Send the name of your President to G. W. L. Fly, Victoria; First Vice-President to E. T. Campbell, Waelder; Second Vice-President to Miss Sussie Little, Shimek; Third Vice-President to Miss Belle Wallace, Cuero; Secretary to Miss Zelia Biggs, Cuero. Please respond at once.

E. T. CAMPBELL,

First Vice-President, C. D. E. L. Waelder, Texas.

### TO THE PASTORS OF THE NORTHWEST TEXAS CONFERENCE.

Dear Brethren: In accepting the Presidency of the Northwest Texas League Conference I do so recognizing that I must have your support and hearty co-operation. The pastor has the key to the League situation. No League can prosper without the persistent interest of the pastor. Dead pastor, dead League; half live pastor, half live League; a live pastor, a live League; an aggressive pastor, an aggressive League. Now, brother pastor, how many of the members of your League understand intelligently how to lead a soul to Christ? And how many are there who make any effort whatever to win any soul? I know and appreciate that the Epworth Leagues have done incalculable good in building up and strengthening our young people in their Christian life; but what we now need is an intelligent and continuous effort at soul-winning. Our weakness as a Church to-day lies right here: Our protracted meetings are run two weeks to get the Church (the League is a part of the Church) to make any move whatever, and even when they are willing they do not know what to do. They are, as a rule, ignorant of the first step to take to lead a soul to Christ; know not what to say; know nothing of any scripture applicable in any way. Every Church or League in its natural condition should be continually making daily efforts to save souls and is always ready and responsive to any appeal of the pastor. If every pastor had as many as five intelligent, consecrated, willing workers, he need have no fear of failure in a revival, no need of foreign help, but could through the power of the Holy Spirit made manifest in this band of willing workers raise his Church to a high spiritual plane and keep them there. I think that it is time to begin to teach our young people that it does not take external preparation for a revival, but an internal one; that our pastors can hold a revival; that they have a personal interest in revivals, and to teach them how to lead a sinner to Christ. Dear pastors, you need the material, and as President of the conference I present you our Leaguers, willing and anxious to work, but need training. Will you accept the gift and make an effort to train them? Teach them how a sinner is saved, what steps he has to take, teach them what scripture is applicable to each step. Drill them every Sabbath for five minutes, and, above all, persuade them

to put their knowledge to a practical test during the week and report on Sunday. I will urge with all the earnestness of my soul that you have at least one cottage prayer-meeting a week, and by all means let the experienced members of the Church attend and help at these meetings. Go right after the sinner and backslider. Follow this course and your Church and League will live in a continual revival state.

Another thing, my brother pastor, our conference is not showing as it should in League statistics, because your League Secretary will not send in his reports. I wish to establish a complete League dictionary of our conference. Will you see to it that your Secretary sends me at once number of members, number of charter, when organized, and names of officers?

I would be glad to hear at once also from every District Secretary. May God's richest blessings attend us, and praying for a mighty baptism of his Holy Spirit upon us this year,

W. E. HAWKINS,  
President N. W. T. League Conf.  
Fort Worth, Texas.

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**GREENVILLE DISTRICT EPWORTH LEAGUE CONFERENCE**

The Greenville District League Conference met in Farmersville, July 12-14. The exercises began Tuesday evening, July 12, with a sermon by Rev. I. S. Ashburn, of Greenville. On the following morning, at 5:30, the conference met for sunrise prayer-meeting. After the devotional services at 8:30 conference proper was opened. District President S. L. Barnes presided.

Rev. S. A. Ashburn, of Farmersville, gave to delegates and visitors a very hearty welcome, to which the President responded in a few well chosen words.

The people of Farmersville can be placed second to none as entertainers, and delegates will ever feel grateful for the rich hospitality received while in their homes.

A splendid programme had been prepared for the occasion, and many strong speeches and excellent papers were heard.

The meeting, as a whole, was most spiritual, and I am sure that the fifty-one delegates present and visitors also went home with their hearts full of love for God and a greater zeal for the work.

From the Secretary's report we see that our Leaguers did much good work during the past year.

We have twelve active Senior Leagues, with a total membership of 537, and nine active Juniors with a total membership of 438.

A very important resolution was adopted regarding the Junior work. Heretofore they have been given but little time and attention during District Conference. In the future they are to have all needed time in the early part of the session.

A resolution was adopted expressing our condemnation of the use of intoxicating drinks in a social way.

Another requests the Leagues to keep separate the devotional and business features of the League.

Another condemns Sunday base ball, unbecoming social entertainments, and irreverence in the house of God, and recommends to the Leaguers that they observe the form of kneeling in public prayer.

Another declares the appreciation of the conference for the Texas Christian Advocate and the Epworth Era, and pledges their hearty support and circulation.

Article VI of our constitution was amended so as to read as follows:

"The conference expense fund shall be derived from a 3-cent per capita tax on the membership of the local chapters."

Nevada was decided upon as the place of our next meeting.

The newly elected officers are as follows: President, Mr. W. G. Ditzler, Greenville; First Vice-President, Rev. E. G. Phillips, Nevada; Second Vice-President, Miss Ina Davis, Floyd; Third Vice-President, Miss Lucy Killingsworth, Allen; Secretary and Treasurer, Miss May Lawler, Lone Oak.

Most of the Leagues are now on a firm foundation. May we, as newly elected officers, begin at once and labor zealously for a continued increase of interest in our respective lines of work. May our Leagues go on enlarging and accomplishing greater results until we are worthy of our motto in its fullest meaning. We know we can do much good if we put our trust in God and "follow where he leads."  
MAY LAWLER,  
Sec'y and Treas. G. D. E. L. C.

**FORT WORTH DISTRICT LEAGUE CONFERENCE**

The Fort Worth District League Conference will convene at Blum, August 23, at 2:30 p. m.

Let each League send delegates and trust all the pastors will be present. We have notified all who are on the programme, except those who are to hold prayer and praise services, feeling that it was not necessary to notify them by mail, as they will have time to prepare after the programme appears.

G. S. WYATT, P. E.  
Fort Worth, Texas.

**STATE OF OHIO, CITY OF TOLEDO, Lucas County.**

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY,  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(Seal) A. W. GLEASON,  
Notary Public.  
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**Sunday-School Dept.**

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

**Third Quarter, Lesson 8, August 21.**

**NAAMAN HEALED.—II Kings 5:1-14.**  
Golden Text: Heal me, O Lord, and I shall be healed; save me and I shall be saved.—Jer. 17:14.

Time: B. C. 890-884, common chronology; 852-854, revised chronology.

Places: Damascus, the capital of Syria, and Samaria, the capital of the Kingdom of Israel.

Rulers: Jehoram, son of Ahab, King of Israel; Jehoram, son of Jehoshaphat, King of Judah; Benhadad II, King of Syria.

**BETWEEN THE LESSONS.**

After restoring the Shunammite's son to life Elisha came to Gilgal (ch. 4:38-41). It is a time of famine, and the sons of the prophets are sitting around him. The food of the party consists of herbs gathered in the fields. Poisonous wild gourds were cast by one of the young prophets into the caldron, rendering it noxious and unfit for food. Elisha cast meal into the vessel and neutralized the poison. It was both a natural and miraculous remedy, the meal alone not being sufficient to effect the change.

Following this, and probably belonging to the same time and place, we have another miracle of quiet mercy and benevolence. A man from Baalshalisha brought to Elisha a gift of the first fruits, "twenty loaves of barley and full ears of corn," and he said: "Give unto the people that they may eat." Almost the exact words of Jesus when long afterwards he bade his disciples feed the hungry multitude with a few loaves of bread. And Elisha's servitor, like the disciples of Jesus, remonstrated against his master's command. "What," he said, "should I set this before a hundred men?" Elisha said again: "Give the people that they may eat, for thus saith the Lord. They shall eat and shall leave thereof." And he set it before them, and they did eat and left thereof according to the word of the Lord (II K. 4:42-44). Following these beautiful miracles of mercy and power among the sons of the prophets and in kindness to the people—miracles such as we meet with so often in the life of Jesus—we have the more conspicuous miracle of healing Naaman, the captain of the army of Syria, which we study to-day.

**NAAMAN THE LEPER.**

Chapter 5, verse 1. Now Naaman, Captain of the host of the King of Syria, was a great man with his master. Benhadad II was the king, and he held Naaman in the highest esteem for his character and abilities as a great captain, and for his success in the field. "Because by him the Lord had given deliverance unto Syria." Lord here means Jehovah, the God of Israel. The deliverance spoken of was "probably from Assyria by means of Israel, whose forces had united with the Syrians against the common enemy." This view is confirmed by the black obelisk discovered by Mr. Layard at Nineveh, and now in the British Museum. The obelisk records wars of the Assyrians under Shalmaneser II against Israel and Benhadad, King of Syria. "But he was a leper." Notwithstanding his greatness his honor and his success as a warrior he had the leprosy. "Here was a heavy tax upon his grandeur; he was afflicted with a disorder the most loathsome and the most humiliating that could possibly disgrace a human being," and it was incurable by all natural, ordinary means.

Verse 2. And the Syrians had gone out by companies. These were marauding parties that went out to prey upon the country of Israel and to bring away grain, cattle and captives suitable to make slaves. Among the captives of these light-armed bands was a little maid, "and she waited on Naaman's wife."

Verse 3. And she said to her mistress: Would to God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." The little maid had heard the story of Elisha's kindness and of his benevolent miracles, and she felt that he would be willing to heal her master of his disease and had the power to do it.

**MESSAGE TO NAAMAN.**

Verse 4. And one went in and told his lord, saying: "Thus and thus, said the maid that is of the land of Israel." It was glad news that brought hope to the suffering man. And the King of Syria (v. 5), ready for any means that would restore his great captain's health, said: "Go to, go, and I will send

a letter to the King of Israel," probably Jehoram, son of Ahab. By means of the royal favor and authority he could at once reach the prophet. So thought the King of Syria. But kings were subject to these prophets, not the prophets subject to the kings. They made and unmade the kings; they pronounced their coronation and uttered their doom. Benhadad was sending, though in kindness, to the wrong man. Elisha was not of the king's court, and did not work under his command.

And Naaman departed (v. 5) "and took with him ten talents of silver and six thousand pieces of gold, and ten changes of raiment." This was a great sum—the silver estimated at \$19,440, and the pieces of gold at \$58,500, besides the value of the ten captives or "changes of raiment"—costly robes suitable for great festive occasions. This was a princely gift and shows how high Naaman stood in the esteem and affection of the king; also a very inviting and conciliatory plea for Jehoram's aid. They were great people, and Naaman's case was one of sore distress, and everything connected with his cure must be in keeping with the lofty station of the people that had it in hand. So reasoned Naaman and Benhadad—the king and his great and honorable captain.

Verse 6. And he brought the letter to the King of Israel, saying: "I have herewith sent my servant Naaman unto thee that thou mayest recover him of his leprosy." No mention is made of the words of the little captive maid from Israel; it was the prophet, not the king, of whom she spoke.

Verse 7. But when the King of Israel read the letter he rent his clothes and said: "Am I God to kill and to make alive that this man doth send unto me to recover a man of his leprosy?" The thing to be done is a work of God, not man, and instead of feeling honored by such a request, he was filled with horror and fear, and could not even believe the King of Syria was sincere in what he was requesting. "Wherefore," he said, "consider, I pay you, and see how he seeketh a quarrel against me. He requests me to do a thing that only God can do, and then will declare war upon me because I refuse his request." The trouble was that Naaman and both the kings thought not at this time of the prophet that was in Israel. Naaman expects the prophet's aid through the favor of the king without any mention of him in the letter to him; and Jehoram, wicked and neglectful of the prophet whose healing power he must have known, in this hour of need and fear, thinks not of him, the one man in his kingdom that could relieve his trouble.

**ELISHA'S WORD TO THE KING**

Verse 8. Then Elisha sent to the king, saying: "Wherefore hast thou rent thy clothes? Let him now come to me and he shall know that there is a prophet in Israel." This was equal to a promise that he as the prophet of God would heal him—the main thing which the little maid had said, and which Naaman and his lord were slow to learn. With them the thought was the King in Israel, not the prophet in Israel. But what they should at last realize was that there is a prophet in Israel mightier with the God of power and love than Jehoram and all his court.

Verse 9. "So Naaman came with his

horses and with his chariots and stood at the door of the house of Elisha." He is the grandee still, and in great pomp he waits at the door of the humble home of the prophet, no doubt expecting that this splendid display would hasten the prophet into his presence to ask what he desired. "Closely inspected," says Dr. Clarke, "this was preposterous enough; a leper sitting in state and affecting it." But he knew not the high station and the independent spirit of the man of God. Elisha would teach him that he was the minister of Jehovah—the one God who was greater than all the kings of the earth and all the gods of Syria.

**NAAMAN HEALED.**

Verse 10. So Elisha sent a messenger to him, saying: "Go wash in the Jordan seven times and thy flesh shall come again to thee and thou shalt be healed." A most unexpected answer, and most unlooked for means. It was a heavy stroke at the great man's pride and lofty expectations, and he was filled with wrath.

Verse 11. And said: "Behold, I thought he will surely come out to me and stand and call on the name of his God, and strike his hand over the place and recover the leper." This would have been something agreeable to the high station of Naaman, and the least humbling to his vanity and pride. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" So he turned and went away in a rage.

Verses 13 and 14. His servants now came to the insulted man's relief. They said unto him: "If the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather when he saith to thee wash and be clean?" This was the very truth in the case, and it struck home to Naaman's heart. "Then he went down and dipped himself seven times in Jordan, and his flesh came again like the flesh of a little child."

**PRACTICAL LESSONS.**

1. The means offered for the healing of Naaman were too simple for his pride and lofty station and against all his preconceived notions. He expected some great thing, and was himself willing to do some great thing. So now the simple gospel of faith in Christ is offensive to the pride and stubborn wickedness of men. They are willing to attempt some great thing, but not willing "only to believe."

2. The loathsome and incurable leprosy is justly regarded as a type of the spiritual disease of sin, and Naaman's cleansing may be regarded as a type of the cleansing from sin by the blood of Christ. His flesh came again like the flesh of a little child—pure and clean and free from any taint of his old disease. So through the precious blood of the Son of God all sin is purged away and the sinner becomes a child of God and a new creation in Jesus Christ. Old things are passed away and all things become new.

3. When the kings had failed humble instruments at last bring Naaman under the influence of the prophet of God, his own servants and the little captive maid from Israel. So now often the humblest instruments bring the great and powerful to faith in Jesus.

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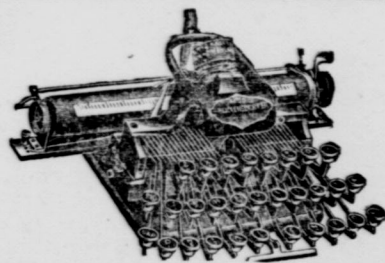
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## Woman's Department

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### NOT MINE.

It is not mine to run  
With eager feet  
Along life's crowded ways  
My Lord to meet.

It is not mine to pour  
The oil and wine  
Or bring the purple robe,  
And linen fine.

It is not mine to break  
At his dear feet  
The Alabaster box  
Of ointment sweet.

It is not mine to bear  
His heavy cross,  
Or suffer for his sake,  
All pain and loss.

Yet, Master, if I may  
Make one pale flower  
Bloom brighter, for thy sake,  
Through one short hour;

If I, in harvest fields  
Where strong ones reap,  
May bind one golden sheaf  
For Love to keep:

May speak one quiet word  
When all is still,  
Helping some fainting heart  
To bear Thy will;

Or sing one high, clear song,  
On which may soar  
Some glad song heavenward,  
I ask no more.

—Mrs. Julia C. R. Dorr, in Exchange.

(Read at district meeting of the  
Woman's Foreign Missionary Society,  
Dallas District, and published by re-  
quest of the members of the society.)

To the Members of the Woman's For-  
eign Missionary Society. Greeting:

After having been assigned to duty  
I thought, what shall I do: Shall I ex-  
cuse myself? But as there must al-  
ways be a beginning to all things, I  
thought now was the time to be ex-  
cused, as I was overcrowded with  
work. I had just cause to be excused.  
But, as women do not think one  
woman has more work to do than  
another, I knew they would not think  
I had; and as I am not so fortunate (?)  
as some of my sisters, I cannot call a  
headache to my assistance when on  
duty, and that duty is not a pleasure,  
so I could not find a just cause for an  
excuse for myself. The idea grew on  
me why is it we have so many ex-  
cuses, and especially if the duty is to  
prepare a paper or reading for your  
Church societies? Therefore the sub-  
ject chosen is, or rather, I beg you  
to excuse me for bringing to you noth-  
ing to-day but

### "EXCUSES."

In choosing the above subject we  
hope to show why more of the women  
of our M. E. Church, South, are not  
enlisted in the great work, our very  
own work—that men cannot accom-  
plish—that is woman's work for wo-  
man. The last work given by not only  
my Savior, but my sisters, too: To  
go into all the world and preach the  
gospel to every creature. Now we can-  
not all go, but by giving we help  
others to go. Therefore in a measure  
we go. Then why not? In our  
Church at Plano seventy-five women  
belong to the Church. Seventeen are  
members of the Woman's Foreign Mis-  
sionary Society. It is a privilege I  
would not deny myself; that is, in be-  
ing a member of this society, and I am  
glad, no matter if I should live to old  
age and be placed in very needy cir-  
cumstances and could not pay my  
dues, I have provided against that by  
becoming a life member, and all that  
possibly can ought to be thus classed.

1st Excuse—Going to the society in-  
terferes with other duties (and we  
only meet once a month). It is easy  
enough to find work to occupy every  
spare moment; but it is best to be  
sure we are doing so wisely. Study  
your Bible and Sunday-school Lesson,  
and not so much the secular reading  
matter, and you will see what place  
you should occupy as a "Christian."  
Let those around you know you are a  
Christian by doing the work the  
Church has for you to do. If God has  
sown the good seed in your heart see  
to it that you bear good fruit in due  
season, or else thorns will spring up

and choke it, and your heart will be a  
barren waste.

2d. To some the work is distasteful.  
The idea of working for the heathen  
is beneath their dignity. You have not  
the spirit of Christ in you. Until you  
can pray and work for those whom  
you do not know, and if you are not  
willing to do Jesus' bidding, you will  
often doubt. And you are not a fit  
subject for heaven unless you are will-  
ing to share your expected home with  
some one else.

3d. Do not feel we can do any good.  
Is not the command sufficient, "Go into  
all the world" to show you there is  
work for you. Now, if you are wait-  
ing for some one to be sent from  
heaven and take you by the hand and  
lead you to some pleasant work you  
very likely will never do any work in  
this line.

4th. Then, again, so much to do at  
home. True; therefore, take the ap-  
petite; and the food that satisfies you  
to-day does it satisfy you to-morrow?  
Nay, verily. So what satisfies your  
soul to-day cannot satisfy you when  
the day of judgment and reward  
comes, and the question is addressed  
by God to you: "What have you  
done for me?" will you be excused by  
the plea: "I had so much to do for  
myself I could not work for my  
heathen sisters."

5th. Then the poorest excuse of all is  
when asked why the members of the  
Woman's Foreign Missionary Society  
do not work, they say: "We have  
nothing to do." I always think of the  
sad refrain:

"Nothing but leaves,  
And the Spirit grieves."

There is plenty to do for every one  
that wants to work. If you do not  
find a door open, open one.

6th. My husband does not want me to  
belong to the Foreign Missionary So-  
ciety, for he does not believe in pay-  
ing a dollar to send a dollar. Plenty  
of work to do at home. Yes, and so  
there is plenty of odd little jobs for  
him to do at home after the evening  
meal has been enjoyed; but no he  
must go to one of his many lodges.  
Now comes your approval. Do you  
believe in all these lodges? Or does  
your not liking him to belong to the  
Masons, Knights of Honor, or Knights  
of Pythias, or Good Templars, Odd  
Fellows, keep him from going? Me-  
thinks you would think him an "odd  
fellow" indeed if he heeded your re-  
quest, and all I have to say is you have  
the right to belong to your Church  
societies more than he has to his  
lodges. Let the men organize Foreign  
Mission Societies. His excuse is only a  
money matter to you why you should  
not belong, and lie on the man who is  
willing to share home with a woman  
and not his pocket-book. Have you  
not sometimes had just change enough  
from your savings to pay his dues?  
Of course what you advance he will  
pay back, but forgets to. Now it is  
your duty. So go and join all your  
Church societies, and as many more as  
you can attend without neglect of him  
and home. O, you do not know how  
much you can do until you try, and  
by your being faithful to your Church  
work you will make a better Christian  
man of your better (?) half.

7th. And then, "I have done my  
share." Can you say what is your  
share? With your talents, is not  
more required than of your sis-  
ter with one talent? And with  
all we do for the advancement of  
God's kingdom we are yet unprofitable  
servants.

8th. Some say home responsibilities  
are too great. You might be more to  
your home spiritually if you will en-  
gage in some spiritual work outside  
of your home.

9th. I am not well would seem a good  
excuse, but it is often fatal. Selfish-  
ness makes you sick often, and if you  
are willing to work for others you  
will become unselfish and you will feel  
better.

10th. And I am too young or too old;  
but really there is not an excuse you  
can name that God will accept. All  
there is to it is want of love. Some work  
from a sense of duty, others have am-  
bition, and still others to be seen and  
heard; but love alone succeeds, and  
love makes work a delight. Do you  
want to render acceptable work to  
God? Then love the Lord with all  
your heart, soul and strength and  
your neighbor as yourself. Who is your  
neighbor? O, sisters in Christ, con-  
sider this picture:

A Chinese woman has been assigned  
to you to save; is anxious for a teach-  
er, and cries out: "O, why does she  
tarry?" And as you step ashore, and  
her last loved ones have been buried  
from her sight, she bitterly wails: "O,  
why did you not come sooner?" And  
now you should have been helping to  
send or have gone to her. Will not  
the birds sing sadly to you and the  
wind rustling through the leaves sound  
as it did in reality to a lady who neg-

lected her duty, although she fully in-  
tended to live up to her duty some  
time? Her excuses were many for de-  
lay. So one day she was awakened  
out of sleep, as it were, and the wind  
moaned thus:

Gone! gone! gone forever! All  
dark! Nobody cares for me! And to  
think it may be you will be the cause  
of some one to say these awful words.  
And what about the precious jewel  
that could have been polished and  
adorned a crown? Will it be missing  
from yours? So to the women of our  
Church and all other Churches, I  
warn you to join your Church so-  
cieties, and let other duties wait while  
you attend your monthly meeting, and  
work, not because I ask you, but  
for your sake, your sister's sake, and  
God's sake.

For as Mr. Moody has said: "When  
God Almighty linked himself with  
Moses' rod it was worth more than all  
the armies of the world." If God can  
use an old, dried up, withered rod he  
can use you and me. And may God  
touch some woman of North Texas, and  
Dallas District at that with a live  
coal from off the altar, and so purify  
her that her cry will reach up to  
heaven: Here am I. Send me.

MRS. L. E. R. SCHIMELPFENIG,  
Plano, Texas.

### WHAT THE HEATHEN THINK OF US.

A late issue of the Literary Digest  
gives an interesting account of what  
the Chinese think of the "foreign  
devils." The following is an extract:  
"They have no sense of dignity, for  
they may be found walking with wo-  
men. They even sit down at the same  
table with women, and the latter are  
served first. Yet the women are to be  
pitted, too. On festive occasions they  
are compelled to appear almost naked  
before every man who likes to look  
at them; and then they are dragged  
around a room to the accompaniment  
of the most hellish music."  
(This is a thrust that cuts both  
ways.)

### TO THE PREACHERS OF THE EAST TEXAS CONFERENCE.

Dear Brethren: The San Augustine  
District Conference, at the request of  
the Woman's Home Mission Society,  
passed a resolution asking each pastor  
in the district to preach a sermon in  
all his congregations, beginning the  
first Sunday in September, on "System-  
atic and Proportionate Giving." Since  
our District Conference took this  
action I have concluded as Second  
Vice-President of the East Texas Con-  
ference Home Mission Society, being  
charged with this special work, to fix  
the first Sunday in September as the  
Woman's Home Mission Society day,  
and ask each pastor in our conference  
to preach on the above subject on  
that day. I suppose all will agree that  
only a small proportion of our people  
give anything to God's cause, and that  
a still smaller per cent give intelli-  
gently. By reason of this the cause  
of Christ limps along where it ought  
to run; yea, ought to fly. I suggest  
that three points be stressed on that  
day: First, each member of the  
Church ought to give something; sec-  
ond, each member ought to give some  
fixed proportion of their income—not  
less than one-tenth; third, each mem-  
ber ought to give systematically. This  
fixing of the first Sunday in Sep-  
tember as Woman's Day, and this let-  
ter to you, my brethren, is not prompt-  
ed by any feeling that I am more  
deeply interested in this great work  
than you yourselves, but only that  
there may be concert of action, and  
that each pulpit in our conference may  
ring at the same hour of the day on  
the same subject. Praying God's bless-  
ing on your efforts on that day, I am  
your sister in Christ.

MRS. J. W. DOWNS,  
President Department of Systematic  
and Proportionate Giving, East  
Texas Conference,  
Timpson, Texas.

### SLEEP.

Though God may not now use  
dreams as media for conveying au-  
thoritative revelations, he does still  
convey special gifts to his children in  
sleep. There is deep significance in  
the opening lines of that little prayer.

"Now I lay me down to sleep,  
I pray thee, Lord, my soul to keep."

He does more than just to keep our  
souls while we sleep. Even that would

be much, for though consciousness  
might care for our souls during our  
waking hours, in a poor way, what or  
who—apart from God—could shepherd  
our souls during the hours when we go  
down into the dark valley of sleep? In  
sleep God not only keeps the soul, but  
he bathes it; he refreshes it; he  
straightens out our tangled thoughts  
and feelings; he remakes the world for  
us morning by morning by renewing  
our strength as the eagle's night by  
night; indeed there are cases on record  
of penitent sinners who have retired to  
rest with a prayer for pardon on their  
lips, to find, like the penitent ancient  
mariner, that they died in sleep, and  
became blessed ghosts—died to sin dur-  
ing sleep, and awoke to find themselves  
blessed spirits, though still in the flesh.

Did you never retire to rest, not only  
weary in body, but also distressed in  
mind and heart, feeling, perhaps, that  
life was not worth living, to wake up  
in the morning and find that during  
the night God had benevolently bur-  
glarized your soul and stolen away your  
cares; had buried your dead hopes out  
of your sight, giving you better ones;  
and had in some way, during the night,  
retuned the harp of life, so that the  
morning music was sweet to your soul?

"The physical effect of a few hours  
of rest," do you say? More than that.  
Until some one shall offer a better  
theory let the Christian contend that  
sleep is God's Pandora box—very dif-  
ferent from the one which the luckless  
Epimetheus received from the gods of  
Olympus—a box full of good things for  
the body and soul, into which God puts  
man night after night, that he may be  
refreshed to meet the duties and re-  
sponsibilities of each day.—The Ad-  
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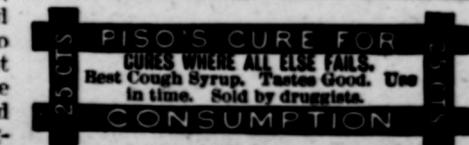
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**SYSTEMATIC AND PROPORTIONATE GIVING.**

(CONTINUED FROM FIFTH PAGE.)

laid up in heaven." God said to the Jews, "Will a man rob God? Yet have ye robbed me. Ye are cursed with a curse: for ye have robbed me, even this whole nation." If the Jews were guilty of robbing God when withholding the heavy tithes and offerings of their religion, are we less guilty in this day of spiritual exaltation when we give to the many calls for Christian benevolence but a small fraction of what was laid upon them in their day? What shall we call the use of our Lord's money for the gratification of our pride and display while his treasury is deplete, his children in need, and millions on millions of creatures without a knowledge of his will, but a robbery of God? But let's suppose we are not under the law of tithing. Do we not measure our responsibility by our advantages? Do we not believe where much is given much is required? Then our obligation is vastly increased under the light and privileges of the gospel. Now when we compare for a moment our own responsibility with that of the Jews, as measured by the number of temporal and spiritual mercies enjoyed, we must certainly admit our superior obligation to give to the support of the Church of God. God's curse came upon the ancient Israelites for defrauding him of the appointed dues and there is now no doubt that many are withholding more than is meet and are now under the same curse. "There is that that scattereth and yet increaseth; and there is that that withholdeth more than is meet, but it tendeth to poverty." "Many a man is cursed by carrying around in his pocketbook money that ought to be in the Lord's treasury." No man is poorer for what he pays to God's cause; but multitudes are poorer on account of what they withhold. God promised his ancient people that if they would bring all the tithes into the storehouse and prove him he would pour out upon them such a blessing as there would not be room receive it. He challenged the Israelites to try this cure for hard times; and to-day there can be no doubt but that he would bless Christian nations and Christian Churches more abundantly with temporal good if they would cease wasting his gifts and use them more to his glory. What a cure for hard times would be the dedication to God of our money. Remember our exalted privilege in Christ Jesus and if ye would be blessed with the fullness of blessing both here and hereafter bring all God's tithes into his storehouse and see how the Lord of Hosts will open you the windows of heaven and pour you out a blessing that there will not be room to receive it." If we refuse to keep one commandment are we not guilty of the whole? Do you give as is given to you? Is it not fearful to contemplate how few know or try to find out God's law in regard to giving? If we are guilty of the whole when we neglect one command, oh! let us awake to our duty; how terrible to hear the words, "I know ye not," in that day when we stand before the judgment bar of God. How many are willing to give up all to follow Jesus? Let us talk and preach and pray over this very important subject, for Christ says, "Behold I come quickly." Let us be ready.

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

**A TEXAS WONDER.**

Hall's Great Discovery.

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

Crockett, Texas, July 28, 1895.—E.W. Hall, Waco, Texas: Dear Sir—About last September I received a bottle of your kidney medicine, Hall's Great Discovery, from Mr. J. R. Herd, of Sealy, for my wife who had suffered for six years. She used that bottle with fine effect. I sent for one more bottle from Houston, from your agent, and ordered several bottles for other parties. My wife is about well, and has not finished the second bottle. R. C. SPINKS.

**MISSIONARY COLUMN**

Prepared by Rev. J. B. Sears,  
Of the Texas Conference,  
Cameron, Texas.

**THE FIFTY-SECOND ANNUAL REPORT OF THE BOARD OF MISSIONS OF THE M. E. CHURCH, SOUTH.**

We desire to call the especial attention of all the pastors in Texas to this unusually interesting annual. It is elaborate and careful in its representation of the work done by our board during the past year and the past quadrennium. As a rule annual reports are cast aside as tiresome statistics, and are only thought of as occasional reference may be needed. But this report should be made a striking exception. Pastors are expected to keep the people posted as to the exact progress of missionary operations, and the pastor can not find so trustworthy information anywhere as in the annual report of the board. Any pastor who will study this report will be up on the operations of the M. E. Church, South, in the mission field. The annual report has usually covered about 150 pages, but this fills 238, with important matter well arranged.

The body of the book proper begins with a general review of the entire field for the past year and the past quadrennium. This review is of itself worthy of much thoughtful study. From it may be found satisfactory answers to almost any pertinent question that could be asked about our work in any of our mission fields. One special feature of the review is that it contains so few figures, but deals with facts that are full of force. In giving the amounts paid for the four years we were pleased to observe that the regular collections for 1898 did not fall off, as some feared they would do, but were \$2189.87 in advance of the year before. This fact is important as touching some things many people are slow to believe, viz.: that the amount of missionary money of the Church is not to be measured by the hard times, nor by the amount given the previous year. The total amount raised in the year 1897-8 was \$110,302.19 in excess of what was raised the year before. It is almost a demonstration that the amount the Church is able and will give to missions is measured by the amount of agitation and quickening of the conscience of the Church. From the review we glean another fact that some of us need to keep warm before the people. The gain of membership in the foreign field for the quadrennium is 32 per cent, while the gain in the Church at home is about 11 per cent. One sad fact ought to impress the thoughtful pastors: Our greatest mission field—China—has had a falling off in the number of missionaries in the field. Counting wives, we have fallen from thirty to twenty-seven, and that at a time when China has the best opportunity we have ever had in China. The Chinese Empire is surging with the struggle for a better civilization. Every one of our missions has enjoyed a fair growth during the quadrennium. Even Korea, the infant in missions with Southern Methodism, has made a fine start. We have been in Korea only two years, and we have a class of probationers reaching nearly 200. We have Church members about forty-eight of natives. Carey and Morrison and Judson waited long for their first converts; but we had forty-eight in Korea in less than two years. Our largest increase has been in Mexico, and the second largest has been in Brazil. Methodism is flourishing in both countries. A most important matter to the administration has been developed more than the usual interest taken in such matters, viz.: The matter of self-support among the people. In self-support Brazil leads the way. She has five Churches that are entirely self-supporting. China and Japan have two each.

The review closes with nine very important recommendations by the Secretaries. Their first suggestion is that episcopal supervision be continued by the same Bishop for the full quadrennium, and that the episcopal visits be made longer, and that they seek in these visits to bring the foreign people into closer touch with our Church at home. They recommend the delay in organizing missions into Annual Conferences that the body of native preachers may be developed into a reliable administrative body, and that the plan of self-support be wisely developed.

We hope to give about two more sketches of the report in the next issue. Will the pastors be kind enough to provide themselves with the fifth Annual Report?

**THE POLYTECHNIC COLLEGE**

**FACULTY.**

Rev. W. F. LLOYD, D. D.,  
President of Faculty.

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|--|--|
| W. F. MISTER, A. M.,<br>Professor of Mathematics and Astronomy.          | Miss INEZ IRENE ICE, B. S.<br>Teacher of Elocution.  |
| JAMES F. SIGLER, A. M.,<br>Professor of English Language and Literature. | C. L. HOLLAND,<br>Director of Physical Culture.  |
| C. B. FARRINGTON, B. S.,<br>Professor of Natural and Physical Science.   | Miss KATE V. KING,<br>Principal of Music Department and Teacher of Piano and Voice.                      |
| R. B. McSWAIN, A. M.,<br>Professor of Latin and Greek.                   | Miss SALLIE R. STONE,<br>Violin, Mandolin and Guitar.  |
| D. H. BISHOP, A. M.,<br>Professor of History and Economics.              | Mrs. J. F. SIGLER,<br>Piano.   |
| .....<br>Professor of Modern Languages.                                  | Mrs. EMMA RHEA,<br>Principal of Art Department.  |
| Mrs. W. F. MISTER, M. E. L.,<br>Principal of Preparatory Department.     | Mrs. M. J. TURNER,<br>Matron.  |
| B. S. BROWN, M. Acct.,<br>Principal of Business Department.              | Mrs. W. F. LLOYD,<br>Manager Girls' Boarding Department.   |
| Miss BELLE MARKEY,<br>Assistant in Stenography.                          | REV. J. G. MILLER,<br>College Pastor, and Instructor of Young Preachers in Church Polity and Discipline. |

**The Polytechnic College**

Will open its eighth session Wednesday, September 7, 1898. It is an institution of high grade, employing a faculty of eighteen professors, instructors and assistants. The curriculum taught is fully equal to that of any college or university, doing only college and preparatory work, in the Southwest.

Full courses leading to the degrees of A. B. and B. S. are offered in Mathematics, English, Natural and Physical Science, Latin, Greek and Modern Languages, History and Economics, and Philosophy.

A course in the Bible is required for graduation.

Young preachers receive special instructions in Church Discipline and Government.

A School of Pedagogy has been opened, and the theory and practice of teaching will receive careful consideration at the hands of a very successful instructor.

A special course for teachers is offered during the first ten weeks of the session, and again during the last ten weeks.

Instruction by correspondence to pupils who wish it.

A Business Department is maintained in which is given the most thorough instruction in Book-keeping, Shorthand, Typewriting, Penmanship, etc. Graduation from our business department means a great deal more than from the ordinary commercial college.

The Music Department, vocal, piano, guitar, violin, mandolin, orchestral, is first-class in every particular. The manager, Miss Kate V. King, is unexcelled in the South as a vocalist, pianist and instructor.

In Elocution Miss I. I. Ice has no superior as an instructor. During the last session her classes over-flowed, and pupils had to be turned away. Assistance will be afforded during the next session. We have also arranged to introduce a department of Physical Culture for both young men and ladies.

Mrs. Emma Rhea, the instructor in Art, is giving great satisfaction, and her class the past session was quite large. All branches of Art taught. Special attention given to portrait and china painting.

The Polytechnic College is perhaps the best located college in the State. Altitude above sea level, nearly 800 feet. More than a mile from the city limits. (Electric car.) Railroads entering Fort Worth from eleven different directions. Telephone communication with all parts of the State.

Our co-educational system works beautifully. Strict discipline and careful oversight over both young men and women saves all trouble and secures great benefit to both.

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N. B.—We teach full forty weeks—an advantage found at no other high-grade institution in the State; and these prices are for that length of time.

Large library in charge of librarian open to students every day. Library fee, \$1.00.

We have no imposing buildings to write about. We think a College is made up of Faculty, Curriculum and Student Body. If these are present the results will follow. On these points, faculty, curriculum and class room work, we invite the closest comparison with other schools of the Southwest.

Send for our large Catalogue,  
of more than one hundred pages, giving the work of the  
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FORT WORTH, TEXAS.



**OBITUARIES.**

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

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

**POETRY CAN IN NO CASE BE INSERTED.**

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

**CONNOR.**—Sister Emily Connor, wife of Willie Connor, was born January 1, 1874; died March 20, 1898; age twenty-four years, two months and twenty days; joined the Methodist Episcopal Church at the age of thirteen, living all right for a while, then grew cold, lived so for two years; was reclaimed and lived a consistent Christian until death. She leaves a young husband, a little babe about six months old and a host of relatives and friends to mourn their loss, until they meet again. I preached her funeral, to a large and attentive congregation, the third Sabbath in June, from Rev. 22: 17.

FRANK SMITH.

**BLACK.**—Sister Nancy Black was born October 29, 1829; was married to William Black, near Buenivista, Ga., November 28, 1849; moved to Texas in 1857, and settled in Titus County, where they lived a number of years, and then moved to Rusk County, where they remained until the good Lord called her to her home above. Sister Black was converted and joined the Methodist Episcopal Church, South, in her young days, and remained a member of the same to the end of her earthly pilgrimage, which ended June 17, 1898. Her work on earth is done; she has gone to receive her reward. She was true and faithful, never complaining, though she was confined to her bed eighteen months, and suffered very much. She bore it all with Christian fortitude. It was my privilege to be with her often during her sickness, and I never heard her complain in the least. She seemed to enjoy my visits, and especially the services we held with her at her home.

J. D. BURKE, P. C.

Minden, Texas.

**COOK.**—W. H. Cook was born in Jackson County, Tennessee, April 25, 1847, and died at his home near Bethel Camp-Ground, Wise County, Texas, April 26, 1898. He professed religion, joined the Methodist Episcopal Church, South, while quite young and remained an active and useful member until the day of his death. He was married to Nancy Ann Woodward, December 8, 1879, in Parker County, near Whitt, Texas. She died July 4, 1888, and on the 18th of February, 1892, he was again married, to Miss Maggie I. Killion, near Cottondale, Wise County, Texas, with whom he lived happily until the day of his death. He was a good citizen, a faithful Christian, a true husband and a most devoted father. He told his wife what he wished her to do after his death. He was asked if he wanted to get well. He said, "No; he was ready to go." He was afflicted two years with consumption, and he was a great sufferer, but was never heard to complain. He leaves a wife and three children, all members of the Methodist Episcopal Church, South, except the youngest.

H. E. SMITH.

**FIELD.**—Larra Elizabeth, infant daughter of D. P. and S. E. Field, was born May 3, 1897, and died May 22, 1898. The sweet little darling only stayed with us one year and nineteen days. Too pure for earth, God took her. She is not dead, but transplanted in the home above. Dear parents, she can't come to you, but you can go to her. May God give the father and mother grace to so live as to meet their little Larra in the kingdom of God, for the blessed Christ has said: "Suffer the little children to come unto me, for of such is the kingdom of heaven."

G. C. FIELD,

Her grandfather.

Thrifty, Texas.

**TUNNELL.**—Mrs. F. A. D. Tunnell (nee Rhodes) died in Cameron, Milam County, Texas, September 20, 1895; was born in Lawrence County, Alabama, November 21, 1833; was raised in Middle Alabama, Perry County, and moved to Texas January, 1868, and was married to Marcus A. Tunnell, October 22, 1869; moved to Milam County, Texas, the same year, where she resided the remainder of her life; most of the time in the town of Rockdale; was the mother of two children, one son and one daughter, losing her son

at eight years of age, her husband having preceded her five years. She lived a consecrated Christian life, having been a member of the Methodist Church for forty-seven years before her death. She was affected with that dreaded disease, consumption, but never murmured. She was a continuous relief to the suffering, having nursed the sick and wounded soldiers in the Southern Army. During the latter part of her life she was sent far and near to administer to the suffering, and in her own family, husband and children never wanted for attention from her "blessed hands," that now lie in peace, her spirit reaping the reward of the just.

DELLA McBRYDE.

**TEAGUE.**—Beulah Ettoye, infant daughter of J. M. and Rosa Teague, was born Jan. 23, 1898, and died June 17, 1898. She was a sweet little darling, the joy of a mother's home, the pride of a father's heart, the pet of the brothers and sisters. Weep not, dear father, mother, brothers and sisters, as those who have no hope. The blessed Master said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." May God's richest blessings rest upon the bereaved ones. Beulah is not dead, but at rest.

G. C. FIELD.

Thrifty, Texas.

**WHITE.**—Lona May was born of Chester and Lula White on December 19, 1896, and died at their home in Nevada, March 23, 1898. To this new home this ministry of sorrow comes like winter's chilling blast. But 'tis so blissful to know that little Lona May is safe where no ill betides. On the loving breast of Jesus the little one reclines sheltered from driving shower and stormy gale. Her little feet are lifted from the way rugged with a thousand snares. How blessed to know, while we are struggling along over a path made rough by many a thorn and many a stone, that some one in heaven is waiting our coming. While the little chair is vacant, and the empty shoes remind the parents of the loved and lost, yet hope spans the shadowy vale of tears. As we laid her little form in the city of the dead our hearts anticipated the day when Lona May, in her heavenly home, would rest forever with God. God's consolation comes to the bereaved soul.

J. MARVIN NICHOLS.

**STARR.**—Nora May Starr, daughter of W. A. and E. M. Starr, was born in Gainesville, April 4, 1885; age 13 years, 3 months and 9 days. She quietly passed away July 13th. Weep not for her, dear father, brothers and sisters. She has only gone on before to join her sainted mother. With aching hearts but in humble submission her father, brothers and sisters bow to the will of him who doeth all things well. In this Christian household there is a vacant chair, but up yonder darling May with beckoning hands and outstretched arms bids us onward and upward to a home celestial, and that fadeth not away. May God in much mercy comfort this bereaved home is the prayer of one who loved her.

MATTIE McCAM.

**FISHER.**—Vivian Fisher, son of Benjamin and Almah Fisher. He was eleven years old; died July 23, 1898, after one week's intense suffering, which he bore with the heroic patience which characterized his sweet young life. He was always willing to do anything to please mamma and papa. Vivian was a bright child full of life. Before he died he told his mamma that he wasn't his home; it was too hot here; to get his hat and come and go with him, that he was climbing the steps, higher and higher. Weep not, dear parents, God has taken this lovely flower from your home. He was too pure for earth, and the sweet thought comes to us that Vivian is not dead, but lives with him who said, "Of such is the kingdom of heaven." Trust in the Lord and you will meet him again where there are no more trials, crosses and heart-aches, but all will be joy and peace.

O CIA WILBURN.

**HUSHUNS.**—Sister E. P. Hushuns was born in 1838; professed religion and joined the Methodist Church at 15 years of age; was married to W. M. Hushuns July 13, 1856, and died November 22, 1897. Sister Hushuns was sick for a long time; she had slow fever and suffered a great deal, but she was patient and did not complain, but was perfectly submissive to her father's will. She knew in whom she trusted, and he sustained her to the end of life. I was not present when she died, but those who were told me that her's was a most triumphant

death, and that after giving directions to her husband and children to meet her in heaven she closed her eyes and fell on sleep in the triumph of a living faith. It is still true that our people die well. Sister Hushuns leaves a husband and several children to mourn her absence, but the separation will not be long. Be thou faithful unto death and you will meet on the other side of the river.

J. W. BECKHAM.

**BREEDING.**—Harry C., son of E. L. and M. E. Breeding, was born June 24, 1897, and died July 26, 1898, in Encinal, Texas. Dear parents, while your heart is sad because your darling is gone, remember that he is safe in the arms of Jesus. Look up, dear loved ones, to God, who can soothe the sorrowing heart. May each one live so that when you are called you may be ready.

M. T. ALLEN.

Cotulla, Texas.

**THOMASON.**—Brother Charley F. Thomason was born November 20, 1857, at Pontotoc. He was converted and united with the M. E. Church, South, at Pecos in the fall of 1892. He was married to Miss Rosa Ward at Colorado City, on April 15, 1896. He died en route to Chicago on May 17, 1898, and was buried at Waco on the 19th of May, 1898, by the ritual of the Church he loved, and of the Masonic fraternity, of which order he was an honored member. He was one of the most successful business men in the State, a faithful friend, a provident and consistent father and husband, a loyal Mason and Church member, and withal a staunch friend to the Church and her ministry in their hour of trial in the western mission field. Often would the seedy missionary emerge from his store re-dressed and re-equipped for the work, while none but God knew of the deed of love. He gave munificently to the building of the church and parsonage at Pecos, and with the promise to double the amount if needed. How the Church in the far west will miss this prince of merchants, and how earnestly we hope that the faithful Christian wife and dear little daughter will perpetuate the good work for the cause so grandly begun by the noble husband.

R. H. H. BURNETT.

Oak Cliff, Texas.

**GRIBBLE.**—Will C. Gribble died near Moffat, Bell County, Texas, July 11, 1898, at 7 o'clock. He was in favor with God and man. We will miss him. A good man's real value in Church and community was never fully known. Brother G. came to the river like a hero and crossed over a victor. I visited him oft and never heard him murmur, but with a sweet Christian experience; and sometimes in the services I held at his home, sometimes preaching and sometimes prayer service, he would shout the praise of God aloud and exhort sinners to repent and Christians to be faithful. I preached at his house the evening before he died, and God was there in great power, and old and young sinners gave Bro. G. their hand and said I will, by the grace of God meet you in heaven. He tried to exhort sinners but his voice failed. He had eleven children, all old enough and are Christians. He died without a struggle, as a babe going to sleep. He was confined to bed most of time for twelve months with consumption. Of the 48 years he lived, 33 was spent in God's service. May God so guide Sister Gribble and children that when the war is over, they will have a happy re-union in heaven.

SAM C. VAUGHAN.

**BURTON.**—Little Henry Guy Burton was born January 31, 1892, and died at the home of his parents near Royse City, Texas, July 22, 1898. Thus, he was but a little beyond six years of age when God called him to his home in Paradise. For days and days he was an intense sufferer because of dropsy. When this gave way a new disease took hold upon him. By slow degrees he wasted away. His pale, emaciated form showed the unbearable ravages of a long and terrible sickness. Thank God there cometh a day and a land where there is no pain nor death, a clime where sorrow and sadness shall

fly away. The writer preached his funeral in the Baptist Church at Royse City, Texas, July 23, 1898. The large congregation revealed the deep sympathy of the community for the bereaved home. J. MARVIN NICHOLS.

**FOSTER.**—Mrs. Fannie Augusta Foster (nee Carl) was born January 10, 1857, and spent her girlhood in Galveston, Texas. She was married May 17, 1877, to W. T. Foster, and lived the remainder of her life in and about Corn Hill, Texas. She died very unexpectedly July 25, 1898, and the following day was laid to rest in the Corn Hill Cemetery to await the final sound of the trumpet, when the dead shall be raised incorruptible. She leaves to mourn their loss an aged mother, brother and a sister, a heart-broken husband and five children. She was raised in the Episcopal Church, being confirmed when she was fourteen years of age. The summer after her marriage she joined the M. E. Church, South, in whose communion she lived until her death. Sister Foster adorned every relation that she sustained in life. Her devotion to her mother was unflinching even to the very last. As a wife it is not too much to say that she measured up to what God intended that man's helpmeet should be—true, devoted, helpful, thoroughly congenial and in per-

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**FOR ALL WOMEN**

None terms of all the pain and sickness from which women suffer is caused by weakness or derangement in the organs of menstruation. Nearly always when a woman is not well these organs are affected. But when they are strong and healthy a woman is very seldom sick.

**McELREE'S Wine of Cardui**

Is nature's provision for the regulation of the menstrual function. It cures all "female troubles." It is equally effective for the girl in her teens, the young wife with domestic and maternal cares, and the woman approaching the period known as the "Change of Life." They all need it. They are all benefited by it.

For advice in cases requiring special directions, address, giving symptoms, the "Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

THOS. J. COOPER, Tupelo, Miss., says: "My sister suffered from very irregular and painful menstruation and doctors could not relieve her. Wine of Cardui entirely cured her and also helped my mother through the Change of Life."

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For Homes and Churches. No Agents. Shipped direct at factory prices. SENT ON TRIAL—no money wanted until instrument arrives in good order and is found as represented. Catalogue Free if you mention name and address of your Pastor or reference. Williams Organ & Piano Co., Methodist Book Concern Bldg, 51 Washington St., Chicago.

**WANTED.**—Agents for new Farmers' Manual. It contains Cotton Sellers' Table that runs from 3c to 10c. It features the 16ths and 20ths. Also for the Bible Looking Glass. It teaches the Bible by illustrations. Latest War Books. Outfit free. Agents sell 7 out of 9 calls; agent in Walker Co., Tex., sells 20 in 5 hours. J. L. NICHOLS & CO., Atlanta, Ga.

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without any internal medicine, cures tetter, eczema, itch, all eruptions on the face, hands, nose, &c., leaving the skin clear, white and healthy.

Sold by druggists, or sent by mail for 50 cts. Address Dr. Swayne & Son, Philadelphia, Pa. Ask your druggist for it.

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

Positively refuse all substitutes.

**Sewing Machine**

And the Texas Advocate, for \$22.00.



fect sympathy with her husband. To her children she was all that is meant by the tender word mother. She was the light, the center of what was to husband and children earth's chosen spot—home. To view her home relations was to make one feel: "Truly she was from the Lord." She was as a mother and her home as a home to a number of young men who were admitted there. In the community her influence was most beneficial and was widely felt. Despite thunder and lightning and clouds that threatened heavy rains her funeral was attended by perhaps the largest concourse of people that ever gathered on a similar occasion at Corn Hill, and the almost universal weeping that day was indicative of the high esteem and deep love in which all present held her. As a member of the Church she was one of the best. Always in her place when able, she was invaluable as a worker in the Sunday-school, Epworth League and in every work of the Church. She evidenced in life faithfulness, or that constancy and stability of character that make her an object of reliance to all that had dealing with her. Pastor, Sunday-school superintendent and all knew that they could count on Sister Foster. Truly in her life she did a good work and left to her children the heritage of a good name. But she is gone, and though she left no parting words, yet all know where to find her. Her death, the first in the family, has broken the circle of the home. May a gracious God so direct all that by and by the broken family on earth may be unbroken in heaven.

S. J. RUCKER, P. C.

**TAGGARTT.**—Mary Jane, daughter of D. C. and Mary J. Denton, was born March 25, 1868, and died July 24, 1898. On December 23, 1886, she was happily married to John Taggart. To them were born five sweet children, two of whom outstripped their mother to the saint's bright home. When about fifteen years of age she professed religion and joined the Methodist Church. Through all these years she lived devoted to God and his cause. It is said our people die well. Long before one declared that the end of the righteous was peaceful. Telling her friends and loved ones not to weep for her, she shouted her victorious march to the Jerusalem of the skies. The writer, at her request, preached her funeral at Old Bear Creek Church, in Collin County, to a large concourse of people. The scene of weeping was transfigured into a day of conquest. Around her consecrated dust we stood and thought on things above. We thought of her upward flight and in the train of glory she left behind we'll linger for the coming of the resurrection morn.

J. MARVIN NICHOLS.

**REECE.**—Orvie Watson Reece was born near Bazette, Texas, July 2, 1885, and died July 19, 1898, aged thirteen years and seventeen days. Orvie, who was a very healthy boy, took sick one week after the death of his mother. He lay sick for four months, receiving all the care and attention that could be given by a loving father and a devoted sister. On the 19th day of July he several times asked his father if that was the Lord coming. About 12 o'clock noon he passed away. His mother prayed earnestly and sincerely for his salvation. She went away, but doubtless her prayers followed on. God's afflicting hand means something. May the benediction of heaven rest on his father and sisters, and may they make a united family around God's throne.

E. C. MARTIN.  
Bazette, Texas.

**NEWMAN.**—Charles F. Newman was born June 6, 1866, and died July 28, 1898, in great peace at his home near Sumner, Texas. He was a faithful member of the M. E. Church, South. He leaves a wife and only child to mourn their loss, but their loss is his gain. Weep not for him, dear loved ones, you will meet him on the mount.

S. CRUTCHFIELD,  
Pastor.  
Sumner, Texas.

**PIANOS FOR SCHOOLS.**

We have in stock about fifty square Pianos, ranging in price from \$50 to \$160. There are various standard makes represented, and we will put them in first-class order and sell on the most reasonable terms. We also have a Chickering Grand, especially adapted for college work, that we will sell at a very low price. Write us for further particulars. We also call attention to our line of new Pianos, which is unequalled in the State. Prices from \$225 upward. Send for catalogues.

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Dallas, Texas.

**HOUSEKEEPERS** will find it to their advantage to lay in a supply of tableware now while the prices on fine Quadruple Silver Plated Ware is so low.

- Tea Sets, \$17 to \$25. Salad Bowls, \$1 to \$6. Berry Bowls, \$4 to \$6.
- Ice Pitchers, \$2.50 to \$7.50. Lemonade Pitchers, \$2.50.
- Claret Jugs, \$2.50; Candelabrum, \$10.00. Chafing Dishes, \$3.50 to \$5.00.
- Baking Dishes, \$1.50 to \$7. Butter Dishes, \$2.50 to \$4.
- Cake Baskets, \$2 to \$3. Bread Trays, \$2 to \$4.
- Pickle Castors, \$1.75 to \$3. Syrup Pitchers, \$1.75 to \$3.50.

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Knives,  
Forks and Spoons...

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504-506 W. Market St., Louisville, Ky.  
Catalogue Sent Free.

**Northwest Texas Conference.**

**Corsicana District—Third Round.**  
Dawson cir, at Harmony.....Aug. 13, 14  
East Corsicana mis, at Mumford.....Aug. 6, 7  
Corsicana sta.....Aug. 7, 8  
Rice cir, at Hester.....Aug. 20, 21  
Corsicana cir, at Harrison C.....Aug. 27, 28  
John R. Nelson, P. E.

**Dublin District—Third Round.**  
Bluff Dale, at Marvin Chapel.....Aug. 17  
Duffau.....Aug. 20, 21  
Hico, at Lanham.....Aug. 23  
Gorman.....Aug. 27, 28  
DeLeon.....Aug. 28, 29  
Carbon, at Carbon.....Sept. 3, 4  
Sunday-school Conference at Dublin, June 14-16.  
E. A. Smith, P. E.

**Waco District—Third Round**  
Lorena, at Stanford's.....Aug. 13, 14  
East Waco.....Aug. 21, 22  
Morrow Street.....Aug. 28, 29  
Fifth Street.....Sept. 4, 5  
Jas. Campbell, P. E.

**Fort Worth District—Third Round.**  
Blum.....Aug. 13, 14  
Arlington sta.....Aug. 20, 21  
Polytechnic.....Aug. 27, 28  
Geo. S. Wyatt, P. E.

**Georgetown District—Third Round.**  
Round Rock, at R. R.....Aug. 13, 14  
Taylor.....Aug. 20, 21  
Georgetown.....Aug. 28, 29  
Temple, South Side.....Sept. 3, 4  
Temple, First Church.....Sept. 10, 11  
Belton.....Sept. 18, 19  
Sam'l P. Wright, P. E.

**Brownwood District—Third Round.**  
Robert Lee, Bronte.....Aug. 13, 14  
Winter's mis., Wingate.....Aug. 20, 21  
Ballinger sta.....Aug. 27, 28  
Glen Cove mis.....Aug. 27, 28  
Coleman sta.....Aug. 29  
Indian Creek cir.....Sept. 3, 4  
May cir.....Sept. 10, 11  
Decker mis.....Sept. 15  
Bangs mis.....Sept. 17, 18  
Brownwood sta.....Sept. 24, 25  
O. F. Sensabaugh, P. E.

**Ablene District—Third Round.**  
Eastland cir.....Aug. 13, 14  
Taylor Co. mis.....Aug. 17  
Albany and Moran.....Aug. 20, 21  
Putnam cir.....Aug. 27, 28  
Merkel and Sweetwater.....Sept. 3, 4  
Midland sta.....Sept. 8  
Colorado mis.....Sept. 10, 11  
Colorado sta.....Sept. 17, 18  
Cisco sta.....Sept. 24, 25  
Ablene sta.....Sept. 24, 25  
J. S. Chapman, P. E.

**Vernon District—Third Round.**  
Benjamin, at Gillespie.....Aug. 13, 14  
Quannah sta.....Aug. 20, 21  
Childress sta.....Aug. 27, 28  
Altus.....Sept. 3, 4  
Mangum.....Sept. 7  
Eldorado.....Sept. 10, 11  
C. W. Daniel, P. E.

**Clarendon District—Third Round.**  
Claude and Goodnight, at G.....Aug. 13, 14  
Amarillo cir, at Panhandle, 3 p. m.....Aug. 18  
Higgins' mis.....Aug. 20, 21  
Canadian and Mobeetie, 3 p. m.....Aug. 23  
R. A. Hall, P. E.

**Weatherford District—Third Round.**  
Lipan cir, at Brazos.....2d Sun Aug  
Santo mis, at Palo Pinto.....3d Sun Aug  
Millsap cir, at Willow Pond.....4th Sun Aug  
E. A. Bailey, P. E.

**Gatesville District—Third Round.**  
Evant, at Shive.....Aug. 13, 14  
Hamilton, at Warren's Ch.....Aug. 20, 21  
Bee House at Pidcoke.....Sept. 3, 4  
Brookhaven.....Sept. 3, 4  
Harmony.....Sept. 10, 11  
Coryell City.....Sept. 17, 18  
Meridian mis.....Sept. 24, 25  
G. S. Hardy, P. E.

**West Texas Conference.**

**San Antonio District—Third Round.**  
Oak Island.....Aug. 13, 14  
Amphion Circuit.....Aug. 20, 21  
Fair View.....Aug. 27, 28  
Travis Park.....11 a. m., Sept. 4  
Sherman Street.....8 p. m., Sept. 4  
J. D. Scott, P. E.

**San Marcos District—Third Round.**  
San Marcos cir.....2d Sun Aug  
Gonzales.....3d Sun Aug  
San Marcos sta.....4th Sun Aug  
I. T. Morris, P. E.

**Llano District—Third Round.**  
Kerrville sta.....Aug. 13, 14  
Center Point sta.....Aug. 20, 21  
Bandera cir.....Aug. 27, 28  
Rock Springs cir.....Sept. 3, 4  
Boerne cir.....Sept. 10, 11  
I. K. Waller, P. E.

**Cuero District—Third Round.**  
Edna sta.....Aug. 12  
Edna cir.....Aug. 13  
Port Lavaca cir.....Aug. 20  
Clear Creek cir.....Aug. 27  
A. C. Biggs, P. E.

**Beeville District—Fourth Round.**  
Blanca Cir, at Berclair.....Aug. 13, 14  
Oakville cir, at Lebanon.....Aug. 20, 21  
Floresville and K., at Floresville.....Aug. 27, 28  
Alice cir, at Alice.....Sept. 3, 4  
Laredo sta.....Sept. 10, 11  
Rockport cir, at Rockport.....Sept. 17, 18  
Wade City cir, at Mathis.....Sept. 24, 25

Lavernia cir, at Lavernia.....Oct. 1, 2  
Stockdale cir, at Stockdale.....Oct. 8, 9  
Runge cir, at Runge.....Oct. 15, 16  
Helena cir.....Oct. 22, 23  
J. M. Alexander, P. E.

**San Angelo District—Fourth Round.**  
Milburn Circuit, at Milburn.....Aug. 13, 14  
Pontotoc Circuit.....Aug. 20, 21  
Brady Circuit, at Marion.....Aug. 27, 28  
Mason.....Sept. 3, 4  
Sherwood.....Sept. 17, 18  
Menardville.....Sept. 21  
San Angelo.....Sept. 24, 25  
Sterling City.....Oct. 1, 2  
Ozona.....Oct. 8, 9  
Junction City.....Oct. 22, 23  
J. A. Baker, P. E.

**Texas Conference.**

**Houston District—Third Round.**  
Wharton and Hungerford, at H.....Aug. 13, 14  
El Campo, at Blue Creek.....Aug. 20, 21  
Angleton, at Velasco.....Aug. 27, 28  
West End, Galveston, Wed. night, Aug. 31  
Dickinson, at Hitchcock.....Sept. 3, 4  
Cedar Bayou, at Barber's Hill.....Sept. 10, 11  
City mis, at Harrisburg, Tues. night, Sept. 13  
McKee Street.....Wed. night, Sept. 14  
Alvin.....Sept. 17, 18  
Washington Street.....Sept. 21, 22  
Matagorda, at Bay City.....Sept. 24, 25  
District Conference at Richmond, June 29-30  
July 3. District League Conference at Columbia July 26-28. O. T. Hotchkiss, P. E.

**Brenham District—Third Round.**  
Milano.....Aug. 13, 14  
Davilla.....Aug. 20, 21  
Cameron cir.....Aug. 27, 28  
Maysfield.....Sept. 3, 4  
Ben Arnold.....Sept. 10, 11  
Cameron.....Sept. 17, 18  
Rockdale.....Sept. 18, 19  
E. W. Solomon, P. E.

**Huntsville District—Third Round.**  
Willis.....Aug. 14, 15  
Huntsville.....Aug. 21, 22  
Anderson.....Aug. 27, 28  
Hempstead, at Kirby's Chapel.....Sept. 3, 4  
Courtney and Planters' e., at P.....Sept. 10, 11  
Madisonville.....Sept. 17, 18  
Zion.....Sept. 21  
Bryan.....Sept. 25, 26  
J. C. Mickie, P. E.

**Calvert District—Third Round.**  
Rogers Prairie, at High Prairie.....Aug. 13, 14  
Centerville, at Redland.....Aug. 20, 21  
Jewett, at Marquez.....Aug. 27, 28  
Mt. Vernon, at Beck Prairie.....Aug. 27, 28  
Rosebud.....Sept. 3, 4  
Chilton and Lott.....Sept. 7  
Durango.....Sept. 10, 11  
Geo. A. LeClere, P. E.

**North Texas Conference.**

**Bowie District—Third Round.**  
Bellevue, at Wesley.....Aug. 13, 14  
Bowie.....Aug. 14, 15  
Iowa Park cir, Wagner, Wed., Aug. 17  
Wichita Falls.....Thursday, Aug. 18  
Archer City.....Aug. 20, 21  
Holliday cir, at Allendale.....Aug. 21, 22  
Bryson.....Aug. 27, 28  
Jacksboro and Gibtown.....Aug. 28, 29  
F. O. Miller, P. E.

**Dallas District—Third Round.**  
Cedar Hill and Duncanville.....Aug. 13, 14  
First Church.....Aug. 21  
Ervay Street.....8 p. m., Aug. 21  
Deuton.....Aug. 28  
Argyle.....8 p. m., Aug. 28  
Floyd.....Sept. 4  
West Dallas.....8 p. m., Sept. 4  
Wheatland.....Sept. 10, 11  
J. H. McLean, P. E.

**Bonham District—Third Round.**  
Fannin.....Aug. 13, 14  
Lannius.....Aug. 20, 21  
Isaac W. Clark, P. E.

**Terrell District—Third Round.**  
Renner.....Aug. 13, 14  
Wylie.....Aug. 20, 21  
Rockwall.....Aug. 27, 28  
Garland.....Aug. 28, 29  
Forney.....Sept. 3, 4  
Crandall.....Sept. 4, 5  
Mesquite.....Sept. 10, 11  
Reinhardt.....Sept. 11, 12  
Kemp.....Sept. 17, 18  
M. H. Neely, P. E.

**Gainesville District—Third Round.**  
Greenwood, at Wilson's Chapel.....Aug. 13, 14  
Era and Valley View, Melvin.....Aug. 20, 21  
Aubrey, at Oak Grove.....Aug. 27, 28  
Marysville, at Sivel's Bend.....Sept. 3, 4  
Mountain Springs, Friendship.....Sept. 10, 11  
J. M. Binkley, P. E.

**Paris District—Third Round.**  
Deport cir.....Aug. 13, 14  
Rosale cir.....Aug. 17  
Maxey mis.....Aug. 20, 21  
Lake Creek cir.....Aug. 27, 28  
Roxton.....Sept. 3, 4  
Powderly mis.....Sept. 10, 11  
W. D. Mountcastle, P. E.

**Greenville District—Third Round.**  
Weston.....2d Sun August  
Bethel.....3d Sun August  
Kavanaugh.....4th Sun August  
I. S. Ashburn, P. E.

**Sherman District—Third Round.**  
Van Alstyne.....Aug. 13, 14  
Willow Street.....Aug. 14, 15  
Pilot Grove.....Aug. 20, 21  
Howe cir.....Aug. 27, 28  
Denison sta.....Sept. 3, 4  
Travis Street.....Sept. 4, 5  
Whitewright.....Sept. 10, 11

Gordonville.....Sept. 17, 18  
Gunters mis.....Sept. 24, 25  
J. R. Wages, P. E.

**Sulphur Springs District—Third Round.**  
Cooper, at Foster's Chapel.....3d Sun Aug  
Wolfe City sta.....8:30 p. m., Aug. 28  
Celeste and Lane.....4th Sun Aug  
Ben Franklin.....1st Sun Sept  
Leonard.....2d Sun Sept  
County Line.....3:30 p. m. Sept 16  
C. B. Fladger, P. E.

**East Texas Conference.**

**Marshall District—Third Round.**  
Henderson sta.....Aug. 13, 14  
Arleston cir.....Aug. 20, 21  
Kilgore cir.....Aug. 27, 28  
Henderson cir.....Sept. 3, 4  
Coffeeville cir.....Sept. 10, 11  
Church Hill cir.....Sept. 17, 18  
L. M. Fowler, P. E.

**Beaumont District—Third Round.**  
Jasper mis, at Ebenezer.....Aug. 13, 14  
Jasper and Kirbyville.....Aug. 20, 21  
Beaumont mis, at Griggsby's Bluff.....Aug. 27, 28  
Woodville, at Wolf Creek.....Sept. 3, 4  
Kountze, at Nona.....Sept. 10, 11  
Burkville cir, at Far's Chapel.....Sept. 17, 18  
Livingston, at Corrigan.....Sept. 24, 25  
Leggett, at Salem.....Oct. 1, 2  
Pinkney, at Pleasant Valley.....Oct. 15, 16  
Newton mis, at Smith's Town.....Oct. 22, 23  
Beaumont sta.....Oct. 29, 30  
T. J. MILAM, P. E.

**Palestine District—Third Round.**  
Palestine sta.....2d Sab August  
Crockett cir, at Shiloh, Wed after  
Brushy Creek, at Brushy.....3d Sab August  
Grapeland, at Antrem, Wed after  
Alto, at Alto.....4th Sab August  
Wells, at Chronester, Tues after  
Jacksonville cir, at Turnpike, Thur after  
Holcomb, at Percilla.....1st Sab Sept  
Groveton, at Groveton.....2d Sab Sept  
Trinity, at Lovelady, Tues after  
Elkhart.....2d Sab Sept  
West Palestine, at Harmony Heath,  
Tuesday after 3d Sab Sept  
O. P. Thomas, P. E.

**San Augustine District—Third Round.**  
Homer, at Gilliland's Chapel.....Aug. 13, 14  
Sexton, at Patroon.....Aug. 13, 14  
Center sta.....Aug. 20, 21  
Center cir.....Aug. 20, 21  
Hemphill, at Lane's Chapel.....Aug. 27, 28  
San Augustine and Chireno.....Aug. 30  
Carthage, at Clayton.....Sept. 3, 4  
Timpson.....Sept. 10, 11  
Nacogdoches.....Sept. 10, 11  
Sharpsville.....Sept. 17, 18  
J. T. Smith, P. E.

**Pittsburg District—Third Round.**  
Dalby cir, at Bassetts.....Aug. 13, 14  
DeKalb mis, at Oak Grove, Tues., Aug. 16  
Fairview and Rose Hill, at F.....Aug. 20, 21  
Daingerfield cir, at Bradfield's Chapel,  
Wed., Aug. 27, 28  
Quitman cir, at Forest Home.....Aug. 27, 28  
Naples cir, at Hamell's Ch'l., Thur., Sept. 1  
Linden cir, at Linden.....Sept. 3, 4  
Leesburg cir, at Leesburg.....Sept. 10, 11  
Mugrove cir, at Bettie.....Sept. 17, 18  
Rev. J. M. McCarter will preach the opening sermon at District Conference on July 7, at 11 a. m. T. P. Smith, P. E.

**Tyler District—Third Round.**  
Edom, at Ashburn C. G.....Aug. 13, 14  
Canton, at Edgewood.....Aug. 20, 21  
New York, at Red Hill.....Aug. 27, 28  
Whitehouse, at Flint.....Fri, Aug. 26  
Mineola, at Big Sandy.....Aug. 27, 28  
Emory, at Mt. Enterprise.....Sept. 3, 4  
Grand Saline, at Oakland.....Sept. 10, 11  
Athens sta.....Sept. 18, 19  
Lindale, at Lindale.....Sept. 24, 25  
City Mission, at Sneed's Chap., Sept. 25, 26  
John Adams, P. E.

**JOSEPH GILLOTT'S**  
**STEEL PENS**  
GOLD MEDAL, Paris Exposition, 1889, and the Chicago Exposition Award.  
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# DR. PRICE'S CREAM BAKING POWDER

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Highest Honors, World's Fair  
Gold Medal Midwinter Fair.

## CORSICANA DISTRICT LEAGUE CONFERENCE.

Blooming Grove, August 29-31.

The Corsicana District League Conference has been moved up one day. The opening address will be delivered Monday night, August 29, by Rev. S. R. Hay. Subject: "The Young People's Movement."

The music will be in charge of Rev. M. S. Hotchkiss. Every League is entitled to "not less than three nor more than five delegates."

All the preachers, both traveling and local, in the district, are ex-officio members of the conference.

Please elect delegates at once and send names of those that will be in attendance to Rev. J. D. Odom. Nice homes and royal treatment may be expected from the good people of Blooming Grove.

Work progresses on the programme. Soon the preachers and Leaguers will be supplied with copies. In the meantime be getting ready to take the Grove by storm.

JNO. R. NELSON,  
F. J. EVANS,  
M. B. CHILCOATE,  
Executive Committee.  
Corsicana, Texas.

The pastors in the Corsicana District are hereby requested to meet for conference at Blooming Grove in connection with the League Conference, August 29-31. JOHN R. NELSON, Presiding Elder.

## WHITTEN INSTITUTE.

This institution, located at Midlothian, Texas, will open on September 1, instead of November, as the advertisement originally read. Those interested will make a note of same.

## UNANSWERED LETTERS.

- July 21.—C. G. Shutt, subs. T. F. Robinson, sub.
- July 22.—E. Hightower, sub.
- July 25.—C. G. Shutt, subs. S. R. Hay, has attention. J. B. Elder, sub. Sam C. Vaughan, sub.
- July 26.—Ben H. Bounds, sub. H. M. Pirtle, sub.
- July 27.—J. B. Gober, sub. J. B. Elder, sub. J. Sam Boreus, sub.
- July 28.—R. V. Gallaway, sub.
- July 29.—W. L. Nelms, sub.
- July 30.—J. C. Wilson, sub. T. B. Norwood, sub. S. B. Sawyers, sub.
- August 1.—J. L. Yeats, sub. S. W. Miller, sub.
- August 2.—J. A. Ruffner, sub. H. H. Vaughan, sub.
- August 3.—Nath Thompson, trial subs. C. E. Lindsey, change made. J. D. Hendrickson, has attention.
- August 4, 5.—J. P. Mussett, sub. C. S. Cameron, subs. J. Haralson, sub. W. J. Johnson, has attention.
- August 6.—James Hammond, sub. R. A. Ellis, sub. B. A. Snoddy, sub. W. V. Jones, sub. B. R. Bolton, sub.
- August 7.—G. A. Nance, change made. W. W. Dorman, sub has attention.
- August 10.—J. W. Long, sub.

You cannot cultivate your religion and argue on it, too.

## A CORRECTION IN AUGUST 4, 1898.

"League Work in the Country." I am not the author of said paper. I think Rev. J. P. Skinner, of Bellville, is. This paper was read before our District Conference. A motion prevailed to have said paper published. Falling into my hands I disposed of it as directed. J. L. RUSSELL.

## If the Baby is Cutting Teeth.

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

## "ALL O. K."

I received the Sewing Machine some time ago, and my wife has tested it thoroughly, and finds it all O. K. J. T. BROWNING.  
Bluffdale, Texas.

## MARRIAGE NOTICES.

At the residence of the bride's parents at Millwood, Texas, on June 26, 1898, by Rev. J. Marvin Nichols, Mr. J. T. Bryant, of Commerce, Texas, and Miss Mattie Lou Corry.

At the residence of the bride's parents at Royse City, Texas, on July 23, 1898, Mr. John T. Terry, of Fate, Texas, and Miss Mary F. McCafferty, Rev. J. Marvin Nichols officiating.

At the home of the bride's father, Dr. G. Adams, in Salado, Texas, on June 22, 1898, Mr. Littleton Talley and Miss Eloise Adams, Rev. S. J. Rucker officiating.

At the home of the bride's father, on the Rucker farm, in Bell County, Texas, on July 3, 1898, Mr. John W. Ferrell and Miss Dona Smith, Rev. S. J. Rucker officiating.

At the home of Mr. L. C. Teer, near Gravis, Texas, on July 20, 1898, Mr. Robt. W. McLendon and Miss Sammie Puckett, Rev. S. J. Rucker officiating.

At the home of Mr. T. W. Russell, in Salado, Texas, on July 27, 1898, Mr. Edward Knight and Miss Ione Russell, Rev. S. J. Rucker officiating.

At New Hope, Texas, Mr. Thomas Taylor and Miss Mattie Erick, on July 24, 1898, by Rev. W. R. McCarter.

On August 7, 1898, by Rev. A. N. Keen, Geo. W. Douglas and Miss Alice Bansely.

## Had It Eight Years.

"I suffered for eight years from catarrh. Hood's Sarsaparilla has entirely cured me. Last winter I was troubled with a severe pain in my head and began taking Hood's Sarsaparilla which gave me relief. I am now feeling better and I weigh more than before for 20 years." JAMES A. NEFF, Kingfisher, Oklahoma.

HOOD'S PILLS cure all liver ills. Easy to take, easy to operate; reliable, sure. 25c.

It is worth while to inquire whether the infirmities in our children which we regret most deeply are not the very infirmities which heaven sees most plainly in ourselves.

## DO YOU KNOW THE VIRTUES

Of the waters and climate of Eureka Springs, Ark.? Do you want to now? We have a booklet on the subject which is yours for the asking; it is free. Address B. L. Winchell, General Passenger Agent, Frisco Line, St. Louis.

## SANTA FE ROUTE EXCURSION RATES.

To Omaha, Neb., tickets on sale daily, limit 30 days, one and one-third fare, eighty per cent of double rate, limited November 15, account of Exposition.

To St. Louis on the certificate plan, August 15 to 20, inclusive, account meeting Interstate Merchants' Association.

To Chicago on the certificate plan August 6 to 12, 1898, inclusive, account meeting Merchants' Association and Travelers.

To New York on the certificate plan, August 5 to 9 and August 25 to 30, account meeting Merchants' Association.

To South Texas points first and third Mondays of each month, account of Land Seekers.

To Indianapolis, Ind., account of K. of P. Grand Encampment, August 19 and 20, very cheap rates.

To Omaha, August 20, 21, 26, one fare plus \$2.00, account of convention.

Texas Day Omaha Exposition. Tickets on sale August 16, 1898; one fare for the round trip, limited to August 26, 1898, for return.

To Galveston, Lampasas and San Angelo, tickets on sale daily, limited 30 days from day of sale, one and one-third fare for round trip.

To Port Lavaca, Corpus Christi, Rockport, Wootan Wells, Marlin and other points, limited 30 days, at special rates.

To all principal summer resorts in the North and East, and Colorado, limited October 31, at greatly reduced rates.

For further information, call on any Ticket Agent, or address  
CHAS. L. HOLLAND,  
W. S. KEENAN, Pass. Agt., Dallas.  
G. P. A., Galveston.

"Time and tide wait for no man." An occasional dose of Cheatham's Tasteless Chill Tonic often saves you from a long spell of sickness. "No cure, no pay." Put up in both tasteless and bitter styles. Tasteless in 50c size.

The best thing a man can desire in this life is to be a man—a man made in the image of God.

Help is wanted when the nerves become weak and appetite fails. Hood's Sarsaparilla gives help by making the blood rich and pure.

A man never puts his hand to anything that he does not work on his character also.

## HUNT'S LIGHTNING OIL

Cures Catarrh, Neuralgia, Sprains, Cramp Colic, Diarrhoea, Cuts, Headache, Rheumatism. Good for man and beast. Failing, money refunded.

## EDUCATIONAL.

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Fall Term will Open  
Thursday,  
... September 1st,  
1898.

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Only artists and Professional Teachers employed. New elegantly furnished and well equipped fire-proof buildings with hot and cold artesian water on every floor and all modern conveniences. Separate building for Conservatory. The Director, Herr Stanton Becker von Grabill, Mus. Bach, Mus. Doc. was the favorite pupil and assistant of Beethoven and a pupil of Kubenstein. His fellow professors and instructors are Harry Lewis Wickham, and Xavier Schawrnka. He was also assistant Court Pianist to the Emperor of Germany. This distinguished institution will sail to Dallas in time for our opening September 6. It will teach in no other institution. For Catalogue, write A. S. LAIRD A. M. Pres., Oak Cliff, Texas.

## Metropolitan Business College

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## SOUTHWESTERN UNIVERSITY.

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Faculty of Twenty-One  
PROFESSORS  
and TEACHERS

Courses of Study Leading to the Degrees B. S., B. Ph., A. B. and  
A. M. Also a Commercial School.

What Southwestern University is doing for higher Christian education may be learned from the first quadrennial report of the Board of Education. The statistics of the various Church colleges, compiled by Dr. Bigham, Secretary of the Board, show that in 1897 (the latest data given) the number of students of collegiate grade in the literary departments was greater at Southwestern University than at any other of our Church colleges; and the list includes such institutions as Randolph-Macon, Emory and Vanderbilt University. The number of graduates with literary degrees was likewise first. The character of its work is shown by the fact that its degrees are recognized and accepted for post-graduate work at such institutions as Harvard, Yale and Princeton.

## THE ANNEX...

The founders believed that there was a demand for a course of study for young women equal to that offered to young men. The Annex was opened to give this to our Texas girls, an opportunity they often sought in vain in Virginia and other Eastern States. The building is all that could be desired: a large three-story stone structure, with fire escapes, bath rooms and all facilities for comfort and safety. With the recent additions made necessary by its growing patronage, Dr. Allen, with his wife and lady assistants, is prepared to offer an elegant home to one hundred young ladies. In addition to the advantages offered by the literary and scientific departments of the University there are the following special schools for young ladies: School of Piano Music, School of Vocal Music, School of Stringed Instruments, School of Education and School of Art. In all of these diplomas are given upon satisfactory completion of the prescribed courses. Each department is under the direction of an instructor who has been trained in the best conservatory methods. Several of these have received special private instruction from recognized masters.

## THE FITTING SCHOOL...

This department was not designed to encourage young boys to leave home for instruction, but to meet the demand among more mature students for a proper course of training for college classes. The work done in this department by Professors Moore, Fergus and White is most satisfactory to the professors in the University, all of whom testify that the students from the Fitting School make, on an average, the best grades in college classes.

The committee appointed by the Church to find a suitable location for the University wisely selected Georgetown. Any lack arising from the fact that it has only one railroad is more than compensated by the absence of the saloon and its attendant evils. Special railroad facilities can contribute but little towards founding and sustaining a college. A moral and refined community, whose chief pride is its facilities for culture, is of incalculable worth.

## EXPENSES.

Tuition in Collegiate Department, \$60; Fitting School, \$40. Incidental Fee, \$5. Board in Helping Hall and literary tuition for session, \$125 to \$145. Board in private families \$12 to \$15 per month. Board and literary tuition in Annex for session \$198 to \$218.

No literary tuition is charged for sons and daughters of ministers in regular pastoral work. Daughters of ministers are boarded in the Annex at \$12 per month, including laundry.

For catalogues and further information, address

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GEORGETOWN, TEXAS.