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EDITORIAL.

THE LABORER AND HIS HIRE.

IN a far deeper than any mere material sense the laborer is worthy of his hire. Of course, by the term laborer we mean specifically a faithful and efficient minister of the gospel. Such a servant of God is not only entitled to a reasonable pecuniary recompense for his arduous and helpful work, but also to the confidence, love and veneration of his people. We are not discussing the case of one who is unfaithful and inefficient. The truth is, the preacher who is guilty of trifling with his sacred calling and who fails to accomplish the great work committed to his hands, does not belong to the category of Christian ministers. He deserves nothing from the Church which he has outraged and disgraced. But when it comes to those who have devoted themselves wholly to God and his work, who have made the world better and happier, we reaffirm that they are not only entitled to their hire in the lowest of all senses, but also to that richest of all remunerations—gratitude, reverence and sympathy. Every faithful and efficient preacher is a power in the world. He is a light-house from which spiritual radiance streams far and wide. He is a fountain from which life-giving influences flow out upon myriads of hearts and homes. He carries with him the balm of Gilead and heals the sin-sick soul. Peace attends him in his rounds. He holds forth the word of life. That such a man should be supported, so that free from all earth-born care, he may woo and win the lost to Christ and edify and comfort the people of God, is transparently clear. No labored argument is needed to show that the preacher and his family should have the necessities of life in abundance. It is a matter of plain, Scripture command; it is an intuition of reason and love. To require the loftiest of all service without an adequate return in carnal things is to duplicate and intensify the tyranny of the Egyptians, who heartlessly required the regular installment of brick without providing the indispensable straw. But it is not enough to pay the preacher in the usual sense. He wants even-handed justice all round. He desires that sympathetic consideration which does so much to brighten and bless human life. He needs the sweet charity and affectionate regard which more than anything else lightens the heavy-laden heart and inspires the sinking soul. He demands that the Church and the world treat him reasonably and equitably. That this sort of hire is sometimes withheld is only too evident. Even the noble Paul was forced to pray for deliverance from unreasonable men and to appeal his case to the future and to God. There is an extraordinary quickness in the public mind to hear and credit rumors of impropriety and wrong-doing on the part of preachers of the gospel. Of course, we would shield no guilty man. Let discipline have its way. But at the same time let reason and charity prevail. Ministers are severely criticised every day for offenses which are committed with impunity by the laity. Errors of

judgment are often rated as positive crimes, and offenses which in the estimation of a broad, Christlike charity would be considered at least venial, are classified as crimes of the first degree. There are some, too, who affect an immense social superiority to the inmates of the parsonage and are never happier than when making the preacher and his family know their place. The old preachers are too often forgotten. Men who made the green earth habitable and blessed are left to languish in retirement without that veneration and love which would make their old hearts fresh and happy to the end. It is bad enough to let a superannuate fight with bitter want, but when honor, gratitude and homage are withheld, the case is pitiable indeed. We believe that those preachers of the gospel who are honestly doing God's work are the most valuable elements and the mightiest forces within the pale of human society. They are doing an indispensable and an immeasurably beneficent work, and the time has come when the character and service of these men should have due recognition.

It was just like Christ to say: "The laborer is worthy of his hire." He can mete out even-handed justice and boundless sympathy to all. And this is our consolation, with pay or without it, with veneration and love or without them, the Master knows his workmen and approves their work. This is joy unspeakable. And yet let no man falter. Our work must be done. Our hands are upon the plow and we dare not look back. But we may anticipate the time when He shall say: "Call the laborers and give them their hire."

LOOKING FORWARD.

THE trite saying that youth is the season of preparation for maturer life deserves the profoundest consideration. It is one of the defects of our mental and moral constitution that we allow familiarity with great and sacred things to blind ourselves to their overmastering importance. We quote a proverb full with the wisdom of antiquity, and then dismiss it from further consideration. We speak in glowing terms of some great law of life and then turn with childlike flippancy to intercourse with inferior things. In the purely speculative sense, religion is everything to us, while in the practical sense it is just nothing at all. The wisdom which the sages of antiquity would have welcomed with joyous eagerness is to us a comparatively trifling possession. The truths and events which patriarchs and prophets strained their eyes and intelligence to see, and which have since become matter of general history and common possession, have almost lost their significance and sacredness to his generation. One of our very deepest needs is the power to lay things to heart. The superficial study of momentous themes and interests is the bane of modern life. We do not penetrate to the very essence of life. We do not grasp the everlasting realities of nature. We are not sufficiently impressed by this mighty scene. Too much of the stuff which dreams are made of enters into the composition of our daily experience. We dwell in an

atmosphere of unreality. As the Psalmist pertinently remarks: "Surely every man walketh in a vain show."

If one should seriously consider that youth is the season of preparation for maturer life and deport himself accordingly, he would escape a myriad of evils and enrich his future to an incalculable extent. Then there would be no vicious habits to uncoil and fling from us. Then there would be no infinitude of bitter regrets for lost opportunities. Then there would be no pitiable unreadiness for business and duty. Character thus early formed and fortified by long and salutary discipline would be almost invincible. Education and culture would add their charm and unflinching delight. Habits of industry, economy and self-reliance would constitute an insurance against poverty and a guarantee of temporal welfare. No man can compute the golden fruitage of a well-trained youth. These things should be dinned into the ears of the young. They should be made to sink down into their hearts. They should be held to them with an iron grip. If the battle of Waterloo was won upon the play-ground of Eton, the victories of after-times are gained around the fireside and school-room.

What, then, if this present life of ours be but the cradle of immortality? What if our incipient destiny is in these speeding hours? We are in the youth of a mightier life than we have ever conceived. The world is our seed-field and life is our seed-time. We front the future and hear the call for preparation. We must get ready for a vaster cycle of existence. Our tastes and manners must be conformed to a new environment. Our habits and motions must be schooled into affinity with divine and eternal things. Why, then, nourish a worldliness that is antipodal to all we know of the realms of holiness and take on a spirit and coloring utterly out of harmony with the kingdom of God? What have we to do with the fashions and dissipations of an ephemeral and pleasure-loving throng? Through the transforming power of divine grace and the disciplinary efficacy of divine providence we can acquire the prerequisite and indispensable "meetness for the inheritance of the saints in light." The emphasis lies upon the meetness. The demand is for readiness. There must be a coming together of things mutually congenial. Without this internal conformity to the eternal and divine, there could be no satisfaction and joy of soul, though steeped in the radiance of the celestial world and bathed in the fragrance of paradise. And without the preparatory schooling of this life there can be no qualification for the exercises and movements of the celestial sphere. "Prepare" is the one word with which we have much to do.

What we gain by experience is immeasurable and invaluable. How often as Christian men and women we are compelled to fall back upon our experience. We know, because we have tried it. We do not fear imminent trials because we have already passed through similar ones. We have learned from actual life a great deal

about the strategy and tactics of the devil. We are better, stronger and wiser because of contact and communication with the great world about us. How vast the difference, in every department of conduct, between the seasoned veteran and the raw recruit! Perhaps if we realized more fully the boundless worth of experience we would complain less of the cost of acquisition.

It is just simply true that a man's worst foe is himself. We remember to have read many explanations of the poverty, the humiliations and sufferings of the poet, Burns. Most of them were ingenious and apologetic. But his great countryman, Carlyle, remarked: "Burns had no one to blame but himself." However charitably disposed the able critic may have been, he was compelled to locate the failure in the poet's own lack of decision of character. So it is with the rest of us. We may talk about heredity, environment, fate and all that, yet the issue depends upon ourselves. Conscience-stricken, we are weak. Encased in the breast-plate of righteousness we are invincible.

Perhaps the innate treachery of the heart never reveals itself more fully and repulsively than when it accommodates the law of God to its weakness and lust. Perhaps the bravest act of the soul is when it faces thoroughly and unhesitatingly the eternal law of God. We are at least upon the threshold of consecration when we are willing to know our whole duty. Too many take the vows of religion with mental reservations. But this is a point which we must watch all our life. We must take serious and earnest care lest we lower the divine code to our own level. We must keep to the law and testimony no matter how much or how great the sacrifice.

It is a significant fact that there were more true servants of God in the time of Elijah than that great prophet thought. Leader of the hosts of Israel, he ought to have known something of the statistics. But there were seven thousand more good people in the land than he had imagined. We dare say that this is the case now. Now and then we come upon a beautiful character in obscurity and witness a noble deed that is likely to go unheralded—specimens, let us trust, of that great world of invisible goodness which lies about us. It will never do to judge the world by ourselves or our circumstances. There is too much of the fault-finding spirit, anyway.

To woo and win men to Christ is the greatest privilege of this present life. Perhaps all of us owe our salvation, instrumentally at least, to the kindly offices of some devout friend. There is no revolution like that which turns a soul to God. For those who do this the brightest and richest rewards are reserved.

Though the sins of the father go visiting, they never fail to come home to him.—Ram's Horn.

Communicated.

"OUR WAR WITH SPAIN."

Under this caption C. L. Spencer writes in Texas Christian Advocate of August 11th. I shall make no attempt to answer his article per se, but I do wish to demur to some of his unjust accusations. If his article could be read by the Regent Queen, Augusti, Weyler, Blanco et al., surely they would exclaim: "Viva Americana!" He says: "It is Ahab [the United States] killing Naboth [Spain] to gain possession of his vineyard." "Spain has never given us cause for war." Our fathers were inspired to break the yoke of vassalage and to-day, 1898, their children proudly recall the long and bloody conflict that made this a free and independent nation, while their hearts beat high and their blood bounds through their swelling veins as they read of Cuba's gallant fight for independence. In her tragic story we see an army of heroes fighting as Spartans fought at Thermopylae, as the Scots fought at Bannockburn, as our sires in our own revolution fought at Bunker Hill and Yorktown. In those "times which tried men's souls" the nations stood afar off and asked, "Am I my brother's keeper?" while France alone sympathized in part; but as long as American patriots continue to burn incense upon the altar of Liberty, the name of Lafayette will be respected, and honored, and loved. No! We can not be false to the memory of our fathers, nor to the traditions and spirit of their history. When we consider the system pursued by the government in Cuba, the impossibility of forming assemblages, of concerting action, the presence of troops and spies everywhere, the censorship of the press, the violation of the mails, we almost wonder that a strike for liberty had been made at all. For centuries under the armed heel of despotism, the anguish of her sons has been keenly aggravated by their perfect understanding of our own liberal institutions and an earnest desire to participate in their enjoyment. Spain, "paternal" Spain, Spain a Christian nation! Oh, what crimes she has done in this name! By right of discovery (?) she came in possession of the islands. She first massacred the aborigines, kidnapped men women and children on the shores of Africa and China and reduced them to the most wretched slavery, causing them to groan under burdens of which no history gives a parallel. Ever since the Inquisition, Spain has remained selfish, covetous, proud, vindictive, covenant breakers, diabolical, and wholly dominated by the priests. We are amazed when we look back and see now slow to anger the United States has been, and how much humiliation she has borne. The American ship *Virginia* was captured by the Spanish in 1873, in British waters, and of the cold-blooded murder of her gallant captain, officers and crew it has been said that nothing in all the annals of crime, not even excepting the bloody and savage massacre of Armenia, was more brutal and inhuman. If Mr. Cleveland had had the irresistible firmness of Mr. Lincoln and Mr. Seward when they politely requested the French invaders to leave Mexico in the sixties, he would not have recalled his warship from the harbor of Havana. He missed the opportunity of his life, and on account of his hesitating, vacillating policy has passed into "inocuous desuetude." Dr. Ricardo Ruiz, Julio Sanguilly and Charles Scott, all American citizens, were made prisoners. The latter died in a foul and loathsome cell. The "Maine incident" was a matter so grave and important as to call forth letters of sympathy and condolence from Queen Victoria, Emperor William of Germany, President Faure of France, and many others, addressed to Mr. McKinley. To write the insults and humiliations offered by Spain to the United States would fatigue the patience of your readers. And this is the "toothless old wolf" that has called forth so much sympathy from an American citizen! But

"Freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is always won."

Thank God for peace, a conquered peace. Thousands of congratulations have poured in upon our President,

and almost by universal acclaim. Was he not raised up for such a time as this? The unexpected has happened more than once, but by providential leadings we have met all emergencies. "What is the philosophy of the war, church and state? Philosophy indeed! Ha! I have always believed that I was a Southerner and a Democrat, but the war has blotted out the cardinal points, and now there is no North, South, East or West, and all I can claim is that I am an American citizen; and whereas I was opposed to the extension of territory, we now have more things than was dreamt in the philosophy of the past. "For lack of knowledge the people perish." We are told by the historian that from 538 A. D. pagan Rome was dominated by the papacy for 1260 years; that this long reign of supremacy and power was broken February 10, 1798, by Berthier, the French General who took Pope Pius VI a prisoner, and that Pius died in captivity August 29, 1799. Thus his power was broken, but it remained for Wm. McKinley to make it possible for more than 6,900,000 souls in the isles of the sea to receive the gospel of Christ, which is the truth, and the truth shall make them free indeed. Bishop Hendrix, on "The Last of the Hermit Nations" in Methodist Review, says: "Whatever our fears, none can question the final outcome to Christianity, which has never failed to drop the seeds of truth in the very furrows of revolution. In Eastern Asia the twentieth century will both make and write the most interesting chapter in Church history. More even than the conquest of Europe will the conquest of Asia hasten the final ingathering of all the nations of the earth and the coming again of the Son of man, to whom they shall be given for an inheritance."

Surely the student of Daniel's prophecy will watch the "signs of the times." A correspondent from London, in Harper's Weekly, says:

"The present war marks the close of an epoch and the beginning of a fresh start in the affairs of the world—perhaps the most remarkable since the Peace of Paris in 1763 left the English race in possession of an Indian and colonial empire and the command of the sea."

And adds:

"America is not likely to relax her efforts until she has become one of the two greatest sea-powers in the world."

The attention of Europe is now turned to the creation of mighty fleets. England is to spend \$75,000,000 in strengthening her already greatest fleet in the world. France proposes to bring her navy up to date. Russia is to spend \$255,000,000 on her fleet in the next seven years. Germany has said in effect that whoever has not the best and most powerful fleet need not enter into the struggle. Some one has asked: "Does not the pending question between Russia and England promise to be the fulminate that may fire the first gun in that awful struggle?" The nations are mad; the "time of trouble" hastens in which will open a conflict that must shake the world to its center. After all, America and Britain will have the mastery of the sea and the Anglo-Saxons will prevail. Philosophy? Once more: "In Porto Rico the other day a delegation of priests and Jesuits waited on Gen. Miles to know what provision was to be made for them in the way of support as agents of the Church. The General informed them very truly that under the Constitution of the United States, to which the island is now subject, no provision at all can be made for them. I would respectfully ask, is this principle followed by the United States at home? This policy has been the prolific mother of discontent and dissension everywhere, but nowhere has the hand of oppression been more pitiless than in Cuba by Roman Catholic bishops and priests. I quote this item: "The Archbishop of Santiago and the Bishop of Havana, \$18,000 each." Proposition: If this amount be paid to the Bishops, what must be the aggregate (paid by the state) to hordes of priests who hang on every corner of the cities and towns, and force themselves into every house in the country? In a recent speech at Weatherford, Texas, Mr. Bailey said: "The acquisition of foreign territory would necessitate a standing army of 100,000 men, an increased navy, and a system of military governors; that the government would lose \$60,000,000 annually in the way of duty on sugar; that it would violate a fundamental principle of our government; would finally result in an alliance with Great Britain, and that the inhabitants of this territory are unfit in every respect to become American citizens, and that we could not govern them without allowing them to help govern us." Philosophy?

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MEMORIES AWAKENED.

I have just read in the Texas Christian Advocate a short letter from Ed. A. Martin, M. D., of Davilla, Texas. The letter was marked, and the paper containing it was sent me by the writer, and I am moved to write some of my early memories of him.

In 1840-41 I was at Bowling Green, Ky., attending the Green River High School. My home was at Leitchfield, forty miles distant. His home was at Bowling Green and he was salesman in a store on the public square through which I daily passed in going to and returning from school, and I had many opportunities of seeing the young merchant man. I am seventy-four years old. I suppose him to be two years older than I. In 1840, Ed. Martin was a man of war. He was a soldier in a political organization known as the "Straight-Outs." They were for "Tippecanoe and hard cider, too." They wore bright-colored and cross-barred linsey uniforms. The upper and outer garments was supposed to represent the garb of the old-time "hunters of Kentucky." A belt was around the waist of each man and supported a canteen and a scalping-knife and vicious-looking tomahawk. The head was surmounted with a coon or fox-skin cap, with tail hanging down behind. The pants were in keeping with the balance of the outfit. The company made frequent turnouts in honor of William Henry Harrison for the Presidency. When the news came that Harrison was elected the "Straight-Outs" had a big time of it on the public square. I distinctly remember Ed. Martin as one of the "jollifiers."

His mother was a Presbyterian, and so was mine. My mother was the first convert of Thomas Clelland, one of the earliest Presbyterian D. D.'s in Kentucky, who preached in my father's house before I was born. But as his Church could make no headway against the Cumberland Presbyterians, he advised my mother and her two sisters to join the Cumberland Church, and they did so. Therefore, my earliest recollections of Church people are in connection with the "Cumberlands." When I went to Bowling Green there were no Cumberlands there and I went to the Presbyterian Sunday-school and Church. I had for a teacher in Sunday-school John H. Graham, a Presbyterian elder, whom I hold in affectionate remembrance after the lapse of fifty-seven years. Ed. Martin was the librarian of the Sunday-school, and every Sunday morning came with a dozen or more books for the supply of our class. Neither he nor I belonged to any Church. He, though a librarian, was not as reverent toward Methodist religion as he might have been, and one morning when the teacher was absent for a few moments, and he was with us with books, he announced that there was a revival going on at the Methodist Church and that he was going that night to the "mourner's bench" and was going to have fun at the expense of the mourners. I went to the Methodist Church that night: W. H. Anderson was the pastor—then a young man, but became prominent in Methodism as a preacher and educator. When "mourners" were called for, Ed. Martin was the first to go. He went from a seat far back in the church. I was where I could see his face distinctly, and saw at once that he was not after fun. The tears were streaming from his eyes, and he went in a hurry. He fell upon his knees and cried for mercy. Within a couple of days the school boys were saying: "Ed. Martin has got religion." One morning our school was permitted to go to the Church service. When penitents were called for I saw Ed. Martin lead Thomas J. Moore to the mourner's bench, and he was converted.

Ed. Martin joined the Methodist Church and the Presbyterian Sunday-school lost a librarian. But I continued my attendance there as a Sunday-school scholar. I left Bowling Green for Elizabethtown in July, 1841. In September, 1843, as I stood in our store door, on the principal street, I saw two young men riding leisurely at the close of a long day's journey. They were fixed up for the work of itinerant Methodist preachers. I had not seen them for more than two years, but recognized them as Ed. Martin and Tom Moore. They were going to join the conference at Louisville.

Nearly six months later, when I was librarian and Secretary of a Presbyterian Sunday-school, I went carelessly into a Methodist Church, heard a sermon and went away an awakened sinner and commenced praying in that same store room from whose front door I saw Martin and Moore ride along. I became a converted Methodist, and at the conference of 1844 I met Martin and Moore, and in the Presbyterian Church which I attended in 1840-41 I was received into the old Kentucky Conference at its last session as a conference of the Methodist Episcopal Church.

On my first circuit I was the pastor of James Ward, who became the successor of William McKendree as presiding elder of the Cumberland District, when it included Nashville, Tenn., and Illinois and Missouri. In 1849 Edward A. Martin was the pastor of John Travis, who was the first Methodist preacher to settle in Missouri. In 1849 I was in a camp-meeting in Martin's circuit, in lower Kentucky, when he expected Dr. John Travis to preach the Sunday morning sermon. He, however, did not appear. It has always been a matter of regret with me, since I have known of Travis in Missouri, that I did not get to see him in person. He was not a D. D., but, like, Ed. A. Martin, was an M. D.

From the time that John Travis and William McKendree met at the first camp-meeting on the first circuit in Missouri and the time that James Ward succeeded McKendree in Missouri and with the Bishop held the first camp-meeting in North Missouri, and when there were only two preachers west of the Mississippi River, till Ed. Martin and I met as young Methodist preachers in 1844, was only thirty-seven and thirty-six years, but since that fifty-four years have almost passed away; September 11 will complete the fifty-fourth.

J. W. CUNNINGHAM.

St. Louis, Mo.

AUGUSTINIAN—ARMINIANISM.

Dr. Ralston and all our writers affirm that "the benefits of redemption are coextensive with, yea, even surpass, the miseries of the fall, for Paul says in Romans 5:18: "Therefore as, by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." Here if 'all men' in the first instance includes the whole human family, so it must in the last instance. The terms are the same and evidently used in the same sense. If this verse means anything at all, it means that all who fell in Adam are provisionally restored in Christ."—Elem. 149.

Now we ask what is the meaning of coextensive? It means of equal extent. Therefore, if the benefits of redemption are coextensive with the evils of the fall, these benefits must begin where the evils begin as to the posterity of Adam and extend just as far, and, at every moment of being, furnish an adequate remedy. If the evils resulted to humanity necessarily and unconditionally, aside from any agency of their own, the benefits of redemption, if coextensive and operating after the same manner, must come upon all humanity necessarily and unconditionally, so far as the penalty of the Adamic sin is concerned. If the evils affected man's moral nature injuriously, redemption must affect it beneficially. If judgment came upon all men unto condemnation, the free gift must come upon all men unto justification of life.

If the human race was representatively condemned, the human race must be representatively justified. If men are individually or personally condemned, they must be individually or personally justified. If Dr. Ralston had left out one word in his statement, viz., "provisionally," he would have expressed the doctrine of Paul. He says that if the quotation from Romans "means anything, it means that all who fell in Adam are provisionally restored in Christ." To affirm that all who fell in Adam are provisionally restored in Christ is to affirm that the benefits of redemption are not coextensive with the evils of the fall. To leave out the word "provisionally" in the above sentence the difference in meaning will be seen. Otherwise Paul is not interpreted, but his language and meaning are perverted. He says: "Therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." The Revised Version has it: "So then, as through one trespass, the judgment came unto all men to condemnation, even so through one act of righteousness the free gift came unto all men to justification of life." When did the sentence of condemnation come upon all men? In the day that all men sinned representatively in Adam. When did the free gift come upon all men? In the day that the promise of redemption representatively through Christ was given. They were condemned in Adam and justified in him through Christ. What was the extent of the judgment? As to subjects it was to or upon all men; and as to effect it was to condemnation. What is the extent to which grace abounded through Christ? As to subjects, upon all men; and as to effect it was to justification of life. In what manner was the sentence of condemnation passed upon all men? and on

what account? It was unconditionally so far as the unborn race was concerned and on account of the representative act of our head in Adam. Even so, in the very same manner, the free gift came upon all men on account of the representative obedience of Christ. Why and how can we say that men actually and really fell in Adam, but are only provisionally restored in Christ? That judgment came to actual condemnation, but that the free gift only comes "provisionally" and "in order to" justification? and yet affirm that the benefits of redemption are coextensive with and even surpass the miseries of the fall. If the judgment was not in order to condemnation, but to condemnation, the free gift was not in order to justification of life, but to justification of life. Why say that men are born (children rather) under sentence of condemnation—under wrath—but are only justified from the Adamic sin when they pass the line of accountability and personally believe?—except when they are going to die—in which case they must be justified freely and solely on account to the obedience of Christ? The judgment unto condemnation is past—the free gift unto justification is past also. It is "came" in both cases—not "came" in one case and comes in the other; not "unto" in one and "in order to" in the other; not actual in the one case and only conditional in the other. We have no right to change the Word of God and pervert reason by saying that the condemnation was for a representative act and actual and past, but that the justification is "provisional" and future and only to be made actual by or on condition of a personal act when we were represented as a race in Christ in the very same manner we were represented in Adam, and that, too, when it is said that "when sin abounded, grace did much more abound?"

It is admitted that wherever there is no guilt there is perfect innocence." It is admitted also that infants have no personal guilt. It follows, therefore, that they are personally innocent. If they are personally innocent, how can they be personally punishable? It is admitted also that where there is no law, there is no transgression, and further that whatsoever things the law saith, it saith to them that are under the law—i. e., to moral adults. Infants are not under the law, but under grace; therefore no requirement of the law is made of them. The effect of the representative act of Adam having been counteracted by the equally representative act of Adam having been "made dead to the law through the body of Christ"—and having no personal sin, they are personally innocent and personally justified, for there is no law to condemn.

The Bible clearly teaches that men are not responsible for the sin of Adam, but for their own sins. Children are not responsible for their parents' sins, but for their own sins. This truth is taught in many plain passages of God's Word. It may be seen in the light of the fact that the plan of redemption through Jesus Christ is a complete remedy for the fall in Adam. Man, therefore, suffers no loss in the fall that is not fully repaired through the atonement of the Son of God. The position of man in the moral universe, by virtue of the atonement of Christ, is, in every respect, as advantageous as was that of Adam in the garden of Eden, if not more so. It is declared that "since by man came death, by man came also the resurrection of the dead." As in Adam all die, even so in Christ shall all be made alive." If men die spiritually in Adam, even so they are made alive spiritually in Christ. If men undergo temporal death as one of the results of Adam's transgression, even so in Christ shall they be raised from the dead.

In Ezekiel 18:2-20 God remonstrates with men and says: "What mean ye that ye use this proverb in Israel, saying: The fathers have eaten sour grapes and the children's teeth are set on edge? As I live, saith the Lord God, ye shall have no more occasion to use this proverb in Israel. But every one that eateth the sour grapes his teeth shall be set on edge." In the light of these passages, we are justified in saying that not only is no man, in any sense, responsible for Adam's sin or for the sin of his immediate father, but that every man is accountable for his own sin alone—therefore, no one is guilty on account of the sin of any ancestor, immediate or remote. We believe that through the atonement of Jesus Christ every child born into this world is also introduced into the kingdom of God; that it occupies a position altogether as favorable and desirable as it would have been had Adam not sinned. We do not say that it is as pure as Adam was before he sinned, "he is very far gone from original righteousness," but we do say as pure as Adam was, after

he was restored, and as any adult sinner is, after he has been converted. Let us consider the passage from Ezekiel already referred to. God says, as I live ye shall have ye shall have no more occasion to use this proverb. But every one shall die for his own iniquity—he that eateth the sour grape his teeth shall be set on edge. The children's teeth are set on edge not by their father's eating sour grapes, but by their own eating. This Scripture being interpreted, clearly teaches that the children are not responsible nor punishable for the sins of their fathers, nor made sinners by nature or by the sins of their fathers, but are responsible only for their own sins. And if they are not responsible nor punishable for the sins of their immediate parents, certainly they cannot be for the sin of Adam. We believe, therefore, that the effect of the Adamic sin, or original sin, is not the last to be removed out of the human heart, as some are teaching, but the first, and that it is removed from every child born into the world as completely as it will ever be removed until the human body shall be fully redeemed and adopted in the resurrection—"when this corruptible shall put on incorruption and this mortal shall put on immortality"—this natural body shall be transformed into a spiritual body. "The body is dead because of sin," says Paul, "but the spirit is alive because of righteousness." The regeneration of the soul is the resurrection or quickening of the soul, but the body will be raised or quickened only at the last day.

Let us ask: Can we conceive of a time in the life of an innocent child when it is without the benefit of Christ's atoning merit, and therefore exposed to the wrath of God? That is to say, is there a single moment in the existence of an innocent human being when that being is without the benefit of Christ's mediation? Surely not. For life itself is one of the benefits of redemption. Therefore, it is through Christ's mediation that human beings live and come into being in a state of justification from the Adamic sin. Then with the inception of life itself the grace of God abounds unto every child and the free gift comes upon that child unto the justification of life. The blessing comes not from nature—not from Adam by natural generation—but from grace, through Christ, by supernatural power.

When we eat the sour grape our teeth are set on edge, and of course not until then, and this is never a necessity. When we sin we fall under the displeasure of God. And in the very nature of the case the first responsible or moral act of every human being in Bible lands is an acceptance or rejection of Jesus Christ and his plan of salvation. There is a point and a time up to which a child is not responsible. There is a point where responsibility begins, and at that point the child either accepts Christ as its Savior and his law as the law of life, or rejects him and enters upon a life of disobedience—"eats the sour grape."

Then, perhaps, one will ask: If it is possible for a child to be so taught and trained as never to sin? That is only a form of asking if the Bible is true and the promise of God is sure. God says: "Train up a child in the way he should go and when he is old he will not depart from it." Most of us interpret this to mean that if we train our children rightly, they may—yea, rather will—depart from it in their childhood, youth and manhood; yet, after awhile, when they get old, they will come back to it. That is not what the Book says, and it is not what it means. And the trouble is, we wait until our children have already departed from the way and from God before we begin to teach or to train. God puts them in the way, by virtue of the mediation of Christ and commands us to bring them up in the nurture and admonition (discipline) of the Lord; teach them "as we sit in our houses, as we go by the way; as we rise up and as we lie down;" teach them the words of the Lord—"all the articles of the Christian faith"—train them in the way of obedience and when they are old—i. e., have become old enough to act for themselves—have come to "years of discretion," they will not depart from it (the way). Well, if they do not depart from it, they continue in it. How do men depart from God? By unbelief—by sinning—by wicked works. Then it follows that if a child, thus trained, does not depart from the way it does not sin. Again, to say that this is not true is to assert that sin is not only a necessity, but a universal necessity—a necessity in every individual. It would follow that Arminianism is untrue and that the gospel is not a complete remedy for the fall. Bishop Haygood ("Our Children," 135.) has the following significant utterance:

"In all our cares and strivings for our children let us strive above all things to bring them from the beginning under divine influences and to induce them at the very dawn of accountability to embrace Jesus as their Savior and King. Without Christ all our teaching and all our drilling will be in vain." Says the author of "Apples of Gold:" It is the duty of every Christian living in communion with God to bring up his children so that they will be Christians from the beginning." As our excellent Discipline has it, so that "they will remain in the number of his faithful and elect children" and "obediently keep God's holy will and commandments all the days of their lives."

Let us look at this question in the light of the incarnation. What nature did Christ assume? The Bible says "our nature"—human nature—the likeness of sinful flesh—yet He was without sin—original sin, inbred sin, indwelling sin, or any other kind of sin; and yet he had a perfect human nature—i. e., a nature such as every other human being has. Therefore He is our example. If he did not possess our nature, his acts, his life, could be no example to us. By the way, if Jesus could be "in the likeness of sinful flesh" and "made sin," without being morally depraved or being a sinner, could not Adam's son, begotten in his image and likeness, have been "without sin"—Adam's sin—original sin? Dr. Ralston says he could not have been begotten in his image and likeness without moral corruption—inbred sin—"inherent in his nature; and yet Jesus was "in the likeness of sinful flesh," and of course he had no such depravity in him. If Jesus was born—born of flesh—of a woman—born under the law and "in the likeness of sinful flesh," and thus possessed human nature in its entirety, and yet had no sin—was without sin—it seems to us to settle the question of the moral condition of all infants and that there is no such thing as "birth sin," "inbred sin"—depravity is another thing. And that under the economy of redemption there is a union of the human and the Divine natures, the natural and the supernatural, in every human being in the birth of children, like unto that in the case of the child Jesus; and thus it is seen that "in him was life and the life is the light of men," and that "he is the true light that lighteth every man that cometh into the world."

Now, Jesus says: "This is the condemnation that light is come into the world, but men loved darkness rather than light because their deeds were evil." Men are condemned, not because there is darkness in the world but because they love darkness and refuse the light; not because their natures are depraved, but "because their deeds were evil;" not because they are fallen in Adam, but because they have fallen in their own persons and refuse to be redeemed in Christ. God assures us that we have no occasion to say: "That the fathers have eaten sour grapes and the children's teeth are set on edge—"that Adam has sinned and his posterity must suffer: but everyone shall die for his own sin. God comes to us, in his mercy and through his Son, and offers the gift of eternal life—we can each accept or reject it. There will not be a sinner lost in hell who will not be conscious of the fact that he is justly there because he rejected Christ and neglected this great salvation. God made man upright. He did not and does not make him a sinner. But man, by the abuse of the great principle of moral freedom, made himself a sinner. Adam did it and every sinner has done the same. God places before us life and death. He gives us the light of his truth and of his Spirit to indicate the choice that wisdom would make. He gives all needed grace to help and every encouraging promise. If men act wisely, they gain greater glory than Adam lost; if unwisely, they are without excuse.

Let us have Paul's testimony. He says in Romans 7:9: "I was alive without the law once; but when the commandment (law) came, sin revived and I died." Now, when was Paul "without law?" Evidently before he had any knowledge of the law. For he says: "I had not known lust"—i. e., what lust is—"except the law had said: Thou shalt not covet, and by the law is the knowledge of sin." He says, therefore, that before he knew the law—had knowledge of sin—he was "alive." This has reference exclusively to spiritual life. This period, we think, was certainly the period of moral infancy. When the commandment came—knowledge of the law and sin—sin revived and "I died," by sinning—allowing sin to deceive me and slay me. This bears directly upon the moral condition of infants and this testimony is in favor of the theory set forth in these pages.

But let us see what Jesus, the great

Teacher, says about it. Speaking to adults, he says: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3. Is not the teaching of this passage clearly that when adults have been converted, they have thereby become as little children and that it requires conversion to make them or enable them to become as little children? There are two ways, and only two, of paraphrasing this passage and supplying the ellipsis so as to bring out the meaning clearly:

1. Except ye be converted and become as ye were, when ye were little children, ye can not enter into the kingdom of heaven.

2. Except ye be converted and become as little children are, ye can not enter into the kingdom of heaven.

But in both cases the meaning is the same; and evidently it teaches that little children have the same moral fitness for the kingdom of heaven that converted adults have.

Again, he says: "Verily, verily, I say unto you: whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Let us, as in the case of the passage above, undertake to supply the ellipsis:

1. "Verily, verily, I say unto you, whosoever shall not receive the kingdom of God when a little child he shall not enter therein." This would not do because it would cut off adult sinners. Then, there is only one other way, viz., Verily, verily, I say unto you, whosoever shall not receive the kingdom of God as a little child receiveth it, he shall not enter therein. Then the passage teaches that a little child—every little child receiveth the kingdom of God—the same that a repenting and believing adult receives, and that he is in the kingdom of God.

One other passage: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."—Luke 18:16. This passage does not mean primarily what is so often written in obituaries of children. We can not forbid the little children to go to Jesus at death, but many do forbid, and try so much to keep them from coming to him in life, when they are "little." These were little children such that Jesus took them up in his arms. "Suffer the little children"—not dying infants, but living ones—"to come unto me, for of such"—these and such as by conversion have become like them or as they are—"is the kingdom of God." Then as little children they compose a part of the kingdom of God and are in the kingdom of God. Certainly they are not there "under wrath"—"in sin"—as "sinners" "unjustified"—"justly liable to the punishment of Adam's sin"—but redeemed by Christ and having freely received the "free gift unto justification of life."

To these statements of the Master agree the words of the prophet, Jeremiah, 2:21: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"

And again Jesus says: "The kingdom of heaven is likened unto a man, which sowed good seed in his field:

"But while men slept, his enemy came and sowed tares among the wheat and went his way."—Matt. 13:24, 25. Interpreting this parable to the disciples, he says: "He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked (one); the enemy that sowed them is the devil." This much is made clear by this parable and its interpretation by the Master:

1. That God has sowed in his kingdom, which is the world, none but good seed, and these are the children of the kingdom.

2. That while men slept his enemy (the enemy of the good man) came and sowed tares among the wheat. Then it follows that the tares are not in any sense the result of God's sowing—the fruit of the good seed—but of the sowing of the devil and that because "men slept," and thus permitted him to sow the tares among the wheat. Parents do not recognize the fact that their children, which are the children of the kingdom, are Christ's seed and good seed, but look upon them as the seed of the devil, the "children of wrath," wicked sinners, and thus sleep upon their duty and the spiritual rights and privileges of these children, under the economy of grace, and thus the enemy comes in and sows the tares, and they become the children of the wicked one; then men affirm that the seed of sin—the root of sin—is inherent in man's nature as impurity in the fountain—and thus contradict the blessed Savior himself.

We will close these articles by a few statements or thoughts in regard to regeneration. The theory commonly accepted and taught denies justification and regeneration to infants, but

affirms of them total depravity and involvement in the penal consequences of Adam's transgression—a state of spiritual death and destitution—doomed to suffer the death of the body as a penal infliction. Not only so, but the necessity of regeneration to infants is affirmed as a necessary preparation for heaven, so that in case of death, this work must be performed in those thus dying in order that they may be fitted for heaven. We have already, we think, shown this position to be untenable and contrary to the express teaching of Jesus. But we wish to make a statement and ask a question. This theory predicated the necessity for regeneration upon the supposed fact of "inbred sin," or "inherent depravity." Now, a question: Is the necessity for regeneration a universal necessity in the sense that it is based upon the same fact in the case of every one who receives it? In other words, must every individual of the race that needs regeneration, be regenerated for the same reason? It would seem that this question must be answered in the affirmative. Then we ask: When our foreparents sinned and fell, in order for them to be brought back into a state of favor with God, was it not necessary for them to repent, believe and be born from above—of the Spirit—renewed in the Divine likeness—in short, regenerated? If so, on what fact was the necessity for such regeneration predicated in their case? Was it on "inbred sin," "inherited depravity," or was it on account of actual transgression—their own sin? Certainly there can be but one answer to this question. Then, if the necessity for regeneration is based upon the same fact in every case, does it not follow that degeneration furnishes the necessity for regeneration?—and not the supposed fact of transmitted "original sin" or "inherited depravity?" Finis. **ARMINIUS.**

East Texas Conference.

WOOLSEY.

H. F. Fry, August 29: Our protracted meeting at Woolsey is of the past. But, oh, how sweet to remember how the Lord met with his people! How the Church was blessed, sinners convicted, mourners converted! To tell all would fill a volume. The Lord was here in power blessing saint and sinner. Nine accepted Christ, many reclaimed and four accessions. I want to say right here, I don't believe that any preacher was ever loved or esteemed more by any Church than Bro. Jessie is here. The hardest came to hear him tell of Christ; sinners trembled under the sound of his voice. The meeting continued over the second Sunday. At 3:30 o'clock of the second Sunday, Bro. Willis talked to the Sunday-school children. It was sweet to be there to see how those little girls and boys listened so eagerly to learn more of Christ. Our Sunday-school has done and is doing much good at this place.

MALAKOFF CIRCUIT.

D. F. Pulley: We commenced a meeting on August 19 and closed the 26th, with thirty or more converted, several reclaimed, eleven accessions, seven children baptized and the Church in better condition than has been for years. Bro. Calhoun and Bro. Kidd did the most of the preaching, to the delight of all. O my, how the good people did pray, sing and shout amen! I commenced at Oakland Saturday night and closed Wednesday night with nineteen conversions, twelve accessions and the Church revived. The people commenced with a revival in their hearts, prayed for the power, the Holy Ghost came. Sinners were convicted, mourners converted and the Church uplifted. The best meeting at that place for years. Bros Foster, Scott and Williams were with me part of the time and rendered us valuable service.

TYLER CIRCUIT.

G. W. Riley, September 3: Last night I closed my last of seven meetings for the seven Churches of Tyler Circuit in seven consecutive weeks; had the efficient help of A. Little five days, B. H. Greathouse two days and W. W. McAnally two days, besides the presiding elder and local preachers have been helpful to the work. Results: A good revival in every Church except Starrville, and there to some extent, with about thirty-five conversions in all, and good progress made on the collections.

EMORY.

G. M. Fletcher, September 2: Golden meeting. We had here a very good revival, with six conversions; received eight in the Church—four by letter, two from the Protestant Methodist, also

four by ritual and baptism. The trouble here was much sickness. Bro. Galusha and Bro. R. A. Belcher did good work here. May God bless these two brethren for their faithfulness to the Church. We went from here to Alba and united with Rev. W. B. Chapman, a Baptist preacher. We had a very good meeting. The Lord sent refreshing showers upon us. The people took great interest. While no conversions that we know of, yet the meeting did a great deal of good. Received one into the Church and got a subscription amounting to \$135 to build a church. We go from here to Ford's Chapel.

LINDALE CIRCUIT.

J. W. Bridges, September 3: Our protracted meeting season has passed, and while the results were not what we desired, yet we feel that much good has been done in the name of Jesus Christ. The Church is in a better condition than it was before the meetings were held. We were assisted in our meetings by Revs. W. W. McAnally, B. H. Greathouse, B. C. Ansley, C. H. Smith, W. F. Mayne and A. G. Scruggs. All of the brethren did faithful work, and we now extend to them our thanks and gratitude. During the year nineteen have professed conversion and fifteen have joined our Church by letter and profession of faith. We are very pleasantly situated at Lindale. The work is a pleasant one to serve, and if the Bishop says so, we will return here another year. We expect to go to conference with everything paid in full.

WHITE HOUSE CIRCUIT.

M. I. Brown, September 5: I have just closed my round of protracted meetings. The revival season has been an occasion of joy and profit to us. We have had some very successful meetings. About one hundred persons have been converted and reclaimed, with sixty-two accessions to the Church. We think others will join the Church soon. A considerable per cent of the membership has been greatly revived and is in a better working condition than ever before. We think permanent advancement has been made on most lines. So we predict better days for White House charge in the future. A great many good people live in the bounds of this charge. By their kindness to us they have won our affections. Several of the preachers of this district have been very kind to us in assisting us in our meetings. They have our sincere thanks. We shall never forget them.

TIMPSON STILL DRY.

J. T. Smith, September 7: Timpson has been for several years a prohibition town. Lately the antis got up an election to vote whisky back; last Saturday was the election. The pros were well organized and determined that whisky should not come back. Two hundred and twenty-six votes were polled—265 for prohibition and 21 against. We are happy. No better town in Texas than Timpson.

With Bad Drinking Water

Use Horsford's Acid Phosphate.

Dr. E. G. Davies, De Smet, South Dakota, says: It is one of the best agents we have to rectify the bad effects of the drinking water upon the kidneys and bowels.

West Texas Conference.

STERLING CITY.

C. H. Maloy, August 30: We had a prohibition election here yesterday, with forty-three for prohibition to four against. Praise the Lord, this county will be free from the accursed stuff for two years more! I have been having some good old-time, mourner's bench revivals, with very good results. Will have one more meeting that Dr. R. J. Deets will hold for me the last of September. The new church that we raised \$1200 for, besides bell, organ and lamps that have been donated, is being pushed forward at Water Valley. My health still gets better in this Western country.

WAELEDER.

Wm. A. Bowen: We have just closed a ten days' meeting here with Bro. M. A. Turner, member of this conference, whose appointment is "student at the Southwestern University," to assist. Bro. Turner preached faithfully, forcibly and earnestly, and the results were deep and apparent. Bros. Sullivan and Glass also assisted. The Church seems more determined to work, expressed deeper loyalty (a thing badly needed among some of the most prominent members) and others who have never worked much were brought to show that they



LADIES' AND CHILDREN'S
New Fall Shoes
GRAND SEPTEMBER SALE.

We have just received an elegant line of Ladies' \$3.00 Kid Lace and Button Boots for fall wear, all of the new toes and nobby styles are represented, with better shoemaking than ever before, and the price is **\$3.00** only.

Another strong line that has just arrived is our Ladies' Kid Button and Lace Boots in light kid, new coin toes, patent and kid top, that we are going to sell at **\$2.00**. Will sacrifice all odds and ends to make room for these new Shoes.

Here are two remarkable bargains that will be closed out this week.

167 pairs Ladies' Button Boots, sizes 1 to 2 only, with heels, splendid Shoes for the children to start the season with, were \$1.50 and \$2.00 per pair. **50c** to close.

None of these sent on approval.

312 pairs Ladies' Kid Button and Lace Boots, sizes 2 to 4 only, splendid wearing Shoes that sold at \$2.00, \$2.50 and \$3.00, price to close **\$1.40**.

SANGER BROTHERS,
DALLAS, TEXAS.

will not do so unless they experience a real, genuine apostolic work of "grace in their hearts"—and it is always worth a great deal to a Church to "know on whom to depend." We believe that Methodism will mean more than mere Church membership to many who were heretofore so broad that they were simply shallow. Four professed conversion during the meeting and joined the Church, and one joined who had been converted at a meeting held at another point, making five taken into our Church, three by baptism, and another candidate. Bro. John F. Sullivan, of Flatonia, a loyal, zealous local deacon, held a meeting at Andrews' Chapel, three miles from Waelder, just before our meeting here, and 13 joined our Church. Our Moulton meeting had to be postponed until October 6 to 16, because of the ravages of the cotton pests—making it necessary for farmers to save what cotton was in sight. We pray for a good meeting then. Let me say some things that ought to be known for the encouragement of the brethren, and which I haven't said: The women of the Parsonage and Home Mission Society have been doing good work. Sister Lucy Bradfield, the energetic President, being a woman who appears to believe in moving and doing—two truly Methodist verbs. They have undertaken to finish a subscription only half completed to put the church in thoroughly first-class condition, and will soon have the interior looking like a church, I trust. This charge, which is neither a rich nor a poor one, raised \$9.60 on Children's Day, and the conference collections are over half in sight or paid. But the salary of presiding elder and preacher in charge is behind 55 per cent—more than half, with only two months in which to "catch up." It is only right to state, however, that Waelder Church is only 34 per cent behind, and promises to pay the assessment against it in full. O, how we need a "thus saith the law" to compel members (officials) to cease putting their own construction on our rules, and to inaugurate a system in the business affairs of the Church. The people at large would be prompt for the most part in these matters did the officials make their duties a matter of conscience before God—I mean those who do not, and they are the vast majority. I believe it can be easily demonstrated that the cause of our Church finances, in all departments, falling behind lies in permitting Churches to practice the loose, haphazard methods of fifty years ago, during the wilderness and pioneer days of our civilization. I have never met a man with enough temerity to assert that the "quarterly" method of collecting was even a good substitute for a system in these days. Yet they would insist on practicing it. It has outlived its day in seventeen out of twenty charges. It is not the fault of the membership at large that things are thus. Can presiding elders remedy it? If so, let them try. The missionary and superannuated causes demand it especially.

In building our tabernacle the pastor and Church were placed under lasting obligations to Bro. Ben Owen, a great-hearted Baptist, who tries to "walk in the Spirit daily," for furnishing the lumber. Bro. Owen let us have all we needed for a tabernacle 62x48 feet, and made no charge except for the two pieces we broke—35 cents—and contributed liberally in cash to the meeting. And Bro. Hahn, another good Baptist brother, who owns a gin, loaned us

bagging enough to cover the tabernacle two thicknesses. We gave him back rolls more than double as thick as he let us have, and one extra one, the difference in rolling it by machinery and by hand. Two stewards, Bro. D. W. Piland and L. P. Miller, and Bro. Will Tomlinson and J. C. Ware, joined the pastor in putting up the tabernacle, and Bro. Sam Hopkins, Geo. C. E. Vaughan and Capt. Will Scott sent hands to represent them. It was Waelder's first tabernacle, but will not be the last. In fact, they now want one permanently for all meetings, and I think will have one. In addition to a liberal offering to Bro. Turner of \$40, cash and subscription to the conference collections of nearly \$45 was made at the close of the meeting. We were placed under renewed obligations to our Baptist brethren through Bro. W. J. Fisher, J. F. Johnston, Ben Owen, James Allsup and others for letting us use part of their lot for holding the meeting and for having their pastor, Bro. Salee, call in his appointment during the meeting. It is such things as this that convinces the world.

Texas Conference.

HEMPSTEAD CIRCUIT.

S. H. Morgan, September 6: Our third Quarterly Conference was held at Kirby Chapel September 3. Bro. Mickle was present. His rest seems to have done him much good. He is in fair condition to successfully wind up the year's work. He preached us some excellent, timely sermons. He has not lost any of his goodness nor backslid one bit. We have paid \$10 on Bishops' fund. A new carpet and electric lights have been put in the church at Hempstead. Fifty-six dollars have been raised and expended on church property. Thirty-eight members have been received up to date. We have secured a block (eight lots) at Waller for church purposes. Salary not quite one-half paid. We are hopeful of collecting all conference assessments.

Northwest Texas Conference.

EASTLAND.

R. S. Heizer: We have made our round of protracted meetings for the third year on this circuit. At Eastland we were assisted by Revs. C. W. Irvin and E. J. Maxwell. These brethren preached earnestly and pointedly the doctrines of the Bible. The Church was somewhat revived; one converted and one reclaimed. Held ten days at Lone Cedar. Rev. J. J. Harris, of Ranger, preached for us a few times, and his preaching was with power. My son, Richmond Heizer, of Putnam Circuit, did most of the preaching. The Lord was with us and we had a good time. Behavior good, attention all that a man could ask, but not one conversion. Went to Gunsight; found nearly half of the members just ready to start to the cow boy reunion, and that was discouraging. We had no ministerial help. But the members who stayed at home and attended the meeting worked faithfully with their pastor, and on Friday of the second week, Rev. Collie, local elder from Cisco, came in and preached, prayed and sung, and the Lord was with us in great power. We had twenty conversions and reclamations, organized a good prayer-meeting and received eleven members and baptized one baby. Pleasant Grove meeting commenced with the third Quarterly Conference, and our beloved presiding elder was with us till Monday. He preached us some fine sermons and left a fine impression with the people. Rev. J. J. Harris, of Ranger, preached twice a day from Monday till Friday. He holds up wonderfully for a man of

**U. S. CONSUL
CURED OF
ECZEMA
BY
CUTICURA**

I had an attack of Eczema, and ordered a box of oxide of zinc ointment. The first application changed the Eczema to hell-fire, which seemed unquenchable. The druggist had used a rancid cerate and I was poisoned. A local physician did not help matters, and everything either failed to help, or made it worse. I was becoming desperate, when I thought of CUTICURA REMEDIES, and dispatched my servant for a cake of CUTICURA SOAP and a box of CUTICURA (ointment). The first application relieved me and in three days I was well.
PULASKI F. HYATT, United States Consul,
Dec. 13, 1897. Santiago de Cuba.

Sold throughout the world. PUTZ D. & C. CO., Sole Props., Boston. "How to Cure the Worst Eczema," free.



his age, and in preaching ability can lay many of us younger preachers in the shade. The visible results were four or six conversions, five additions to the Church and the Church greatly revived. We have most of our collections ordered by the Annual Conference in cash and good subscription, and of course we expect every cent to be paid by conference.

HUCKABAY.

J. D. Hendrickson, September 5: We have completed our round of protracted meetings. The Lord has blessed us. We are indebted to Revs. J. S. Tunnell and I. E. Hightower for efficient help. Our local preachers and some of the laymen, including women, did faithful and effective work. We had eighty-two professions and fifty-eight joined the Methodist Church. The conference collections are provided for. We are delighted with the Advocate.

TENNESSEE VALLEY.

Sam C. Vaughan, Sept. 5: Our meeting at Tennessee Valley resulted in a fine revival in the Church and a number of conversions, and eight joined our Church by ritual.

PEORIA.

Charlie Cameron: Our meeting at Bethel was one of wonderful power. Such manifestations of the presence of the Holy Ghost as we seldom ever witness on the night of the 24th inst. He came as a rushing, mighty wind. The preacher could not proceed to preach; a pandemonium was witnessed. Within ten minutes there were ten or more conversions. Oh, it was good to be there! We had as fine a band of workers as can be found in the country.

ROBERT LEE.

Eugene T. Bates, September 1: Our union camp-meeting on Oak Creek was a success. Results: Eighteen conversions and twelve accessions to our Church. There are others who will join our Church, backsliders were reclaimed and the Church revived. I think that great good was accomplished. Bro. Lane, of the M. E. Church, South, of Ballinger, was present and did some good preaching. Bros. Hampton, Miller, McKaughan and Borough, of the Methodist Protestant Church, were present, and all did good work for the Master.

SIMS AND GLENWOOD.

C. A. Evans, September 3: We have just closed our fifth protracted meeting on Sims and Glenwood Circuit. We have had the faithful and effectual assistance of Bros. T. S. Armstrong, J. H. Stewart, Jno. S. Davis, J. T. McKeown and our presiding elder, Horace Bishop. God bless these good men! During these meetings our local brethren have rendered cheerful and valuable aid. We trust the entire membership has been greatly blessed. There have been about forty conversions and forty-three accessions to the Church. We have a "gilt-edge" subscription more than covering our conference assessments. Fourth Quarterly Conference just passed. Financial prospect good. We are thankful.

CENTER CITY CIRCUIT.

W. K. Simpson, September 3: Our meeting at South Bennett commenced August 19 and closed August 28. Results: Church quickened into new life, twenty-eight conversions, eighteen additions. Indications are that everything assessed against the Church will be paid. Rev. Sam Gay, of Goldthwaite Station, was with us about half of the time, doing good preaching. The Church did

faithful work. Our meeting at Center City closed too soon; so I returned and finished my work; preached four sermons, had two conversions, three additions and closed at midnight with noisy congregations, with shouts of victory. Bro. C. A. Head, one of our vigilant setwards at Center City, said he was in favor of a new assessment, as they only lacked a few dollars paying out and the old membership would overpay the assessment. Our meetings at Center and South Bennett resulted in fifty-four conversions and thirty-five additions.

ARMOUR.

C. G. Shutt: Our meeting here goes into the third week with greater interest than ever. Congregations very large. Six conversions last night. Many penitents at the altar. We set out for 250 conversions and 200 additions on this charge the present year. Still expect to have them, as we have passed the 150 line on conversions and the 100 line on additions.

MART CIRCUIT.

J. A. Ruffner, September 3: We finished our round of protracted meetings on August 29. The results were not what we had hoped for, yet much good, we believe, was done. There were 120 conversions and 120 additions to the Church. More will join between now and conference. Bro. L. A. Finer, a local elder on the circuit, was with me at Mart, Elk and Lone Oak. Rev. B. B. McLaughlin, a local preacher from the Bosqueville Circuit, was with me most of the time at Kirk. He preaches with power, and the people of Kirk will always be glad to see and hear him. Bro. Phifer is an enthusiastic worker and is much loved by the people. With the exception of these two brethren we had no ministerial help. We have much to be thankful for. The Church has been wonderfully revived. The interests of the Church have been carefully looked after and whoever may be on Mart Circuit another year will have smooth sailing. The people all over the circuit have been very kind to us and things of a substantial nature frequently find their way to the parsonage. We appreciate very much these and other tokens of their good-will, and hope to minister to them in spiritual things. We hope to close out our second year with a full report. The cotton crop in some places is almost entirely destroyed by the boll and army worm, while at other points little damage has been done by them.

BRUCEVILLE.

R. J. Deets, September 2: We closed our meeting at Iredell last Sunday night. It was a meeting of great spiritual power. Convictions deep; conversions clear; ten converts the last night of the meeting. I am resting a little at home now; will go to Northern Texas in a few days to help some of the brethren. I see in the Advocate of this week a letter from Bro. J. R. Steele, in which he gives me credit not due me. In referring to his second meeting at Eddy he puts my name among his helpers. I was not closer than one hundred miles during that meeting. At the first meeting at Eddy I was present a few times, concluded one or two services. Came in at Bruceville during the meeting at that place; was very unwell; preached one sermon. So Bro. Steel, in his anxiety to compliment his brethren, gave me credit not due me. But if Bro. Steel at any time needs my help in any Church work, and will let me know it, he will find me with him. Our Epworth League Conference just closed at this place. It made a lasting impression for good.

LOVELACE.

D. C. Ellis, Sept. 2: I have just closed my round of protracted meetings. Three out of the five meetings held were failures so far as visible results are concerned. At those points the membership is weak and badly scattered. I feel that good was done in the way of seed-sowing. We had no ministerial help at either place. At Union Valley our presiding elder, Horace Bishop, was with us for two days and laid the foundation for a good meeting. Bro. J. H. Stewart then came in for six days and did some fine preaching, which was attended by the

power of the Holy Spirit. I then continued for two days alone. The rain and threatening weather greatly hindered in this meeting. Results: Four happy conversions, eleven accessions, three children baptized and the Church greatly revived. We went from there to Lovelace and began under the most discouraging conditions. For three days the congregations were very small. The fourth was Sunday. A large crowd and one conversion. Thus far I was alone. On Monday Bro. T. S. Armstrong, of Italy, came to my relief and preached nine sermons, and I want to say right here, with emphasis, that it has never been my privilege to listen to nine sermons delivered by the same preacher in succession that would equal them, to say nothing of excelling them. They had all of dimensions, length, breadth, height and depth, yet so simple and practical that a child could understand, and they were delivered with that earnestness and pathos of soul that they reached the hearts of the people. This was a great meeting! Twenty-six conversions, fourteen accessions and the Church built up. We were greatly assisted in this meeting by the young people of Union Valley in the way of music. Miss Pearl Lovelace as organist and Bro. Jake Smith as leader. When they were not there they saw to it that some else was. Quite a number of others from the same point rendered material help in the song service. It is due the Union Valley class to say that they gave us a nice little pounding with which to start this meeting off, and it helped wonderfully in more ways than one.

LOMETA.

Geo. F. Fair, September 6: The right has again prevailed in Lometa Precinct. After the prevalence of local option for fourteen years, fifty voters petitioned the County Court for an election, which was held the 3d inst, resulting in thirty-seven votes against local option, 131 for local option, giving ninety-four majority for local option. We rejoice in the victory.

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LAMPASAS.

W. B. Wilson, September 5: We are now in the fourth quarter of our conference year, and begin to realize that the record of one year—my first year—at Lampasas is almost finished. Reviewing the good accomplished, and the condition of our Church in this town, we have much to be thankful for already, and still more to expect even before the year is ended. Not to seem to be self-gratulatory, and yet to let our brethren of other fields know how the Lord has prospered this portion of his Zion, we commit to your pages some notes. During this year we have received into our Church sixty-two members—thirty by certificate, and thirty-two by profession of faith. Our great revival in the latter part of the winter was the means of receiving most of those who have been received by profession, but before that, and since, we have constantly rejoiced in the conversion of several, and their reception into the Church. We pray for and expect an all-the-year-round revival. We have all the societies of our Church, and they are vigorous and helpful. There are near twenty-five family altars in the Church; close to one hundred Church papers and periodicals taken; a very fine Sunday-school; a well attended prayer-meeting on Wednesday night; and scores of men and women who will lead in prayer. Our quarterage is ahead; our connectional assessments are nearly all paid out, and the remainder covered in subscription. Much has been expended upon the church and parsonage, in the way of furnishing and repairing. The good people here say that we can have a better preacher-home, in a better location in a very short time, and when they speak it means something. If you ask how we manage to present such a report, I will tell you: In the first place we have a body of the very best type of Methodist Christians; not wealthy, but who have a clear conviction of their privileges and have religion to encourage it. Then we have a board of young stewards, men of business, and who measure up in every respect to the disciplinary requirements. They plan liberally for the comfortable support of the pastor and raise his salary monthly. The faith-

(Continued on Eighth Page.)

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Old and Young

THE STORY OF SPRITE.

Little Amy Lovel hardly had her eyes open one morning, when she heard a "tap, tap," against the window-glass, as if someone wanted to come in; yet that could hardly be, for the blinds were closed fast on the outside. But there it was again, "tap, tap."

So she slipped out of bed and went across the floor in her bare feet to the window. On the wide window-sill, between the sash and the blinds, there was a beautiful brown squirrel, sitting on his haunches, with his long, bushy tail curled over his head and his bright little eyes looking straight at her. It would have been hard to tell which was the more surprised.

Amy was a beautiful child with a face that made everybody love her and hair like the aureoles that they make around the heads of the saints in the pictures. She had a fall when she was a wee child, that would make her lame for life; but this only seemed to make her more lovable by making her more gentle and patient.

The squirrel wouldn't let her touch his at first, but after awhile he came and ate the crumbs that she put on the window-sill for him.

But how did he get there? There was only one way. A large oak tree grew close by the window. He had run out on the branches and hopped from the tree to the blinds. Running up the slats, they had unexpectedly turned with him, opening widely enough for him to fall through; then closing up after him. So he was a prisoner, just as if he had been caught in a trap.

Amy would have been delighted to keep him for a pet, but he seemed so frightened and unhappy away from the woods and trees that she opened the window and let him go. "Goodby, little squirrel," she said; "go and sit up in the trees and crack nuts and be happy in your own way."

But he either had a very short memory, or else he liked this visit; for it was not long before he came again. Amy was delighted. There he sat and looked at her, as much as to say, "Well, here I am again."

He let her touch him this time, and he would even eat a few crumbs from her hand. He was a young squirrel, not more than half grown, and not so cautious as if he had been older; he did not know how dangerous white little hands often are to such as he.

Amy named him Sprite because he was so light and airy. Every now and then Sprite would come back, always presenting himself in the same way. Amy could not tell whether his visits were intentional or not. But she petted not afraid of her at all—would eat out of her hand and perch on her shoulder, making himself quite at home.—Our Animal Friends.

ONE KIND OF HERO.

"Dear me! If only I could get up and be like some of these men. If I could be a real hero."

Felix said it often to himself as he read of great and good men until his heart glowed with admiration. He was lying on a couch, this poor little boy, to whom had come very early in life a sad, sad injury. He lay there week after week and month after month, and soon it would be year after year, for there was no hope of his ever getting up from it in the health and strength which blesses other boys.

As he watched their play he felt it keenly, but without quite the pain which might have come with the thought that he could never do anything to be like the heroes he loved, for Felix had a brave little soul and was more anxious to do something which he felt to be great than to seek for amusement.

He talked it out with his mother one day; all his admiration and his longing to follow the example of his favorite heroes.

"I would do anything," he said, clasping his thin hands. "I would not care how I had to suffer or what I had to give up."

Mamma smiled as she listened. She was always ready to smile, and Felix never knew the headache which lay behind it.

"You can be a good deal like them," she said.

"You're fooling me, mamma," he said, with a sad little smile. "How could I ever? I shall never be big and strong."

"No, dear. God does not see best, in His great wisdom, to let you be great through strength of body or limb, but

in taking your strength He has not taken from you the power of being a hero. Listen, Felix; you think it very hard to lie here all the time—"

"Oh, why—rather, mamma—" hesitating between what he felt impelled to say and a desire to share his mother's pain, which lifted him far toward heroism. "That is, of course, I'd rather be well."

"Now, my boy, which do you think the harder, to do as they did or to be as you are? To be strong and well and to fight against hard things and bear great hardships, or to lie here as you do?"

"Oh, mamma—it's ten times harder to lie still."

"Then, dear, if you have the harder thing to bear and you bear it well, why are you not as great a hero as any one of your great men?"

The idea was so new, so great and so astonishing that Felix could not take it all in at once. He did not reply, but lay gazing at his mother with large, thoughtful eyes.

"I mean it," she said. "If you have more to suffer, more to give up, why are you not, if you bear it patiently and give up without murmuring, more of a hero than those you read of?"

She went quietly away, leaving Felix to think out the wonderful thought by himself.—Sydney Dayre.

MRS. WINTHROP'S BIRTHDAY.

"And this is my birthday!" exclaimed Mrs. Winthrop, as she stood on the veranda gazing out into her beautiful garden, on a perfect June morning.

"And I hope this year may bring you many blessings and the privilege of making your life a blessing to others, my dear wife," said her husband, who was standing beside her.

Just then Julian and Alice and Howard came bounding over the steps shouting, "O mamma! Wait a minute, and you will see the splendid present papa has for you!"

In a few moments John, the faithful man servant, came up the walk leading a handsome pair of jet black horses harnessed in an elegant family carriage.

"There, mamma!" exclaimed little Howard. "What do you think of this present?"

Mrs. Winthrop turned to her husband. "Is it true, George, that this splendid gift is for me?"

"Yes, Agnes. I have hoped for years to present it to you on your birthday, and it is a great delight to me that now I can afford to give it to you."

"Well, I don't know how to thank you, dear," answered Mrs. Winthrop. "How much happiness it will bring you and the children and me!"

"Jump in, mamma," said Julian. "We are going to ride down to the factory with papa."

And a merry ride this happy family enjoyed as the fine horses traveled rapidly over the road.

After the children had gone to school and the household work for the early morning had been completed, Mrs. Winthrop sat down to rest and read in the library. She could hardly keep from thinking of her fine birthday gift, and, as he considered how much enjoyment it would bring her family, the thought flashed into her mind: "And how much happiness it might bring to others!"

"Yes," she exclaimed, "it shall bring enjoyment to others! I will plan two afternoons every week to give a ride to those who seldom enjoy one. I will take our minister and his family next Monday afternoon, and dear old Dr. Ward and his wife Thursday. The following week I will invite George's bookkeeper and her mother, and John, our faithful servant, and his family shall have the carriage one afternoon."

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The week after, I will ask Mrs. Howard, who has just returned from the hospital, and Saturday the children's school-teachers shall go."

And such a pleasant ride the minister and his family enjoyed! Dr. Ward, the dear old superannuated minister, and his wife were a great blessing to Mrs. Winthrop. As she left them at their home she said, "It has helped me so much, dear Dr. Ward, to talk with you and your wife. Your serene, charitable living is a benediction to those of us who are younger." Mr. Winthrop's bookkeeper and her mother were so grateful for an afternoon's enjoyment that Mrs. Winthrop assured them she would invite them again soon. John, the family servant, and his wife and children said they had never known such a good time. Mrs. Howard found the air of the country wonderfully invigorating, and the children's school-teachers told Mrs. Winthrop she was the first parent who had ever planned an outing for them.

And so the month of June closed. "George," said Mrs. Winthrop, "I have been able to give pleasure to sixteen people this month, in the six rides I have planned, and I don't see why we have not had all the enjoyment we needed from the carriage and horses." "Yes, my dear," answered her husband, "as a family we have surely had delightful drives, and I am greatly rejoiced to think how many, beside ourselves, have been made happy by your birthday gift. How much pleasure might be given others, this summer, if women who have carriages and horses would only adopt your plan."—Anna Breed, in Zion's Herald.

THE SECRET OF THE SPHINX.

What is the meaning of that vast human head that rises out of the gleaming sand beside the great pyramid of Gizeh? Hewn out of the solid limestone rock, it towers above you to a height of seventy feet, and it stretches away in the form of a body of a lion to a length of one hundred and fifty feet in front of you. Sculptured with consummate skill, it reposes in graceful ease on the sand. The face gazes with a sublime patience and mystery into the far distance. Its features have been much mutilated by the ravages of time, and many of the finer lines have been worn away by the graving tool of the winds, holding as a cutting edge the desert sand. But still the eyes preserve their ancient human look of unfathomable mystery and calm, eternal patience. * * * Why was this colossal figure constructed? Was it a mere caprice, or was it meant to express a definite purpose?

That question is involved in the meaning of its symbolic shape. The people who fashioned it we have reason to believe were astronomers as well

as sculptors. They came from a land where the stars were first observed, and their phenomena studied in connection with the affairs of men; where the priests watched the rising and setting of sun and stars, in temples that were astronomical observatories, and were orientated to certain astral movements. The event of greatest importance in Egypt has always been the annual inundation of the Nile. The whole welfare of the country has depended upon this event from time immemorial. We can imagine, therefore, how profound would be the interest manifested in everything associated with it, and especially in the signs in the heavens that indicated its approach. The two signs of the zodiac through which the sun passed at the time of this periodic flood were Leo and Virgo. May we not suppose, then, that the woman's head and the lion's body were carved in the rock in the composite figure of the Sphinx, in order to represent the combination of these two constellations, as a perpetual heraldic record of the annual baptism and resuscitation of the land under the benignant influence of these auspicious stars?—Sunday Magazine.

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Keeping one's head in the rush of things is a quality to be coveted. It is a quality rarely inherited and difficult of accomplishment. It is possible, in its highest estate, only to those whose faith in God, is absolute. The story of David's career furnishes an illustrious example. Few men have had to face changes in life so varied and so rapidly multiplied. And none have accepted changes with more serenity of spirit. David accepts everything as an appointment of God. If he is anointed King by Samuel there is no undue exaltation of spirit. As, at first, nothing further seems to come of it, the potential monarch goes back to his sheepfolds. When asked by Saul to become court minstrel, David accepts and is not puffed up. When somewhat ignominiously dismissed he goes, and is not cast down. If Jonathan bestows upon him a prince's robe and armor, he is grateful, but not obsequious. If a nation chants his praise, he does not protest, but he does not lose his head over it. If Saul strikes at him with a javelin he good-naturedly steps aside, and at the first opportunity hies him to the wilderness. If Saul offers him a daughter for wife he will take her or earn her or give her up—it seems to make no difference which. When promoted to kingship over the people he shows little concern for royal dignities. He is never more than a great-hearted, gentle commoner, a first among equals. When thrust out from his people into exile he spends his time in writing psalms of thanksgiving and of trust in God. All this in an insensate man we could account for on the score of insensibility; but in the case of David we must find another reason. He was able to say, "In my prosperity I shall never be moved," and when those that troubled him rejoiced, "I have trusted in thy mercy, my heart shall rejoice in thy salvation." The source of his equipoise of character was faith. When, with him, we have "set the Lord always before" us, we, too, shall not be able to say, "Because he is at my right hand I shall not be greatly moved." There is a hint of the highest wisdom in Longfellow's lines:

When'er we cross a river at the ford,
If we would pass in safety we must keep
Our eyes fixed steadfast on the shore beyond;
For, if we cast them on the flowing stream,
The head swims with it; so if we would cross
The running flood of things here in the world
Our souls must not look down, but fix their sight
On the firm land beyond.
Faith in God gives us the upward look which steadies us in the rush of things.—Epworth Herald.

FEEDING ON ASHES.

A life that substantially ignores God is empty of all true satisfaction. Isaiah says of such an one, "He feedeth on ashes." Very little imagination will realize the force of that picture. The gritty cinders will irritate the lips and tongue, will dry up the moisture of the mouth, will interfere with the breathing; "and there will be no nourishment in a sackful of them."

Dear brethren, the underlying truth is this—God only is the food of a man's soul. You pick up the skeleton of a bird upon a moor; and if you know anything about osteology—the science of bones—you will see, in the very make of its breast-bone and its wing-bones, the declaration that its destiny is to soar into the blue. You pick up the skeleton of a fish lying on the beach, and you will see in its very form and characteristics that its destiny is to expatiate in the depths of the sea. And, written on you, as distinctly as flight on the bird, or swimming on the fish, is this, that you are meant, by your very make, to soar up into the heights of the glory of God, and to plunge deep into the abysses of his infinite love and wisdom. Man is made for God. "Whose image and superscription hath it?" said Christ. The coin belongs to the king whose head and titles are displayed upon it. And on your heart, friend, though a usurper has tried to recoin the piece, and put his own foul image on the top of the original one, is stamped deep that you belong to the King of kings, to God himself.

For what does your heart want? A perfect, changeless, all-powerful love. And what does your mind want? Reliable, guiding, inexhaustible and yet accessible truth. And what does your will want? Commandments which

have an authoritative ring in their very utterance, and which will score for infallible guides for your lives. And what do our weak, sinful natures want? Something that shall free our consciences, and shall deliver us from the burden of our transgressions, and shall claim our fears, and shall quicken and warrant our lofty hopes. And what do men whose nature is to live forever want but something that shall go with them through all changes of condition, and, like a light in the midst of the darkest tunnel, shall burn in the passage between this and the other world, and there shall never be taken away from them? We want a person to be everything to us. No accumulation of things will satisfy a man. And we want all our treasures to be in one Person, and we need that that Person shall live as long as we live, and as long as we need shall have stores sufficient to supply us. And all this is only the spelling in many letters of the one name God. That is what we want—that, and nothing less.—Alex. McLaren, in Christian Commonwealth.

GUIDANCE.

One of the peculiar and most precious privileges of the true believer is that of having divine guidance in the journey of life. Just how to be sure one is following the divine leading and not some fond fancy is a question that perplexes many a sincere and devout heart. It is well to have a few principles in mind by which to test our impressions. First, it is not safe to trust an impression unless there is a perfect surrender of the will to divine leading and a firm faith in the promise that he will guide you into all truth and the many similar promises that guidance will be given to those who ask. One must also learn that sometimes one may be led in a way not approved of by the judgment of one's best and most trusted friends. These fundamentals having been settled then impressions should be tested, sometimes by special texts, but more often by the great principles of the Scriptures. There will usually be providential indications as to the leadings of the Spirit with which your best judgment or common sense will harmonize. No one can have at the same time the disapproval of his common sense, and the approval of the leading Spirit. When with the foregoing the impression of the Holy Spirit harmonizes, one can safely feel that the Lord is leading. When we remember that we are as missionaries and Christian workers but laying the foundations on which others in coming time are to build, it is important that all our work should be according to the mind of the Spirit.—Indian Witness.

You will notice that in the placid waters of a lake everything which is highest in reality is lowest in the reflection. The higher the trees the lower their image. That is the picture of this world; what is highest in this world is lowest in the other and what is highest in that world is lowest in this. Gold is on top here; they pave the streets with it there. To serve is looked upon as ignoble here; there those that serve reign and the last are first. Any girl is willing to fling away paste diamonds for the real stones; when a man understands what God can be to the soul, he loses his taste for things he used to care for most.—Rev. F. B. Meyer.

It requires a well-kept life to do the will of God and even a better-kept life to will to do his will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do and must only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world to-day than the truly willing soul and there is nothing more worth coveting than the will to will God's will. There is no grander possession for any Christian life than the transparently simple mechanism of a sincerely obeying heart.—Henry Drummond, in the Ideal Life.

Duty's path always opens for us as we go on—not before we start, but as we obey and move forward. Yet we must not expect there will never be any difficulties to meet or obstacles to surmount. God never has promised that. Too easy a path is often a bane in life, not a blessing. The difficulties and obstacles that remain may be made stepping-stones by which we shall rise to higher things.—J. H. Miller, D. D.

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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, Pegues 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.

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TEXAS CONFERENCES.

German Mission, Houston.....	Nov. 3
West Texas, Seguin.....	Nov. 2
Northwest Texas, Brownwood.....	Nov. 16
North Texas, Greenville.....	Nov. 23
Texas, Houston.....	Dec. 1
East Texas, Beaumont.....	Dec. 7

A WORD ABOUT THE WAR CLAIM.

In response to many inquiries and in order to remove some possible misapprehensions, I feel constrained to make a brief statement about the Publishing House war claim.

1. The Bishops of the Church, at their own instance and with perfect unanimity, have proposed, on stated conditions, to take proper steps to have tendered back to the United States Government the money appropriated in payment of that claim. While reaffirming its righteousness—believing it a debt of honor that should have been paid years ago—we could not consent, so far as our responsibility extends, for the Church to retain the money, if either House of Congress affirmed it was appropriated on the misleading statements of our representatives. We felt as much assured then as now that in making this formal tender, we represented, not ourselves alone, but the overwhelming sentiment of the entire Church.

2. That action of the Bishops has been formally and officially communicated to the Vice-President of the United States, with the respectful request that he lay it before the Senate and invite prompt action thereon.

3. The further "steps" promised, in response to that solicited action on the part of the Senate, the Bishops are voluntarily and sacredly pledged to take. To the absolute fulfillment of that promise the Church has no occasion for additional assurance.

4. Whatever may be necessary to preserve the stainless honor of the Church will assuredly and promptly be done. But every step must be taken legally and constitutionally. Precipitate action would almost certainly produce complications that would delay final and honorable adjustment.

5. Personally, I can not commend the wisdom of an immediate session of the General Conference on this matter. Still it may become necessary; if so, I am sure the call will be promptly issued.

6. Apart from lamented personalities that may have been indulged in earnest discussion, the widespread sensitiveness to any criticism upon the stainless name of our Church is occasion for great gratification. Such godly jealousy will preserve her perpetual purity. There has never been the slightest possibility

of the Church's failure to do absolutely right in this whole matter. The question of money is nothing when a vital moral principle is involved.

CHAS. B. GALLOWAY,

Jackson, Miss., Sept. 3, 1898.

A telephone message from Dr. Lloyd announces that the Polytechnic had an auspicious opening with 220 on roll, which is 40 per cent better than at the same time last year.

CONNEXIONAL NEWS.

Wesleyan Advocate: Dr. J. P. Mixon, presiding elder of the Augusta District, writes as follows of the District Conference and Bishop Duncan: "Dear Brother Glenn: Our District Conference just closed. Had a pleasant and profitable session. Attendance of delegates fuller than usual. Epworth League Day—a new feature in the programme—was a success, and its exercises were in a high sense edifying. Bishop Duncan was present and presided throughout the session. In the chair and in the pulpit he showed himself fully worthy of the high position he holds in the councils of the Church. Thoroughly practical in his methods of administration, plain, earnest and eloquent in his pulpit ministrations; affable and pleasant in social circles, he won his way into all hearts. May the benedictions of his coming abide forever."

Christian Advocate: Rev. T. W. Noland, of Forest Street and Bethel charge, Tennessee Conference, writing from Clarksville under date of August 8, 1898, sends this jubilant note: "A gracious revival; 117 souls converted; 60 additions. I have just closed a successful series of revival meetings at Hickory Point Church, within the bounds of my pastoral charge. The meetings continued thirteen days. The people came in crowds from far and near. The interest was great; 117 sinners converted at the altar of prayer. More than one-half joined our Church. Other denominations will reap a harvest from the revival. All Churches were helped, and the whole community blessed. Miss Tina Tucker assisted me in this meeting, and her labors were richly blessed of God. She is a power in a meeting. God be praised for the victory."

GENERAL CHURCH NEWS.

The Independent: Some months since a paper in Magdeburg, in Germany, published as an advertisement a notice of a meeting of the Salvation Army, in which "the greatest liar in Neustadt, a suburb of Magdeburg, would be exposed." Of course the Army meant by this the Devil, the father of lies, but how were the German police to know this? An action was taken against the newspaper and against the lady who presides over the Magdeburg "corps," for using language calculated to disturb one or more burghers of Neustadt who might possibly feel themselves pointed at. There were doubtless persons in Neustadt who were the greatest liars there, and if they were caused uneasiness by this advertisement, those who inserted it deserved punishment. The court agreed, and the editor and the "captain" were each fined twenty marks, or in default, ten days' imprisonment. They are serious people, the German police.

Rev. C. W. Albert, in Zion's Herald. The Lutheran Church is an educational Church. In this country it has 39 colleges, 27 theological seminaries, 13 young ladies' seminaries, 47 academies. They employ 679 professors, have 11,821 students, 2855 of whom have the ministry in view (this is only a partial representation, as a number fail to report); 7193 congregations have parochial schools, with 188,550 pupils.

The Lutheran Church, distinguished for benevolent work, has established in this country 92 benevolent institutions, of which 39 are orphanages, and 53 homes for the aged, deaconess institutions, hospitals, etc., with 32,146 inmates. It is also actively engaged in foreign mission work, with stations in India, Japan and Africa.

The Lutheran Church is conservative, scriptural in doctrine, with the depth of religious feeling and conscientiousness so characteristic of the German at his best. It inherits, also, his tenacity, steadfastness, thoroughness, profundity in thought and devotion. At least 7,000,000 of the population of the United States are Lutheran by birth, training and choice. As the Church is awakening to a consciousness of her strength and possi-

bilities, organizing in every direction, drawing closer together in united effort through the Lutheran League, the future appears to hold increasing results. Under God, Lutherans with their history, doctrine, cultus, conservatism, and strength, organized and united, must therefore stand for a mighty force on the side of tried historic Christian life and doctrine in the thought and progress of true Christianity in our beloved land.

TEXAS PERSONALS.

Rev. R. A. Reagan and Rev. J. A. Crutchfield, of the Columbia Conference, have been transferred to the West Texas Conference.

Rev. J. W. Hill, of McKinney, is in the city helping Rev. T. H. Morris, of Oak Cliff, in a protracted meeting. We hear good reports of the preaching and wish the brethren great success.

Rev. J. L. Morris, of Gainesville, is in the city, helping Rev. C. M. Harless, of Trinity Church, in a protracted meeting. We acknowledge the pleasure of a call.

Rev. D. H. Hotchkiss, of the Texas Conference, and Miss Elizabeth K. Nixon were married in Manor, August 24, 1898. The Advocate tenders cordial congratulations.

Mrs. Sallie Thornton Gadberry, relict of Dr. Y. G. Gadberry, of Yazoo, Miss., died at her home in Denison, Texas, September 3, 1898. She was the sister of Mrs. L. Kidd Key, President of the North Texas Female College. The Advocate tenders sincere condolence to the grief-stricken family circle.

Rev. I. W. Clark, presiding elder of Bonham District, favored the Advocate office with a pleasant visit. He is assisting Bro. C. M. Harless in a meeting at Trinity Church, Dallas.

SOUTHERN METHODIST PERSONALS.

Rev. H. C. Morrison, leader of the second blessingists, has announced his withdrawal from the Church. Rather than conflict with the law passed by the last Annual Conference he prefers to retire. Instead of announcing his withdrawal and surrendering his credentials, he took a local preacher's certificate and intimates that after he shall attend such meetings as he pleases he may return. The method of his withdrawal and his remarks thereon are justly open to criticism.

Baltimore Advocate: Letters received by Mrs. Wilson from Bishop Wilson, August 15, state that he had a delightful voyage across the Pacific and landed in Yokohama in excellent health. At Yokohama he was met by Bro. Waters, of the Japan Mission, and Dr. Parker, of the China Mission, who had come from Kobe to meet him, and accompany him to this latter place. With Rev. Julius Saper, of the M. E. Church, as their escort and host, an excursion was made to Tokyo and Kioto. Bishop Wilson was to address a band of missionaries of the various Mission Boards in conference at Yokohama. Hence he would go by steamer to Kobe and begin his labors among our own missionaries. He purposes visiting every place where we have members, and to preach to them through interpreters. The Japan Conference is to be held during the last week of August. We are sure the prayers of the Church will continually ascend for his health and success.

Pacific Methodist Advocate gives us the following meditation from Bishop Fitzgerald:

After family prayers last night, while sitting on the piazza looking at the pale stars visible in the peaceful skies above me, and listening to the singing of the katydid in the elms in the yard, these thoughts came into my mind:

1. Methodism can't be run without more religion than is required by a mere ecclesiasticism. Its machinery is mighty, but it must be lubricated by the oil of the sanctuary, the unction of the Holy Ghost.

2. We need more prayer and less talking to and of each other.

3. We need the magnanimity that forbears reprisal, the honesty that makes confession, and the grace that forgives—in a word, we need more of the religion that lifts its possessor above the plane of nature, the life that is hid with Christ in God.

Our war with Spain brought out exhibitions of heroism and magnanimity that excite the admiration of the world. Church troubles bring us

tests of our quality as soldiers of Jesus Christ. We need now such an inflow of the Spirit of Christ throughout our Church as will demonstrate its divinity, and attest its mission.

As I sat there meditating and praying I felt as if I wished to take a fresh start on this line—and I resolved, God helping me, to come to the Preachers' Meeting with this testimony. The whole Church needs this baptism now. I want my portion in due season—that is to say, this very day.

Northwest Texas Conference.

(CONTINUED FROM FIFTH PAGE.)

both. Each was a revival, and the brethren separated feeling that it was good to have been there. I hear fine reports of the meetings being held in the various charges, and of the good advance of all financial interests. The preachers love Bro. Hardy, esteem his counsel, and feel his sympathetic interest; he is in great favor with all people alike. No wonder that there is life and an advance on all lines, when such harmony exists in the administration. Some brethren will be moved at conference, but we hope the hand of authority will not be laid upon any of this district, unless it is on those who desire it. This is my second year in Texas, and I bear testimony that like all I've experienced so far. At conference we hope to be able to add much more to the record of this year in every interest.

North Texas Conference.

WHITE ROCK.

Zoro B. Pirtle, August 29: We began our meeting at Rock Point the fourth Sunday in June. Owing to the continued rains and foul crops our meeting was far below our expectations. However six persons claimed conversion, two additions and the Church considerably revived. Rev. G. A. Marvin preached two effective sermons in this meeting. We began at Dial Saturday before the second Sunday in July and continued eleven days. Rev. I. W. Clark, our "beloved," did the preaching very ably for two days and nights; also Rev. Geo. H. Adams, of Roxton, preached two days and nights for us, doing efficient work. Results of this meeting: Twenty-two conversions, several accessions and the Church greatly revived. We began at White Rock the fourth Sunday in July. Rev. C. L. Ballard, of Kingston, did the preaching for one week. Ballard is immense. A regular storm in a revival. He preaches with great power. We were also assisted some by Rev. W. H. Brown and a good deal by Rev. J. B. Gober. These brethren wrought faithfully and their preaching was at high water-mark. This was a great meeting. Results: Between forty and fifty conversions and reclamations, the Church greatly revived, several accessions to the Church, with two special children's services and some children baptized. We are now building a tabernacle at White Rock 48x64, at a cost of \$250 or \$300. Will be completed in three or four weeks. Our home-stretch was the camp-meeting at McCraw's Chapel. A wonderful meeting, indeed. For nineteen years in succession this meeting has begun on Friday night before the second Sunday in August and continued ten days. There were several campers. Complete harmony prevailed throughout. There is now no cism nor strife. All is harmony. Other results: About sixty conversions, thirty-three accessions, two special children's services, and several infants baptized. With a nice, new church, a large shed, a fine well of water, an extensive grove of large timber making a fine shade, and a first-class community, no people, good women of this Church will endure themselves to the pleasant memories of every pastor and his family who have the good fortune to serve—rather be served by—them. I could say much more, but —. Before closing must mention the visit of that elect lady, Sister W. H. Johnson, of the Dallas Rescue work. A grand woman, in a glorious cause—said to be the last analysis of the gospel of our Savior. She won the hearts of all to herself, and the sympathy of our hearts in her worthy interest, which she faithfully represented. She did my people good spiritually, drawing us all closer together, and enlisting interest in our great Church enterprises. It pays to have her visit your charges, brethren. Write her an urgent appeal to come, and then lend her your best effort when she does. We raised in cash and subscription for the Rescue Home something over one hundred dollars. We will be glad to see her face with us again. I have no authority to report on the Gatesville District, but

will add by way of parenthesis that the outlook all over the district is very flattering. We had two good district conferences—the League and the District—the presiding elder presiding in should be more contented and happy than these. We were ably assisted in this meeting by Revs. O. S. Thomas, J. E. Vinson, W. B. Bayless, Samuel Weaver, W. A. Randall and J. H. Moreland. On account of severe sickness in his family Bro. J. E. Lane, local preacher at McCraw's was with us but very little. Dr. Williams, of the M. P. Church, was with us most of the time, doing faithful altar work. Rev. T. W. Lovell, local preacher at White Rock, was with us from start to finish in all our meetings. "Tom" did a good deal of the preaching, with fine results. Our conference collections are more than up in good subscription.

POTTSBORO AND PRESTON.

I. A. Thomas: Just closed a protracted meeting at Preston, August 29, of nine days; was assisted a part of the time by Rev. E. L. Spurlock, of Bells. His services were highly appreciated by the people. They were glad to meet their ex-pastor. A. G. Nobles did some good preaching; likewise other local preachers. C. L. Norman and Bro. Johnson rendered efficient service. Results, seven professions and seven accessions to the Church and \$116.50 in cash and subscription—the full amount of the assessment by conference. While the visible results were not what we hoped, yet the Church was greatly benefited.

SANGER.

J. W. Blackburn, September 1: We have just closed our round of protracted meetings for the Sanger Circuit, which resulted in twenty-three conversions and twenty-seven accessions. Our excellent new church, a house 32x50, built between Prairie Chapel and Green Valley, was completed in time to hold our meeting, which resulted in a gracious revival, eight conversions and nine accessions. The name of our new church is Wesley Chapel. Here we organized a Sabbath-school, prayer-meeting, and hope soon to organize an Epworth League. We organized a League at Sanger, with twenty-five members. We have papered and seated our new church at Boliver and remodeled our church at Sanger. We have expended over a thousand dollars in building, repairing and furnishing churches this year.

PRINCETON CIRCUIT.

J. Frank Smith, Recording Steward: The greatest revival meeting that was ever held in Princeton began on Sunday night, August 21. Rev. G. A. Marvin, of Ladonia, preaching every sermon for twelve days and nights. Rain came on the third day and prevented two night services, but a standing announcement was made to continue, and it seemed as if the crowds increased each night afterward until the house could not contain the great throngs. In the opening sermon, Bro. Marvin outlined the plans upon which the meeting would be conducted—in a powerful plea for the union of the followers of Christ of all creeds. Our membership being small, with sickness in several homes, the work began under disadvantages. Then these were barriers to break down, prejudices to overcome. Each sermon was a power within itself, each service drew the people closer and closer, until Divine power obtained complete mastery of the situation, when Christians with a shout of joy, and sinners with a cry for mercy shook the sacred walls. The mourner's bench was humbly sought with sealding tears of penitence. God and man met at the mercy-seat, and angels rejoiced over new-born souls. Bro. Marvin's preaching was marked by a demonstration and power of the Spirit that made his arguments simply irresistible. Sinners would sit with their eyes riveted upon him and follow every gesture, every thought and look. If he went down into the dust of humility, they went with him; they drank with him the cup of bitterness; if he leaped out into space in ecstatic bliss, or walked amid the shimmering hosts of the skies, they were by his side. They listened, they moved, they obtained pardon for sin. Spiritual earnest, sound in doctrine and conversion, Bro. Marvin has won our hearts. Twenty-four happy conversions took place, several reclamations, fourteen baptisms and twenty-four accessions to the Church. A prayer-meeting will be organized Sunday night and a Sabbath-school the following Sunday. Everything is in a glow. Methodism has been advanced an hundred per cent and God glorified. Men and women who have been Christians for years say they never saw anything like the scene that took place last night

at the close of the meeting. Just as the last words of the benediction fell from the preacher's lips a great cry rent the air. Nearly the whole congregation was in tears. Someone started the tune, "Blest be the tie that binds our hearts in Christian love." Some shouted, some prayed. The young converts crowded around Bro. Marvin and showered words of thanks and love upon him for his faithfulness in holding out to them the great plan of salvation. For nearly an hour this continued. Those sweet services were sacred to them. The occasion was a spiritual feast. To my mind there can never be a grander scene than to witness young men and women give their hearts to God and lift their voices in his praise. Bro. Pirtle goes to Little Creek to-morrow to begin the last of his meetings on the work for the year.

CHISHOLM.

D. T. Brown, August 30: We closed a fine meeting at Poetry last Sunday. There were about twenty-five conversions and reclamations and the Church greatly revived. The pastor was assisted by Rev. R. M. Chenault, of the Tennessee Conference. Bro. Chenault is an able minister and a fine revivalist. Our protracted meetings are now all over. We have had on the work over 200 conversions and reclamations. The collections ordered by the Annual Conference are about all up in cash and gilt-edged subscription. Everything will be paid in full by November 23. The Lord is good to us.

CHINA GROVE.

R. B. White, September 1: On the 25th of August Bros. R. M. Morris and W. P. Kemball, local preachers of High, Lamar County, came into our midst and conducted a protracted meeting for five days, in which great good was done. Visible results: Eight conversions and seven additions to the Church. The preaching was of the old-fashioned, Holy Ghost kind. Bro. Kemball preached and prayed and labored faithfully with the people for Christ and holds a warm place in the hearts of all the people here.

SUMNER.

S. Crutchfield, September 5: Our meeting closed at Hopewell. A good revival in the Church, four conversions and nearly all the collections ordered by the conference secured in good subscription and cash. We will come out with the decks cleared. Some noble men and women in this community—true and tried. Pierce knows them.

BROADWAY—GAINESVILLE.

G. E. Clothier: A glorious revival at the Broadway Methodist Church, Gainesville. Eighty-two conversions and reclamations; seventy-five additions to the Church. It was my good fortune to aid Rev. W. A. Stuckey, the pastor, in this good work. A prepared people, a willing people and a favored time for the Lord to visit Zion, made the result as given. The fire was kindled and blazing before the preacher reached the ground, and oh, it was a pleasure to serve such a pastor and people! Stuckey is a happy man to have such a charge, and he has a warm place in the hearts of a united people, and he deserves it. God bless him! The meeting lasted for three weeks, closing Sunday night, September 4. At a modest estimate 1500 people were present at this last service. I preached every night during the meeting and often twice a day, occasionally three times, until relieved by Bros. Riddle and Brayant in the day services. Both of these brethren did excellent preaching and earnestly labored with us. Broadway now has a membership of 620. Bro. Stuckey has added 200 members to the Church during his pastorate and he is now closing only his second year. He is the best worker I ever saw in a meeting, and has some of the best working members. But, oh, what a choir he has! The sweetest singers and regular thorough-breds for holding on. Most of the night meetings held until 11 o'clock, and even at that late hour many left reluctantly. Yes, I heard some good, old-time Methodist shouting, and Stuckey said he would have shouted but was too hoarse. My dear, kind brethren of the Texas Conference who so nobly came to my aid in great trouble will rejoice with me and my family to know that Broadway and its friends gave me a nurse of nearly \$130. With a full and thankful heart I go on my way with fresh courage. The Advocate was not forgotten. I distributed all my copies and urged the people to take it. I go to Valley View Thursday to aid Bro. Jordan in a meeting.

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Seventy-one instructors and officers. Present enrollment, 800 students. Total expenses, \$150 to \$200. Tuition free. Women admitted to all departments. Students admitted at any time. Academic Department—One hundred and ten courses of study; matriculation fee, \$10; University system of instruction and discipline; well equipped scientific laboratories; library of 35,000 volumes; all leading periodicals and newspapers on file; Y. M. C. A., Y. W. C. A., Gymnasium, instructor, gymnasium, athletic field. Engineering department confers degrees of civil engineering. Teachers' courses leading to first grade certificates for two years, for four years, and for life. Law Department—Matriculation fee, payable only once, \$30.00. A two years' course leads to degree of Bachelor of Laws, and entitles the holder to practice in any court in Texas. Law student admitted to Academic Course without further charge. Medical Department (located at Galveston).—Largest attendance in the South. Four years' course; school of Pharmacy; school of Nursing (for women); matriculation fee, payable once, \$50.00; complete equipment in all schools; University Hall, a large dormitory for women, recently completed. For large catalogue and illustrated circular, address JOHN A. LOMAX, Registrar, Austin, Texas.

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for Boys near Orange, Va. on high hill to the view of Blue Ridge Mountains. Site chosen by Thomas Jefferson, James Madison and James Monroe. Excellent drainage, purest air, modern improvements. New building will contain separate study rooms and sleeping apartments. Full staff of teachers. Number limited. For catalogue address
J. CARTER WALKER, M. A., Orange, Va.

New England CONSERVATORY OF MUSIC
Unequaled advantages in all departments of Music and Elocution. The Conservatory home for young women provides every comfort and safeguard. George W. Chadwick, Musical Director. Pupils received at any time. For prospectus address FRANK W. HALE, General Manager, Boston, Mass.

Nashville, Tenn. Beautiful situation. A national patronage. Marches grounds, elegant buildings, scholarly faculty and almost perfect management. A genuine honesty in everything done or attempted. Again in the unique position of being unable to accommodate all applicants at its doors. See Belmont, or send for handsomely illustrated catalogue. MISS HELOISE, Principal. Rev. R. A. YOUNG, MISS HERON, Principals. D. D., L. L., D., Regent.

HARDIN COLLEGE & CONSERVATORY FOR LADIES.

28th year. Unprecedented prosperity. 24 Professors from 8 Universities and 5 European Conservatories. A \$1,000 Piano to best music pupil. German-American Conservatory. XAVER SCHARWENKA Director General, present in person during My Largest, Cheapest, Best, Address JOHN W. MILLION, Pres., 29 (A St.), Mexico, Mo.

DO YOU KNOW THAT THERE IS SCIENCE IN NEATNESS? BE WISE AND USE

SAPOLIO

Woman's Department

Address communications to Mrs. Florence E. Howell,
1211 Madison Street, Dallas, Texas.

NOTICE.

Dear Sisters—As I will be out of the State for several weeks, you will please refer all matters belonging to my office to Mrs. Wm. A. Sampay, Timpson, Texas.

MRS. W. W. WATTS,
President Woman's Home Mission Society, East Texas Conference.

ANNOUNCEMENT.

The annual meeting of the W. F. M. Society, North Texas Conference, will be held October 6-8, at Greenville. It is hoped and urged that each auxiliary of the Conference Society will send a delegate to the annual meeting. Send names of delegates to Mrs. M. A. Duff, 251 W. Bourland Street, Greenville, Texas, in order that homes may be provided for them.

Summary annual report of Treasurer W. F. M. Society, West Texas Conference, September 1, 1897, to September 1, 1898.

Dues from adults.....	\$97 09
Dues from juveniles.....	45 45
Donations.....	22 45
Week of Prayer.....	12 45
Easter offerings.....	31 45
Korean work, Juv. Societies.....	7 50
Christmas offerings.....	2 00
Birthday offerings.....	50
Bequest of Mrs. Wynn.....	50 00
For out-going missionaries.....	8 00
Contingent money.....	32 40

Total.....\$282 00
Contingent money from last yr 2 09

Total.....\$284 09
Disbursements:
Remitted to Mrs. McTyeire.....\$218 95
Remitted to Miss Billingsley for the Belle Bennett Chair S. B. and T. School..... 31 45
Conf. expenses for the year..... 29 99

Total.....\$289 59
Balance on hand, contingent money, \$6 10. MISS B. MALONE,
San Marcos, Texas, Treas'r.

NOTICE.

To Presiding Elders N. W. Texas Conference:
You will please give personal attention to all charges in your district desiring help from the Woman's Home Mission Society of the Northwest Texas Conference. All applications for help must be sent to me not later than October 1, 1898.

MRS. W. F. BARHAM,
Conference Treasurer,
Fort Worth, Texas.

To the Members of the North, Northwest and East Texas Conferences:

Dear Sisters—When at the annual meeting of the Central Committee, held in Louisville, Ky., last April, I was appointed to represent that committee in co-operating and working with the Joint Board of the Dallas Rescue Home (Anne Browder Cunningham Mission Home and Training School) in a united effort to make the institution worthy of the Christlike work to which it is dedicated. I knew that God had given me another opportunity to co-labor with him and with you in the cause for which Christ died.

Since then I have tried to study the work and its needs—talked and written of it—prayed for it with a full heart, yet felt that I was doing so little when so much was needing to be done, and the burden falling so heavily on a few.

Last month when Mrs. Johnson's thrilling call, "\$12.50 the Ransom Price of a Human Soul," came to me in the King's Messenger, my heart answered: If this be true, I must make sure that I have done that much this year to save one poor girl. I believe there are many women in our Churches and among our Home Mission workers who would gladly do the same if they could but read this call and know of the work. Only \$12.50 to save a poor, broken-hearted girl from the hell of sin and misery into which she has fallen! Only \$12.50 to let her "see God!" It seems incredible. Yet such is the testimony of Mr. Charles Crittenton, who is giving his time, his life

and more money than any other man in our country to the Rescue work.

Are any of you doubtful, skeptical, about the reclamation, the salvation, of fallen women and men? Christ came not to save the righteous, but sinners, and to save them from sin in this life. If he saved you and me from our sins, he can and will save these from their sins. Do you say, "Yes, but so many of those who for a time are saved from this vicious life backslide—fall into it again." Look at the converts in your own last protracted meeting and see how many of them have fallen away—gone back to the old habits—the old life. Look at the membership of our Churches and see how many there are who sit Sunday after Sunday in God's house, under the sound of the gospel, and yet how small the number that live up to their Church vows. Those who have labored for many years among these homeless, friendless outcasts tell us that quite as many, perhaps more of them, than of the average young converts remain "steadfast and immovable, abounding in the work of the Lord"—never forgetting the "horrible pit" whence they were dug. Let us temper our unbelief, our pity, with justice and mercy, and as many of you as God has prospered lend a helping hand to save one of these poor women now.

Have you a thankoffering to make for some special blessing? Make it now, and pass on that blessing to some other life. If you can not give the full amount of \$12.50, let two or three or even six women join and make up the sum. Call on your friends, your neighbors, and tell them of the Mission Home at Dallas, that the Woman's

Home Mission Society is trying to make the largest and most helpful in the Southwest, and ask them to join with you in trying to save one soul through this instrumentality, remembering the words of our Lord, "It is more blessed to give than to receive." Your sister and co-laborer,

BELLE H. BENNETT,
President Woman's Home Mission Society, M. E. Church, South,
Richmond, Ky., Aug. 18, 1898.

It is Just as Important.

That you enrich and purify your blood in the Fall as in the Spring. At this time, owing to decaying vegetation, a low water level, and other causes, there are disease germs all about us, and a weak and debilitated system quickly yields to attacks of malaria, fevers, etc. By purifying and enriching your blood with Hood's Sarsaparilla you may build up your system to resist these dangers, as well as coughs, colds, pneumonia and the grip which come with colder weather. To be on the safe side, take Hood's Sarsaparilla now, and always be sure it is Hood's and not something else represented to be "just as good."

UNANSWERED LETTERS.

Aug. 25.—J. W. Harmon, sub. J. T. Blodworth, sub. A. E. Goodwyn, no attention.

Aug. 28.—V. A. Godbey, sub. has attention.

Aug. 29.—W. A. Gilleland, sub. S. J. Rucker, sub. has attention. G. E. Sandel, change made.

Aug. 29.—B. A. Snoddy, sub. J. A. Wyatt, O. K. C. W. Perkins, sub. J. Kent 2-4 "May," sub. Chas. Jarvis, sub.

Sept. 5.—J. J. Harbison, sub. has attention. J. C. Calhoun, has attention. G. E. Sandel, sub. Sam C. Vaughan, sub.

Sept. 7.—T. J. Beckham, sub. S. P. Ulrich, sub. one stopped. Saml. Weaver, sub. M. K. Fred, sub. T. Graham, sub. E. G. Roberts, sub. Aug. 31.—C. N. Smith, sub. Sept. 7.—J. M. Mills, sub. Gus Garrison, sub. T. T. Booth, sub. W. L. Nelms, sub. A. G. Nelson, sub. H. A. Bourland, sub. D. W. Towns, sub. Fred L. Allen, has attention. J. W. Story, sub.

Itch is a most disagreeable and disgusting affliction and should be at once checked. Hunt's Cure will do it—seven years or any other variety; also Tetter, Ringworm, etc. Guaranteed to cure. Price, 50 cents a box.

DEPARTED FOR TEXAS.

James H. Wood, Jr., eldest son of Capt. J. H. Wood, left this afternoon for Dallas, Texas, where he goes to accept the position tendered him as professor of mathematics and military commandant in Cole's Military Academy. This school opens on September 5, and is one of the finest preparatory military schools in the State. The academy made a wise selection in choosing Mr. Wood for the position, and we wish him success. —News, Bristol, Va.

A 50-cent Iron Tonic. Pure, Soluble Iron concentrated, and Pure Amorphous Quinine is contained in Cheat ham's Tasteless Chill Tonic. It is a true tonic, strengthener, appetizer, toner up of the system and blood purifier. Only 50 cents.

The almighty dollar has no hypocritical worshippers at its shrine.

OUR TWO PUBLICATIONS BALANCE OF THE YEAR



FOR TWENTY-FIVE CENTS

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The regular subscription price to THE SATURDAY EVENING POST is \$2.50 per year. It was founded in 1728, and published by Benjamin Franklin up to 1765, and has been regularly published for 170 years—the oldest paper in the United States. Everybody knows THE LADIES' HOME JOURNAL, with its 800,000 subscription list. The POST will be just as high a grade of literature and illustration, but entirely distinctive in treatment and in kind. The best writers of the world contribute to both of our publications, and the illustrations are from the best-known artists.

The Curtis Publishing Company, Philadelphia

MISSIONARY COLUMN

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

THE IMPORTANCE OF CHRISTIAN MISSIONS.

In 1886 Dr. Joseph Cook delivered a lecture in Boston on the "Four Corners of the Church." He founded his remarks on the "Great Commission," in Matt. 28:19, 20. The four corners were the words of Christ: "All power, all nations, all commands, all times." Now if some great man will deliver a strong address on the one aim of the world's life founded on the 24th and 14th of Matthew: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," the right understanding of God's Word will enforce the importance of missions. The need of missions is a double need. The Church needs to carry the message as a witness and the heathen needs to hear of Christ as a personal Savior. The need of a personal knowledge of Jesus is earnest in the notion of witnessing for Christ. We have nothing else to witness. The disciples "preached Jesus and the resurrection." Intensely personal. Philip "began at the same Scripture and preached unto him Jesus." The first heathen Peter ever preached to was Cornelius, to whom he preached "the Word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all)." A personal Savior was the turning point in the conversion of Cornelius. So it is in the conversion of every man. This puts the heathen where the Scriptures may be justified in all their statements and representations of the heathen's helplessness. They sit in darkness and the shadow of death, being bound in affliction and iron. They are a part of the nations who forget God. Having put God out of their thoughts they are among those who as violators shall not inherit the kingdom of God; to whom the gospel needs to be preached that they may turn from darkness to light and from the power of Satan to God; that they may receive the forgiveness of sins and inheritance with them that are sanctified by the faith that is in Christ. To bring Christ to the personal knowledge of every heathen as his personal Savior is a great undertaking—too great for any but God to accomplish. Great enough to justify the lengthening life of this world.

WEST TEXAS CONFERENCE.

The following will show about what has been collected in the West Texas Conference for missions since our last session:

Districts.	Foreign.	Domestic.
San Marcos.....	\$ 25 00	\$ 274 42
Cuero	127 24	257 60
San Antonio.....	129 85	291 50
San Angelo.....	190 80	235 00
Llano	42 50	148 00
Beeville	298 50	280 50
Total	\$463 89	\$1767 02

The following places have paid their assessments in full:

- Domestic—Kyle, Victoria, Comal Street, Amphion, Eagle Pass, Hondo, Paint Rock, Junction, Blanco.
- Foreign—Junction, Goliad.

The above gives the state of the case when last we heard from Bro. J. E. Fritchett, our Treasurer. Only the first and second quarters have been paid, and yet we are now far into the fourth. We learn that a number of our pastors have not paid in anything for missions this conference year. How can this be explained? What can justify such a delay? Will some one answer?

Our Treasurer has received only a part of the subscriptions made at the last anniversary of our Domestic Board. Will not others pay their subscriptions, long since due, that the cash may be applied on the payments of drafts?

We had to give up territory that needed to be worked and that was on our plan at the last conference session for the want of funds and because full assessments had not been paid. If the brethren do not bestir themselves during these two last months and bring up the missionary assessments in full, our work will be in a worse condition still, and retrenchment instead of a forward movement will be the result. Let no charge stop this side of a full assessment. J. D. SCOTT.

Women in Business.

From the Free Press, Detroit, Mich.
A prominent business man recently expressed the opinion that there is one thing that will prevent women from completely filling man's place in the business world—they can't be depended upon because they are sick too often. This is refuted by Mrs. C. W. Mansfield, a business woman of 58 Farrar St., Detroit, Mich., who says:

"A complication of female ailments kept me awake nights and wore me out. I could get no relief from medicine and hope was slipping away from me. A young lady in my employ gave me a box of Dr. Williams' Pink Pills for Pale People. I took them and was able to rest at night for the first time in months. I bought more and took them and they cured me as they also cured several other people to my knowledge. I think that if you should ask any of the druggists of Detroit, who are the best buyers of Dr. Williams' Pink Pills they would say the young women. These pills certainly build up the nervous system and many a young woman owes her life to them."



Sobriety Promoted.

"As a business woman I am pleased to recommend them as they did more than any other medicine and I can give Dr. Williams' Pink Pills for Pale People credit for my general good health to-day. No discovery of modern times has done so much to enable women to take their proper place in life by safeguarding their health as Dr. Williams' Pink Pills for Pale People. Acting directly on the blood and nerves, invigorating the body, regulating the functions, they restore the strength and health to the exhausted woman when every effort of the physician proves unavailing."

For the growing girl they are of the greatest benefit, for the mother indispensable, for every woman invaluable. For paralytic, locomotor ataxia, and other diseases long supposed incurable, these pills have proved their efficacy in thousands of cases.

North...
Texas..
Female..

College

and Conservatory OF MUSIC.

We take pleasure in announcing that our teaching force is organized for next term more satisfactorily than ever before.

The class of Prof. Von Niekwitz, on piano, has grown so large that he has brought from Europe as his assistant another pupil of Lechetinsky and exponent of that wonderful method of instruction.

Mrs. Holt, now in New York, writes that she has engaged as vocal teacher Prof. Geer, of Boston, a most accomplished teacher and singer.

Also Prof. Gerhart, a teacher of wonderful ability, has charge of the classes on mandolin, banjo, guitar, etc.

It is with pleasure we give notice that German French and Spanish will each be taught by natives, thereby insuring accurate pronunciation.

The Semi-Centennial Celebration IN SHERMAN

On the 25th, 26th and 27th of September will furnish an opportunity to parents to visit us at very reduced rates, and examine for themselves our superior facilities. We extend to all a cordial invitation.

MRS. L. A. KIDD-KEY,
PRESIDENT.

THE POLYTECHNIC COLLEGE

FACULTY.

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

- W. F. MISTER, A. M., Professor of Mathematics and Astronomy.
- Miss INEZ BREWER KE. E. S., Teacher of Exercise.
- JAMES F. SIGLER, A. M., Professor of English Language and Literature.
- C. L. BOLLARD, Director of Physical Culture.
- C. R. FARRINGTON, B. S., Professor of Natural and Physical Science.
- Miss KATE V. KING, Principal of Music Department and Teacher Piano and Voice.
- R. B. McSWAIN, A. M., Professor of Latin and Greek.
- Miss SALLIE W. STONE, Latin, Mandolin and Guitar.
- D. H. BISHOP, A. M., Professor of History and Economics.
- Mrs. J. F. SUGLER, Piano.
- Professor of Modern Languages.
- Mrs. W. F. MISTER, M. E. L., Principal of Preparatory Department.
- Mrs. E. M. RHEA, Principal of Art Department.
- Mrs. M. J. STURGEON, Music.
- Mrs. W. F. LLOYD, Business and Domestic Department.
- REV. J. C. MILLER, Charge Chapel and Pastor of Trinity Church, Fort Worth, Texas.

The Polytechnic College

Will open its eighth session Wednesday, September 7, 1898. It is an institution of high grade, employing a faculty of eminent professors, missionaries and scholars. The curriculum taught is fully equal to that of any college or university. Among our college and preparatory work, in the following:

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

A course in the Bible is required for graduation. Young gentlemen receive special instruction 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 two weeks of the session, and again during the last two 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, mandocello, is first-class in every particular. The manager, Miss Kate V. King, is successful in the South as a vocalist, pianist and instructor.

In Education Miss J. J. Lee 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.

Terms:

YOUNG MEN: Board, tuition and matriculation fee for ten months, \$120.00.
YOUNG LADIES: Board, tuition and matriculation fee, \$75.00; music, art and education at special prices.

K. 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, \$2.00.

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 College in detail.

Address:
Rev. W. F. LLOYD, D. D.,
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.

SEWARD.—Mrs. Eliza Seward (nee Tollafar) was born in Ohio, near Cincinnati March 2, 1818, and died July 18, 1898, in Rockport, Texas. She was married to Joseph A. Seward in Cincinnati in 1834. Nine children were born to them, three of whom died in infancy. Three daughters live at and near Rockport. Her husband, Dr. Seward, died in Aransas County in 1871. Sister Seward was converted over 50 years ago, and joined first the Baptist Church. Soon after she joined the Methodists, and has remained with that denomination since. She came to Texas in 1846, and to Rockport in the '60's. Her daughter, with whom she was living at the time of her death, says that she never saw such patience and kindness. She suffered much, but her soul was full of peace.

J. A. PHILLIPS.

Rockport, Texas.

FARR.—Mrs. Harriet N. Farr (nee Ford) was born in the State of Mississippi, March 1, 1829. She married Rev. Alfred Farr in Marion County, Miss., March 4, 1852. With her husband she moved to Newton County, Texas, and settled on Little Cow Creek, near Farrisville. Here her husband died. Several years after this, in 1883, she moved with her sons to Taylor County, near Abilene, where she ended her earthly pilgrimage on the 29th of July, after nearly two years constant suffering from paralysis. In early life she embraced religion and joined the M. E. Church, South. She was the mother of ten children, five of whom preceded her to the world of spirits. She was a true, faithful Christian, unassuming but constant in her devotion to God and his cause. To know her was to love and admire her for her devotion to all the interests committed to her. Her life was uniform and she died as she lived, and we doubt not has gone to the home of the good.

R. C. ARMSTRONG.

Weatherford, Texas.

COLEMAN.—W. S. Coleman was born in Bedford County, Tenn., October 28, 1848, and died at his home, near Reno, Texas, June 20, 1898. He was converted at the age of sixteen and joined the M. E. Church, South; was married to Miss Sarah Boone, daughter of Howard and Elizabeth Boone, in Bedford County, Tenn., November 24, 1872; moved to Texas in 1873. To this union were born thirteen children, three of whom preceded their father; the rest mourn their loss. In the loss of Bro. Coleman we feel that one of our best citizens and Christians has been lost. The whole community laments his going, yet rejoice at his triumph. He was afflicted for months, during which time he never lost an opportunity to testify of Christ or to speak to his unconverted neighbors. He was not afraid to die. Once while taking leave of absence, he said to me: "If I slip off while you are gone, you know where to find me." Such was his confidence in the Lord. He had but one regret, and that was leaving his wife and little ones alone in the world. J. T. RASCOE.

FULTON.—The subject of this sketch, Sister Elizabeth M. Fulton, the wife of D. W. Fulton, and daughter of Rev. J. S. and Sarah McKinny, was born March 18, 1898; was converted at the age of ten years, being the first convert in Bonham, Fannin County, at which place and time she joined the M. E. Church, South, and from that day until June 11, 1898, the day of her death, she acquitted herself as a true soldier of the cross, she living a life which was as holy ointment poured forth. She was full of faith and good works, and possessed a well developed Christian experience, and as she drew near the end she became more and more confident that the grace of God was sufficient for the living, suffering, and dying. She has been a constant sufferer for years in the body, but only for the maturity of those higher graces that belong to the soul, and when the summons came she had her house swept and garnished, and was ready for the bridegroom when he came, and without resistance or murmur she obeyed the call, and on the

day above stated she ceased to live and went hence. Sister Fulton was honorably connected in the flesh, she being a daughter of one of the pioneer local preachers and a holy, good mother, and from her infancy she was taught to love God and the Church, and to the end she honored her father's instruction. Her devotion to her Church was of the purest kind. She was a faithful sister, a devoted wife, and a mother in the highest sense. She left behind her the father and mother, many brothers and sisters a devoted husband, several children and grandchildren, but they weep not as those who have no hope, but look for the happy reunion when time and sense shall be no more. May God take care of the living. A. F. HENDRIX.

Van Alstyne, Texas.

WESTMORELAND.—Sister Sophia Westmoreland (nee Thornburgh) was born in Jefferson County, Tenn., November 3, 1822. Her first marriage was to Hamilton Neil in 1837; came to Texas, 1852. She was married the second time to Rev. Joseph Westmoreland, February 3, 1857; died at her only son's residence, in Beckville, August 21, 1898. The Church, preacher and town have lost one of our best women, but our loss is her gain. She talked frequently of her willingness, and even anxiety, to depart if it was God's will—all was submission to his will. We buried her by her first husband, near Sunny Point, Panola County, Texas, to await the resurrection morning.

J. M. MILLS.

HICKMAN.—Mrs. Thirza Hickman (nee McCowan) was born in Tennessee, June 23, 1809; moved to Lowndes County, Miss., when quite young; married Wm. Hickman, March 23, 1826, and died at the residence of her son, Isaac Hickman, July 6, 1898. She professed religion and joined the Methodist Church when only ten years old; so that she was in the service of the Master nearly eighty years and was a faithful and consistent Christian during that long term of service. Her death, as we might suppose, was in keeping with her life—peaceful and triumphant. This godly woman raised to manhood and womanhood eight sons and two daughters. Six of her sons were in the Confederate army to the close of the war. She moved from Mississippi to Ouachita County, Ark., 1849, and thence to Anderson County, Texas, in 1853. While living in Anderson County she was a member of my charge on the Kickapoo Circuit, and her house was one of my homes. It was from her house that myself and brother, together with her two sons, Rev. L. B. Hickman and Isaac Hickman, went into the army. We four messed together as long as I was in the service, and we learned to love each other dearly. Rev. L. B. lives at Cisco yet, and Isaac also. Among the many godly mothers in Israel that cheered and encouraged me in my young ministry, Mother Hickman is especially remembered with gratitude. She was a most excellent woman. O what a reunion there will be over the river! May God bless the surviving members of the family and may we all meet her in the "sweet by-and-by." M. H. NEELY.

COLLINS.—Claud Raymond, infant son of William W. and Kate Collins, was born March 12, 1897, and died August 24, 1898, aged one year, five months and twelve days. He was a bright, lovely babe and his parents are left childless. May the good Lord bless them in their bereavement. Their pastor, Terrell, Texas. C. C. DAVIS.

MENDENHALL.—Mrs. Mary Mendenhall, wife of Willard H. Mendenhall and daughter of Rev. B. T. Kavanaugh, M. D., D. D., died at her home in Hockley, Texas, June 1, 1898. Sister Mendenhall was born February 10, 1835, in McKendree College, Lebanon, Ill., and married W. H. Mendenhall at Lexington, Mo., June 1, 1858, at which time her father, Dr. Kavanaugh, was pastor of the Church in that city. Mr. Mendenhall, with his family, removed to Houston, Texas, in January, 1867. In 1888 they removed to Redlands, Cal., where they resided until 1892; thence they removed to Hockley, where her husband and youngest son still reside. Her daughter, Ada, married Mr. Philip Autry, of LaGrange, Ga., and resides in that city. She was a devoted daughter, and her mother spent much of her time with her. Her eldest son, Will, married Miss Jennie Moore, of Waco, daughter of Dr. Thos. Moore. Sister "Mollie," as I have called her for more than fifty years, left two sons and one daughter, all of whom are members of the Church, and they, with her devoted husband, together with thousands of others, who have known her beautiful, devoted Christian life, mourn her de-



"There's the rub." (Hamlet.)

The "rub" in one hand, and the effect of it in the other. Good design for a soap "ad."—isn't it? Question of health, if nothing else, ought to make you give up this wearing washboard rubbing with soap, and take up the sensible way of washing with **Pearline**—soaking, boiling, rinsing. The washboard rubbing, done in the midst of soiled clothes and tainted steam is harmful to any woman. If you think it isn't, you'd better think again. 520

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parture; but she has joined a brighter, happier band in our Father's house above, among whom are her sainted father and mother, her uncle, Bishop H. H. Kavanaugh, some of her children, brothers and sisters and an immense company, who knew and loved her during her long life of sixty-five years. In the course of her eventful life, Sister "Mollie" has spent several months with my family and was always the light and life and joy of our circle. A wonderful intimacy and affection grew up between her and our little granddaughter, Lillie Bruce Chase. These lovely and loving ones are together now in our common Father's home prepared for them. Sister Mendenhall's father was my presiding elder sixty-six years ago, and I have known and loved him and his brother, the Bishop, nearly all my life. Her son, William, who lives in Waco, at whose request I send you this notice, writes me that "she suffered much, but during all her sickness, she did not complain or murmur." What shall I say more? Everything might be said which could be of a beautiful, faithful, Christian life in all its relations. Some of us will follow her soon. May we be as well prepared as she was for our exit and entrance into rest. A tribute of love from an old friend.

F. T. MITCHELL.

KELLEY.—A. J. Kelley was born in Upson County, Ga., in July, 1829; moved to Alabama in 1852; thence to Texas in 1872, and lived where he first settled until he was called up yonder, July 26, 1898. He had been a member of the Baptist Church a good while before he came to Texas. It can be truly said a good man has gone to his reward. He had served his country well, and it can be said of him he had not any enemy. He was thrice married; first to Miss Obedience Peacock, 1846, this union being blessed with eight children, five having gone on before. His first wife died in 1872. He again married in 1873 Miss Mary Ann Bages, who died in 1881. Again he was married to Mrs. Hattie Jeffers in 1882, who still survives him. We miss him so much, but, thank God, we know where to find grandpa. He has thirty grandchildren, seven great-grandchildren, besides other kin to mourn their loss; but to his bereaved widow we say, live as he lived and you shall meet in the sweet by-and-by. His granddaughter, CARRIE.

McDANIEL.—Sister Mary McDaniel was born in the State of Kentucky November 24, 1863; moved to Texas and resided in Eastland County until death called her home. She professed religion at a meeting held by the writer and was baptized and received in the M. E. Church, South, July 29, 1894. Her husband testifies to her faithful, godly life to the end, which came July 1, 1898. She leaves a husband, several children and many friends to mourn their loss; but rejoice to know we shall meet again where parting will be no more.

T. M. COLLIE, L. E.

MOSS.—Robert A. Moss was born in Buncombe County, North Carolina, June 23, 1826, and died July 25, 1898, in McLennan County, Texas, at 3 p. m., aged seventy-two years, one month and two days. On May 20, 1851, he was married to Mrs. Elizabeth Potter, in Rusk County, Texas, who preceded him to the better world nearly two years. His body was interred at the White Rock cemetery by the old Confederate soldiers. He was in two wars—the war between the United States and Mexico, and in the Confederate service, and the most glorious of all, he was a faithful soldier of the cross of our blessed Master, the Lord Jesus. He said before he died to tell all he was ready to go. What a glorious thing to die in the Lord. He was always ready to lend a helping hand. Farewell, dear father, brother and friend, by the grace of God we

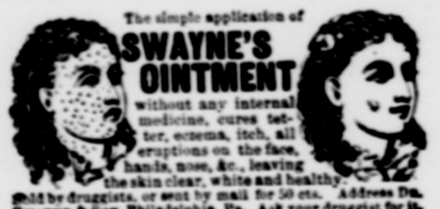
hope to meet you in that blest abode where one eternal wave of joy and love shall roll o'er our breasts forever. W. T. FORTSON.

West, Texas.

ROGERS.—Don C. Rogers was born May 18, 1846, at Bay Spring, Miss., and died at Itasca, Texas, August 19, 1898. On February 4, 1875, he was married to Miss Mattie J. Loyd, of Fuiton, Mississippi. He and his family moved to Texas in 1883, where they have since lived—most of the time in and near Itasca. He professed religion and joined the M. E. Church, South, at Tremont, Miss., in 1878, of which Church he remained a devoted member until his death. He was a consistent Christian, a kind, affectionate father and faithful husband. He loved his home and his family. He leaves behind a wife and three children. They miss him greatly. He died in the triumphs of the Christian faith. Calling his family around him, he told them that he was ready to go and asked them to meet him in heaven. He suffered greatly, but not a word of complaint fell from his lips. A good and true man has gone from us. May God grant that the wife and children may follow him on to the home above, and may they be an unbroken family there. J. H. STEWART.

Itasca, Texas.

MAEDGEN.—Joseph Mortz Maedgen was born in Heiningen, Germany, August 17, 1830, and died August 23, 1898, aged sixty-eight years and six days. He came to the United States in February, 1845, and Texas has ever since been his home. He was married to Miss Pauline Lindstine a. Port Sullivan, Milam County, Texas, on March 12, 1868. To them were born nine children, five of whom, with the mother, mourn his death. Bro. Maedgen was converted under the ministry of Rev. E. R. Barcus at Shiloh Church, near Troy, Bell County, Texas, in 1890, and united with the M. E. Church, South, and the vows then taken were faithfully kept by him. As husband, father, neighbor and friend he was tried and true, and what includes all praise that can be expressed in words and excludes all unworthy a true man, he was a devoted follower of the Lord Jesus Christ. He was a great sufferer for more than a year, his trouble being a cancerous affection of the stomach, and in a home of plenty he literally starved to death. He desired very much to have rest from suffering in his last hours and the Lord kindly gave him the desire of his heart, and for about ten days before death came he was free from pain and he praised the Lord for it and believed it was of his ordering. A large concourse of friends followed his remains to the grave and their prayers ascend for the widow and her children. God grant us all a happy reunion when work is done. GEO. S. CLARK.



The simple application of **SWAYNE'S OINTMENT** without any internal medicine, cures fever, eruptions, itch, all eruptions on the face, hands, nose, etc., 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.

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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.

There are many of those whose idea of worship is a fervent thank God that they are better than their neighbors.—Ram's Horn.

New Mexico Conference.

Table listing New Mexico Conference meetings: Albuquerque District—Fourth Round, Cerrillos, Sept. 21; Albuquerque, Sept. 21; Magdalena and Kelly, Sept. 24; San Marcial, Sept. 27.

West Texas Conference.

Table listing West Texas Conference meetings: San Antonio District—Fourth Round, West End, 11 a. m., Sept. 11; Sherman Street, at night, Sept. 11; Hondo, Sept. 15; Eagle Pass, Sept. 17; Brackerville, Sept. 19; Del Rio, Sept. 20; Valde, Sept. 24; Cotulla, Sept. 28; Mills, Oct. 1; Pearsall, Oct. 1; Tehuacana, Oct. 8; Devine, Oct. 10; Benton, Oct. 11; Utopia, Oct. 15; Pleasanton, Oct. 21; Amphion, Oct. 22; Travis Park, Oct. 23; Comal Street, Oct. 26.

Let each pastor carefully note his date and make announcements and preparation accordingly. J. D. Scott, P. E.

Table listing San Marcos District—Fourth Round meetings: Luling, Sept. 10; Belmont, Sept. 17; Dripping Springs, Sept. 24; Kyle and Pleasant Grove, Oct. 1; Buda, Oct. 8; Seguin and Mill Creek, Oct. 12; Lockhart, Oct. 15; Gonzales sta., Oct. 19; Harwood, Oct. 22; San Marcos sta., Oct. 26; San Marcos, Oct. 29.

Table listing Llano District—Third Round meetings: Boerne, Sept. 10.

Table listing Cuero District—Fourth Round meetings: Yorkum, Sept. 10; Sweet Home, Sept. 17; Hallettsville, Sept. 23; Morales, Sept. 24; Raneho, Sept. 28; Leavelle, Sept. 30; Wadler, Oct. 1; Victoria, Oct. 8; Edna, Oct. 15; Port Lavaca, Oct. 19; Edna sta., Oct. 22; Clear Creek, Oct. 26; Cuero, Oct. 29.

Table listing Beeville District—Fourth Round meetings: Laredo sta., Sept. 10; Rockport, at Rockport, Sept. 17; Wade City, at Mathis, Sept. 24; Laverna, at Laverna, Oct. 1; Stockdale, at Stockdale, Oct. 8; Runge, at Runge, Oct. 15; Helena, Oct. 22.

Table listing San Angelo District—Fourth Round meetings: Sherwood, Sept. 17; Menardville, Sept. 21; San Angelo, Sept. 24; Sterling City, Oct. 1; Ozona, Oct. 8; Junction City, Oct. 22.

Northwest Texas Conference.

Table listing Northwest Texas Conference meetings: Vernon District—Fourth Round, Farmer, Sept. 17; Throckmorton, Sept. 24; Haskell, Sept. 24; Vernon, Oct. 1; Benjamin, Oct. 4; Seymour, Oct. 6; Seymour sta., Oct. 9; Crowell, Oct. 15; Chillicothe, Oct. 19; Altus, Oct. 22; Mangum, Oct. 23; Eldorado, Oct. 27; Harrod, Oct. 29; Qmanah, Nov. 5; Childress, Nov. 7.

Table listing Waco District—Fourth Round meetings: Bruceville, at Bruceville, Sept. 10; Moody, Sept. 11; Troy, at Oenaville, Sept. 17; Aquilla, at Lebanon, Sept. 24; Abbott, at Willow, Oct. 1; Peoria, at Kearby, Oct. 2; Bosqueville, at Bosqueville, Oct. 8; East Waco, Oct. 9; Morgan, at Morgan, Oct. 15; Whitney, Oct. 17; East Waco, Oct. 16; West and Elm Mott, at W., Oct. 22; Mart, at Mart, Oct. 25; Mt. Calm, at Mt. Calm, Oct. 29; Lorena, at Spring Valley, Nov. 5; Fifth Street, Nov. 11; Morrow Street, Nov. 12.

Table listing Clarendon District—Fourth Round meetings: Wellington, at Wellington, Sept. 10; Clarendon, at Fairview, Sept. 17; Silvertown and Tulla, at Salem, Sept. 24; Fladview, at Pierce's S. H., 3 p. m., Sept. 28; Floyd, at Emma, Oct. 1; Childress, at Elba, Oct. 8; Matador, at Matador, 3 p. m., Oct. 11; Amarillo, Oct. 15; Canyon City, at Canyon City, 3 p. m., Oct. 17; Claude and Goodnight, at C., Oct. 22; Canadian, at Canadian, Oct. 29; Higgins, at Higgins, 3 p. m., Nov. 1; Amarillo sta., Nov. 5; Clarendon sta., 8 p. m., Nov. 9.

Let every preacher be careful to raise full collections. Brother, see that you are not the man to report a "deficit." Let every steward work diligently to raise a full salary. Do your very best and may God bless you. R. A. Hall, P. E.

Table listing Dublin District—Fourth Round meetings: Stephenville, at Stephenville, Sept. 10; Carlton, at Carlton, Sept. 17; Granbury, Sept. 23; Bluffdale, Oct. 1; Morgan Mill, at Center Point, Oct. 2; Hico, at Hico, Oct. 8; Duffan, Oct. 11; Glenrose, at Glenrose, Oct. 15; Iredell and Walnut, at Walnut, Oct. 16; Rising Star and Pisgah, at Rising Star, 9 a. m., Oct. 23.

Table listing Waxahachie District—Fourth Round meetings: Itasca, at Itasca, Sept. 10; Alvarado, at Alvarado, Sept. 17; Venus, at Mountain Peak, Sept. 23; Midlothian, at Midlothian, Oct. 1; Osceola, at Osceola, Oct. 8; Avalon, at Elm Branch, Oct. 15; Renzor, at Dixon's Chapel, Oct. 22; Ferris, at Carroll's, Oct. 29; Milford, at Dorr's Chapel, Nov. 5; Grandview, at Island Grove, Nov. 5; Red Oak, at Long Branch, Nov. 5; Bristol, at Bristol, Nov. 11; Ennis, at Ennis, Nov. 12.

Table listing Brownwood District—Third Round meetings: May, Sept. 10; Decker, Sept. 15; Bangs, Sept. 17; Brownwood, Sept. 24.

Table listing Fort Worth District—Fourth Round meetings: Grapevine, at Grapevine, Sept. 10; Mulkey Memorial, Sept. 11; East Cleburne, at Price's Chap., Sept. 17; Cleburne, Sept. 18; Marystown, at Marystown, Sept. 24; West Cleburne, at Liberty, Oct. 1; Mansfield, at Mansfield, Oct. 8; Crosson, at Arton, Oct. 15; Smithfield, at Smithfield, Oct. 22; Arlington, at Handley, Oct. 29; Polytechnic, Oct. 30; Arlington sta., Nov. 5; First Church, Nov. 6; Missouri Ave., Nov. 9; Peach Street, Nov. 9; Covington, at Covington, Nov. 12; Blum, at Blum, Nov. 13.

Table listing Abilene District—Third Round meetings: Colorado, Oct. 15; Colorado sta., Sept. 9; Cisco, Sept. 17; Abilene, Sept. 24.

Table listing Vernon District—Third Round meetings: Eldorado, Sept. 10.

Table listing Weatherford District—Fourth Round meetings: Alledo, at Godfrey's Chap., 24 Sun Sept; Whitt, at Christian, 24 Sun Sept; Springtown, at Knob, 4th Sun Sept; Beck-ridge, at Eureka, 1st Sun Oct; Huckabay, at Rush Creek, 24 Sun Oct; Thurber, at Sharp's Valley, Oct. 10; Ellenville, at Cedar Spgs., 24 Sun Oct; Ranger, Oct. 18; Paster, at Paster, 4th Sun Oct; Millsap, at Holders Chapel, 5th Sun Oct; Mineral Wells, at M. W., Oct. 21; Santo, 1st Sun Nov; Lipan, Oct. 29; Weatherford, 24 Sun Nov.

Table listing Gatesville District—Third Round meetings: Harmony, Sept. 10; Coryell City, Sept. 17; Meridian, Sept. 24.

Texas Conference.

Table listing Brenham District—Fourth Round meetings: Lexington, Sept. 24; Gibbings, Sept. 27; Deenville, Sept. 29; Pleasant Hill, Oct. 1; Caldwell, Oct. 8; Lyons, Oct. 9; Belleville, Oct. 12; Chappell Hill, Oct. 15; Milano, Oct. 22; Davilla, Oct. 23; Cameron, Oct. 24; Ben Arnold, Oct. 29; Mayfield, Nov. 5; Cameron, Nov. 12; Rockdale, Nov. 19; Brenham, Nov. 26; Sealy, Nov. 27.

Table listing Austin District—Fourth Round meetings: Cypress, at Summit, Sept. 10; Webberville, at Webberville, Sept. 17; Manor, at Manor, Sept. 18; Merrittown and Walnut, at M., Sept. 24; Cedar Creek, at Upton, Oct. 1; Smithville, Oct. 2; LaGrange, Oct. 8; Columbus, Oct. 15; Eagle Lake and Rock Island, at E. L., Oct. 22; Wetmar and Osage, at W., Oct. 9; Flatonia, Oct. 9; West Point, at Winchester, Nov. 6; Bastrop, Nov. 12; Elgin, Nov. 13; Tenth Street, Austin, Nov. 16; Manchaca, at Carl., Nov. 19; First Street, Austin, Nov. 20; Hotchkiss Memorial, Austin, Nov. 21; South Austin, Nov. 22; McDade, Oct. 26.

This is our closing round for the year. The Lord has been gracious and kind—given us an abundant harvest. Now let every pastor and official member put forth their very best efforts to close out the year with every assessment paid in full. I have put

the last quarterly meeting as late as possible, so as to give all a chance to report everything in full. The pastor and official board that begin early in the season will be ready and make a good report; the ones who wait till the quarterly meeting before they begin will want a fifth steward's meeting. Let's go to work now. H. M. Seay, P. E.

Table listing Houston District—Third Round meetings: Cedar Bayou, at Barber's Hill, Sept. 10; City, at Barber's Hill, Sept. 17; M-Kee Street, Wed. night, Sept. 24; Aldin, Sept. 27; Washington Street, Sept. 27; Westinghouse, at Bay City, Sept. 24.

Table listing Huntsville District—Third Round meetings: Courtney and Planters', at P., Sept. 10; Madisonville, Sept. 17; Zion, Sept. 24; Bryan, Sept. 27.

Table listing Brenham District—Third Round meetings: Ben Arnold, Sept. 10; Cameron, Sept. 17; Rockdale, Sept. 24.

Table listing Calvert District—Third Round meetings: Durango, Sept. 10.

East Texas Conference.

Table listing St. Augustine District—Fourth Round meetings: Tenaha, at Cleve, Sept. 24; Melrose, at Melrose, Oct. 1; Appleby, at Red Oak, Oct. 8; Minden, at Red Oak, Oct. 15; Homer, Oct. 22; Lufkin, at Lufkin, Oct. 29; Sutton, at Rock Springs, Oct. 22; Shelbyville, at Shelbyville, Oct. 29; Center, at Center, Oct. 29; Will send the rest of the round in time. J. T. Smith, P. E.

Table listing Marshall District—Third Round meetings: Coffeeville, Sept. 10; Church Hill, Sept. 17.

Table listing Beaumont District—Third Round meetings: Kountze, at Nona, Sept. 10; Burdette, at Far's chapel, Sept. 17; Liberty, at Smith's Chapel, Sept. 24; Livingston, at Corrigan, Oct. 1; Leggett, at Salem, Oct. 8; Pinkney, at Pleasant Valley, Oct. 15; Newton, at Smith's Town, Oct. 22; Beaumont, Oct. 29.

Table listing Palestine District—Third Round meetings: Groveton, at Groveton, 24 Sub Sept; Trinity, at Lovelady, Tues after, 24 Sub Sept; Elkhart, 24 Sub Sept; West Palestine, at Harmony, Thurs, Tuesday after 31 Sub Sept.

Table listing San Augustine District—Third Round meetings: Timpan, Sept. 10; Naragoches, Sept. 17; Sharpsville, Sept. 24.

Table listing Pittsburg District—Third Round meetings: Leeburg, at Leeburg, Sept. 10; Mesquite, at Rettle, Sept. 17; Rev. J. M. McCarter will preach the opening sermon at District Conference on July 7, at 11 a. m. T. F. Smith, P. E.

Table listing Tyler District—Third Round meetings: Grand Sulphur, at Oakland, Sept. 10; Athens, Sept. 17; Lindale, at Lindale, Sept. 24; City Mission, at Speed's Chap., Sept. 29.

North Texas Conference.

Table listing Paris District—Fourth Round meetings: Centenary, Paris, Sept. 17; Lamar Avenue, Sept. 24; White Rock and McKen's, at W. E., Oct. 1; Marvin, at Rockford, Oct. 8; Roselle, at Roselle, Oct. 15; Export, at Export, Oct. 22; Woodland, at Woodland, Oct. 29; Detroit, at Detroit, Oct. 22; Maxey, at Maxey, Oct. 29; Emberson, at Hopewell, Oct. 29; Annona, at Annona, Nov. 5; Clarksville, Nov. 5; Rogwell, at Rogwell, Nov. 5; Blossom and Reno, at Blossom, Nov. 9; Lake Creek, Nov. 12; Powderly, Nov. 19; Repton, Nov. 19.

Table listing Bonham District—Fourth Round meetings: Bonham, Sept. 12; Honey Grove, Sept. 19; Ludonia, Sept. 26; Bailey, at Bailey, Oct. 1; White Rock, at McKen's, Oct. 4; Ector, at Ector, Oct. 8; Dodd, at Dodd, Oct. 15; Petty, at Petty, Oct. 22; Gober, at Gober, Oct. 29; Brookston, at Brookston, Oct. 29; Randolph, at Randolph, Oct. 29; South Bonham, at S. B., Nov. 5; Trenton, at Trenton, Nov. 5; Fannin, at New Hope, Nov. 12; Lamma, at Lone Elm, Nov. 19.

Table listing Sulphur Springs District—Third Round meetings: Leonard, 24 Sun Sept; County Line, 2:20 p. m., Sept. 16.

Table listing Greenville District—Fourth Round meetings: Nevada, at Josephine, Sat. and 24 Sun Sept; Wesley, 8 p. m., 24 Sun Sept; Princeton, at Bear Creek, Sat. and 24 Sun Sept; Farmersville, 8 p. m., 24 Sun Sept; Kavanagh, Sat. and 4th Sun Sept; White Rock, Sat. and 1st Sun Oct; Wesley, 8 p. m., 1st Sun Oct.

Table listing Kavanagh, at Kavanagh, Sat. and 1st Sun Oct; Blue Ridge, Sat. and 24 Sun Oct; Farmersville, 8 p. m., 24 Sun Oct; Wesley, Sat. and 4th Sun Oct; Lone Oak, 2:20 and 24 Sun Oct; Bethel, Sat. and 24 Sun Oct; Kavanagh, 8 p. m., 24 Sun Oct; Kingston, at Salem, Sat. and 1st Sun Oct.

Table listing Bowie District—Fourth Round meetings: Alford, at Alford, Sept. 10; Chiles, at Chiles, Sept. 17; Elmore, at Elmore, Sept. 24; Bridgeport, at Boyd, Sept. 24; Sunset, at Sparks' Chap., Wed., Sept. 21; Denton, at Denton, Sept. 24; Denton sta., Sept. 25; Bonaville, at Paradise, Oct. 1; Crafton, at Crafton, Oct. 8; Foot Oak, at Hark's S. H., Oct. 15; Blue Grove, at Buffalo Spgs, Oct. 22; Bellevue, at Bellevue, Oct. 29; Iowa Park, at Iowa Park, Oct. 29; Wichita Falls, at Wichita Falls, Oct. 29; Holdway, at Holdway, Nov. 7; Archer City, at Archer City, Nov. 7; Bryson and Salt Hill, Nov. 12; Jackson and Gibbons, Nov. 12; Bowie, Nov. 19.

Table listing Dallas District—Third Round meetings: Wheatland, Sept. 10.

Table listing Terrell District—Third Round meetings: Mesquite, Sept. 10; Reinhardt, Sept. 17; Kemp, Sept. 24.

Table listing Gainesville District—Third Round meetings: Mountain Springs, Friendship, Sept. 10.

Table listing Paris District—Third Round meetings: Powderly, Sept. 10.

Table listing Sherman District—Third Round meetings: Whitewright, Sept. 10; Gordonville, Sept. 17; Guters, Sept. 24.

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MARRIAGE NOTICES.

At the home of the bride's parents, September 4, 1898, by Rev. Daniel Morgan, Mr. George Carter and Miss Julia Coleman.

In the Methodist Church at Manor, Texas, on the evening of August 21, 1898, Rev. D. H. Hotchkiss, of the Texas Conference, and Miss Elizabeth K. Nixon, by Rev. O. T. Hotchkiss, assisted by Rev. M. S. Hotchkiss.

At the residence of the bride's mother, near Mart, Texas, on July 3, 1898, Mr. S. W. Brewer and Miss Ella Sibley, Rev. J. A. Ruffner officiating.

On July 3, 1898, at the residence of the bride's parents, in Limestone County, Texas, Mr. W. T. Rucker and Miss Mattie Brown, Rev. J. A. Ruffner officiating.

At the residence of the bride's parents, near Mart, Texas, on August 21, 1898, Mr. R. M. Diggs and Miss Rhoda C. Watts, Rev. J. A. Ruffner officiating.

On August 21, 1898, at the residence of the bride's parents, at Battle, Texas, Mr. V. O. Balch and Miss Laura Hunter, Rev. J. A. Ruffner officiating.

On August 8, 1898, at the parsonage, Mr. M. B. Stewart and Miss Ivy B. Rutherford, Rev. Zoro B. Pirtle officiating.

On September 1, 1898, in Llano, Texas, at the residence of the bride's parents, Mr. Street H. Gilmer, of Kerrville, Texas, and Miss Bertha Marvin Black, the daughter of Rev. M. A. Black, by Rev. M. S. Gardner.

Backache, Sprains, Bruises, Cuts, Rheumatism, Catarrh, Diarrhoea, Cramp Colic, all aches and pains speedily cured with Hunt's Lightning Oil. Failing, money refunded.

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Twenty Stories About Mark Twain.

Mark Twain is the next famous person to be "anecdotalized" by The Ladies' Home Journal, and the humorist's closest friends have sent to the magazine for its next number some twenty odd stories about him, none of which have ever been printed. They are, of course, of the droll sort, but not more funny than the "snap-shot" pictures of Mark which his friends have also loaned the magazine. These, too, have never been printed.

Lost—A fine, large case of the chills. Supposed to have been carried off by Cheatham's Chill Tonic. No reward offered; it is gone for good. Put up in both tasteless and bitter styles. Cure guaranteed. Tasteless, 50 cents.

Sulphur Springs District—Fourth Round.		
Sulphur Springs sta.	.....	4th Sun Sept
Sulphur Bluff cir.	at Mt. Zion.	1st Sun Oct
Relly Springs cir.	at Prairie Valley.	2d Sun Oct
Cumby cir.	at Gafford Chapel.	
	11 a. m.	Oct. 13
Como cir.	at Pieton.	3 p. m.
	.....	Oct. 14
Winnboro sta.	.....	8 p. m.
	.....	Oct. 15
Campbell.	at Campbell.	11 a. m.
	.....	Oct. 20
Commerce sta.	.....	8 p. m.
	.....	Oct. 21
Fairlie.	at Fairlie.	11 a. m.
	.....	Oct. 22
Celeste.	at Lane.	3 p. m.
	.....	Oct. 28
Leonard.	.....	11 a. m.
	.....	Oct. 29
Mt. Vernon.	at Pine Fort.	11 a. m.
	.....	Nov. 3
Cooper.	at Cooper.	3 p. m.
	.....	Nov. 4
Ben Franklin.	.....	11 a. m.
	.....	Nov. 5
County Line.	.....	3 p. m.
	.....	Nov. 11
Wolfe City.	.....	8 p. m.
	.....	Nov. 12

The trustees will please be ready with a written report. C. B. Fladger, P. E.

Abilene District—Fourth Round.		
Rayner mis.	.....	Oct. 1, 2
Anson cir.	.....	Oct. 3
Truby mis.	.....	Oct. 4
Cottonwood cir.	.....	Oct. 9, 10
Raird sta.	.....	Oct. 10, 11
Albany and Moran.	.....	Oct. 14
Putnam cir.	.....	Oct. 15, 16
Cisco sta.	.....	Oct. 15, 16
Eastland cir.	.....	Oct. 17
Snyder cir.	.....	Oct. 20
Colorado mis.	.....	Oct. 22
Colorado sta.	.....	Oct. 23
Robey mis.	.....	Oct. 24
Midland sta.	.....	Oct. 28
Big Springs sta.	.....	Oct. 29, 30
Merkel and Sweetwater.	.....	Oct. 31
Taylor County mis.	.....	Nov. 4
Buffalo Gap cir.	.....	Nov. 5, 6
Abilene sta.	.....	Nov. 6, 7

J. S. Chapman, P. E.

Corsicana District—Fourth Round.		
Groesbeck sta.	.....	Sept. 11, 12
Hubbard sta.	.....	Sept. 18, 19

Blooming Grove and Cryer Creek, at Cryer Creek.		
Barry cir.	at Barry.	Sept. 24, 25
Corsicana cir.	at Pleasant Grove.	Sept. 27
East Corsicana mis.	at E. C.	Sept. 28
Dawson cir.	at Post Oak.	Sept. 29
Thornton cir.	at Thornton.	Oct. 1, 2
Horn Hill mis.	at Ben Hurr.	Oct. 2, 3
Rice cir.	at Rice.	Oct. 5
Brandon cir.	at Brandon.	Oct. 8, 9
Frost cir.	at Salem.	Oct. 9, 10
Armour cir.	at Armour.	Oct. 15, 17
Wortham cir.	at Wortham.	Oct. 15, 17
Mexia sta.	.....	Oct. 22, 23
Cotton Gin cir.	at Forest Glade.	Oct. 23, 24
Kerens cir.	.....	Oct. 29, 30
Corsicana sta.	.....	Nov. 6, 7

Dinner on the ground. Pay in full. Annual Conference at hand. John R. Nelson, P. E.

Calvert District—Fourth Round.		
Marlin.	.....	Sept. 17, 18
Bremond and Reagan.	at B.	Sept. 19
Stranger and Harny.	at Eureka.	Sept. 24, 25
Kosse and Alto.	at Kosse.	Sept. 25, 26
Personville.	at Jordan's Chapel.	Oct. 1
Fairfield.	at Fairfield.	Oct. 1, 2
Buffalo and Oakwoods.	at Buffalo.	Oct. 5
Jewett.	at Jewett.	Oct. 8, 9
Centerville.	at Evan's Chapel.	Oct. 13
Rogers Prairie.	at R. P.	Oct. 15, 16
Franklin cir.	at Mt. Olivet.	Oct. 22, 23
Franklin sta.	.....	Oct. 23, 24
Petteway.	at Petteway.	Oct. 29, 30
Durango.	.....	Nov. 5, 6
Chilton and Lott.	.....	Nov. 6, 7
Rosebud.	.....	Nov. 12, 13
Mt. Vernon.	at Owensville.	Nov. 19, 20
Hearne and Wheelock.	at H.	Nov. 29, 30
Calvert.	.....	Nov. 26, 27

Geo. A. LeClere, P. E.

Marshall District—Fourth Round.		
Hallville cir.	.....	Sept. 24, 25
Longview sta.	.....	Oct. 1, 2
Marshall sta.	.....	Oct. 8, 9
Harrison cir.	.....	Oct. 15, 16
Kelleyville cir.	.....	Oct. 22, 23
Jefferson sta.	.....	Oct. 24
North Side.	.....	Oct. 29, 30
Arlington cir.	.....	Nov. 5, 6
Henderson sta.	.....	Nov. 12, 13
Church Hill cir.	.....	Nov. 15
Henderson cir.	.....	Nov. 17
Kilgore.	.....	Nov. 19, 20
Coffeeville cir.	.....	Nov. 24
Beckville cir.	.....	Nov. 26, 27

L. M. Fowler, P. E.

Sherman District—Fourth Round.		
Bells cir.	.....	Oct. 1, 2
Denison mis.	.....	Oct. 2, 3
Whitesboro sta.	.....	Oct. 8, 9
Collinsville cir.	.....	Oct. 9, 10
Sherman cir.	.....	Oct. 15, 16
Pottshoro and Preston.	.....	Oct. 16, 17
Whitesboro cir.	.....	Oct. 22, 23
Pilot Grove.	.....	Oct. 29, 30
VanAlstyne sta.	.....	Oct. 30, 31
Howe cir.	Tuesday.	Nov. 1
Willow Street.	Wednesday.	Nov. 2
Denison sta.	Thursday.	Nov. 3
Gordonville.	.....	Nov. 5, 6
Gunters mis.	.....	Nov. 12, 13
Travis Street.	Thursday.	Nov. 17
Whitewright.	.....	Nov. 19, 20

To the Pastors and Stewards of Sherman District:

Dear Brethren—Our Annual Conference will soon be here, and when we think of the great amount of work to be done and the little time in which we have to do it, let us redouble our diligence. The preacher who allows a single moment to pass unemployed between now and the 23d of November will make an irreparable mistake. By far the larger part of the collections have yet to be gathered. Brethren, the Lord's business demands haste and constant watchfulness and labor on our part, and you doubtless feel and fully realize how much the possibility of success depends upon you as the ministers of his love and grace. The Lord grant you strength to do his will.

A word to the stewards and members: Brethren, unless every steward and member is aroused to the importance of immediate action, mark you there will be a deficit along all lines of Church finances. I believe, however, if all will do their duty, go to work at once and work from this date up to the last moment, we can make the landing all right. Now, what say you, brethren? Go at once to all your members and cite the situation to each man, woman and child in the Church within our bounds, and if all become interested in the matter as they have obligated themselves, then our final round, too, will be successful. It is going to take an effort on the part of all concerned. If we love our Lord and his Church as we ought, each member will see to it that our whole duty is performed. Brother, let us pray to the great, good and holy God to aid us in the performance of our every duty. "Work while it is day, for the night cometh when no man can work." Brother, sister, ask yourself the question, What have I done for my Lord? What has religion cost me in the way of prayer, praise and worship? What has it cost me in the way of material substance? When did I last pay anything for the support of the ministry, for missions, for any purpose? Ask your Lord's forgiveness and pray for grace to help you to do better in the future, and may the Lord hear your prayer!

Scrofula, hip disease, salt rheum, dyspepsia and other diseases due to impure blood are cured by Hood's Sarsaparilla.

Terrell District—Fourth Round.		
Royce and Fate.	.....	Oct. 8, 9
Chisholm cir.	.....	Oct. 9, 10
Terrell sta.	.....	Oct. 12
Renner.	.....	Oct. 15, 16
Terrell cir.	.....	Oct. 22, 23
Kaufman.	.....	Oct. 23, 24
Wylie.	.....	Oct. 29, 30
Rheinhardt.	.....	Oct. 30, 31
Rockwall.	.....	Nov. 5, 6
Garland.	.....	Nov. 6, 7
Forney.	.....	Nov. 12, 13
Mesquite.	.....	Nov. 13, 14
Crandall.	.....	Nov. 15
Kemp.	.....	Nov. 19, 20

M. H. Neely, P. E.

Georgetown District—Fourth Round.		
Moffat.	at Cedar Creek.	Sept. 24, 25
Salado.	at Salado.	11 a. m., Sept. 26
Burnet.	at Burnet.	Oct. 1, 2
Granger.	at Granger.	Oct. 8, 9
Bartlett.	at Holland.	Oct. 9, 10

Rogers.	at Rogers.	Oct. 15, 16
Florence.	at Wesley Chapel.	Oct. 22, 23
Bertram.	at Mt. Horeb.	Oct. 23, 24
Taylor.	.....	Oct. 29, 30
Round Rock.	at Jonah.	Oct. 30, 31
Liberty Hill.	at Leander.	Nov. 2, 3
Georgetown.	8 p. m.	Nov. 3, 4
Temple.	at First Church.	Nov. 5, 6
Temple.	at South Side.	Nov. 6, 7
Belton.	.....	Nov. 7, 8

Sam'l P. Wright, P. E.

Llano District—Fourth Round.		
Blanco cir.	.....	Sept. 24, 25
Willow City cir.	.....	2 p. m., Sept. 27
Round Mountain cir.	.....	8 p. m., Sept. 28
San Sabu sta.	.....	Oct. 1, 2
Cherokee cir.	.....	9 a. m., Oct. 3
Kingsland mis.	.....	2 p. m., Oct. 7
Llano sta.	.....	Oct. 8, 9
Rock Springs mis.	.....	Oct. 15, 16
Kerrville sta.	.....	Oct. 22, 23
Center Point sta.	.....	9 a. m., Oct. 24
Randera and Medina.	.....	8 p. m., Oct. 24
Boerne cir.	.....	Oct. 29, 30

Pastors will please be ready for question 26, and the stewards for question 8. Nothing can be more important than full answer to these questions. I. K. Waller, P. E.

LADIES OF MANILA.

Little has been said or written about the mestizo or half-breed ladies of Manila. They combine the superstition of the negro with the grace and languor of the creole, and the features of either the Chinese or Japanese. Their favorite costume is a long, loose, robe of bright hued silk, and their long, flowing hair forms their mantilla. The illustration in another column is reproduced from a photograph taken in Manila in 1892. It was intended to form part of the series of National Costume cards prepared by The Singer Manufacturing Co. for distribution at the Chicago Exposition, but was not secured in time. In now has a peculiar interest to the women of America because of recent events connecting the U. S. with the Philippine Islands, where Singer Sewing Machines are, as in every other part of the world, one of the foremost factors of civilization.

CHEAP RATES

September 10, 1898.

via

SANTA FE ROUTE

to

EUREKA SPRINGS AND RETURN.	
From Galveston.	\$7.50
Houston.	4.00
Rosenberg.	4.00
Brenham.	4.00
Temple.	4.00
McGregor.	5.00
Morgan.	5.00
Cheburne.	5.00
Dallas.	5.00
Farmersville.	5.00
Celeste.	5.00
Wolfe City.	5.00
Honey Grove.	5.00
Fort Worth.	5.00
Gainesville.	5.45

Tickets will be limited to return to September 15th, but may be extended to thirty days from date of sale, upon deposit of ticket with ticket agent at Eureka Springs, and upon payment of an additional charge equal to the difference between amount paid and the regular one-way rate. Call upon Santa Fe Agent for particulars. W. S. KEENAN, General Passenger Agent.

CHEAPER RATES

via

SANTA FE ROUTE

to

ST. LOUIS AND KANSAS CITY, MO.	
One Way and Round Trip.	
September 10th, 1898.	

We propose to give our patrons the greatest possible advantage of any reduced rate made. See our Eureka Springs ad. and any Santa Fe Agent will sell you one-way or round trip ticket to St. Louis, giving you the advantage of the reduced rate to Eureka Springs. This rate will be in effect only on September 10th. Make your arrangements to see Santa Fe Agent and leave on that day. W. S. KEENAN, General Passenger Agent.

DO YOU KNOW THE VIRTUES

Of the waters and climate of Eureka Springs, Ark.? Do you want to know? 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.

I WISH TO SAY THE SEWING MACHINE I BOUGHT OF YOU TWO YEARS AGO IS A FINE MACHINE. AFTER RUNNING IT TWO YEARS.

REV. FRANK SMITH.

DELMIA, TEXAS.

SUGGESTIONS WANTED.

The Ladies' Auxiliary of the Texas State Fair have in active preparation a unique exhibit that will be one of the leading features of this year's Fair: Dorothy's carnival and voyage to Lilliput will consist of many artistic scenes and settings in the enchanting realm of Fairyland, including "By the Seaside," "Atlantic City," "A Colonial Reception," "The Famous Hobson-Arnold Kiss," "The Happy Harvest Home," and many others. Hundreds of dolls will be used in this magnificent production. Large and small ones in peasant garb, or royalty's robe, with all that fancy can imagine between. Dolls of all nations in characteristic costumes. Dolls that will represent men and women that you know—famous ministers, statesmen, civilians, soldiers, sailors, men of war, noted actors and actresses, etc. The proceeds will be applied to the organ fund and interior decoration of Temple Emanuel, and the ladies offer a prize of \$10 for the best and most practical suggestion regarding disposing of the dolls at the close of the carnival. Mail suggestions, addressed to Mrs. Philip Sanger, prior to Sept. 15.

Help for the Hair

is what a great many men and women are looking for; help against approaching baldness; help against whitening locks; help to restore the lost gloss to the hair; help against fading tresses; help for the scalp attacked by dandruff. AYER'S HAIR VIGOR offers just such help. It restores gray or faded hair to its original color, gives it length, thickness and gloss, and removes dandruff.

"My hair was rough and broken and began to fall out. The use of but one bottle of AYER'S HAIR VIGOR both checked the falling out and rendered my hair smooth, glossy and in splendid condition. It is the finest of dressings."—MRS. F. L. SMITH, Silver Creek, Miss.



Ayer's Hair Vigor

and very soon my hair ceased to fall out and a new and vigorous growth made its appearance. My hair is now abundant and glossy."—THOS. DUNN, Rockville, Wis.

The preacher who mixes too much truth and Christianity with his sermons doesn't often receive a "call" from fashionable Churches.—Ram's Horn.

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 Chicago on the certificate plan September 10 to 16, 1898, inclusive, account meeting Merchants' Association and Travelers.

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

Chattanooga, Tenn., Annual Convention Christian Church, one fare for round trip, Oct 10 and 11.

Excursion to Mexico City, account Mexican National Feasts, September 10, 11 and 12.

Terrell, Texas, State Holiness meeting, tickets on sale September 6 and 7, on the distance plan.

Dallas, Texas, meeting Texas Spiritualists, September 9 and 10, on the distance plan.

Indianapolis, Ind., account meeting Improved Order of Red Men, Council of the U. S., September 9 to 12, one and one-third fares, on the certificate plan.

Nashville, Tenn., meeting Mississippi Valley Association, October 11 to 14, one and one-third fares on the certificate plan.

St. Louis, United Order of Odd Fellows, October 4 to 8, one and one-third fares, on the certificate plan.

Paris, Texas, meeting Zion Baptist Association, September 7 to 11, one and one-third fares, on the certificate plan.

To Kansas City, September 12 and 13, account National Colored Baptist Convention.

McKinney, Texas, meeting Woman's Parsonage and Home Mission Society, September 20 to 24, one and one-third fares on the certificate plan.

Mexia, Texas, September 15 to 19, Synod Cumberland Presbyterian Church, one and one-third fares certificate plan.

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.