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EDITORIAL.

WESLEY'S ESTIMATE OF THE BOOK.

John Wesley was one of the finest biblical scholars of the age in which he lived and wrought. By nature he was possessed of a critical mind, and by dint of persistent study he became possessed of all of the means necessary to make deep and diligent inquiry into the meaning of the Word of God. He examined it textually, homiletically and spiritually. In addition to this, he had the widest acquaintance with the learned of all ages whose investigations had opened up all sources of knowledge touching this subject, and as a preacher and expounder of the truths of the Bible he was the equal of any of his contemporaries. We seriously doubt if there is any living preacher to-day superior to Wesley as an interpreter of the spirit and the letter of the Scriptures. With all of his reading throughout the domain of special and general literature, he nevertheless made the Bible the chief book of his daily study. In his sermons we are almost amazed at his familiarity with the texts of Sacred Writ. There is scarcely a paragraph in one of them that is not made luminous with an apt quotation of Scripture. In fact, he almost preaches in Bible language and phraseology. Is it any wonder, then, that such a man inaugurated the greatest evangelical movement of modern times? He knew the will of God concerning mankind in so far as that will is made known in the Bible. Then, with a mind that doubted no part of it, and with a heart that was thoroughly consecrated, he preached these truths with a spiritual fervency and power that swept everything before him. The question that suggests itself in this connection is, Have Methodist preachers outlived the need of the same spirit and method which gave to this great man his abundant success? We hardly think so, but many of us are strangers to the earnestness of Wesley in his efforts to understand the meaning of Scripture and to proclaim it to dying men and women. Therefore, as the followers of this great preacher of righteousness and the legatees of all of his labors, let us turn aside and study his estimate of the Bible as our principal means of success in saving men and building up the kingdom of God in this world:

To candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till a few moments hence, I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book! Oh, give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be homo unius libri (a man of one book). Here then I am, far from the busy ways of men. I sit down alone: only God is here. In his presence I open, I read this book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything ap-

pear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy word, "If any man lack wisdom, let him ask of God?" Thou "givest liberally and upbraidest not." Thou hast said, "If any be willing to do thy will, he shall know." I am willing to do: let me know thy will. I then search after, and consider parallel passages of Scripture, "comparing spiritual things with spiritual." I meditate thereon, with all the attention and earnestness of which my mind is capable. * * * And what I thus learn, that I teach.—John Wesley.

THE EVIL TENDENCY OF THE BASEBALL CRAZE.

The game of baseball used to be one of recreation and wholesome entertainment, but it has wonderfully degenerated in these latter days. So far as our observation goes, its tendency is hurtful to the morals of our young people and fearfully demoralizing to society. Every town has its organization, and it pits its team against that of some other town, and a match game is the result. Frequently so much money is offered for the contest, and gate fees are thrown in as a stimulus. The railroads give special inducements and a great crowd is thus brought together. While the game is in progress, much betting is carried on as to which team will win. Men and boys indulge in this promiscuously, and through this medium a species of gambling is indulged in before the public gaze. Hundreds and sometimes thousands of dollars change hands as the game proceeds. In this way the sin of gambling is openly practiced, and many young men and boys are led to ruin unconsciously. They learn the gambling mania on the baseball grounds. In addition to this, the leading bar-rooms are the headquarters, oftentimes, of the baseball players and their followers and friends. Thus drinking is associated more or less with the amusement. But the most deplorable feature of the whole thing is that the game has now taken charge of our Christian Sabbath, and is prostituting it to this vile use all over Texas. Hundreds of people gather on the afternoons of God's holy day and indulge in hilarity upon these occasions. They pay money to get into the ball grounds, they bet on the game and they yell themselves hoarse over a good strike or a successful run. And be it said to their shame, there are otherwise so-called good Church members who regularly attend these demoralizing Sunday games, and pretend to see no harm in them. Thus the Church is made to sanction these outrageous Sunday violations. Such people need to repent and renew their Church vows, or the pastor ought to appoint a committee to wait upon them with a view to better discipline. It is our decided opinion that the game of baseball played for money on Sunday, with a charge at the gate, is a violation of the Sunday law of the State of Texas. Some one of our communities where this is carried on ought to have the moral courage to test this matter in the courts. Then, too, our preachers all over Texas ought to cry aloud and spare not, else we will have no Sunday directly. It can not be questioned that the regularly constituted baseball team is a bone fide

secular business, carried on exclusively for the money there is in it. Every member of it is paid a regular salary, and often the "pitcher" is paid a salary equal to one of our Supreme Judges. On Sunday the games net them so much cash. Therefore, to play baseball on Sunday for a salary or for gate fees is just as unlawful as to plant corn or run a mercantile business regularly on the Sabbath. It ought not to be allowed, and the so-called better element of society is cowardly and cringing to permit it to continue without a contest. The way it is carried on would be an injury to public morals on a week day, but on Sunday it is utterly execrable and ought not to be tolerated. The Church people and the friends of public morals need to look after this thing, or it will soon become too large to handle.

WORSE AND WORSE FOR THE POOR NEGRO.

Last week we had occasion to call attention to the barbarous treatment of the negroes in New York City at the hands of an infuriated mob. Nearly a hundred of them were wounded, and others were made to leave their places of work and seek safety from their angry pursuers. It was a veritable reign of terror for nearly a whole afternoon and night, and even the officers are accused of showing favor toward the members of the mob to the injury of the negroes. Yet so far our Northern exchanges, except Zion's Herald, have but little or nothing to say about the riot. Had it occurred down South, they would have grown eloquent in their abuse of Southern people for permitting such outrages. Well, the New York mob was bad enough, but since that disgraceful outbreak, another one took place last week at Akron, Ohio, even worse than the one in our Northern metropolis. A negro committed the same character of offense for which Southern mobs immediately execute black brutes, and a mob was formed and the jail assaulted in search of him. But the officers had spirited the criminal away. This so incensed the angry multitudes that they set fire to the City Hall, flung dynamite into the prison and blew the property to atoms. They fired promiscuously, and a number of people were injured, two of whom have since died. The entire city was at the mercy of the inflamed mob for a whole night, and no such scenes have hardly ever taken place in a civilized community as disgraced this Ohio city. The Governor had to order out the State troops to quell the disorder. And it all grew out of the attempt of the whites to lynch a negro. Yet those people, led by the Northern press, have ever been wont to look upon us as a lot of savages because mobs do the same things down here that the mobs are doing up there! It is a strange ordering of fate that has brought before those people at this time the fact that they have among them the same element of mobocracy that is common to this section when the provocation is such as to call it forth. The mob is a bad thing, but it is not peculiar to the South. It is an institution very much

at home in the Northern States. And if we were to transfer our negro population up there, these riots would be more common among them than they are among us. Now, what do our Northern Methodist editors have to say? We are sorry for them.

AMONG THE EDITORS.

Midland Methodist: Proportionate paying guarantees certainty. Too many of our Church members would never pay anything if they were not called on for some benevolent purpose. They would rest in serene contentment and let the years jog on. This is execrable. The true Christian will see to it that some part of his income goes to God's cause even if he is never approached on the subject. The person who would not pay a grocery bill unless dunned for it, would be simply dishonest. A stock company is under obligation to see to it that every stockholder gets his share of the dividends. Under this proportionate system, there is God's part, and the holder will treat it as sacredly as any trust fund ever committed to his hands.

Pacific Methodist Advocate: Speaking ill of others is born of a conscious feeling of inferiority and moral cowardice. We should throw the mantle of charity over the faults of others. It is strange how inclined human nature is to lower others with the desire to elevate themselves. When men go wrong and do wrong they invariably attempt to lay the blame on others, and to do this, lying and slander is resorted to. The Word of God does not warrant us in passing judgment on others. To do this we must attack them behind their backs. Such conduct is very much like the serpent stinging in the dark. To misrepresent and traduce the good name of another is about the basest and most wicked thing a man can do.

Zion's Herald: Hereafter it will not be necessary to appeal to some incident in the South to prove that the spirit of barbarism remains among the people of this country, for New York City and its police administration have demonstrated beyond a doubt the fact of the barbarism not only remaining, but predominating. We are humiliated beyond the possibility of expression. A negro resisted a policeman who was attempting to arrest him, and in the end killed the policeman. In consequence the mob was turned loose and a race riot worse than anything recently reported from the South has disgraced the nation and the civilized world. Men are said to be dying who were clubbed by policemen in the station house, and for the only reason that their skins are dark colored; they belong in part to the same races as does the man who killed the policeman.

The Pittsburg Advocate, after giving an account of Dr. Talmage's being dined at St. Petersburg by the Czar of Russia, thus moralizes:

Shortly after this notable dinner Dr. Talmage made a deliverance on several questions pertaining to Russian policy and affairs. That dinner appears to have warmed the Doctor's heart most wondrously, for his utterances are highly surprising. Among other things, he says: "There is as much religious liberty in Russia as there is in New York or Washington." We wonder what kind of food and drink the royal host set before his guest. Was there not some witchery about the imperial viands? Or was the Czar's eye the hypnotic power that caused our fellow citizen to see matters in so strange a light? After all, our people will not feel called upon to revise their judgments on Russian religious matters because Dr. Talmage has made this statement. They all know the Doctor.

COMMUNICATIONS.

LETTER FROM ABROAD.

Chautauqua, N. Y., Aug. 11, 1900.

Vineyards are very diverse in their looks. In Louisiana the grapevines are all trained on arched arbors and make beautiful summer houses; in Southern California the vines are trimmed down to a stump, two or three feet high, and each year's re-growth trails on the ground; but the vineyards of Italy are trained on growing trees, whose two branches (all the rest are cut away) in the same plane make support for the festooning vines that hang their luscious load between. Coming out of Venice on our way to Florence, we saw several peculiar things. At one place there was a hay stack with a tin roof and a house with a hay roof—quite a reversal of the ordinary. The houses are built of sun-dried mud and covered with very steep pyramid-shaped thatched roofs. The chimneys are queer, having their openings on the sides instead of at the top.

The worship of the past and the discounting of the present is one of the canons of art criticism; but it is not always a good canon. For instance, I read a criticism of modern French art that said, "So artificial has French art become that peasants are represented as working in the fields in ribbons and bright-colored gew-gaws." Well, I saw French peasant women working just that way, and in Italy they added parasols to their paraphernalia.

After a tedious ride, not relieved by the romance of being "beneath fair Italia's skies," for those skies were hot, we came to "Firenze la Gentile," or Florence the elegant. The various cities of Italy are titled with their chief characteristic. "Rome, the eternal," "Naples, the beautiful," Genoa, the superb; "Bologna, the fat," and "Florence, the genteel, elegant, cultured, refined." And it is true that here you will find the highest type of Italian life, and we in America have never seen it. Nearly all the Italians in America are Neapolitans, the very lowest class, and almost as different from the Florentines as a mulatto is from a white man. The "Dagos," as most of you know, are very dark, low-browed and "tough" looking. The high class Italian often is a blonde, with elegant carriage not to be distinguished from a Parisian Frenchman. I saw as many red-haired Italians as I did "white horses," and that's the intrinsic proportion even in America.

When I saw the grand coaches of the Florentines, with their powdered footmen, their superb horses and their refined occupants, I felt like apologizing that I had thought they were all "Dagos."

Art homes in this beautiful city and History tents on every piazza, and the memorials of greatness, are as common as was greatness throughout the years of her wondrous career. When I saw that every pump was a work of genius, every fountain a flowering of marble, and even a millinery market was adorned with splendid statues, I appreciated the poet's words:

"Where'er our charmed and wondering gaze we turn, Art, History and Tradition wait to claim Our deepest thought; statues and marble groups Adorn the streets; the very stones have tongues; The holy fanes, the towers, are eloquent."

Indeed, it is hard to go far without walking into the presence of something rich and grand. We had hardly got out of our hotel when we saw a columned gallery, on the side of a square, and coming closer saw that it was the famous "Loggia de Lanzi," or "Gallery of the Lanzeers." It did not take us long to see that the statues with which it was filled were of more than ordinary worth—and that, too, before we knew their names or by whom they were sculptured. And for a statue to stand absolutely on its own merits, without the assistance of age or a great name, is a strong test, for nowhere is there so much hypocrisy and cant as in art. Some are critic of renown rhapsodize about some old box-ankled, knock-kneed, yellow-skinned statue, and immediately all the lesser lights and amateurs and tourists join in the tune and swell the chorus of "Wonderful! Marvelous! Such expression!" etc. And age helps a lot. The guides pass by with contempt anything less than 400 years old as "modern," "renaissance" and "no good." But here were statues that stood alone. "Celesties god-like Perseus, bronze or gold (how name the metal, when the statue flings its soul so in our eyes?), with

brow and sword superbly calm, as all opposing things slain with the Gorgon."

This Perseus is Noble Right, this Medusa malignant and powerful Wrong, and the calm, eternal victory of the first is blazoned in this bronze, so that all may read, and reading press harder their own battle to the final triumph. And here is Fedi's "Rape of Polyxena," the carrying away of a young girl against the sword of the father, the prayers of the mother and the frightened pleadings of the maid. It is a good group to study, to find out how god-like the devil may be and how strong is hell when it homes in a human will. The Rapist is a magnificent man, with the beauty of Apollo and the strength of Hercules, and at his feet he has laid with one blow the fighting father, and now with one arm he holds aloft the captured girl, and with the other lifts his battle-sword to strike the clinging, pleading mother at his knee, while on his face is set an awful look that seems to say, "Not Jove himself, nor any god, may thwart me. Innocence, love, purity, sacrifice, shall be as nothing beneath my conquering heel." No finer delineation of the almost omnipotent force of a human will have I seen.

Concerning that millinery market of which I wrote a moment ago, I want to explain. Everything is sold in markets, open booths and stands, such as in America are used for fruits and vegetables. It seems strange to talk about going to market to buy a suit of clothes or an Easter bonnet, but that's what the Italians do. I saw a young fellow trying on some clothes he was bargaining for at a market stand. A very heterogeneous conglomeration is to be had at some of the stalls. I have seen enough to make me believe the gentleman who said he saw at a French stand "lobsters, eggs, corsets, shoe-laces, etc.," all on the same stand. Everything in the way of manufactured articles is very cheap, the reason being that labor is to be had at from five to fifty dollars a year.

Of course we went to the Cathedral of Florence, called "the Duomo," or the Church of "Santa Maria del Fiore." Here it was that Savonarola had that "preaching match" that Bishop Haygood has made famous in his "Monk and Prince." It is a magnificent structure, whose dome, 352 feet high, was the model of Michael Angelo when he planned St. Peter's at Rome.

When I started to pass out, my eye was caught by the blooming of a glorious rose-window on the facade wall. The evening sun was dashing its red spray against the glowing glass and washing into translucent loveliness the orange and green, the purple and gold of the wreaths and inter-wreaths that formed its burning petals. I was reminded of Hawthorne's remark: "It is a pity that any one should die without seeing the sunlight fall through an Italian painted window." And then, more wondrous still when I came nearer, behold in the midst of the window, as if in the heart of a rose, was the Christ, and I saw that what at a distance was only an involution of rubricate lines was the drawing of Jesus in celestial colors. So always, in every beauty, God may be found when we draw nearer, and lines that are involved give a clear picture at last.

But the Church of Santa Croce, because of the splendid dust that lies in its vaults, holds more interest than any other in Florence.

The solemn dimness of the interior; the echoing footfalls that sound hollow as the steps of sandaled ghosts as we walk between the cold and silent pillars, make a fit setting and music for the grand tombs of grander men, who sleep within these walls.

"In Santa Croce's holy precincts lie Ashes which make it holier, dust which is,

Even in itself, an Immortality. Though there were nothing save the past, and this

The particle of those sublimities Which have relapsed to chaos: here repose

Angelo's, Alfieri's bones, and lies The starry Galileo, with his woes; Here Machiavelli's earth returned to whence it rose."

While I am no hero-worshiper, yet I must confess that when I stood by the dust of these illustrious men my heart swelled and my brain throbbed. Galileo! Michael Angelo! Dante! Names to conjure with and call up all that is great in science, painting and poetry! It seemed hardly possible to me that men whose names to my school boy ear were an awe and a regal grandeur to hear, had lived and walked in the very place where I was walking, and that before me lay the dust that once held incarnate their immortal fires.

Dante's monument is here, though his

body lies at Ravenna, being buried in a distant place by request of the poet, who harbored no love in his heart for a city that had persecuted and maltreated him. But Time rights many wrongs, and gives regal robes to many that perished in rags. Now on the poet's tomb regal Italy stands and proudly points to her gifted son, while Poetry leans upon his bier and weeps, as a mother would weep for her eldest born.

On Machiavelli's tomb, in Latin, is this inscription: "For so great a name no eulogy is needed." That was a vain lie, for even our ignorant guide, commenting on the tomb, made a cross-roads at an angle of 90 degrees with his hands, and said: "Justice goes this way, Machiavelli that." That name, so proudly eulogized with lack of eulogy, is a synonym for trickery and sharp rascality. So History, with equal voice, at last makes her true proclamation be the door of great and small.

The tomb of Michael Angelo Buonarrotti is an allegory in marble, representing Sculpture, Architecture and Painting as mourners over his sarcophagus. Angelo needed no monument, however, for almost every beautiful building and exquisite sculpture in all this region was designed by him, or restored by him, or "carved by his pupils." Mark Twain has it that the Florentines believe that the Creator made the universe according to plans furnished by Michael Angelo. But, without any extravagance, we can give very great honor to so versatile and wonderful a genius. He was a painter, sculptor, architect, civil and military engineer and poet, and was like a full-handed god in all these talents, showering the stars of his genius along the shining track of his noble and immortal work. In this church Roman Catholicism has unwittingly given a graphic picture of her methods of conversion and teaching. The church was originally frescoed, but in the seventeenth century the priests whitewashed it—covering up the warm and living glories of Grotto's magnificent paintings.

In the same century an altar was built over a fine stained glass window, completely covering up its richness, and with dull brick and mortar shutting out the light. So Rome covers up the warm and living colors of wholesome, happy and pure life with the whitewash of her vain doctrines of asceticism, celibacy, penance, etc., and shuts out the light of God with the dull bricks of fostered ignorance and the clinging mortar of opaque superstition.

Speaking of Rome reminds me of a service I saw performed in the "Duomo." About sixty priests and acolytes came in to perform mass, or some other ceremony. They were an exceedingly slovenly-looking outfit, and laughing and talking they slouched and stumbled to their places and began with the strangest-sounding chant I ever heard. The chapel was immediately beneath the vast dome, and every sound was multiplied in echoes and reverberations a hundred fold. For once it made no difference what language the service was in, as the noise of a thousand bee-hives was all that was distinguishable. For weirdness it reminded me of a thousand negroes chanting and moaning around an open grave. As for religion in it, there was hardly a pretense, for each priest, when he looked at another, could scarcely forbear a wink.

The Uffizi Art Gallery and the Pitti Palace contain some incomparable treasures of beauty, and fit caskets are these buildings for holding the rarest gems of the Muses. When I saw the Pitti Palace, with marble as its commonest stone, and jasper and gold and lapis lazuli and alabaster for its decorations; when I stood in one of its rooms, the Hall of Iliad, and saw the marble doorways of purple stone, with doors of green and gold, the mosaic floor of rich brown and maroon, and the fresh splendors of its ceiling, cut in marble, molded in gold and tinted with morning colors, I understood the feelings of a Prince who died within its gates. "You will soon be in heaven," said the consoling priest. "That is all very well," answered the dying Prince, "but as far as I am concerned I would as soon stay in the Pitti Palace!" The Uffizi Gallery and the Pitti Palace are connected by a long corridor, so we shall speak of them as one. In this place I was introduced to an illustrious lady. I had heard her beauty sung so extravagantly that I confess that I was disappointed when I met her and found her rather jaundiced with time and somewhat decayed. Considering, however, her years, she held her age better than most women would. She was three thousand years old, and her name was Miss Venus de Medici. In all seriousness, she was not beauti-

ful to me. Her face had about as much expression as a clothes dummy's, and her "freshness," so descanted on by some critics, was not visible to me. Some compare this most celebrated statue to a spring rose, etc., but there was not an impression of freshness or beauty in it to me.

In the same Tribune there are several other very famous sculptures. "The Dancing Faun" I liked very well. I was already acquainted with him. I had often met him on board a Mississippi River steamboat in the form of a "nigger roustabout" or deck-hand dancing a "coon line" and having the rollickingest time possible. For grace and abandon of strong gayer and horse-frolicsomeness I have never seen either the "dancing faun" or the "coon Jining nigger" surpassed.

"The Wrestlers," a group where one of the contestants has the other down, but vainly strives to press his shoulder to the earth, gave me a strong impression of a man that is down, but will not "down" completely.

I can only mention several of the dozens of great pictures and statues here. Leonardo Da Vinci's "Head of Medusa" is horribly fascinating. The head is painted at the moment of its severance from the body. It still almost leaps with life, and yet contorts in death. The breath is just escaping from the gasping lips, and the life is still intelligent in the agonized eyes, but the serpents writhe with undying life and twist their convolutions round and round, striking their poisoned fangs into all that is near.

In the Hall of the Slave is a "Cain" sculptured by Dupre. An expression of hunted horror is on the statue's face, while an uplifted arm is held above his forehead as if to shield himself from some descending and dreadful doom. The drawn brow, the eyes with deep lines of agony at their corners, the pinched nose, the mouth open as if the panting breath was drawn hissing through the bloodless lips, the expanded chest and sharply contracted abdomen, tell in bronze, as if in blood, that conscience and the soul itself hold for the guilty horrors that hell can not match with furious flame and the seared writhing of tortured flesh. Near by is Abel—dead in his blood—the gash of murder on his brow, but a look of heavenly peace upon his calm, pale face. No murderer's gashing dagger could let out for him the eternal heaven that lay invulnerable within his soul.

HUBERT D. KNICKERBOCKER.

REPLY TO THE QUESTION OF REV. JNO. M. BARCUS, "SHALL WE DIVIDE?"

In an article on division Bro. Jno. M. Barcus says concerning the Vernon District resolutions:

"The resolutions referred to suggest two reasons for demanding division, viz:

"1. Methodism has greatly prospered in the Northwest.

"2. Future progress in that section largely depends on division.

"The first of these propositions is a fact. The second is a mere opinion which, judging the future by the past, is not a fact. If Methodism in the Northwest has prospered during the past fifteen years without conference division, on what hypothesis is it proposed to prove that it will not prosper during the next fifteen years?"

It is an accepted principle in practical Methodism that excessive concentration is not conducive to progress. Therefore, as long as Methodism continues to grow, the work of subdivision must go steadily on. Upon this principle our circuits and stations are divided; and even our indivisible General Conference yields to this fixed law, by so regulating its membership as not to increase its size to unwieldy proportions. In all other subdivisions of our Church growing Methodism reaches a point where development demands division; why should an Annual Conference be an exception to the rule?

To accept it as a maxim, "Where there is development there should be no division," which is the logic of the position taken, would be to arrest division entirely, for only development justifies it.

The position is taken that the new conference could not improve upon the present management of affairs.

The call for a division is not a criticism on the leadership of our conference.

It must be seen by all that for the new conference to attain the point of excellence reached by the Northwest Texas Conference her ability will be taxed to the utmost. Nothing is to be hoped for except a more thorough knowledge of the field growing out of immediate contact with it.

Concerning the "long distance" objection, by assuming that the preachers would go via Fort Worth, he shows that there would be no advantage in

division; while a many of them would shorten their salaries. Further, the division of leading men in less time than a division we will have from North to South this country. So "tance" idea is a weight favors division.

Again he says: "Another plea is: 'The present is conveniently doubt, is a fact, that we always place clamoring for session of the Annual Conference.' Our plea is, therefore the West many advantages session of the Annual Conference."

There is the knowledge which is to be gained in an Annual Conference worth to the people. The objectors need this incident to all, and members of boards, the minister the affair this distant field, information. As a member of the cabinet and directly connected with they have only the which is brought to the Annual Conference from year to year would bring about:

1. There would be knowledge to the which would be a ministrations.

2. There would be to western Methodism when they connection with full development a field demand the Annual Conference!

Again he says: "Another suggestion to the effect that occupy the official conference, and that conference you chance to hold so come prominent. Of course such a be seriously considered."

If it is our preference for the regardless of their and regardless of Church, then the missed, not on the but of baseness."

That which is not that it will men.

There is an end and quickening of only come to me. Depth of character capacity come me weighty responsibility inspiration of ear we owe to the meace that division which will increase workmen. The profitable employment division.

The position is no reason to fe boundaries, by G tion, on the ground met with "signal."

Let it be remembrance sentiment will be clearly reached where sufficient to communicate believe that the expect the next G take action comes it is detrimental to have a large against which Bro it known that we because we think hurting others, but rapid development.

Again he says: "This everlasting all the conference size is very much munism for a red-ty of the world, a ish."

The argument restricting the against division; harsh.

When there is a of a circuit or st monly said to be ism." But rather tending toward which is one step ism toward indiv

Concerning the he says in favor of "And when it conference that has more prestige and

out as much many's, and nted on be. ebrated e., but there freshness or re are sev- sculptures. d very well. ith him. I rd a Missis- ie form of a deck-hand having the For grace gayety and never seen or the "coon where one other down, his shoulder ang impres- a, but will eral of the and statues s "Head of The ment of its It still al- ret contorts ist escaping the life is ized eyes, ith undying tions round r poisoned is a "Cain" expression he statue's rm is held shield him- and dread- w, the eyes t their cor- mouth open was drawn ss lips, the r contracted if in blood, l itself hold it hell can me and the flesh. Near d—the gash t a look of calm, pate ing dagger he eternal ble within BOCKER. EV. JNO. M. "VIDE?" Bro. Jno. M. the Vernon to suggest ig division, y prospered hat section sitions is a re opinion y the past, ism in the during the conference is is it pro- not prosper s?" e in practi- ve concen- odism con- subdivis. on this princi- s are divid- ed General ked law, by lip as not dly propor- ons of our e reaches a demands dinal Confer- rule? m. "Where should be logic of the o arrest de- velopment at the new re upon the rs. not a criti- our confer- hat for the he point of Northwest ity will be ing is to be thorough ving out of stance" ob- h, he shows vantage in

division; while as a matter of fact, many of them would drive across the country, shortening the distance, and decreasing the expense; especially would this be done by men on short salaries. Furthermore, it is the opinion of leading men of the West, that in less time than it will take to effect division we will have a great railroad from North to South, passing through this country. So while the "long distance" idea is a minor one, its full weight favors division. Again he says: "Another plea that has been urged is: 'The present body is too large to be conveniently entertained.' This, no doubt, is a fact. But it is also a fact that we always have more than one place clamoring for the privilege of en- session of the Annual Conference. Our plea is, the body is too large to be entertained by western towns, and therefore the West is deprived of the many advantages growing out of the session of the annual conference. There is the knowledge of Methodism which is to be gained by contact with an Annual Conference, which is of great worth to the people. Western Meth- odists need this inspiration. It is evi- dent to all, and well known to mem- bers of boards, that it is difficult to ad- minister the affairs of the Church in this distant field, because of a lack of information. As many of the members of the cabinet and boards are not di- rectly connected with local conditions, they have only that light to guide them which is brought by others. The Annual Conference being held from year to year in this territory, would bring about two results: 1. There would come an increase of knowledge to the executive body, which would be conducive to wise ad- ministration. 2. There would come that quickening to western Methodists that men expe- rience when they see themselves in connection with great movements. The full development and occupation of the field demand the presence of the An- nual Conference in our midst. Again he says: "Another suggestion has been made to the effect that only a few men can occupy the official positions of a con- ference, and that by creating a new conference you will give more men a chance to hold some position or to be- come prominent in conference work. Of course such a plea is too puerile to be seriously considered. If it is our purpose to create a new conference for the promotion of men, regardless of their fitness for position, and regardless of the interests of the Church, then the "plea" should be dis- missed, not on the ground of puerility, but of baseness. That which is claimed for division is not that it will promote, but develop men. There is an enlargement of capacity and quickening of energies, which can only come to men suitably employed. Depth of character and enlargement of capacity come amidst the throes of weighty responsibilities, and by the inspiration of earnest toil. Therefore, we owe to the members of the confer- ence that division of the territory which will increase the demand for workmen. The proper development and suitable employment of men demand division. The position is taken that we have no reason to fear a change in our boundaries, by General Conference ac- tion, on the ground that two attempts met with "signal failure." Let it be remembered that the di- vision sentiment is growing; then it will be clearly seen that a point must be reached where the pressure will be sufficient to command action, and many believe that the time is at hand and expect the next General Conference to take action concerning the idea that it is detrimental to small conferences to have a large one in the State, against which Bro. Barcus argues. Be it known that we ask for division not because we think our great size is hurting others, but because we believe rapid development is thereby arrested. Again he says: "This everlasting clamor for making all the conferences of Texas of equal size is very much like the cry of com- munism for a re-division of the prop- erty of the world, and is about as fool- ish." The argument here is against re- districting the State, rather than against division; and the comparison is harsh. When there is a call for the division of a circuit or station, it is not com- monly said to be a cry of "commu- nism," but rather the opposite, even tending toward congregationalism, which is one step from connectional- ism toward individuality of existence. Concerning the General Conference, he says in favor of a large conference: "And when it comes to voting, a con- ference that has twelve votes has mu- ch more prestige and power and receives

more consideration than a small con- ference." Question. Will we gain enough by this prestige in the General Conference to compensate us for the arrested de- velopment of men and territory? Again he says: "Another important consideration is that there is an inspiration in a large conference that is not found in a small body." This is true, but the line must be drawn somewhere. In order to have a greater body than the Northwest Texas Conference, would it be well to have only one conference in Texas? To ask the question is to answer it. It is a nice point to be able to say where concentration ceases to be helpful. Again he says: "Aside from these facts, I believe that it has been demonstrated more than once that the present relation of the Northwest Texas Conference to this northwest territory, commonly called the Panhandle, is providential. By having the rich and substantial and settled black land belt as a base of sup- plies, our conference has been able to put men and money into that section that have made its success so phenom- enal." True, but are we therefore to con- clude that their relation must be per- petuated? May not providential rela- tions and conditions change? A central Church in a city is in "providential relation" to a suburban Church, in its mission stage, but is this a reason for the perpetuity of its re- lationship? He says: "More than once this re- lationship has secured our Church there against disaster." While the black land base of supplies is to be held in grateful memory, let it be also remembered that the General Board of Missions comes in for a share of the honors; for during those years of trial we received help from that board. When Vernon District was a parched plain, the General Board took care of it. Under normal conditions the black land supplement to western liberality is sufficient, but in case of general calamity, we would have to look to the General Board, division or no division. Again he says: "If they have prosperity as they now have, they can get along fairly well with an appropriation of about \$2,700 more than they raise for domestic mis- sions." In case of division, how shall this amount be obtained? We may reason- ably expect that the inspiration of a new beginning, resulting in greater ef- fort upon the part of preachers, and willingness upon the part of the people, will give us \$1,250. And we may rea- sonably expect the same amount from the General Board of Missions, which gives the desired sum. This would leave in the hands of the Northwest Texas Conference, \$2,700. Let \$1,250 of this be paid to the Gen- eral Board and \$1,250 be expended on her much needed city missions, and the result would be: 1. The Northwest Texas Conference would have this additional amount for her city missions, which must receive more attention in the future than they have in the past. 2. The wants of the new conference would be met. 3. The General Board of Missions would have no additional burden. This would be a seed sowing, which is calculated to result in a speedy and rich harvest, and to provide for ordi- nary conditions; but if general disaster should give rise to an emergency, we belong to an emergency-meeting Church. Again he says: "While those who advocate division speak of such wonderful progress and prosperity, the fact is that several of their leading appointments are scarcely as strong numerically as they were eight years ago." Then it was a bottomless boom; now it is a gradual growth. There is a change in the character of western population, not marked by increase of numbers tending toward solidity of citi- zenship, resulting in a commercial and moral basis, such as this country has never had. Having spent eleven years in this country, I watch with interest this transformation of the West. Again he says: "While a stock raising country is a prosperous country, it can not be a thickly settled country." Where lands are not in the hands of large holders, the people are doing well on small bodies. Once many people came here to spec- ulate and make haste to be rich; now they come trusting by toll to build a home and they thrive where others perished. Again he says: "Another consideration, which may, by some, be considered merely senti-

mental, is that if we divide on the line suggested, the inevitable logic of the geographical situation will require that the Panhandle country shall take the name of Northwest Texas Conference." Unfortunately, geographical bounda- ries would indicate that the new con- ference should take the old name, rec- ords, etc.; but facts of history and principles of justice are greater than geographical boundaries, and are there- fore first to be considered. Beyond doubt, the black land base of supplies should retain the name, records, etc. To float the name is not to be thought of, for it would confuse points in history, and deprive the new confer- ence of the expected inspiration growing out of a new beginning. If we give the name to the new confer- ence, it will not agree with facts of history. If it be retained by the old conference, it fails to agree with geo- graphical lines. Let the last be chosen as the least objectionable of the two. Then, if out of future generations one should come, asking why a con- ference in Central Texas bears a name seemingly not hers, one condensed page of her glorious history will justify the misnomer and silence the ques- tioner. In departing from the sacred sur- rounding and breaking away from cherished associations, with final regard we will salute our honored mother, the Northwest Texas Confer- ence and expect her blessings to abide upon the Texas Border Conference. J. H. WISEMAN, Vernon, Texas. -I WAS RIGHT.- At the recent session of the Tyler District Conference a very worthy young man applied for recommenda- tion for admission on trial, that he might be appointed student in one of our schools and carry forward his con- ference course while pursuing his lit- erary studies. I contended that he could not do this. He might be ad- mitted on trial, it is true; but he could not be advanced in his conference course, and so nothing could be gained by his being admitted. The General Conference had in view the case of the man who had already been admitted on trial or in full connection, who wished to go to school, and the law was passed that he might do so with- out losing his standing in the confer- ence. In other words, when he leaves school he goes back into conference just where he went out. The only thing gained is, he is not forced to locate in order to go to school. I doubt the wisdom and question the right of an Annual Conference admitting on trial one whose avowed purpose is to go to school and not to take work. The point at issue, however, is clearly set- tled by paragraph 98 of our Book of Discipline: "A Bishop may appoint a preacher on trial, or a member of an Annual Conference, as a student in any of our institutions of learning when requested to do so by the Annual Conference; provided, however, that the time thus spent in school shall not count on the time required for trial in the Annual Conference." F. A. DOWNS. REPORTS TO DISTRICT CONFERENCES. A PROTEST. Messrs. Presidents of All the Dis- trict Conferences in Southern Metho- dism: I rise to protest against the length of the average report read be- fore our District Conferences, and to move that committees in making re- ports be requested to confine them- selves to the simple statement of facts and propositions, and resolutions couched in tersest language possible. The busy Secretaries, who are com- pelled to copy page after page of these reports, I am sure will rise en masse to second my motion. And why? Be- cause these reports must be copied and laid away, perhaps never to be seen again. I can see a reason for Annual Conference report being ornate. It reaches the public eye, but the Dis- trict Conference report, after it passes from the weary eye of the faithful Sec- retary, is consigned to oblivion. A report is no place to discuss the difficulties in the way of making a report. State these in a preliminary speech. It is no place to establish propositions. State these, and prove them in an after speech. It is compli- mentary to a man to have a hurriedly written report published by unanimous request of his conference, but it would be better to write his report in as short form as possible, and discuss it in a paper, which might be published. "Brevity is the soul of wit," and ought to be the soul of a District Conference report. Rhetorical flourish and ora- torical display have their uses, but not in a District Conference report. Argu- mentation and ornamentation are often

The White Man's Burden

can be named in the single word—dys- pepsia. It is the one disease, which more than any other, affects the American people. It is common to all classes and all condi- tions. It makes life miserable. It mars family happiness. It interferes with busi- ness and pleasure alike, and it discounts a man's usefulness just as much as it discounts his happi- ness. There's a remedy for dyspepsia. Dr. Pierce's Golden Medical Discovery has lifted this burden from the bodies of hundreds of thou- sands. It cures ninety-eight out of every hundred who give it a fair and faithful trial. "I used ten bottles of Dr. Pierce's Golden Med- ical Discovery and several vials of his Pleasant Laxative a year ago this spring and have had no trouble with indigestion since," writes Mr. W. T. Thompson, of Towa- send, Broadwater Co., Montana. "Words fail to tell how thankful I am for the relief as I had suffered so much and it seemed that the doctors could do me no good. I got down in weight to six pounds, and was not able to work at all. Now I weigh seventy lbs. and can do a day's work on the farm. I have recommended your medicine to several, and shall always have a good word to say for Dr. Pierce and his medicines." Free. Dr. Pierce's Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. It con- tains 1008 pages and over 700 illustra- tions. Send 21 one-cent stamps for the book in paper covers, or 11 stamps for cloth binding to Dr. R. V. Pierce, Buffalo, N. Y.



very good things, but never in a Dis- trict Conference report. The main qualities of style entering into these reports should be brevity and clear- ness. We should often be astonished to know just how little is said in any of these long reports. The smallness of the compass into which they might easily be compressed is something al- most amazing. Dr. Kern says he has found it difficult to write a plain state- ment of the proposition discussed in some of his sermons. In other words, he has found it hard to tell exactly what he was talking about. This criti- cism might apply to some reports I have heard—and some sermons, too. The condensing process is a very help- ful one, to say the least about it. You all have heard the story of "Finnigan to Finnigan," but to make my meaning more clear and its impres- sion more lasting, I shall briefly re- peat: Finnigan was a division superin- tendent and Finnigan was section fore- man in Finnigan's division. A wreck occurred, and Finnigan wrote in lengthy detail a full history of the wreck. Finnigan wrote back: "Make your reports short." This nettled Finnigan, and he determined hence- forth to be briefer. So, when the next wreck occurred, Finnigan sat up late in the night "bottling down" his report. The next morning he sent this: "Mr. Finnigan: Off again, on again, gone again.—Finnigan." Go and do like- wise. F. A. DOWNS.



GLAWSON LUMBER CO. Manufacturers of ALL KINDS of YELLOW PINE LUMBER. GLAWSON, TEXAS. Albemarle County, Va.

THE PUBLICATION OF A HISTORY OF SAN CHARLES IS PROPOSED, embracing historical events, some account of its early and present families. Price, \$2.00. Those desiring more and names of persons interested in: REV. E. WOODS, Charlottesville, Va.

Secular News Items.

The Mexican census recently completed shows 12,697,522. More than two-thirds are illiterate, and over 30 per cent. of mixed or Indian blood.

The census returns for Greater New York show a population of 3,377,382. The approximate estimate of the increase since 1890 shows a gain of 57.9 per cent.

The wave of prosperity has struck the Standard Oil Trust. Its profits this year amount, it is said, to \$3,000,000, to which \$100,000 more will be added before the end of the year, making \$3,100,000.

All of the Humphreys lynchings, except the three who turned State's evidence, are now safely ensconced in the Rusk penitentiary. Their one night's escapade will cost them a life time in stripes.

It is said that the cocaine habit is growing so rapidly among the negroes in Huntsville, Ala., that an ordinance has been passed prohibiting selling cocaine or reading prescriptions calling for it.

On the 15th of this month \$3,000,000 of gold was shipped from New York to London. This is believed to be the record-breaking total. During the last ten days \$15,000,000 in gold has been sent to England.

Governor Shaw, of Iowa, has appointed Congressman J. P. Doliver to fill out the unexpired term of the late United States Senator Jacob Gear. Mr. Doliver is a strong Methodist and was a fraternal delegate to our General Conference at Baltimore.

Rain is falling generally throughout India, and the favorable conditions continue. About 6,110,000 persons are still receiving relief, owing partly to the backwardness of the crops, to the small demand for labor in the fields, and the high prices.

The old Alamo bell that was in the fort at the time of the massacre made its disappearance a long time ago, but recently it was located in a junk shop in Galveston and restored from its degradation and returned to the place of its former glory.

After the first of October Germany will absolutely prohibit the importation of American canned meats and sausages, with heavy penalties for all offenders. The United States sold about three million pounds of these products in Germany last year.

Austin, Texas, August 25.—The scholastic returns are all in and they show a population of 229,585 children within the ages of 8 and 17 years. The recent per capita appropriation of \$1.75 therefore makes a total of \$3,961,837.75 for the scholastic year 1899-1900.

The strike on the Taff Vale Railroad in England has assumed great proportions. As a result not one pound of coal is moving from Cardiff. Thirty thousand miners are idle, and the merchant marine is crippled. It is a fight to the finish between the labor unions and the railroads.

The average number of deaths from yellow fever in Havana in July from 1885 to 1896 was thirty-four. This year there were thirty, which, when the 2,000 non-immune immigrants are taken into account, shows that the present death rate is small, although it has not been so large for many months.

Three Filipinos have arrived at Ann Arbor, Mich., as students. Two of them are sent by the International Club of Manila, while the other comes on his own resources for seven years. The first two, who are each twenty-one years of age, are to study civil engineering. The third, who is eleven years old, speaks English fluently and acts as interpreter.

The French Naval Bill authorizes the construction of six battleships, about the size of the Kearsarge, five armored cruisers a thousand tons larger than the Brooklyn, twenty-eight small destroyers, and twenty-six torpedo boats. The resources of the French shipyards will be taxed to their utmost limit in the construction of so many ships in the short time allowed.

Hiram Erwin, who assassinated Major Randall more than a year ago, and who was cleared by a jury in Dallas County of the foul crime, was at once arrested for an arson committed some years previously to that time, was last week tried, convicted and given five years in the State prison. It is more expensive to burn a house in Dallas than to kill a man in cold blood.

Missionaries and others who have reached San Francisco from China tell some terrible stories of outrages committed by Russian soldiers at the capture of Tien Tsin. Chinese women and children being bayoneted and otherwise treated as shamefully as the boxers have treated the Christians. Such conduct is greatly to be deprecated. How can Christendom condemn Chinese savagery if its own hands are not clean?

A dispatch from the American Consul at Bombay ament the Indian famine, 1902:

"Famine distress appalling. Thousands will die of starvation unless rescued. Money is needed to buy both food and blankets. The suffering from lack of clothing is terrible. Cholera still active. The condition of destitute women and children especially pitiable. Many boys and girls in heartrending need."

Viscount Wolseley, Field Marshal and Commander-in-Chief of the British Army, delivered the most scathing condemnation ever heard at Aldershot, the national encampment, after witnessing the army maneuvers. He declared that the 25,

000 men who participated were utterly unfit to send abroad, being badly led and badly taught. Distinguished officers listened to these remarks, among them General Montgomery Moore, formerly in command in Canada, but now commanding at Aldershot, and were shocked by their severity.

A negro in Akron, Ohio, committed a nameless crime upon a little girl and was arrested and spirited out of town. That night a mob went to the jail but learning that he had been taken away, they blew up the jail, set fire to the city hall and shot a number of people. The militia had to be called out by the Governor and the riot, but the mad multitude held the whole city at their mercy for twelve mortal hours. No such disgraceful scenes have ever been known in the State as those enacted by this mob. And all of this in the pious State of Ohio!

The developments in the Cuban postal scandal are mortifying in the extreme to the better class of American citizens. It is now perfectly plain that the entire postal system of the island was manipulated for the benefit of a gang of thieves, the amount of whose speculations is even yet unknown, but will probably exceed \$100,000. The Government has instituted prosecutions against Estes G. Rathbone, the former director of Cuban posts, and the other thieves connected with the robbery, but the history of such prosecutions in the past does not hold out much hope of success in the present suits.

The exports from this to foreign countries for the fiscal year ending June 30, 1899, amounted to \$1,294,186,271. Of this amount, \$28,289,917 were the products of agriculture, and \$28,888,880 of all other products. Of the agricultural exports cotton exceeded in value any other item, being for lint, seed, meal and oil, \$28,829,926. The next largest item on the list is hogs and hog products, \$13,963,624. Of wheat, we exported to a value of \$75,000,000, and corn \$85,000,000. Cotton, therefore, has not abdicated his throne, and the empire of agriculture still leads the world of production.

The London Times correspondent from Peking says: "Peking is now entirely under foreign control. Looting is proceeding systematically. The French and Russian flags are flying over the best portion of the imperial domain, where it is believed the imperial treasury is buried. The Forbidden City is respected by international agreement, although any punishment will be ineffective until it is occupied."

"The Japanese have seized a hoard, amounting to 500,000 taels silver. The Empress Dowager, the Emperor, Prince Tuan and all the high officers escaped to Tai Yuen Fu, in the province of Shan Si, from which point they proceeded to Sian Fu. There is no Governor."

In order to circumvent the English coal ring, extensive works are being erected at Barking for the manufacture of fuel out of the ordinary Thames River mud. The new combustible will be sold under \$100 a ton. Coal now is selling at \$8.00, with the prospect of a steady rise throughout the fall and winter. The London Express says of the coal situation: "Coal from America will be the triumphant answer of consumers to the British colliery owners should the price be advanced further. One ship laden with coal arrived in the Thames yesterday and many will arrive but the harbinger of many more. In both quality and quantity the American coal can compete with the British and be placed in the London market at 27 shillings a ton."

With great frankness Mr. Bryan declares what policy he would pursue if elected. In his speech of acceptance he said: "If elected, I shall convene Congress in extraordinary session as soon as I am inaugurated and recommend an immediate declaration of the nation's purpose—first, to establish a stable form of government in the Philippine Islands, just as we are now establishing a stable form of government in the island of Cuba; second, to give independence to the Philippines, just as we have promised to give independence to the Cubans; third, to protect the Philippines from outside interference while they work out their destiny, just as we have protected the republics of Central and South America and Cuba."

The Dallas News, a Gold Democrat advocate, speaking of gold and silver, has this to say in a late editorial paragraph: "Our commerce with gold standard countries is \$1,989,729,000, with silver standard countries \$121,138,000. But 4.82 per cent of our exports go to silver standard countries. The aggregate commerce of all silver standard countries is \$1,989,729,000, against \$18,255,490,000 for gold standard countries. In making up a commerce of China, with a commerce of \$285,000,000, is classed with the silver standard countries, though as a matter of fact, China's standard is copper or bronze, silver passing only by weight. No doubt silver is much used in the far East, but not at the 15 to 1 ratio. The silverites are surprised to observe that England, though yellow with gold, permits her dependencies, Hong Kong and the Straits Settlements, to have the silver standard. She actually coins what is known in the East as the 'British silver dollar,' to facilitate the trade of her territories in that quarter of the world, where the Mexican dollar is the silver coin best known."

Lord Roberts makes the following statement of the progress of the war in South Africa. His movements are slow on account of the extent and nature of the country. To-day we made a satisfactory advance and met with decided success. The work fell entirely to Buller's troops, and resulted in the capture of Bergendal, a strong position five miles northwest of Ealmanutha. I met Buller at Bergendal shortly after it was reached by our troops. I am glad to find the occupation cost less than was feared, on account of the approach being across an open glacial for 2000 or 3000 yards and the determined stand of the enemy. The Inskillings and Second Rifle Brigade formed the attack party. The latter suffered most. I hope the casualties do not exceed fifty or sixty. One officer was

killed and two were wounded. A good many Boers were killed and a pompom (quick-firing gun) was captured. French advanced on the left to Swartzkopjes, on the Lydenburg road, and prepared the way for the movement of Pole-Carew's division. Raden-Powell reports that he occupied Nyatroom without opposition. As the country where he and Paget are operating is dense bush and veldt, it is desirable at the present to proceed further north, and their troops are returning to Pretoria."

The allied armies still hold Peking, the capital of China. The Empress Dowager and her attendants are off in the interior, and the Government is practically without a head. This makes it difficult for the powers to negotiate terms of peace. Some of the governments are willing to recognize Li Hung Chang, but others have no confidence in him and decline to accept his offices. So the matter now stands, and what the outcome will be is not yet known. The powers have not definitely settled in their own minds the course to pursue. There is no doubt but that Russia, Germany and Japan would like to embark upon the dismemberment enterprise, but in this England, America and France do not coincide. So matters are in an unsettled condition.

Five hundred American troops participated in a signal defeat of Boxers outside of Tien Tsin on August 15. The fact is briefly reported from Vienna. Details of the engagement come from the Reuter agent at Tien Tsin in a dispatch dated August 20. In addition to the American force consisted of 275 British and 200 Japanese, all under the British General, Doward. The fight took place at a village six miles southwest of Tien Tsin, where the allied forces found a considerable number of Boxers, whom they engaged, killing over 200 and taking sixty-four wounded prisoners, who were sent to the hospitals of the allies. The village was burned. The Americans had five wounded, the Japanese six and the British none. Hundreds of Boxer flags, spears and swords were captured.

The British Weekly says: "We are able to announce that the last possible doubt of the innocence of Henry Ward Beecher in the deplorable Beecher-Tilton trial has been cleared away. Though Mr. Beecher's friends were most fully convinced that he was guiltless, they admitted that two or three letters professing to be written by him were regrettable, and that they had to take into account what they knew of him otherwise in estimating their significance. They now have been proved to be forgeries of the grossest kind. It would serve no purpose now to indicate the name of the forger, who is dead. Suffice it to say that the incident puts Beecher's character on a higher plane than ever. We have also been told, though we have had no opportunity of absolutely verifying the statement, that one of Beecher's most prominent ministerial opponents, on seeing the new evidence, expressed his deep regret at the position he had taken."

WEATHERFORD COLLEGE.

We wish to notify our friends and patrons that Weatherford College opens Tuesday, September 18, and pupils from a long distance should be in Weatherford on Saturday, September 15. Those within a day's ride may arrive on Monday. The character of the student body from the present outlook is exceptionally good. Great improvement in that respect was made last session on the previous years, and hence we have a better hold on our old students. Up to this date we have not learned of one boarding pupil who will change from us to another school. Furthermore, we have not reduced our rates to secure the patronage of any one having the same price for all who are furnished with the same advantages. Therefore, all who receive catalogues, or will hereafter do so, by looking in the expense column will see that our terms are as reasonable as could be expected of a school doing first-class work, and may come along with the expectation of being treated as well financially and every other way as any pupil in the school. D. S. SWITZER, President.

FROM MILL CREEK MISSION.

We have closed our fourth and last protracted meeting. At Mill Creek, Baum and Nebo we held nine days and ten nights each. At Young's we held three nights and one day, and had to close on account of threatening in the community, some sickness, and mostly for the want of interest. At the first three places we had most excellent meetings. We have had during the year thirty or forty conversions and reclamations, and thirty-nine have joined the Church. I have done all the preaching myself except two good Baptist preachers gave us one sermon each. Bro. Kerr, of Daugherty, gave us two most excellent sermons. Bro. Sullivan, of Davis, preached for us three times. It is hard to catch a Methodist preacher idle in this country; but Methodism is fast coming to the front. Oh, if we just had a few church houses in which to preach the gospel according to Methodism. The greatest trouble in our way is, one is settled—no one can own a home. Hence they don't care. But we are looking forward to the time in the near future when things will be different. J. M. HOLT.

RALLY DAY PROGRAMS.

The program for the Sunday-school Rally Day for foreign missions will be ready about September 1. They will be sent free of charge upon application. We trust that as many schools as possible will observe this day. W. R. LAMBUTH, Nashville, Tenn.

"I see that the enemy broke into the Scotch line to-day," said the Duke of Wellington to the commander of a Highland regiment. "Aye, sir," was the response; "but they didn't break out again."

To comfort does not mean to excuse.

Notes From the Field.

NORTHWEST TEXAS CONFERENCE.

MAUD.

G. C. Hardy: Results of my meeting at Maud: Five accessions, five subscribers, five baptisms. Everybody feeling good.

BARRY.

C. G. Shutt, August 27: Closed a good meeting last night. Eighteen additions and fifteen conversions. Frame of a new church up and well under headway.

SWEETWATER.

W. H. Harris, August 25: I closed my meeting at Rogers Thursday night. We had ten conversions and twelve accessions to our Church. Begin my meeting at Daniels to-night.

LIBERTY HILL.

Sam C. Vaughan, August 28: We have just closed our last protracted meeting. We have had good revivals all round, and the Churches much strengthened. About fifty professed religion, and forty-four accessions to the Church to date.

BLANKET.

J. W. Fort, August 27: Closed our third and last meeting at Turkey Peak last night, with nineteen conversions. We give a summary of the year's work: We have had one hundred and fifty-four conversions, ninety-eight accessions. Conference collections all covered. Have raised \$175 on Century Fund, \$20 of which has been paid. We praise God from whom all blessings flow. The preacher that serves this charge next year has nothing to fear.

GORDON.

W. W. Moss, August 27: We are in the midst of a gracious meeting at Gordon. A number of conversions and accessions to date, with the interest intensifying all the time. Bro. R. E. Bonner, of Courts Memorial Church, Weatherford, is here, doing some most excellent preaching. He is fine help in a meeting. I want no better, with a rich experience of his own, and a burning love for souls, he points the truth into men, backed up by God's Word, and they feel its power and tremble.

BOSQUEVILLE.

C. S. Cameron, August 21: Our meeting at this place closed the 19th inst, with a great victory. Thirty professions and some twenty reclamations; twelve accessions, with more to follow. No tongue or pen can tell the depth of this meeting. We were ably assisted here by Rev. K. S. Van Zandt, of Cresson, Texas, and John Owens, of Maryston, Texas. No better help can be found than these. May God reward them for their work. God opened the hearts of the brethren, and many expressions of love found their way to the parsonage. God blessed them. Our meeting now in progress at Mills Chapel is a success. Eight professions and five accessions, and the end is not yet. Rev. J. A. Rogers is doing faithful work here.

SILVERTON.

R. R. Wagner, August 21: Have just closed a fine meeting at Silverton. The Baptist brethren began a meeting at Silverton the first Sunday in August and held till Wednesday after the second Sunday, with thirty-three conversions. We took hold Wednesday night, closing out the next Wednesday night, with forty-two conversions and nineteen accessions to our Church. The Cumberland Presbyterians took hold Thursday, and are still running, with a fine meeting. Last night two conversions. The town and country are awake as never before. All people worked together except the "Campbellites," who were running a meeting at the same time (greatly to our advantage). Bro. Henson, of Clarendon, did the preaching for me, and he did it well. He took my Twentieth Century Thank-Offering, securing \$50. We feel to praise the Lord for his work in our midst.

CHILLICOTHE CIRCUIT.

R. A. Walker, August 21: Our protracted meetings are over for this year. Have had a good revival all round, but Chillicothe. Like the five foolish virgins, our lamps went out. Have had forty odd conversions, and fifty accessions. We will sweep the decks by conference. Our collections are up with a nice little margin. An old debt on Big Valley Church will be paid. Stewards say P. E. and P. C.'s salary will be paid. Quite an improvement has been made on Wheatland church. W. H. M. S. has added an elegant set of furniture to the parsonage. Have raised \$57.15 on Twentieth Century Thank Offerings, and blessed two young men to preach, that will enter Georgetown at its opening session. Have 2 S. S. and 3 Leagues, Leagues using reading course. All doing good work. We have some as good and liberal people as any preacher ever served, but don't infer from this we have no gumboes. The Lord has wonderfully blessed our country this year with health and in temporal affairs. If any preacher has a work to swap and Kale seed enough he is the man. Chillicothe does not want the present preacher any "longer."

ELBORADO CIRCUIT.

W. A. Derrick, August 21: We are having some good meetings on this charge. I have just closed my fifth meeting, which was held at Pleasant Hill. Had eight conversions and the same number of accessions to the Church. Bro. J. W. Sneed, of Bell Buckle, Tenn., was visiting relatives in the community, at the time of the meeting, and greatly assisted in the revival. He is a minister of no ordinary talents, and greatly endeared himself to our people. This meeting will be long remembered as one in which Methodists, Presbyterians and Baptists all worked in harmony. We had dinner on the ground, on the last day of the meeting and pushed our church enterprise. We are building two Methodist Church houses on this charge, one at Pleasant Hill, and the other at Dryden. We raised quite a good subscrip-

tion for both meetings there and accessions, five accessions year. The first quarter. Have ordered by the good subscription salaries are being come out all of Br.thren, pray of the Church charge, in this century.

J. H. Walker third meeting, came to us a splendid work revived. Bro. spent ten days. Our people felt Time came for ing did not clo meeting spread would not eat came to town, shirt sleeves, with us, went he; at altar se and children, them comfortal self. The spir the first of the power on earth useless to say it Sunday, the 12 sixteen men, w sixty-nine years in seventy-five sions to our cl local preacher, t Bro. Clark a came to us at C ple a thirve in eight conv Up to date we members. Eye is being looked collections have tion, with a me pleting the se in the district, meeting it wou

R. S. Heizer, ing the end of t more meeting, a plete. Then pe rest, which, if y need very muc ble-quick, mov camp-meeting, f four meetings o a good revival, will, we will b to-morrow. Au getting in line v very religious, but we have n town has had a I hope will ha camp-meeting, Methodist Chu brethren took c how many conv joined the Day good meeting, work, and I a sisted me in th is fine help. M with his plain senting the tr Blessed his labo had the followi during the mee and Samde, t and J. T. Trice, brethren did fa altar. Bro. C. I with us, two work. May th of these breth results are as reclamations 50 children baptiz 9. Conference in cash and su homes made us glad, and of th completed, only away down in "Blessed be the

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FOR G Heat Rash, infla and chafing, un and many othe cooling, purifyi with CUTICURA S forms by gentle the great skin c CUTICURA Soap is skin protecto and sweetest for bath out the world. For Preps. Boston. "H

Field.

CONFERENCE.

my meeting at subscribers, feeling good.

Closed a good ten additions of a new way.

I closed my night. We have accessions to our meeting at

We have held meetings, all round, and about forty-four accessions.

We have held our third meeting at Peak last night. We give work: We have four conversions. Conference. Have raised from whom all that serves nothing to fear.

We are in the at Gordon, and accessions intensifying all over, of Countsford, is here, preaching. He want no betted, in hot for souls, he backed up by its power and

Our meeting a inst, with a fessions and twelve accessions. No tongue this meeting, by Rev. K. S. tas, and John s. No better se. May God God opened n, and many air way to the Our meeting a pel is a succ five access. Rev. J. A. work here.

Have just ington. The iving at St. August and econd Sun- rsons. We closing out with forty- en accessions and Presby. and are still r. Last night and country All people "Campbell- meeting at the advantage), on, did the d it well. He Thank-Offe- to praise the list.

CURT.

Our pro- for this year. ll round, but olish virgins, ve had forty y accessions. y conference. a nice little Big Valley ds say P. E. paid. Quite de on Wheat. as added an the parson- Twentieth licensed two t will enter sson. Have agues using good work. liberal peo- served, but ve no gun- fully blessed health and preacher has ed enough he es not want nger."

UIT.

We are on this ed my fifth Pleasant Hill. e same num- urch. Bro. Tenn., was mmunity, at I greatly as- a minister rian Church, greatly en- This meet- as one in terians and ny. We had e last day of church ent- two Metho- charge, one ther at Dry- od subscrip-

tion for both houses. At the other meetings there were several conversions and accessions, making in all about sixty-five accessions to our Church during this year. The finances are improving this quarter. Have about all the collections ordered by the conference in cash and good subscription. The P. E. and P. C.'s salaries are behind, but I think they will come out all right in the home stretch. Brethren, pray for us, that every interest of the Church may be advanced on this charge. In this, the closing year of the century.

WELLINGTON.

J. H. Walker: We have just closed our third meeting. Bro. W. B. McKeown came to us at Indian Creek and did some splendid work. The church was greatly revived. Bro. H. M. Long, of Glen Rose, spent ten days with us at Wellington. Our people fell much in love with him. Time came for him to go, but the meeting did not close. The influence of the meeting spread until men got scared and would not come to town. One man came to town, attended services in his shirt sleeves, after services had a talk with us, went home, brought back his family; at altar service he gathered up wife and children, leading the way, found them comfortable seats, sat down himself. The spirit did its work. He was the first of them to say that God had power on earth to forgive sins. It is useless to say the remainder found Christ. Sunday, the 12th, we baptized a class of sixteen men, who had seen as many as sixty-nine years. This meeting resulted in seventy-five conversions, forty accessions to our church. J. T. Hicks, our local preacher, rendered proficient service. Bros. Clark and Pipkin, of Matador, came to us at Clifford; captivated my people at the first service. This resulted in eight conversions and six accessions. Up to date we have received sixty-three members. Every interest of the church is being looked after. Our conference collections have been secured by subscription, with a margin. We are just completing the second best church house in the district. Had it not been for our meeting it would have been completed.

MERKEL.

R. S. Helzer, August 21: We are nearing the end of the summer campaign—no more meeting, and the round will be complete. Then perhaps we can get some rest, which, if we are to be the judge, we need very much. We have been on double-quick movement ever since the big camp-meeting at Abilene. Have held four meetings on our work, and have had a good revival at each place. If the Lord will, we will begin a meeting at Escota tomorrow, August 25. Merkel charge is getting in fine shape. We have had some very religious people here all the time, but we have more of them now. Merkel town has had a spiritual awakening that I hope will last. There were forty conversions and twenty-six additions to the Methodist Church. Then the Baptist brethren took charge, and I do not know how many conversions they had, but ten joined the Baptist Church. We had a good meeting. The good Lord did the work, and I am truly thankful for it. The Rev. T. N. Lowery, of Aquilla, assisted me in three of my meetings, and he is fine help. My people were well pleased with his plain, earnest manner of presenting the truth. And God owned and blessed his labors among us. At Tebo we had the following local brethren with us during the meeting: Bros. Ellis, Finley and Samule, from neighboring charges, and J. T. Trice, of our own charge. These brethren did faithful work, mostly in the altar. Bro. C. E. Brown, of Abilene, was with us two nights, and did faithful work. May the Lord reward every one of these brethren. Some of the visible results are as follows: Conversions and reclamations 56; members received, 55; children baptized, 19; new family altars, 9. Conference collections secured in full in cash and subscriptions. But of the homes made happy, and the hearts made glad, and of the good that has been accomplished, only eternity can reveal. But away down in my heart I want to say, "Blessed be the name of the Lord."

HUCKABAY.

J. M. Owen: I have held five meetings, beginning Friday night before the third Sunday in July, at Hannibal. Here our third Quarterly Conference was held on Saturday before the third Sunday. Our beloved was on hand, and preached a fine sermon at 11 o'clock. Quarterly Conference in the afternoon. In this Bro. Morris is at home. He knows how to peel the bark and trim off the knots, and then go home with some brother and eat grapes. We were raised out Saturday night, Sunday and Sunday night. Monday Bro. Morris left us, and I was by myself, but we held till Wednesday night. The Lord blessed us, reviving the Church and reclaiming one soul. Then we went to Bridge's Chapel. We were assisted by Revs. T. S. Ewell, J. T. Owen and N. P. Patterson, of the Cumberland Presbyterian Church. The preaching was powerful and the Holy Ghost rested down on us. Eight conversions and reclamations and the Church

greatly revived. Penitents would come to the altar and get down on the straw until the Lord blessed them, and they would rise shouting. One night Bro. Ewell preached and called penitents. A young lady came and fell prostrate in the altar, and was wonderfully blessed. Our meeting at Huckabay was a good one; four conversions and reclamations and the Church revived. Revs. T. S. Ewell, J. T. Longino, J. J. Davis and J. T. Owen did the preaching. All was the old gospel preaching. No members received into the Church. The other meetings only continued from Saturday night till Monday night. Allow me to drop a dot here. This country has lots of Campbellites, Baptists, Comeouters and Northern Methodists. A Church organized here this year, and but very few M. E. C. S. folks, and some of them are puny.

PEASTER.

H. G. Summers, August 29: Our success depends very much on our environments. Christ did not many mighty works because of their unbelief. Paul found one city given wholly to idolatry. Paul failed at Athens. Christ failed at home, had no honor. They asked the question, "Is not this the carpenter's son?" A boy of poor parentage. His maternal and paternal progenitors not of the elite aristocracy. They give a short genealogy of the whole family. But despite of their questions and dishonor, we find in them the highest specimens of Christian manhood and womanhood. After three previous failures, I have failed at home. The other failures were by my predecessors. And all the failures occur with the Christ-like failure because we are not without honor says at home. But I am not quite so sure the failure emanates from the pulpit. All that sit in the pew are not infallible. They make mistakes sometimes. Far be it from me to attribute infallibility to the pulpit. Some of our best and most sincere men make mistakes. I am a new man in a new country, among a new people, amid new environments. I brought with me my necessary elements of positiveness and firmness. I never suffer a money consideration to stultify my convictions and cause me not to speak out on questions touching the vital interests of the Church. I have spoken in plain Anglo-Saxon language, not because I love the people the less, but because I love them more. Because of this fact the people have got the impression that I am an austere man. I am very glad to know that the people are finding out they are not altogether faultless. We are now getting together; the preacher is feeling better. The people have begun to discover their troubles are imaginary. The darkest hour is just before day, and we expect to see yet a rift through the clouds before we meet at Georgetown. I am like the little man that gets into a tussle with his fellow schoolmate and goes under and gets up and says it wasn't done fair, we must have it over. Well, I've tried Peaster, and must confess I got one of the flattest falls I ever experienced, and I am not satisfied. I want to try it over in the future. I had an old-fashioned shake up and "drag out" an old-time revival at Agnes; thirteen professions, most stick up the trees nor sign a name, religion, but genuine contrition, resulting in the old-fashioned Bible conversion eight accessions, more to follow, and went from there to Poolville; had six professions; will have about two additions from there to Carter; big revival in the Church; two professions, seven additions and more to follow. I will soon round up, close out and go in to market. I think with a very good report.

NORTH TEXAS CONFERENCE.

DENTER.

L. F. Palmer, August 21: Our meeting at Walnut Bend continued thirteen days, and resulted in ten professions and ten accessions to the Church. Three children baptized, and six adults, all by affusion. The Church was wonderfully blessed. It was assisted by Robt. Wilson, of the Indian Territory, three days, also by B. T. McDaniel, a local preacher, three days. Our meeting at Callisburg continued ten days. Resulted in four professions and seven accessions. The Church revived. Assisted by Bro. M. M. Dunn. I go to Friendship next.

BONITA.

S. M. Ownby, August 27: At our last writing we were in our meeting at Illinois Bend. We closed there with good results—thirty-seven conversions and reclamations, and ten accessions to our Church, and baptized five babies. Several went to the Protestants. We have just closed our meeting at Corinth. We had a fine meeting there—twenty conversions. Corinth is a new point on the work. We had no class there at the first of the year. We now have a class of twenty-six members, a fine Sunday-school and prayer-meeting. The total results of the summer's campaign are 255 conversions and reclamations and 127 accessions.

ST. JO.

N. L. Linebaugh, August 28: According to promise, Abe Mulkey came to St. Jo July 27, and spent ten days with us. Never in the history of our town has there been such a universal religious awakening. All of the Churches except the Campbellite co-operated with us in the meeting. The business men closed their places of business for the morning service. There were about fifty conversions. Twenty-four joined the Methodist Church and about twenty joined the other Churches. The free-will offering amounted to \$256. About one hundred of "Mulkey's Budgets" were sold, and a free-will offering of \$1245 was given to the Orphanage at Waco. At the close of the meeting the good people gave wife \$25 to take a trip home, so I am enjoying "single blessedness." We have spent about \$250 on our church, in repainting, re-seating and refencing our church property. The good ladies have built an addition to parsonage at a cost of about \$700. Methallen in St. Jo is on the upgrade. We expect to go to conference with a full report on all lines. Friday before the second Sunday in August I commenced my meeting at Dye Mound. Bro. W. A. Stuckey was with me three days, and did some good preaching. Bro. W. E. Jordan was with me the last five days of the meeting. He is a power for good. His preaching was par excellence. This

was the best meeting in many respects I ever attended. Religion is at high-tide in this community. Fifteen were converted, and eleven joined our Church. Bro. John Nelson, of Hardy, lead the singing, and it was well done. We are under many obligations to all these brethren. I am now at Caddo, I. T., helping Bro. Tinkey, our pastor, in a meeting.

PILOT GROVE.

W. F. Clark, August 27: Our meeting at Pilot Grove closed last Wednesday night. We had thirty conversions, twenty-three of whom joined our Church. Others will join. Bro. McMelon, of Ector, assisted me one week. Bros. Ely and Pitts had spent a few days with us, and did faithful work. Our collections at that place are all up. I am now at Wolfe City, assisting Bro. Thomas. Meeting began yesterday. Congregations good. Prospects promise a good meeting. Bro. Thomas is in good favor with his people. I preached both morning and night. Attended Sunday-school and Epworth League. Everything here seemed to be in a prosperous condition. I find a man here with a tent, preaching the necessity of a third blessing as necessary to salvation, which he calls the baptism of fire. He proposes to heat the sick and cast out devils, and do many wonderful works.

CUMBY CIRCUIT.

S. L. Ball: Have just closed my round of protracted meetings for this year, in which we had between ninety and a hundred conversions and reclamations. Some of these meetings were held jointly with the Cumberland Presbyterians and one with the Methodist Protestants. All were good meetings. The Lord was with us in reviving and saving souls. Only a few conversions in some of them, but the Church was edified. All in all, it has been a fruitful year, though I have added all told, only forty-eight to our rolls, and have lost forty-seven by action of Church Conference and otherwise, and am sure to lose more before conference, as I am pruning the vine. Some are going out from us because they think they are too holy to stay with us, and we are getting some out because we think they are not holy enough to stay with us. Strange things are coming to pass, but we thank God and press on, hoping to have a better quality if not a greater quantity.

RHOME.

Frank M. Sheppard, August 27: We commenced our first camp meeting, July 8, at Annetville. Our third Quarterly Conference embraced the 7th and 8th at this place. Rev. E. W. Anderson, P. E., was on hand, and preached four good sermons for us. Rev. T. H. Morris, of Deatur, preached some splendid sermons in this meeting. Rev. S. Crutfield, one good sermon. Rev. W. S. May, of Holliday, and Rev. M. B. Johnston, of Deatur, were with us one night. We had several conversions in this meeting—one man fifty-six years old. We were interfered with by a two days' plow and a good deal of rain. We then moved to Aurora. Held there nine days. There were several conversions at this meeting. We then moved to Rhome. Held here nine days. Had one conversion and several reclaimed. In the three above tent meetings, Joe Maggard, a thirteen-year-old boy of Marlinton, I. T., was our organist. He is the best I ever had. He is a splendid alto singer. I can recommend him to any one wanting a good organist. Our last meeting was at Garvin. Rev. L. S. Barton, of Henrietta, did the most of the preaching, which was good. We had over twenty conversions and reclamations. We have received only twenty-five members on this circuit this year.

BEN FRANKLIN.

J. B. Minds, August 20: Last Tuesday night we closed a great meeting at Pecan Gap. The meeting was continued eleven days and nights. Rev. J. D. Hodgins did the preaching, and it was in power and demonstration of the Spirit. The fact is, Hodgins is a fine revival preacher. The results were very gratifying, over one hundred conversions, forty-eight additions to the Church, others to follow. Many backsliders reclaimed. The Church greatly revived. A free-will offering of \$9 was made to Bro. Hodgins. I must mention the pounding the good people of the Gap gave the preacher during the meeting, as it was truly a great pounding. The second Monday of the meeting the people began to gather at 10 o'clock, each one bringing a bundle, and stacking them up on a bench in front of the pulpit until the bench would hold no more. I want to mention just a few of the articles: Five sacks of flour, fifty-two pounds of coffee, fifteen pounds of soda, one bushel of dried peaches, one-half bushel of peas, twelve cans of fruit, \$5 worth of sugar, six dress patterns for wife, with other dry goods, a \$2 pair of shoes for myself, with \$6 in money. I have only mentioned some of the leading articles. I am glad I have been permitted to serve the good people of Ben Franklin charge for nearly two years, and I hope no other preacher will expect to be appointed to this work next year, for I expect to come myself and finish up my work.

TEXAS CONFERENCE.

WINCHESTER.

J. W. Kelley, August 21: We have just closed a fine meeting at Muldoon. Fifty joined the Methodist Church and sixteen the Baptist Church. Bro. B. T. Waugh did some fine work at Muldoon. We have had over one hundred conversions in our meetings up to date on the circuit. One meeting to hear from you. Sixty-seven have joined the Methodist Church. Thirty have united with the Baptist Church. Bro. Gallisier did fine work at Ford's Prairie Church.

EAGLE LAKE.

Rufus E. Nunn, August 27: The revival spirit has struck us in this region, and the efforts made by the people of the Church have resulted in the conversion of many. Three weeks ago we began a meeting at Rock Island, and closed August 21. Our presiding elder, Bro. LeClerc, was with us for one week, then for one week I conducted the services, when Dr. R. J. Briggs came to my assistance, and together we carried it on for another week. From the first the Lord was with us, and his power was manifest at every

service. Bro. LeClerc and Dr. Briggs did us great service. My people yielded to their assistance, and eternity alone will reveal the results. Thirty-five were converted at the altar, many were reclaimed, and twenty-five united with the Methodist Church. The others will go to the Baptist Church. These people are principally from the North and from the M. E. Church, yet they united with us, and with a manifested love for us, have labored zealously for the salvation of the lost. Yesterday was a gala day for our people at Eagle Lake. For thirty years our congregation here has had no home of their own. Last year we began work on a brick church—beautiful, spacious and modern. Before the front of which it was completed, and yesterday, after an eloquent sermon by Dr. Briggs, it was formally dedicated to the Lord. The building is one of the best houses of worship in this region; cost, complete, \$2500, and has a seating capacity of about 275. Our Church in this place is assured, and with the development of the surrounding country, will soon make one of the best charges in this district. The membership of this charge has been doubled since I have been in charge, and yet hundreds are out of the Church. We begin at Altair, Texas, today.

FAIRFIELD.

L. A. Puffer: After assisting my predecessor to fill out the unexpired term of Bro. Dickey on the Fairview Mission, I immediately began a meeting at Fairview. The results of the meeting were satisfactory to all. There were twenty-seven conversions and reclamations, and six accessions to the Church. These results seem to be small, but the difficulties under which we had to labor was many. All things considered, the Lord gave us a gracious victory. The people said it was the best meeting they had had there in five years.

WEST TEXAS CONFERENCE.

UTOPIA.

T. G. Woods, August 26: An excellent meeting of fifteen days, continuing closed last night. Thirteen conversions, thirteen accessions and many testimonies. Under the ministry and able management of our presiding elder, Bro. H. Harris, the meeting was begun. Bro. H. T. Hill, Sterling Fisher and Frank Buchanan preached and worked with eminent success. The last night days of the meeting, Rev. Nath Thompson conducted the services. His address attracted a multitude of people, and his manner, sincerity, intense earnestness and thorough consecration won many of them to Christ. But little notice of excitement characterized the meeting, although the conversions were genuine and the testimonies given powerful of being thorough and permanent. Grateful thanks to the preachers, and to God be all the praise.

MILL CREEK.

J. C. Wilson, August 21: Our fifteen days' meeting at Mill Creek was one of the best in our experience. A large number of conversions, and many testimonies. J. W. Sims and Nath Thompson assisted this pastor in preaching. Our office local deacon, D. W. Bennett, was with us also, praying in subtle action unopposed by any other man I ever heard. We preached on the old lines, God blessed his Word. Sinners repented at the altar. Christians shouted about God's goodness were witnessed. Fifty joined the Church. Finances of this Church up-to-date. During the week, testimonies after this meeting. Rev. H. C. Harris and D. W. Bennett, filled my Sunday school. In the collection of the people of the Word, the outlook for growing success is favorable. We are on the "home stretch" for conversions.

OAKVILLE CIRCUIT.

Frank L. McCheser, August 21: Our round of revival meetings for this district has just been completed. Meetings were held in these services there have been thirty or more professions of conversion and reclamation. Forty-one members have been received during the year. The spiritual state of the Church is very much improved. Sunday-schools are being reorganized, family altars created, and other signs of growth are evident. We are very much indebted to the following brethren for valuable assistance during this summer: Bro. D. A. Gray, of Caddo; Bro. S. B. Dool, at Lebanon camp-meeting; Bro. A. W. Wilson, and J. W. Gibbons, at Oakville. The people who think that the "old-time power" is not in the Church today should have been in some of these meetings. Christians should be the praises of God about, and sinners were powerfully converted. "To God be all the praise." We shall do our best to give out in all conference claims by testimony. The outlook is encouraging. This country is in a better condition generally than it has been for several years. Have recently painted our Missionary Church, money mostly provided for with which to have Lebanon church painted. We are in great heart, and happy.

EAST TEXAS CONFERENCE.

WINFIELD.

G. W. Riley, August 21: Our third quarterly meeting on the 11th inst. was the beginning of our protracted meeting at New Hope Church. Our P. E., Bro. John Adams, was with us five days and preached nine of his best sermons in the great delight of the congregation. It was a rare treat to the pastor. The meeting was of extraordinary duration and resulted in nine conversions, many testimonies. The finances of the church are badly needed.

JASPER MISSION.

I. Christian, August 21: On the 9th we commenced our protracted meeting at Homer Church. It was also the second of our third Quarterly Conference, and the 11th Bro. Milam came in and preached six very interesting and profitable sermons. Thank God for a living number that does affect men's lives. Two or three conversions, six children baptized, one accession and the church greatly revived. It was the most satisfactory meeting that has been held here for years, so the citizens say.



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Our Young Folks

LEARNING SENSE.

The Examiner says that once when Chief Justice John Marshall was driving, the hub of his wheel caught on a small sapling growing by the roadside. After striving unsuccessfully for some moments to extricate the wheel, he heard the sound of an axe in the woods and saw a negro approaching. Hailing him, he said: "If you get that axe and cut down this tree, I'll give you a dollar." "I can get yer by 'bout no axe, ef dat's all yer want." "Yes, that's all," said the Judge. The man simply backed the horse until the wheel was clear of the sapling, and then brought the vehicle safely around it. "You don't charge a dollar for that, do you?" asked the astonished Chief Justice. "No, massa, but it's wuf a dollar to 'arn some folks sense." The quick-witted darkey got his dollar without further questioning.

THE MAN WITH A DOG.

Gen. Lawton's division was marching back to take a new position the next morning after the flight of El Caney. The general and his Inspector-General, Major Webb, were sitting by the roadside, watching the tired but plucky men file past. The dawn was just breaking.

They heard, up the road, a man talking and laughing loudly. Other men were chatting and joking. The colored troops were coming. A big corporal was the loud talker. He seemed especially jolly, although, in addition to his own accoutrements, he carried the gun and full ammunition-belt of another man, who was limping by his side. In his arms he had a dog, the company mascot.

"Here, corporal," called Major Webb, "didn't you march all last night, and didn't you fight all day, and haven't you been marching since ten o'clock to-night?"

"Yes, sir," said the big corporal, making a vain attempt to salute.

"Well, then," the Major shouted, "what are you carrying that dog for?"

"Why, boss, the dog's tired!" was the reply.

Whereupon, according to Gen. Lawton, Major Webb rolled over and over on the ground, and laughed and cried like a boy.—Selected.

FOR HIS MOTHER'S SAKE.

The May sun set in a halo of glory over Chaneyville's gray field strewn with the dead and dying. At dusk the smoke of battle cleared away, but all the long, dreary night, on the hard ground, under the silent stars, brave souls were passing upward to God.

Among those who came at dawn in search of loved ones who had fallen was Mrs. Lynne, one of the many women of the Southland whom the war had widowed. Her eldest son, wounded unto death, had been carried back into a rude hut, and only a few feet from him on the hard floor, lay a pale-faced, blue-eyed boy dressed in the uniform of the despised Yankees. As the mother ministered to the wants of her own precious one, and with great care prepared him savory morsels to tempt his appetite, her embittered heart watched almost with a throbbing of joy the hungry eyes of "the enemy," whose mother, in her far-away New England home, was denied the privilege of ministering to the wants of her beloved child; for was he not one of the cruel horde who had pillaged her home and devastated her fair Southland? And, perhaps, his hands had been imbued in the blood of her darling boy! Oh, she could not, even when witnessing his agony, so far forget all that the war had caused her to suffer, as to offer to cool his burning brow with a gentle pressure of her cool, caressing hand.

As the day advanced, the friendless stranger's fever ran higher and higher, and in his wild delirium, he moaned piteously, talking incessantly of his mother and the dear ones in the far-off home.

"Poor boy, he'll see his mother only when he meets her in heaven," said the tender-hearted surgeon, as he brushed the tears from his bronzed cheeks.

"O mother, dear, can't you do something to ease the poor boy's pain?" asked her own boy, turning his eyes in the direction of the suffering soldier from the North.

"But he is your enemy, Henry," urged the mother, "your deadly foe; and perhaps it was his hand that robbed you of your life and me of a son."

"Christ died for us, for you and me, mother, while we were enemies," replied the son, his face radiant. "Though an enemy, this fair-haired boy may be

Skin Diseases



When the excretory organs fail to carry off the waste material from the system, there is an abnormal accumulation of effete matter which poisons and clogs the blood, and it becomes sour and acid. This poison is carried through the general circulation to all parts of the body, and upon reaching the skin surface there is a redness and eruption, and by certain peculiarities we recognize Eczema, Tetter, Acne, Salt Rheum, Psoriasis, Erysipelas and many other skin troubles, more or less severe. While the skin is the seat of irritation, the real disease is in the blood. Medicated lotions and powders may allay the itching and burning, but never cure, no matter how long and faithfully continued, and the condition is often aggravated and skin permanently injured by their use.

The disease is more than skin deep; the entire circulation is poisoned.

The many preparations of arsenic, mercury, potash, etc., not only do not cure skin diseases, but soon ruin the digestion and break down the constitution.

S. S. S., nature's own remedy, made of roots, herbs and barks, of great purifying and tonical properties, quickly and effectually cures blood and skin troubles, because it goes direct to the root of the disease and stimulates and restores normal, healthy action to the different organs, cleanses and enriches the blood, and thus relieves the system of all poisonous secretions. S. S. S. cures permanently because it leaves none of the original poison to referment in the blood and cause a fresh attack.



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Healthy blood is necessary to preserve that clear, smooth skin and beautiful complexion so much desired by all. S. S. S. can be relied upon with certainty to keep the blood in perfect order. It has been curing blood and skin diseases for half a century; no other medicine can show such a record.

S. S. S. contains no poisonous minerals—is purely vegetable and harmless. Our medical department is in charge of physicians of large experience in treating blood and skin diseases, who will take pleasure in aiding by their advice and direction all who desire it. Write fully and freely about your case; your letters are held in strictest confidence. We make no charge whatever for this service. Our book on Blood and

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a brother in Christ. O mother, can you not give a cheering word to this dying boy? He is away from mother and friends, and it may be he is away from Christ, too."

"Yes, I can, and I will, my precious boy," said his mother with a firm voice. "For your sake, Henry, and for his mother's sake," and then, stooping over the stranger foe, she pushed back the tangled hair from his smooth, white brow, and took his burning hands tenderly in her own soft, cool ones.

"Mother, O how glad I am that you have come," murmured the sufferer. "Now that I hear your voice and feel your hands upon my head, I shall soon be well."

That magic word "mother" opened Mrs. Lynne's heart, and the white, upturned face was bathed in the tears of "the enemy"—an enemy made a friend through the blessed bond of motherhood. And for this Northern soldier the Southern mother prepared a comfortable bed by the side of her own precious boy; and she who had heretofore denied even a drop of cold water to moisten his fever-parched lips, now ministered alike to the suffering "Blue and Gray." The dainty food that she had prepared for her own darling was divided with the enemy and both mother and son wept tears of joy over the stranger's fancy that they were of his own kindred.

Days and nights of intense suffering, under burning rays of a Southern sky followed, and then, his strength exhausted Mrs. Lynne's son went on the long journey to the home above, to "the house not made with hands, eternal in the heavens." Early the next morning the heartbroken mother pressed a farewell kiss upon the brow of the lad she had befriended for his mother's sake, and started with her precious dead upon her mournful journey southward.

Years passed, the war ended, and Paul Shelby, the boy befriended, whose life the Southern mother had saved, returned to the home of his childhood, and entered upon the active duties of life. But Mrs. Lynne, with her husband and son sleeping on the hillside, her home desolate, her health shattered, mourned with her people over the destruction war had wrought in the fair Southland.

Twenty years after peace had been proclaimed, Paul Shelby, now an influential barrister, was called South on pressing business. While there he became deeply interested in a young man who was being tried for murder. It was the name, Newton Lynne, that first attracted his attention, and caused him to feel an interest in the case. The name recalled the incident in the hut on Chaneyville's bloody field, and in the dark eyes and boyish face of the prisoner he thought he could trace a resemblance to the youth who died by his side so long before. Time after time during the intervening years, he had made unavailing attempts to locate the noble woman to whom he owed his life, and thus the opportunity again to thank her for her kindness had never been his.

Satisfying himself that he had at last found a clue to the missing family, and upon examination believing the young man to be innocent, the victim of circumstantial evidence, he offered his services to defend him, an offer which was gratefully accepted.

Studying the case from the beginning, the lawyer succeeded in unraveling the mystery which had baffled the

best detectives in the State, and in a way, too, not only to establish the innocence of his client, but also to bring the real criminal to justice.

It was not until the boy had been fully vindicated, and stood before his unknown friend free, and the mother had over and over blessed the kindly stranger for his timely assistance, that Mr. Shelby made himself known, and insisted that he had merely paid off an old debt, one he had been owing for more than a score of years.

"God never forgets even the smallest favor done for his sake, never," said Mrs. Lynne, grasping the hand of her stranger friend. "It was such a little thing I did."

"If you had not ministered to my wants on that other May day so long ago, I could have rendered you no service to-day," was the lawyer's answer. "It was your dainty morsels and mothering that helped me back to life, rather than the surgeon's skill, and I am grateful to the good Father above for bringing me to your aid in this your time of trial and sore need."

Mrs. Lynne, with true Southern hospitality, invited the stranger to break bread with her and her boy in their humble home, and on the morrow, while the graves of the soldier dead all over the North were being strewn with flowers, Mr. Shelby went with his new-found friends to lay his offering of roses and lilies entwined upon the grave of the boy whose entreaty in the long ago had won for him the years of life which he had lived since the boy had been sleeping under the sod.

But his kindness did not terminate in gaining the young Newton's freedom. Through his influence, he secured a profitable position with an electrical engineering company, where he had an opportunity of becoming an expert electrician. The mother also was provided with a comfortable home, so convenient to her son's place of finances, but from the first she was able to make a home for him.

There was a time in the long ago, when Mrs. Lynne's pride would have rebelled against accepting such a gift from one against whom her dear ones had fought, but knowing that kindness alone prompted the giver, she received it with the same spirit in which it was given, thanking the Father above, who notes even the sparrow's fall, for his care in raising up a friend in her hour of sore trial. Bread cast upon the water is sure to come back, though it may be not until "after many days."—Belle V. Chisholm, in Pittsburg Advocate.

MAKING THE BEST OF IT.

When grandma came into the nursery she saw Ted staring out of the window with a scowl on his forehead. Mary Esther was lying stretched out on the floor, drumming her heels up and down; and Dick was pulling the cat's tail.

"What's the trouble, Teddy?" she asked, sitting down in her chair and beginning her knitting.

"Oh, this rain is such a bother!" said Ted. "I was going over to John's to make a bird-house and I took my tools over last night to have them there; and now I can't go because I've got a cold and it rains."

"I saw a carpenter making a mud house the other morning without tools," began grandma, and the three children came over and clustered around her chair.

"And that wasn't all," she went on.

"He had no arms, and he made it with his head."

"He acted very oddly, too," said grandma, lifting Dick upon her lap. "First, he rubbed his floor in, and he sang a funny little song as he did it. Then he went off for more mud. When he got back he walked in every direction but the right one, and I thought he had lost his way; but I really think he wanted to make me stop watching him, for he finally got there and he went on building, always singing his queer little song. After his pile of mud was large enough he pressed his head against one end until he had bored a little, round room in it. I thought it must be hard work; but he always sang and seemed determined to make the best of it."

"Where is his home?" asked Dick. "Out in the roof of the back porch," said grandma. So they all scampered off to find it.

"Oh, yes!" said Ted, pointing up in one corner. There it is. It is a mud-dauber's nest."

"It's a wasp's, I think," said Dick. "Well, a mud-dauber is a wasp," said Ted, laughing. "That's built better than I could do with tools," went on Ted. "I believe I'll make the best of it, too."

So, when grandma saw them again, Ted was mending Mary Esther's doll's head, which had waited a long time for her glue medicine; Mary Esther was sewing on her doll's quilt and Dick was rubbing up the nickel parts of their bicycle, and they sang so hard and worked so steadily that when the dinner-bell rang they were surprised to find the rain all stopped and the sun shining.—Christian Union.

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Texas Christian Advocate

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L. BLAYLOCK, Dallas, Texas.

The brethren in the Northwest Texas Conference are warming up to the discussion of the division issue. Our files show that many of them want to be heard on that subject, and they keep measurably well divided on the question involved. The spirit of the controversy is phariseeish indeed. Personalities are eschewed and they are confining themselves to facts, figures, arguments and sentiment. Be patient, brethren, and you shall all be heard. But as far as possible we suggest that you condense your articles so as to give everybody an opportunity to give a reason for the hope that is in him.

No gifts of eloquence, learning or many beauty can take the place of old-fashioned prudence upon the part of a Methodist preacher. Such is the high esteem in which he is held by his people on account of his position as an accredited minister of the gospel that there is no formality between him and his flock. They do not take him on trial, but receive him with confidence and give him the right of way in their homes and in their social circles. They regard him as a member of their households, and look to him as a model in matters of religion, propriety and manly bearing. Under such circumstances he can not, therefore, afford to speak a word or do an act to which the slightest suspicion can be legitimately attached by even the most casual observer. It behooves him at all times and in all places to be a dignified, cultivated, Christian gentleman.

FUND FOR INDIA SUFFERERS.

Nashville, Tenn., Aug. 27, 1906. Received from L. Blaylock, Dallas, Texas, \$12.31, contributions from Texas for the benefit of the famine-stricken people of India. J. D. HAMILTON, Treas.

Mrs. J. C. Davidson, of Wharton, Texas, has sent me \$5.50 for the famine fund, "from some of the good people" of that place, and wants it acknowledged in the Texas Christian Advocate. J. D. H.

Waxshachie M. E. C. S., per Rev. H. A. Bourland (second remittance).....	6 50
Brushy Creek M. E. C. S. Sunday-school, per S. D. Elrod.....	9 95
A. Langham, Beaumont, Texas, L. M. Eliza Willock, per Rev. A. L. Scates, Union and Roseland Circles.....	5 60
Mrs. S. L. Stanfield, San Antonio, Texas.....	1 00
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Grand Saline M. E. C. S. Sunday-school, per G. H. Roberson.....	2 50
R. Evans, Uvalde, Texas, per Rev. V. G. Thomas.....	1 00
.....	\$ 25 01
Previously reported.....	1,457 64
.....	\$1,482 65

L. BLAYLOCK.

EDITORIAL BIRD-SHOT.

Superlative nonsense is not preaching.

Green fruit is not nutritious food for Christ's flock.

If you have but little to say, it is not wise to be too long at it.

Hungry people find no satisfaction in their effort to eat dry husks.

The preacher who finds himself short on texts is not a close student of the Bible.

When people fail to get nourishment out of the Sunday sermon it is not always their fault.

A praying people, free from the habit of captious criticism, help to make a good spiritual sermon.

When you meet a person who knows too much, it is well to open one ear to hear what he says, and then open the other to let it all pass out.

The safest way to preserve the integrity of a secret is to shut it up in your own heart and never mention it to a human being as you pass along.

The wise Christian will do unto all men as he would have them do unto him, but he will be careful not to take too many of them into his sacred confidence.

No minister can assume to himself the right to show favoritism toward any member of his congregation. It matters not how rich or how poor, how beautiful and attractive or how ugly and unprepossessing any of them may be, he is the pastor of them all, and it is his duty to show the same interest in one as in another in his pastoral attentions. If he visits one or two or a half dozen families more than others, or if he shows a fondness for a few to the apparent neglect of many, he is liable to be charged with partiality and discrimination. Just at this point is found the necessity for the exercise of consecrated common sense and broad judgment. True, he may have down in his own heart his likes and his dislikes, but the very moment these become apparent, bickering and fault-finding are sure to follow. Some evil and jealous eye will begin to pry into his movements, and by and by whisperings will be heard and the usefulness of the minister is at an end in that charge. It is therefore incumbent upon the pastor to have the careful oversight of all of his people, but not show too much partiality to any one of them, or any set of them. The preacher who scrupulously observes this rule is upon the safe side of all questions of moral conduct and spiritual efficiency.

COLLIS P. HUNTINGTON.

We are indebted to Mr. S. F. B. Morse, the wide-awake Passenger Traffic Manager of the Sunset Route, for a copy of an interesting booklet on the life and character of the late Collis P. Huntington. The pamphlet was prepared by George E. Miles before the death of Mr. Huntington, and is a deserved tribute to one of the most successful business men of this Republic. It takes up the story of his life from the time he was a poor boy, without education or money, and follows it through to the time when he was a multi-millionaire, controlling more railways and ship transportation companies than any one man in the world. His success shows what industry, persistence and strong personality can accomplish during an ordinary lifetime. It also shows the possibilities held out to the American youth to strive to be something in the great

movements of the world. The fact is, Mr. Huntington's life, as thus depicted, reads like a thrilling romance. Mr. Morse has performed a stroke of enterprise in bringing out this book for distribution. It gives an insight into the character of a man of whom we have heard much, but the details of whose life we have but partially understood. The production is beautifully illustrated, and contains a variety of matter of great interest to the general reader, particularly as the subject of it passed away about the time it was finished.

TEXAS PERSONALS.

Rev. H. A. Bourland, D. D., was in the city on business the past week and cheered this office with a visit.

Rev. Wm. Monk, who has been spending a season in Mississippi, has returned to Texas, and is now living at Iredell, Bosque County.

Cliff and Emerson, of McKinney, who raise fine Barred Plymouth Rocks, have recently brought us under obligation to them by special favors in their line.

In a note from Rev. E. I. Armstrong he says: "You can say to all my friends that I am gradually declining in strength. At times I endure torturing pains. I still trust in the promises."

Rev. Z. V. Liles, of Allen, aided by Rev. D. J. Martin, closed an interesting service of several days at that point. The Allen Advocate speaks in high terms of the preaching of these two ministers during the revival services.

Rev. Charles Dennis and his venerable father, of Farmers Branch were in the city Tuesday and refreshed the Advocate with a visit. Bro. Dennis, senior, has been a subscriber to this paper for a quarter of a century and upwards.

Brother G. H. Chenault, a worthy layman, near Forney, made the Advocate a pleasant visit the other day. He is a Tennessean and has two brothers who are efficient members of the Tennessee Conference. He comes of a genuine Methodist family.

Professor S. V. Wall, of the Honey Grove Academy, spent several days in the city last week and did not forget this office. He makes good report of the prospect of this school, and he is looking for the best opening he has yet experienced. He is a good canvasser as well as a good teacher.

Rev. C. O. Jones, the evangelist, is aiding Brother Spurlock in a great meeting at Duncanyville. He was temporarily called to Sherman on the announcement of the death of his brother-in-law, J. E. Wages, but returned after the funeral services to the meeting. Bro. Jones is an earnest and effective preacher.

Rev. J. P. Lowry, of Garland, was in the city the other day on his way home from helping Brother Little, at College Mound in an interesting meeting. He says that the Church in Garland is in good shape. They are spending \$700 in improvements on their edifice, and when through it will be in excellent condition.

Prof. C. C. Cody, of the Southwest-ern University, has been in Cornell University brushing up on special matters during the summer. At Ithaca, N. Y., Mrs. Cody joined him and they made a visit to Canada and other points of interest. They are now at home and ready for the opening of the fall term of our great school.

The publisher of the Advocate and Uncle Buck are now in Galveston for a little rest spell. They will enjoy the wild waves in looking after the fishing sport and have a good time generally. No man can excel Uncle Buck on an expedition of this sort. When he gets a whiff of live fish he renews his youth and no one would take him for an old man.

We were more than delighted to meet in this office Brother William Malone, who resides near Garland. He came to this city last week and made us the welcome, though unexpected visit. The last time we met was thirty years ago near Cleveland, Tennessee.

We were students at school, but since then our paths have diverged and this is the first time we have looked into each other's faces. We talked of the days long gone and had sweet communion.

Rev. Hubert D. Knickerbocker, of Weatherford, has returned from his long European trip sound and well and he is now hard at work with his pastorate. His letters in the Advocate have been the most interesting letters of travel that have fallen under our observation. Those who have read after him have almost had the advantage of a trip to the several places he visited.

Our old friend, Rev. W. K. Homan, editor of the Christian Courier, has tendered his resignation and will move from this city to Colorado City and enter the practice of law. Dr. Homan will be a loss to the tripod of Texas. For a number of years he has been a tower of strength in his advocacy of all moral questions. We regret his retirement, but hope for him the largest success in his new field.

We are distressed at the information received of the death of J. E. Wages, son of Rev. J. R. Wages, of the Sherman District. The death was caused by a railway accident at Hearne, on the Texas Central. This worthy young man was in the employ of this road at the time of his death. The sympathies of the entire North Texas Conference will go out to Brother and Sister Wages in this, their hour of great bereavement.

LITERARY NOTES.

In the September Review of Reviews will be found a comprehensive treatment of the "imperialism" issue, with particular reference to Mr. Bryan's Indianapolis speech. The editor's review of Mr. Bryan's Philippine propositions will be read with interest, alike by the adherents and the opponents of the Democratic candidate's policy.

September is the most popular month for camping excursions, because it combines the last month of trout fishing with the first month of deer hunting in most of the great preserves. It is therefore appropriate that the September number of Scribner's should have an outdoor flavor to many of its articles, and that the illustrations should suggest sport and adventure in many out-of-the-way places.

Knowledge of the Bible will refine, enlarge and elevate the vocabulary of any one, and the girl who studies her Bible daily and reads Shakespeare, Scott, Macaulay and Ruskin will be a better talker than she who limits her reading to the daily newspaper or the latest agreeable book. Dickens, Thackeray, William Black, Blackmore, Barrie, Crockett, Mrs. Oliphant and George Eliot are all helpful to those who would be good, bright, varied and entertaining talkers, because in all these authors you continually find wholesome thoughts expressed in forceful and strenuous English, and bit by bit you receive of the wealth these masters of English have so carefully bestowed upon their work.—September Ladies' Home Journal.

Lothrop Publishing Company have in press for immediate issue a timely and up-to-date historical sketch of China by Hon. Rousevelle Wildman, Consul General of the United States at Hong Kong. Consul Wildman has been at work on the sketch during the past year, and concluded it just at the outbreak of the Boxer trouble. No other recent work on China is just what this book is—an historical sketch of the Empire and its people from earliest times to the present day. This gives the book a unique interest and an absolute value, for it is written from the standpoint of a modern American, who is not only in touch with China and its problem, but is an earnest advocate of China's progress toward that civilization which she is now seeking to retard. The book is entitled "China's Open Door."

The advance edition of Marie Corelli's "Master Christian," which is to be published about the end of August, amounts to 149,000 copies for America and England.

Marie Corelli is now said to be the most successful English novelist.

Dodd, Mead & Co. announce a work on "The Chinese Problem," by Chester Holcombe, author of "The Real Chinaman." Mr. Holcombe was connected with the United States Legation at Peking, China, as interpreter and secretary and in other capacities, from 1871 to 1885; and since that time he has been concerned with extensive commercial and financial questions in that country. In his new book he deals with the peculiar character and conditions of the Chinese which have produced the present uprising. These people are devoted to all sorts of secret societies for social, political, philanthropic and other purposes, and every uprising or disturbance in modern China has been brought about by such an organization. Mr. Holcombe thinks that the Chinese are quiet and orderly as a rule, yet given to perfect cyclones of unexplainable excitement, when they are wild with frenzy and know neither reason nor fear.



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ANNO JNO. Justice of the Election J. M. SKELTON vote and influence Precinct No. 1, Da tion Nov. 6, 19

A BAD We refer to the final perseverance. It is quite a moral logical courts, ism pronounced one. Somehow these days does logic as applied, it be understood not regard these shall not retail some one has pamphlet. He theory that ex will certainly p is itself an evid saved state. I is not such evid amine the quest ing at the rame of Christians m My first propo tian may sin. Antinomianism many professor times are not s is no moral di idea that the fl soul is reposing wings of divi moral character Christians bold day, have alwa to continue sint earth. Second propo sins, "gets cold in order to forgi he is in a lost c impenitent. Jo hateh his brot you know that n nal life abiding Now, if a Chri to hate his brot had to repent. Solomon had to forgiven. Now I ask: 1. ways repent be why? Will it l God's grace b what sort of g irresistible? Will it be by God, such as t will it be by th by which God b ple willing in If it is resistib slider who has help and has tinue to do so. mentum of his ceasing. 3. W he not, repeat v grace? 4. Why move him to re reasons may here amine some of t will suffice for has promised." promise to mial slider back to anything good or after his rel was it for reat himself and w Jehovah? 6. I Almighty the r make and fulfil so, then it is fo his own mind t bly draw certai backslider is t the will of one ed, then the D prerogative whi or can not be

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ANNOUNCEMENTS. JNO. W. WRIGHT, Candidate for Justice of the Peace, Precinct, No. 1, Election November 6, 1900.

J. M. SKELTON respectfully solicits your vote and influence for Justice of the Peace for Precinct No. 1, Dallas County, Texas. Election November 6, 1900.

A BAD DIVORCE CASE.

We refer to the attempt to put under the two doctrines of unconditional final perseverance and predestination. It is quite a modern suit in the theological courts. Old-fashioned Calvinism pronounced that the twin were one. Somehow the semi-Calvinism of these days does not properly regard logic as applied to these doctrines. Let it be understood, however, that I do not regard these as vital doctrines. I shall not retaliate upon the position some one has advanced in a certain pamphlet. He holds that to refuse the theory that every converted person will certainly persevere unto the end is itself an evidence of being in an unsaved state. I only maintain that it is not such evidence, and desire to examine the question on its merits, holding at the same time that the very best of Christians may differ from me.

My first proposition is that a Christian may sin. To deny this would be Antinomianism. If the acts which so many professors of religion commit at times are not sins, then for them there is no moral distinction. The absurd idea that the flesh may sin, while the soul is reposing beneath the protecting wings of divine favor dishonors the moral character of God. But many Christians hold that they sin every day, have always done so and expect to continue sinning while they live on earth.

Second proposition: If a Christian sins, "gets cold," etc., he must repent in order to forgiveness. In other words, he is in a lost condition if he remains impenitent. John says, "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him" (I Jno. 3:15). Now, if a Christian gets cold enough to hate his brother, he is lost. David had to repent. Peter repented bitterly. Solomon had to repent. If he was ever forgiven.

Now I ask: 1. Will the backslider always repent before he dies? 2. If so, why? Will it be said that because of God's grace he will repent? Then what sort of grace is it, resistible or irresistible? To put it another way, Will it be by the ordinary grace of God, such as is used on all men, or will it be by that extraordinary process by which God is said to make his people willing in the day of his power? If it is resistible grace, then the backslider who has already resisted God's help and has chosen evil, may continue to do so, especially as the momentum of his sins is constantly increasing. 3. Would he not, or could he not, repeat without this irresistible grace? 4. Why will God thus infallibly move him to repentance? Several reasons may here be given. We will examine some of them a little later. One will suffice for the present, viz.: "He has promised." 5. Why did the Lord promise to infallibly bring every backslider back to the fold? Was it for anything good in him before, during or after his religious experience? Or was it for reasons wholly outside of himself and wholly in the mind of Jehovah? 6. I ask reverently, has the Almighty the right and the power to make and fulfill such a promise? If so, then it is for reasons wholly within his own mind that God may irresistibly draw certain ones. If the will of a backslider is treated differently than the will of one who was never converted, then the Divine Sovereignty has a prerogative which is not acknowledged or can not be applied until after con-

version. Moreover, how is anybody ever converted? If a backslider needs irresistible grace, then any sinner needs it, unless perchance the ordinary sinner is an easier subject to work on. Possibly he has more predilections toward eternal life, or he is not so contrary and bitter; maybe he is more reasonable, or has a more tender heart. But, again, it is said that it would be very dangerous to suspend the Christian's salvation upon his own frail faith and love. And yet this semi-Calvinism would suspend the sinner's salvation upon his own frail faith and love. If personal love and faith do not make a chord of sufficient strength to bind the one who has been converted, how could it ever draw the one who was never converted? It would seem to be at least as easy to hold the Christian as to draw the sinner. But we have asked if God had the right and the power to infallibly draw a certain class of people to repentance and salvation. If he has, then we have predestinarianism.

We will now notice some other arguments for unconditional final perseverance.

1. "The perfections of God." (1) "His love." But Jude says, verse 21, "Keep yourselves in the love of God." Does not the Lord love all men? But it is said, "This is a peculiar love to the godly." And who are the godly? The God-like—those who are like God. But the backslider is very unlike God. He could not claim a promise to the godly. (2) "Faithfulness to his people not founded upon their merit, but upon his own will and goodness." His faithfulness to anybody is founded on his own will and goodness, but he says I Sam. 2:30, "Him that honoreth me, I will honor." But the backslider does not honor God. There is no merit in believing, but God has made this a simple condition of receiving undeserved favor. "But," it may be said, "he will cause the backslider to believe." If he can always do that, why can't he cause all men to believe? (3) Wisdom is another perfection adduced. He is said to remove obstacles and lead in the wisest path. Even so; but he does this by his Spirit. Now, Christians are exhorted to grieve not the Spirit, and quench not the Spirit. So it appears that the wisdom—yea, all the attributes of Deity—may be thwarted in their benevolent designs. (4) "Power of God." "No power can separate us from the love of God." "He is able to keep that which I have committed unto him." I answer, if God's power is sufficient either to overcome the will of man or to save him without his co-operation, what doth hinder him from saving everybody? I am reminded here of a backwoods argument. It is this: The Christian whose life is hid with Christ in God is like a keg inside of a barrel and the barrel inside of a hoghead. The barrel represents Jesus Christ and the hoghead God's kingdom. Now, in order to get the keg out, you must unhead the barrel and the hoghead. That is, it is necessary to break up the kingdom of God and overcome Jesus Christ. Now I ask, how on earth will you ever get another keg inside without taking the heads out of the hoghead and barrel, or how will another sinner ever be converted and be gotten inside of God's kingdom without destroying said kingdom?

2. "The unity of Christ with believers, his death, intercession and promises." These are set forth as infallible pledges of their final salvation. And (1) "Unity." In the parable of the vine, it appears possible to destroy union between the branch and the vine. Union with Christ includes, on the part of the believer, love. But the Scripture says "the love of many shall wax cold." Union includes holiness. The backslider has ceased to be holy. Hatred of sin is another part of this union. One may learn to tolerate sin. He may "first endure, then pity, then embrace" it. It is even said that we, having the nature of Christ, are so much a part of him that if we are lost it would be a part of Divinity suffering. This is as audacious as the speech of the tempter to Eve, that she would become as God if she sinned—i. e., independent of the laws of her Lord. When we sin and remain impenitent, we lose the divine nature. We are not Pantheists, certainly. We believe one may be a child of God, but not a part of God. It is said that the dog may return to his vomit and the sow that was washed to her wallowing in the mire, but that a sheep will not wallow in the mire. Then the intimation is that a figurative sheep can never become a figurative hog. If that be true, then it follows that a figurative hog, which is simply a degraded sinner, can never become a figurative sheep, which is simply a Christian. If a hog

may become a sheep, then a sheep may become a hog. Beware of the doctrine of the two-seeders. (2) "But he died for us." John says, "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." So he died for some who are not nor ever will be saved. Paul says, Rom. 14:15, "Destroy not him with thy meat for whom Christ died." Again, in I Cor. 8:11, "And through thy knowledge shall the weak brother perish for whom Christ died." Paul then says that a brother—i. e., a Christian—may perish. Who says he can not? (3) "He intercedes for us." And how ungrateful not to appreciate it! He prayed that Peter's faith fail not, but it did fail. He intercedes for those weak brothers to whom Paul refers, and yet Paul says they may perish. He interceded on the cross for his slayers, and yet they had the power to be lost in spite of it. He prayed for his apostles, but he also insisted that they must abide in the vine. They must do the abiding. (4) "Promises." We have noticed this a little. But note again: These promises are to those who believe. Paul shows, in his epistle to the Romans, that the term "Israel" is a class name. Not all are Israel who are of Israel. When one ceases to believe, then the promise is not to him. But it may be said that the backslider does believe. According to the test made for membership in those Churches which believe in a converted membership, the sinner who lives like a backslider would not be a fit subject for a place among believers. That is to say, one has not saving faith without repentance. God will keep his people, but that does not say that I belong, or will certainly continue to belong, to that class called the people of God.

It remains to examine one more argument which has done excellent service among semi-Calvinists. It is that the Christian has "eternal life." Great stress is placed on the adjective "eternal." Now, in Jno. 3:36, we find: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." The fate of the unbeliever is just as certainly sealed as the safety of the believer is secured. The unbeliever is forever cut off from life. He has eternal death as his portion—a never-ending death—for he is already condemned for unbelief. But in what does eternal life consist? The opposite of it is to be dead in trespasses and sins. Then to be a sinner, not bearing fruit either in one's own life—as, e. g., love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—or in the lives of others; no conversions, no edification of believers, no rebuke nor reproof given to sinners by this one dead in trespasses and sins—this is to be dead. To hate a brother is to be without eternal life. Now, it must be admitted that a Christian can never hate his brother, that he can not cease to bear the fruits of a Christian life, or it must be admitted that he can lose the eternal life which he had. But what sort of a monstrosity is this fellow who it is said will most certainly be brought back? Where has he gone? What has he done? What has he left undone? Has he been bearing fruit for his Savior all the time while he has been "away off"? From whom or from what has he been "away off"? What is the matter with him, anyhow? His backslidings certainly do not amount to much if he is still bearing Christian fruit and loving his brethren.

But what sort of life did Adam have? And what sort had the angels who fell? Either he decreed that certain angels would fall and endowed them with life to last until then, or he gave them eternal life and they themselves broke it off. What sort of life makes little children members of the kingdom of heaven?

Death is separation, never annihilation. Life is union, responsiveness, harmony with environment. Eternal life is union and harmony with the Eternal One. It is responsiveness to his claims. If this union may be broken, then the life may be lost. But sin, until repentance comes, breaks up the union between man and God. So the life is withheld until repentance re-establishes it. "Little children, let no man deceive you: he that doeth righteousness is righteous; he that committeth sin is of the devil." (I John 3:7, 8). If we can not agree exactly as to the strength and meaning of "committeth sin," we ought easily to agree that the fellow who gets "away off," "grows cold," leaves off his Christian duties, etc., covers the ground.

We have seen that a Christian may backslide. We have also noted that he must repent in order to forgiveness. We have seen that this implies that if

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he repent not after he has been convinced of sin, he is without saving faith, and so is in a lost state. We have shown that if he is certain to be brought back, it is to be by irresistible grace. This brought us to the sovereign right and power of God to unconditionally choose to move certain sinners to repentance and faith. This implied the right and power to irresistibly move any other sinners to repentance and faith. But we have met the stubborn fact that God leaves some sinners unmoved to saving faith. So we have concluded that the reason the Almighty has decided to save infallibly a certain set of sinners is that he has made a decree to that effect, which decree belongs logically and inseparably with certain secret decrees held by Irresistible Calvinists to be the prerogative of God. J. A. PHILLIPS. Sonora and Ocala Circuit.

CONFERENCE DIVISION.

I see that several brethren of the Northwest Texas Conference are out in the Advocate on the question of the division of the conference. I am a strong advocate for a business division of the conference, and will give my reasons after a full report comes in from those who oppose it. The only reason why the General Conference of 1894 was not memorialized on the subject was on account of a compromise made at Waco in 1892—and the matter was deferred. I think when the vote is taken next November, a large majority will be recorded for division. No. do not "slie," but let us have two strong conferences out of one that now exists. Ninety-four counties certainly furnish ample territory for the two. E. L. ARMSTRONG. Corsicana, Texas.

Sunday-School Department.

THIRD QUARTER. LESSON 10. SEPTEMBER 2.

THE SEVENTY SENT FORTH. Luke 10:1-11:17-20.

Golden Text.—"The harvest truly is great, but the laborers are few."—Luke 10:2.

From Torrey's Pocket Commentary we take the following exposition of the lesson:

Time: November, A. D. 29. Place: Perea.

Exposition.—I. The Seventy Commissioned, 1-3. Jesus' ministry was hastening toward its close. There was much ground to cover. The harvest was plenteous and the laborers few, and Jesus commissioned the seventy to go before him and prepare the way. Workers that are sent forth to-day have the same mission, to go before Jesus into the places whither he himself is about to come. It must have been a great comfort to these men, if they had any just sense of their own limitations, to think that Jesus himself was coming after them. They went two and two, which is the constant method in the Bible (Mark 6:7; Acts 13:2-4; 15:39,40; Rev. 11:3). By going to twos, by the mouth of two witnesses every word could be established; two could "put ten thousand to flight" (Deut. 32:20), and they could offer the united prayer that Christ promises to answer (Matt. 18:19, 20). Before sending them Jesus got them to see the urgent need of laborers, and to praying the Lord of the harvest to send them. The one who is praying Christ to send them into the field is being prepared to go himself (cf. Matt. 9:36-10:1). The harvest is plenteous yet and the laborers still few. Why is it, there, that so many ministers and others can't find anything to do? Because they are determined to hover about selected portions of the field that are already overstocked with laborers. The way to get the right sort of laborers is to pray for them. Jesus is the Lord of the harvest who sends forth laborers into it (v. 2; Matt. 13:37, 40; Acts 22:21; 26:15-18). A laborer to be of any value must be sent by him. The largeness of the harvest should drive us, first, to "pray" (v. 2); second, to "go" (v. 3). Christ's words of commission do not sound encouraging when he says, you go "as lambs in the midst of wolves." But as we listen more sharply, they are encouraging, for he begins, "Behold, I send you." That is enough; if it is he who sends, we are willing to go as lambs in the midst of wolves. The Christian worker ought not to be disappointed if he is not always received with hospitality and gratitude. How few to-day are willing to go forth as "lambs in the midst of wolves."

II. The Seventy Instructed for their Work, 4-11. They were to go light-weighted. Many an ambassador of Christ today is impaired in efficiency by the amount of baggage he carries (2 Ti. 2:4). The exact letter of these instructions is not binding on ambassadors of Christ at all times (cf. ch. 22:35-36). The "spirit" is. These seventy were not left to go hungry (ch. 22:35). The obedient, faithful servant of Christ will always be provided for. They were to spend no time in the salutations which in that country consume so much precious time, and the one who would do good work for Christ to-day must have a deaf ear for social demands. Their first thought on entering a house should be for the good of the home and not for the comfort of self. Their benediction would be full of power. If "a son of peace," one to whom peace rightly belonged, was there, their benediction would bring blessing to him. If not, it would not be lost for it would come back again and bless them. True prayers are never lost. The true ambassador of Christ is a messenger and bringer of peace. It was their own peace that the seventy were to impart. They must not squander time in going from house to house to eat, but stay at the first house at which they put up. The fare might be plain, but they must not be looking for fine fare. They need not feel like beggars, for they were worthy of their hire. They were to heal the sick and announce the kingdom of God (cf. ch. 9:1-2). The representative of Jesus Christ has a commission for the body as well as the soul. The gospel of Christ is a gospel for the whole man. The burden of their message was to be "the kingdom of God is come nigh unto you." "The kingdom of God" in its ultimate form, is the reign of God set up outwardly and manifestly here upon earth (Dan. 2:44; Rev. 11:15). That was near; the power of it was being manifested in their midst (cf. Matt. 3:2; 4:17; 10:7). But it was rejected by the Jews and postponed. But it had

come near. When they were not received in any city, they were to go out into the streets, and in a most public, expressive and impressive way, show their utter separation from it and its impending doom. They were not even to let its dust stick to their feet. Thus were they to testify to it (Luke 9:5) of God's abhorrence of its deeds. If men will not have the gospel, we should pass on (Acts 13:51; 18:6). But their unbelief would not invalidate the truth of God. As a parting testimony they were to say, "Howbeit know this, that the kingdom of God is come nigh" (whether you believe it and receive it or not.)

III. The Return of the Seventy, 17-20. The going forth of the seventy may have been with fear and trembling, but the return was with joy. They had demonstrated the power of Jesus' name. The very demons had been subject to them in his name. The unseen world of evil, of Satan and his hosts, is a mighty and awful world, and it soon fills one with dread to think of it. But we need not dread, for the name of Jesus is mightier. Satan, though once glorious and still mighty, is doomed, "fallen as lightning from heaven." Tremendous authority Jesus gives his ambassadors, "over all the power of the enemy," "nothing shall in any wise hurt." But there is something better than even this for the disciple of Jesus to rejoice in, viz., his name is written in heaven.

Leading Questions.—How does the deity of Christ come out in this lesson? What do we learn about laborers in Christ's harvest, as to the need, how to be sought, how appointed, how sent forth, how they should go, how they should travel, what they should seek, to which they should be indifferent, what they should do? What do we learn about prayer? What do we learn about Satan? What is the most important lesson?

Epworth League Department.

Lesson Topic for September 2. Seek Souls.—Luke, 15:1-10.

The Canadian Era gives the following explanation of the lesson.

THE LOVING SHEPHERD'S SEARCH.

In Palestine at any moment sheep are liable to be swept away by some mountain torrent, or carried off by hill-robbers, or torn by wolves. At any moment their protector may have to save them by personal hazard. Every hour of the shepherd's life is risk. Pitiless showers, driving snows, long hours of thirst, all this he must endure if the flock is to be kept at all. So Jesus gave his life for the sheep. If the shepherd had not sacrificed himself, the sheep must have been the sacrifice. Part of the suffering of Christ was death, but the suffering from which he redeemed us by death was more terrible than death. The pit into which he descended was the grave. The pit in which we should have been lost forever was the net of selfishness and desire. He left heaven, his home; he became man with all its limitations; he took our coffee and pie that he might find the lost and bring them into the fold. Are we helping him in the great work? Beautiful and heart-touching as the picture is, of the shepherd away among the barren mountains searching minutely in every ravine and thicket, it wants a little extension, says Maclaren, in order to be brought into correspondence with the fact which it expresses. For his search for his lost property is not in ignorance of where it is, and his finding of it is not his discovery of his sheep, but the sheep's discovery of the shepherd. We have to remember wherein consists the loss before we can understand wherein consists the search. God's possession of man is not simply his possession by creation. There is only one way in which spirit can own spirit, or hear can possess heart, and that is through the voluntary yielding and love of the one to the other. So Jesus Christ, who, in all his seeking after us men, is the voice and hand of Almighty love, does not count that he has found a man until the man has learned to love him. For he loses us when we are alienated from him when we cease to trust him. The search, then, is for love, for trust, for obedience. The shepherd's seeking is shown in the way by which the love in Jesus Christ moves round about our closed hearts, looking for an entrance. He left the ninety and nine that were safe on the high pastures of the mountains of God, and came down among us, out into the wilderness, to seek and to save that which was lost. And here, in our midst, that unseen form is passing along and speaking to our souls. He seeks each of us by the inner voices of our hearts and minds, by those strange whisperings which some-

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times we hear, by duty and truth will across our inmost ing us by our un ings after we know dim dissatisfaction making itself felt and delights, and w to satisfy as much terpret. In these the shepherd is se are they who will.

THE SEARCH

This expression is a wonderful a It indicates the determination and Men tire of search forget or abandon a lost child? Yes for so long as to search is hopeless and nurse her sor is another thing t indicates, viz, the ing back those w est away, and he sent, he would h about innumerao ily. Christ know curable cases." A this task, our L ber that it is no the mass, th so saves the Samar vine vine bar of the he saves Zachar resolve him into h and Redeemer, h showing him the r from above before the blessing of h Mary Magdalene from the tower. Oh, members of t are you filling you oring to bring e Have you ever b finding one soul i world? If each o cord members of in Canada would ice one soul, wha that would be h century.

THE JOY

God has delict pine as is abundo scriptures. But soul from etern awakens new ex had not been b and saints in h to their song of soiling souls res Christ experiences when he found a his bearing at the his joy over the r man of Samaria t ger inasmuch the erod if any man l That joy, contin or experienced, l light, made even horrent to his s than bearable. Shepherd himself own recovered p and expansive l whole celestial f him. In this ser presence of the catch the flying the Great Deliver the successful fin well as celestial. men as well as not speaks of "good." But the ened by the ou in saying a soul taste of heaven possessed. Have joy, fellow-work

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please, afterford, Texas.

times we hear, by the convictions of duty and truth which at times flash across our inmost being. He is seeking us by our unrest, by our yearnings after we know not what, by our dim dissatisfaction which insists in making itself felt in the midst of joys and delights, and which the world fails to satisfy as much as it fails to interpret. In these and in other ways the shepherd is seeking, and happy are they who will be found of him.

THE SEARCH PROLONGED.

This expression, "until he find it," is a wonderful and merciful statement. It indicates the vastness of Christ's determination and patient forgiveness. Men tire of searching. Can a mother forget or abandon the seeking after a lost child? Yes! if it has gone on for so long as to show that further search is hopeless, she will go home and nurse her sorrow in her heart. It is another thing that the word "until" indicates, viz., the possibility of bringing back those who have gone farthest away, and have been longest absent, he would has a great deal to say about incurable cases of moral deformity. Christ knows nothing about "incurable cases." And in accomplishing this task, our Leaguers must remember that it is one by one, and not in the mass, that souls are saved. Jesus saves the Samaritan woman by convincing her of the depth of her need; he saves Zaccheus by inviting him to receive him into his house as his guest and Redeemer; he saves Nicodemus by showing him the necessity of being born from above before he could enter into the kingdom of heaven, and he saves Mary Magdalene by delivering her from the power of seven evil spirits. Oh, members of the Epworth League, are you filling your mission in endeavoring to bring one soul at a time to a saving knowledge of Christ? Have you ever been instrumental in finding one soul lost in the sin of the world? If each one of the eighty thousand members of the Epworth League in Canada would be the means of saving one soul, what a magnificent work that would be before the close of the century.

THE JOY OF FINDING.

God has delight in the ninety and nine, as is abundantly expressed in the scriptures. But the redemption of a soul from eternal sin and danger awakens new emotions of joy such as had not been known before. Angels and saints in heaven add a new note to their song of praise in the joy of seeing souls rescued from perdition. Christ experienced a rapture of delight when he found a lost sheep. Witness his bearing at the well of Sychar when his joy over the repentance of the woman of Samaria made him forget hunger, inasmuch that the disciples wondered if any man had given him to eat. That joy, continues Bruce, hoped for or experienced, made all his burdens light, made even the cross itself, abhorrent to his sensitive nature, more than bearable. Then, it is the Good Shepherd himself that rejoices over his own recovered property; but so vast and expansive is it, he calleth his whole celestial family to rejoice with him. In this sense, it is joy "in the presence of the angels of God" they catch the flying joy sharing it with the Great Deliverer. But this joy over the successful finding is terrestrial as well as celestial. There is joy among men as well as among angels. The poet speaks of "the luxury of doing good." But the ecstasy of soul experienced by the one who is instrumental in saving a soul from death is a foretaste of heaven itself, is a paradise possessed. Have you ever known that joy, fellow-worker? If not, why not?

Delays Are Dangerous.

A small pimple on your face may seem of little consequence, but it shows your blood is impure, and impure blood is what causes most of the diseases from which people suffer. Better heed the warning given by the pimple and purify your blood at once by taking Hood's Sarsaparilla. This medicine cures all diseases due to bad blood, including scrofula and salt rheum.

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NOTICE.

Rev. W. Lomas, of the Toronto Conference, Methodist Church of Canada, is available to help pastors in evangelistic meetings. Write him. Address 209 Peak Ave., Dallas, Texas.

CAPT. JAS. M. INGRUM.

He was a high-minded Christian gentleman at home and abroad, and was loved by all with whom he had to do--a pillar of the Church and supporter of the ministry. Is such a man missed? A good man is always missed; but he has filled his mission and passed on to higher climes above. May God bless his good wife and his children and friends. Capt. James Ingrum was Captain of Company C, First Texas Legion, Col. Hawkins' Regiment, Gen. Sul Ross' Brigade, Gen. Jackson's Division. He was brave and loyal to his country, true to his men. Bro. Jim has outstripped some of his company. A few more are left to follow on by and by. My brother, we will meet thee, and will be at the roll-call up yonder. Keep in line, Company C; victory must be ours.

W. R. CARAWAY, One of the Company.

MARRIAGES.

Click-Thedford.--Near New York, Texas, August 19, 1900, Mr. Henry Click and Miss Fronie Thedford, Dr. Hall officiating.

Dunn-Willis.--At the home of the writer, near Palace, Van Zandt County, Texas, August 19, 1900, at 10 a. m., Mr. W. H. Dunn, of Kaufman County, Texas, and Miss Nettie Willis, of Van Zandt County, Texas, Rev. Frank Everett officiating.

Mederlas-Mathews.--At the residence of Bro. Frank Smith, Randolph, Texas, July 12, 1899, Mr. R. L. Mederlas and Miss E. V. Mathews, Rev. L. L. Naugle officiating.

Jones-Benton.--At the parsonage in Randolph, Texas, July 22, 1899, Mr. C. G. Jones and Miss Minnie Benton, Rev. L. L. Naugle officiating.

Biggerstaff-Evans.--At the parsonage in Randolph, Texas, Mr. H. H. Biggerstaff and Miss Kitty Evans, all of Fannin County, Texas, Rev. L. L. Naugle officiating.

Urban-Powell.--At Willis, Texas, August 20, 1900, by Rev. F. L. Allen, Mr. Wm. D. Urban, of Galveston, Texas, and Miss Anna Lee Powell, of Willis, Montgomery County, Texas.

Clegg-Birthe.--At the home of the bride's grandparents, Mr. R. J. and Mrs. S. Nolan, in Morales, Jackson County, Texas, on the 12th day of August, 1900, Mr. J. E. Clegg and Miss Lettie Birthe, all of Jackson County, Tex., A. G. Nolan officiating.

A TEXAS WONDER!

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"So teach us to number our days, that we may apply our hearts unto wisdom."--Psa. 90:12.

The Rev. Matthew Wilks was once waited upon by a gentleman. He received him most kindly; but after some conversation asked, "Have you anything more to tell me?" "Nothing particular." "Any other question to ask?" "No."

"Then," said Mr. Wilks, "you must leave me, as I have my Master's business to attend to." The gentleman said afterward that he had received a lesson on the value of time which he never forgot.

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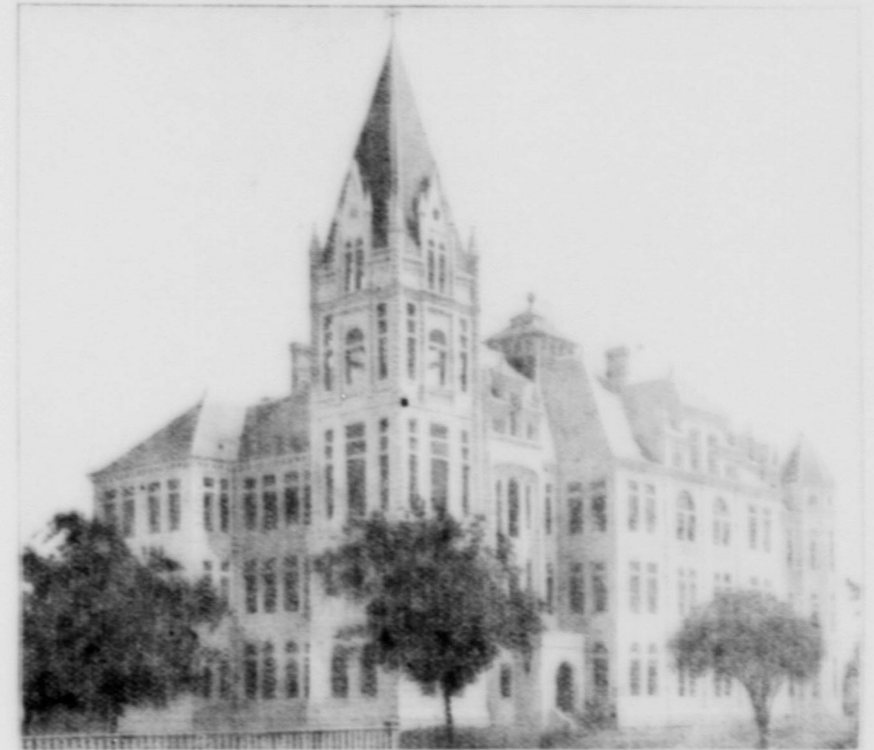
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WOMAN'S DEPARTMENT.

Miss M. B. Bomar, missionary to China as the representative of the East Texas Conference W. F. M. Society, has returned to the United States...

To the W. F. M. Society of N. W. Texas Conference:

Dear Sisters—Our first quarter's report was better than usual. Our second quarter is near its close. I trust it may be an improvement on the first.

Let us start in to make our third exceed both of the others. I am sure you will remember that all our twentieth century fund is needed to be in by Xmas...

Yours in the work, A. L. MUSSETT, Abilington, Texas.

EPWORTH LEAGUE NOTICES.

CALIFORNIA, 1900.

To all Leaguers and others interested: The International Epworth League Conference will be held in San Francisco, Cal., next July...

It is the desire of the promoters that we arrange layovers at important points, visiting such points that we deem advisable...

Fort Worth, Texas. W. E. HAWKINS.

SANTA FE EXCURSIONS.

Excursion tickets will be sold as follows, on mentioned dates, at low rates:

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Richmond, Va.—Sept. 11 and 15, account Grand Lodge, I. O. O. F.

Dallas—Sept. 15th, and for trains arriving morning of 15th, account Prohibition State Convention.

Mexico City, Monterey and Saltillo, Mexico—Sept. 6, 7, 8, 9, 10, account September Fiestas.

St. Louis—Sept. 20, Oct. 1 and 2, account St. Louis Fair.

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WHY DR. HAMMOND FAILS TO MAKE FULL REPORT OF THE TWENTIETH CENTURY FUND.

Judging by the lack of business on the part of the preachers, we need a business course added to our course of reading; judging by the treatment some capable men give the departments of work through the General Secretary, we need to have a number reassume their vows...

When you say your blood is impure and appetite poor you are admitting your need of Hood's Sarsaparilla. Begin taking it at once.

Dear Bro. Blaylock: The Advocate Machine received all o. k. It is a "hummer." The only thing that disturbs us is how you can give so great value for so little money.

INTERNATIONAL AND GREAT NORTHERN RAILROAD. Mexico—September 15 and 16, City of Mexico, Saltillo and other points, account Mexican Independence Day Celebration.

Burditt's Well. DO YOU THINK You have Dropsy? You have Debility? You have Liver Disease? You have Whisky Liver? You have Consumption? You have Dyspepsia? You have Bright's Disease? You have Catarrh of the Stomach? You have Cancer of the Stomach?

Two weeks at Burditt's well will make you think you did not, and that you are really a well person. For particulars address A. M. HOUSTON, Burditt's Well, via Lockhart, Texas.

Dr. Hammond has sent out blanks to the preachers and urges again a report from each charge monthly, and the time to report is stated on the blank. Let every preacher faithfully attend to this matter...

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NORTH TEXAS CONFERENCE. ATTENTION! I am in receipt of a letter from Dr. J. D. Hammond urging reports of the Twentieth Century Movement in our

conference. He writes: "It is absolutely necessary for us to have them in order to prevent the whole movement from misarrying. The first report should cover the whole of the contributions up to date of sending it, and this should be followed by monthly reports (sent in by the 20th of each month), showing the additional work done in each charge."

I have written to the District Secretaries, asking them to urge the pastors in their respective districts to send in their reports.

Brethren, please send me these reports as requested, so that I can report to Dr. Hammond.

I shall be under obligation to make a full report to Bishop Candler of the work done in this conference as well as to Dr. Hammond.

He wants the following items:

1. How much has been subscribed from the beginning of the movement to date?

2. How much has been paid?

3. How much of the above has been specially directed?

4. To what objects and how much directed to each?

Please preserve this and observe this form in reporting; by so doing you will lessen my labor in summarizing my reports to Dr. Hammond.

C. M. HARLESS, Sec. of Education, N. T. C. Denton, Texas.

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Manfield, Texas, July 12, 1900.

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There is no longer any doubt but that the San Antonio Fair this fall will be the greatest occasion in the history of that city.

The Fair Association began early their work of preparation. The grounds have been improved and beautified and new buildings erected. Extension, everywhere visible, is fully up to the requirements of the unprecedented demand for space and increased number of exhibits in every department.

The Federal Government of Mexico and the governments of the several Mexican States are now preparing exhibits in mine, mill, factory and other productions famous to that country, and of great interest to the business man and investment seeker.

The Cattle Exhibit will be the crowning feature of the Fair. Stall rooms for over one thousand head of registered cattle has already been engaged. Special attention has been given to the introduction of range cattle, and inducements offered to cattle men to compete for prizes.

Every available space has been taken in Machinery, Implement and Exposition Halls, and a lively interest is manifest on the part of exhibitors of the horse, swine, sheep and poultry. Ample space has been allotted these departments, and the promise is something great.

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"A Model Superintendent" is a volume by H. Clay Trumbull, editor of the Sunday-school Times. It is a sketch of the life, character and methods of work of Henry P. Haven, of the International Lesson Committee. Mr. Haven's fruitful career as a Sunday-school superintendent will make his biography a source of much interest and inspiration to those enlisted in this work. His methods, especially, merit attention. Postpaid, price, \$1 net.

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"I have read with great interest and profit 'Christus Auctor,' by Bishop Candler. It is a splendid production, terse, logical, instructive and highly satisfactory. It should find way into the libraries of all, and especially our young preachers. Get the book and study it, and it will repay the reader. We Texans think well of Bishop Candler, and will gladly welcome him as our presiding Bishop this fall. He has a delicate work to perform in stationing the preachers for the best interest of all concerned."—Rev. E. L. Armstrong, of Corsicana, Texas, in the St. Louis Christian Advocate.

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That excellent little volume on "Foretokens of Immortality," by Newell Dwight Hillis, has had aptly applied to it the expression, "Studies for the hour when the immortal hope burns low in the heart." As those who have read the book well know, it is a succinct presentation of the reasons for entertaining hopes for immortality. This excellent manual has recently been issued in a handsome binding, with gilt-cover design and side title. Price, 50 cents, postpaid.

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There is a book entitled "The Non-such Professor," by William Secker, author of "A Wedding Ring." It is a treatise on "The Singular Actions of Sanctified Christians," and has been held in high esteem as a most helpful discourse on practical piety. Rev. W. A. Stuekey, of Gainesville, one of the ablest scholars of the North Texas Conference, indorses it as having especial merit and worthy of the attention of any. The volume contains 267 pages, and is neatly bound in cloth. Sent postpaid for \$1.00.

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versity, and Prof. Charles F. Kent, Ph. D., of Brown University, who have ably edited this series, have ignored as far as possible all technicalities and unsettled questions. Each volume has been prepared by some leading specialist, and contains such brief introductions as serve to put the reader into intelligent relation to the general theme treated. Each volume is nicely bound, with an average number of pages about 400. Price per volume, \$1.25 net, postpaid.

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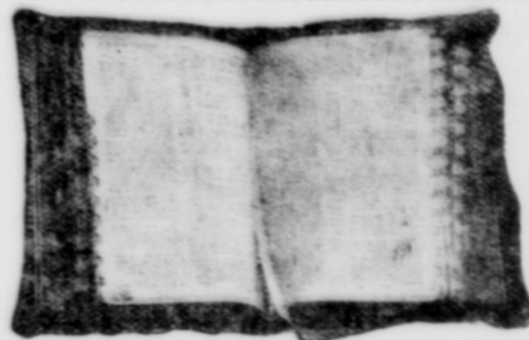
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POETRY CAN IN NO CASE BE INSERTED.

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HURT—On the 29th day of July, 1900, the messenger of death came and knocked at the door of Bro. Harry Hurt and summoned him to the spirit's land. In the year of 1852, February 23, he started on his mission of life. Realizing he was missing his mark, and feeling the weight of sin, turned himself over to his Master, at Southboro, Ala., in the summer of 1853. Afterwards he came to Texas, identifying himself with the Church, he lived an exemplary Christian life until the Lord said, "It is enough, come up higher." He leaves a wife, one child and many friends to mourn their loss. It was in the month of all, "A good man has gone." J. H. WALKER.

FERRILL—Fred Ferrill, the sweet little ten-month-old babe of Mr. S. M. and Mrs. L. M. Ferrill, was born October 1, 1899, and died August 15, 1900. We buried him at Waelder August 16. Little Fred was sick thirteen days, suffering so much. He had scarlet fever and membranous croup. This a little bud was plucked by angel hands and transplanted in Paradise. He was a very sweet child, and unusually smart, learning to say a number of words before he was ten months old. His parents are greatly grieved. His father especially sorrows at this his first loss. Dear parents, you know where to find your child, and there is a way to find him again. May you meet in the better world. J. W. SIMS.

COONE—Mrs. Absley Coone (nee Hopkins) went to heaven from Mill Creek, near Seguin, Texas, on Sunday morning, July 15, 1899. For eighty-two years she had been on the way. For forty-two years she has been a faithful member of the Methodist Church. For some months past she had been feeble, but on the morning of her translation she had arisen and laid out her clothes, and was preparing to dress to spend the day at the anniversary, then in progress. Unheralded, death stole into the room, a brief paroxysm shook her frame under his touch, and she was gone to join the "innumerable company" over there. Two children and a number of grandchildren mourn their loss. Her interment abides. She rests from her labors. J. C. WILSON.

WILKINSON—The subject of this sketch, John O. C. Wilkinson, was born July 15, 1828, in North Carolina, and died near Jacksonville, Texas, January 13, 1900, only wanting six months and two days of completing his eighty-first year—a long life. The above dates express the beginning and close, what was embraced of joy and sorrow in those years, is with the Lord. Uncle Johnnie was converted in youth. His excellent wife writes me that he grew in grace as in years. He often expressed himself as desiring to feel his pathway clear when the end should come, and as it drew near he prayed God for the glorious prospect that was revealed to him. "Let me die the death of the righteous, and let my last end be like his." He leaves a devoted wife and several children to follow. May the grace, mercy and peace of the Heavenly Father be their portion. L. A. BURK. Jefferson, Texas.

EMERY—Ethel, daughter of Dr. J. M. and Mrs. Ida Emery, was born in Callahan County, Texas, April 28, 1873, converted and joined the M. E. Church, South, the Church of her parents, under the ministry of Rev. W. M. Leatherwood, in Decatur, Texas, in 1892. She was educated in the North Texas Female College, graduating in 1896. Miss Ethel was amiable in disposition and cheerful in spirit, thereby gaining a host of friends. For the last three years of her life she was a sufferer from consumption, which ended her earthly life August 1, 1899, in her parental home in Bowie, Texas. During those years of ebbing life she thought well, and when the summons came it found her ready for the happy transition to the home of God's children. It was sad to see this young life, so full of hope and promise, fading like a wasting candle. And yet we are comforted in that, like the beautiful star, who was only waiting her hour to rise in brighter splendor on a fairer shore. Her pastor, J. E. VINSON.

WILKINSON—Mrs. Sallie Wilkinson was born in Robeson County, N. C., March 17, 1829, and died at the home of her son, Bro. James Wilkinson, near Waelder, Texas, August 15, 1900. Sister Wilkinson was married to Jas. Wilkinson November 6, 1851, by the Rev. Daniel Johnson, and moved to Texas in 1855. She joined the Methodist Church, of which she remained a faithful member, under the preaching of Bro. Cook, in 1858. She was the mother of four children, two sons and two daughters, three of whom, two sons and a daughter, survive her. One daughter preceded her to the good world two years ago, while her husband died ten years ago. Her death was not unexpected. For at least eight months we had been very fearful about her health. She was strangely afflicted, but during all of her long illness she was not heard to complain. Her doctor was faithful and sympathetic. Her children and neighbors manifested the most marked devotion and faithfulness. Sister Wilkinson was one of the most submissive sufferers I ever saw. I visited her a number of times, and found her always with a strong, clear faith. We nearly always had reading and prayers together at her request, and she would manifest

the tenderest feeling. She often said she did not fear death; that she knew she must soon go, and that she was ready. What a treasure to leave her children. She had hosts of friends. The procession was said by some to be the largest ever seen at Thompsonville. Late in the afternoon of August 16 we laid her remains to rest in the beautiful Thompsonville burying-place, surrounded by many other landmarks of that Church and community. May she rest in peace, and may all the beautiful womanly and Christian virtues that she possessed crown the lives of her bereaved relatives. JOHN W. SIMS.

Waelder, Texas.

BELL—Jesse, Grady and Hattie, sons and daughter of George and Bettie Bell, Jesse Bell was born May 21, 1860, and died May 23, 1900. Henry Grady Bell was born November 9, 1865, and died July 1, 1900. Hattie Lee Bell was born June 19, 1892, and died July 5, 1900. Little Jesse only lived in this home ten days. Sad it was to the father and mother to give up the blossom that budded on earth to bloom in heaven. As the gloom of death seemed to pass by, all was still; but hush! the fatal disease, diphtheria, seized Grady and Hattie, doing its work in five days. These little ones only lived in the home a short time, and have gone on before, to beckon father and mother and other loved ones. How hard it is to be without those sweet little faces in the home! But we know where Jesus takes the sweet, innocent children when they leave this earth, "for of such is the kingdom of heaven." J. A. GRIMES, L. P. Cleburne, Texas.

BLAIR—Mrs. Edna M. Blair (nee Bridges) was born October 16, 1874, and died August 15, 1900. She was the wife of Willie F. Blair. She was a member of the Baptist Church since she was fourteen years of age. She leaves a bereaved husband and three little children, one of them less than a week old. Sister Blair was a pure, good woman, true in all relations of life. Her house was the preacher's home. Alas! she is no more. Her lifeless form sleeps beneath the sod. Her pure spirit is gone to the God who gave it. Her sweet voice is hushed on earth, but tuned celestial in heaven. In attestation of how she was loved in her community, the procession that followed her to the cemetery was so long that the engine was at the grave before some of the vehicles could leave the house, the distance being about half a mile. May God sustain her bereaved husband, and keep him and the little children until the end of life, so that they can meet wife and mother in that sun-bright clime beyond the stars, where good-byes will never be heard and farewells are unknown. W. B. BAYLISS, P. C. White Rock, Texas.

SHEETS—William A. Sheets was born near Paris, Ill., August 27, 1861, and died near Dripping Springs, Texas, July 8, 1899. He was converted about seven years ago, and joined the Methodist Church, South, and ever after lived faithful to his profession. For years he had been steward of Hotchkiss Memorial Church, of Austin, where he held his membership. Possessed of unswerving integrity, upright, honest and faithful in all his dealings with his fellow-men, all felt to exclaim: "Behold an Israelite indeed, in whom there is no guile." He was married to Miss Lillie Norvell, November 15, 1886, at McAdams, Texas. Alas! the widowed one feels all too keenly that her married life has been one "brief, bright dream," too quickly gone. He leaves a wife and four sisters—Miss Hattie Sheets, of Austin; Mrs. Lillie Johnson, of Dripping Springs; Mrs. Abbie Harrison, of Columbus, Texas; and Mrs. Alma Hume, of Silver Dale, Kan.—to mourn his death. His remains were brought to Austin July 5, and interred in our city cemetery by the side of his mother and other loved ones, to await the resurrection morn. M. E. WHITTEN. Austin, Texas.

DERDEN—Neva Sue, the beautiful daughter of Mr. and Mrs. W. L. Darden, was taken home from Athens, Texas, April 17, 1900. From childhood her sweet, gentle nature won for her many friends. She was always just the same. As you saw her at church you would see her at home, in the school-room, on the playgrounds, or at social gatherings. She was a hard student, and her lessons were well prepared, and if Neva missed, her teacher hardly expected the question to be answered. She was chosen among the first on the playgrounds. Her mother often said, "Neva never gives me any trouble; she always puts her things in their places." In her last illness, those that attended her said they never heard her complain. She was a lovely girl, and though she is gone, her sweet, gentle influence and Christian example will ever be remembered by many besides her family. She joined the M. E. Church about a year before her death, and was consistent till her death. In fact, she seemed to be a Christian all her life. What a consolation to the bereaved father, mother, brothers and sisters. They have the sweet assurance that their precious loved one is a beautiful angel, waiting to welcome them home. A FRIEND.

Bethel, Texas.

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LAJOLLE—The subject of this sketch, Mrs. Mary A. LaJolle, was born September 19, 1808, in Dutchess County, N. Y. She fell on sleep August 3, 1899, at the home of her son, in Webster, Texas. She was converted in early life; was first a member of the Presbyterian Church, but soon changed her relations, becoming a Methodist, and for the rest of her long life was a happy, devoted member. Her maiden name was Norton. She was educated in Albany, N. Y. She became a teacher in New York City, where, in 1834, she was married to Jas. R. Nelson. Two children blessed this union, a son and a daughter. The daughter died at one and a half years of age. Her husband died in 1837. She then went back to teaching in New York City, where she met and married Thos. S. LaJolle. He died in 1857. She then went to live with her son first in Nebraska, then to Texas, where she laid down the cross to take up the crown. She had a rich experience, a consistent and happy life, a triumphant death. We commend her son and daughter-in-law and grandson to her Savior. Her pastor, J. L. RUSSELL. League City, Texas.

GRIFFIN—Mary Eugenia Griffin, daughter of Isaac O. and Rebecca A. Hightower, was born in Alabama, October 1, 1819; was brought to Texas by her parents in early childhood, and spent the remainder of her life in Cass County, Texas, dying at her home near Cusseta, July 24, 1899. In 1866 she was married to James Lee Griffin, and became the mother of a large family. In youth she was remarkable for beauty, industry and vivacity, together with other social graces that made her very popular in society and greatly beloved by the younger members of the family, she being the eldest. She was given to reading, especially of religious books, having read every book in the Sunday-school library when a child. As a girl her courage rose to every demand during the hardships incident to the Civil War, as she aided her mother to fight the home battle while her father served in the army. She early obtained the forgiveness of sins, with a clear and joyous testimony thereto, and in the old Hickory Grove Church "witnessed a good confession." She kept the faith until death, saying among her last words that all was well, and that she would soon see her father, who died in the full hope of the gospel several years earlier. Here is the first death in a circle of ten brothers and sisters, five of each. Husband, children and grandchildren also survive. "Blessed are the dead which die in the Lord." W. O. HIGHTOWER.

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TEXAS CONFERENCE.

Houston District—Third Round. Rosenberg, at Marshall's S. H. Sept 2, 3. McKeo Street. Wed night, Sept 5. Matagorda, at Bay City. Sept 9, 10. Tabernacle. Wed night, Sept 12. Dickinson, at Genoa. Sept 16, 17. St. John's. Wed night, Sept 19. Richmond. Sept 23, 24. West End. Wed night, Sept 26. O. T. Hotchkiss, P. E.

Brenham District—Third Round. Pattison. Sept 1, 2. Sealy. Sept 8, 9. J. B. Cochran, P. C.

Austin District—Third Round. Webberville cir. Sept 1, 2. Manor. Sept 7, 8. Merrilltown and Walnut, at W. Sept 9, 9. Cypress. Sept 9, 10. Geo. A. LeClere, P. E.

Huntsville District—Third Round. Zion cir. Sept 1. Madisonville cir. Sept 1. Courtney and Plantersville cir. at Courtney, Sept 1, 2. Navasota sta. Sept 9, 10. Bryan sta. Sept 16, 17. J. C. Mickle, P. E.

NORTHWEST TEXAS CONFERENCE.

Weatherford District—Fourth Round. Thurber. Sept 1, 2. Santo. Sept 8, 9. Penaster. Sept 15, 16. Huckabay. Sept 22, 23. Gordon and Strawn. Sept 29, 30. Mineral Wells. Oct 6, 7. Millsap. Oct 13, 14. Palo Pinto. Oct 20, 21. Springtown. Oct 27, 28. Ranger. Oct 34, 35. Brockenridge. Oct 31, 1. Elmasville. Nov 7, 8. Gouts Memorial. Nov 14, 15. First Church. Nov 21, 22. Jno. R. Morris, P. E.

Brownwood District—Fourth Round. Robert Lee. Oct 15, 16. Hylton. Oct 22, 23. Winters. Oct 29, 30. Hallinger. Oct 5, 6. Glen Cove. Oct 12, 13. Coleman. Oct 19, 20. Santa Anna. Oct 26, 27. Bangs. Oct 33, 34. Burket. Oct 40, 41. May. Oct 47, 48. Comanche cir. Oct 54, 55. Comanche sta. Oct 61, 62. Fleming. Oct 68, 69. Center City. Nov 4, 5. Lometa. Nov 11, 12. Goldthwaite. Nov 18, 19. Zephyr. Nov 25, 26. Blanket. Nov 32, 33. Indian Creek. Nov 39, 40. Brownwood. Nov 46, 47. O. F. Sensabaugh, P. E.

Corsicana District—Fourth Round. Barry, at Cryer Creek. 1st Sun Sept. Corsicana sta. at C. 5 p. m. Sept. 5. Corsicana City mts. at C. 8 p. m. Sept. 6. Groesbeck, at G. B. 24 Sun Sept. Hester, at Hester. 2d Sun Sept. Dawson, at Harmony. 3d Sun Sept. Hubbard City, at H. C. 5 p. m. Sept 21. Rice, at Chatfield. 4th Sun Sept. Kerens, at Kerens. 1st Sun Oct. Corsicana cir. at Grape Creek. 2d Sun Oct. Brandon. Oct 7. Frost, at Frost. Oct 21. Blooming Grove, at B. G. Oct 25. Dresden, at Post Oak. Oct 28. Armour, at Della. 4th Sun Oct. Cotton Gin, at Forest Glade. 1st Sun Nov. E. A. Bailey, P. E.

Waxahachie District—Fourth Round. Itasca charge, at Itasca. Sept 1, 2. Lovelace charge, at Lovelace. Sept 3, 4. Hillsboro charge, at Hillsboro. Sept 5, 6. Ferris charge, at Bluff Springs. Sept 22, 23. Milford charge, at Derr's Chapel. Sept 29, 30. Grandview charge, at Grandview. Oct 6, 7. Alvarado charge, at Alvarado. Oct 13, 14. Waxahachie charge, at W. Oct 20, 21. Crisp charge, at Sessions. Oct 27, 28. Bardwell charge, at Bardwell. Oct 34, 35. Forrester charge, at Forrester. Oct 41, 42. Midlothian charge, at M. Oct 48, 49. Mountain Peak charge, at M. P. Oct 55, 56. Auburn charge, at Auburn. Oct 62, 63. Ennis charge, at Ennis. Nov 19, 20. Palmer charge, at Palmer. Nov 26, 27. Red Oak charge, at Long Branch. Nov 33, 34. No "fifth Quarterly Conferences" after November 1. Off for Georgetown to meet Board of Missions November 12. Horace Bishop, P. E.

Vernon District—Fourth Round. Crowell, at C. Sun, Mon, Sept 2, 3. Haskell cir. at Mesquite. Sat, Sun, 11 a. m. Sept 8, 9. Haskell sta. Sun night, Mon, Sept 9, 10. Benjamin, at Grove. Tues, night, Wed, Sept 11, 12. Childress sta. Sat, night, Sun, Sept 15, 16. Kirkland, at Gypsum. Mon, Sept 17. Altus, at Cross Roads. Sat, Sun, Sept 22, 23. Harrold, at Harrold. Wed, Sept 26. Willow Vale, at Willow Vale. Sat, Sun, Sept 29, 30. Mangum. Mon, night, Tues, Oct 1, 2. Eldorado, at Goshen. Wed, Oct 3, 4. Chillicothe. Sat, Sun, Oct 6, 7. Paducah. Thur, night, Fri, Oct 11, 12. Quanah. Sat, night, Sun, Oct 13, 14. Throckmorton. Sat, Sun, Oct 20, 21. Graham sta. Tues, Oct 23. Graham cir. Thur, Oct 25. Farmer. Sat, Sun, Oct 27, 28. Seymour sta. Sat, Sun, Nov 3, 4. Seymour cir. Mon, Nov 5. Vernon. Sat, Sun, Nov 10, 11. J. H. Wiseman, P. E.

Clarendon District—Fourth Round. Silverton, at Wright. Sept 1, 2. Amarillo. Sept 8, 9. Channing. Sept 15, 16. Canyon City, at C. Sept 22, 23. Emma, at Lubbock. Sept 29, 30. Plainview. Oct 6, 7. Floydada, at F. Oct 6, 7.

Higgins. Oct 13, 14. Clarendon cir, at Union Hill. Oct 15. Canadian. Oct 16. Wellington. Oct 20, 21. Matador, at Northfield. Oct 23. Memphis, at Newlin. Oct 25. Claude, at C. Oct 27, 28. Clarendon sta. Nov 3, 4. G. S. Hardy, P. E.

Gatesville District—Fourth Round. First part. Gatesville mts. Aug 25, 26. Crawford. Sept 1, 2. Killen and Nolanville. Sept 8, 9. Meridian. Sept 15, 16. Brookhaven mts. 11 a. m. Sept 19. Coryell City. Sept 22, 23. Bee House. 11 a. m. Sept 25. McGregor. Sept 29, 30. Valley Mills. 11 a. m. Oct 2. Oglesby. Oct 6, 7. Gatesville. Oct 13, 14. J. G. Putman, P. E.

Georgetown District—Third Round. Salado. Sept 1, 2. Bertram. Sept 7. Maxdale. Sept 15, 16. Burnet. Sept 15, 16. W. L. Nelms, P. E.

Dublin District—Third Round. Sipe Springs, at S. S. Sept 1, 2. Rising Star, etc., at Scranton. Sept 4. DeLeon. Sept 8, 9. Deadmonia, at Victor. Sept 9, 10. E. F. Boone, P. E.

Fort Worth District—Third Round. Blum. Sept 1, 2. B. R. Bolton, P. E.

Waco District—Third Round. Fifth Street, Waco. Sept 1, 2. Morrow Street, Waco. Sept 8, 9. Samuel P. Wright, P. E.

NORTH TEXAS CONFERENCE.

Sherman District—Fourth Round. Whitesboro sta. Sept 1, 2. Pilot Grove cir. Sept 8, 9. Southmayd cir. Sept 15, 16. Collinsville cir. Sept 22, 23. Wells cir. Sept 29, 30. Denton sta. Oct 6, 7. Denton City mts. Oct 13, 14. Sherman cir. Oct 20, 21. Whitesboro cir. Oct 27, 28. Gordansville. Nov 3, 4. Pottshero and Preston. Nov 10, 11. Howe cir. Nov 17, 18. Van Alstyne sta. Nov 24, 25. Willow Street. Nov 31, 1. Travis Street. Nov 18, 19. J. R. Wages, P. E.

Paris District—Fourth Round. Lamar Avenue, Paris. Sept 16. Centenary, Paris. Sept 23. West Paris. Sept 30. White Rock and McKenzie, at W. R. Oct 6, 7. Annona, at Annona. Oct 13. Clarksville. Oct 20, 21. Woodland cir, at Woodland. Oct 27, 28. Detroit. Oct 34, 35. Marvin cir, at Rocky Ford. Oct 41, 42. Blossom and Reno, at Blossom. Oct 48, 49. Rosalie cir, at Rosalie. Nov 5, 6. Deport cir, at Deport. Nov 12, 13. Powderly mts. Nov 19, 20. Maxey mts. Nov 26, 27. Emberson cir, at Hopewell. Nov 33, 34. Lake Creek cir. Nov 40, 41. Roxton cir, at Atlas. Nov 47, 48. W. D. Mountcastle, P. E.

Sulphur Springs District—Fourth Round. Sulphur Springs sta. 4th Sun Sept. Como, at Forest. 11 a. m. Sept 27. Rely Springs, at Shook's Chapel. 5th Sun Sept. Comby, at Wise. 11 a. m. Oct 3. Cooper, at Cooper. 1st Sun Oct. Commerce sta. 8 p. m. Oct 12. Fairlie, at Center. 2d Sun Oct. Wynnboro sta. 8 p. m. Oct 17. Mt. Vernon, at Sallito. 7 p. m. Oct 24. County Line. 7:30 p. m. Oct 31. Ben Franklin. 11 a. m. Oct 31. Wolfe City. 11 a. m. Oct 28. Celeste. 11 a. m. Nov 4. Leonard. 1st Sun Nov. Campbell. 2d Sun Nov. Sulphur Bluff, at Pleasant Hill. 11 a. m. Nov 11. Will the trustees please bring written reports on church property. Except as otherwise stated, the Sunday appointments will embrace the Saturday before. C. B. Fladner, P. E.

Terrell District—Fourth Round. Wylie cir. Sept 1, 2. Fata cir. Sept 8, 9. Rockwall mts. Sept 15, 16. Plano sta. Sept 22, 23. Garland sta. Sept 29, 30. Terrell cir. Sept 36, 37. Terrell sta. Sept 43, 44. Mesquite cir. Sept 50, 51. Renner cir. Oct 6, 7. Royce cir. Oct 13, 14. Crandall mts. Oct 20, 21. Kaufman sta. Oct 27, 28. Kemp cir. Oct 34, 35. Tolosa mts. Oct 41, 42. Forney cir. Nov 4, 5. Reinhardt cir. Nov 11, 12. P. O. Miller, P. E.

Bowie District—Third Round. Bowie cir, at Salena. Sept 1, 2. E. W. Alderson, P. E.

Dallas District—Third Round. Grand Prairie. Sept 1, 2. Lewisville. Sept 8. Lancaster. Sept 15. Wheatland. Sept 22, 23. Jno. H. McLean, P. E.

Bonham District—Third Round. Trenton and Marvin. 1st Sun Sept. Brookston and High. 2d Sun Sept. Gober. 3d Sun Sept. Lannus. 4th Sun Sept. Fannin. 5th Sun Sept. T. R. Pierce, P. E.

WEST TEXAS CONFERENCE.

San Angelo District—Fourth Round. Ozona and Sonora, at S. 1st Sun Sept. Sherwood, at Sherwood. 2d Sun Sept. Paint Rock, at P. R. 3d Sun Sept. Brady, at Brady. 4th Sun Sept. Milburn, at Varga. 5th Sun Sept.

Pontotoc, at Pontotoc. 1st Sun Oct. Mason, at Loyal Valley. 2d Sun Oct. Menard and Junction, at J. 3d Sun Oct. Theophilus Lee, P. E.

Llano District—Fourth Round. Bandera. Sept 1, 2. Rinco. Sept 8, 9. Round Mountain. 8 p. m. Sept 15. Kingsland cir. 7 p. m. Sept 15. Llano. Sept 16, 17. Cherokee cir. Sept 22, 23. San Saba. 7 p. m. Sept 22. Willow City. Sept 29, 30. Selma. Oct 6, 7. Boerne. Oct 13, 14. Rock Springs. Oct 20, 21. Ingram. 7 p. m. Oct 27. Kerrville. 8 p. m. Oct 27. Center Point. 9 a. m. Oct 27. I. K. Waller, P. E.

San Marcos District—Fourth Round. Waelder and Thompsonville. Sept 1, 2. Seguin and Mill Creek. Sept 8, 9. Luling. Sept 15, 16. Buda. Sept 22, 23. Lockhart cir. Sept 29, 30. Belmont. Oct 6, 7. Lockhart sta. Oct 13, 14. San Marcos sta. Oct 20, 21. Dripping Springs. Oct 27, 28. Kyle and Pleasant Grove. Oct 27, 28. Gonzales. Oct 27, 28. Harwood. Oct 27, 28. San Marcos cir. Oct 27, 28. I. T. Morris, P. E.

San Antonio District—Fourth Round. Uvalde. 1st Sun Sept. Comal and South Flores Street. Sept 5. West End. 2d Sun Sept. Sherman and South Heights. Sept 12. Cotulla. Sept 19. Cotulla. 2d Sun Sept. Moore cir. 4th Sun Sept. Prospect Hill. Sept 27. Atmilton. 1st Sun Oct. Pleasanton. Oct 5. Bezar. 2d Sun Oct. Utopia. 3d Sun Oct. Travis Park. 4th Sun Oct. B. Harris, P. E.

Cuero District—Fourth Round. Leesville, at Leesville. Sept 1, 2. Rancho, at Union. Sept 8, 9. Nursery, at Mission Valley. Sept 15, 16. Edna. Sept 22, 23. Clear Creek, at Cheapside. Sept 29, 30. Ganado, at El Toro. Oct 6, 7. Morales. Oct 13, 14. Fort Lavaca. Oct 20, 21. Cuero. Oct 27, 28. Jno. W. Stovall, P. E.

Beeville District—Fourth Round. Runge cir, at Helena. Sept 1, 2. Beeville. Sept 8, 9. Kennedy cir, at Kennedy. Sept 15, 16. Oakville cir, at Mineral. Sept 22, 23. Laredo. Sept 29, 30. Alice cir, at Alice. Oct 6, 7. Wade cir, at LaGarto. Oct 13, 14. Corpus. Oct 20, 21. Rockport cir, at Rockport. Oct 27, 28. J. M. Alexander, P. E.

EAST TEXAS CONFERENCE.

Palestine District—Fourth Round. Elkhart cir, at Carinth. Sept 22, 23. Palestine sta, at Palestine. Sept 29, 30. Wells mts, at Christener. Oct 6, 7. Jacksonville sta, at J. H. a. m. Oct 13, 14. Rusk sta, at Rusk. 7 p. m. Oct 13, 14. Crockett cir, at Crockett. Oct 20, 21. Crockett sta, at Crockett. Oct 27, 28. Trinity and Lovelady, at T. Oct 27, 28. Alto cir. Nov 3, 4. Holcomb cir. Nov 10, 11. Jacksonville cir, at Pine Springs. Nov 17, 18. Brushy Creek, at Naches. Nov 24, 25. Groveton cir. Nov 31, 1. Grapeland cir. Nov 31, 1. West Palestine. Nov 24, 25. Let every official member be present.

and let the collections for the preacher and all other purposes be full. Nearly every charge has promise of a fine report. Let us see to it that the best possible work is done. V. A. Galley, P. E.

Pittsburg District—Fourth Round. Pittsburg. Sept 15, 16. Atlanta. Sept 22, 23. Union City, at U. C. Sept 29, 30. Gilmer, at M. Gilmer. Oct 6, 7. Grafton, at Salem. Oct 13, 14. Mt. Pleasant. Friday night, Oct 19. New Boston. Oct 26, 27. Naples. Oct 26, 27. Leesburg. Wednesday, Oct 31. Linden, at Linden. Nov 7, 8. Winfield, at Winfield Church. Thur, Nov 9. Taylor and DeWald, at DeWald. Nov 16, 17. Redwater, at Redwater. Friday, Nov 16. Fairview. Nov 16, 17. Tewaham, State Lib. Nov 16, 17. Missgrove. Wednesday, Nov 22. Daringfield, at D. Nov 22, 23. John Adams, P. E.

Tyler District—Fourth Round. Wills Point sta. Sept 8, 9. Wills Point mts, at Myrtle Sp. Sept 15, 16. Golden mts, at Mt. Enterprise. Sept 15, 16. Miners sta. Sept 22, 23. Cedar Street and St. Paul, at St. Paul. Sept 29, 30. Tyler cir, at Pleasant Retreat. Sept 29, 30. Lindsay cir, at Lindsay. Sept 29, 30. Grand Saline cir, at G. S. Sept 29, 30. Marvin. Oct 6, 7. J. T. Smith, P. E.

Beaumont District—Third Round. Beaumont sta. Sept 1, 2. Orange. Sept 8, 9. Chester. Sept 15, 16. Leggett. Sept 22, 23. Livingston. Sept 29, 30. T. J. Milam, P. E.

San Augustine District—Third Round. Carthage, at Bethelchem. Sept 1, 2. Appleby, at Appleby. Sept 8, 9. Shelbyville, at McChland's. Sept 8, 9. Hempall, at Sabine Town. Sept 15, 16. Saxon, at Patross. Sept 22, 23. A. J. Weeks, P. E.

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LETTER FROM CHINA.

We are still in the dark as to the real situation at Peking. The general belief is that the worst has transpired weeks ago. Sir Robert Hart's note of despair was written one month ago. It is most probable that the cipher dispatch from Minister Conger was written about the same date. Still the Chinese officials continue to assert that the foreigners in Peking are in safety. But how can such statements be believed in the face of the awful silence that has settled down upon Peking? A silence so like that of the tomb.

Li Hung Chang has lately arrived from the South. His reception was in great contrast with that given him by the authorities at Hong Kong. There both the civil and military authorities turned out to do him honor. Here, on the other hand, he was received by a few municipal police and escorted to his place of residence, while his body guard of 200 men were left aboard the vessel. No doubt the old gentleman felt keenly the very unusual reception accorded him. However, when the animus of the large majority of foreigners in this port is taken into consideration, it is surprising that he was received so civilly; for it was thought by many that he should be arrested and held till the true state of affairs at Peking are known. He is still in the city, and so it is not yet too late to take such steps. He has been called on by the different Consuls. The French Consul while calling on him asked about the Ministers in Peking. To this inquiry Li replied that they were still alive and are being protected. The French Consul then said to him that it appeared to take but two days to hear from Peking now, and that he would give Li a dispatch to the French Minister in Peking, and that he would allow five days for a reply to the same. Li received the dispatch with this understanding, and we shall await the result with interest. Li says that he has received his commission as Viceroy of Chihli, direct from the Empress Dowager and Emperor.

But this is strongly doubted by the foreigners. It has been stated in the papers that Li on his arrival here sent a dispatch to Peking making inquiry regarding his commission, which shows that he is ignorant himself regarding the matter.

So far peace has been maintained in Central and Southern China. This condition of affairs is to be credited to the good will, I suppose, of the several Viceroy in particular, and in general to several of the Governors within the jurisdictions of these viceroys. But it has been known for weeks that some of the Governors have been strongly anti-foreign in their sentiments, and would likely break away from the compact with the foreign Consuls and give trouble. This morning the papers inform us that the Viceroy Chang Chih Tung at Hankow, China, "states that he doubts if he can restrain his troops another ten days. The breach-blocks have been taken out of the guns at Wuchang, which command Hankow and thrown into the river." While the old Viceroy has been doing his utmost to control the anti-foreign element for the past weeks, it appears that the time has at last arrived when we can no longer look to him for help. This is sad news to us all. Sad it is that there are many more missionaries in distant places, who have hardly had time to get news of the outbreak in the North, and so are still at their stations. During the past two days they have been arriving here by hundreds, mostly from the Yangtse River ports. The present indications are that the storm already begun in the North is now gathering to sweep over this part of the Empire also. It is horrifying to contemplate. Still if it is to come, the sooner we are aware of it the better for us all. We have been preparing for the defense of this city for weeks. You will perhaps be surprised to learn that I have joined the American Rifle Company of this city, and have been drilling from three to four hours a day for two weeks. There are several thousands of foreigners here and many of

them women and children, besides hundreds of native Christians who look to us for protection. My own wife and dear babies are here. We can not possibly send all of these non-combatants away. So preparations must be made for their defense. There are now some ten men-of-war in harbor. Others are coming. When sufficient numbers of regular troops arrive to meet the demand, then I shall step down and out, for I have enlisted to meet an emergency.

Well, my dear brother, these are trying and troublous times. What the final result will be no intelligent person can doubt; but, in the meanwhile, what sorrow and suffering are in store for us no one can tell. How I do pity the tens of thousands of native converts who are scattered all over the Empire. Many of them have already been put to torture and cruel deaths. Yesterday the papers informed us that the Governor of Shan Tung Province has issued a proclamation to the Christians within his jurisdiction to the effect that they deny their faith for the time being in order to save their lives. What the outcome will be, who can tell? It is certain that very many of them will suffer death rather than deny their Lord. There was a case reported yesterday that transpired in Chihkiang Province—the one lying next south of this one—of a faithful native pastor who was captured by the Boxers and taken to a temple where he was commanded to bow before the idols, thus recanting his faith in the foreigners' hated religion, as well as saving his own life. The devoted preacher refused to disown his Savior, even with cruel death staring him in the face, and was speedily put to death by the mob. Then his body was offered up as a sacrifice to the idols. Thus it is that the work of the Boxers is directed against the Church of God.

The English Consuls are advising their countrymen, missionaries, and others, to return home. Our Consuls have not taken this course with us up to this time. But this matter of returning home is a serious one. Large amounts of money not in hand are involved. So it is our purpose to remain, if possible, with the hope that this trouble will soon be settled in some way. There is no doubt that the Emperor of China, whoever he may be, is negotiating with the Powers in regard to peace.

Will not the Church of God in the home land pray earnestly for peace in China? And will they not cry unto God on behalf of their Chinese brothers and sisters who are now in the midst of untold sufferings and death? Will they not pray our God to direct us during these times, so that his own holy will may be wrought out, whether by life or death? I am sure, my dear brother, that you readers will not forget these earnest requests for prayer on behalf of the Church of God in China. Your brother,

J. L. HENDRY.
 Shanghai, China, July 25, 1900.

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DIED.

Dear Brother Price—Uncle Robert, as he is familiarly called—passed away last Friday night. For more than fifty years he was a humble Christian and a loyal layman. He was a soldier under Gen. Sam Houston, was on guard at the battle of San Jacinto, and told me of the capture of Gen. Santa Anna and of the conversation between Houston and Santa Anna. He died well.
 JOHN L. WILLIAMS, P. C.

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UNANSWERED LETTERS.

August 23—J. T. Bloodworth, sub. H. H. Vaughan, sub. G. C. Hardy, subs. W. W. Nunn, sub. Jas. A. Walkup, sub. August 21—M. K. Fred, sub. A. S. Whitcomb, subs have attention. W. A. Derrick, sub.
 August 25—S. J. Drake, sub. J. Sam Barcus, sub has attention. A. T. Culbertson, G. K. C. S. Cameron, sub. C. S. McCarver, sub. I. T. Stafford, sub. J. M. Mills, sub.
 August 27—W. H. Carr, sub. G. W. Kinchebe, sub.
 August 29—Jno. W. Goodwin, sub. O. P. Kiker, sub. C. Rowland, sub. C. W. Perkins, sub. F. J. Ferrin, sub.

NOTICE.

Uvalde Quarterly Conference, San Antonio District, has been changed to October 17, by authority of the presiding elder.
 V. G. THOMAS, P. C.

Ablene District—Fourth Round.

Midland.....Sept. 8, 9
 Big Springs.....Sept. 15, 16
 Sweetwater.....Sept. 21
 Colorado.....Sept. 21
 Snyder.....Sept. 22
 Roby.....Sept. 29, 29
 Clairmont.....Oct. 1
 Raymer.....Oct. 1
 Anson.....Oct. 4
 Truly.....Oct. 5, 7
 Merkel.....Oct. 11
 Buffalo Gap.....Oct. 13, 14
 Albany and Moran.....Oct. 17
 Fort Davis.....Oct. 18
 Eastland.....Oct. 19
 Chesapeake.....Oct. 20, 21
 Putnam.....Oct. 21
 Eula.....Oct. 21
 Baird.....Oct. 27, 28
 Abilene.....Nov. 3, 4
 Pastors will please see that trustees are prepared to report as Discipline directs.
 J. S. Chapman, P. E.

Galveston District—Fourth Round.

Pilot Point.....Sept. 1, 2
 Denton Street.....at night, Sept. 1
 Broadway Street.....at night, Sept. 8
 St. Jo, at St. Jo.....Sept. 15, 16
 Nocona.....Sept. 15, 17
 Montague, at Montague.....Sept. 22, 23
 Bonita, at Liberty.....Sept. 29, 29
 Belcher, at Prairie Mount, Sept. 30, Oct. 1
 Sanger, at Krumer.....Oct. 6, 7
 Galveston mts, at Whaley's.....Oct. 7, 8
 Era and Valley View, at V. W. Oct. 13, 14
 Woodbine cr, at Friendship.....Oct. 14, 15
 Rosston cr, at Hood.....Oct. 20, 21
 Roanoke and Ponder, at Joston, Oct. 25, 25
 Greenwood, at Sheld.....Oct. 29, 29
 Marysville, at Marysville.....Nov. 3, 4
 Aubrey, at Aubrey.....Nov. 10, 11
 Dexter, at Dexter.....Nov. 17, 18
 Let all the pastors do all they can on the collections ordered by the conference, and also press the Thank Offering for the Twentieth Century Fund. Brother, please see each member of our Church personally, if possible, and urge this Thank Offering, to be paid 1901 or 1902.
 J. M. Binkley, P. E.

Dublin District—Fourth Round.

Green's Creek, at Harbin.....Sept. 15, 16
 Dublin.....Sept. 16
 Morgan Hill, at Oakdale.....Sept. 22, 23
 Stephenville.....Sept. 23, 24
 Granbury.....Sept. 29, 29
 Bluff Dale, at Marvin Chapel.....Oct. 6, 7
 Glen Rose, at Glen Rose.....Oct. 19
 Iredell, etc., at Walnut.....Oct. 13, 14
 Duffau, at Duffau.....Oct. 13, 14
 Hico, at Hico.....Oct. 14, 15
 Carlton, at Fairview.....Oct. 16
 Prector, at Graham's Chapel.....Oct. 20, 21
 We ask that local preachers be present with written reports; that stewards do their best for the Master's cause; that trustees read their Discipline, come to the meeting and make their reports according to the book.
 E. F. Boone, P. E.

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VOL XLVII

EDI

THE OPPORT

The ability to given faculty, a veloped and blessing to ma danger involved of wealth is not abuse of it. W used in making made, a wrong made of it but makes it and in a right to accu dishonest means right to use mo detriment of so love God, and man, then what be used for the good of mankind of this sort of the world. It can be made of society. The the history of th had placed befo opportunities fo of good result, through poverty, nucleus of a nstitutions of le we have done w interest of Chri place them wh more effective i larger results, t Not only do th ment, but in or schools suppor must have mone them. And we abundantly able this direction. fore them. Will the most of it? to hoard wealth children to su given amount c tions of learning mankind after live. Look at vard, Amherst, C schools up Nor, suits of money were wiser than They have passe their work is inc of its usefulness; They saw their wise use of it. I Southern men h great opportunit

But there is at with money, and brain and chara there are bright sessed of latent t vents them fro that they need that a little mon If men who hav out such young as to their habi then give them the State at lar beneficiary of faculties of our s and girls, and their hands wou ficially applied. lines a girl of s