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EDITORIAL.

CLEARNESS OF THOUGHT.

CLEARNESS of thought is an inestimable blessing. It is a great thing to have the brain purged of all mists and shadows. An intellect radiant with the simple sunlight of truth is fortunate beyond all computation. Confusion of thought is a calamity. It breeds suspense, half-heartedness and indecision. In this condition of mind everything is tentative and satisfactory action impossible. But whenever the fermentation subsides and some rich residuum of conviction is deposited, the situation is vastly improved. An eminent Judge once remarked of a superficial lawyer: "He knows just enough law to confuse him." The firmament of his mind was like a clouded sky. His brain was in a whirl of impotent excitement. So, too, with many who have dipped into science. These smatterers talk learnedly when a cool, astute critic can easily see that they have gone just far enough into the domain of natural knowledge to lose their way. They tread unfamiliar ground. This is a region which they have never fully surveyed, and their superficial prating only reveals a loss of bearings altogether. We see this also in some immodest and self-sufficient students of literature. Their talk about culture and criticism is the veriest stuff. Students are not necessarily responsible for their ignorance, but they are rigidly answerable for all affectation of a wisdom and erudition which they do not possess. Furthermore, of all the insufferable bores upon the face of the earth, commend us to the self-constituted art critic. Such observers have seen a few good pictures and have read a little in this direction and then undertake to enlighten their friends and the public with the net result of "confusion worse confounded." The preacher "in the brush" is unfortunately a spectacle altogether too frequent and familiar. Plunging into the profoundest mysteries without adequate forethought cannot but result in an irremediable collapse.

The remedy for all this superficiality and confusion is clear thinking, straight to the goal. We must brood over our mental accumulations until the superfluous is sloughed off. We must sift our knowledge until nothing is left but the pure wheat of wisdom. We must wash the gold from the pebbles and sand. We must get a fulcrum for our lever. We must procure a base line from which to triangulate nature and life. One conviction is worth a thousand opinions. One great truth firmly held is better than an infinite deal of unrelated facts. One of the great creeds of Christendom thoroughly fused in the mind and fully incorporated into the heart is more than the equivalent of vast tomes of theology and ecclesiastical encyclopedias. We live by what we digest, and not by what we consume. If there is any elixir of life in this world, it is the simple truth vitally realized. Many men could richly afford to do no more reading and spend the balance of their

days in clarifying what they now possess. We know a man who once read a great book and congratulated himself thereupon, but having occasion to consult it again, he found it almost as good as new, so superficial had been the reading and so incomplete the mastery. We get wisdom as the bee gets honey, by patiently searching the flowered plains and then by a vital process transmuting the gathered sweetness into a life-giving nectar. Until information by some subtle agency, working deep in the mind, is crystallized into convictions which we can live by and die by, it is naught. We must realize the significance of that to which we assent. We must bolt it to the brain.

We talk about God, but how few ever even approximately realize the stupendous heights and depths of such a thought. This alone is an immeasurable domain, taxing the progressively unfolding faculties of man forever. We talk, too, of Christ and yet the best of us have only seen the morning twilight of an effulgence yet to burst overwhelmingly upon our vision. And so with the infinitude of associated truths. Alas that we should be content with the outline, colossal and glorious though it be. We must dig for the bottom. We must carve for the core. It is not enough to read the Bible once; we must read it habitually to the end of life. It is not enough to repeat the creed parrot-like; we must pore over it until the brain reels and staggers beneath the overpowering weight. It is not enough to listen to the simple preaching of the gospel, but we must feed upon its precious, divine teachings until they dominate the pulsing heart and thrill through the last fibers of the soul. John and Christ were thirty years in the solitude. Ah, what days and nights of thinking and praying. No wonder God, eternity and such like were real to them. A diet of locusts and wild honey and a few years in the wilderness with naked facts and lofty communings would make the men of this generation strong with the strength of God and mighty with the might of Christ.

PLEASURE AFTER PAIN.

THERE is no feeling perhaps more enjoyable than restfulness. It is pleasant after a hard day's work to sit down, fold the hands and take it easy. The labor is ended, the cares of the day are flung and the sense of responsibility and strain somewhat abated. Now the muscles may be relaxed and tranquillity courted. The time is our own and no stern pressure urges us on. Labor is inexpressibly good for man, provided it is followed by adequate recreation, rest and sleep. Rest is superlatively sweet, and sleep is the special boon of heaven. Often when enjoying a state of quietude we have blessed the Giver of all good that we were not overladen and overdriven and that our life-work had been so wisely planned by a gracious God that we were compelled to shake off the habit of idleness and inaction, together with all their baneful consequences. And sometimes, too, when

looking out upon the deep night and its still influences, the garish light of the sun all hidden, and the soft shadow of the earth wrapping us about, we have felt constrained to acknowledge the overpowering evidence of intelligent design and the unmistakable proof of the goodness of God. Happy are those whose honest toil is such that they deserve a period of restfulness and ease and whose health and conscience are such that they can sleep without a motion or a sigh.

Success, too, after long, laborious effort, breeds a joyousness all its own. Honorable achievement nobly won diffuses an immense satisfaction throughout the bosom. The sense of victory is inspiring and exhilarating. Now that the fight is over, we can hang up the battered shield and sword and felicitate ourselves upon the results. It is pleasant to ride at anchor in the port after the storm has blown away. It is the prerogative of rational man to plan and execute a valuable design. It may be complicated and it may require a series of years to put it through, but the breadth and duration thereof constitute the measure of our exultation. It is a good thing to produce. The sense of having contributed something to the material and spiritual welfare of the race is ground for congratulation. It is one of the honors of life that we have solved a hard problem, that we have mastered a great book, that we have invented a piece of valuable mechanism, that we have put through a noble reform, that we have conducted a great revival, that we have endowed a college or built an orphanage. He who can look back over a splendid fortune honestly made and faithfully administered, or who feels that he can bequeath a good name to his family and countrymen, must feel an inexpressible thrill of gratitude and joy. It is this prevision of victory which takes the sting from present toil and sacrifice. It is confidence in final achievement which invigorates the sick heart and keeps the nerves and muscles tense. We can stand like the beaten anvil to the stroke because we feel that sweet is pleasure after pain. We can bare our bosom to the storm because hope springs eternal in the human soul. It is all right; suppose the labor is heavy, grant that discouragements abound and all that, yet triumph is assured. The blooming prospect should steal away the sharpness of the journey. The sweet thought of a glorious outcome at last should beguile all our tedium and spring the soul for its mightiest deeds. It is toil without intermission which saps the foundation of life and happiness, and unrequited labor and love which break the heart.

THE GREATEST NEED OF THE CHURCH.

Dr. Thomas Bowman Stephenson, of the British Wesleyan Conference, sends a valuable communication to the Christian Advocate, New York, concerning the late session of the aforesaid conference in Hull. Among other things he refers as follows to the Pres-

ident and his plans for the incoming year:

The President of the conference is Hugh Price Hughes. He has come to this honor with the general good-will of his brethren, but not without some critics and dissentients. It is so with most strong men. They provoke antagonisms as well as create enthusiasms. The vote which placed him in the chair was a very large one, and his severest critics confess that he ought not to be kept out of it any longer. He made a strong President, though not an ideal presiding officer. He found it impossible to repress altogether the instincts and habits of his life on the floor of the conference. But his Presidency has left its mark, and the activities of his year of office are likely to leave a still broader mark. Mr. Hughes has made his finest fame as a soul-winning preacher; and he has always kept before the Church the privilege and duty of a life of full surrender to Christ. He believes that the greatest need of the Church at the present time is a quickening and deepening of spiritual life. He proposes, therefore, with the hearty assent of the conference, to devote most of his energies during this year to efforts specifically directed to this end. At the principal centers of population he will hold conventions, to which will be summoned leaders, local preachers, Sunday-school workers, trustees, and, in fact, Church officers of every grade. The one object will be not to raise money or to invigorate administration, but to elevate the spiritual tone of the Churches. If this be done all other forms of prosperity may be confidently expected. Many of the ceremonial duties of the Presidency, such as the dedication of churches, and the like, must, during this year, be deputed to others; but the aim is a noble one, and the attempt worth a large sacrifice of things less important.

We regard this attempt to deepen the spirituality of the Church as an exceedingly important move. If the secularizing influences which threaten the sanctity and efficiency of the ministry could only be neutralized and if the work of grace in every preacher's heart could only be broadened and intensified, a new epoch would dawn in our midst. If our people could only be induced to concentrate their attention and affections upon divine and eternal things, we would have a tremendous revolution for the better. We would be glad to see our Bishops and others devote themselves exclusively to the improvement of the spiritual tone of the Church. The need is to translate theory into life and power.

Sometimes we find it extremely difficult to say no to a friend. And yet it is an imperative duty to do so. Faithful are the wounds of a friend. If those who are refused become angry and institute a policy of persecution, they only reveal their innate unworthiness. If an emphatic negative must be given, let love go with it. The graciousness of the denial may neutralize the necessary sting.

It would be difficult to compute the number of misguided men. There are multiplied thousands in gross ignorance. Education has by no means done its work. The gospel of Christ lacks much of having enlightened the masses. The world needs to be taught and to be taught the rudiments at that. The assumption that we live in an age of universal wisdom and culture is false. Teachers and preachers are needed as never before.

Communicated.

LESSONS FROM THE HISPANO-AMERICAN WAR.

Now that the war has temporarily ceased, it is well at this time to try to learn from it those lessons from which future generations will be benefited, that we may derive some advantages therefrom. We know what has been done; but how and why was it done? What causes produced the results? Of an engagement between the effete Government of Spain and the stalwart youth, America, anyone could have with certainty predicted the final result. But who could have imagined such marvelous achievements? History fails to chronicle anything comparable with Dewey's victory over Montejó, or that of Schley over Cervera. The details of these battles are too well known to require further statement. Leaving out of consideration the question of good or bad management of the Santiago campaign, look at the results. Shafter hesitating as to whether to retreat or advance demands the surrender of the city with its 10,000 or 12,000 soldiers. In response he receives the surrender of an entire province with 25,000 soldiers. What was the cause of this wonderful achievement? As a people we boast of the heroic deeds of our army and navy, and we have cause to be proud. But the facts attending their success should cause every thinking, reasoning person to see something more than man's proposals. "Man proposes, but God disposes." We must here see something more than human power on the one hand and human imbecility on the other. Divine power must have so directed the shot and shell at Manila and off Santiago that not a ship and but one life was lost on the one side, while upon the other entire navies were destroyed and hundreds of lives were lost. The power indicated by the laying of Elisha's hand upon that of Joash was aiding in Spain's destruction. Why this destruction of the power of Spain? History is for our instruction. The history of Spain is one continued record of cruelty and barbarity instigated by ignorance and superstition. Once the proudest and most powerful nation of earth, Spain could have accomplished much in bringing the world to the highway of Christian civilization, whereby they could be led into the way of holiness. Instead of walking in the way, reflecting light on surrounding nations, she has done all in her power to extinguish the Light and keep in outer darkness those seeking the highway, that they might have access to the way of holiness. God has told us by his prophet that there should be a highway and a way that should be called the way of holiness. From this way the light of the world is reflected upon the highway of Christian civilization, rendering easy for all who will to enter upon the way which is straight and narrow. God has given to every one who will, free access to the way; and to make it easy to find he designs that all shall enter upon the highway. He will not be thwarted in his designs. That his will may be accomplished every barrier must be torn down, every obstacle removed. The corrupt Government of Spain was such a barrier, such an obstacle. It must be torn down and removed. God accomplishes all ends for the advancement of his cause among men by human agencies. The United States, from the fearful struggle of the weak colonies down to the present time, have been a favored agent for the accomplishment of Divine purposes. May they ever be blessed of heaven! They were used to remove the obstacle of Spanish misrule. Having been sent forth by him, he was with us in power and might. The object has been accomplished; but how stands the agent? We boast of our success. Well we may. We ascribe honor to the heroes who so gallantly discharged their duties. This is right and proper; for though directed and overruled all honor is due to those who so faithfully discharged the duties assigned to them. But what is the result to our country? That we have astonished the world by our rapid mobilization of armies, by the skill and power of our navy and the remarkable courage of our soldiers, there is on question. That remarkable events of a few short months have raised us higher in the respect and admiration of the world, there is no doubt. For all this let us be grateful. But there is a dark cloud hanging over us as a people. "The National Scandal," so-called, is a dark spot in our history that every patriot must regret. If one-half is true that has been alleged against

the War Department, it shows such political favoritism, corruption and imbecility that places us no higher in the plane of honesty and humanity than Spain herself. In suppressing inhumanity and barbarity in Spain we manifest the same in ourselves. If these charges be not true, then fearful facts stare us in the face that the press, the boasted palladium of our liberty, has become so venal and corrupt through political scheming that a virtuous, righteous people should unite for its destruction.

Whether true or false, fearful results must follow this scandal. An impairing of military discipline, an abatement of patriotic enthusiasm, the lowering of the respect of other nations so necessary for the preservation of peace—all these must follow. From any standpoint, it is a fearful calamity. For what? "God moves in a mysterious way his wonders to perform." Let this lesson teach us to acknowledge in humility the power of God in our achievements, and thus be saved from the vaunting spirit—that rock upon which ancient republics were wrecked. Let us remember that whatsoever we sow that shall we reap. Having sown the seeds of political corruption, we reap its fruit. Let us recognize in this affliction the hand of God, who chastens the one he loves. Let our political atmosphere be purified that we may return to the favor of Him who has done so much for us, and who still guides us; that we call not upon our heads a more fearful visitation of his wrath and indignation.

Let us look at the further results of the war and their lessons. We have on our hands Cuba and Porto Rico, to whom we owe the duty of placing them upon the highway of civilization. That the Church may be able to do its duty in leading them into the way of holiness, God grant that both the State and Church may be faithful to the sacred trust, the fearful responsibilities we have thus voluntarily assumed.

There is another result of the war that leaves us with duties that are not so plain. We voluntarily assumed our responsibility to Cuba and Porto Rico. This we anticipated as a necessary sequence of the war. The same relations have been voluntarily assumed toward Hawaii as a necessity growing out of our unexpected relations toward the Caroline and Philippine Islands. We never once thought of assuming these relations to these far off islands of the Pacific. It was no accident that caused Dewey to wave our flag over Manila. In God's dealings with men and nations there are no accidents. The power of Spain, so long exerted against God's plans, must be completely broken. To do this she is driven from the islands of the sea that they may be saved. From Spain they were transferred to the United States of America. We do not desire them as a territorial possession. We did not seek the responsibility of their elevation. We might say they have been forced upon us. God has delivered them to us. Unto him that hath, shall be added; from him that hath not, shall be taken even what he hath. God has honored us by taking from Spain and delivering to us, even that for which we had not asked nor desired. He has placed upon us the responsibility of elevating this people. Are we to depart from every principle of our Government by establishing ourselves in the Orient, or will we be permitted to transfer this great responsibility to another? God grant we may see clearly our duty in this matter. Bless those in authority with discernment to see and cheerfulness to do what Thou requirest. Let not unholy greed and proud ambition on the one hand, nor craven fear of man or dread of responsibility on the other influence us. But let us seek to know Thy will and faithfully do it. If it is Thy will that we be involved in the fearful war of nations now so apparent from the clouds overhanging Asia, be thou our strength, our guide. Let our hearts ever trust in Thee while we earnestly and devoutly pray, "Thy kingdom come, Thy will be done on earth as in heaven," and if our nation is the chosen agent, or one of the chosen agents, to accomplish Thy holy purposes, give us grace and strength, that we may ever be in Thy hands humble, willing instruments.

Victoria, Texas.

GEO. W. L. FLY.

UNITY—THE VERY GROUND WE RUN ON.

I believe in the unity of Christ's Church and yet I can with a clear conscience recommend the Methodist Church as the best for Methodist children to join. I believe in the "unity of the human race"—it is a doctrine of the Bible—but I certainly do not hesitate to prefer the American to the Spaniard. I undertook last spring to give my tes-

timony from personal observation something of the history of the educational system of Texas Methodism from its adoption to the organization of Southwestern University. Among other things I said, from twenty-five years of acquaintance with the "principles which have ruled in the management" that the Southwestern was the best place for the education of Methodist youth. This is my testimony from an honest heart, and can still say with the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity." From the report of the Board of Education of Northwest Texas Conference made in 1896, I make the following extract, to-wit: "The Southwestern continues to be pre-eminently the place for the molding of strong, symmetrical, religious character in our young people; within her walls are found the beautiful union of splendid culture and genuine piety." This report, containing a much stronger indorsement than the statement made by myself, to which exception is taken, passed the conference without a dissentient vote. If I did not feel perfectly safe with such backing as this, I would give further testimony.

In referring to the "advantages of good association" and "educating in an atmosphere of religion" should not, and I am sure were not intended to, hurt any one. The statements made by Bro. Moore that nearly all schools have the benefit of local option, and that no school but Southwestern receives any financial help from the conferences. I feel quite sure he would revise if he would take the trouble to get the facts.

From obvious reasons I refrain from making any mention of exceptions as to local option. All the conferences, up to a very recent date, but one only divide the collection for education with other schools, and that one has made several efforts to do so. I have no question but that these were but unintentional oversights by Bro. Moore, whom I hold in very high esteem.

THE TOUCHSTONE.

Bro. Moore, I am glad to observe, says: "Loyalty to our system demands that we have a great central institution." Proposition No. 7 of this system, adopted by all the conferences of the State in 1869, is this, viz.: "That each conference concurring pledge its adherence to the action of the convention, and its hearty support of its decisions without reference to local preferences." The touchstone of our loyalty is the fidelity with which we have kept the compact. The reader must be the judge after reading this as to whether the leading connectional institution for higher learning or the "district school" has the first claim upon the support and patronage of the Church. And I also beg the reader to keep in mind the fact that when I wrote that the Southwestern was the "best place for Methodist youth in Texas" (which I now would repeat with emphasis), I was discussing the proposition that a boy ought to go to college and graduate, taking the full standard course. Every "district school" is not a college, which fact alone would vindicate me, even without proposition No. 7 above quoted. Yet to sustain the system as a whole, that with all the other items in the compact should be observed. As to

PRIORITY OF ORIGIN.

I do not think Bro. M.'s case referred to of 1873 will hold. The principles of the compact were adopted in 1869. Trustees elected in 1870. Regent elected in 1872 and location settled in August or September, 1873. Again, all male institutions "projected" though they may not have been in operation, were invited to send delegates to the convention that they might present their claims for consideration; and lastly, I ask you to listen to Dr. Mood's own testimony as he gives the educational status in 1869 when our present system was adopted: "Not a solitary Methodist institution for male youth was in existence in the State, for even McKenzie College had succumbed to the misfortunes of war. Then, too, there was not a man—minister or layman—who seemed disposed to hazard health, fame or fortune in another effort to establish one." So much for my claim of priority of origin, which I had supposed disputed by none.

THE FITTING SCHOOL.

So often the object of oblique hints upon the part of some, has given supreme satisfaction to the true friends of Southwestern. Not to have made provision for the preparation of students for the college course would have been equivalent to throwing up the whole job. Through the four years of the terrible war, and the not much better period of reconstruction, there was abso-

lutely no good preparatory work done. Read Dr. Shipman's pamphlet, in which he discusses the kind of students that matriculated at Vanderbilt (and I am proud of Vanderbilt) in its early history, and you will be informed as to the ignorant and untrained youth gathered within its wall during that period, and that state of things existed to a large extent throughout the entire republic. Very few of the public schools at this time give adequate preparation for entering college. I was present but a short time since and heard seemingly a bright young man, a candidate for the ministry, interview Prof. Hyer with reference to his pupillage in Southwestern, and after a very brief examination, the Professor said: "My brother, you will have to spend at least two years in the Fitting School." He took it resolutely, and I hope he may have the consecrated pluck to adhere to his purpose; but there is danger that some pert, but not over-scrupulous, canvasser will influence him to accept a diploma from another institution at the end of two years when he will enter upon his life's work with the conceit of learning without the reality. Dr. Mood, for he was the author of our system, foresaw this necessity, and item No. 6 provides that "the convention as far as practicable, arrange for a homogeneous system of advanced schools preparatory to the university." The Fitting School is an absolute necessity. The faculty could not educate their children without it and not unfrequently younger brothers, wards of an older brother in the collegiate department, are helped in getting an education they could not otherwise obtain than by the aid of the Fitting School. Note the word "homogeneous" and you will find there is "unity" in the system and that "unity" is the "very ground we run on." I trust the governing body will never abandon the Fitting School. Nearly all the best institutions have them. We could not do without ours. We could not get along without the revenue it supplies; still, if we had a million dollars we should not, in my judgment, dispense with it. The casual observer can see how much more easily and smoothly the boy trained by the scholarly men in the fitting department gets through, in contrast with the one who enters illy prepared from the average public schools of the county sites. I can not account for the fact that so few see the "unity" in our system unless some people are like Dr. Riddle's seminary students, whom he said "had an infinite capacity to resist the entrance of knowledge." It may also be accounted for from the almost universal fact that as the discussion proceeds the main point is lost. Hence it has been said that "the disputant should see the thing steadily and see it whole." Failing to see it thus, they fail also to see that if the first obligation is to support district schools, that Southwestern is left like "Ephraim to feed on the wind." Bishop Early, lecturing to a class of young preachers on the importance of sticking to the main subject, said: "If you go fishing, keep to the main channel."

Stop the suicidal policy of multiplying colleges is the unanimous cry of every leading educator of the Church. To aid in such a consummation was the central idea in establishing a Connectional Board of Education by our General Conference. We have no excess of good training schools. I indorse Prof. Webb's tract on "Dignity and Value of Secondary Schools." Colleges are not luxuries by any means, but it takes a whole lot of money to keep them doing effective work. Oh, with what "infinite pains" we have toiled for this quarter of a century to make buckle and tongue meet, and without one word of sympathy from any. The trustees have been dubbed the "two-bit board." Like Pharaoh of history the Church says: "The tale of bricks ye shall lay upon them, and let them gather straw for themselves." Like the farmer without common sense who has corn for one pig, but who pens ten, and instead of raising single porker, he has on his hands ten squealing razor-back runts to annoy him. It is easy to make the application.

In 1840 the Republic of Texas chartered for the Methodist Church 'Ruttersville College,' and it started off handsomely with good cheer, but in less than four years the conference had manned and equipped 'Wesleyan College at San Augustine,' and we had in quick succession Fowler's Institute, McKenzie College, Soule University, Marvin College, Centenary, Belle Plain and half score of others, all now "gone to the grave;" but still they come—sometimes two in one district. Bishop Haygood had the prestige of a great name to back him and could say things that would not be tolerated from an or-

inary person. He said: "Many so-called colleges were made out of the gas manufactured by boom towns." I speak that which I know when I say that Christin people, at least in name, pay money to erect buildings and start colleges with no higher motive than to boom their towns, and I do not doubt but they would do the same to build heathen pagodas if they could be made to believe it would help trade. Let us give to God's cause upon the level plane of absolute duty. If we only had half the Lord's money invested in this way by Methodists, how happy we would be. But are not such "sowing to the flesh," and will not their reaping be according to their sowing?

But by way of returning to a more practical question, I quote again from the same report on education adopted by the Northwest Texas Conference, 1896: "The imperative demand of the hour is the new building already enterprised. We urge our people to rally to this greatest need of our Texas Methodism." This report is certainly true. I can think of no interest connected with our Church so worthy of help at once. Every member of our Church in the State ought to make a contribution to that building. I once received a long letter in which the writer labored to prove that a great institution could not be built by a "lot of Methodist preachers"—that I was fooling away my time. This assertion can be successfully answered by replying that a Church school of any kind had never been built without them. If the preachers of the State should become thoroughly aroused it would not be long till our greatest want was supplied. In the interest of true unity let us put the "undivided sentiment of every member of the Methodist Church in Texas behind Southwestern," and then, whilst we recognize her present high "social, intellectual and scholarly" standing, it will not be long till our holy aspirations will be realized in her liberal endowment for her great work for the Church.

The Scripture reference of Bro. Moore has been noted. Looking up passages of God's Word is a delightful work with me; for, though I may not accept the exposition of an old-time Georgia negro preacher that the "leaves of the tree of life for the healing of the nations" were the leaves of the Bible; yet I doubt not that the eternal law of God, being a transcript of the divine mind, will, to a large measure, occupy our thoughts in the next world. The reference was to the twelfth chapter I Corinthians, one of the triads of chapters in which the great apostle discusses the gifts and charisms of the Spirit. I have not read or heard any satisfactory exposition of all these chapters, but can say that though they be of the same spirit they are not all of the same rank or level, because, he says, "Covet earnestly the best gifts"—just as I recommended the youth of our Church to seek the best college. "And yet," he adds, "Show I unto you a more excellent way." Nevertheless, I believe in the unity of the Spirit. "May not one star differ from another in glory" without breaking the unity of God's beautiful firmament?

I close with a gentle reminder that Bro. Sinex is "abroad in the land" looking after the new building. Please help him.

ASA HOLT.

Abilene, Texas.

THE SOLDIER'S NEEDS.

I still believe that if we are to be true to God and to the great opportunity He has given us to reach young men with the gospel, we must press right forward with the work of the Army and Navy Christian Commission. If 100,000 of the soldiers should be mustered out and sent home, as now seems probable, there will still be 150,000 of them accessible to our efforts. While not now expecting to be sent into battle, to face Spanish bullets, many thousand of them are exposed to an enemy soldiers dread still more—epidemic diseases. In Camp Thomas alone there are four division hospitals, thirty-six regimental and one Field besides the large Leiter hospital. All of these hospitals are full of sick men, and a new one is being built to accommodate 1,000 more. The situation in Cuba is well known.

It seems to me that the soldier's present condition is, in some respects, more trying than at any time before. As long as there was a probability of being sent to the front soon, the prospect of a change, and the excitement of expecting to go into battle, greatly broke up the monotony of their camp life, but now they must settle down to dull routine work. The result is that they are disappointed, home-sick and restless, and the gamble table, the saloon and the other forms of open sin,

so prevalent among all such large bodies of men, are more than ever attractive to them. If an earnest gospel effort was ever needed in these camps it is needed now.

The hearty reception given to our workers by the army officers has been most gratifying. Lieutenant Colonel Curtis Child, jr., inspection general of the seventh army corps at Jacksonville, has just written to our Secretary there as follows:

"I am only too glad at all times to bear witness to the excellence and value of your noble work. The monotony and weariness of a long siege of camp life are, in many respects, more trying to a soldier than the perils of an actual campaign.

"The practical method you have employed has done a great work in turning young men of this command away from baser pleasures and keeping their minds and bodies fit for the service of their country as well as their God." Everyone in this camp can approve it."

I have just received a letter from Chickamauga which shows how the work there is reaching men, both in the meetings and in the hospital visitation, and also that it has not been affected by the cessation of hostilities. Here is an extract from it:

"Yesterday was a 'red-letter day' in our work. I am sure I have not had a more blessed day since coming here. Very large crowds at the services all day, but the crowning one was at the theatre in the evening. I wish you could have looked in at the close when the stage was encircled by soldiers that had come forward to accept Christ, and when we knelt in prayer, all but four men in the whole audience were on their knees. I have not witnessed a more blessed scene since coming here. As we closed, three soldiers came to me and said that a man who had been converted the week before was sick and wanted to see me. I went up to his tent; found him very sick; will probably not live more than a day or two; indeed I am afraid almost to go and see him to-day, as I fear I may not find him alive. He was suffering terribly, but was rejoicing in that he had accepted Christ; said to me several times, 'Well, I have lived one week right, anyway.' As we were going to see him we went through 'Grigsby's Rough Riders.' It was late in the night, but two men in a tent recognized me and called for us to come in to their tent. They told us that they had been to the meeting and how they enjoyed it. The best friends we have in the theatre meetings are the Grigsby Rough Riders. They come in crowds, conduct themselves like gentlemen, and many of them are being converted.

"Ask the good people everywhere not to cease making mention of our work in prayer—a mighty work is yet to be done."

It seems to me that in the face of such a manifestation of God's power and blessing we can not do otherwise than to continue to appeal to Christian people for their prayers and contributions.

D. L. MOODY.

East Northfield, Mass.

UNCLE DICK AT PRAIRIE MOUND CAMP-GROUND.

The Argyle Circuit is in Denton County and Bro. Atchley is the pastor. Atchley is a young man, has a good wife and she loves the Church and the itinerant work. They have four children, two boys and two girls. Of course, they are all lovely children and kind and obedient to their parents and polite to old people. Atchley is an exhorter and a singer. We did not hear him preach. His people say he is a good preacher, and they want him four years. He leads the singing; can sing anything and all the time. He knows what to sing. In exhortation his voice is clear and pathetic. He is the man for a circuit preacher.

The camp-ground is about two miles from Argyle, and ten acres of ground are deeded to the Church. A large shed, well shingled, and so located that the water runs off in every direction. The seats and tents are temporary. It is a beautiful situation. Shade trees are large, the ground sandy, and the water good and plentiful. I have not seen a better location for a camp-meeting in many days. The campers were generous, religious and polite. The people were orderly, patient, and long-suffering. The meeting was an old-time camp-meeting. Mourners came to the altar and the Christians got on their knees and talked and prayed for them, and they got religion, jumped up and shouted glory to God. Fathers and mothers shouted halleluiah to Jesus because their children were brought from the grave of sin to life and salvation. Many were converted and joined the Church. It was a time of feasting for



Ask your doctor about soaps, soaps containing alkali and soaps made of pure vegetable oils. Physicians and trained nurses recommend Ivory Soap because it contains nothing but pure soap. There's no alkali in Ivory Soap, it is a thorough cleanser, and is the standard of soap excellence, 99 $\frac{1}{100}$ per cent pure.

IT FLOATS.

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the soul. I am persuaded that after this meeting, many family altars will be erected and the children will be brought up in the way of the Lord. L. P. and P. L. Smith did most of the preaching. We did not reach the grounds until Friday. We preached Friday afternoon; twice Saturday and Sunday at 11 o'clock. At the last-named hour we represented the Orphan Home. The collection was fair and the spirit of God came down on the people, and shouting was the order of the day. We pray God to permit us to live and attend another meeting at the same place; and, further, that the people will build the preachers a good tent, and that we may meet Dr. Stuart, Bro. Johnson and family, Bro. Atchley and family, Sister Low and mother, and many others that we can not name.

The Lord is good, and his mercy endureth forever.

R. W. THOMPSON.

Dallas, Texas.

PROCEEDINGS OF EPWORTH LEAGUE CONFERENCE, FORT WORTH DISTRICT. Held at Blum, Texas, August 23, 24, 25, 1898.

The conference was small, but very interesting. Much good seems to have been done in the way of directing the efforts of the different departments of the League. The majority of the delegates were there for a purpose—note books in hand, any ideas that were advanced which were of interest to them in their different departments were dotted down.

The Department of Literature received considerable attention. It was developed that some of the Leagues had discarded the prescribed reading course and taken up other studies. This was considered disloyal, and was strongly condemned. There seemed to have been much dissatisfaction with the Reading Course heretofore, it not being suited to the needs of the various Leagues in the way of class work.

Bro. L. W. Carleton wanted the "town" preachers to give him some dots as to how to conduct a country League. The town preachers thought best to have the League on the Sundays when there was to be no preaching.

The discussion of the field for the Charity and Help Department was very beneficial and many salient points developed, showing the Leagues over the district to be awake to the demands of the hour in ministering to both the temporal and spiritual wants of the sick and needy in our midst.

Several of the delegates missed a blessing by not attending the sunrise prayer-meeting. It was a soul-stirring meeting.

The Devotional Department received marked attention by both delegates and pastors. They realized that therein lay the success of the League.

The discussion of the cottage prayer-meetings showed them to be indispensable to the pastors of the different Churches represented in the way of salvation of souls and increase of membership in the Church at large.

The conference on the whole was not in a very devotional mood, yet there was a religious spirit permeating every service.

The conference was not all of it. When we reached the beautiful city of Cleburne, we found several large watermelons awaiting us, thanks to the Cleburne delegates. Bro. Bolton led the way, the ladies close after, and "roast meat" was soon made of the hearts of the watermelons and, it was rumored, of the heart of a young man whose first name began with "D."

Long live the League, and may it ever prove loyal and true to the Church.

The following resolutions were passed unanimously:

Resolved, That the thanks of this District League Conference are due and are hereby extended to the people of Blum for the kind and hospitable entertainment which they have given us.

Whereas, This District League Conference closes four years' pleasant labor with our beloved presiding elder, Geo. S. Wyatt, who must be at our next Annual Conference removed from us as our presiding elder; therefore, be it

Resolved, That we extend to him our sincere gratitude for his faithful labors among us, and assure him our prayers shall follow him into other fields of labor.

REPORTER.

Some people pay so much attention to their reputation that they lose their character.—Ram's Horn.

to the man who expects to be called upon to assist in purchasing a new one.—Ram's Horn.

Cash • We pay cash for solid gold or solid silver, at its value, to **Paid** melt up • Send it by registered mail and we will tell you what we can allow for it • We do not buy plated articles at any price • Our illustrated Catalogue of Solid Silver Novelties • sent to any address • • • C. P. Barnes & Co., 504 W. Market, Louisville, Ky.

This firm is reliable. Texas Christian Advocate.

Northwest Texas Conference.

BLOOMING GROVE.

J. D. Odum, September 10: Our meeting at Crier Creek was held August 14-21. I did the preaching, except two sermons by Bro. Williams, local preacher. Results: Twelve conversions, nine accessions to the Church. This meeting was not well attended, owing to sickness in the community at the time. We regard it a very successful meeting under the circumstances. We are rebuilding our church here. We will tear down the old house and build a new and greater one, using the old material as far as it will go. For about \$500 we can, in this way, build a \$1200 house.

BENJAMIN.

J. L. White, September 9: Our meeting at Goree was a success. The oldest member in the neighborhood said that it was the best meeting ever held since Goree was a neighborhood. There were eleven conversions and twelve additions to the Church. This makes near about ninety conversions this year for Benjamin Mission. Please say that Bro. Bond did Benjamin great good by preaching ten days to her in June. Many said that he did some of the best work that was ever done in Benjamin. One more meeting to hold; will report later concerning it.

LAMPASAS.

W. R. Wilson, September 5: We are now in the fourth quarter of our conference year and begin to realize that the record of one year's first year—at Lampasas is almost finished. Reviewing the good accomplished, and the condition of our Church in this town, we have much to be thankful for already, and still more to expect even before the year is ended. Not to seem to be self-gratulatory, and yet to let our brethren of other fields know how the Lord has prospered this portion of his Zion, we commit to your pages some notes. During this year we have received into our Church sixty-two members—thirty by certificate and thirty-two by profession of faith. Our great revival in the latter part of the winter was the means of receiving most of those who have been received by profession, but before that, and since, we have constantly rejoiced in the conversion of several, and their reception into the Church. We pray for and expect an all-the-year-round revival. We have all the societies of our Church, and they are vigorous and helpful. There are near twenty-five family altars in the Church; close to one hundred Church papers and periodicals taken; a very fine Sunday-school; a well attended prayer-meeting on Wednesday night; and scores of men and women who will lead in prayer. Our quarters are ahead; our connectional assessments are nearly all paid out, and the remainder covered in subscription. Much has been expended upon the church and parsonage, in the way of furnishing and repairing. The good people here say that we can have a better preacher-home, in a better location in a very short time, and when they speak it means something. If you ask how we manage to present such a report, I will tell you: In the first place we have a body of the very best type of Methodist Christians; not wealthy, but who have a clear conception of their privileges and have religion to encourage it. Then we have a board of young stewards, men of business, and who measure up in every respect to the disciplinary requirements. They plan liberally for the comfortable support of the pastor and raise his salary monthly. The faithful, good women of this Church will endeavor themselves to the pleasant memories of every pastor and his family who have the good fortune to serve—rather be served by them. I could say much more, but —. Before closing I must mention the visit of that elect lady, Sister W. H. Johnson, of the Dallas Rescue work. A grand woman, in a glorious cause—said to be the last analysis of the gospel of our Savior. She won the hearts of all to herself, and the sympathy of our hearts in her worthy interest which she faithfully represents. She did my people good spiritually, drawing us all closer together, and enlisting interest in our great Church enterprises. It pays to have her visit your charges, brethren. Write an urgent appeal to come, and then lead her your best effort when she does. We raised in cash and subscription for the Rescue Home something over one hundred dollars. We will be glad to see her face with us again. I have no authority to report on the Gatesville District, but will add by way of parenthesis that the outlook all over the district is very flattering. We had two good District Conferences—the League and the District—the presiding elder presiding in both. Each was a revival, and the brethren separated feeling that it was good to have been there. I hear fine reports of the meetings being held in the various charges, and of the good advance of all financial interests. The preachers, too. Bro. Hardy, esteem his counsel, and feel his sympathetic interest; he is in great favor with all people alike. No wonder that there is life and an advance on all lines when such harmony exists in the administration. Some brethren will be moved at conference, but we hope the hand of authority will not be laid upon any of this district, unless it is on those who desire it. This is my second year in Texas, and I hear testimony that I like all I've experienced so far. At conference we hope to be able to add much more to the record of this year in every interest.

KILLEEN.

F. M. Winburne, Sept. 7: Our meeting closed last night with the sacrament. Sixteen were added to our Church. Bro. Denton rendered a faithful and acceptable service. Many of our people followed him to the train for a pleasant "good-bye." I doubt if any man has preached to larger congregations in this place. I freely commend him to our people everywhere as a valuable helper.

WINTERS.

Marion Mills, Sept. 5: Our meeting at Wingate closed on the night of the third Sunday in August. It was our third Quarterly Conference. It was well attended by the members. It was the general opinion that the work was

in better condition than for years. Our presiding elder, O. F. Sensabaugh, and his son, Leon, were with us and it was hard to tell which had the greater influence, both working earnestly for the salvation of the people. Our meeting at Norton closed last week, and the meeting at Norwood closed last night. We have had fifty of more conversions this year; forty-three additions. I am hopeful in regard to our conference assessments; about all up in cash and subscriptions. The Lord has been good to us this year.

CARLTON.

Mac M. Smith, Sept. 6: Summary of revival work on the Carlton charge: At Fairview—Results, about thirty conversions and reclamations; seven joined the Church, with others to follow; a six hundred-dollar church that will be ready for use in a few weeks. The young people of this community subscribed about \$175 of the money; a donation of a fine \$150-organ by Bro. M. L. Wooly, who has a musical heart, is quite a gift to the enterprise and an inspiration to the noble young people of that community. At Center—Results, two conversions, some of the Church people revived. This is reported a hard and dreaded place. We love it as tenderly as any on the circuit. At Flat Rock—Results, about twenty conversions and eleven additions; the Church wonderfully revived. At Gilmore—Results, five or six conversions; four gave their names for Church membership. An abiding work was done here. At Carlton—Results, one gave name for membership; some of the Church strengthened. At Friendship—Results, about thirty conversions, fifteen additions and Church much revived. We were assisted by the following from abroad: James K. Watson, local preacher from Bluffdale; George Smith, local deacon from Duffau Circuit; Henry Long, local preacher from Dublin; J. M. Baker, pastor from Proctor; Steve Heart, exhorter from Graham Chapel. We are under many obligations to these noble brethren. We were assisted at home by Dr. Taylor, local elder; J. S. Moor, local elder; Geo. Cook, ex-superintendent of Sunday-school; stewards, laymen and laywomen, who stood by their posts throughout the battle. In every instance where there was hearty co-operation God blessed abundantly. Carlton charge is coming to the front.

PUTNAM CHARGE.

Richmond H. Helzer, Sept. 6: I will give you an account of my last meetings. The meeting at Bedford began August 5 and continued ten days. We had some trouble—a Church trial—at this place the first of the year which caused many to get indifferent and grow cold; but, thank God, "all things work together for good to them that love the Lord." On Sunday afternoon everything became reconciled, and of course we had a good meeting. There were six conversions and reclamations; received six by certificate. I was assisted by Rev. John Lane, local elder from Cisco, and Rev. Vaughan, local deacon of Cisco, and Marcus Leverage, local preacher of Rising Star Circuit. These brethren all did good, faithful preaching and earnest work for the Master's cause. Since the meeting this people have completed their church house and will have it ready for dedication at the fourth Quarterly Conference. The meeting at Mitchell began August 16 and continued about eight days; had twelve conversions and reclamations; two accessions at this place. Most of the conversions were from other appointments. Rev. J. H. Boatman did the most of the preaching. We had a sermon each from the following brethren: Rev. Slatton, of Seranton, and Rev. Lee Turknet, of our own circuit. Our meeting at Central commenced August 26, and on Saturday Rev. J. S. Chapman, our beloved presiding elder, came and held the third Quarterly Conference and preached four most excellent sermons. Dr. Chapman is in favor with all my people, and they are not wishing for any change in that particular. My father, Rev. R. S. Helzer, of Eastland Circuit, came in Monday and stayed until Friday, and did some most earnest gospel preaching, and God honored it and sinners were deeply convicted and the altar was filled with penitents at nearly every service. I was alone from Friday until Saturday. Then Bro. Tom Lane, exhorter of Rising Star, and Revs. S. J. Boatman and Vaughan and T. H. Collie all did faithful service, for which we are very grateful. There were twenty-five bright conversions and reclamations, fourteen additions and four babies baptized; organized an Epworth League with twenty-seven members, also a good prayer-meeting, and appointed a committee to look

into the advisability of building a church. Putnam charge is in good condition. Total, eighty-six conversions—a net increase in membership of seventeen. The collections ordered by the conference will be met in full. The preacher who has the honor of coming to Putnam charge another year will be in luck.

HARMONY CIRCUIT.

W. V. Jones: The round of protracted meetings for the above named charge are over, with what seems to be poor results. I have been in the itinerant ministry of the M. E. Church, South, for more than twenty-five years, and I have never seen such efforts put forth as I have witnessed this year with as few conversions. If it were on my work only, I would hunt for the cause in myself, but when I find that it is general, I can but say I don't understand it. Five protracted meetings have been held on my work, three of which were camp-meetings, and I don't think the number of conversions will exceed twenty, yet all were pronounced good meetings. The Church members that attended regularly were very much revived and built up. The following brethren rendered assistance in these meetings: W. S. P. McCullough, A. P. Smith, T. B. Hilburn, R. J. Tooley, J. H. Morris, T. F. Weaver, C. C. Moore, William Barkly, Rev. Williams and Bro. K. A. Turner, who is assistant pastor. These brethren all worked most earnestly in these meetings, and much good, we think, was accomplished in seed-sowing and building up the Church.

MANSFIELD MEETING.

L. W. Cain, Sept. 6: We closed this meeting last night, after nine days' hard work. Doubtless the full results will never be revealed this side of heaven. The visible results are as follows: Five new members to our Church, fifteen professions, many reclamations, and a most wonderful revival in the Church. A great many—some of whom are our oldest brethren—testified publicly that it was the best meeting they ever attended. From the very first service, even in the daytime, the congregations were large, the interest good, and the Holy Ghost was with us in great power. A part of the time we ran as many as three afternoon prayer-meetings, in which souls were happily converted to God. In the afternoon of the last day of the meeting one soul was saved while alone at his work and joined the Church at night. Differences existing in the Church were settled, informally, and the Church is now in a living and working condition. Its institutions have taken on new life and enthusiasm and will no doubt do better work than ever before. It is whispered around that all the assessments must be paid in full, which we believe will be done. The preachers who promised to help me failed to come. Disappointment aroused activity, so we shouldered the burden and carried it the best we could. Best of all, God honored the honest effort and gave us the victory. We are indebted to Rev. B. F. Badget, of our Church, Cleburne, Texas, and Revs. J. W. Beck and N. C. Pyles, of the C. P. Church, this place, for some good preaching; also note with pleasure the presence of Revs. G. E. Sandel, of the East Cleburne Circuit; E. D. L. Tims, of this Church; I. L. Rawden, of the St. Paul Church, and Bro. W. E. Hawkins, a very consecrated layman of Missouri Avenue Church, Fort Worth. By the way, Bro. H. is quite a preacher in his way. The Church is in great need of more faithful, earnest and consecrated laymen. The songs we used were such as "Jesus, Lover of My Soul," "There is a Fountain Filled with Blood," "What a Friend We Have in Jesus," "What Wondrous Love," "When the Roll is Called up Yonder," "I am Bound for the Promised Land," "We are Going Home to Die No More," "Old Time Religion," etc. These songs are full of theology and are among the best we can find for revival meetings. We thank God for the victory and take courage.

THE KILLEEN REVIVAL.

E. K. Denton, Sept. 7: It was a remarkable meeting. The interest began at our first service on Saturday night, August 27, and continued to gradually increase for ten days, and was still going on when I left, the pastor having announced services for the night. The difficulty was to get room and seating capacity for the crowds. Killeen is a town of many denominations and "isms." Hence there have been divisions, etc., over the second blessing question and other things; and even a few of the Missionary Baptists objected to the Methodists using their pavilion for the meeting; yet we

A School Girl's Battle.

From the Mail, Milford, Ind.

Miss Emma Rybolt, a prepossessing school girl of Milford, Ind., is of more than usual intelligence, and is ambitious to rise in the literary world.

"In the fall of 1896," said Mrs. Rybolt, "Emma was taken ill. She was a close student and her work began to tell on her. She grew weak, pale and nervous, and complained of pains in her back, chest and limbs. A few weeks passed and she grew worse. The doctor said she was a victim of nervous prostration, and should have been taken from school weeks earlier. She gradually grew worse, her nerves were so tense that the least noise irritated her and she had a fever and a continual twitching in her muscles. The symptoms were much like St. Vitus' dance.



Her Battle.

"A year passed, and, under a change of physicians, Emma became somewhat better, but soon was as bad as ever. One day I read of a case similar to hers which was

cured by Dr. Williams' Pink Pills for Pale People and I decided to try them.

"Emma had no faith in proprietary medicines, but tried the pills, and after taking a dozen doses, she began to improve. It was about the first of April when she began and by the middle of May, after taking about eight boxes, she was entirely cured.

"While ill, she lost twenty-eight pounds, but now weighs more than ever before. Her nerves are strong and she is in perfect health. We are all confident that Dr. Williams' Pink Pills for Pale People cured her, and I cheerfully recommend them in all similar cases. MRS. E. A. RYBOLT."

Subscribed and sworn to before me, this third day of September, 1897.

CALEB BAKER, Notary Public.

Dr. Williams' Pink Pills for Pale People will cure all diseases arising from a poor and watery condition of the blood, will build up a run down system and are a specific for paralysis, locomotor ataxia and other diseases long regarded as incurable.

had consolidation—Primitive Baptists, Missionaries, Campbellite-Christians, M. E. folks, and the rest, participated in the services, under the plain Methodist doctrinal gospel. There had been about twenty additions to the Church before I left and more to follow. I count only those who join our Church when I am holding a Methodist meeting. The pastor baptized several infants also during the meeting and looked after other things. He was distributing Advocates and making good speeches for its worth the last service I held. Bro. Winburne seems to be the right man in the right place. It is due largely to his wise and successful management that Methodism is now on so high ground in that whole community. He is a tranquil, courageous and affable young—though advanced in age—pastor, goodly co-laborer in a meeting, mighty in prayer and rich with the poetry of our standard hymns. We raised his conference collections and left him and his Church at the front in Killeen. His stewards told me they would pay everything out and more than the assessment to the pastor. When I turn evangelist the pastors may expect me to look after their interest and their conference claims before I eat too much of their "pie." The Methodists will have sufficient seating capacity in Killeen for their congregations next year. The pastor so announced and the brethren said amen. I now write from my wife's address—224 Avenue C, San Antonio—but may be reached at Crawford, Texas, also. I am to help Bro. Passmore the third Sunday at Stockdale, West Texas Conference.

COPERAS COVE.

John E. Stephens, September 7: Our meetings are all over. We have had very good meetings. A number of conversions, reclamations and additions and the Church revived. All our collections provided for in cash and good subscription. We have been assisted in our meetings by our beloved, Rev. G. S. Hardy, of Gatesville District; Rev. W. P. Edwards, of Brookhaven; Rev. J. T. Owen, of Green's Creek charge; all rendered efficient service in our meeting; also our local brethren,

Bros. Ellis, Walker, Sharp and Gilmore, were faithful workers and did much good work; also Bro. Dupree preached two good sermons. Bros. Smith, of the Congregational Church, preached three good sermons, and Bro. Thompson preached once for us and did it well. The Lord bless all these brethren. We are greatly indebted to them. We have had a good year so far; think we will be up at conference with our part of the work. We have a good people, and we are proud of them.

WEATHERFORD.

Geo. A. Nance, Sept. 9: My meetings have been held on the Weatherford Mission and we see some results; other results only God can see. At Shady Grove there were five conversions and seven additions. At Bethel, nine conversions and six additions. At Wade's Chapel, eight conversions and eight additions. At Cold Springs, two conversions and four additions. We had sermons from Bros. Bailey, Price, Tooley, Huckabee and Longino—all of which were highly appreciated. Each meeting was pronounced a good meeting. We have received, by letter and ritual, forty members this year. We expect five others to join next Sunday. Others will come in before conference. We have secured about nine-tenth of our conference assessments, nearly two and one-half times the amount reported last year. We are now pulling for the entire amount. Thirty-four family altars bless our homes, about half the altars being new ones. A young men's prayer-meeting has been established.

RANGS.

D. C. Stark, September 9: We have just closed a good meeting at Trichham, on the Bangs Mission. We labored under some disadvantages, but the Lord gave us a victory. Had a number of conversions and reclamations and the Church built up and strengthened. I was assisted by Bros. J. A. Wallace, of Santa Anna, and J. W. Coker, local preacher of this work, both of whom did good work. Our people fell in love with Bro. Wallace and wanted him to stay with us, but you know an itinerant work is such that he has no time to lose, so he had to leave us. On the second Sunday of the meeting the pastor had to leave the meeting in the care of Bro. Coker, who closed out with a victory.

CHILDRESS MISSION.

J. H. Walker, Sept 10: I closed one of the most successful meetings held in my charge Thursday night. Thirty three conversions, eleven accessions and more to follow; the Church wonderfully revived. We left ten grown men in the altar. Bro. J. T. Bloodworth was with us four days the first week and we owe much of our success to him. I made a flying trip to Memphis last night and as I boarded the train this morning I caught the glimpse of my presiding elder wrapped in a large overcoat, indicating the fact that the summer was ended.

East Texas Conference.

LEESBURG.

R. J. Smith, September 12: Last Tuesday evening we began our meeting at Leesburg. Our Quarterly Conference convened on Saturday. Bro. T. P. Smith, our presiding elder, preached us three most excellent sermons, which were accompanied with the Holy Ghost. Bro. C. H. Martin, local deacon, preached us an efficient sermon last evening, and we closed the meeting with a good interest. Many of our people were sick, others were busy gathering their cotton, and we thought it best to close. Results of the meeting: Eight conversions, five accessions and some of the Church members gloriously revived. Bro. John Anderson, a Presbyterian of Leesburg, presented the parsonage a nice walnut cot-

CHRONIC ECZEMA

I was troubled several years with chronic Eczema, on my head and face. I took medical treatment from two doctors and several lotions, but received little relief. At times, the dreadful itching became almost intolerable. When I was heated, the Eczema became painful, and almost distracted me. I tried CUTICURA REMEDIES. The Eczema rapidly disappeared, and I am well, with no trace of any cutaneous disease. J. EMMETT REEVES, Feb. 22, 1898. Box 125, Thomtown, Ind.

SWIFT CURE TREATMENT FOR TORTURING, DISFIGURING HUMORS, WITH LOSS OF HAIR.—Warm baths with CUTICURA SOAP, gentle anointments with CUTICURA, and mild doses of CUTICURA RESOLVENT.

Sold everywhere. POTTER D. AND C. CO'Y., Sole Props., Boston. "How to Cure Torturing Skin Diseases," free.

ter-table. Our good women have furnished the parsonage with mattresses, bed springs, rocking chairs, window shades, etc., to the amount of eighteen dollars, and will soon have two rooms nicely carpeted. May God bless them for having made their pastor and his wife comfortable. The brethren have painted two churches. God has been so gracious to us. Total results of our meetings: One hundred and ninety-five conversions, one hundred and eleven accessions, forty-eight infants baptized and the conference assessments raised in cash and good subscription. "The Lord hath done great things for us, whereof we are glad."

BOLIVAR PENINSULA NOTES.

Jno. L. Williams: It is just three months to-day till conference meets in Beaumont, Texas. We are all looking forward to the time and expect a glorious, good time. In many respects this has been a hard year for many of the brethren, but there is no man that can endure hardships like an itinerant Methodist preacher. He understands Paul's words to Timothy when he says: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." The war is on and let us be brave soldiers. For "if we suffer we shall also reign with him; if we deny him he will also deny us." The work of the Lord is in a measure successful here in this section of the East Texas Conference. It is true there are some disadvantages in some respects, but faithful men never fail to do the work of the Master. I am impressed that the Southern Methodist Church is doing more to save this coast country than all the other Churches put together, and that is saying a great deal. The Northern M. E. Church, in the great Gulf Mission Conference, is doing some proselyting in this section also—in fact, they have, without invitation, come into my charge and organized one of my societies into a Northern Church—every member of that society, with two exceptions, joining them. I am told that they tell those who will hear it that they are the mother Church, and that therefore they have the right to present their claims. I am told they have recently had what they call a "big revival" at High Island, at which point they organized a society out of a Southern Methodist society belonging to my charge—Port Bolivar Circuit. This reminds me of an incident that occurred in Alabama some years ago. Two gentlemen owned a saw mill, and the slabs and saw dust had accumulated so that they began to discuss the advisability of removing them, but to their surprise—the creek upon which the mill was located overflowed—large rain falling at night. They rose in the morning, went down to the mill, saw that the rain had caused the creek to overflow, slabs and sawdust all taken away, the machinery ready for business as everything that hindered was now removed. This applies to the work of the M. E. Church (North) all over Texas and the South generally. I am glad to say that they have not hurt this charge so far and that the work will make the best showing by the Annual Conference it has ever made before in its history. The Church in general is loyal to Southern Methodism.

MUSGROVE CIRCUIT.

S. W. Jones, September 8: I began a meeting at Musgrove Church August 27, assisted by Rev. G. R. Bryce, of Waco, and continued nine days, with the following results: Thirteen accessions to the Church by ritual, six infants baptized and a gracious revival in the Church. Everybody seemed to be happy. Bro. Bryce did a good deal of the preaching, and did it well. He is a good worker in the altar as well as an able preacher. Bro. Maxley, a local preacher from Quitman, was with us part of the time and rendered good service. Our people on Musgrove Circuit, when they want religion, they go to the altar or mourner's seat and ask for it, and are not ashamed.

WELLS.

J. M. Brewer, Sept. 9: This is a rising mission. It is new, but stands next to some of our self-sustaining circuits. By the diligence of Bro. Burk a good parsonage has been secured. I found it unfinished, so I went to work to get help from the good people. My labor was not in vain. Sixty dollars has been put on it since I came to this work. I found a shell, but now we have a house with four nice rooms and they very well furnished. We have collected \$150 toward building a church at Chronister. The lot and deed are all right. If the Bishop sends another man to this work, I am sure that his heart will not be sad on account of no place to take his wife and babes. I have held three meetings, with eight

conversions and two accessions. My local preacher, Bro. Terry, gave me good assistance at Perskey. Bro. Downs, of Tyler, did some strong preaching at Wells. Bro. Weekes, of Rusk, came to my aid at Chronister and baptized one adult and four infants and preached one excellent sermon. God bless Bro. Weekes, Bro. Downs and Bro. Terry. They have my love and prayers. I will have two days' rest and then I will go into another meeting.

Texas Conference.

ROSEBUD.

S. P. Brown, Sept. 9: The third Quarterly Conference for Rosebud Circuit was held at Wilson's schoolhouse. Bro. G. A. LeClere, our presiding elder, was at his post. His preaching was much appreciated by all who heard him. Bro. LeClere is a good preacher and a good presiding elder. This is my first year on Rosebud Circuit. We have made some advance in the work of the Church; not as much as I would like to have done. On Wednesday before the third Sunday in July I commenced a protracted meeting at Davis schoolhouse, about five miles from Rosebud, and continued to the fourth Sunday in July. We had a splendid meeting at this place. One brother said, "Just tell us what you want and we will try to do it." The Church was looking forward to this meeting with faith and hope. The members of the Churches worked well. Work always brings joy; so there was joy in the hearts and praise upon the lips of the people of that community who worked in the meeting. Backsliders were reclaimed, sinners were convicted, mourners converted. Twenty joined the Church during the meeting—eighteen by ritual, two by letter. Methodism is on the upgrade at Davis schoolhouse. This community is situated in a fine prairie section of country. Rev. W. C. Hedrick, one of the local preachers of this circuit, was with me two days and did good work in the meeting. We were sorry that he could not have stayed longer. He was called home on account of the illness of his daughter. On Friday night before the second Sunday in August I commenced a meeting at Cedar Springs. We have at this place a band of good workers in a meeting. They were ever ready to help the preacher when called upon. This was a grand, good meeting. We did our work on the old-fashioned Methodist plan. The good Lord was with us from the first meeting to the last in his loving and mighty power. The Church is in fine condition at Cedar Springs. Twenty-four persons joined the Church by ritual. A Methodist preacher feels very much at home with the good people of Cedar Springs. Bro. Hedrick, our local preacher, preached three times for me and did much good work in the meeting. Bro. McDonald, one of the local preachers, expected to work in the meeting. Bro. McDonald, one of ours in his family was not permitted to be with us except in one service. We have received about seventy-five members into the Church during the year. I think I am safe in saying that the collections ordered by the conference will be paid in full, as well as the presiding elder's and the preacher's assessments. I shall do my best to bring up a good report to the conference at Houston in December.

MADISONVILLE.

W. W. Horner, Sept 8: We are moving along as well as could be expected on this work, considering all the circumstances and environments. We had our first protracted meeting at Elwood, embracing the third and fourth Sundays in July. We had one addition to the Church, but no conversions. We had the assistance there of Bro. C. M. Thompson, of Centerville, and he did some excellent preaching while with us. Sickness interfered very much with the meeting there. I began my second meeting at Union Hill, six miles west of this place, but continued only three days on account of sickness. Have had to postpone my meeting at this place and Midway because the people were too sick to attend. My own health has not been good since the latter part of June. There has been more sickness in this country this season than for many years past. We are trying to build a good, substantial church at Elwood and hope to have it completed before conference. At the last business session of our League we elected new officers, as follows: Prof. R. O. Allen, President; Mrs. Willie Rascoe, First Vice-President; Miss Pearl Wyeaugh, Second Vice-President; W. L. Dean, Third Vice-President; T. W. Byers, Secretary, and Arthur Yarbrough, Treasurer. We hope

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now that cooler weather has come the League and all Church work will take on more life, activity and zeal, and that with returning health we may all do more for the Master than we have been doing.

West Texas Conference.

MILBURN CIRCUIT

J. N. Broyles, Sept. 5: Meeting at China Creek resulted in forty-one conversions. I came to Milburn and in ten days we had fifty-four conversions. Our new church would not hold the people. We held our night services under the arbor. On Sunday the Baptists kindly gave us the use of their church. We held a service for men in the Methodist Church and for women in the Baptist Church. This is our fourth revival on the Milburn Circuit this year, and I believe we have had the most powerful meeting at Milburn, though we had good meetings at each place. There have been 225 conversions and reclamations on the Milburn Circuit this year, and many of our members have been greatly blessed. We are trying to get on a higher plane of living. I am praying that our people may so live that we will have conversions at every service and not wait for revival seasons. I believe there are some as good workers on the Milburn Circuit as can be found anywhere. We have at least 100 new converts who will talk or pray every time they are called on. Rev. J. J. Franks, of Brady, did some fine work for me in the Milburn meeting, and Bro. McGaugh, my forerunner, did all he could and God graciously converted his last boy, and there was shouting in the camp. Bro. Stone, a Presbyterian minister, worked in harmony in the meeting. He preached three times for me. The good Lord has graciously blessed my labors this year. This is my fifth year as a circuit preacher. During this time I have seen between seven and eight hundred souls converted. But I have never had such power in preaching as I have had this year. September 6.—Four additions to the Church last night and five conversions and reclamations.

REFUGIO.

D. A. Gregg, Sept. 4: We closed a meeting at Refugio on the above date. This place is purely Roman Catholic. However, the people were kind and treated us nicely. There are a few families of people here who are not Catholic, but they do not belong to any Church. We started our meeting with a congregation of about two dozen. We closed with a crowded house. Some of the girls of the town wanted to join the Methodist Church. Their mothers being Catholic, opposed and they were forced not to join. Some of them seem to have been changed. We expected to get \$20.00 on salary at this place. The people paid us \$34.50. We received two members by certificate. Would have had some children baptized if the preacher who can be pastor, collect conference claims, preach, visit and attend to all the weightier matters of the Church could baptize people. But I could not, so they were not baptized. The parents want it done. There was a sad scene at the close when we opened the Church doors. We sang the old "Jesus, Lover of My Soul." Girls who wanted to join cried, but were watched by mothers and sisters until the close. This point has been the burden of prayers all the year. I can see marks of spiritual progress. We are now at St. Marys. This will be our last meeting for the year. Have held nine already. We mean to come to the front when the reports are made at the conference next November.

Old and Young

THE FAITH CURE.

It is well known that Dr. P. S. Henson, the popular Chicago Baptist minister, has a defective eye. We go to hear him preach once in a while, and have got accustomed to the peculiar squint of that optic—in fact, we rather like it. But a good man and his wife who are members of the Henson household of faith have felt for some time that their pastor would be much improved if the lame eye could be made whole like the other. These persons are firm believers in the faith-cure theory. Why should their beloved pastor not have two good eyes as well as one? They went to see him about it.

"We have been praying for you that you may have two perfect eyes," they said to the Doctor, "and have now come to pray with you. Will you not ask the Lord right here and now to give you a new eye?"

Dr. Henson's reply was startling. "What kind of teeth have you?" he suddenly asked the brother.

"Why—why, that's a strange question," he stammered; "but I don't mind telling you that my teeth are mostly false."

"What kind of teeth do you use, sister," he asked of the other.

"Same kind," she frankly admitted.

"Well, good friends," rejoined the Doctor, "you go and ask God to grow some new teeth in your mouths. Accordingly to your theory he will do it without delay. When you get your teeth, come around and we will see what can be done about that new eye!"

This happened some little time ago, so report saith. The good people are still grinding on artificial molars, and Dr. Henson still looks down on his great congregation with one eye. But he can see farther with that bright optic than most people can with two.—*Epworth Herald.*

WHAT A GIRL OUGHT TO KNOW.

Boys, as well as girls, ought to know human nature for one thing. It is of equal importance to both, but we prefer to speak mainly of girls just now. No one will ever know human nature perfectly. The prophet has said, "The heart is deceitful above all things, and desperately wicked; who can know it?" At the same time there is a degree of knowledge open to all which is sufficient to bring a girl out of a dangerous, unsophisticated state into a good understanding of people, which would prove a safeguard of untold value.

There is a strange ignorance of the opposite sex on the part of many girls, which seems almost inexplicable when we consider that God has set mankind in families, and that the family is the first and most important institution in the world. It would seem that it should be instituted with the greatest care, the greatest forethought, the greatest knowledge, and yet the opposite is eminently true. In the absence of knowledge, creations of the imagination, conclusions not based on truth, often become fixed in a girl's mind which no amount of belated information can change one iota. This is especially true after the affections are placed upon a self-created idol. Such an idol can not easily be shattered. Even the mother jeopardizes the love of her child when she waits till all of the chances are against her, and a battle is on upon which is staked the happiness of her child and her own before she begins to teach that "all is not gold that glitters." There is a long procession of mothers wending their way to the grave, with hearts already dead within them, because each witnesses the misery of a daughter she would gladly have died to save, but she is now powerless to help or to hinder. It is too late. The die is cast, and the girl has lost. Her innocence, her natural charms, her trustful heart, her unsophisticated, beautiful, believing self, charmed the vampire, and once sucked within the circle of his influence she was lost. She had no more knowledge of the relentless evil which would consume her than the moth has of the flame that strikes out its little life, unlike the human heart that lives on, though scorched with pain. It is the chief delight of many a mother to rear such an innocent creature, apparently unconscious that her innocence is a degree of ignorance which amounts to a crime to be laid at the mother's door.

Mothers are satisfied with "hoping" about things that should be rendered certainties so far as is within the range of possibility. If a daughter were promised the opportunity of choosing the most costly and artistic vase from

a collection of good and bad ones, her mother would put her in training at once, that she might make her fortune by her choice. She would speedily become a connoisseur in ceramics; but the same mother will fold her hands and "hope" the ignorant little thing will choose the right companion for life when she knows scarcely a single sign of what is base or deceitful. If young people studied humanity more there would not be so many unhappy marriages, nor so much crime in the world. They should be taught human nature in its entirety, the bad there is in it as well as the good. One cannot be a judge of beauty without knowing something of the ugly as well; he cannot teach ethics unless he recognizes the bad as well as the good; he cannot rightly appreciate or deal with truth unless he also knows the false. If a girl knows nothing of the ugly, the bad, the false in human nature, nothing of the signs of evil, she is left as helpless as a babe in the highest concerns of life.

It does good people no harm to expose the bad. It rather helps to secure for them the appreciation which is their due. It is too often the case that the girl prefers the fast young man, not because she really prefers the evil, if she only knew it, but for other reasons, and because she does not know the stamp of wrong doing. As well might one believe that beads and trinkets will not beguile the savage out of his land, that candy and gaudy playthings will not tempt a child to go with a stranger, that the mirage will not deceive the uninformed, as to believe that the sweet tale of love will not beguile the unsophisticated maiden, even though it come from the lips of a black-hearted villain. Knowledge is the only cure. It is fortunate beyond measure to be born into a home where love abounds—love and truthfulness—but it is unfortunate not to know that there is something else in the world. How are girls to know it? By instruction from the lips of father and mother, and by the written word, tested by their own observation—and it must be known in time.

Tragedies are enacted daily because mothers deliberately prefer to let their daughters take the risk. Within a few months a young man of fine physique and once handsome face, but of grossly immoral character married an elegant, good girl in one of the Southern States. "During the engagement she was told of his horrible life," our informant writes, "but she would not believe one word against him." It was too late then to begin her education, and not to be expected that she would receive another's dictum upon so important a subject and one hitherto unknown to her. She married him, and when she awoke to the enormity of his sins she became insane and again and again attempted her own life. Her sister, a minister's wife, cared for her, and reason returned. But disease had fastened upon her, and her husband treated her wish to see her once more before she died with contempt. Melancholy enwrapped her in its folds, and the anniversary of her wedding day saw her despairing death. Might not this girl have been so taught from childhood that a young man so fallen could not have deceived her, though he did not live in her home town, and she did not see him often? We believe she could.—*Union Signal.*

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It is always a question of importance to the busy man or woman how to be able to do the hundred and one things which must be done daily, and yet retain any sense of unity in their doing. The trivial details which make up the daily round of duty seem to produce no worthy results, and the energies which might have been applied to the doing of a single grand work appear to be dissipated in the doing of a hundred little tasks, which, when done, count but trifles. Yet, after all, the difficulty of many things, and yet doing one thing only, is not so great as at first sight it seems. It is simply the difference between a box of beads, unstrung and lying loosely together, and the same beads when set in their proper position on a string. The hundred little duties can all be done in a way which leaves them still a hundred, or they can be so permeated with a single aim that they become parts of a single vocation. No duty, however small, is a trifle; and the smallest duties gain a new importance when they are gathered into the unity of one life-work, by the linking power of a genuine devotedness to Christ. "This one thing I do," wrote an apostle who was a busier man of affairs than most of us; and we, if we would share with him his privileges of doing one thing only, must gain that privilege, not by refusing to do the multitudinous duties of common life; but by making each duty a part of the single life-work of doing the will of the Father in heaven.—Helpful Thoughts.

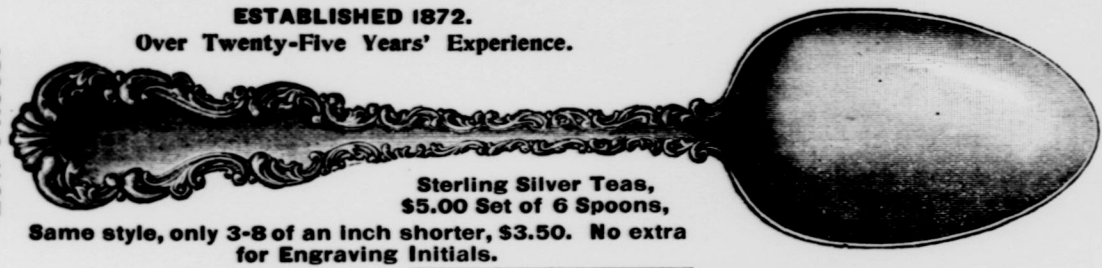
SOUL BEAUTY.

Wondering at the saints does not create saintly beauty. Meditation may excite desire, prayer may create intensity and lift the soul to faith, but it is doing that fixes the ornament fast in life. "Whatsoever He saith unto you, do it." Strip away the alien elements of character—the bizarre, the artificial—and "put on the new man." Wealthy men for their delectation build spacious houses for flowers. They desire to have vision and possession of the most beautiful work of nature. To gain their will an expert travels far and wide, discovering and dispatching home consignments of noble trees, shrubs and flowers. From forest, jungle and mountain they come, until the flower-palace is gay with the assembled loveliness of many lands. Such work is ours: to send our living thoughts into the world of men and women, as agents for our spirit, there to select "whatsoever things are lovely," and bring them home with song. "Do noble things, not dream them all day long." In spiritual life desire that does not lead to doing is dangerous. Admiration should turn to imitation. When Hooker was in the Himalayas he was once so placed as to be obliged to throw away specimen after specimen of new flowers. He had nowhere to put them. Do we not often gaze with delight upon the beauty of a saint, and then quietly drop it as though there was nothing more to be done? We wander amazed amidst the blossoms of brilliant character, and go home to our artificial flowers, putting etiquette for humanity, and politeness in the room of love. All spiritual developments are ours for Jesus. We have seldom seen as yet what Christ can do with a soul absolutely surrendered to him. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." Be it ours to realize this!

Be lovely in thy doing, so shalt thou give rapture to God, whose beauty-thirst is infinite. Be lovely, because, too, there is in beauty immeasurable power. Bayne says, "Tennyson's chief mark is charm." It is by this he holds the love of Englishmen. Christ is the Creator of charm in character. Love is the highest kind of magnetism. Every Christian may be charming. And the blent virtues will cast a fascination few could resist. "Beauty draws with a single hair." The charm of the cultured disciple of Jesus does not arise from the gloss society "scumbles" upon him. Untamed nature beneath will frequently make ugly cracks in what is mere veneer or varnish. The cultured Christian maiden is charming; but her glory is not chiefly in her long hair or her form, any more than it is in her attire on her eau de Cologne.

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TEXAS CONFERENCES.

German Mission, Houston.....	Nov. 3
West Texas, Seguin.....	Nov. 2
Northwest Texas, Brownwood.....	Nov. 25
North Texas, Greenville.....	Nov. 25
Texas, Houston.....	Dec. 1
East Texas, Beaumont.....	Dec. 7

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication will meet at the Advocate office in Dallas, Texas, Wednesday, October 12, 1898, at 9 o'clock a. m.

JNO. H. McLEAN, President.
R. C. ARMSTRONG, Secretary.

MEMBERS OF THE BOARD.

Texas Conference—J. R. Sears, Cameron; Seth Ward, Houston; W. W. Adlekes, Huntsville.

East Texas Conference—Jno. Adams, Tyler; T. P. Smith, Pittsburg; J. T. Smith, Thompson.

West Texas Conference—W. J. Joyce, San Marcos; R. Harris, San Antonio; W. H. H. Biggs, Floresville.

Northwest Texas Conference—R. C. Armstrong, Weatherford; Geo. S. Wyatt, Fort Worth; J. G. Putman, Georgetown.

North Texas Conference—Jno. H. McLean, Station A, Dallas; L. S. Ashburn, Greenville; G. C. Rankin, Dallas.

NOTICE.

The Board of Directors of the Texas Methodist Orphanage will meet in Waco, October 12, 1898, at 1 o'clock p. m.

HORACE BISHOP, President.

THE PUBLISHING HOUSE CLAIM.

I wish to place upon record my views of the Publishing House Claim; as I think they are in accord with the views of a large majority of the ministry and the membership of our Church.

The war claim of the Methodist Episcopal Church, South, upon the Government for the use and damage of our Publishing House at Nashville by the United States army was estimated at the sum of \$458,400. This considerable claim will be understood, when we remember that the Publishing House was held by the United States army from 1863 to 1865, and was highly serviceable for the use of the Federal Government.

Very soon after the close of the war the claim for its use and damage was presented by our Publishing Committee, and has been steadily pursued until its recent payment by Congress.

During the agencies of Dr. Abbey, of Dr. Redford, of McFerrin & Palmer, and of Barbee & Smith, the Publishing Committee have had the matter in hand, making different contracts with different parties as attorneys to look after and advance this claim, offering them liberal, and generally conditional fees upon their success.

During this long period since the war it was for years virtually ignored by the Government, until twenty years ago the Senate Committee (1878) brought in a report which said: "The sum of \$288,000 would be, as we understand the proof, a less sum than was saved the treasury in the use of the material, machinery, houses and appliances of this great Publishing House. This sum is much below the lowest estimate of any of the witnesses as to the loss actually sustained by the claimants, and would not be adequate compensation if measured by such a standard." After so favorable a report it will scarcely be credited that the Senate took no further action for twenty years, looking to its allowance.

War claims have met with but little encouragement when coming from the South. This came from a Church which was largely exponent in name and in fact of the Confederate side of the Civil War. We cannot wonder that a Federal Congress should feel no enthusiasm in this direction, or that many members should oppose its allowance at every stage conscientiously, not to say bitterly. But it is the impossible that happens, both in war and in peace. The claim has been recognized by the three parties constituting the Government Legislature—the House of Representatives, the Senate, and the President—upon its merits, and has been paid, and we have the money rightfully in hand.

The Government could grant this relief only upon the merits of the claim. It had no eleemosynary right in the premises, nor was any sought at its hands, in its prosecution. It could have been invalidated by any fraud attempted by its attorney which looked to the merits of the claim. If, for instance, he or any one authorized to represent the Publishing Committee, should have stated to the Senate that this fund is to be distributed to all alike, to the Northern Church, to the Southern Church, to the Republicans, to the Democrats, to the Populists, and Prohibitionists, all alike—such a statement would have been fatal as affecting the merits of the claim, because false. Any misstatement in that direction would by its fraudulent intent have vitiated the action which proceeded only upon the true merits of the claim.

The Government acted justly at the last, which was all we asked; not mercifully, which we did not ask. There was no secrecy, no cause for any, between the Senators and Messrs. Barbee & Smith. To all their inquiries it was told them that Mr. Stahlman was the representative of the Publishing Committee, and they were referred to him, and he was instructed to seek them. As Mr. Stahlman was for three years in and about the lobbies and halls of Congress, it was to be supposed that he was no stranger to the members of either House.

Messrs. Barbee & Smith were carefully examined by the Lodge Committee and fully exonerated of any attempt to bribe or seek personal advantage by the prosecution of the claim, as they have also been by the opinion of the Publishing Committee of the General Conference, before whom this entire matter was fully ventilated. And as they were upon the face of the whole matter, almost unanimously re-elected to the office of Book Agents, their character for personal and commercial integrity must be maintained by the Church and the Episcopal College. Should they be forced to resign, or even allowed to, it would go down

in history as a confession of fraud by the Church and by its agents. The same conclusion would be the result of returning this money to the Government. It has been long pursued and justly obtained, and we cannot by action afford even to imply otherwise. I do not favor, therefore, any action looking that way, either by Bishops, conferences or Book Committee.

J. C. KEENER.

Carrollton, La.

NO TRIAL NECESSARY.

The Daily Times-Herald, of September 9, publishes the following dispatch, which will be read with interest by the brethren and friends:

Nashville, Sept. 9.—Several days ago Dr. J. A. Orman, the presiding elder of the Murfreesboro District of the Methodist Episcopal Church, South, upon his own motion and by virtue of the authority vested in him by the Church Discipline, appointed a committee of ministers to investigate the rumors which involved the moral character of Dr. J. D. Barbee, the Book Agent of the Publishing House of the Methodist Episcopal Church, South. These rumors grew out of the Methodist Publishing House claim matter. The committee met yesterday at McKendree Church, and after a session lasting all day gave out the following statement: "The committee, after carefully and prayerfully examining all the testimony in the case, unanimously report a trial before the Tennessee Conference, soon to meet, as unnecessary, thereby vindicating the good name of Dr. Barbee."

ACTION OF MISSOURI CONFERENCE.

We copy from the St. Louis Advocate the following resolutions, concerning Barbee & Smith, passed by the Missouri Conference: Whereas, There have been divers publications concerning the representations made by the Book Agents of the M. E. Church, South, to Senators of the United States, pending the passage of a bill to pay the claim for damages and use of the Publishing House of said Church during the late Civil War; therefore, be it

Resolved, By the Missouri Annual Conference, that any wrongdoing of any kind whatever, either of deception or evasion, by any person or persons authorized to act for the M. E. Church, South, is hereby condemned.

Whereas, The United States Senate was deceived by the action of our Book Agents, Messrs. Barbee & Smith, and that said deception was either intentional or in ignorance or out of sympathy with Stahlman; therefore, be it

Resolved, If intentional, the Book Agents are unworthy of their place.

2. If they did it in ignorance they are incompetent.

3. If out of sympathy with Stahlman, they are unsafe; therefore, be it

Resolved, That it is the sense of the Missouri Annual Conference that our regularly constituted authorities ought to take the proper steps looking to the suspension of the said Agents.

Be it further resolved, That we endorse the action of our Bishops, looking to the return of the \$288,000 to the United States Government, and that we hereby authorize them, in so far as we have a voice or right as an Annual Conference or otherwise, to take such steps as are necessary, at the earliest possible moment.

JOHN ANDERSON,
T. E. SHARP,
F. MARVIN,
W. F. PACKARD,
J. H. PRITCHETT.

So far as we know the five or six other conferences thus far held have taken no action. We shall keep our readers informed in regard to the progress of events.

NO CANTEN IN THE FIRST.

Chaplain G. S. Sexton, of the First Texas Volunteers, sends the following to the Dallas Morning News in reply to a statement that the regiment with which he is identified was preparing to establish a canteen. Texas ought to be proud of the First:

Jacksonville, Fla., Sept. 4.—Some one writing to your most excellent paper thoughtlessly stated that the First Texas was arranging to establish a "canteen." This statement is an error, and I now write to make the correction.

A regiment canteen carries the idea of beer, a thing that has not been sold in our regiment. We of the First Texas Regiment feel quite proud of the record which we have made, both as regards discipline and health. I speak for the Colonel of the regiment, W. H. Mabry, and say that no mother need ever fear of a beer saloon being established in this regiment.

Beer has not nor will it contribute to the health and discipline of the men. For this and many other reasons no beer canteen will ever be established. We have a regiment restaurant, where the boys can get a glass of sweet milk or a good lunch, which we consider more needful than beer.

While other regiments have been unfortunate in losing so many of their noble boys, the First Texas has only lost four since our enlistment, May 1. One was killed by lightning and another from effects of strong drink before enlistment and two from natural causes.

In the great parade and review of the seventh army corps while the men in other regiments fell out, overcome by the march, not one man in this regiment dropped out of line.

The commission to inspect the sanitary conditions in the United States army camps stated that the First Texas was the best they had inspected. They also pronounced the first division hospital of the seventh army corps the best in the entire army. This hospital is now well equipped and every boy of this regiment who is so unfortunate as to be sick has the very best attention. Our First Texas ward is fitted up with everything that could be had in a field hospital to add to the care and com-

fort of the sick men. I especially desire to thank the friends of Texas who have sent money and articles to be used in the hospital. Had it not been for their help many of our boys would have suffered for needed medicines and tent supplies. No reflection upon the United States nor criticism of officers, but there are many things that are much needed which are not furnished by those in authority.

But for the Red Cross Society, the benevolent societies at the homes of the volunteer soldiers, the sick would have suffered more from the lack of attention than from disease.

It is to be hoped that before another war we will be better able to meet the emergencies which come upon us. The names of those who have helped by sending money or supplies, sometimes both, are as follows:

The Ladies' Auxiliary of the Texas Volunteers, Dallas; Woman's Relief Corps, Georgetown; friends through W. T. Moore, McKinney, Texas, and Mrs. L. E. R. Schimelpfenig, Plano, Texas.

The money sent is being spent according to the direction of our physicians, a noble set of men are the great majority of these physicians, who are doing all they can to help and care for the sick. I assure all who are interested that the help which they may send will be much, indeed greatly, appreciated and well spent.

Thanking you for this space in your paper, I beg to remain,

GEORGE S. SEXTON,
Chaplain First Texas Regiment, United States Volunteer Infantry.

THE SOUTHWESTERN UNIVERSITY OPENING.

We clip the following interesting item from the Dallas Morning News of September 8. We feel sure that it will be read with cordial appreciation throughout the Methodist of Texas:

The twenty-sixth annual opening of the Southwestern University began this morning at 9 o'clock, with Scripture reading by Rev. Sam P. Wright, presiding elder of the Georgetown District, and was immediately followed by the new Regent, Prof. R. S. Hyer, in a masterly address. He defined the chief aim of the University to be the development of brain power and declared idleness the greatest sin a young man could commit against himself. There is a bird, said he, that can neither fly nor walk. Being an inhabitant of small islands where there is nothing to disturb or molest him in his idleness, his legs and wings have atrophied until they have become mere paddles. Through the operation of the very same law an idle boy's brain becomes atrophied until he has no "intellectual legs upon which to walk, nor intellectual wings with which to soar. He is an intellectual penguin." He paid his respects to athletics, setting forth the extent to which they should be carried in college life, and was roundly cheered by the boys when he declared base ball to have been his chief sport in college. But if either brain or body had to be sacrificed he would sacrifice the body. In his college life he knew two boys, one an athlete, the other a sleeky student. "Fifteen years have passed," said he, "since I saw either, and yet I know what they are both doing. They are working on the railroad in Georgia, the athlete wearing stripes and lited out by the State of Georgia to repair track, the other attorney for three roads." He said athletics were a good thing, but exhorted the boys not to "develop muscle for the State." He also advised the constant reading of good books, asserting that the man who did so would be like the pyramid whose head towered above the clouds and was laved in eternal sunshine, while the shifting sands played around its base.

He was followed by Rev. W. L. Nelms, of Fifth Street Church, Waco; Rev. John R. Nelson, presiding elder Consuecua District, and Rev. E. W. Solomon, presiding elder Brenham District, all of whom made strong, earnest and appropriate addresses. The enrollment was then begun, and before noon about 275 students had enrolled.

TEXAS PERSONALS.

Sid Bass, of Terrell; Dr. Bass, of Abilene, and Henry Bass, of Ennis, made the Advocate a highly appreciated call.

Rev. L. S. Barton, of Henrietta, is in Oak Cliff assisting the pastor in a protracted meeting. We acknowledge the courtesy of a pleasant call.

Abe Murkey passed through the city last week en route to Denton, where he will hold a meeting. He made the Advocate an appreciated call.

Rev. W. W. Watts has been appointed to the Longview Station in place of Rev. A. J. Frick. We give Bro. Watts a cordial welcome back to Texas.

R. D. Orgain, of Bastrop, accompanied by his son and daughter, dropped in to see us during the week. Such good company is cordially welcome.

We acknowledge with pleasure the receipt of an invitation to the marriage of Miss Rosa Lee Archer to Mr. Fred Haisell, in Decatur, September 14, 1898.

We regret to learn that the son of Rev. I. K. Waller is down with slow fever. We sincerely trust his illness will prove of short duration. We sympathize with our brother.

We regret to learn that Bishop Galloway can not visit Texas as early as he wished and intended on account of the quarantine. He will receive a glad welcome when he does come.

Rev. D. K. Porter, a local preacher, has been appointed to Belton Station to fill the unexpired time until the session of the Northwest Texas Conference. Bro. Porter has been for seven or eight years a student in Southwestern University, where he graduated with distinction at the last commencement. He was licensed to preach in July of this year by the Brenham District Conference, and intends to apply to the

Texas Conference at its approaching session for admission on trial. His ability, consecration and accomplishments give promise of a life of great usefulness as an itinerant preacher.

The Texas State Fair and Dallas Exposition will hold its thirteenth annual entertainment, beginning October 1 and continuing to October 16. This is a great enterprise and has most unquestionably done a vast deal toward building up the various business interests of the State. We honestly believe that it grows better with each succeeding year. As an advertisement of Texas it is simply invaluable. It has laid the entire State under an obligation of gratitude.

OUR SCHOOLS.

WEATHERFORD COLLEGE.

Weatherford College has opened with an attendance one-third larger than last session. The character of the pupils seems to be better than usual. The friends of the school are rejoicing over its success—many of whom were present at the opening exercises.

The teachers feel inspired to put forth the best efforts of their lives; and the pupils are catching the spirit of their leaders. Everything predicts a happy and prosperous year for Christian education in Weatherford College, and her faculty rejoices with our other Church schools in their prosperity. D. S. SWITZER.

Weatherford, Texas.

The Weatherford College opened yesterday (September 6) under the most auspicious circumstances. By far the largest number of pupils were enrolled than ever before in the history of the school. The future of the school is flattering. The faculty is up to date and complete. With suitable buildings, laboratory and apparatus, in the heart of moral and flourishing town, the college can but succeed.

R. C. ARMSTRONG.

Weatherford, Texas.

SAN ANTONIO FEMALE COLLEGE.

To the Friends of This College:

I am glad to report to you that the first story of the new building is now occupied for teaching.

The brick and stone work has been carried up to the window sills of the second story. I have been enabled to pay for everything thus far. The ability to meet obligations during the three summer months assures me that means will be provided for going forward with the work. The carpenters will have the window and door frames of the second story in place next week, and then the brick laying will be renewed.

The contractor informs me that four thousand dollars will complete the walls and put the roof and tower on.

Now, friends, this work is a necessity. Our attendance is larger than ever before and others are coming.

I shall proceed with the work and confidently expect you to help. A number have signified their intention to purchase lots. This is the time to put those good intentions into a practical and tangible form. We sell lots on monthly payments of ten dollars. These lots are good property, and in buying them you contribute to this great enterprise just at its time of need. We make no debts for the college. All material and work are on a cash basis. All people are moving to West End for school facilities. We need houses for rent now.

Many who can not buy lots might make contributions of five or ten dollars. Every cent contributed goes into the building. Ten dollars will put one thousand brick into the wall. Let me hear from you. Yours, J. E. HARRISON.

West End, San Antonio, Texas.

The San Antonio Female College entered upon its fifth session September 6. The attendance, both of boarding and day pupils is in advance of any previous opening. The new building is so far advanced that the first floor is occupied, and the prospects for a prosperous year were never more gratifying. STERLING FISHER.

San Antonio, Texas.

GRANBURY COLLEGE.

We are glad to announce that the twenty-sixth year of Granbury College opened very satisfactorily on yesterday morning. A large increase in the boarding patronage, and a finer, more promising body of students we never had. With a competent, Christian faculty, consecrated to the work and pledged to the best endeavor, and with such a body of students, we shall expect a good year. May the blessings of God rest upon all our schools. W. J. MOORE, President.

The victory rests with America's Greatest Medicine, Hood's Sarsaparilla, when it enters the battle against impure blood.

NOTICE.

Rev. A. J. Frick has surrendered his credentials, and Rev. W. W. Watts has been appointed preacher in charge of Longview for remainder of the conference year.

L. M. FOWLER, P. E.

September 9, 1898.

HOW TO MAKE MONEY.

About a month ago I saw an advertisement in a religious paper where Dep't G 3 of the Iron City Dish Washer Co., of Sta. A. Pittsburg, Pa., wanted a few good agents to sell their latest improved dish washer. I wrote them, and they sent me full particulars how to sell the household article. When the machine arrived I showed it to my neighbors, and I took orders in every home that I visited. It is the easiest thing to sell, and without any previous experience in selling anything I sold a dozen the first five days. The firm gave me full particulars how to sell it, and I found that by following their instructions I did well. The machine washes and dries the dishes in less time than it takes to tell it. Then a woman don't have to put her hands in the greasy dish water, and everyone knows how disagreeable that is. I am making lots of money selling the dish washer, and any other energetic person can do the same. Write them for circulars.

A COUNTRY WIDOW.

MISSIONARY COLUMN

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

THE PHILIPPINES AND CHRISTIANITY.

Is the American Church ready to enter the open door—still more, the key—to Eastern Asia, placed in its hands by the act of war and the will of Providence in the Philippines?

With many missionary triumphs and much missionary success, Eastern Asia is not responsive to Christianity. The yellow races, from Malaysia to Manchuria, are Mohammedan to the south, and Buddhists to the north, with Confucianism between, and local cults like the Taoism of China or Shinto cult of Japan between. In the yellow third of the human race pure Christianity has never yet raised to its level, or illumined with its light, all of a land, a nation, or even an extensive tribe. Contrast the difference with the white and black races, which unequally sum the other two-thirds of humanity.

Suddenly the Philippines are thrown open, and to the one great group of Protestant Churches which has been active in missions, and which alone fronts the Pacific, and has its successful missionary outposts in the same ocean. Of the Philippines no wise man will generalize. This irregular group is a half continent of islands. Its twenty-eight races run from the level of Papuan Negroes, up through all the grades of human development, to the small but wealthy and highly educated group of six to eight thousand pure Europeans, many of long island descent. But the working core and foundation of the industry and agriculture of the islands are say two million Tagals. A mixed race, living in Luzon, the largest of the islands, there is doubtless an aboriginal Negro substratum, but the largest element is Malay and the dominant influence the Japanese immigration of two centuries ago, with a strong Chinese filtration, and much also of Spanish, by half-breed unions extending over many generations. Not unlike them, but less Spanish, Japanese, and Chinese, are the Visayas, seafaring folk, furnishing most of the sailors, but also cultivating the soil.

These two races are both docile, industrious, and, in various degrees and measures, have been converted to Roman Catholicism, without, in but too many cases, abandoning the savage superstitions of the past. Bettered, however, they have been by any form of Christianity—the worst and most corrupt more spiritual (not always more manly and not invariably more moral) than the best of other faiths. Before this century when Spain opened all paths to its colonies, four Tagals, who were Jesuits—and no ordinary intelligence is needed for the reacting education of the Society of Jesus—became archbishops of Manila, and one was captain-general. For a quarter of a century about one hundred a year have sought education in Europe. The leader of the revolt of 1896 was the President of Manila University, and Aguinaldo is a university graduate.

SOME FACTS ABOUT THE PHILIPPINES.

Church conditions among the people of the Philippine Islands are not ideal. By the laws of the islands everybody is Roman Catholic. No other Church services of any kind are allowed. There are church buildings in every town, and the churches are the finest buildings as a rule in the town. The Roman Catholic cathedral is the finest edifice in the city of Manila. It is under the care of the Jesuits, as are many of the churches on the islands. It was twelve years in building, and cost \$1,000,000. The very finest and hardest woods in the Philippines were used for the finishing, and the structure is of a bluish tint marble. There are exquisite carvings, some of which have recently been made. The education of the young on the island is in the care of the Church authorities. There are no endowed schools and no hospitals. The children go to school only one hour per day for two days each week, and study almost nothing save Church history and a few proverbs. Writing is not taught, and reading is taught only to the upper classes. All news published is censored by the Archbishop of Luzon. The only newspaper in the Philippines is printed in Spanish, and everything in it has been approved by the archbishop.

All marriages have to be celebrated by the priests. Some time ago a marriage was performed between British subjects in the British Legation, and so much trouble came from it that a battle well-nigh ensued. Cargoes in the harbors may not be unloaded on feast days except by permission from the priest, which permission has to be paid for. As feast days are rather more numerous than those that are not feast days, the fees are given as a regular thing, and the Church becomes enriched. No music is permitted in the houses of the people after ten o'clock at night unless by special permission from the priest, and this permission has also to be paid for. The great institution of Manila is the lottery. This is drawn monthly, the prizes ranging from \$5 to \$80,000. It is managed by public officials and the archbishop, and \$200,000 each month is collected for the State and the Church. It is from this lottery that Spain and the Roman Catholic Church in the Philippines derive much of their enormous revenues.

Wages of farm male laborers are about five cents per day, and each man is required to pay an annual tax of from \$1.50 to \$25. Much of this tax goes to the Church. The archbishop forbids the sale of farm products, but requires them to be simply exchanged. There is a tax for the benefit of the Church on coconut trees, on animals when killed for food, on shops, mills, and oil presses, and a particularly high tax on cockfights, which are the national pastime of the people.—The Voice.

LADRONE ISLANDS.

The Ladrones Islands, to which attention has been called of late, are a group of some fifteen islands in the Pacific Ocean north of the Carolines. The name signifies the "Islands of the Thieves." The official

name is "The Mariana Islands," from Maria Anna, widow of Philip IV of Spain. The group has been a Spanish possession since 1668. At that time the population was estimated from 40,000 to 60,000 people. Of late years the estimated population has been from 8,000 to 12,000. We understand that only four of the islands are inhabited; the largest and most southern is Guahan, recently taken by the United States. There is a mixed population in these islands, miserably poor and wanting in energy. Very little has been done for their intellectual improvement and practically nothing for their spiritual improvement. A few schools once established have now fallen into decay.

THE AMERICAN MISSIONARY.

It is a pleasure to give our readers this extract from the speech of Senator George F. Hoar, in the Senate, on Hawaii:

"Mr. President, I have regretted to hear in this debate some sneers at the missionaries and the sons of missionaries who have redeemed Hawaii, and who are now presenting her at the gates to the people of the United States. I know something about that quality. I know something of the New England missionaries and of the like missionaries from other parts of the country who, wherever, either in a foreign land or within our own borders on the frontiers, there has been a contest for civilization and Christianity and peace, have been in the front rank. I knew the fathers of these men in my youth, and I have watched their character and career ever since."

All over the West, all over the South after the Civil War, almost before the first settler arrived with his measuring chain or his rifle on the frontier, the Methodist or the Congregationalist or the Presbyterian missionary is found in advance. The cornerstone of the church precedes the cornerstone of the cabin. There is not a story of true heroism or true glory in human annals which can surpass the story of missionaries in this or in foreign lands whom America has sent forth as the servants of civilization and piety. They have taken their lives in their hands. They have sacrificed ambition, family ties, hope, health, and wealth. No danger that stood in their way, no obliquity that deterred them.

"In this day of pride and exultation at the deeds of our young heroes in Manila and Cuba let us not forget that the American missionary in the paths of peace belongs to the same heroic stock, and is an example of the same heroic temper."—Exchange.

SAN ANTONIO RESCUE HOME.

I reached San Antonio at 10 p. m. on the 10th inst. Rev. B. Harris met me at the train and took me to his elegant and hospitable home. His wife and daughter opened their hearts and received me as a sister. On Sunday morning, after an able and touching sermon by Rev. W. E. Boggs at Travis Park Church, he introduced the representative of the Mission Work and explained why I was there.

I made a short statement and told the congregation that with God's help and theirs we could pay off the debt on the Home so providentially put into their hands.

At night, at Bro. Sterling Fisher's Church at West End, Dr. —, of the Louisiana Conference, preached, by strange coincidence, from the same chapter (St. John 4, "The Woman of Sychar," that Bro. Boggs had preached from in the morning, though he knew nothing of it. I again asked for the sympathy and co-operation of the good ladies of the Church in efforts to help save their Home.

Rev. J. D. Scott, Rev. B. Harris and every minister I have met here are working heart and soul for the best interests of this work. If all our ministers in the West and Texas Conferences receive and help me as these are doing and I fail to raise the money they need, I will be astonished beyond measure.

We had a fine service at the Home at 4 p. m., Dr. F. B. Carroll, of North Texas Conference, presiding. The handsome parlors were crowded with some of the first people of the city. Bros. Harris and Scott assisted in the services. The Holy Spirit was present with power.

I wish to say to our conferences I am here by permission of the Central Board to help this Home for a short time in a crisis. Mrs. F. B. Carroll, President of our North Texas Conference, has been given us by the Central Board as assistant Financial Agent. We pray that all will redouble their efforts that our work may increase in prosperity. Send your money without us asking for it. Our work must not suffer because we help our sister Home.

To the Texas and West Texas Home Mission Societies and our brethren, I have only to say: I am at your command and will gladly work with you to save your Home.

MRS. W. H. JOHNSON,
Financial Agent Dallas and San Antonio Homes,
San Antonio, Texas.

Calamities are God's curfews to call the soul home before nightfall.

EVERY LADY SHOULD READ THIS

I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

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Epworth League

Address all Communications to
Rev. Sterling Fisher, San Antonio, Texas.

The price of the Course of Study for the coming year will be \$2.25. It is now ready.

Dr. DuBose has in press an Epworth League Manual, one copy of which will be sent free to each pastor and League officer.

Gus W. Thomasson, the State Secretary, will soon issue a new Epworth League Directory.

The new Constitutions, containing the League benediction, have been printed. They are sent free on application.

Dr. S. A. Steel will conduct revival services at Twenty-fourth Street Church, Austin, in October.

Not your neighbor, nor your pastor, but God, is looking to you for fruit.

Many a tree of promising appearance is barren and worthless.

Many a disciple of fair pretensions bears nothing but leaves.

The only way to enjoy religion is to help some one else to enjoy it.

God's way of treating the unfruitful should be our way. Not with impatient haste be rid of them, but with loving and faithful care to save them.

TOPIC FOR SEPTEMBER: HARVEST PARABLES.

September 25: The Barren Fig Tree.
—Luke 13:6-9.

The primary application of this parable was to the Jewish people, to whom most of the teachings of Christ were directed. They had been the objects of God's especial care and the subjects of the most diligent cultivation. They were his chosen people and to them he had given opportunities for knowing and doing his will above all other nations. Even the heathen nations, their neighbors, were compelled to recognize the might of Israel's God, so conspicuous had been his favor toward them. As a result of his pains God expected such obedience to his will and such reverence for his name as would exalt him in the eyes of all people. But they disappointed his expectations, and instead their history had been a record of ungrateful lapses into idolatry and many grievous sins. They were like the barren fig tree—useless for the purpose for which they were chosen—giving no return for the mercies shown them, and therefore deserving only to be cast off.

Christ's ministry to them gave them another opportunity, than which no people had ever a greater. Rejecting him, they were at last themselves rejected, while the privileges of the gospel were extended to others that they might bring forth fruit to the glory of God.

GOD'S FAVOR TO US.

All who are now blessed with gospel privileges and Christian influences are like the fig tree planted in the vineyard of the Lord. He has provided generously for our cultivation. His Word, his Church, the Christian ministry, the Epworth League, the Sunday-school, religious parents and associates, all directed by the Holy Spirit, are God's agencies for promoting purity and righteousness and raising up for himself a peculiar people, zealous of good works. Very few have been without sufficient religious influence to have resulted in fruitful Christian lives. After due allowance is made for all unfavorable environment, the grace of God has been sufficient for all, and our own perverseness has been the only effectual barrier to fruitfulness.

GOD'S EXPECTATION OF US.

Christ said, concerning the business of his disciples: "Herein is my father glorified, that ye bear much fruit, so shall ye be my disciples." The fruit of the Christian is his usefulness—not what he enjoys, but what he does to enrich and bless others.

Christ's life was a pattern of fruitfulness. He pleased not himself; nothing is said about his enjoyment of life. He referred to his crucifixion as his glorification; but he has enriched all men and all time with the gifts of his teaching, his sympathy and himself. He expects such fruitfulness of us according to our capacities and opportunities. How often has he been disappointed! How often would his justice have urged that we be cut down as useless cumberers of the ground, and how often has his mercy granted further time and other opportunities that we might redeem ourselves and become worthy of a place in his vineyard. Here is a place for serious and earnest questioning. What fruit have I borne in return for God's care of me? What sorrowing have been comforted, what needy helped, what wandering ones led to Christ? What am I worth to God for his ministry to the lost? Is my life willingly and joyously fruitful, or is my service small and grudgingly given? "The God of heaven requires and expects fruit of those that have a place in his vineyard. He has his eye upon those that enjoy the gospel, to see whether they live up to it. Leaves will not serve, crying: Lord! Lord! Blossoms will not serve beginning well and promising fair; there must be fruit. Our thoughts, words and actions must be according to the gospel light and love."—Henry.

THE FINAL DOOM.

Christ intercedes for the fruitless and impenitent. He is not willing that any should perish, but is long-suffering toward us. Many reward his goodness and forbearance and become fruitful. For those who do not the end of patience will come. The barren tree will at last be cut down and cast into the fire. Now, while God invites, while Christ intercedes, while the Spirit strives, may we yield to the faithful cultivation of God's grace and be fruitful and precious trees.

Third Vice-Presidents of San Marcos District:

Please send me at once a full account of the condition of your department of your League. I am anxious to know every Third Vice-President in the district; so if you have no report to make, send me your address anyway. Let's help each other.

MISS VANNIE FOURQUIREAN,

District Third Vice-President,
San Marcos, Texas.

In my report of the Blum Conference I neglected to send in the names of the officers for the ensuing years. The officers are as follows: President, Arthur H. McVeigh, Cleburne; First Vice-President, Mrs. C. S. Bales, Fort Worth; Second Vice-President, Mrs. E. V. Cox, Arlington; Third Vice-President, W. R. Walker, Cleburne; Secretary, H. R. Whyte, Cleburne; Treasurer, B. E. Bishop, Fort Worth; Organist, Miss — Kennedy, Fort Worth; Superintendent Junior Work, Mrs. Sterling Richardson, Fort Worth.

Arlington was selected for the next assembly of the Fort Worth District League Conference.

Motion made and carried that each League be allowed one delegate for every ten members, each League being entitled to at least five delegates.

Motion made and carried that each League send in \$1.00 to District Treasurer B. E. Bishop, of Fort Worth, at once to defray current expenses.

Secretaries of local Leagues were instructed to send the names of their officers at once to the District Secretary, H. R. Whyte, Cleburne, Texas.

H. R. WHYTE,
District Secretary.

NOTICE TO WAXAHACHIE DISTRICT LEAGUERS.

League Conference of Waxahachie District will meet in Waxahachie September 26, through 28th. We expect to have an interesting programme and the prayers and co-operation of all pastors and Leagues are needed and earnestly requested in this work for a successful meeting. Each League is entitled to one delegate to every fifteen members and fractional part thereof. Elect them at once and bring a well-rounded report. Again, all pastors and local preachers are urged to be present.

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

THE ANNEX...

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

THE FITTING SCHOOL...

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

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

EXPENSES.

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

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

For catalogues and further information, address

THE FALL TERM OPENS
SEPT. 7.

GEORGETOWN, TEXAS.

R. S. HYER,

Regent.

Sunday-School Dept.

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

Third Quarter, Lesson 13, Sept. 25. REVIEW.

Golden Text: No good thing will he withhold from them that walk uprightly.—Psa. 84:11.

LESSONS AND GOLDEN TEXTS.

Lesson 1—The Kingdom Divided.—Kings 12:16-25.

Golden Text—A soft answer turneth away wrath; but grievous words stir up anger.—Prov. 15: 1.

Lesson 2, July 10—Elijah the Prophet.—I Kings 17:1-16.

Golden Text—And the barrel of meal wasted not, neither did the cruse of oil fail according to the word of the Lord.—I Kings 17: 16.

Lesson 3, July 17—Elijah on Carmel.—Kings 18:30-40.

Golden Text—And when all the people saw it they fell on their faces, and they said: The Lord he is God; the Lord he is God.—Kings 18:39.

Lesson 4, July 24—Elijah's Flight and Encouragement.—I Kings 19:1-13.

Golden Text—Rest in the Lord and wait patiently for him.—Psa. 37:7.

Lesson 5, July 31—Naboth's Vineyard.—I Kings 21:4-16.

Golden Text—Thou shalt not covet thy neighbor's house.—Ex. 20:17.

Lesson 6, August 7—Elijah's Spirit on Elisha.—II Kings 2:6-15.

Golden Text—How much more shall your Heavenly Father give the Holy Spirit to them that ask him?—Luke 11:13.

Lesson 7, August 14—The Shunammite's Son.—II Kings 4:25-37.

Golden Text—Cast thy burden upon the Lord and he shall sustain thee.—Psa. 55:22.

Lesson 8, August 21—Naaman Healed.—II Kings 5:1-14.

Golden Text—Heal me, O Lord, and I shall be healed; save me and I shall be saved.—Jer. 17:14.

Lesson 9, August 28—Elisha at Dothan.—II Kings 6:8-18.

Golden Text—The angel of the Lord encampeth around about them that fear him and delivereth them.—Psa. 34:7.

Lesson 10, September 4—The Death of Elisha.—II Kings 13:14-25.

Golden Text—Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Lesson 11, September 11—Sinful Indulgence.—Amos 6:1-8.

Golden Text—They also have erred through wine, and through strong drink are out of the way.—Isa. 28:7.

Lesson 12, September 18—Captivity of the Ten Tribes.—II Kings 17:1-18.

Golden Text—If thou seek him he will be found of thee, but if thou forsake him, he will cast thee off forever.—I Chron. 28:9.

FACTS AND PRINCIPLES.

For three months now we have been studying the history of the kingdom of Israel. An element of wonder and excitement enters into this history, which makes it especially fascinating to the youthful mind. Children will listen to the mighty doings of the great prophets, and the stirring events in the lives of the Kings and people, to whom these prophets were sent, with as much interest as they do the recital of fairy stories. Our Sunday-school ought to be able to stand a good review on these interesting historic studies:

1. For here we see God teaching by means of history. The people and men of this history, in their lives and character, and in God's providential dealings with them, are object lessons for the men and nations of all after ages. The great principle underlying the dealings of the Lord, with the kingdom of Israel, that is applicable to individuals and nations in all ages of the world, we have in the Golden Text for the quarter and for our review to-day. "No good thing will he withhold from them that walk uprightly."—Ps. 84:11.

2. God himself is the Interpreter of the history that we have gone over. In view of this fact one great passage especially deserves the study of the teacher and his scholars. It is the summary of the moral causes which led to the downfall of the kingdom of Israel, given in II Kings 17:7-18, embracing the text of the twelfth lesson with its context. There the Lord himself tells us why he removed Israel out of his sight and turned them over to the power of their enemies. Ingratitude for past mercies, forgetfulness of God, disobedience to his statutes and commandments, gross and persistent idolatries—these were the sins that

filled the cup of their iniquity to overflowing, until God could bear them as a covenant nation no longer in his sight.

CAUSES OF DIVISION.

1. Solomon left to his son and successor, Rehoboam, a vast and wealthy kingdom, but he himself had sown the seed of its disruption. He allied himself by marriage with heathen nations, and through these alliances promoted idolatry among his own people. Here was the entering wedge of schism and rebellion. He also burdened his people with the most grievous taxation and service for the support of his great harems and his splendid and luxurious court. So that when Rehoboam came to the throne, the people sought redress from these burdens, and this being denied them, they promptly threw off all allegiance to the son of Solomon and set up a kingdom of their own, with Jeroboam, the son of Nebat, for their first King. Besides these immediate causes of division there was the early and long-continued bitter feeling between the northern and southern tribes toward each other, the jealousy of the Ephraimites toward Judah, that made the people dissatisfied with the dynasty of David. And so when Rehoboam declared to them that he would increase, instead of lightening, their burdens, they cried out, "What portion have we in David; neither have we inheritance in the son of Jesse; to your tents, O Israel! Now see to thine house, David."

THE DIVINE SANCTION.

We have the clear statements of the history that Jehovah himself sanctioned the disruption of Solomon's empire and the setting up of the new and rival kingdom of Israel. Solomon had forfeited by his gross wickedness all claim upon the divine promise and favor. If he had continued as he began, his dynasty might have been perpetual. But he broke with the covenant of the Almighty.

So when Rehoboam was about to try to gain the revolted ten tribes to himself by means of war, Shemaiah, the prophet, was sent to them, saying, "Ye shall not go up nor fight against your brethren, the children of Israel; return every one to his house, for this is of me" (I Kings 12:21-24). Already debased by foreign alliances and the worship of idol gods, and torn by tribal jealousies and dissatisfaction, the divine purpose of preserving a pure faith and worship could no longer be carried out by one united kingdom. It was time for the divine experiment to be conducted along two lines, with two kingdoms, instead of one, on probation. But one great promise was still reserved to the house of David. Ahijah, the prophet, even before the death of Solomon, had announced to Jeroboam that the Lord would rend the kingdom out of the hand of Solomon and give ten tribes to him. Howbeit I will not take the whole kingdom out of his son's hand, but I will give one tribe unto him that David my servant may have a lamp always before me in Jerusalem. And this promise was made good until the coming of the Great Son of David, the Lord Jesus Christ, the King and prophet of God's spiritual Israel in all the succeeding ages of time. So David's lamp burns even in our day.

THE FORCE OF BAD EXAMPLE.

Jeroboam, the first ruler in the new kingdom, was divinely-appointed, and had a great opportunity. But early in his reign he made a fatal blunder, from which the kingdom of Israel never recovered. In order to break off his people entirely from their old habit of going up to Jerusalem to worship, he set up rival sanctuaries with visible idols and introduced a new priesthood absolutely dependent upon his own authority. This led to an exodus into the kingdom of Judah of many of the best people in his kingdom—they could not endure an innovation that entirely changed the worship and overturned the faith of their fathers. But the force of Jeroboam's bad example ran like a poisonous stream through the entire history of his kingdom. The kingdom lasted for about two hundred and twenty years. During this time there

were nineteen Kings of nine different dynasties or families. But King after King as he ascended the throne followed that first fatal blunder of Jeroboam. "He did that which was evil in the sight of the Lord; he departed not from the sins of Jeroboam, who made Israel to sin." Thus Jeroboam morally debauched his people and set the evil example for all his successors, which soon broke up his own dynasty and finally ended in the ruin of the kingdom. In all the sacred history no other evil example is so often referred to as marking the downward course of a people's ruin.

THE PROBLEM.

"The problem was to prepare a nation that would be fitted to carry on the kingdom of God, to receive his truth, to accept the Messiah and proclaim salvation to the world."

Jeroboam's kingdom opened with brilliant possibilities; great prophets, such as Elijah and Elisha, were raised up to arrest the downward course of the people; and special prophets, Jonah, Amos and Hosea, were sent forth to thunder in their ears the impending doom of God's judgments and to entreat the people to turn from their evil ways. They had also schools of prophets for religious teachers.

But in spite of all these things they

continued in their wicked course till God had to destroy the kingdom in order to stop the people's sin.

LESSONS FOR US.

"God has given wonderful possibilities to our nation, and we can make the Ideal to be Real if we will. Our only danger is in sin and irreligion, in corruption, pride, luxury, oppression, selfishness, vice, neglect of duty. God is doing for the nations of to-day even more than for Israel to keep them from the downward path."

The rise and fall of Israel is a picture of what is going on continually among individuals. The whole course of history is a magic mirror in which sinners may see themselves.

The way of the transgressor is hard, not only because of the punishment at the end, but because of the many barriers that must be broken down in order to go on in sin. God's Word and God's love, the Holy Spirit and Christ, and all providential dealings with man's conscience and moral nature, all stand in the way of perseverance in sin.

"And yet all these fences and their full array
One cunning bosom sin blows quite away."
—Peloubet.

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Woman's Department

Address communications to Mrs. Florence E. Howell,
170 Masten Street, Dallas, Texas.

Please call attention to the meeting of Home Mission Society of Northwest Texas Conference, to meet at Weatherford October 7, 1898.

MRS. J. M. LONG,
Recording Sec.

TO THE NORTH TEXAS WOMAN'S HOME MISSION SOCIETY.

Dear Sisters—The Annual Conference of our Home Mission Society convenes in McKinney, Texas, September 29-31. Please send at once the names of your delegates to Mrs. J. P. Shrader.

The ladies of McKinney are prepared to care for all who will come, and have assured us of a cordial welcome. Rates have been given on the certificate plan. So when you purchase your ticket be sure that the agent gives you a certificate showing that you have paid full fare. This will enable you to get two-thirds off on your return ticket.

On Tuesday, at 3 p. m., there will be an executive meeting at the Methodist Church. All the officers are expected to be present at this meeting.

During this conference much time will be given to the various phases of Home Mission work, so that we may gain a better knowledge of the work, and when we return to our homes shall be better prepared to enter into it with increased earnestness. We urge upon each auxiliary the importance of sending at least two delegates.

Let us come together praying for Divine direction in all we undertake for the Master's cause.
MRS. F. E. CARROLL, President.
MRS. L. P. SMITH, Corresponding Secretary.

Programme of the North Texas Conference
Woman's Home Mission Society, Which
Convenes in McKinney, Sept. 29-31.

Tuesday, Sept. 29—3 p. m., Executive Meeting; 8 p. m., Tenth Legion Service, Sermon on "Systematic Giving," by Bishop Key.

Wednesday—9 a. m., Consecration Hour, led by Mrs. W. W. Williams, of Decatur; 9:30, Organization.

Afternoon will be devoted to committee work.

8 p. m., Reports of officers and a review of our connectional work.

Thursday—9 a. m., Devotional Session, led by Mrs. R. M. Powers, of Oak Lawn; 9:30 a. m., Business; 3 p. m., A Mother's Meeting, conducted by Mrs. Nannie Curtis, of Sherman, Texas; Bible Reading, "Mothers of the Bible;" Address, "Religious Training of Our Children;" Address, "Our Children and the Sabbath." These addresses will be followed by a general discussion. 8 p. m., Mission Home Service, conducted by Mrs. W. C. Young, of Dallas.

Friday—9 a. m., Devotional Meeting, led by Mrs. Ira O. Wyse, of Greenville; 9:15, Business, Reports, etc.; 3 p. m., Reading Course and Our Homes; 3:30, "Helpers Helped," a heart-to-heart talk from the workers; 8 p. m., Temperance Service, conducted by Mrs. Dora Bowman, of Plano; Address by Mrs. Schimelpfenig.

NOTICE.

Reduced railroad rates of one and one-third fare have been secured for the annual meeting of the W. H. M. Society, North Texas Conference, to be held at McKinney, 20th of this month, for all delegates and visitors to the meeting.

IMPORTANT NOTICE.

The Woman's Home Mission Society will observe October 10-16 as a week of prayer and self-denial. The collections of the week will be devoted to the Cuban Mission School at Key West, Fla., for which \$5000 has been contingently pledged.

We respectfully ask our ministers to preach on the morning of October 16 the annual Home Mission Sermon. A Cuban Mission program for the night service has been prepared by Miss Mary W. Bruce.

To this especial Cuban program we call the attention of Epworth Leagues, and other young people's organizations throughout the Church, asking them to use the Sunday evening program, and contribute to this cause. Copies of this program can be obtained free of cost, by applying to Mrs. R. K. Hargrove, West Nashville, Tenn.

All contributions should be sent to Mrs. W. D. Kirkland, 2301 West End Avenue, Nashville, Tenn., stating specifically that it is for the Key West school.

MISS BELLE H. BENNETT, Pres.
MRS. R. K. HARGROVE, Gen. Sec.
MRS. W. D. KIRKLAND, Gen. Tr.

W. F. M. SOCIETY NORTH TEXAS CONFERENCE.

Dear Sisters: The time as you learned in a recent issue of the Advocate is very near at hand for the annual meeting of our Conference Society. A few short weeks and our faces will be turned toward Greenville, the appointed place where we shall render an account of our stewardship during this

conference year. How many of us will merit the "Well done" on that occasion only the Lord, the righteous Judge may know. We sincerely trust this annual meeting may result in a great blessing to us as a society. We hope the occasion may be the very best in the history of the society. To make this possible we must feel our personal responsibility and be willing to put our hands to the wheel wherever and whenever necessary. We must also feel our need of divine help, for "Without Me, ye can do nothing." Another essential to a successful meeting is a full attendance. All of our conference officers should be present and each auxiliary and juvenile society represented by a delegate. The good sisters of Greenville have promised entertainment not only to our body, but to visitors also. We are instructed by them to say that all visitors who may be in attendance upon this annual meeting occasion will be hospitably entertained. We trust that many of the brethren and sisters throughout the North Texas Conference will accept this kind extension of hospitality to them and encourage us by their presence. An effort is being made to secure reduced rates. If successful you will be notified. In conclusion let me entreat you to pray earnestly for God's blessing upon our annual meeting at Greenville. Let each officer and delegate who aims to attend the meeting go with the fixed purpose of remaining until the close. We are limited to one day less than formerly at our annual meetings, and surely we can so arrange as to be present throughout the session, which will open Thursday night, October 6, and will close Sunday night following, praying for the guidance of the Holy Spirit.

I am yours in love.

MRS. ABBIE ALLEN,
Pres. Conference Society,
Erudia, Texas.

If You Lack Energy

Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a medicine, a food and a delicious beverage.

Dallas District—Fourth Round.

Oak Cliff.....Sept. 18
Lancaster and Hutchins.....Sept. 24, 25
Cochran and Caruth.....Oct. 1, 2
Oak Lawn.....7:30 p. m., Oct. 2
Grand Prairie.....Oct. 8, 9
Plano.....11 a. m., Oct. 16
Haskell Avenue.....7:30 p. m., Oct. 16
Argyle.....Oct. 22, 23
Lewisville.....7:30 p. m., Oct. 23
Denton.....Oct. 30
Trinity.....11 a. m., Nov. 6
Cedar Hill.....7:30 p. m., Nov. 6
First Church.....11 a. m., Nov. 13
Floyd.....7:30 p. m., Nov. 13
Wheatland.....11 a. m., Nov. 24
Ervay.....11 a. m., Nov. 27
West Dallas.....7:30 p. m., Nov. 27
Jno. H. McLean, P. E.

Gainesville District—Fourth Round.

Pilot Point sta.....Sept. 17, 18
Denton Street.....night, Sept. 23
Broadway.....night, Sept. 24
Bonita, at Duxberry.....Oct. 1, 2
Nocoma sta.....Oct. 2, 3
Aubrey, at Aubrey.....Oct. 3, 4
Henrietta.....night, Oct. 7
Benaville, at Willow Springs.....Oct. 8
Dexter, at Dexter.....Oct. 15, 16
St. Jo.....night, Oct. 21
Ruston cir.....Oct. 22, 23
Montague, at Montague.....Oct. 29, 30
Becher and Spanish Fort, at Prairie
Mound.....Oct. 30, 31
Sanger.....Nov. 3, 4
Greenwood, at Greenwood.....Nov. 5, 6

Era and Valley View, at V. W. Nov. 12, 13
Mountain Spring.....Nov. 13, 14
Marysville cir, at Wolfbridge.....Nov. 19, 20
Woodbine, cir, at Whaley's Ch'l.....Nov. 23, 24
Will pastors and stewards do their very best to bring up all the assessments in full?
J. M. Binkley, P. E.

Brownwood District—Fourth Round.

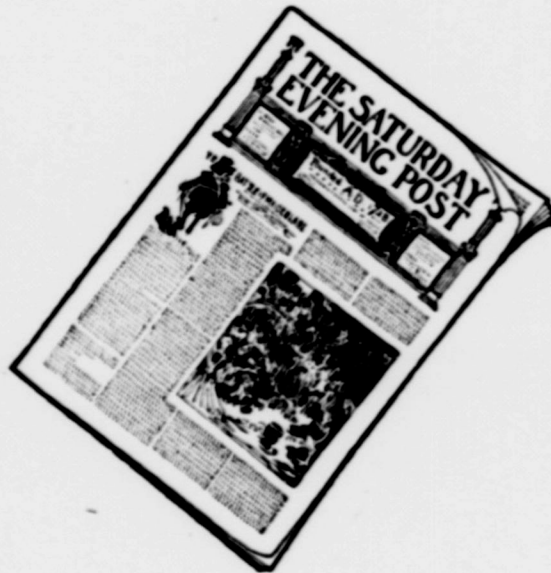
Center City cir, at South Bennett.....Oct. 1
Lometa cir, at Lometa.....Oct. 2, 3
Goldthwaite mis.....Oct. 4
Mullin cir, at Mullin.....Oct. 5
Blanket cir, at Blanket.....Oct. 8, 9
Robert Lee cir, at Robert Lee.....Oct. 12, 13
Ballinger sta.....Oct. 14
Indian Creek cir, at Chappell Hill.....Oct. 19
Glen Cove cir, at Midway.....Oct. 22, 23
Coleman.....Oct. 24
Fleming mis, at Fleming.....Oct. 28
Comanche cir, at Indian Creek.....Oct. 29, 30
Comanche sta.....Oct. 30, 31
Decker mis.....Nov. 5, 6
Santa Anna cir, at Santa Anna.....Nov. 8
Rangs mis.....Nov. 9
Brownwood sta.....Nov. 11
May cir.....Nov. 12, 13
O. F. Sensabaugh, P. E.

Tyler District—Fourth Round.

Mineola, at Mineola.....Oct. 8, 9
Tyler, at Cedar Street.....Oct. 9, 10
Willis Point, at Palmer's Grove.....Oct. 15, 16
Willis Point sta.....Oct. 16, 17
Malakoff, at Walnut Creek.....Oct. 20
New York, at Center View.....Oct. 22, 23
Grand Saline, at Antioch.....Thur., Oct. 27
Tyler, at Pleasant Retreat.....Oct. 29, 30
Whitehouse, at Noonday.....Thur., Nov. 3
Troupe and Overton, at Troupe.....Nov. 5, 6
Edom, at Marvin Chapel.....Fri., Nov. 11
Canton, at Canton.....Nov. 12, 13
Emory, at Boyd's Chapel.....Nov. 17
Athens sta.....Nov. 20, 21
Lindale.....Sat., Nov. 26
Tyler City mis, at St. Paul.....Nov. 26, 27
Tyler, Marvin.....Nov. 27, 28
John Adams, P. E.

Pittsburg District—Fourth Round.

Pittsburg sta, at Pittsburg.....Sept. 25, 26
Mt. Pleasant sta, at Mt. Pleasant.....Oct. 2, 3
Queen City, at Queen City.....Sat., Oct. 8
Atlanta sta, at Atlanta.....Oct. 9, 10
Gilmer sta, at Mt. Gilmer.....Oct. 15, 16
Winfield cir, at New Hope.....Oct. 22, 23
Dalby cir, at Dalby.....Fri., Oct. 28



We will mail **THE LADIES' HOME JOURNAL**, beginning with the October number, to January 1, 1899, also **THE SATURDAY EVENING POST**, every week, from the time subscription is received to January 1, 1899, on receipt of only *Twenty-five Cents*.

In The Ladies' Home Journal

Mrs. Rorer, who writes exclusively for **THE LADIES' HOME JOURNAL**, will continue her cooking and domestic lessons. In the October number she tells what should, and what should not, be eaten by men following certain occupations. Twenty-five desserts are given for all sorts of stomachs.

SOME SPECIAL FEATURES include churches decorated for Christmas, Easter, Fairs and Weddings, photographed and described.

Interiors of tasteful and inexpensive homes pictured and described, showing pretty corners, tables set for dinners, luncheons and teas, etc.

Some Special Features of THE SATURDAY EVENING POST

Besides the General Departments—Serials, Short Stories and Sketches—

Men and Women of the Hour

Brief biographic sketches and characteristic stories of people prominently before the public, with portrait illustrations.

The Post's Series of Practical Sermons

Each week is given a strong sermon, simple, direct and unsectarian, on vital topics, by one of the best religious thinkers of the world.

The Best Poems of the World

Beautifully illustrated by the best American artists, are accompanied by a portrait of the poet, a biographic sketch and the interesting story of how each poem was written.

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

DeKalb mls, at DeKalb.....Oct. 29, 30
Redwater mls, at Redwater.....Fri. Nov. 4
Fairview and Rose Hill, at F.....Sat. Nov. 5
Texarkana, State Line, at S. L.....Nov. 6, 7
Linden cir, at Union Chapel.....Fri. Nov. 11
Naples cir, at Naples.....Nov. 12, 13
Leesburg cir, at Ebenezer.....Wed. Nov. 16
Quitman cir, at Liberty.....Nov. 19, 20
Musgrove cir, at Soule's Ch'l.....Wed. Nov. 23
Daingerfield, at Daingerfield.....Nov. 26, 27
New Boston, at New Boston.....Dec. 3, 4
T. P. Smith, P. E.

Huntsville District—Fourth Round.

Cold Springs.....Oct. 1, 2
Dodge.....Oct. 5
Willis.....Oct. 9, 10
Conroe and Montgomery.....Oct. 12
Huntsville.....Oct. 16, 17
Prairie Plains, at Farris Chapel.....Oct. 22, 23
Hockley, at New Hope.....Oct. 29, 30
Anderson.....Nov. 5, 6
Courtney and Plantersville.....Nov. 9
Millican cir, at Wellborn.....Nov. 12, 13
Madisonville.....Nov. 16
Zion.....Nov. 19, 20
Bryan.....Nov. 23
Navasota.....Nov. 27, 28
Hempstead.....Nov. 29
J. C. Mickle, P. E.

Gatesville District—Fourth Round.

Meridian.....Sept. 23
McGregor.....Sept. 27
Crawford, at Compton.....Sept. 29
Valley Mills, at China Springs.....Oct. 1, 2
Oglesby, at Oglesby.....Oct. 3
Lampasas.....Oct. 8, 9
Lampasas cir, at Worthington.....Oct. 10
Copas Cove, at Moore's Chapel.....Oct. 11
Killeen, at Killeen.....Oct. 12
Evant, at Evant.....Oct. 15, 16
Hamilton, at Hamilton.....Oct. 17
Jonesboro, at Plum Creek.....Oct. 22, 23
Harmony.....Oct. 24
Meridian mls.....Oct. 26
Bee House.....Oct. 29, 30
Brookhaven.....Nov. 2
Coryell City.....Nov. 5, 6
Gatesville sta.....Nov. 12, 13
G. S. Hardy, P. E.

A SERIES OF SERMONS.

Please announce through the Advocate as follows:

1. Rev. H. M. Pirtle will preach a series of sermons on baptism, etc., at Nelta, Sulphur Bluff Circuit, Texas, November 7-12, 1898.

2. If Elder T. R. Burnett, of Dallas, Texas, or any man of the Christian (Campbellite) Church, or of any Church, will meet him and debate immersion essential to salvation, or defend the single dip, we will divide time and have a debate. Otherwise we will just have a protracted service of doctrinal sermons.

I mention Elder Burnett especially because he has lately been in this country preaching (the Nelta people say) the things we want him to debate.

If immersion is not essential to salvation, no use to kick up a dust about immersion. If the single dip was the immersion of the apostolic times, Bro. Burnett and history ought to be able to show it. Stand up, brother, for your choice.

B. A. THOMASSON.

Birthwright, Texas.

A CORRECTION.

In the memoir of Mrs. Mendenhall, the Advocate makes me say that her father, Dr. R. T. Kavanaugh, was my presiding elder sixty-six years ago. It should have been fifty-six years. F. T. MITCHELL.

Tyler, Texas.

Valdosta Times: The dedication of the new Methodist Church at Valdosta, Ga., on Sunday was one of the most interesting religious events that has occurred here in a long time. The day was a beautiful one for such an occasion, and the church was packed with people who desired to hear the Bishop preach and to witness the dedication services. At the conclusion of the sermon the stewards and trustees of the Church appeared before the chancel rail and the new building was turned over to the Bishop. Judge Whittington was spokesman for the official board in the dedication service. Bishop Morrison accepted the building and complimented the congregation upon the splendid structure they had erected for the service of God.

Northwestern Advocate: Rev. Dr. Robert Newton Young, a prominent minister of the English Wesleyan Church, died at Birmingham Aug. 1. Dr. Young was born at Nova Scotia in 1829. His father, Rev. Robert Young, was at one time president of the Wesleyan Methodist Conference. His mother was converted under John Wesley's preaching. He was correspondent to several leading Methodist organs in America, and for years was a voluminous writer in reviews, and a contributor to the various Methodist newspapers and magazines.

God's providence will never place you where his grace can not keep you.

CATARRH CAN NOT BE CURED

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients as what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 75c. Hall's Family Pills are the best.

North Texas Conference.

ST. JO.

W. H. Brown, September 12: I am at St. Jo in a great meeting with Bro. Weaver. God is blessing the town. There were twenty-four professions yesterday and many others convicted. There is a good outlook for the town. Many are shouting the praises of God. All glory to him.

FAIRLIE.

J. T. Bludworth, Sept. 12: I have held two meetings since my last report to the Advocate. At Fairlie our work was mainly to strengthen and develop our membership. It was here that our great revival last year reached and brought in the Church nearly all our material. At Jordan we had twenty-nine conversions and thirteen accessions. This was indeed a glorious meeting and our people were greatly built up in the faith. This charge as a whole is in good condition. All the claims against it are raised by subscription.

WHITE ROCK.

Zoro B. Pirtle, August 29: We began our meeting at Rock Point the fourth Sunday in June. Owing to the continued rains and four crops our meeting was far below our expectations. However six persons claimed conversion, two additions and the Church considerably revived. Rev. G. A. Marvin preached two effective sermons in this meeting. We began at Dial Saturday before the second Sunday in July and continued eleven days. Rev. I. W. Clark, our "beloved," did the preaching very ably for two days and nights; also Rev. Geo. H. Adams, of Roxton, preached two days and nights for us, doing efficient work. Results of this meeting: Twenty-two conversions, several accessions and the Church greatly revived. We began at White Rock the fourth Sunday in July. Rev. C. L. Ballard, of Kingston, did the preaching for one week. Ballard is immense. A regular storm in a revival. He preaches with great power. We were also assisted some by Rev. W. H. Brown and a good deal by Rev. J. B. Guber. These brethren wrought faithfully and their preaching was at high water-mark. This was a great meeting. Results: Between forty and fifty conversions and reclamations, the Church greatly revived, several accessions to the Church, with two special children's services and some children baptized. We are now building a tabernacle at White Rock, 48x64, at a cost of \$250 or \$300. Will be completed in three or four weeks. Our home-stretch was the camp-meeting at McCraw's Chapel. A wonderful meeting, indeed. For nineteen years in succession this meeting has begun on Friday night before the second Sunday in August and continued ten days. There were several campers. Complete harmony prevailed throughout. There is now no schism nor strife. All is harmony. Other results: About sixty conversions, thirty-three accessions, two special children's services and several infants baptized. With a nice, new church, a large shed, a fine well of water, an extensive grove of large timber making a fine shade, and a first-class community, no people should be more contented and happy than these. We were ably assisted in this meeting by Revs. O. S. Thomas, J. E. Vinson, W. B. Bayless, Samuel Weaver, W. A. Randall and J. H. Moreland. On account of severe sickness in his family Bro. J. E. Lane, local preacher at McCraw's, was with us but very little. Dr. Williams, of the M. P. Church, was with us most of the time, doing faithful altar work. Rev. T. W. Lovell, local preacher at White Rock, was with us from start to finish in all our meetings. "Tom" did a good deal of the preaching, with fine results. Our conference collections are more than up in good subscription.

Meets Your Needs.

When you feel tired, languid, nervous and are troubled with pimples and eruptions, you will find Hood's Sarsaparilla exactly meets your needs. It purifies and enriches the blood and imparts to it the qualities needed to tone the nerves and nourish the whole system. It cures all blood humors.

HOOD'S PILLS cure sick headache, nausea, biliousness and all liver ills. Price 25 cents.

MARRIAGE NOTICES.

Mr. R. F. Adams and Miss Alice White, at the home of the bride, in Beaumont, Texas, August 24, 1898, Rev. J. T. McClure officiating.

Mr. Budie Mucedroy and Miss Bessie Smith, at the Baptist Church in Kirbyville, on the evening of August 24, 1898, Rev. J. T. McClure officiating.

At the residence of Mr. W. E. Harwood, 1006 Blanco Street, Austin, Texas, August 30, 1898, Mr. G. W. Nealey and Miss Jennie Fowler, Rev. E. G. Hocutt officiating.

Mike Ditto and Miss Amanda Thrash, July 17, 1898, near Mansfield, Texas, by Rev. E. V. Cox.

W. R. Upchurch and Miss Dora Looney, July 31, 1898, at Covington, Texas, Rev. E. V. Cox officiating.

Chas. P. Eaves and Miss Mattie Mason, September 1, 1898, at Arlington, Texas, by Rev. E. V. Cox.

At the Sears' home, near Holland, Texas, August 4, 1898, by Rev. S. J. Rucker, Mr. Pleasant Ewen Smith and Miss Nancy Jane Sears.

In a buggy, in front of Belle Plains Church, in Bell County, Texas, August 7, 1898, Mr. B. Marion Buckley and Miss Ora Cooper, Rev. S. J. Rucker officiating.

August 18, 1898, at the home of J. D. Black, in Corn Hill, Texas, Mr. Walker Smith and Miss Lena Black, Rev. S. J. Rucker officiating.

In a buggy, near Gravis, Texas, August 21, 1898, Mr. Amos B. Thomas and Miss Bettie Ingram, Rev. S. J. Rucker officiating.

In buggy, near Denison, Texas, August 28, 1898, Mr. G. T. Gahn, of Oklahoma Territory, and Mrs. Annis Turley, of Grayson County, Rev. M. D. Hill officiating.

At the home of the bride's parents, near Goree, Texas, Mr. F. H. Sweet and Miss Cora Craft, September 5, 1898, Rev. J. L. White officiating.

In the Baptist Church, in Batesville, Texas, September 7, 1898, Mr. Geo. W. Williams and Miss Ola Sawyers; both of Batesville, Texas, Rev. M. T. Allen officiating.

SINGER NATIONAL COSTUME SERIES

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Strictly First Class.

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If no dealer sells our pianos near you we supply them on time payments to parties living in any city or village in the United States. A small cash payment and monthly payments extending over three years secure one of our pianos. We send pianos for trial in your home, even though you live three thousand miles away, and guarantee satisfaction or piano is returned to us at our expense for railway freights both ways. A personal letter containing special prices and full description of our easy payment plans, free upon application.

Ivers & Pond Piano Company, 110 Boylston Street, Boston, Mass.

Autumn Dress Fabrics.

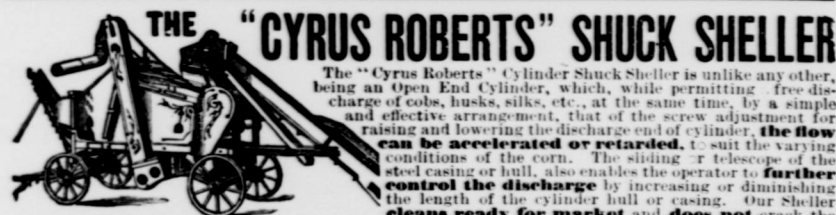
In Plain and Novelty Colored Dress Goods—we are now ready to show pattern Robes, exclusive novelties that are the pick and choice of the most exclusive things in fashion centers. Styles more handsome than ever before.

LOT 1—NEW FABRICS AT \$1.00 and \$1.25—Ottoman Cords, Fancy Bourettes, Vigoureux, Whipcords, Camel's Hair Checks, Hand Twisted English Granite Cloth, Two Toned Diagonal Cheviots and Broadcloths, an almost endless line of goods, 44 and 52 inches wide, in all the new fashionable colorings, their equal is not found in the South, at \$1.25 and \$1.00

LOT 2—\$1.00 value at 75c—50-inch Cheviot Storm and Clay Twill Serges, 44-inch Silk and Wool Checks, 40-inch Mohair Fancies, 48-inch Basket Suitings, all the new autumn colorings find a place, our opening price is only 75c

LOT 3—RARE VALUES OFFERED FOR 50c—Fancy Bayaderes, Changeable Mixtures, Camel's Hair and Cheviot Finish Serges, 44-inch Imperial Serge, these are shown in all the new fall shades 50c

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The "Cyrus Roberts" Cylinder Shuck Sheller is unlike any other, being an Open End Cylinder, which, while permitting free discharge of cobs, husks, silks, etc., at the same time, by a simple and effective arrangement, that of the screw adjustment for raising and lowering the discharge end of cylinder, the flow can be accelerated or retarded, to suit the varying conditions of the corn. The sliding or telescope of the steel casing or hull, also enables the operator to further control the discharge by increasing or diminishing the length of the cylinder hull or casing. Our Sheller cleans ready for market and does not crack the corn. Open end cylinder. Easy running. Shells in husk. Shells in all conditions of corn. No choking with husks and silks. Adjustable, Inserted Steel Shelling Teeth; each tooth giving eight wearing surfaces; easily placed, replaced and adjusted with ordinary wrench on outer surface of cylinder. This Sheller has no equal in doing good work. Each complete with Cob Carrier, Feeder, Foot Elevator and adjustable Corn Spout. Complete descriptive matter mailed on application.

W. F. Beard, Howe, Texas, says: "It is the best that ever Shelled Shuck Corn in this market." Wells & Bishop, Renner, Tex., say: "It is without an equal in Collin Co." B. M. Godfrey & Co., Whitesboro, Tex., say: "Have never seen a shuck sheller that will compare with it." Write them. We also carry a full line of Hand Shellers, also Powers and Engines for running Shellers. Write us for your wants.

PARLIN & ORENDORFF CO., Dallas, Tex.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

PITTMAN.—J. H. Pittman was born in Choctaw County, Mississippi, August 17, 1849, and died near Lavernia, Wilson County, Texas, July 14, 1898. He professed religion in the nineteenth year of his age and joined the Baptist Church, in which he lived until he came to Texas; then with his sister in the Presbyterian Church; then after his marriage to Mrs. Martha Bayett, in the Methodist Church, South, to the end of his earthly life. Like many other poor laboring men, he had a hard battle financially. Thank God there is a better and richer inheritance for the faithful servants of Christ. Deceased leaves his wife, three daughters, one sister and friends to mourn their loss. He expressed himself as ready and willing to depart.

E. H. HOLBROOK.

CLEARMAN.—James Washington Clearman was born in South Carolina, March 22, 1818, and died in Rockport, Texas, July 23, 1898. While yet a young man he moved to Mississippi and there married Miss Mahulda Patton November 18, 1841. Seven children were born to them, all but one of whom lived to manhood and womanhood. Three still survive with the mother to mourn the loss of this saint on earth—for such Bro. Clearman truly was. I was his pastor and he was my friend and father for two years. How his life helped me! He moved to Texas with his family in 1853 and settled near Rusk and moved to Rockport in 1870. For twenty-six years he was a steward in the Church, and did his whole duty as he saw it. He was faithful (Rev. 2:10). He had been a member of the Church for about sixty-four years and was ready to go. Sick for over a year, he never murmured nor complained, but expressed trust in God. To him Rom. 8:28 was a proven fact. His uncomplaining submission and cheerful patience in all things were, to me, more than a commentary on the meaning of God's promises. They made him, indeed, an "epistle written in our hearts, known and read of all men." I pray that his life, now it is finished, will bring all his loved ones to a "saving knowledge" of Bro. Clearman's God and Christ. The wife of his youth, as she recently wrote me, is only waiting to follow on. "O how can I stand to stay when he is gone?" she wrote. "Yet God knows best, and I shall trust him," she added, and her greatest comfort, next to the consolation of Christ's presence, will be her remembrance of her husband's life, and that of such as him it was written: "Precious in the sight of the Lord is the death of his saints." I, his former pastor, add this tribute to his memory at the request of Sister Clearman, because of my intimacy and love for him and our close relation for two years.

WM. A. BOWEN.

Waelder, Texas.

GREENWOOD.—N. S. Greenwood, whose death occurred here August 8, 1898, at 12:15 a. m., was one of the oldest and most useful members of our Church in Breckenridge. For ten years he had been a sufferer from paralysis, of which he died, having received another stroke that involved to some extent his whole body. He was born in Talladega County, Ala., September 27, 1830, being nearly sixty-eight years of age. He was a faithful member of the Methodist Church, even in his afflictions. The last place he ever attended was our recent revival meeting, which was in progress when he was stricken down. We shall miss him in the work of the Church and his place will be vacant at the house of God, where he was always expected to be when the Word of God was preached and the business of his Church was to be transacted.

R. F. DUNN, P. C.

CONNALLY.—Miss Mattie Lou Connally, aged twenty-four years, died at Bazette, Texas, August 15, 1898, after an illness of five months. She was converted when very young and joined the M. E. Church, South, to which her parents belonged, and she lived and died in the Church. She was undemonstra-

tive in religion, but she was a star of great brilliancy and splendor in the spiritual heaven, by whom most of her associates were totally eclipsed. She was not intellectually, but spiritually, a "shining light," such as "the world know not, because they know Him not." She was a model of modesty, chastity, gentleness, meekness and love. Noble, generous, magnanimous and kind, she had numerous friends. A great multitude attended her funeral, and all felt that they had lost a dear one. "She is not dead, but sleepeth," and in the resurrection she will be with those "that die in the Lord." Blessed hope.

ONE WHO KNEW HER.

CURLEE.—On August 14, 1898, the death angel visited the home of Bro. A. S. and Sister M. E. Curlee and carried to the arms of the Savior the spirit of their little Edna Earle. She was a sweet cherub; born September 25, 1897, staying with her loving parents ten months and twenty days—just long enough to twine her short life about their heart-strings. Her place in the family is vacant, but she is with the angels. Her voice will swell the chorus of the blood-washed, while father, mother, brothers and sisters are struggling with life's trials and, overcoming by the blood of the lamb, will meet sweet little Edna in the better land, to go out no more forever.

CHAS. DAVIS.

GRACE.—Oscar, the infant son of A. B. and M. S. Grace, was born January 11, 1898, and died at the home of his parents, near Cuba, Johnson County, Texas, August 27, 1898. The little form was laid away in the cemetery at Covington. There is comfort to the stricken parents in the words of Jesus, "Suffer little children to come unto me." Little Oscar was the idol of his parents, and they told the writer, though hard to give him up, yet they would look forward with bright hopes of meeting their darling boy in that bright land of joy and song, where we'll never say good-bye.

CHAS. DAVIS.

WILLIAMS.—Bro. Williams died at his home in Brazos, Texas, August 9, 1898. Bro. Williams was born September 7, 1834, in Warren County, Tenn., and moved to Texas in 1850 and was happily converted and joined the Methodist Episcopal Church, South. Bro. Williams was the father of several children. Children, be faithful, and meet father in a better world. Bro. Williams was a good citizen, a good neighbor and friend to the fatherless and widowed, a devoted husband and father, and, above all, a faithful man of God. Bro. Williams told us a few days before he took sick he knew his time was not long for this world. He was just waiting for the good Lord to say, "It is enough." We hate to give Bro. Williams up, but our loss is his gain. Bereaved ones, let us take comfort in the fact that he, being free from the labors, sorrows and sufferings of this life, has interest in the rest, peace and joy of the celestial world.

GEO. W. LEWIS, P. C.

SHOFNER.—Reddin Dillard Shofner was born June 12, 1818, in Orange County, N. C. When ten years old he moved to Carroll County, Tenn. He was married to Miss Amanda May, December 6, 1838, who died in 1842, leaving two children. He was married again April 4, 1848, to Miss Mary E. Algee, who walked with him nearly forty-six years, dying January 8, 1894. She bore him eleven children, six of whom are yet alive. In 1868 Bro. Shofner moved to Texas and spent the remainder of his life in either Burnet, Bell or Williamson County. He died at his home in Salado, Texas, August 11, 1898, surrounded by many of his children and grandchildren, and was buried the next day at Florence, Texas. Bro. Shofner was converted in 1853 and joined the Methodist Church. He was an old-time Methodist and his voice was often heard in shouts of praise on the camp-ground. He served the Church long and faithfully as steward and in other capacities. In his last illness he sent for the writer, who talked and prayed with him several times before his death.

S. J. RUCKER.

CARR.—Died, in Oak Cliff, Texas, August 22, 1898, little Mary Berton Carr, infant daughter of Charles and Mayme Carr. Death is sad at best, but its poignancy is most keenly felt by the young mother when a lovely and precious blossom is snatched from her bleeding heart, and oh, how jealously she watches in agonizing suspense the snapping of the silken cords that bind her little darling to her life, and when

death's relentless grasp tightens around her little treasure's form in icy embrace, she cries in grief inexpressive to God to stay his hand and give her back her baby. Little Mary Berton was beautiful in life and with her baby sweetness had entwined herself in tenderness around the hearts of many loved ones, who were looking in bright expectation for the opening of the beautiful bud into blooming womanhood. As the fond eyes of the young mother and father drank from the clear depths of her angelic orbs, the mysteries of baby thoughts, how their anticipations went out in prayer for the destiny of their little "song bird," for such she was lovingly known—May Bird being her pet name, and so suggestive of her beautiful and bright nature, and too appropriately emblematic of her short life, for God took her in the springtime of purity to join the little songsters in paradise. May not her mother construe the angelic smile which her little cherub gave her in response to loving words, ere she spread her shining pinions heavenward, to mean that though she could not linger longer here, she would soon be awaiting her in the elysian above. In conclusion, I would tender my heartfelt sympathy to the bereaved mother and father and say to them that God has forged in love the golden link that binds their hearts to heaven, for their little darling, "May Bird," is beckoning them with angel fingers to join her in the beautiful home above.

AUNTIE.

SCOTT.—Fred O'Brian, son of S. B. and M. E. Scott, was born August 9, 1894, and died of congestion Sunday, August 28, 1898, aged four years and nineteen days. A bright, happy jewel has been gathered home to Jesus.

G. W. RILEY.

STEPHENS.—Martha Ann King was born in Franklin County, Ala., May 20, 1828. In 1845 she came to Cherokee Co., Texas. She was converted and joined the Missionary Baptist Church in 1848. On the 12th day of April, 1849, she was married to H. B. Stephens, and on August 29, 1898, she departed this life. For half a century Sister Stephens exemplified in her life the principles of the religion of Christ. No one in the community in which she lived imitated the example of the Master more perfectly than she in visiting the sick and helping those who were in distress. Her place will be hard to fill. The end came suddenly, but found her ready and waiting for the Lord. She attended and enjoyed very much our meeting at Shiloh the last of July, and now, in the cemetery near by, loving hands have tenderly laid to rest her mortal remains.

W. L. PATE.

HOLT.—Dr. W. H. Holt, of Gause, Milam County, Texas, departed this life July 11, 1898, while visiting in Brazoria County, Texas. He died as he had lived—with faith in God. He was conscious of the approaching end of life and said to this scribe the day he left for Brazoria County that he never expected to return to his home, and was only going to Brazoria to be buried there. When asked about his soul, with a smile he said he was ready and willing to go at any time. The Church has lost a true and devoted man, the community a loyal citizen, the family a kind and affectionate husband and father. He was born in Texas, March 31, 1828; was married to Miss Susan Dunman May 29, 1851; professed faith in Christ the year 1866 or '67 under the preaching of Rev. Shepherd at Hoskin's Chapel, in Brazoria County, where he joined the Methodist Church, South, of which he lived a consistent member until the Lord said, "It is enough; come up higher."

J. C. MOORE, P. C.

Milano, Texas.

SWANSON.—Dawn, eldest daughter of Mr. and Mrs. W. T. Swanson, was born June 4, 1881, in Llano, Texas, and peacefully passed away at the same place August 2, 1898. After a long absence at school, her return home was anticipated with pleasure by her family and friends, but pleasure was soon changed to sadness, for in four days after her return she was taken with typhoid fever, which was followed by pneumonia and other diseases, and after an illness of two months the cord that bound her to this earth was

snapped and her spirit took its flight to that clime where sickness and sorrow are not known. It is indeed hard to part with one so young and full of promise. She was beautiful in person, loving in disposition and seemingly had before her a long and useful life. She rests in peace, and may we who loved her be ready to meet her when life is no more on earth.

HER COUSIN.

FINLEY.—Dewey Lowrance and Sampson Martin, twin sons of Bro. and Z. T. and Sister Maggie L. Finley, were born June 26, 1898, in Blossom, Texas. Their stay on earth was short, the former dying July 11 and the latter July 29, 1898. While these two little lives were spared but a few days on earth, yet they were here long enough to accomplish the mission God intended. We know not what that mission was, but we know that these two little short and helpless lives will find and fill some place in the great plan and purpose of our Lord. May he who said, "Suffer the little children to come unto me," comfort the hearts of Brother and Sister Finley and bring them to a happy reunion.

R. C. HICKS, Pastor.

Blossom, Texas.

GATHINGS.—Death has invaded the home of Bro. B. C. and Sister Ida Gathings and claimed for its victim their precious little Ida Annette, aged one year and eight months. Born June 25, 1896; died March 8, 1898. She was a very bright child and was seemingly the light of the home. It was so hard for father and mother to give her up. Why these precious buds are plucked so early is a mystery to us now, but we do know that God doeth all things well. Dear Bro. and Sister, your sweet little Ida is no longer with you; but look up by faith and see her safe in the arms of Jesus. Be faithful unto the end, and meet her where there is no death, where God shall wipe away all tears.

CHAS. DAVIS.

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ABSOLUTELY CURES. Symptoms: Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops itching and bleeding, absorbs the tumors. Sold by druggists or by mail for 50 cts. Prepared by Dr. Swayne & Son, Philadelphia.

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

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Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

New Mexico Conference.

Albuquerque District—Fourth Round.	
Albuquerque	Sept. 21
Magdalena and Kelly	Sept. 24, 25
San Marcial	Sept. 27
M. Hodgson, P. E.	

West Texas Conference.

Llano District—Fourth Round.

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

Pastors will please be ready for question 25, and the stewards for question 8. Nothing can be more important than full answer to these questions.

I. K. Waller, P. E.

San Antonio District—Fourth Round.

Eagle Pass	Sept. 17, 18
Brackettville	Sept. 19
Del Rio	Sept. 20, 21
Uvalde	Sept. 24, 25
Cotulla	Sept. 28, 29
Millett	Oct. 1, 2
Pearsall	Oct. 3
Tehuacana	Oct. 8, 9
Devine	Oct. 10
Benton	Oct. 11
Utopia	Oct. 15, 16
Pleasanton	Oct. 21
Amphion	Oct. 22, 23
Travis Park	Oct. 25
Comal Street	Oct. 26

Let each pastor carefully note his date and make announcements and preparation accordingly.

J. D. Scott, P. E.

San Marcos District—Fourth Round.

Belmont cir.	Sept. 17, 18
Dripping Springs cir.	Sept. 24, 25
Kyle and Pleasant Grove	Oct. 1, 2
Buda cir.	Oct. 8, 9
Seguin and Mill Creek	Oct. 12
Lockhart cir.	Oct. 15, 16
Gonzales sta.	Oct. 19
Harwood cir.	Oct. 22, 23
San Marcos sta.	Oct. 26
San Marcos cir.	Oct. 29, 30

I. T. Morris, P. E.

Cuero District—Fourth Round.

Sweet Home	Sept. 17
Hallettsville	Sept. 23
Morales	Sept. 24
Rancho	Sept. 28
Levellville	Sept. 30
Waelder	Oct. 1
Victoria	Oct. 8
Edna cir.	Oct. 15
Port Lavaca	Oct. 19
Edna sta.	Oct. 22
Clear Creek	Oct. 26
Cuero	Oct. 29

A. C. Biggs, P. E.

Beeville District—Fourth Round.

Rockport cir.	Sept. 17, 18
Wade City cir.	Sept. 24, 25
Lavernia cir.	Oct. 1, 2
Stockdale cir.	Oct. 8, 9
Runge cir.	Oct. 15, 16
Helena cir.	Oct. 22, 23

J. M. Alexander, P. E.

San Angelo District—Fourth Round.

Sherwood	Sept. 17, 18
Menardville	Sept. 21
San Angelo	Sept. 24, 25
Sterling City	Oct. 1, 2
Ozona	Oct. 8, 9
Junction City	Oct. 22, 23

J. A. Baker, P. E.

Northwest Texas Conference.

Georgetown District—Fourth Round.

Moffat, at Cedar Creek	Sept. 24, 25
Salado, at Salado	11 a. m., Sept. 26
Burnet, at Burnet	Oct. 1, 2
Granger, at Granger	Oct. 8, 9
Bartlett, at Holland	Oct. 9, 10
Rogers, at Rogers	Oct. 15, 16
Florence, at Wesley Chapel	Oct. 22, 23
Bertram, at Mt. Horeb	Oct. 23, 24
Taylor	Oct. 29, 30
Round Rock, at Jonah	Oct. 30, 31
Liberty Hill, at Leander	Nov. 2
Georgetown	8 p. m., Nov. 3
Temple, at First Church	Nov. 5, 6
Temple, at South Side	Nov. 6, 7
Belton	Nov. 8

Sam'l P. Wright, P. E.

Abilene District—Fourth Round.

Rayner mis.	Oct. 1, 2
Anson cir.	Oct. 3
Truby mis.	Oct. 4
Cottonwood cir.	Oct. 9, 10
Raid sta.	Oct. 10, 11
Albany and Moran	Oct. 14
Putnam cir.	Oct. 15, 16
Cisco sta.	Oct. 15, 16
Eastland cir.	Oct. 17
Snyder cir.	Oct. 20, 21
Colorado mis.	Oct. 22
Colorado sta.	Oct. 23
Roby mis.	Oct. 24
Midland sta.	Oct. 28
Big Springs sta.	Oct. 29, 30
Merkel and Sweetwater	Oct. 31
Taylor County mis.	Nov. 4
Buffalo Gap cir.	Nov. 5, 6
Abilene sta.	Nov. 6, 7

J. S. Chapman, P. E.

Vernon District—Fourth Round.

Farmer	Sept. 17, 18
Graham	Sept. 20
Throckmorton	Sept. 23
Haskell	Sept. 24, 25
Vernon	Oct. 1, 2
Benjamin	Oct. 4
Seymour mis.	Oct. 6
Seymour sta.	Oct. 8, 9
Crowell	Oct. 15, 16
Chillicothe	Oct. 19
Altus	Oct. 22, 23
Mangum	Oct. 25
Eldorado	Oct. 27
Harold	Oct. 29, 30
Quannah	Nov. 5, 6
Childress	Nov. 7

C. W. Daniel, P. E.

Corsicana District—Fourth Round.

Groesbeck sta.	Sept. 11, 12
Hubbard sta.	Sept. 18, 19
Blooming Grove and Cryer Creek, at Cryer Creek	Sept. 24, 25

Barry cir.	at Barry	Sept. 25, 26
Corsicana cir.	at Pleasant Grove	Sept. 27
East Corsicana mis.	at E. C.	Sept. 28
Dawson cir.	at Post Oak	Sept. 29
Thornton cir.	at Thornton	Oct. 1, 2
Horn Hill mis.	at Ben Hurr	Oct. 2, 3
Rice cir.	at Rice	Oct. 5
Brandon cir.	at Brandon	Oct. 8, 9
Frost cir.	at Salem	Oct. 9, 10
Armour cir.	at Armour	Oct. 15, 16
Wortham cir.	at Wortham	Oct. 16, 17
Mexia sta.		Oct. 22, 23
Cotton Gin cir.	at Forest Glade	Oct. 23, 24
Kerens cir.		Oct. 29, 30
Corsicana sta.		Nov. 6, 7

Dinner on the ground. Pay in full. Annual Conference at hand.

John R. Nelson, P. E.

Waco District—Fourth Round.

Troy cir.	at Oenaville	Sept. 17, 18
Aquilla cir.	at Lebanon	Sept. 24, 25
Abbott cir.	at Willow	Oct. 1, 2
Peoria cir.	at Kearby	Oct. 2, 3
Bosqueville cir.	at Bosqueville	Oct. 8, 9
East Waco		Oct. 9
Morgan cir.	at Morgan	Oct. 15, 16
Whitney		Oct. 17
East Waco		Oct. 16
West and Elm Mott, at W.		Oct. 22, 23
Mart, at Mart		Oct. 25, 26
Mt. Calm, at Mt. Calm		Oct. 29, 30
Lorena, at Spring Valley		Nov. 5, 6
Fifth Street		Nov. 11, 13
Morrow Street		Nov. 12, 15

Jas. Campbell, P. E.

Clarendon District—Fourth Round.

Clarendon mis.	at Fairview	Sept. 17, 18
Silverton and Tulia, at Salem		Sept. 24, 25
Plainview, at Pierce's S. H.		Sept. 28
Floyd, at Emma		Oct. 1, 2
Childress mis.	at Elba	Oct. 8, 9
Matador, at Matador		Oct. 15, 16
Amarillo cir.		Oct. 15, 16
Canyon City, at Canyon City		Oct. 22, 23
Claude and Goodnight, at C.		Oct. 22, 23
Canadian cir.	at Canadian	Oct. 29, 30
Higgins mis.		Nov. 5, 6
Amarillo sta.		Nov. 5, 6
Clarendon sta.		Nov. 9, 10

R. A. Hall, P. E.

Dublin District—Fourth Round.

Carlton, at Carlton.....	Sept. 17, 18
Granbury.....	Sept. 24, 25
Blindale cir.....	Oct. 1, 2
Morgan Mill mis, at Center Point.....	Oct. 2, 3
Hico, at Hico.....	Oct. 8, 9
Duffau cir.....	Oct. 11
Glenrose cir, at Glenrose.....	Oct. 15, 16
Iredell and Walnut, at Walnut.....	Oct. 16, 17
Rising Star and Pisgah, at Rising Star,	
	9 a. m., Oct. 24
Carbon mis, at Romney.....	Oct. 26
Gorman mis.....	Oct. 28
Sipe Springs cir.....	Oct. 29, 30
DeLeon.....	Nov. 5, 6
Desdimonia, at Graham Chapel.....	Nov. 8
Green Creek, at Corinth.....	Nov. 9
Proctor mis, at Proctor.....	Nov. 12, 13
Dublin.....	Nov. 13, 14

E. A. Smith, P. E.

Waxahachie District—Fourth Round.

Alvarado, at Alvarado	Sept. 17, 18
Venus, at Mountain Peak	Sept. 25, 26
Midlothian, at Midlothian	Oct. 1, 2
Osceola, at Loveless	Oct. 8, 9
Avalon, at Elm Branch	Oct. 15, 16
Reagor, at Dixon's Chapel	Oct. 22, 23
Ferris, at Carroll's	Oct. 29, 30
Milford, at Derr's Chapel	Nov. 3
Grandview, at Island Grove	Nov. 5, 6
Red Oak, at Long Branch	Nov. 8
Bristol, at Bristol	Nov. 11
Ennis, at Ennis	Nov. 12, 13

Horace Bishop, P. E.

Fort Worth District—Fourth Round.

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

G. S. Wyatt, P. E.

Weatherford District—Fourth Round.

Springtown cir.	at Knob	4th Sun Sept
Breckenridge cir.	at Eureka	1st Sun Oct
Huckabay mis.	at Kusa Creek	2d Sun Oct
Gordon and Strawn, at Strawn		Oct. 10
Thurber mis.	at Sharps Valley	Oct. 22
Elizaville cir.	at Cedar Spgs	3d Sun Oct
Ranger mis.		Oct. 18
Peaster cir.	at Poolville	4th Sun Oct
Millisap cir.	at Holders Chapel	5th Sun Oct
Mineral Wells, at M. W.		Oct. 31
Santo mis.		1st Sun Nov
Lipan cir.		Nov. 2
Weatherford mis.		2d Sun Nov

E. A. Bailey, P. E.

Texas Conference.

Austin District—Fourth Round.

Webberville cir.	at Webberville	Sept. 17, 18
Manor sta.		Sept. 18, 19
Merrilltown and Walnut, at M.		Sept. 24, 25
Cedar Creek cir.	at Upton	Oct. 1, 2
Smithville sta.		Oct. 2, 3
LaGrange sta.		Oct. 8, 9
Columbus sta.		Oct. 15, 16
Eagle Lake and Rock Island, at E. L.		Oct. 22, 23
Weimar and Osage, at W.		Oct. 29, 30
Flatonla sta.		Nov. 5, 6
West Point cir.	at Winchester	Nov. 6, 7
Bastrop sta.		Nov. 12, 13
Elgin sta.		Nov. 13, 14
Tenth Street, Austin		Nov. 16
Manchaca cir.	at Carl.	Nov. 19, 20
First Street, Austin		Nov. 20, 21
Hotchkiss Memorial, Austin		Nov. 23
South Austin		Nov. 24
McBade cir.		Nov. 26, 27

H. M. Sears, P. E.

Calvert District—Fourth Round.

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

Rosebud	Nov. 12, 13
Mt. Vernon, at Owensville	Nov. 19, 20
Hearne and Wheelock, at H.	Nov. 20, 21
Calvert	Nov. 26, 27
Geo. A. LeClere, P. E.	

Brenham District—Fourth Round.

Lexington	Sept. 24, 25
Giddings	Sept. 27, 28
Deanville	Sept. 29, 30
Pleasant Hill	Oct. 1, 2
Caldwell	Oct. 8, 9
Lyons	Oct. 9, 10
Bellville	Oct. 12, 13
Chappell Hill	Oct. 15, 16
Milano	Oct. 22, 23
Davilla	Oct. 27, 28
Cameron cir.	Oct. 29, 30
Ben Arnold	Nov. 5, 6
Maysfield	Nov. 12, 13
Cameron	Nov. 12, 13
Rockdale	Nov. 19, 20
Brenham	Nov. 26, 27
Sealy	Nov. 27, 28

Boards of Trustees and local preachers will be expected to have written reports, as the law directs.

E. W. Solomon, P. E.

Houston District—Third Round.

Alvin	Sept. 17, 18
Washington Street	Sept. 21, 22
Matagorda, at Bay City	Sept. 24, 25
O. T. Hotchkiss, P. E.	

East Texas Conference.

Marshall District—Fourth Round.

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

L. M. Fowler, P. E.

St. Augustine District—Fourth Round.

Tenaha, at Cicero	Sept. 24, 25
Melrose, at Melrose	Oct. 1, 2
Appleby, at Red Oak	Oct. 8, 9
Minden, at Red Land	Oct. 12
Homer	Oct. 15, 16
Lufkin, at Lufkin	Oct. 18
Sexton, at Rock Springs	Oct. 22, 23
Shelbyville, at Shelbyville	Oct. 27
Center Circuit, at New Prospect	Oct. 29, 30
Center sta., at Center	Oct. 31

Will send the rest of the round in time.

J. T. Smith, P. E.

Beaumont District—Third Round.

Burkville cir.	at Far's Chapel	Sept. 17, 18
Liberty, at Smith's Chapel		Sept. 24, 25
Livingston, at Corrigan		Oct. 1, 2
Leggett, at Salem		Oct. 8, 9
Pinkney, at Pleasant Valley		Oct. 15, 16
Newton mis.	at Smith's Town	Oct. 22, 23
Beaumont sta.		Oct. 29, 30

T. J. Milam, P. E.

North Texas Conference.

Terrell District—Fourth Round.

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

DR. PRICE'S CREAM BAKING POWDER

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THE STATE HOLINESS CONVENTION.

Terrell, Texas, Sept. 7, 1898.

The first State Holiness Convention met pursuant to a call of Rev. E. C. DeJernett at Terrell, Texas, September 7, 1898. Bro. A. M. Dechman was duly elected temporary President and C. C. Lastinger temporary Secretary.

On motion duly carried the President appointed the following Committee on Plans and Resolutions: Rev. B. F. Gassaway, chairman; D. W. Linnville, W. M. Adams, W. C. Rose, E. C. DeJernett.

The meeting then adjourned to meet to-morrow at 10 o'clock a. m., September 8. The convention met pursuant to adjournment, and the Committee on Plans and Resolutions submitted the following report, No. 1:

"After prayerful consideration your committee decided that it is necessary to form an organization of the holiness people of Texas and submit for the consideration of this convention the following Constitution for an organization:

"Article 1. Name—This organization shall be known as the Texas Interdenominational Holiness Union.

"Article 2. Design—By this organization it is not our design to form a new Church or to interfere in any way with the work of the Churches, but to unite more closely the people of the Churches of Texas who are already enjoying the experience of holiness or those seeking the same, for the purpose of the promotion of the doctrine of Bible holiness.

"Article 3. Belief—We believe in the doctrine of holiness or entire sanctification as a second work of grace subsequent to regeneration as taught by the Word of God and set forth in Mr. Wesley's 'Plain Account of Christian Perfection.'

"Article 4. Local Unions—Where there are as many as three or more persons who conform to the requirements in Article 3, local unions may be formed in harmony with the formation of the State Union, maintaining such correlation of form and effort as will unite them in one harmonious whole, in the work of spreading scriptural holiness over these lands.

"Article 5. Membership—All members of the Churches in good standing, who are in the experience of holiness as set forth in Article 3, or are desiring so to be, those persons who have been excluded or forced out of the Churches on account of said experience who may be found worthy may become members of the local union by a vote of the majority of the members of the same.

"Article 6. Officers—The officers of the State Union shall be a President, First and Second Vice-Presidents, Secretary and Treasurer. These shall be elected annually by ballot and shall be constituted an Executive Committee for the transaction of such business as the convention may impose upon them.

The local union shall also elect by ballot a President, First and Second Vice-Presidents, Secretary and Treasurer. The President shall either conduct or make provision for the spiritual meetings of the local unions, and also preside over the business meetings, or in his absence one of the Vice-Presidents shall preside. And all these officers together shall constitute an Executive Committee for said local unions. All officers must be in the experience of holiness.

"Article 7. Meetings—The State Union shall have a State Convention annually, at such time and place as may be provided by the committee. It shall be composed of the officers of the State Union, the Presidents of the local unions and one delegate from each union and the ministers and evangelists who are members of the local unions. All members of the State Con-

vention shall be in the experience of holiness.

"Article 8. Certificates—Each minister and evangelist who is a member of a local union will be required to be furnished with a certificate to that effect from the President and Secretary of his local union, countersigned by the Secretary of the State Union.

"Respectfully submitted,

"B. F. GASSAWAY,
Chairman.

"W. M. ADAMS,
"E. C. DEJERNETT,
"W. C. ROSE,
"D. W. LINNVILLE.

The convention unanimously adopted the report of the committee.

The President, on motion, duly carried, appointed the following Committee on Nominations: Rev. J. W. Livey, Rev. Dennis Rogers, Geo. Y. Bird, Vic Reinhardt, Dr. A. B. Waskom, Rev. J. T. Upchurch, S. A. Hartline.

The Committee on Plans and Resolutions submitted as their Report No. 2, an address to the various Church organizations of Texas, which was on motion adopted, and the Secretary instructed to have the same published in the Church papers; also to have the Constitution of this union published in the Pentecostal Herald, Zion's Outlook, Way of Faith, and Texas Holiness Advocate. This committee was then discharged.

The convention then adjourned until 2 o'clock p. m.

AFTERNOON SESSION.

Pursuant to adjournment the convention met again at 2 p. m. The Committee on Nominations made the following report, which was unanimously adopted:

A. M. Dechman, of Waxahachie, Texas, President.

E. C. DeJernett, Greenville, Texas, First Vice-President.

D. W. Linnville, Waco, Texas, Second Vice-President.

C. M. Keith, Bonham, Texas, Secretary.

Vic Reinhardt, Terrell, Texas, Treasurer.

On motion, duly carried, the Executive Committee were empowered to select the place and appoint the time for holding the next Annual Convention, and to make whatever arrangements may be necessary, including the securing of reduced rates over the railroads as far as may be practicable.

The Texas Holiness Advocate was adopted as the organ of the union.

The convention then adjourned sine die.

A. M. DECHMAN, President.
C. M. KEITH, Secretary.

THE ADDRESS.

Dear Brethren of the Various Church Organizations of Texas: We, the Holiness (Second Blessing) people in convention assembled at Terrell, Texas, beg leave to address this friendly letter to you. We have witnessed with regret a divisive spirit existing and which seems to be growing, between those generally termed the Holiness people and some of the Churches. We believe if we understood each other better we would love each other more. We are misjudged when people say it is our object to tear up the Churches. While we feel duty bound to fight sin wherever we find it, even if in the Churches, yet we have no desire to fight against the Churches. What some have construed into a lack of Christian courtesy or hard-headed contumacy on the part of some of our workers in going to places and preaching the doctrine of sanctification without being invited, or even in the face of a protest from the Churches, is nothing more nor less than an attempt to preserve a good conscience toward God under a deep sense of obligation to preach the full gospel as we understand it. It is often charged against the members who are in the experience of holiness that they are disloyal because of their failure to take part in various festivals, suppers, entertainments, etc., etc., used in some places by some Churches for the purpose of raising funds for the Church. We disclaim any intention of disloyalty on this account; and our failure here arises from a solemn sense of obligation and duty, as we understand it, to God and the Church. We declare our purpose to meet all the legitimate claims of the Church upon us, up to the measure of our ability; but while this is so we can not surrender our God-given right to "follow peace with all men and holiness without which no man shall see the Lord." As a convention we discourage most earnestly the spirit of Comeoutism and advise all who profess holiness to retain their membership in the several denominations as long as possible, being willing to suffer for Christ's sake in order to prove to a gainsaying generation that it is possible to live, in the 13th chapter of 1st

Corinthians, to the glory of God and the demonstration of the truth of holiness. While we thus advise the second blessing people we humbly beseech our pastors to bear with us; we mean well. We honestly believe we are right, and we are trying to hold the truth in righteousness. If you want us to be friends show yourselves friendly. Cease all needless thrusts and innuendoes. Call upon us in any emergency, and see if we do not respond promptly to every legitimate call. Instead of destroying the Churches we desire to build them up by all right and legitimate effort.

YOUR BRETHREN IN CHRIST.

OUR ORPHANAGE.

September has come and with it some rain and a promise of cooler weather.

We record our gratitude to God for the good health of the children through the dry, long summer. Eighty-one children in the home, no death, no serious sickness.

Since June 1 the girls have done the cooking, part of the washing and ironing and learned to sew. The boys have worked on the farm. We have gathered 500 bushels of corn; will make eight bales of cotton and some sweet potatoes. We have planted turnips and are now hauling wood for winter.

The 19th of this month school opens again. About sixty of them ought to go to school—that means books, shoes and clothing, and in Waco these cost money. We have fed the children since conference at a cost of \$3400. The pastors have sent me \$1000. The difference you will find to be \$1800. When I opened the Orphanage I placed \$2000 of my own money in bank here to pay cash and preserve our credit. At the rate we are going it will take the last cent to feed them till conference. Two hundred and ten pastors have sent me their collection for the home; 490 have not sent anything.

Now shall we wait till after the sessions of conference are held to enter the children in school, or shall we take the collection for the Orphanage and send it in at once, so that they can start as other children? The former, if it depends upon me, for I have only money to feed them till conference; the latter, if all will respond at once, I am sad to write the above for print, but I have done my best and report present conditions. I am more than sad—I am curious to know just what our Church desires as to their Orphanage.

Do we want to do a great work commensurate with increasing demands and glorify God in the salvation of the orphans of Texas that would come into our hands? Or do we simply want to appear to have an Orphanage? Address answers to these two questions to Rev. H. Bishop, Waxahachie, Texas. Send money, shoes and clothing to undersigned.
W. H. VAUGHAN,
Waco, Texas.

THE KING OF THE CAROLINE ISLANDS.

These islands, forming an important Pacific group which extends for 2,500 miles, are familiar as the scenes of American missionary work for more than forty years.

Most of the islands are well wooded and fertile, and have the wet and dry season common to a tropical region. The inhabitants, who bear evident traces of Malay, Papuan, and Samoan blood, speak various tribal dialects. They have strongly built bodies of a dark copper color, and are gentle and amiable. Until 1889 when they were expelled by Spain, American missionaries were doing much toward the civilization of the natives.

At the close of a recent war with Spain, the King of On (Caroline Islands) came to pay homage to the Spanish government at Manila. As the best means of advancing and establishing a condition of things that would prevent all future outbreaks, the King was introduced to the "great civilization," the Singer Sewing Machine, and a reproduction of his photograph, seated at the machine, with his Secretary of State standing beside him, is shown on another page. The original photograph can be seen any day at the office of The Singer Manufacturing Co., 149 Broadway, New York City.

OUR MISSION FUND.

At their recent conference the Leagues of Corsicana District pledged \$170 for the support of our League missionaries. If every district would do as well as this and the Houston we would be sure of success.

Will not every League in the State, whether you are definitely pledged or not, proceed at once to raise money for this cause. Pledges given at Galveston were intended to be sent in by November 1. All must help. Missionary literature will be furnished free on application. Address
A. K. RAGSDALE,
Secretary Committee,
Dallas, Texas.

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

A NEW CATALOGUE

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

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

When Ague Shakes You

you can shake the Ague by using AYER'S AGUE CURE. It is the one certain and infallible cure for that depleting disease. It has been tried in many countries and under various conditions, and has never been known to fail. An old veteran writes:—

"You may be interested to know my experience many years ago with Ayer's Ague Cure. The year before the war I was in Kansas. Some twenty of us were engaged in farming, and suddenly all were taken with fever and ague. We tried almost everything without getting any help, till at last I sent to the city and procured a bottle of Ayer's Ague Cure. I recovered at once. The others followed my example, and they, too, recovered. Every one in camp took the remedy and was cured by it. I went all through the war, have lived in thirteen different states of the Union, and have never had the ague since."

O. B. SMITH, St. Augustine, Fla.

There's only one thing to get for ague:

Get AYER'S Ague Cure.

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

SANTA FE ROUTE EXCURSION RATES.

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

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

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

To Chicago Merchants' meeting, Oct. 29 to Nov. 4, certificate plan.

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

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

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

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

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

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

For further information, call on any Ticket Agent, or address

CHAS. L. HOLLAND,
W. S. KEENAN, Pass. Agt., Dallas.
G. P. A., Galveston.

DO YOU KNOW THE VIRTUES

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

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

My son, live a straight life. The bent tree is never the giant of the forest.—Ram's Horn.

If the Baby is Cutting Teeth.

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