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EDITORIAL.

FAINTING BY THE WAY.

THERE are times when the stoutest pilgrims to heaven are tempted to turn aside or loiter by the way. Travel-stained, footsore and weary, they would fain procure some surcease of toil and trouble. The burden becomes heavy and the heart sick. They shrink from the long journey which stretches away in the distance and yield to despondency and unbelief. The best of men have felt this sinking of the heart, and have poured out their long pent-up grief in lamentation or prayer. Elijah lies down under the juniper bush and exclaims: "It is enough; now, O Lord, take away my life; for I am not better than my fathers." David said also: "Oh, that I had wings like a dove! for then would I fly away and be at rest." It is idle to philosophize about such troubles. We can not explain them. They defy intellect and volition. We are sad and can't help it. In the presence of this stupendous and mysterious universe we shrink into infinitesimal littleness. In the contemplation of the overshadowing and insoluble problems of life we can only look heavenward and cry to God. Like little children, benighted and belated, lost upon the highway, we would pillow our head upon our Father's bosom and rest within his encircling arms. It is good for us that such feelings are transient, or they would stifle the very life within us. Weeping may endure for a night, but joy cometh in the morning. An angel meets us at the juniper bush, and the fleeing soul finds refuge in God. There are times when our feelings will have their own way. And perhaps it is best to indulge them up to a certain point. Surely the Scripture is full of precedents. Patriarchs, prophets and psalmists could only bow their heads and weep. In Gethsemane our Lord could only pour out strong cries and tears. If the pressure of the burden of life leads us to God, it is well. Perhaps these dark experiences were intended to reveal the paucity and inadequacy of our own resources and to demonstrate the security and grandeur of our refuge in God. But it will never do to nurse such melancholy. This way lies madness. While temporarily the heart may be surcharged with a nameless grief, yet the hour of relief will surely come. While our accumulating burdens and trooping cares may prostrate us in the dust for awhile, the soul right with God will rebound. But if such dark thoughts and painful emotions manifest a tendency to become habitual, we must repress them with the utmost sternness and vigor. The truth is, such experiences should be reduced to a minimum. Our faith must anchor herself deeply in the divine and unchangeable Word. Hope must keep her lantern brightly burning. Love must keep her fountain perpetually flowing. The soul can record no nobler triumph than that of a vigorous and beautiful Christian life always at the maximum. But we have this consolation, that fidelity to our duty and work will always, sooner or later, tide us over the bar. For those who wait upon the Lord shall renew their strength. It is not surprising that occasionally the burden seems heavy and the way long. History is a great, beautiful and tragic affair. The question of duty and destiny is appalling. Temptations are sore and trials are keen. The best of us are baffled. Death is courted. The soul stretches her wings toward the wilderness. And yet after all grace is sufficient. With each day comes its quota of strength. The rod and the staff comfort us. The divine presence is ours.

ELEMENTS OF A SERMON.

THE sermon in point of substance should be full of the truth of God; in point of style it should be clear, forcible and elegant; in point of oratory, impressive and effective and last and especially, informed by the presence and power of the Holy Spirit. The preacher must deal exclusively with the revealed will of God. He must proclaim soul-saving truth. He must impart the essence of the gospel. Every sermon must either woo and win sinners to Christ or edify and comfort the people of God, or in some way contribute positively to the furtherance of the gospel. A sermon has nothing to do with science, literature or philosophy, properly so-called. It is at an infinite remove from all such. We should remember what God said to Jonah: "Arise, go into Nineveh, that great city, and preach unto it the preaching that I bid thee."

So, too, the sermon should be clear. The message must be level to the intelligence of the people, free from all manner of obscurity. Perspicuity is a rhetorical accomplishment of the greatest value. Plain English is the best setting for the gospel of Christ. Simple, homely speech as against big words and high-sounding phrases is the best clothing of the divine message. If a man could use the English of our English Bible his style would be transparent to the degree of perfection. But the gospel should be put strongly. Energy should pulsate in every sentence. We can not proclaim our message with too much power. Everything which makes it sharp, bristling, dynamic should be eagerly invoked. A stroke of lightning is a good illustration of energy. We plead also for elegance. There is no good reason why the very best things in the realm of thought should not be said in the very best possible way. But by elegance we do not mean mere tinsel. Grandiloquence is despicable. Nor is eloquence inconsistent with simplicity. The great thoughts of religion naturally invoke splendor of diction. No one can deal justly with the great doctrines of the Christian faith without exhausting the possibilities of language.

Given a sermon prepared thus, let it be delivered impressively and effectively. We do not like the dramatic style in the pulpit. Nor yet do we like an excess of what is commonly called elocution. If a preacher has a good voice, if he will avoid the common blunders of attitude and gesticulation, and particularly if he becomes tremendously in earnest, he will always speak well. The voice is the main point in oratory. The movement and gesture are entirely subordinate. Any way, it is a shame, to use no stronger word, to deliver the glorious gospel of the Son of God in a feeble and unattractive way. A good voice and an impassioned soul will always challenge the attention of the congregation.

Then comes the crowning gift of all, the presence and power of the Holy Spirit. Here is the everlasting seat and source of all spiritual energy and life. The spirit illuminates the mind, inspires the heart and unfetters the tongue of the preacher, and at the same time makes the hearer responsive and acquiescent. A sermon is a sermon just in the degree in which the holy unction permeates it. Style and oratory are the human aspects of the subject, and therefore secondary, while the substance and spirit are the divine sides of it, and consequently all-essential. The Holy Ghost is the life-giving efficacy and the soul-saving power of the sermon. St. Paul gives us the true ideal of preaching thus: "For the Gospel came unto you not in words only, but power and in the Holy Ghost, and in much assurance."

THE MAKING OF A SAINT.

The character of any man is likely to be conceived wrongly, unless we have seen it in the making. We are apt to treat as natural elements in his make-up what has been acquired by long struggles for the conquest of his baser self. If we contemplate George Herbert in the calm of his later years, and his unsparing devotion to the interests of his spiritual flock on the Salisbury plain, we naturally suppose him to have been a person of singular unworldliness, and a piety which sought nothing but God's service as his reward. But if we read between the lines of the autobiographic poems in his "Temple," we find that he was a man whom the world had drawn very strongly, and that he had his share of that Herbert temper of which we meet so much in his elder brother's autobiography. George Herbert, apart from divine grace and the conquest of himself that it made possible, might have become just such a man as Edward Herbert depicts himself. And any thoughtful man who compares the poems of the one with the narrative of the other must feel an almost infinite difference in the atmosphere of the two books, and in their effect on his own spirit.

We regard the foregoing extract, from the Sunday School Times, as one of the most sensible deliverances which we have seen in a long time. The truth is, we are utterly incapacitated to judge our brethren. We do not wonder that our Lord expressed himself so forcibly against this universal sin of judging. Many surprising revelations await us in the last day. The first will be last and last first. What a pity but what we could have a world-wide revival of charity. The analysis of character is a delicate duty, and one needs to have in all the returns before venturing an estimate. We should be profoundly grateful that God has reserved to himself the right of final adjudication.

So much depends upon one's own internal condition. To-day one is unspeakably sad and to-morrow he is indescribably happy, while at the same time there has been no perceptible change in his environment. Why this state of affairs? The explanation lies in the fact that there has been a change within. The whole world glows with beauty to the new-born soul and gleams with splendor for the heart which is strong and happy in God. When the spirit droops, nature droops. Our own mood is reflected in the mirror on the outside.

No man should be afraid of any responsibility which comes legitimately upon him in the prosecution of his life-work. There is a corresponding grace in reserve. Law is shorn of its terror by promise. Duty loses its forbidding aspects when seen against the background of divine love and power.

We doubt the value of the disputatious habit. A man can get infinitely more knowledge by calm reflection than by any amount of noisy debate. Disputants are easily tempted to think more of victory than truth. Controversy up to the present time has appeared to be inevitable, and has probably been to some extent profitable, but if the habit of protracted, silent thought should ever be substituted therefor, the gains would be immensely greater.

Perhaps the loving-kindness of the Lord has never been more touchingly and forcibly revealed than in the declaration that he would go before and prepare for us a mansion in the skies. We doubt not but that he will meet us at the portals of the tomb and conduct us to the rest which remaineth to the people of God.

The hero is greater than his deed. The fountain contains within itself the stream. The germ contains within itself the stately tree. So character is inclusive of each and all the particular acts which reveal it. Back of all manifestations is the glory of life itself.

That there is a tendency among educated and wealthy men to keep out of public life is perfectly plain. The one class courts ease and culture; the other woos tranquillity and pleasure. It is a burning shame that such men do not push themselves to the front and make their influence felt. The carelessness of many good men about voting is just simply criminal. The parable of the talents needs a fresh exposition of the new enforcement.

THE GOSPEL OF HAPPINESS.

A woman who has many sorrows and heavy burdens to bear, but who was noted for her cheerful spirit, once said in explanation:

"You know I have had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden anyone else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word or a bright thought to carry with them. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

This gospel of happiness is one which everyone should lay to heart. Set out with the invincible determination that you will bear burdens and not impose them. Whether the sun shines or the rain falls, show a glad face to your neighbor. If you must fall in life's battle, you can at least fall with a smile on your face.—Wellspring.

Communicated.

DEVOTIONAL PARAGRAPHS.

By Rev. J. Marvin Nichols.

By some would-be great metaphysicians it is said that man is no more than an educated animal. They forget that the difference between a man and a brute is the capacity for an idea. A man walks down the bank of a swollen stream. He meets a frisky squirrel scampering along. The little animal comes to a giant oak that has yielded to the force of nature and spanned the stream. The squirrel runs across the fallen tree and buries himself in the forest beyond. The man crosses the same stream on the same tree, but stops. "Ah!" says he, "I have an idea." The animal act is superceded by the scientific conception of bridge-building. Visit the home of the busy bee in the apiary. Open the hive and there the little bee has demonstrated, naturally and instinctively, one of the fundamental laws in architecture. "Ah!" again says the man, "I have an idea." And he leaves the bee to whom he is indebted for the science of bracing. A man stands gazing on the busy manipulations of the dirt-dauber. As he intently watches there steals into his mind the science of civil engineering. Hoosiac tunnel becomes a possibility. Hills and mountains cease to be obstructions. Man is an animal, but more. He has the capacity for an idea.

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The mathematician weighs the globe and computes the distance of the stars on the axiomatic basis that "two and two make four." He may eruditely philosophize on his calculation, but he stands helpless when asked to explain his axiom on which rests the whole fabric of figures. So it is in redemption. God has designed that all the doctrinal framework in the realm of spirit shall be to the ultimate conquest of sin as the axiom is to the mathematician's calculation. He proposes to convince the world by the demonstration of these fundamental truths, not their philosophy. In this sphere God will use a holy life. All else stands challenged and impeached before the bar of the world's godless judgment. As a book is a tangible form of thought, so we become a tangible form of "the mind which was in Christ." As the magnet is the near view of the electric current, so our life becomes an appreciable revelation of the subtle power in the Cross. As the merchant's scales are a comprehensive form of the law of gravity, so our life becomes the demonstration of that "mighty rushing wind" which filled the upper chamber. What more is a holy life than the Christ reduced to a perceptible point? One truthfully said: "The searchlight of practice must illuminate the dark places of theory."

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It is an axiom of the spiritual kingdom that demonstration supercedes the theories in divine revelation. There are some inexplainable truths in the framework of religious belief. The blind man cou'd give no metaphysical solution of his restored sight. He could only say: "One thing I know, that, whereas I was blind, now I see.'" There are some facts in the realm of spirit whose philosophy is shut in by their profound, inexpresible silence. Some things are so profoundly experimental that they are unlawful, in their philosophy, because unutterable. It is in this dominion of the unutterable that we must

"Let our lips and lives express,
The holy gospel we profess."

* * *

Religion is a stranger to solitude. Christianity may at times draw us into retirement, but it can never ostracize. Moses stepped into the seclusion of Sinai, glory-crowned and lightning-guarded, only to gird on the armor that would help him solve the fate of Israel. Elijah was schooled amidst the wild fastnesses of old Horeb until he became saturated with that power that would shake the reign of a godless king. The highest sin is in that moment when man's spirit turns within. The soul cannot long live that forces everything to contribute to its own selfish interest. Heart-life must expand in proportion that it expends. The duplication of this heart-life is the law of the world invisible. The minimum basis on which I may expect God's approbation is the gain of at least one soul as a trophy. The law is absolute; we must duplicate our lives.

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Love is paradoxical. To impart it is to live, to retain it is suicidal. In this realm, expansion is the profit of expension. The soul must measure its greatness by the radii of its love. No man, no Church, no nation is great until self is transcended by entering the heart of another. We are to be measured by the distance we have gone into other destinies. Life can never be exclusive. It must be inclusive, since we incorporate each other. Definite boundaries mark the horizon of our love. These boundaries will forever be the standards by which God decides upon individual worth and merit.

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Truth is no stronger than its incarnation. So far as the world in sin is concerned, the gospel is no stronger than the human heart through which it is filtered. Truth must forever lie dormant until vitalized in human thought and action. Herein is a genesis of missionary obligation. It is one thing to declare the gospel, quite another thing to demonstrate it. These life-giving truths can only be appreciated under the interpretation of the Spirit. They are spiritually discerned, but the soul that sits in darkness has not this Spirit. The mysteries are given to the heart in communication with the Holy Ghost. The heathen's gospel is but the tangible demonstration of these potent truths. The doubt reveals their deadness to truth since "if our gospel be hid, it is hid to them which are lost." The Bible, were it not for man as its living demonstration, would be a vague and meaningless message. Drummond truthfully said: "You can take nothing greater to the heathen world than the impress and reflection of the love of God upon your own character. It is the man who is the missionary, not his words. Character is his message."

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Logic is powerless in the realm of sacred mysteries. The apprehension of all mystery is in the demonstration, not the logical presentation. Christ in his appeal to an apostate world discarded the logic of the schools. Natural objects moved with his trend of thought as the demonstation of profound and inexplainable truth. We forget the distinction that Christ drew touching his ministry to the saint and that to the sinner. There is that tongue of fire, that invincible logic of the cross, that grammar of the skies, which unravel for us "the mystery of godliness." But the heart must have met the schoolmaster in this domain of things so apparently unreal and intangible. In Bishop Galloway's "Modern Missions" this distinction is clearly put. "Though 'he spake as never man spake,' he wrought more than he talked. Indeed, his method was first to act a truth, and then proclaim it; to do it, and then declare it. And this accords perfectly with man's mental and spiritual capacity; for truth is best apprehended, not by studying precepts and proverbs, but by observing its influence upon human life and conduct." This law is fundamental to the whole scheme of revealed truth. It is life, then theory; demonstration, then its philosophy. That life set forth in the analysis of redemption is to the sinner the ideal but incomprehensible sphere. To him it is a mystery that no human logic can clarify and his last appeal is in the demand for its demonstration. There is no gospel which is not demonstrative. Assertion and demonstration are inseparable functions in the dominion of grace. Incarnation is the focus from which springs truth's tremendous energy.

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The idea is not to be entertained that the credential of works minifies that supreme evidence of the testimony of the Holy Ghost. The Holy Ghost as a cause and works as an effect constitute that double tesimony of personal redemption. Not only does the Holy Spirit bear witness with our spirit that we are children of the King, but we also know that we have passed from death unto life because we love the brethren. While these two credentials are inseparable, they are vastly distinct. The testimony of the Holy Ghost is the unseen, inner evidence that of itself satisfies the cravings of no other soul save that of self. The process that reveals this inner witness is love to man. But that love can alone demonstrate itself in works—the the supreme complement of saving faith. It is divinely ordained that faith without works is dead. The unchallenged hypothesis is that love is manifest in its expression. The Holy Ghost is the supreme credential. This testimony will forever be locked up in the profound consciousness of a personal salvation until it seeks its demonstration in the fruits of the Spirit. The two credentials are parallel and indivisible. I know God in the evidence of the Spirit; man knows me, as being in the conscious possession of that testimony, by the fruits of the Spirit. On this basis we claim, therefore, that independent of the missionary spirit—which is the supreme culmination of the doctrine of works—there can be no distinct revelation of the Spirit's testimony. Faith without works is dead.

CONCERNING THE ABILENE DISTRICT.

This is "news from the field," for the Abilene District is a field—a large field. The ground is prepared, the crop is growing and the hands are at work. We are beginning to gather the sheaves. May the Lord of the harvest give us an abundant yield. This field extends from Eastland on the east to Odessa on the west—a distance of about 275 miles. In width it varies from the breadth of the railroad track to 100 miles. Rev. J. S. Chapman, D. D., is overseer. He is not one of your hodge-podge farmers, either. Being a traditional Methodist, he is methodical in his work. His time is not occupied nor his power dissipated upon trifles. He confines himself to the work that none but the Presiding Elder can do, and to say that he does that work well is simple prestice. At the same time he is equal to anything that occasion may require, from the enforcement of law to the singing of a solo. A long suffering people bear his solos with patience, but they draw the line at his and Trimble's duets. Barring his music, he undertakes nothing without a well matured plan. As early in the year as it could be done he got the pastors together and matured plans for the revival campaign. As a result it will not be necessary for any preacher who was present to go outside the district for help. At our conferences as often as possible Bro. Chapmen calls together the pastors for prayer and consultation. By that means we are drawn together and drawn toward our leader. For it is not possible for men to get far apart who pray for one another. He takes the same course with local preachers and with lay delegates. At present harmony among all classes in most of the district is about perfect. I say "most of the district," for be it known that into this territory within the last few years have been brought various elements of discord. We have had in this district a sad conglomeration and confused mixing of holiness association, woman evangelism, faith-healing and disgruntled local preachers. I believe this strange ecclesiastical compound is called the New Testament Church of Christ. I am told that they baptize by pouring all who apply for membership, whether the rite has been previously administered or not. Out of the same hot bed has sprung up one M. E. Church (North) which, with small membership, small house and small preacher, is doing a small kind of proselyting. This strange excrescence was for a time kept alive in part by Northern missionary money, but I am told that such support has been withheld and its future is somewhat doubtful. The mixture mentioned above made no end of trouble for a time; but a few Methodists have entirely gone astray and come to their senses, hence the storm the balance of the disaffected have has about subsided. Let it be recorded that in the midst of these agitations every pastor in the district has been a loyal son to our mother Church. As a Church we have sustained but little real injury from these disturbances, if any. Last year one young pastor in the district outgrew orthodoxy and preached some doctrines that were quite "advanced." When conference met he was promptly expelled. Most of the membership in the charge he served sympathized with his views and the pastor who followed him, one of our truest men, is having a hard time. I hear of little desire for change on the part of either preachers or people, and with the exception of placing the men who must move by limitation, it looks now like Dr. Chapman's work in the cabinet this fall will be light. So mote it be. And let all the people say Amen.

Materially this country is doing well. Grass and crops have not been so fine within the recollection of the oldest inhabitant. Corn will yield from ten to fifty bushels per acre. Oats were below the average, but the fodder crops, such as sorghum, Kaffir corn, milo maize, Jerusalem corn, Egyptian millet, and the like, have all done well. Cotton promises the largest yield in the history of the Abilene country. Cattle and sheep are fat, and chickens and fish are plentiful. In Abilene's artificial lake bass are taken that weigh four pounds, and I am told that in some parts of the district cat-fish bite so fast that a fisherman must hide behind a clump of brush to get a chance to bait his hook. This last statement is apocryphal.

West Texas Methodism is of a robust type. Most of these Methodists know and love our doctrines and discipline. These West Texas people are thorough in anything they undertake. This district holds all the conferences provided for in the Discipline. This year the Epworth League Conference met at Merkel, the Sunday-school Conference at Albany and the District Conference at Cisco. All three were occasions of profit to those present. A pastor who intends to keep abreast of the times can not afford to miss these gatherings. Owing to the expense of travel in a district so large it was deemed best to hold the Sunday--school Conference hereafter in close proximity to the District Conference and the time and place of meeting were left to be fixed by the presiding elder.

There has been some effort to establish a Church school in this district. A year ago the District Conference appointed a committee to look into the advisability of such an enterprise and suggest a location. This committee never got together and made no report. When the District Conference met this year one town had ready a proposition for such a school, which it wished to submit. A committee of thirteen was appointed to consider all such propositions and with instructions not to incur any debt was given full power to act. This committee, consisting of four preachers, nine laymen and the presiding elder, whom the District Conference named as ex-officio chairman, met in Abilene, July 14. Cisco proposed to build, donate and equip a plant to cost ten thousand dollars on condition that the Church would furnish a first-class faculty and give the school its moral support. No other proposition was submitted. A sub-committee was appointed to visit the proposed site and secure more information. A large majority of the committee do not think the time has come to establish such a school, and it is almost certain that the proposition will be rejected.

This country is filling up with immigrants, and of course Methodism is gettinb its full share. The future is full of promise and the people are contented and happy.

Since the above lines were written Cisco has withdranw her proposition. Thus ends the second chapter in the history of education in the Abilene District. The first ended with the passing away of Belle Plains College several years ago.

E. HIGHTOWER.

HISTORY OF A DISTRICT.

I thought it might benefit the cause to give the result of my observations of the work of the Church in Cuero (formerly Victoria) District and Victoria Station during the twelve years I have lived in Victoria. The district is composed of Calhoun, Jackson, Victoria, DeWitt, Lavaca, about three-fourths of Gonzales, and one appointment (Fannin) in Goliad County.

Some portions of the State may excel this in health, some in fertility of soil, some in regularity in seasons, some in one particular industry, or in the production of some one crop, some in superior character of citizenship, but to any one well acquainted with all parts of the State, it will be apparent that for a combination of all these qualities and its general adaptability to diversified production of crops and stock, with health and social relations, this section is unsurpassed. To no portion of the State has there been for the past five or six years such an influx of immigration as to this. In no portion has there been such material improvement. This is especially true of the three coast counties—Calhoun, Jackson and Victoria—which have doubled their population. This immigration is of a most desirable character, composed principally of thrifty, well-to-do farmers from the black waxy lands of Central Texas, with a good per cent of Swedes, a most desirable class of immigrants. In religious principles both classes are principally Methodist and Baptist.

During my residence of twelve years the district has been presided over by Revs. R. J. Deets, J. S. Gillett and A. C. Biggs, each four years, in the order named, all faithful, earnest men. Twelve years ago there were ten pastoral charges in the district with 1988 members. (See minutes of 1886). The minutes of 1897 show thirteen pastoral charges with 3596 members. In 1892 there were in the three counties of Calhoun, Jackson and Victoria two pastoral charges with two weak appointments belonging to other charges, all told about 500 members. Now there are four pastoral charges with at least 1000 members with a need of two more pastors. This shows that the immigration, as well as our young people, have been closely looked after by presiding elder and pastors. In 1892, on recommendation of District Conference, Port Lavaca Mission was created, comprising all of Calhoun County and all of Victoria except Victoria Station, Nursery and Mission Valley. We asked for a single man of intelligence, education, zeal, energy and piety. Bro. Gillett, our presiding elder, found just the man in the Rev. J. A. Phillips,

then about twenty-three years old. He was turned loose upon our broad prairies with neither a society, member nor preaching place. At the end of his first year he reported fifty-nine members, with four organized societies. There are now in that territory five organized Churches, with at least 300 members. Victoria and Edna will in the future be full stations and Port Lavaca a three-fourth station. This will leave in these counties, besides Edna Circuit, Ganado, Morales, El Tauro, Lone Tree, Crescent Valley, Mission Valley, Lower Mission Valley—the first three in Jackson, the other four in Victoria, with Fannin in Goliad County, all taken from the said stations, with Garcitas in Victoria County, with twenty-five members, organized, but not heretofore attached to any pastoral charge, and Nursery in Victoria County, heretofore attached to a charge principally in DeWitt County. By proper arrangement of the other works in the district Nursery, with Thomaston, in DeWitt County, and Morales now attached to work principally in Lavaca County, should be thrown with these, making in all ten appointments to be provided for, we may say in Jackson and Victoria Counties. Ganado, which should be soon a half station, will be added to what is now Edna Circuit, leaving a portion of that circuit to be attached to Port Lavaca, thus giving two stations, a three-quarter station, a strong circuit, with nine appointments, with about 300 members to form the new charges referred to, in which two charges there are a number of neighborhoods rapidly increasing in poulation and demanding the gospel, three of these being railroad stations. We should be on the ground to develop these new places. Will not the conference give us two more Phillipses for this work? It may take some missionary money, but no better investment can be made. It would not be thrown away on a helpless people in a sterile country, but upon thrifty, prosperous people in a fertile country being rapidly developed.

Morales, in Jackson County, is counted in these works, because if Hallettsville is made a full station the appointments taken from it will be added to upper end of the present Morales Circuit, which would necessitate cutting off Morales. I will not enter into argument to show that Hallettsville should be made a full station even if missionary money is required to give it the strongest, most effective preacher in the conference. The cabinet should consider these arguments. Twelve years ago Victoria had forty members, now 150. A small band of zealous, loyal Methodist, but poor in this world's goods, considering the fact that no place in the State, if in the Union, has as much wealth per capita as Victoria, it is difficult for an outsider to understand why Victoria Methodists are so poor. It should be remembered that our population is largely foreign Catholics and Lutherans. Methodism was the prevailing Protestant element before the war. By mismanagement by the conference just after the war Methodism went down and had a hard struggle to live at all. The Presbyterian is now the strongest Protestant Church, numerically and financially; the Methodist second numerically and fourth financially; the Baptist third numerically and financially, and the Episcopal fourth numerically and second financially. This is an approximation only. Let us forget the errors of the past and push forward in the noble work of giving the gospel to the poor. This is our mission. In it we glory. It requires great sacrifices it is true; but what are they compared with those made for us by the Son of God? What are they in view of the great work of soul-saving? The first year I was in Victoria Rev. John W. Stovall closed his pastorate here. He was succeeded in turn by I. T. Morris, one year; Sterling Fisher two years; T. F. Dimmit three years, and A. W. Wilson two years—a noble band to whom we are attached by bonds of love. God bless them wherever they may labor. They are workmen who need not be ashamed, of whom the Church may well be proud. While they were ever ready to conscientiously discharge every duty, regardless of consequences, not one of them possessed the principle of tyrants that would make them carry out, by doubtful measures, their own ideas "regardless of the opinions, prejudices or feelings of others." They were Christians actuated by the Golden Rule. But this was not intended as a eulogy upon any man or men. Our pastor for the past three years, and we hope for one more, W. J. Johnson, is a man among men; faithful, zealous, devout, industrious and energetic; no work of the Church is overlooked or neglected by him. His sole object and purpose is to save souls. No plan promising success does he leave untried. After a year's strenuous efforts he at last succeeded in securing the services of the famous Evangelist Geo. R. Stuart. Were all evangelists like him we would have no occasion to cry out to put on the breaks in this line. Unfortunately there are but few Geo. Stuarts. The ten days' services of Bro. Stuart brought grand results in creating public sentiment against the common vices of the day. Had there been not an accession to any Church the labor, time and money expended on this meeting was well invested. Scores gave their hands, promising to lead different lives and to join the Church of their choice. Many of these were from the country. The city Churches have already, three weeks after the close of the meeting, received as follows: Presbyterians, 44; Methodist, 29; Baptist, 14; Lutheran and Episcopal each a few. Others will join yet.

I have written the above that the West Texas Conference may see some of the difficulties with which we have to contend and our prospects for overcoming them, that we may receive the sympathy and prayers of all interested in the success of the cause. Under the law we must give up our presiding elder, who has wrought so well among us the past four years. May God's blessings go with him wherever he may go in his beloved work. Give us another like him, a practical, godly man, who will enter into no visionary schemes, but look at things in a practical business like way, and the district will soon rank with the best in the State.

Make Victoria a full station and Bro. Johnson will close his four years at Victoria with a record unsurpassed. Perhaps his statistical report will not loom up to the satisfaction of those whose eyes can see nohing else; but to the philanthropist, who looks at the condition of society as a whole, and to the Christian who looks to the spiritual condition of the Church, there will be visible the results of that labor which will secure for him the welcome plaudit, "Well done, good and faithful servant."

GEO. W. L. FLY.

Victoria, Texas.



The cakes of Ivory Soap are so shaped that they may be used entire for general purposes, or divided with a stout thread into two perfectly formed cakes for toilet use. For any use put to, Ivory Soap is a quick cleanser, absolutely safe and pure.

A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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AUGUSTINIAN-ARMINIANISM.

It is conceded that the full consequences of the Adamic sin—death, temporal, spiritual and eternal—could not justly be visited upon any but actual sinners; that Adam's posterity which die in infancy can not be punished with eternal death, because it would be unjust to impute his sin to them in that sense and to that degree. This is regarded as an act of such great injustice that it would be a "horrible decree;" yet when the injustice is so modified and reduced in degree that men are only born actually dead spiritually and doomed to suffer the death of the body as a penal infliction for Adam's sin, it no longer appears unjust to the writers we have quoted, but is transformed into justice and mercy. If it be an act of great injustice, irreconcilable with the character of a just God to make men and all men liable to all the penalty of Adam's sin, is it not injustice also to make them liable to a part of that penalty, though it may be injustice in a less degree? Is it not injustice nevertheless? And does not a small act of injustice prove the character of the perpetrator of it as well as a great injustice? The book says: "He that is unjust in that which is least is unjust also in much. These authors strongly maintain that those of Adam's posterity that die in infancy must infallibly be saved from eternal death and that therefore they must be, and are, regenerated and saved through the merit of Christ. To assume this position, we must first admit that there is nothing to prevent this exercise of divine grace and power—no legal obstacle unremoved by the atonement of Christ; nothing in the nature or character of the infant, in the matter of its relation to the Adamic sin or to the atonement and the plan of salvation, to prevent the "free gift" coming upon such infants unto justification of life. This much admitted, it must follow that God can, without any violation of any principle of his moral government, bestow the free gift upon dying infants, and our authors say he does bestow it, and further, that he must do so, because he can not justly fail to do it. But is not the nature of those infants that die just the same as that of those that do not die as infants? Then if God can bestow that gift upon dying infants, can he not bestow it upon all infants? If he can bestow it, and does not, then why not? Will our authors tell us? Who can say that he does not bestow it upon all? If he can bestow it, and does not, then it must be because he will not. Who will take this horn of the dilemma? Who can point out a single place in the Divine Word where it is said in so many words, or is by any just inference taught that God justifies and regenerates only those infants that die in infancy?

But if, as claimed, the posterity of Adam are involved in his transgression and guilt and are justly exposed to Divine wrath in the penalty of that transgression so that they must be born under that penalty, how does it appear that God can save them or exempt them from that penalty in case of death? Yea, that his justice requires that he must do it? If they are sinners in the sense that they are justly obnoxious to that penalty, justice would require that they suffer it. If they are justly obnoxious or liable to it as a penalty, then justice would not require that they be delivered from that penalty. Furthermore, if they must suffer spiritual and temporal death as a penal infliction for Adam's sin, the same justice would require that they suffer eternal death also. To claim exemption, therefore, from eternal death for dying infants is to deny the principle that Adam's posterity may suffer any penalty or any part of any penalty of Adam's sin, and to affirm that in the absence of any personal agency there can be no personal guilt, and where there is no personal guilt there can be no punishment.

But Dr. Watson in his Inst., p. 389, says: "The imputation of Adam's sin to his posterity has been a point greatly debated. In the language of theologians, it is considered as mediate or immediate. Our mortality of body and the corruption of our moral nature, in virtue of our derivation from him, is what is meant by the mediate imputation of his sin to us. By immediate imputation is meant that Adam's sin is accounted ours in the sight of God by virtue of our federal relation. To support the latter notion various illustrative phrases have been used, as that Adam and his posterity constitute one moral person, and that the whole human race was in him, its head, consenting to his act, etc. This is so little agreeable to that distinct agency which enters into the very notion of an accountable being that it cannot be maintained, and it destroys the sound distinction between original and actual sin. It asserts indeed the imputation of the actual commission of Adam's sin to his descendants, which is false in fact, makes us stand chargeable with the full latitude of his transgression and all its attendant consequences, and constitutes us separate from actual, voluntary offense, equally guilty with him, all which are repugnant equally to our consciousness and to the equity of the case.

"The other opinion does not however, appear to go the length of scripture, which must not be warped by the reasonings of erring man. There is another view of the imputation of the offense of Adam to us, which is more consitent with its testimony." He then proceeds and quotes, with approbation, the views of Dr. Watts in reply to Dr. Taylor, as follows: "Sin is taken for an act of disobedience to a law, or for the legal result of such an act; that is, the guilt or liableness to punishment. * * * When the sin or righteousness of one person is said to be imputed to another, then generally those words mean only the result thereof; that is, a liableness to punishment on the one hand and to reward on the other. * * * In the sense then above given we may safely contend for the imputation of Adam's sin."

From this extract it is seen that Dr. Watson concedes that to impute the actual commission of Adam's sin to his posterity and make them chargeable with the full latitude of his transgression and all its attendant consequences and constitute them equally guilty with him, "is all repugnant to our consciousness and to the equity of the case." But he approves the theory that the guilt or liableness to punishment on account of the imputation of Adam's sin to his descendants, "separate from actual, voluntary offense," is imputed to his posterity. Then he only rejects the "imputation of the actual commission of Adam's sin to his posterity, which makes us equally guilty with him," and yet admits that, in the sense that we are guilty or liable to the legal result or punishment of that sin, "we may safely contend for the imputation of Adam's sin." That is to say, he approves the notion that without being equally guilty with him and separate from actual, voluntary offense, we may and do suffer the result, the punishment thereof. Now we ask, what is it that "is repugnant to our consciousness and to the equity of the case?" Is it not that it is unjust to say that Adam's descendants "are guilty or liable to punishment" for Adam's sin separate and apart from actual, voluntary offense? The objection lies against "liableness to punishment" for a sin not our own—to the imputation of the consequences of the sin of another to posterity. And does not this repugnance arise from the fact that liableness to punishment justly is inseparably connected with the idea and fact of actual guilt? Then if Adam's descendants are not actually guilty, do consciousness and the equity of the case not revolt at the idea that his sin is imputed to them in the sense that they are liable to the punishment of that sin? If the liableness to the legal result—the punishment due that sin—were not "repugnant to consciousness and the equity of the case"

there would be no revolt at the imputation of the sin itself. Are reason and consciousness and equity thus easily satisfied? Can they consent to and approve the punishment separate from the guilt that makes it reasonable and just? It must be made to appear that Adam's posterity are guilty in a responsible sense, so as to be justly liable to punishment or the justness of the infliction of that punishment cannot be made to appear. Hence the above theory of imputation is as much repugnant "to consciousness and the equity of the case" as the one to which our authors so strenuously object. Indeed if this theory of imputation be accepted infant damnation logically and inevitably follows. And this further fact would have to be admitted, viz: that sin is a necessity and that therefore sin is not sin, which is absurd, for it (this theory) claims and admits that "the heart (of infants) is deceitful above all things and desperately wicked," and that "all evils naturally proceed from it as corrupt streams from corrupt fountains." (W.'s Inst., p. 390). Streams flow according to a law of necessity. If all evils flow in the same way out of a heart naturally corrupt aside from any voluntary act or agency, then the stream of life is under a law of necessity. Is it not time that Arminians at least should cease to compare the condition and action of free agents to even inanimate things and things that exist and act only as they are acted upon under the law of necessity?

Again, Dr. Watson says in regard to the liableness to eternal death: "It is now sufficient to say that if making the descendants of Adam liable to eternal death because of his offense be unjust, the infliction of temporal death is also, the duration of the punishment making no difference in the simple question of justice." (Inst., p. 390). It is passing strange that a mind so acute and logical as that of Dr. Watson should have failed to see that this statement is fatal to his own theory, and all the arguments adduced to maintain it, when taken into connection with the details of that theory as elaborated by himself, and that his statement could be so easily employed to overthrow his own position. Notice that Dr. Watson asserts both that the descendants of Adam suffer temporal death and are liable to eternal death "on account of Adam's offense." Then he admits that if to make them liable to eternal death on account of Adam's offense be unjust, the infliction of temporal death is unjust also. It follows, therefore, that if the descendants of Adam may not justly suffer eternal death on account of Adam's offense they cannot justly suffer temporal death on account of his sin. But Dr. Watson does not seem to have seen that, according to his admission, if the descendants of Adam do justly suffer penally the infliction of temporal death on account of Adam's offense, as he asserts they do, and endeavors to maintain, then they may justly suffer eternal death on account of it also, and therefore that all who do not voluntarily accept Christ and avert the liability to eternal death must and will justly suffer eternal death, unless liableness to eternal death be not liableness, and therefore the horrible decree of infant damnation, so repugnant to reason and scripture and so justly adhorred by Arminians, and Dr. Watson among them, follows as a logical result, and a fact admitted by Dr. Watson in the statement quoted. Dr. Watson, however, virtually denies his own statement when he argues that infants dying in infancy must certainly be regenerated and saved because the consequences of Adam's offense to the extent and degree of eternal death cannot justly be visited upon infants who are incapable of any actual sin. He thus denies the "liableness to eternal death on account of Adam's sin," and makes the justness of the infliction of eternal death to depend upon actual transgression (which is certainly the scriptural view) and not upon the offense of Adam. Observe that if they (infants) are justly liable to it they may justly suffer it. If they may not justly suffer it they are not justly liable to it. Then what becomes of Dr. Watson's statement? He says: "If liability to eternal death on account of Adam's offense is unjust, temporal death on that account is unjust also." He shows that eternal death on that account is unjust, and therefore he must admit that temporal death on that account is unjust also. A logical deduction from this is that if temporal death and eternal death as the penalty of the Adamic sin imputed to us are unjust, spiritual death on the same account is unjust also. Therefore death temporal, spiritual and eternal, as to the posterity of Adam, is not the penalty of the Adamic sin, which overthrows Dr. Watson's whole theory as to the nature of the penalty and also his theory of the imputation of Adam's sin to his posterity.

Dr. Watson says (Ins. 392): "All the mystery, therefore, in the case (manner of justification) arises from this, that in adults we see the free gift connected with its end, actual justification, by acts of their own, repentance and faith; but as to infants we are not informed by what process justification, with its attendant blessings, is actually bestowed though the words of the apostle (Rom. 5) are express that through the righteousness of one they are entitled to it." If they are entitled to it "through the righteousness of one," why do Dr. Watson and others contend that it is withheld unless they die? And that it is forever withheld from those who live and go into actual sin and do not repent and believe? If withheld when the "apostle's words are express that they are entitled to it," why is it withheld? Is not the withholding that to which one is entitled an act of injustice? But is not Dr. Watson mistaken about Paul's saying that infants "are entitled to the free gift and its end justification?" Does he not rather say "they have received it—it came upon them to justification of life?" And does not Dr. Watson in the course of his argument virtually admit they have received it? He says (p. 392): "If much of the benefit of this free gift comes upon us as adults, independent of our seeking it, and if, indeed, the very power and inclination to seek justification of life is thus prevenient and in the highest sense free, it follows by the same rule of the Divine conduct that the Holy Spirit may be given to children; that a Divine and effectual influence may be exerted on them, which, meeting with no voluntary resistance, shall cure the spiritual death and corrupt tendency of their nature." Then if the Holy Spirit may be given to children and this Divine and effectual influence may be exerted on them and they are entitled to it by virtue of what Jesus has done for them, how can any one say that he is not given, this influence not exerted, this free gift withheld? In remonstrance against the idea that he has not done all for mankind that could be done—that justice, mercy and love demanded or allowed—God asks: "What more could I have done to my vineyard that I have not done in it?" If he could give the Holy Spirit to children, could exert this Divine and effectual influence to cure their spiritual death and corrupt tendency of their nature and does not, can it be said that there is nothing more that could be done in his vineyard that he has not done? If, "according to the same rule of the Divine conduct in regard to adults," God could exert this effectual influence in the case of infants and he does not, could it be said that God is no respecter of persons? If he can do these things and does not, is there more than one answer as to why he does not, viz: because he will not?

Dr. Watson says (p. 393): "As to their future state (infants) he (Christ) seems also to open a sufficientiy encouraging view when he says that 'of such is the kingdom of heaven;' for whether we understand this of future felicity or of the Church, the case is settled. In neither case can they be under wrath and liable to condemnation." If they are neither under wrath nor liable to condemnation, how can they be in a state of spiritual death—liable to eternal death and certain to suffer the infliction of temporal death on account of the offense of Adam? Yet Dr. Watson asserts this and labors hard to maintain the assertion. If they are not under wrath and not liable to condemnation, are they not justified? Yet Dr. Watson asserts that only those are justified and delivered from condemnation and wrath that die in infancy, and then only when they are about to die.

But what does the Incarnation reveal on this subject? What nature did Jesus take? It is distinctly stated that he was made "in the likeness of sinful flesh." Will Drs. Watson and Ralston say that he could not have been in the likeness of sinful flesh unless he took the fallen nature of Adam and was made in his moral image under the full consequences of the fall (as they do of Adam's son begotten in his image), and that therefore he was born "with an unholy or sinful nature; that the principle of evil was as really and deeply engrafted in his natural constitution as that of poison in the egg of a serpent?" If such be "the likeness of sinful flesh", and such only, and Jesus was made in that likeness, such must have been his nature, according to the reasoning of our authors; but surely there was no principle of moral evil in the Son of man; no corrupt fountain; no native principle of unholiness. But he was tempted in all points like as we are. If his nature was not just what ours is his life could be no proper example for us and model of what ours may be. His resistance of temptation and triumph against Satan can be no object lesson to us and no assurance to us that we may resist and overcome by the same means and in the same manner.

ARMINIUS.

(To be Continued.)

The testimonials in behalf of Hood's Sarsaparilla are written by honest people who want you to know what it has done for them.

North Texas Conference.

COMO.

J. N. Hunter, August 15: Closed camp-meeting at Forest Academy last night; forty-four conversions and thirty-four additions. Bros. J. M. Sweeton and Livingston did most of the preaching. Conversions in the altar. It was the "old-time religon."

FAIRLIE.

J. T. Bludworth, August 15: We closed on Friday night last one of the best meetings that was ever held at Wesley Chapel. The Church was graciously revived, backsliders reclaimed, thirty-one happily converted to God and twenty-two joined our Church. All the assessments ordered by the conference were raised by subscription. Revs. C. T. Talley, W. J. Bludworth and W. D. Philpott rendered valuable help. Our meeting at Olive Branch was not what we hoped for, though the Church was much revived; one conversion and two accessions. The third Quarterly Conference was held in connection with the Olive Branch meeting. Bro. Fladger was with us, doing some very effective preaching and looking after all the interests of the Church. On Sunday he raised by subscription all the assessments against that Church. We commenced here yesterday with good indications for a great meeting.

SHERMAN.

B. G. Patty, August 15: On the 7th of this month a three weeks' meeting closed at Willow Street Church. One of the best meetings I ever attended. Sixty conversions; the people got shouting happy and the Church was greatly revived. We had a large tent and it was filled to overflowing at the evening services. Bros. Wages and Binkley were with us most of the time and did good preaching. Our much-loved Bishop Key gave us two Holy Ghost sermons, which were much appreciated. Mr. Editor, you ought to have been here; you would have thought Sherman was going to be taken for the Lord. We all got happy, and we are happy yet. The Sunday-school is built up and the League is doing a better work. Bro. Govette did most of the preaching, and we think him second to none in the conference. His people love him, and we hardly know what we would do without him. We continue expecting greater things of the Lord.

Northwest Texas Conference.

BLOOMING GROVE.

J. D. Odom, July 9: Our protracted meeting at this place closed last night. The eloquent Sam R. Hay did the preaching, except five sermons, and it was well done. Results, between twenty and twenty-five conversions, twenty-one accessions to our Church and two to the Baptist Church. This was a great revival, in which Methodists, Baptists and Presbyterians co-operated.

NOLANVILLE CAMP-GROUND.

F. M. Winburne, August 11: We are in a gracious meeting, aided by Bros. Henry, Moore, Swinney, and others. Our people have just built and paid for a nice wooden tabernacle, beautifully lighted with new gasoline lamps. The whole scene is beautiful indeed; situated on the shady bank of the Nolan Creek, which affords an abundance of water for stock, besides a fine spring of water for all who come. Talk of your "Ocean Grove!" I've seen nothing in our Methodism that will surpass this camp-ground for beauty and comfort. Lots of campers on the ground; good Quarterly Conference yesterday.

PROF R. S. HYER AT ABILENE.

H. A. Boaz: Last Sunday, August 7, was a good day indeed with us. Prof. R. S. Hyer, President of the Southwestern University, was with us and preached two excellent sermons. He is a fine preacher, though he be without ordination papers. Our people were very much delighted with him and with his sermons. One young father came home and remarked to his wife that they must be more careful about saving money. Being asked what was in his mind, he answered: "We must get ready to put our daughter through school." The daughter is now about three years old. We hope to send several students from Abilene to our great central school. We are glad he accepted our invitation to visit Abilene. Another visit will be expected next summer. He did us good.

BEE HOUSE.

H. L. Munger, August 8: Blue Creek meeting closed Saturday evening with seven young men at the altar deeply interested in their salvation. Five conversions were a part of the results of the meeting. These were bright and genuine. There was deep conviction and fear and trembling on account of sin. The community, though in a dead state religiously, was stirred as it has not been for years. When the meeting closed there was scarcely a member of the Church who would not talk in experience meeting and pray in public. The presence and power of the Holy Spirit was manifest, and all who attended the services were made to rejoice anew in a Savior's love. Bros. S. D. Waddill and J. W. Shook were with us two or three days and did good work. It was a glorious meeting.

H. L. Munger, August 16: One more victory for the Lord. The meeting at Bee House Chapel was a success. The brethren had built an arbor especially for the occasion, and were greatly repaid for their trouble. Four conversions, six additions to the Church and a revived membership tell the work done in a few words; but this is not all. With the exception of two or three talks by our steward, Bro. H. Y. Price, and a few sermons by Bro. Smith, a Congregational preacher, the pastor did the preaching. Bee House Chapel has one of the most prosperous and interesting country Sunday-schools in the district. The membership of the Church in January was but seventeen; since then it has been more than doubled. The Lord is with us.

MOFFAT.

Sam C. Vaughan, August 15: Our meeting at Leona ran nine days. Bro. Porter, of Salado, gave us two days' good service. Bro. J. M. Barcus, of Temple, three days of just such preaching as he alone can do—the very best. Bro. Lon Grimes, local elder, did fine service from first to last. The Church revived and eighteen professed religion.

If You Feel "All Played Out"
Take Horsford's Acid Phosphate.
It repairs broken nerve force, clears the brain and strengthens the stomach.

East Texas Conference.

EDOM.

J. D. Phillips, August 10: Our worthy pastor, Bro. T. B. Vinson, closed his revival meeting at this place on the night of the 5th inst. All things considered, it was a very successful and profitable meeting. Bros. P. R. White and M. I. Brown were with us and did some of their best preaching. There were fourteen conversions and the same number of accessions to the Church and the Church greatly revived. One of the most gratifying features of the meeting was the earnest and enthusiastic manner in which some of the new converts began their labors in the Master's vineyard. For several years we have had a live, progressive Sunday-school, and now nearly every one of its members, from ten years of age and over, has been converted and united with the Church. So much for the good effects of the Sunday-school work.

MALAKOFF.

D. F. Pulley, July 30: The third Quarterly Conference at Cottonwood is just over. Bro. Adams, our beloved presiding elder, was at his best and preached with power and delight to all that heard him. Our pastor, Bro. Kidd, was with us from the first to Thursday at 11 o'clock. O my, how he did preach! Church built up; several reclaimed, eleven converted and one accession and more to follow; closed August 5.

MALAKOFF CIRCUIT.

D. F. Pulley: Have just closed a series of meetings, beginning at Transcedar July 9 and closed the 15th. Six professions, three accessions and a part of the Church revived. Commenced at Odom the 17th; old-time religion from first to finish; prayed for the power of the Holy Ghost to come; the power felt; sinners convicted; mourners converted; the people shouted; the victory is won; twenty-one converted; several reclaimed; seven accessions; closed the 22d. Commenced at Mallard the 23d and closed the 29th, with eighteen conversions; several reclaim-

ed; nine accessions and the Church revived. They prayed and shouted. Well, it was something like a second Pentecost. The best meeting we have had there for several years. Bro. J. O. Allen preached some three or four times for us. We had to close with thirty or more at the altar for prayer.

TROUPE AND OVERTON CIRCUIT.

S. N. Allen, August 13: We are moving on very nicely on this work; have held four meetings, with considerable success; have had about thirty to profess conversion; twenty-six have joined our Church up to date. Our third Quarterly Conference just passed; had a good time in the Lord. Our presiding elder was on hand as usual, preaching with power. It seems to me that dear Bro. John Adams preaches with as much power as ever. He will do for the place he now fills for several years yet unless he fails very rapidly. Finances a little low, but the good brethren say they will come up all right. The good Lord has greatly blessed us this year with a good crop. This is our last year on Troupe and Overton Circuit. Some preacher will get as good people as he ever served. May the good Lord and the cabinet send them the right man in the right place. There are some things to contend with, but that right man can meet them easy enough if he will have the grit.

EMORY CHARGE.

G. M. Fletcher, August 13: Our meeting at Boyd was not as good as we expected. Part of the Church was wonderfully revived; several mourners, but no conversions; received two into the Church and baptized two children. The trouble here was so much sickness and sore eyes, and besides Satan was hard at work with his agents and kept the people divided. Bro. Galusha helped us here and he did good work. We did our duty and left the result with the Lord, and hope that it may be as bread cast on the waters to be gathered many days hence. We went from here to Dumas, six miles below Mineola, to help Bro. Galusha. We had a glorious revival; twenty-five conversions; organized a Church with twenty-one members.

EMORY.

Jesse Willis, August 14: On July 30 this scribe went to Dumas Schoolhouse, seven miles east of Mineola, to assist Bro. F. M. Galusha, a local preacher, in a meeting at that place. It is a place that has been neglected by our Church for years. Bro. Galusha has been preaching for them during this year and had promised them a meeting. When we arrived on the ground we found Bro. Davis, a true, good man, and family, also Bro. Smith and wife, who were members of our Church at Mineola, and there was Bro. McAlister, of the Quitman work, with others too numerous to mention. So with this force we went to work and a glorious time we had. The Lord gave us victory to the tune of twenty-six conversions and a general shout among the Christians. We organized a Church with twenty-three members. After seven days' fighting we left for home, with Bro. Galusha master of the situation. Bro. Fletcher was with us most of the time, and of course did some splendid work.

LEESBURG.

R. J. Smith, August 15: Yesterday we closed a week's meeting at Union Ridge. I was ably assisted by Bro. L. H. McGee, of Daingerfield, Texas. He was the pastor of this people in 1894. The people were glad to see their former pastor and appreciated his preaching and labor in the meeting. God was very gracious to us. Results of the meeting: Seventy-seven conversions, fifty-three accessions, seven infants baptized and the conference collections for this appointment raised by cash and good subscription.

UNABLE TO SEE FROM ECZEMA

I suffered with Eczema of the worst kind, my face and neck down to my shoulders were one inflammation, was not able to see out of my eyes for quite a while, and was unable to sleep for weeks, on account of the severe pain, which nearly drove me insane. My face and neck were swollen and made me look hideous. Had three doctors at different times, and not one of them could relieve me of my pain, swelling, and blotches. I used three bottles of CUTICURA RESOLVENT, four boxes CUTICURA (ointment), three cakes of CUTICURA SOAP, and my friends and one of the doctors are surprised, and asked, "Who cured you?" and I tell them quickly, "CUTICURA REMEDIES." J. V. KAFKA,
March 4, 1897. 33 Schole St., Brooklyn, N. Y.

Sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. "How to Cure Skin Diseases," free.

BEN WHEELER.

Alice Sanders, August 13: Bro. Vinson has just closed out a meeting at the Methodist Church at this place. Bro. F. A. Downs, of Tyler, assisted in the meeting. We had a wonderful revival in the Church. There were nine conversions and four accessions to the Church. Both saint and sinner seem to have made advancements in a better and higher life. We want to speak a few words in honor of Bro. Downs' preaching. We believe he has sown seed of truth and righteousness that will bring forth fruit—some twenty, some sixty and some a hundredfold. He is a power for Christ among our young people. Bro. Vinson is a godly man and a good preacher. He has achieved grand victories for Christ already, and we believe the good work will go on till many souls now in darkness will be led to light and life through his preaching. We pray that the devil's kingdom may be torn down all over this work and that God's name be glorified and Christianity advanced.

West Texas Conference.

NORMANNA.

D. A. Gregg: I was glad when the people of this place said to me, "Come and hold us another meeting." We closed our second meeting there on the above date. We had a meeting of results. Have you read of the Pentecost? If you have seen the little boy with his first pants on you can imagine from that picture how the pastor felt. Glad! From the first service till the last men and women, with their children, asked us to pray for them. God's Spirit was with us. We received as a result fourteen new members. A young men's prayer-meeting was started. We have had no organization at this place before. We organized a Church, with forty-eight lively members. The people of this place have paid their part of the salary and the conference money in full. If you had been in the testimony meeting at the close you would have said, hallelujah! Young converts led in the talks and testified for God. Brethren, if you had been with me at the first of the year and seen the wickedness of this late day Sodom, you could better understand the feelings which I have now as I think of the occasion. Am taking my circuit for God, and while most of the preachers are possibly in dreamland at the hour of 12 at night, I am writing you the news. Now we begin at Berclair. Our fourth Quarterly Conference will meet in connection with this meeting. We have a nice arbor, everything is ready and we are expecting a good time. Methodism is seventy-eight stronger now than when we came to our new field. We expect everything to be in full at the conference. While praying for the balance of the laborers we would ask you to remember us on our mission. It will some day be a leading circuit. Methodism is greatly in the lead here.

GOLIAD.

E. D. Cameron: I was transferred by Bishop Morrison from the Indian Mission to the West Texas Conference. I came at this time because of my wife's health. She has been a great sufferer from nervous troubles, and we feel that the climate of this coast country has already helped her. The good people of Goliad received us very kindly, giving us a pounding the night of our arrival, and showing us many courtesies since. We have been here only two weeks, but feel like old citizens. The Texans know how to make a preacher welcome. Bro. J. M. Alexander, "the beloved" of Beeville, was on hand to welcome us, and he did it in good style. I decided at once that I liked him real well. Methodism is not as well to the front in Goliad as it was some years ago, but I find here some noble members. With men like M. N. Shive, who has been a member of several General Conferences, and Wm. B. Campbell, Clark Denton, R. T. Davis, and others too numerous to mention, I don't see how we can fail to rise and shine and come right to the front. We have already received eight members and baptized three babies. You may look out for Goliad and put it down as one of the leading stations of the West Texas, and that right soon.

FROM J. B. CULPEPPER.

First, let me report a good meeting in Lamar—a union effort of the Churches and pastors.

Second, we have had a hard fight of it here in a meeting, somewhat union, but with most of the pastors out of the city. We had thirty-seven conversions last night, with thirty-two accessions. This shows the pace at which the meeting is moving now.

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Third, with reference to the unkind remarks of H. G. H. on my report of the Texarkana meeting, I have but little to say. Dr. Beagle and wife felt that it was God's ordering that I went there. The circumstances were peculiar and helped to make the work difficult. I can't see that any man could have done better than Dr. B. has. As to the professions, sometimes one of us, sometimes another would ask those who felt that God had pardoned them to give their hand. We used the mourner's bench, just as they did many years ago. Dr. Beagle and I talked over the matter of final reception into the Church, and both agreed that the number would be small. As to the reasons for it, that is nobody's business but the pastors, as I see it. He can write if he wishes.

As to how many joined the Church—ours or others—I know nothing, but found an alarmingly large number who had refused to apply up to the close of the meeting. H. G. H. don't seem to know it, but come-outism is getting its work in throughout the country. As to whether it is the legitimate product of denominationalism, let wiser men than I say.

The number who hold their letters, having moved from where they first united with the Church, is rapidly on the increase, too. I find pastors wrestling with these problems everywhere. H. G. H. advises me to let the number who join the Church be the ruling figure on conversions. I will do no such un-Methodistic thing. A desire to flee from the wrath to come and be saved from sin lets them into our Church without conversion. Had I, however, stressed Church joining, he would have given me a write-up on that. His sort always do.

As to his chestnut on strolling evangelists and big count, I don't have to feel troubled. For sixteen years I was a pastor. I have helped pastors for eleven years, and often help the same man again and again. With invitations enough within 100 miles of this place to run me till December, with other invitations reaching from Athens, Ga., to Beatrice, Neb., and from Central Illinois to Rev. J. T. Smith's district in Texas; with a burning interest in souls, born of a conscious call to preach and a deep consciousness of obligations to God and man; with the confidence and love of thousands of our beloved pastors, I shall move on, helping them as my bodily strength will admit.

As to H. G. H.'s "bottom fact" that "there was too much Culpepper and too little God in the conversions"—alas! alas! That is true. It hurts me. I fast over it and try to change it. I wish I knew that every Christian in Texas would offer one set special prayer that self might be eliminated from all I do.

J. B. CULPEPPER.

Carthage, Mo.

A DAY IN THE COUNTRY WITH THE CHILDREN.

After three weeks without the children the time at last came for me to follow after when the only remaining member of my household supposed I wouldn't go, as it was raining. Let a mid-summer shower keep me a whole day longer! No, indeed! And leaving Paris refreshing herself after a flood of tears I start to the place which was my first home as the wife of a Methodist preacher. The children's "Aunt Mollie" now lives in the self-same house, having married one of my former school children.

I saw but little outside the car, for when I wasn't trying to convince the friend by my side that my children were really the brightest of my acquaintance, I was wondering if they would really be very glad to see me, for such a rapturous letter had reached me from Eunice in regard to the fine calves, "elegant" pigs, the horses, the kittens and cute puppy dogs that I didn't feel fully satisfied as to whether or not those delightful helps to the happiness of childhood would be willingly exchanged for just one ordinary little mother. Upon looking around at the station I began to think I was indeed left out in the cold, when a sweet voice at my feet said, "Here is my mamma, John; I saw her first," and I was gazing into the delighted, if mosquito-bitten, countenance of my small son. After the unique introduction to "John," I learned that he was one of the "hands," and we were soon over the four miles drive to the farm. Eunice greeted me with "Oh, did you bring my doll? I have made her such beautiful clothes and want to see if they will fit her!" When I told them of a visit from Uncle Frank, it was, "Oh, did he bring any candy? And could you have eaten it every bit yourself? And here, mamma, are the puppies," dragging them in by main force; and "Do come and see the calves; the yellow one is Hubert's and the red one mine, and just see how we can ride!" And to my great astonishment they both stood on the saddle while the horse walked sedately onward as though he was quite accustomed to such shocking performances. "Well, daughter, is that the only accomplishment you have acquired? Where are the handkerchiefs you were to hemstitch?" "Oh, it hurts my eyes to hemstitch, and it doesn't a bit to ride."

Afterwards when they are soundly sleeping I ask if they have been good, and received several enthusiastic affirmatives, which pleased me much. At the same time I thought it no hard task to be good where all insist that one is not only good, but pretty, sweet and intelligent beyond compare. Truly, I think I should be good myself under like circumstances.

In the morning Aunt Mollie drives towards the city, while Uncle rides in the opposite direction. In about three minutes Mollie rushes in, crying, "Call him! Call him!" and we four climb the back fence, shrieking, "Come back," as did Lord Ullin to his daughter, but the wind is against us and he fails to hear, but chancing to glance back he sees us—sees us just as the plank upon which we are standing breaks, and then rides wildly back, to find that nothing is broken except the harness—and the plank.

Soon "all's quiet on the Potomac," and we feel that there is nothing in this quiet retreat to molest or make us afraid, when two "agents" innocently inquire if we are often troubled with—agents; and being a daughter of the Father of my Country, I answer very truly, "'We are."

While reading Ik Marvel's "Dream Life" I wander off into a dream of my own, but the agonized screams of my son recall me to the realities of life, and he indignantly explains that the old wasp bit him twice on the same arm, and "I wasn't doing a thing to him, either."

Six o'clock, is it? I have been here twenty-four hours, and I have jotted down all the remarkable occurrences of the day, except that I discovered a fearfully and wonderfully-made gap in the pompadour of the boy. How it came there I am never, never to relate. Respect a mother's vow to secrecy and fail to notice it.

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Old and Young

BISMARCK.

The Literary Digest furnishes the following summary of the life of Bismarck:

Born in Schonhausen in 1815, a few months before the battle of Waterloo, he studied law at the universities of Goettingen and Berlin, and was subsequently elected a member of the United Diet and became one of the chief orators of the Junkers, or Conservative party. His first experence in diplomacy was in 1851, when he was sent to Frankfort as first Secretary of Legation, with the title of Privy Counselor to the Prussian embassy. It was here that he conceived the idea that Prussia could not fulfill its political mission in Germany until Austria had been expelled from the Bund. In 1859, he was sent as ambassador to St. Petersburg, and before going he made a visit to Paris for amusement. For a short time in 1862 he represented Prussia at Paris.

But Bismarck's policy was reactionary from the beginning, and it continued to give great offense to the Liberals. He had tolerance neither for individuals nor parliaments that opposed his views. In October, 1862, he dissolved the chamber (the majority of which voted against his measures) and declared that the ministry would govern on their own responsibility. In 1864 Prussia, with the aid of Austria, conquered Sleswig and Holstein from Denmark, and in August, 1865, signed the treaty of Gastein in relation to those duchies. Bismarck wanted to annex Sleswig and Holstein to Prussia, but could not obtain the consent of Austria. The long rivalry between these two powers was now brought to a crisis. A majority of the German Bund having voted for Austria, Prussia seceded from the Bund and formed and alliance with the King of Italy. In June, 1866, war was declared. The Prussian armies immediately occupied Hanover and Saxony, and advancing into Bohemia, they encountered the Austrian army near Sadowa on the 3d of July and gained a victory so decisive that the Emperor of Austria forthwith made overtures of peace; and a treaty of peace was signed in August 1866, by which Austria was excluded from the German Bund. Hanover, Electorial, Hesse, Holstein, and other small states were annexed to Prussia. Bismarck then negotiated secret treaties of offensive and defensive alliance with Bavaria, Baden, and Wurtemberg, which were made public in April, 1867, and by which the King of Prussia was made the commander of the armies of said states. This brief and momentous war, which united nearly all of Germany, made Prussia one of the great powers of Europe, overshadowing a great state like France and arousing the jealousy of Napoleon III.

In 1867 Count Bismarck organized the North German Confederation, comprising some twenty-two states with a population of some 29,000,000, and in the same year became the foreign minister of this great alliance. In the Franco-Prussian war of 1870-71 Bismarck accompanied King William through the campaign, and dictated the terms of peace at Paris, which were ratified by the assembly then sitting at Bordeaux. Thus he succeeded in organizing all the German states into one compact federation, and in January, 1871, he had the supreme satisfaction of seeing his old king crowned Emperor of Germany in the palace of the French kings at Versailles. That same month his master appointed him Chancellor of the German empire, and on the following March he was raised to the rank of prince. Bismarck presided over a congress of the great powers at Berlin, 1878, at which a treaty of peace between Russia and Turkey was signed. He held the Chancellorship with undiminished grip, running roughshod over parliments and generally doing as he willed till 1890, when the young emperor with a jealous eye for his own new-made shadow began to curtail the iron giant's offical prerogatives, and Bismarck stepped outside before his official house fell in. He was succeeded by Von Caprivi. Occasionally he has growled from his eminent retirement, and the world has always deferentially listened.

In a character sketch of Bismarck contributed to the New York Journal, W. T. Stead writes:

"Mr. Gladstone, his only rival, never concealed his dislike and distrust of Prince Bismarck. 'A very big man, no doubt,' he once exclaimed, 'but very unscrupulous.' It was a homely summing up, but it expressed with unusual simplicity the popular estimate of his character. He was big—in every way one of the biggest men of his time. Great Mr. Gladstone did not call him, because greatness in his estimation implied a mortal element chiefly conspicuous for its absence in the politics of Prince Bismarck. But he was as big as he was unscrupulous.

"The Italian Chevalier Nigri described him more elaborately than Mr. Gladstone as a 'kind of embodied Shakespeare, a continent of humanity, embracing every variety of mind and mood.' This early Goth, with the culture of our time, is the most interesting and most incomprehensible figure in modern history. No wonder that Emilio Castelar, the supreme rhetorician of Europe, himself the embodiment of all the antitheses to the great German Empire-maker, remarked that 'the species of men to which Bismarck belongs is fading out and becoming extinct.' Time brings not back the mastodon, and another Bismarck is not to be expected in the twentieth century.

"These tributes of foreigners hardly keep us to the right realization of the secret of Bismarck's character. We shall find a more helpful clew in the pregnant phrase by the University of Giessen in the document conferring upon him the degree of Doctor of Divinity. Therein he is addressed as 'the great, unique man, who never wearies, never loses courage, and fears no one but God.' That is Prince Bismarck as he looms gigantic before the German.

"He was great, he was unique. A weariless worker who never feared the face of man. The initial quality of greatness was born with him. Born with him also was that tireless energy, that marvelous initial force which never failed, which made him the power-house of the German race and his home the whirling dynamo whose fiery pulsations drove the car of empire along its iron way. But the university authorities who conferred the degree of divinity upon the Chancellor of Germany touched with unerring finger the element in this man which more than any other contributed to make him the hero of the Fatherland. That element—strange though it may seem in view of his somewhat cynical mood and the lack of scrupulosity which distinguished his policy—was his religion.

"Bismarck may or may not have been a man without a scruple. He certainly was not a man without a very living faith in a living God. He took as little stock in 'streams of tendency' as Mr. Gladstone himself. Oliver Cromwell was not more firmly convinced in the reality of a divine Providence than this intellectual giant of the skeptical nineteenth century. Nor was he in the least disposed to shrink from professing his faith before men. When Mr. Gladstone died, Lord Salisbury described him in his eulogium in the House of Lords as 'a most eminent Christian.' Followers of the meek and lowly Nazarene would possibly be slow to recognize the man of blood and iron as a disciple of the Christ who was crucified.

"But Bismarck himself had no misgivings as to his place among the believers. Nor was his a death-bed repentance. He did not postpone his avowal of faith in the unseen until things seen were becoming dimly visible through the mists of death. In the supreme moment of his career, on the eve of the war which gave Prussia the headship of Germany, in the midst of the war that made Germany the master of Europe, he avowed with proud humility that to him all that was vital in this life sprang from his faith in the life that is to come.

" 'I firmly believe,' he once declared, 'in a life after death, and that is why I am a Royalist. By nature I am disposed to be a Republican. Deprive me that faith, and you rob me of my Fatherland.' . . . 'I live a life of great activity,' he declared on one occasion, 'and occupy a lucrative post, but all this could offer me no inducement to live one day longer did I not believe in God and in a better future.' . . .

"For long years he faced daily the peril of violent death, death by the steel of the assassin, the bullets of the enemy, or the ax of the headsman. If he never flinched, it was due to his belief in the providence of God. 'If I expose my life for a cause, I do it in the faith which I have fortified by long and painful conflict, and by humble and fervent prayer to God, a faith which no words uttered by mortal man can shake.' . . . .

"He was no Churchman, despite his religious convictions. Perhaps it would be more correct to say that he put the national idea in the place of the ecclesiastic, and made patriotism his religion. Therein he resembled another great man, Cecil Rhodes, the Colussus of Africa, who, just before he left London, said to me in parting: 'Do you want to know my idea? I will give it to you in a nutshell. In place of salvation put empire and there you have it.'

"Some few years ago Bismarck said: 'In Germany we have no national Church, but might not the idea of the nation be the sanctuary round which all parties should gather?' He served his country as Loyola served the Church. His sense of the service he owed to Germany was supreme. 'He who reproaches me for being a statesman devoid of conscience does me a wrong.' And he explained how he reconciled his unscrupulosity in politics with the good conscience which he undoubtedly enjoyed. 'I follow out a plan with a perfectly calm conscience, which I consider useful to my country and to Germany. As to means to this end, I have used those within my reach for want of others.' "

VACATION READING.

I count that holiday a failure which adds nothing to the treasures of the mind. It is a good plan, in visiting some famous locality, to take with you a book which is associated with the locality. Thus, for example, Lorna Doone is much more interesting if you can contrive to read it at Lynton; Westward Ho! at Clovelly; Shelley's Revolt of Islam at Great Marlow; Wordsworth's poetry at Grasmere. In the last two instances you will find that the very spirit of the scenes in which the poetry was written has passed into the poetry; and so much is this the case that I should be disposed to say that no one is likely to get to the heart of Wordworth's poetry who does not know something of the Lake District. When a book is thus read, it does more to define and preserve one's impressions of scenery than anything else could do, beside which the book itself is re-interpreted, and for the first time discloses its real message. And even where the book has no direct association with the place, you will still find that a book read slowly, quite at leisure, without distraction—conditions only possible to many of us in holiday-time—makes a deep impression on the mind, and often markes a crisis in intellectual history or literary taste. There are no works or fiction which are so fresh in my memory as Reade's Cloister and the Hearth, Dickens's Great Expectations, and Hardy's A Pair of Blue Eyes: the first I read slowly during a Swiss tour, the others among the Welsh hills; and I attribute this freshness of impression entirely to the fact that these books were read under conditions which allowed the mind to digest and assimilate them. As a rule, in the average busy life books are read, if read at all, with a preoccupied mind, and hence they make but a slight impression. But a really good book read when the mind is at leisure rarely fails of its effect, and the mind at leisure is often quite impossible among the thronging care of the normal life.—Rev. W. J. Dawson, in the Young Man.



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DEVOTIONAL

REAL PRAYER.

One of the stumbling-blocks which cause many to fall out by the way, is the supposed volume of prayer which ascends to the throne of grace without visible result. Millions pray morning and evening, a large number still observe the forms of family devotion, countless meetings are held where supplications in terms of the most comprehensive character are read from authorized prayers, or uttered by those who make no use of a liturgy. Year after year in many congregations the same petitions for great revivals are offered, the same supplications are made, for purity of heart, divine guidance, blessing upon various enterprises, and the conversion of friends.

To cover their barrenness various theories are invented. Great emphasis is placed upon seed sowing, and we are told that if the vilest sinner returns a few minutes before his death, it is to be considered an answer to prayers offered a half century before. When, perplexed by explanations which do not explain, of the spiritual poverty everywhere apparent, one turns to the Scriptures, he finds none of these explanations there, but the declaration, "The effectual fervent prayer of a righteous man availeth much."

Nearly all the prayers in the New Testament were followed by an immediate answer. When the disciples assembled on the day of Pentecost, they continued in prayer for a period of ten days, when the great miraculous blessing fell upon them.

While the theories so common with regard to the delayed answers to prayer are not found in the Bible, other reasons are there brought forward to account for them. "If I regard iniquity in my heart, the Lord will not hear me," says the psalmist. The man who wavereth in his faith or purpose is not entitled to think that "he will receive anything of the Lord. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The Scripture connects prayer with works. "Faith without works is dead." It makes watching an essential quality in prayer. "Watch and pray, that ye enter not into temptation." It offers nothing to those who seek a blessing from God for the promotion of ends which make the kingdom of God subordinate and these ends predominant. "Seek ye first the kingdom of God." "Ye ask, and receive not, because ye ask amiss."

Real prayer can be made only by a penitent sinner seeking entrance into the kingdom of Christ, or by a backslider yearning to regain his first love, or a Christian working, watching, searching the Scriptures, and daily communing with God. Real prayer is independent of the volume of Peter's words. "Lord, save me," contained as much prayer as the entire dedicatory prayer offered by Solomon in dedication of the temple. Prayer without feeling in proportion to the value and necessity of that for which prayer is made, is not prayer. Arranging in order petitions for one's friends, and uttering them in a voice as cold and mechanical as that of one reciting a table of weights and measures, is not prayer. Those forms that were taught us by parents, recited in the morning and in the evening with no change, with nothing upon the mind and heart, are not prayers. Those formal prayers that are offered in the public sevices, descanting upon all themes that are conceivably appropriate, in a didactic manner—unless imbued with genuine devotion, unless he who is the voice of the congregation is more deeply anxious that an answer shall come than he is for any worldly good—are not prayers; therefore, the volume of true prayer is small, compared with the endless stream of words which are uttered throughout the world in the attitude of devotion.

Real prayer is answered, and that speedily, in the thing for which the person prays, if it be according to the will of God, or in such an uplift of Christian experience as will mark the beginning of a new, a brighter era in the praying soul. Such new eras may be as numerous as the prayers. What is called agonizing before the throne of grace is frequently but the rectifying of the condition of the spirit; the final prayer that brings the answer in the thing desired may be as brief as that of sinking Peter. It was said of Saul of Tarsus, "Behold, he prayeth," and the most wonderful spectacle in the world is that of one who really prayeth. Such an one can say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart the Lord will not hear me: but verily God hath heard me. He hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me."

"Wait a minute until I say my prayers" is an expression far too common. It reveals the difficulty. The Protestant who "says his prayers" has little preeminence over the more careless of the Roman Catholics who, with his mind on something else, counts his beads as he might count grains of corn, or over the pagan who performs them with machinery. Secret prayer, accompanied by meditation, Bible seaching, and communion with God, is the spring of all effectual prayer. He who prays in public alone can not be sure that he is not praying to be heard by man alone, but he who prays in secret, his prayer being kindled "in the recesses of a lowly spirit," may be sure that God will hear and answer, and reward him openly.

THE CHRISTIAN'S INDIAN SUMMER.

Quite too often is old age represented under the dreary similitude of winter, with its bitter, biting winds whistling through leafless boughs, and its frozen clods ringing like iron beneath our feet. In our American climate there is a more genial season that bears the picturesque name of Indian summer, when nature puts on a sweet smile before the wintry frosts set in, and the lingering foliage is clad in crimson and gold. A Christian life has its bright Indian summer also. The harvest of good deeds—from good seed sown in early youth—is being garnered Graces adorn the veteran believer and beautify him like the scarlet glories of an autumn forest. Like shocks of corn ripened in the sunshine and shower are those servants and handmaids of the Lord who still "bring forth fruit in old age" that is savory to the taste. Whatsoever may be said of the longevity of the mental powers, some of the most beautiful Christians I know of are in the genial Indian summer of threescore-and-ten. Their orchards are still as beautiful as the orchards of Beulah, and yield their fruits every month. The are always abounding in the work of their Master.—Rev. Dr. T. L. Cuyler.

HIGHER KINSHIPS.

All creatures that have great destinies have a bad time of it in the beginning, and the grander the destiny of any creature the deeper is the humiliation through which it has to pass. What is the most splendid creature to-day among insects? The butterfly. But there is no insect which has to go through such deep degradations as the butterfly. It is a chrysalis, a thing lost in scurf and darkness. It has a sorry time of it. All highly-specialized insects have. The other insects do not. They have a nice time of it on the whole. When you have got to the prince of insects it has an awfully humiliating time of it, but to-morrow you will find it among the roses. If you get a barn-door fowl, the very day that it hops out of its shell it is "all there." It is as perfect as it ever will be. It runs out all perfect from the beginning, and with very little to be done. But when you get to the eagle, why, it is like a lump of stained jelly. It is one of the most deplorable objects on which your eye can rest; and there it is, in a nest made of a few rough sticks, and for days and for weeks it is one of the most helpless and despicable of all possible creatures. But it will beat your barn-door fowl if you will let it alone a bit. It is a poor creature in a nest of rough sticks to-day, uttering miserable cries, but to-morrow it has taken possession of the sun and the sky and the sea.

Look at the human baby; is there anything more disappointing? If a person who had never seen a baby before could come to this earth from Jupiter and look on one of your babies, he would think it a curious object. Look at it. But a spark of intelligence—sleeping, sucking, screaming, stretching out its hands for it knows not what, troubled with all kinds of mysterious nightmares, and going week after week through a series of the most humiliating diseases. Love transfigures the child to you, and you do not see it at all, but if it were not for love's transfiguration, what a poor, wretched, disappointing thing a baby is. But you be quiet a few months, and out of screaming and disappointing shape steps Homer, Demosthenes, Raphael, Shakespeare, Milton, Mozart. You are a chrysalis to-day, but do not despise yourself, for if you are faithful you will be a butterfly amongst the roses of Paradise to-morrow. You to-day are a young eagle in your nest of a few sticks, fighting with poverty and contending with the storms of heaven, but the divinity is in you, and your wings are growing, and you will be in the sky to-morrow. You are an infant, according to your latest poet:

"An infant crying in the night,
And with no language but a cry."

But if you are faithful the immortal man is going to step out of that sorry shape of yours, and you will be a noble amongst your peers to-morrow. Brethren, do not let us lose faith in ourselves because we are down just now, struggling with dirt and tears and sorrow and death. "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."—Rev. W. L. Watkinson, in Christian World Pulpit.

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Since our last statement Manila has fallen. Before the news of peace could reach the commanders of our forces in the Philippines an attack by sea and land was made upon Manila. After a sharp fight, lasting a few hours, the Spaniards hauled down their flag and turned the city over to the Americans. The preliminary draft of a treaty of peace has been duly signed by the representatives of Spain and the United States, and an armistice has been proclaimed in Cuba and Porto Rico. The war is now over and we have gained all for which we contended. Cuba and Porto Rico are ours; a commission will decide finally the fate of the Philippines. Governing our new possessions and maintaining the rights and privileges of all concerned therein will present a grave problem, testing the wisdom and ability of the administration to the utmost. The American army is being withdrawn from Cuba as fast as possible.

CONNECTIONAL NEWS.

Rev. J. C. Kilgo in North Carolina Advocate: During this year $131,000 have been donated to the college for endowment and improvements, and Trinity is now the best endowed college in Southern Atlantic States. Six years a go the property of the college was valued at $40,000, while to-day it is valued at $500,000. Such rapid growth has never been known in the South. Students attending Trinity College now have access to $500,000 invested for their education.

Epworth Era: The Leagues are active, hopeful and full of effort and good works. Especially are they active and zealous in promoting a forward missionary movement, by supplementing the general collections and taking up the support of particular missionaries in the foreign field. They have also greatly quickened Christian experience in the hearts of the young and stimulated inquiry after Christian knowledge.

In a letter from Baltimore to the "Alabama Christian Advocate," Rev. J. S. Hutchinson thus speaks of Wesley Grove Camp ground: "Bishop Wilson always has a tent and does his share of the preaching, and nowhere is he more esteemed and beloved than here in Maryland, where he has spent the greater part of his life. His family will be at the camp this year as usual, but he will be far away in the Orient. Wesley Grove is the only camp-meeting in the State that charges no gate fee, and that adheres to the old customs of our fathers concerning the exercises. It is not an assembly nor a Chautauqua, nor an institute, but a regular old-time Methodist camp-meeting, with morning prayers at 6:45, experience meeting at 9, and preaching at 11:30 and 8 p. m. We are hoping and praying for an outpouring of the Holy Spirit and a gracious ingathering of souls."

GENERAL CHURCH NEWS.

Statistics which have just been given to the press by Wm. Henry Roberts, stated clerk of the General Assembly of the Northern Presbyterian Church, show that that denomination has now 7190 ministers, 7635 churches, 975,877 communicants, and 1,034,164 Sunday-school members. The contributions for all purposes during the past year amounted to $13,703,561. Of this sum $972,993 was for home missions, and $749,497 for foreign missions.

Bishop Warren, in Central Advocate: St. Louis will not soon forget the World's second Sunday-school Convention in 1893. London will long remember the third, held July 11-16, 1898. It was a great success. To make the programme required as much work as to plan a campaign. There were 2300 delegates, of whom 250 were Americans. All Europe sent 70, Canada 20, India 17, Australia 16, South America 1, namely myself. Italy and India were also represented by American Methodists. All the English provinces sent 1500. So the world was largely represented. Those present claimed to represent twenty-five million Sunday-school pupils.

The usual discussions were had with unusual preparation and excellence. No man offered to exceed his time. The reception of the convention by all Englishmen, from the Lord Mayor down, was most hearty and Christian. The official seal had the English and American flags only, and the only flag in Dr. Parker's City Temple, where the convention met, was a large silk flag of the United States. The ties that unite the two nations seemed strong and cordial. The Amercian flag was to be seen oftener in shops and in the streets than any other. There is no basis of union for nations and races but the Bible as the exponent of the love of God.

Three great events occurred. One was a sermon by Dr. Parker, his regular Thursday noon sermon; one the address of Dr. F. B. Meyer on the Office and Work of the Holy Spirit, and one the two concerts in the Crystal Palace by the London Sunday-school choir; the first by 5000 junior scholars and the other by 4000 senior scholars. It would be impossible to describe the singing of this great multitude, accompanied with orchestras and organ, rendering the magnificent oratorios. London certainly gives great attention to music of the best kind. The seeming impossibility of drilling such a choir was entirely overcome.

We had a large sprinkling of lords, counts, and other titled persons often present, taking part ably and gladly. It was everywhere conceded that America was far ahead in Sunday-school equipment, lesson helps and spirit. The gain in the United States and Canada for the past three years was reported to be: Schools, 10,329; officers and teachers, 96,756; pupils, 1,242,765.

TEXAS PERSONALS.

Chaplain W. W. Watts, of the Second Texas, has secured a furlough for thirty days, and in company with his wife will visit his old home in Georgia. We are glad to know our brother has recovered from his terrible attack of typhoid fever.

Rev. C. L. Browning and wife, of Waco, were in the city last week and gave the Advocate the pleasure of their company during an appreciated call.

Rev. J. H. Reynolds, of Haskell Avenue, has returned from the Indian Territory, where he has been for some time attending a sick daughter. We are glad to state that his daughter was so far restored as to be able to accompany him home, and that she is now improving every day.

C. T. Rather, a stanch member of our Church in Gonzales, and his little son were in the city during the week and gave the Advocate a pleasant call.

SOUTHERN METHODIST PERSONALS.

Bishop O. P. Fitzgerald in Arkansas Methodist: It is no new thing for the Church to have trouble. The white-robed throng go up to glory through great tribulation. Emergencies become opportunities when we look to the Lord for wisdom and strength.

Christian Advocate: We are glad to note that Rev. Dr. I. S. Hopkins has been recommended by the Athens District Conference for readmission into the North Georgia Conference. Dr. Hopkins is both in ability and in character one of the very foremost men in our Church, and will be welcomed back into the itinerant ranks by thousands of friends. There is not a pulpit among us but would be honored by his presence.

"The Christian Guardian," Toronto, July 27th, says: Bishop Wilson, of the M. E. Church, South, and Bishop Cranston, of the M. E. Church, are both in the Orient. Bishop Wilson favored us with a call on his way to Japan. He chose the Canadian route, and sailed from Van Couver, B. C., on July 11th. He will preside over the annual gathering of the Mission in Japan, August 25th, and over a similar gathering in China, October 20th, between these dates visiting Corea. A cablegram to Mrs. Wilson announced the safe arrival of the Bishop at Yokohama, July 26.

GENERAL PERSONALS.

Central Advocate: Most Rev. John Walsh, since 1889 Roman Catholic Archbishop of Toronto, who had a high reputation as a pulpit orator, died in that city July 30. He was born in Ireland in 1830 and ordained to the priesthood in 1854. The Christian Guardian says: "Archbishop Walsh came to this country nearly nine years a go, and since that time has earned an enviable reputation as a broad-minded, public-spirited, large-hearted citizen. During years of sectarian strife and bitterness the late Archbishop held to the ways of peace and moderation. He was a profound student, a versatile writer, an energetic and distinguished churchman, a useful citizen, and a kind, amiable and conscientious man."

Christian Advocate, New York: The election of Hugh Price Hughes to the presidency of the British Wesleyan Conference has been foreseen for some years, but the exact date when it would occur, in the absence of the spirit of prophecy, could not be determined until recently. An extraordinary tribute has been paid him in the vote by which he was elected. "The Recorder" says that he has honestly won the distinction, that no man has worked harder for Methodism, no man has been more loyal to its doctrines and discipline. It admits that "his policy has sometimes been a disturbing element." "The Recorder" makes the election of Hugh Price Hughes to the presidency a powerful argument to disprove the charge that the Methodist Church is too conservative. It affirms that few Churches have made greater changes or become more thoroughly democratic than the Wesleyan Methodist Church, and declares that "it is far less conservative than either of the Methodist Episcopal Churches of America." This last remark shows either a failure on its part to understand the Methodist Episcopal Churches of America, or a failure on our part to understand the Wesleyan Methodist Church.

"The Recorder" admirably treats his special qualities, shows that he is on the one hand a staunch Conservative, and on the other hand a sturdy Liberal; that he presents four phases: on the platform; in the pages of the "Methodist Times;" in the committee; in the conference; and wisely it declares that as a speaker he must be emotional, and therefore speak strongly, but he has the gift of insight and deep-rooted sense of principle, and so soon as he is brought face to face with purely practical problems he is another man."

THE PRESS.

THE EYE IN PLEDGE.

Sacrifice is a necessary condition of eternal felicity. In the old Norse legend Allfadir did not obtain a drink from the spring of Mimir, which was reputed to be the fountain of wisdom, until he left his eye in pledge. If a man would be a Christian, there are always some things that must go. We are saved from, not with, their sins. The old nature can not be imported into Paradise.—N. Y. Observer.

THE OPEN SKY.

The scenery around your house may be monotonous, without a mountain, or sea, or lake, or hill; but an upward look at the clear sky will put you in instant communication with infinite beauty and majesty. No spot on earth is common or barren over which the skies bend in solemn silence. No human life need be barren or common which is connected by the great network of the moral law with any other human being.—J. H. Carlisle.

THE DEEP ROOT.

How easily we lose poise, swept by the currents of life! Our root is not deep enough. Consider the lily resting on the face of the waters, its roots far below. How serene it rides the ripples, and how confidently it has sought the light, that its life may expand therein, above the turbulence of the waves!—"Trinities and Sanctities."

SUFFICIENT TO THE DAY.

Impatient people water their miseries and hoe up their comforts; sorrows are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in. —Spurgeon.

LETTER FROM BLOOMING GROVE.

Our annual protracted meeting at this place convened July 31 and closed August 8. It was indeed a successful revival in the true sense of the word.

Bro. Odom, our beloved pastor, commenced the series of services July 31 at 11 a. m. by delivering a powerful sermon on the necessity of revivals to the Church. The vast congregation was moved from center to circumference, and at its close all gave him their hand as ready to help him in the great special battle against sin which we were on the eve of waging.

Bro. Hay, the renowned orator of the Northwest Texas Conference, was with us the greater part of the time. He is a man of power and preached with unction from on high. At times he held his congregation spell-bound by his eloquence; then again as he "reasoned of temperance of righteousness and judgment to come," sinners trembled. He was rewarded for his labor. The Lord was with us, baptizing us with a gracious outpouring of his Holy Spirit. His people felt his presence, shouts of joy were heard daily, backsliders were reclaimed and renewed their covenants, sinners were converted and made happy in the forgiveness of their sins.

There were twenty-five conversions, twenty-one accessions to the Methodist Church and two accessions to the Baptist. These were the direct results, but we feel that seed has been sown that will yet bear fruit.

The children's service at 9:30 a. m. Sunday was indeed sweet. The little ones listened eagerly and at the close of the service crowded to the altar of prayer, where they knelt reverently and lifted their little hearts to God.

Bro. Crawford, of Barry, was with us several days. His fervent prayers, his hearty "amens" and effectual work helped us greatly, and we felt that "it was well" for him to be there. The Baptists, Cumberland Presbyterians and Protestant Methodists assisted us nobly by co-operating with us. The petty dogmas, peculiar to each Church, were forgotten in the conflict; the great end and aim of salvation was only in view—the ingathering of souls into the kingdom of God. "How pleasant it is for brethren to dwell together in unity." Now the last, but by no means the least, result of the meeting: Our conference assessment was called for and our people responded by a magnificent collection far surpassing the amount assessed us.

Bro. Odom has not only labored faithfully for us during the past week, but the entire year. He is not only loved and esteemed by his own flock, but by other denominations, and we believe him to be a faithful minister of the gospel, doing the will of God and conscientiously performing the duties that lie nearest his heart, which are "the upbuilding of the cause of Christ and establishing his kingdom in the hearts of men."

L. E. J.

JOTTINGS FROM CLARENDON DISTRICT.

In a few months, under the Divine blessing, I expect to make my fourth report to the Northwest Texas Annual Conference as presiding elder of the Clarendon District. There are many things of which I could write, but in order to a proper understanding of our situation here I should then have to say, "Come and see," and, if possible by even seeing, appreciate the situation of the men who work in this far-off field of "magnificent distances" and genesis of institutions. None but clear-headed and pure-hearted men are needed here, and they must be willing and able to "endure hardness as good soldiers." Our surroundings are very different from those of our brethren in other parts of our conference. Our climate is also quite different. The "great congregation"—"the sea of faces" furnishes us no stimulus as we stand in the pulpit here, for we have not the

population to furnish such a concourse of people. But we are great in area. and a larger-hearted people are not to be found. We have at last succeeded awakening some of our people to our great need in the field of Christian education. and at the session ofthe District Conference recently held at Memphis a very liberal offer from the citizens of Clarendon was accepted, and we have enterprised a school to be known as "the Clarendon College and University Training School," and have secured the services of Rev. J. W. Adkisson as President. a man whose record as an educator is all that he needs to recommend him to the public. I will say, however, that no man need desire better recommendation in the way of diplomas and papers of endorsement than Bro. Adkisson is able to show, and some of these papers bear date of this present year. He is indeed an up-to-date man. His success in launching and then successfully steering the course of the Polytechnic College for three years makes us feel quite confident of a school of high grade, where Panhandle boys and girls may be educated in the same climate and health-giving atmosphere in which they have been reared. The school will open in a temporary building at the beginning of the scholastic year, while the work on the school building proper will be pushed as rapidly as brick and mortar can be well put together. Let all who may desire information concerning the school write to the President, Rev. J. W. Adkisson, Clarendo, Texas. R. A. HALL.

WANTED IMMEDIATELY.

All the sore-headed, sour-spirited, disappointed, disgruntled, disrupted, abusive, clamorous, discourteous and uncharitable professors of the grace of sanctity, in every sect and order, who make loud-sounding claims of purity of life and sanctity of purpose who can and do denounce Bishops, elders, deacons, officials of every order and position who dare disagree with us in any way or in anything. We want only those who stealthily watch for all real or supposed wrongs in others, who never see any good in any one or anything, unless it is suggested or indorsed by them. We want all who oppose and defy the law of their Church, who go where they please, do as they please, get all they can and ring the changes on the stereotyped phrases, such as "I am wholly saved, washed in the blood, praise the Lord, hallelujah," etc. We want to establish an independent, self-existent, do-as-you-please compact, where we will have full liberty to abuse, condemn and ostracize every one who should dare oppose us. We want only those who can cry out, "I am holy, I am saved, sanctified," and profess to be better than anybody who disagrees with them. We want as a leader the most bitter, vindictive, hard-hearted and determined man that can be found. He must pose as a martyr for holiness and a champion of purity and the higher life; must be able to use without effort all the expressions denoting our exaltation now in use among us, and if possible coin some new ones. He must be able to ignore and set at naught all who fail to acknowledge his superior ability, gravity, dignity and purity. We want an organ of the Outlook variety that will assail everybody and everything that dare oppose its views or assert their convictions of right. It must be an ogan of hate and bitterness, suppressing as far as possible everything not in accord with our views. It must invoke the aid of saloonists, "the world, flesh and devil," together with such correspondents who can write the most severe articles about other people, Churches and papers. Men of fifty years' standing in their Churches and "a Methodist preacher" preferred as correspondents. In a word, the organ and its contributors must carry their point if it takes all the summer.

The time is at hand when We S. & Co. must organize our forces in an independent compact for self-protection against the inroads of other Churches, etc. We want no one who is now in harmony with his Church, who believes the Bishops to be good men and Church officials to be honest men doing the best they can for all concerned. We want that class who denounce the Church papers as impure and unholy and who are fighting for their overthrow. Such as are ready and willing to reject and denounce all ministers who oppose us in any way. They must come with the approval of such papers as we now have combatting the regular and authorized Church organ, and claiming to be the exponents of holiness. As there is no lack of papers of the above description, and as a Publishing House is already established by the Pentecostal Herald Co., it is the auspicious time to form a holiness Church out of the above described material. We believe that men who have done and said so much against their Church can not longer sustain their self-respect, consistency and honesty and remain in its folds. We have made this call for their protection. We propose in this compact to do as we please, to invade other folds and scatter the flocks. We do not propose to go to the destitute nor sparsely settled regions of our country nor to mission fields. It is our aim and object to build upon other men's foundations by absorption, disruption and deception. To gather all the nickels possible, though we do not approve this course in others, because we are superior, etc. It shall be our aim to create all the friction possible by persuasion, accusing and denouncing those who follow not us, for we are not as other men. Our faithfulness will be in proportion to the strife stirred up. To the class addressed above we urge you all to action. Do not wait till September; begin now; separate yourselves from those you so ardently oppose and fervently dislike; enroll yourselves as members of a pure, unadulterated, sanctimonious, all-saint Church. Yes, leave the hulk to sink on the fatal rock of your discovery. WE, S. & CO.

Confusion City.

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

Upon request and authority of Pres. R. M. Kelly of Longview I write to say that the East Texas Epworth League Conference that was to be held here this month has, in compliance with the wishes of the people of Pittsburg, been postponed until some time in October. S. R. GREER.
Member of Program Committee.

WEATHERFORD COLLEGE.

A one hundred dollar prize will be given to the student of Weatherford College pursuing a literary course who will stand the best examination in the Bible study prescribed for the coming session, 1898-9.

This prize is offered at his own suggestion by one of those whole-souled stockmen of Western Texas.

It came about in the following manner on the T. & P. train between El Paso and Texarkana after a mutual greeting between him and the President: "You have a fine school, Professor. I have been very much impressed with the character of your pupils wherever I have met them in the State, and especially the student body on visiting your school from time to time. I graduated at —— University (an Eastern and one of the best endowed institutions of Amercia), "but I must say I never saw such a sentiment of high-toned Christian character permeating a school as I find in yours; and if you institute a Bible course in the college I will give to the student passing the best examination upon the same, next June, one hundred dollars in cash, provided my name is not mentioned." The President assured him his wishes would be carried out; then the whistle blew and they parted, but met six weeks afterward and consummated the matter.

Rev. S. E. Burkhead will take the chair of mental and moral philosophy in Weatherford College; also Miss Allie Bryan, of Missouri, will take charge of the art class. Fraternally,

D. S. SWITZER.

Weatherford, Texas.

A REPLY TO C. L. SPENCER.

Will you allow me to say to the readers of the Advocate that I was astonished when I read the article C. L. Spencer in the Advocate of August 11. That any one who presumes to be an American citizen and an inhabitant of Texas should turn Spaniard and so boldly advertise himself, I can not understand; and that he should do so just now in the hours of making peace, when our brave boys will soon be returning home, is indeed mysterious. We hope our brave boys will meet better news—not only that they fought bravely, but that also their cause was just. Verily, I had rather have been a brave, youthful soldier under Shafter and Lawton and Wheeler and had my carcass buried on the hills in front of Santiago than have been the author of the letter under notice.

Mr. S. Seems to have brooded over the Spano-Amercian war until he has hatched out a monstrous system of moral ideas flavored with Spanish sympathy and spitefulness at the United States. He seems to be utterly lacking in patriotism and knows less about being subject to the "powers that be." I am almost inclined to believe that he is a preacher. If he is, I would as quickly believe that he is in the ministry in some left-handed way as that the United States entered on the war with Spain with the dark robber hand he charges. This untimely, unwarranted and unjust impeachment of country and of individual citizenship is the veriest caper that has turned up for some time, and I trust it will not go down honored in Texas annals.

No, Mr. S., if you will look again you will see that this war grew largely out of moral ideas. There was running through the American heart a similar train of moral ideas to those that became so outspoken during the Turkish oppression of Armenia. We have a little of the blood of our fathers yet coursing in our veins. We yet feel sympathy for the oppressed and though we may sometimes play false or truant, we have for once emphatically acted for oppressed humanity. Read between the lines and I think you will be able to see that as individuals and as a nation we stand for that morality taught by the Word of God.

No, this is not President McKinley's war, nor a war that Congress made, nor the jobbery of politicians. We can easily admit that there were some Congressional heads too hot and hasty, as likewise there were all over the country. This war was made by the American people, and Mr. McKinley, the high servant of the people, carried forward the will of the people. It is a war on the high ground of humanity's sake.

The war has been fought and what the United States receives as an indemnification can not be justly complicated with principles that led to the war.

This war was not made by a section of the American people. In it is known no North, no South. It was waged and fought on principles in which the North and South could meet and did meet in the highest fraternity.

The results are incalculable which ever way we look. It has done more to cement the North and South than anything since 1861. It has created the highest respectability for the United States among the great nations of the earth. It has deeply impressed the world that the "inalienable rights of man" shall be regarded; that the oppressor's hand shall be struck and paralyzed, etc., etc., WM. ALLEN.

Erudia, Texas.

INDORSES BRO. MORRIS.

I want to thank Rev. T. H. Morris for the exposition of "Christian Science" in the Advocate of the 4th inst. That paper alone is worth twice the subscription price of the paper.

Please allow me to suggest to the preachers of Texas that each one of us take up a collection in our several congregations and thereby defray the expenses of publishing in pamphlet form this review of Mrs. Eddy's crazy "Science;" and let them be distributed among the people gratis, to be read and handed to others till all shall know just what this crazy nonsense is.

Only yesterday I heard of another victim of this awful fraud here in my own charge—a young man, who was beguiled into the belief that he could be cured by this denial of his ills, and of course was not benefited, but actually had to do the menial service of washing for the woman and family to pay for the treatment.

I hope my suggestion will meet approval, and that light may be given the people by Bro. Morris in an enlarged and revised edition of his master article. J. L. YEATS.

League City, Texas.

Life is so rich a thing that any man who makes the most of it will find it worth living, however narrow the space that may be allowed him to breathe in.

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A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

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SAPOLIO

Epworth League

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

Dr. DuBose is visiting League Conferences in Texas.

✠

The Epworth Era has been enlarged to a twelve-page paper, and is beautifully illustrated.

✠

Missouri had a successful State Conference. Dr. DuBose was in attendance and secured 550 new subscribers to the Era.

✠

Dr. S. A. Steel is lecturing in New England.

✠

Among the illustrations in the Era of August 4 were excellent representations of the State capitol, the Confederate monument at Dallas,the buildings and faculty of Southwestern University, the Dallas Mission Home, and the Mission Day School at Laredo.

✠

Giddings, Texas, has a newly organized League, starting well.

✠

Rev. W. W. Pinson, of Macon, Ga., well-known to the Leaguers of Texas, and formerly one of them, with his wife, is visiting Chautauqua, N. Y.

✠

In a valuable article entitled, "A brief history of the Epworth League movement in the M. E. Church, South, Dr. DuBose says: "At this writing there are 4,155 chartered senior chapters, with a membership of 187,000; and 420 chartered junior chapters, with 15,000 members, making a total chartered membership of 202,000. But careful estimates convince us that there are 1000 unchartered senior Leagues, and a number of unreported junior chapters, with an estimated membership of 50,000 which would run the grand total to 252,000."

✠

TO ENJOY THE SERVICE.

Pray for the Spirit's presence before you go.

Take your Bible and use it.

Bow a moment in prayer when you are seated.

Pray or speak promptly and briefly when opportunity is given.

Do not engage in light or distracting conversation before the service begins.

No matter who the preacher may be, give earnest attention; he is God's messenger, and probably knows some things that you do not.

Do not rush out at the close, but linger quietly to greet friends and welcome strangers.

✠

TOPIC FOR AUGUST:

"HOW TO ENJOY RELIGION."

August 28.—Going to church.—Mal. 3:16-17.

The invisible Church is composed of all true believers, everywhere. The visible Church is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered,according to Christ's ordinance, in all things that of necessity are requisite to the same."—(13th Article of Religion.)

Of the visible Church its ordinances and institutions, this lesson treats.

The Methodist Church is a Church of Christ; not the only Church, for other bodies of Christians also represent Christ and do his work.

THE IMPORTANCE OF THE CHURCH.

It is of God; it is the body of Christ, who is its head. Christ loved it, and purchased it by his blood. God defends it, provides ministers for it, and entrusts to it the work of saving the world. It is not therefore, to be lightly esteemed. (See 1 Tim. 3:15; Eph. 1:22, 23; Eph. 5:25; Matt. 16:18; Eph. 4:11, 12; 1 Cor. 11:22.)

Membership in the Church is the duty of every Christian; it is a great mistake to remain out of it, because its members are not perfect or because it does not precisely represent some peculiar shade of religious opinion. Those who compose its membership are, on an average, better people than those who are outside, and it furnishes the only organized agencies for the salvation of men. By divine appointment, it is the place for Christians to live and work.

BENEFITS FROM THE CHURCH.

Church membership may prove the very greatest benefit, or it may be a merely formal relation, and without value. All depends upon whether its members avail themselves of the privileges which it affords. Those who remember their vows, and perform them, not only do good, but get good. For this two-fold purpose the services and ordinances of the Church are provided, —to build up and edify and confirm its members, and to furnish them opportunities for active service in the cause of the gospel. Every member of the Church has promised to "attend upon its ordinances." "Going to church" is included in this vow. It is also required by divine authority. Not forsaking the assembling of ourselves together, as the manner of some is.—Heb. 10:25.

The principal church services are: (1) The preaching of the word. This is God's chosen method of spreading his truth. "It pleased God, by the foolishness of preaching to save them that believe."—1 Cor. 1:21. Nothing contributes more to a uniform, consistent Christian experience than regular and reverent attendance upon the preaching of the gospel. No one can long neglect it without marked spiritual decline. League meetings and conferences and social and literary meetings will be of little permanent value to the young Christian who neglects the preaching service.

(2) The Prayer Meeting. Attendance upon this is supposed to gauge the spiritual condition of a Church. Here saints commune together, and sing and praise and pray. Belief in the value of the "communion of saints" is a part of our creed. Here "they that fear the Lord" speak "often one to another," and the Lord hearkens and hears. Long experience has proven the value of the prayer-meeting. If others need it, you do.

The Sunday-School. This is properly the teaching service of the Church, for both old and young. Not a member of our Churches but may profitably be connected with the Sunday-school, either as teacher or pupil. Every one belongs there and is needed there. Ask yourself whether it is laziness or carelessness or something else equally discreditable to your Christian profession, that keeps you away.

The League Meeting. It is a regular service of the Church. Be always in your place; that is the first qualification of a good member. The young people who are being helped by the League are those who regularly attend it; for the rest, it is a failure.

A WARNING.

Never allow the League meeting to keep you away from other Church services. Complaint has already been made that some enthusiastic Leaguers neglect other Church duties. Such a state of affairs will be the death of the League, and ought to be. One good result that is expected from the League is that it shall make its members more efficient in the Sunday-school,and more regular in attendance upon all the means of grace. Let the Leaguers see to it that this expectation is not disappointed.

A TEXAS WONDER.

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

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

The thing done avails and not what is said about it.—Emerson.

A NEW CATALOGUE

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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.

R. S. HYER, Regent.

GEORGETOWN, TEXAS.

Sunday-School Dept.

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

Third Quarter, Lesson 9, August 28.

ELISHA AT DOTHAN.—II Kings 6:8-18.

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

Time: B. C. between 890 and 884, common chronology; B. C. 852 and 845, revised chronology.

Place: (1), Samaria, the capital of the kingdom of Israel; (2), Dothan, twelve miles north of Samaria.

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

BETWEEN THE LESSONS.

Naaman, healed of his leprosy, returned to the home of Elisha, filled with gratitude, and stood humbly in the prophet's presence, and besought him to receive the present which he had brought from Damascus. Elisha refused the generous offer, but when Naaman had departed Gehazi, the servant of Elisha, followed him and framed a story by which Naaman is made to send back with him to Elisha's house a considerable present in money and clothing. For this act of lying and fraud Elisha visits upon him the fearful disease of loprosy, from which Naaman had just been delivered (II Kgs. 5:15-27). Following this we have the story of the miracle of making the axe to swim. As one of the sons of the prophets was cutting a tree overhanging the river Jordan the iron of his axe flew off and sank into the stream. Elisha was shown the place at which the lost axe entered the water. He broke off a stick and cast it into the stream "and made the iron to swim," and said to the young man: "Take it up to thee." So he put out his hand and took it (II Kg. 6:1-8). Then follows the account of Elisha's mighty doings at Dothan, which we study today.

BENHADAD AT WAR WITH ISRAEL.

Verse 8. "Then the King of Syria wared against Israel." This was Benhadad II, but the caused of the war is not stated. Ambitious men, bent on conquest and plunder, easily find a justifiable ground of war. The incursions of the Syrian marauding bands for the sake of preying upon the country of Israel and taking captive its people we have already seen (II Kg. 5:2). The great miracle of kindness wrought by Israel's prophet upon Naaman, Benhadad's chief captain, had no restraining influence upon the avarice and ambition of the Syrian monarch. He counseled with his servants, saying: "In such and such a place shall be my camp." He had observed the movements of the Israelitish army, and would pitch his camp and lay ambuscades where he might surprise it to the greatest advantage.

Verse 9. "And the man of God." God's special messenger and servant, through whom he revealed his will, Elisha, the prophet of Israel, sent unto the king, saying: "Beware that thou pass not such a place." By immediate revelation from God he knew the maneuvers of Benhadad's army. "For thither the Syrians are coming down."

Verse 10. "And the King of Israel sent to the place which the man of God had told him and warned him, and saved himself there not once nor twice." He found every time he sent that the words of Elisha were true, and by regulating his movements thereby he saved himself from the dangerous strategy of his enemy.

BENHADAD IS SORE VEXED.

Verse 11. "Therefore the heart of the King of Syria was sore troubled for this thing." His plans had been wisely laid, and he thought they would prove successful, and he could account for their failure only by some treachery among his own men. So he called his servants unto him and said: "Will ye not show me which of us is for the King of Israel?"

Verse 12. And one of his servants said: "None, my lord, O King; but Elisha, the prophet, that is in Israel, telleth the King of Israel the words that thou speakest in thy bed chamber." The recovery of Naaman from his leprosy and the discovery of Gehazi's crime were enough to prove the great power and superhuman illumination of Elisha. Benhadad's servant has learned more from the great lessons of the past than the King himself. Pride, ambition, idolatry closed the eyes of the King of Syria to things which his simple-hearted servant saw. The man that was defeating him was the farseeing Elisha, the prophet that is in Israel. No envy or jealousy prevented the servant from according to Elisha the great understanding and character which belonged to him. The very words that Benhadad spoke in his bed chamber, the innermost room of his dwelling, these Elisha told the King of Israel. All his plans, most secretly laid, were thus made known to his enemy and defeated.

BENHADAD SENDS FOR ELISHA.

Verse 13. "And the King said: "Go and spy where he is that I may send and fetch him." Utterly dark and blind again. Would not the man who heard his secret words hear these also? Could not such a man elude all his search? "That I may send and fetch him"—the man under whose direction his servant Naaman was healed of his leprosy—a cure which all the gods of Syria could not effect.

And it was told him, saying: "Behold he is in Dothan." Some one in the Syrian camp is well posted in regard to Elisha; a servant it may be that had witnessed all his wonderful doings with the great captain, Naaman. Dothan was half way on the road between Samaria and Jezreel, about twelve miles north of the capital city. The place is mentioned in Gen. 37:17, and is memorable from the fact that here Joseph was put in prison and sold by his brethren.

Verse 14. Therefore sent he hither horses and chariots and a great host. No ordinary company to send out against one man. They march by night, and before morning take up their station round the base of the eminence on which the ruins of Dothan still stand.

Verse 15. Elisha's servant, rising early in the morning, was the first to discover the danger. At the sight of such an armed host encompassing the city he was filled with dismay, and said to his master: "Alas, my master! how shall we do?"

Verse 16. And he answered: "Fear not, for they that be with us are more than they that be with them." Such were the strong and beautiful words that Hezekiah spoke to his people when Sennacherib and the hosts of Assyria came against them. "Be not dismayed for the King of Assyria nor for all the multitude that is with him, for there is a greater with us than with him. With him is an arm of flesh, but with us is the Lord our God to fight our battles for us." (II Chron. 32:7). So spake the great apostle: "If God be for us, who can be against us?" (Rom. 8:31).

ELISHA'S PRAYER.

Verse 17. And Elisha prayed, and said: "Lord, I pray thee open his eyes that he may see." So would he remove the fears even of his timid servant. It was no little favor, for fear sorely distresses and wears the mind. "Open his eyes that he may see." God's hosts, though unseen, are all about him. This opening of the young man's eyes has been compared to the vision of faith that beholds the things of the invisible world. So the prophet himself saw the great army of his defenders. "And the Lord opened the eyes of the young man and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha." Nothing new was made; only his eyes were opened to see. "The Syrian army surrounded the hill at its base so that escape seemed impossible." But nearer to the prophet stood the horses and chariots of fire. The realization of the Psalmist's words in our Golden Text: "The angel of the Lord encampeth round about them that fear him and delivereth them:"

"Emblazoned legions gird the prophet round
With blazoned banners and heaven-tempered spears;
The mount is full of angels,
* * * In whose fiery sheen
The pomp of Syria's army but appears
Like a dim candle in the noonday blaze."

THE SYRIANS SMITTEN WITH BLINDNESS.

Verse 18. "And when they came down to him, to Elisha, to take him," they had no view of the prophet's numerous and mighty defenders, and so march against the unseen host. And Elisha prayed unto the Lord, and said: Smite, I pray thee, this people with blindness." It was a merciful prayer, as the after history shows. "And he smote them with blindness according to the word of the Lord."

Elisha then led them into Samaria and prayed for them, and their eyes were opened in the presence of their enemy, the King in Israel. "Shall I smite them," said the King? "Set bread before them," said the prophet, "and water, that they may eat and drink." And he prepared great provision for them, and then sent them away to their master. A noble example of forgiving and generous treatment. As a result, the marauding forays of the Syrian troops ceased to annoy Israel.

PRACTICAL SUGGESTIONS.

1. Every hill may be a Dothan, every walk, Emmaus, every pillow Bethel (Bishop Warren).

2. The conduct of Benhadad and his army shows how slow is the human heart to learn the truth of God when it is corrupted by idolatry and avarice and blinded by ambition and pride. The great object lesson of Naaman was utterly lost upon them. So were the miracles of our Lord lost upon the blind Pharisees of his day. And so now if our gospel be hid it is hid to them that are lost, whom the god of this world hath blinded that they believe not.

3. Faith is a kind of new vision to the soul; the eyes opened that they may see. So by faith we see the things that are unseen:

"Faith lends its realizing light,
And God is seen by mortal eye."

"If our eyes were opened," says Dr. Clarke, "as were those of the prophet's servant, we should see the heavenly host in all directions."

4. Prayer went before Elisha's miraculous works. No glory would he take to himself. He is an example to every Christian worker of kindness mingled with just severity; of constancy, courage, faith, humility and zeal for the spiritual welfare of the people of Israel. Pre-eminently the preserver and defender of the nation, mightier than kings and armies.

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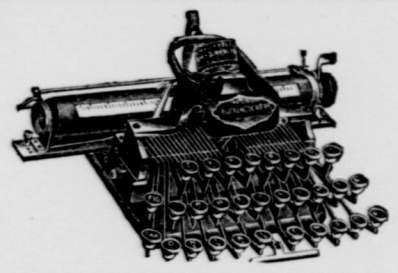
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Woman's Department

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ANNUAL MEETING W. F. M. S.

The annual meeting of the W. F. M. Society of East Texas Conference met in the first M. E. Church, South, Marshall, Texas, Wednesday morning, July 8, 1898.

Mrs. Heartsill, Conference President, opened the meeting with devotional exercises. After singing hymn No. 132, read a Scripture lesson from John, fifteenth chapter. Prayer was offered by Bro. Timmons. The Secretary being absent, Mrs. C. C. Stoddard was elected Secretary pro tem.

The Secretary then enrolled the names of delegates present. The Corresponding Secretary then read expressions of regret over the compelled absence of delegates and invited guests, as follows: Mrs. Trigg, Pittsburg District; Mrs. Daly, Palestine District; Miss Ida Hill, Beaumont District; Mrs. Huntington, San Augustine District, and Miss Maggie Yates, Superintendent Junior Work. The President regretted very much that Miss Helen Lee Richardson could not attend, but stated she had left for her work in China.

An opportunity was then given for each one present to express themselves as to what missions had done for them.

Rev. Graham responded first by giving us some very encouraging words, saying he was converted during missionary services. Rev. J. F. Riggs gave very earnest and appropriate remarks, which were followed by nearly every sister present—all feeling missions had indeed done much for them.

Hymn No. 915 was called for and sang, after which conference adjourned to meet at 4 p. m.

The afternoon session of the conference opened at 4 p. m. Devotional exercises were led by Mrs. Marks. That impressive hymn, "A Charge to Keep I Have," was sung, after which the leader read the third chapter of I Corinthians; hymn No. 106 was then sung, and a very earnest prayer was offered by Sister Kirby.

The President then took the chair, and directed the Secretary to enroll the names of delegats which had arrived since last session.

The President then introduced Sister R. W. Thompson, of Dallas, who really needed no introduction, for, as she feelingly said, "It was 'Home, Sweet Home' of years past." She said she was happy to again come to the annual meeting of the old East Texas Conference Society. She says she still belongs to us and we to her. At one time she had her doubts and fears regarding our work, but now is divided in her feelings of love between this her first field and the dear home mission work.

Workers have passed away, notably, dear Sister Finley, who fell asleep so sweetly a short time ago, but at last we will meet again, and oh! how glad we will be to think we had been connected with this work. Sister Heartsill lovingly expressed the sentiments of the society in the pleasure of having Sister Thompson with us.

Corresponding Secretary read greetings from several others; also Distict Secretary's report of Beaumont.

The President then introduced Mrs. Lancaster of the Baptist Church, who, after stating this was her first attempt as public speaker, gave us words of welcome and encouragement.

Reports were then read from Palestine Auxiliary and Susie Key Juvenile.

Mrs. Marks then gave a very interesting talk on the Literary Department of Marshall Auxiliary, which was followed by a few appropriate remarks by Miss Paye Lane.

The Secretary then read the names of committees, to which others would be added if necessary. There being no further business, conference adjourned to meet at 8:30.

The services were opened Friday night by the choir giving several appropriate pieces of music. Prayer was offered by Bro. Timmmons.

A very cordial address was given by Mrs. Judge Turner, in which she, in behalf of Marshall, gave all present the freedom of home, hearts, city and Church. This was delivered in Mrs. Turner's inimitable way and all felt they were indeed welcome. The response was given, in behalf of the delegates and visitors present, by Mrs. C. C. Stoddard, of Palestine. Miss Paye Lane, Conference Corresponding Secretary, read report of Woman's Board, also that of East Texas Conference. Bro. Timmons gave us a short talk on "A Noble Purpose." To what more noble purpose could we devote our lives than to save perishing souls?

After again singing we were dismissed.

Meeting called to order at 9 o'clock Thursday morning. After singing hymn 873, Sister Thompson led the devotional exercises by reading part of the sixteenth chapter of Mark. She requested we sing the fourth hymn in the Young People's Hymnal; nearly every voice responded. She then prayed an earnest prayer for God's blessing to rest on our little society. She then requested Mesdames Carroll, Kirby and Ridley to tell what missions had done for them, which they did in a few well chosen words.

The minutes were read and approved. Corresponding Secretary then read greetings from Mrs. Cushman and from Miss Maggie Yates, whose illness we all so much regret.

Reports were read from Marshall and Longview Auxiliaries and Willing Workers of Longview. Mrs. Heartsill gave the report of Marshall Juvenile, also that of Tyler District.

Miss Paye Lane then read a letter from our absent Treasurer, which told of the sad affliction in the illness of her husband and son. The society all feel deep sorrow for dear Sister Dorough, and the President requested that resolutions be written expressing the sentiments of the society. Sister Gridley then read greetings, also report from Beaumont. She told of a young lady who had heard God's call to tell his wondrous love to the people of China. She will, as soon as of age (if accepted by the board) attend the Training School at Kansas City preparatory to entering the field. It was a good report and interesting talk. Sister Thompson also told of a young lay in North Texas who feels she has been called to the mission work. The Corresponding Secretary then read a letter of regret on her inability to attend and words of encouragement from our Sister Mathis, our some time President and present Vice-President. These letters, while not appreciated quite as much as the presence of the writer, are of great help and encouragement to the conference.

A very spirited discussion of the needs of the work, especially the organization of more societies, was held. Mrs. Marks said: "If I should go to any other place to live, and there was no society there, I would organize a society, myself being that society and making the quorum one." There were also talks from Sisters Webb, Turner and Thompson, also Bro. Timmons. Sister Turner related a little incident where the President of one society had her members pledge themselves to either bring one new member or pay dues of said member. It proved a very successful plan. We all finally came to the decision if each heart was alive and on fire with the true spirit and zeal of mission work, our results would be beyond our reckoning. Sister Thompson in a few loving words extended an earnest invitation to the East Texas Conference to attend the North Texas Conference at Greenville.

Mrs. Heartsill responded in a few appropriate remarks, thanking her in behalf of the society, saying she knew we would love to accept were it possible.

There being no further business, the President stated it would be well to adjourn, so the several committees could attend to their work. Dismissed by benediction.

Afternoon session opened at the usual time by Mrs. Rudd reading two verses of hymn 440. Sister Thompson then read the 125th Psalm. She then devoted fifteen minutes in which each one was to repeat the passage of Scripture most dear to them. Hymn No 11 in Young People's Hymnal was sung, followed by prayer by Sister Carrol.

The President, after taking the chair, requested the Secretary to read the minutes of the morning session; read and approved.

Corresponding Secretary read a letter from Mrs. A. M. Finley, of Tyler, containing report from that auxiliary. She also read extracts from a letter from dear Sister Trueheart, Secretary home affairs, containing earnest, heartfelt, good wishes for our society. She sends greetings and prays that God may meet your women in annual session and send his Holy Spirit in power upon you.

The Secretary also read a letter from Miss Helen Lee Richardson, who sailed for China the first of the month. She says: "I fully appreciate all you say of the presence of a missionary at an annual meeing. Her presence ought to be an inspiration, but, my dear sister, we need you as much as you need us." Mrs. Richardson's letter contained many sweet words about Miss Minnie Bomar, our little missionary of East Texas Conference.

Reports of committees being called for, Committee on Finance was ready; report was adopted. Bro. Timmons then introduced Rev. Dr. LaPrade, of Shreveport, who gave us a few words of cheer, for which we were very grateful. Committee on Extension of Work and Publication reported. Adopted. Committee on Memoirs read and adopted. President then stated we would devote Friday morning to the memory of our sainted dead—Sisters Finley, of Tyler, and Stewart, of Longview. The time for deciding the place of the next annual meeting having arrived, Palestine was unanimously decided upon. As it is almost impossible for the ladies to attend the conference in the extreme hot weather, October was decided upon as the time of our next annual conference.

The Corresponding Secretary read a letter from Sister Searcy, of Dallas, which we all enjoyed. Mrs. Littleton, of the Christian Church, being present, was introduced and gave us greetings and words of cheer from that body. Mrs. Mac Johnston spoke very earnestly in behalf of the P. and H. M. Society. Election of officers now being in order, the following were elected by ballot:

President, Mrs. Fanny Heartsill; Vice-President, Mrs. J. S. Mathis; Corresponding Secretary, Miss Paye Lane; Recording Secretary, Mrs. C. C. Stoddard; Treasurer, Mrs. R. T. Dorough; Auditor, Mrs. B. Rowland; alternate to the Woman's Board meeting, Mrs. C. C. Stoddard; District Secretaries as follows: Palestine District, Mrs. John Daly; Marshall District, Mrs. Josie Taylor; Beaumont District, Miss Ida Hill; San Augustine District, Mrs. Huntington; Tyler District, Mrs. A. M. Finley; Pittsburg District, to be appointed by the Vice-President.

Conference adjourned by benediction.

Thursday night our annual missionary sermon was delivered by Rev. LaPrade, of Shreveport, which must have been heard to have been appreciated. It was grand and I went home a firmer believer, if that were possible, in missions than ever before. Friday morning services opened by singing "Leaning on the Everlasting Arm." Sister Ridley then gave thanks to our kind Heavenly Father for flowers, weather and everything beautiful which surrounded the East Texas Conference in session. After the Secretary read minutes of morning session, Mrs. Carrol read the following:

Resolved, That in view of the next annual meeting of Woman's Board being held at Austin, Texas, we reconsider the time of holding our conference meeting, in order to secure the visit of some of our connectional officers, which we feel assured would be of great benefit to our work.

(Signed) COMMITTEE.

Adopted.

The President then called for unfinished business and spoke a few words of appeal for our Advocate, urging that each member take this the organ of our society. Sister Thompson then gave a few extracts from Dr. Young J. Allen's "Parlor Talk," which was both interesting and instructive. Sister Heartsill then quoted a passage of Scripture, which all ought to hold very dear—"The entrance of Thy Word giveth light." This is purely a missionary passage.

Committee on Resolutions reported; read and adopted. The President then requested Sister Thompson to lead the memorial services, which were really impressive. So, too, will I be remembered when I have been called home. "Only remembered by what I have done." May God grant we may leave our work with hands full "bringing in the sheaves."

MRS. C. C. STODDARD,
Cor. Sec. E. T. Conf.

Palestine, Texas

Cuero District—Fourth Round.

Yoakum	Sept. 10
Sweet Home	Sept. 17
Hallettsville	Sept. 23
Morales	Sept. 24
Rancho	Sept. 28
Leesville	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.

San Marcos District—Fourth Round.

Lockhart sta	Sept. 3, 4
Luling cir	Sept. 10, 11
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.

Waxahachie District—Fourth Round.

Hillsboro, at Hillsboro	Aug. 14, 15
Waxahachie, at Waxahachie	Aug. 21, 22
Sims and Glenwood, at Foreston	Aug. 28, 29
Italy, at Italy	Sept. 3, 4
Itasca, at Itasca	Sept. 10, 11
Alvarado, at Alvarado	Sept. 17, 18
Venus, at Mountain Peak	Sept. 25, 26
Midlothian, at Midlothian	Oct. 1, 2
Osceola, at Lovelace	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.

Dublin District—Fourth Round.

Stephenville, at Stephenville	Sept. 10, 11
Carlton, at Carlton	Sept. 17, 18
Granbury	Sept. 24, 25
Bluffdale 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. 25
Gorman mis	Oct. 27
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.

Albuquerque District—Fourth Round.

Gallup	Sept. 4, 5
Cerrillos	Sept. 14
Albuquerque	Sept. 21
Magdalena and Kelly	Sept. 24, 25
San Marcial	Sept. 27

M. Hodgson, P. E.

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

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THE AMERICAN INFLUENCE IN THE NEWLY ACQUIRED ISLANDS.

The course of the American Government in the acquisition of the West Indies and the Philippines and other islands will be watched with intense interest by the students of missions and all Christian patriots. The war was not begun for ecquisition of territory, but for the suppression of tyranny and the extension of liberty. We have broken the iron grasp of Spain, and it is in our power to give freedom and religious liberty to about eight millions of people, who have not seen the ghost of freedom in the lifetime of their grandfathers. For the United States to relinquish the control of these on any terms that will not give the inhabitants a complete Christian freedom would be to turn traitor to the professed purpose of our declaration of war. If it should be necessary for the United States to maintain colonies in the Philippines and the Ladrones and the Caroline Islands, it would be our duty to do so rather than disappoint those long oppressed of their promised liberty. It is to be hoped that the American Commissioners will remember that America is expected to be generous to the inhabitants of the Spanish Islands rather than to Spain. We are to favor liberty more than tyranny. We insert below a part of a letter from a "Native of Manila," that our readers may know something of the need of Protestantism in the Philippines:

"The Philippine Islands, which form quite an extensive group (thirty-one islands and hundreds of islets, rocks and reefs) are situated in that part of Oceania to the southeast of Siam and Southern China. They were discovered in 1521 by the great explorer of the middle ages, Magellan, who named them after his master, Philip II, King of Spain. The population amounts to over six million people. The vegetation is very luxuriant, and the products are varied, including cotton, coffee, cocoa, sugar, sago, tobacco, hemp, maize and fruits of many kinds. The chief minerals are amber, marble and gold dust. The climate on the whole is good.

"In recent years the Church of Rome has acquired such a powerful influence that now the people live under a very oppressive and tyrannical priesthood. The priests are the real authorities in these islands; the ordinary officials govern only nominally. The natives, realizing this, have broken out in open rebellion, and wish to be free from an intolerant and crushing rule. One of their principal grievances is in connection with these interesting events, birth, marriage and death, the registration of which is in the hands of the priests. A priest will not marry them for less than £6, just what many of them earn in half a year. There is a heavy exaction from the priests for baptism, which costs £5 or more. For burial the tax rises with the age at death, from £2 for an infant to £10 or £12 for an adult. Till the tax be paid the body remains unburied. The native born priests enforce these hard terms as harshly as do the imported Spanish priests. They lay Spanish residents are mostly officials; they afford no help to the natives in effecting reform.

"The inquisition, in a modified form, is practiced among the people. The poor natives are tortured, though not for religious failings only. The thumbscrew and similar instruments are applied. When a native is apprehended on suspicion of robbery an application of the thumbscrew will make him confess to almost anything. Most of the school and cottage teaching is conducted by priests. The children, young men and women are so trained that they pay more reverence to the priests than they do to their own parents. When a priest enters a house every member of the household must bow the knee and kiss the priest's right hand."

We are glad to give a short extract of a meeting of the representatives of the Mission Boards mentioned below, which was held in the City of New York about the middle of July:

"Representatives of the Presbyteterian, Northern Methodist, Southern Methodist, Northern Baptist and Friends' Foreign Missionary Societies met at the Presbyterian rooms in this city last week to consider how the West India and Philippine Islands can be occupied as missionary ground most advantageously, if the way should open. Dr. Duncan, Chairman of the Committee on Comity of the Missionary Conference, was made Chairman, and Mr. Grant, of the same committee, Secretary. Letters were read from representatives of the societies who were not able to be present, stating their interest in the conference. The American Board indicated its desire to have the Caroline Islands, which it already occupies, allotted as its field, not wishing to enter the Philippines or the West Indies. In a full and free interchange of views it was brought out that there are three societies that are contemplating work in the Philippines, if the opportunity should offer—namely, the Presbyterian Board, the American Baptist Missionary Union and the Methodist Episcopal Society. It was stated on behalf of the Baptist Union that one of their Burma missionaries had already gone to the Philippines in a semi-military capacity, in the hope that an opportunity might offer for missionary work there. The union also has a man ready to go out who served at Manila as agent of the British and Foreign Bible Society, and is ready to do missionary work in the islands. On behalf of the Methodist Church, it was said that Bishop Thoburn, of India, was anxious to enter the field, if the way should open, and that it has a mission station at Singapore, which is only six hundred miles from Manila. The Methodist work in Malaysia is regarded as a good preparation for the work in the Philippines. It also appeared that a half-dozen or more societies have either had work in Cuba or contemplate the establishment of missions in that island. The outcome of the conference was the adoption of resolutions expressing its sense of the importance of observing the principles of comity in the establishment and conduct of these missions, and requesting the various boards to appoint each a committee of two to represent it in a conference for the division of the various fields. For example, as three societies are contemplating entering the Philippines, a joint committee of six, representing those societies, would advise as to what portion of the field each should occupy. Another committee would do the same work for the West Indian fields. The Southern Baptists, the Methodist Episcopal Church, South, the American Church Missionary Society of the Protestant Episcopal Church and the Southern Presbyterian Church have had missions either in Cuba or in Florida among the Cubans. So far as indicated, there are three societies which may undertake work in Porto Rico—the Northern Methodist, the Southern Methodist and the Southern Baptist.

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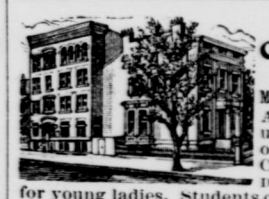
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Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

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.

GOODING.—Mrs. M. A. Gooding was born in Portland, Me., September 22, 1811; was converted in 1829 under the preaching of John Newland Moffit, and joined the M. E. Church. She remained a consistent member of that Church till she came South, when she joined the M. E. Church, South, in which she lived a faithful member till her death, June 18, 1898. Sister Gooding united with the Church in Gainesville, Texas, in 1856, and with some other ladies raised money to pay it out of debt. For seventeen years and one day she was unable to walk, but bore her affliction with a Christian fortitude that was beautiful. It was the writer's pleasure to visit her frequently, and a more beautiful character he has not seen. When in her last illness she at first refused to take any stimulant, saying she thought it was cruel to keep her; that she wanted to go and be with Christ. When told good-bye by her sister, she replied: "I would not say good-bye, only good night." Her prayer for a peaceful hour in which to die was fully answered. As gently as a tired child passes into dreamland, so gently passed her sweet spirit into the presence of Christ.

J. L. MORRIS.

◆

BUTLER.—Dr. S. L. Butler was born in Harrougate, Ala., April 13, 1851. He came to Texas with his father at the age of ten years. He graduated at Tulane University in 1874, and began the practice of medicine in White House in the fall of 1874; was married to Miss Lucy Lee, December 10, 1874; moved to Bullard in 1889, and practiced there one year, after which he moved to Omen, where he lived until he moved to Troupe in 1892, and died July 18, 1898. He leaves a wife and six children, one brother and one sister and a host of friends to mourn his departure. A good man is gone. He gave God his heart in 1874. He stood by his preacher and Church. He often expressed himself during his illness in language like this: "My soul is growing fat in the Lord." The Church has lost a good member, the community a good man and physician and citizen, the family a kind father and husband, but we will look up. He is not gone forever. We will see him again. He awaits us over the river.

S. N. ALLEN, P. C.

◆

McCLENDON.—Ouida McClendon, born of R. A. and Emma D. McClendon March 4, 1898, died near Nevada, Texas, June 22, 1898. God saw fit to leave the little treasure on its mother's bosom for scarce four months. It was his wisdom that transplanted it to the garden of the skies. Could the parents, with prophetic vision, penetrate the future perhaps this providential act has shielded little Ouida from many a stormy blast and mountain way. That which we count severe is ofttimes a blessing in disguise. God knows how to temper the wind to the shorn lamb. Death never invades a home but what back of it is the consumption of dross and the refining of gold. Let your faith entwine about the Cross which rests on the rock of Ages. In the after-awhile the clouds will rift. Amid the glories unrevealed there revels the sainted spirit of little Ouida. In every tear you shed there is the crystalization of the hope that we shall meet again. Sweet is the thought that our dead spring from our arms immortal. J. MARVIN NICHOLS.

◆

KILLION.—Died May 24, 1898, P. T. Killion at the home of his youngest son, Milton, aged seventy-six. He was born in Blount County, Ala.; came to Texas at nine years of age; lived in Anderson County, where his father was killed by the Indians. He leaves six children and several grandchildren to mourn their loss. All his children are members of the Methodist Church, the Church he loved so well, having been a consistent member fifty-six years. He died as he lived, in love with all men and his Redeemer. His last conscious words were to the audience at a prayer-meeting just a short time before his death, and as he approached the chilly waters of death his face lit up with a heavenly smile, and he requested all who would meet him in heaven to give him their hand. Saint and sinner responded. I never saw a more impressive scene. He was interred at Liberty Hill Cemetery. His grave was left covered by flowers brought by the little children. Oh! how sad to part with him for a short time, but we will meet all after awhile. By one who loved him and nursed him.

C. D. SMITH.

Tyler, Texas.

◆

SMYLY.—Miss Willie Smyly was born May 25, 1868, in Pleasant Hill, Dallas County, Alabama. She was of a Presbyterian family and was herself a member of the Presbyterian Church about six years. Her life work was in teaching, and it was her greatest pleasure to live for others. When her school closed in May her impression was, and so she said: "I am thirty years old and my work is done. I want to rest." And so brief a life was spent in making the world better. She died July 19, 1898, after an illness of about two months. She came to Texas with her brother-in-law, Dr. J. D. McGregor, about two weeks before she died, thinking maybe the change would be an advantage to her health; but she believed the time was near, and said: "Doctor, you have done all you can. I must go to rest." She leaves her parents, sisters and many others to mourn their loss, but not as those who have no hope. Her work will live after her. W. F. BRINSON.

Weimar, Texas.

◆

MORSE.—Fitzhugh Lee, the infant son of Dr. O. and Mrs. Bitha Morse was born April the 16th and departed this life on the 1st inst. As a little tender bud he opened into life and then faded away. This is another object lesson added to the many with which we constantly come in contact, teaching us the uncertain tenure with which we hold to all things earthly. About little Fitzhugh clustered the bright hopes of fond parents. The anticipation of future satisfaction and comfort in declining life. But, alas, God ordered otherwise! And now that he has gone to the home of the angels, to swell the aggregate of the eternally redeemed, they shall henceforth realize the magnetic attraction of heaven drawing them thither as never before. The little one yielded to death after a severe attack of the fever extending through several days. May God bless the bereaved parents, and surviving brothers and sisters and bring them all in the end to the world of bliss.

R. C. ARMSTRONG.

Weatherford, Texas.

◆

BONNER.—Mrs. Mary Green Bonner, daughter of Turner L. and Delila Russell Green, was born August 28, 1850, at Clarksville, Arkansas. She moved with her father to Hopkins County, Texas, when quite a child. Here she grew into womanhood and was married to R. W. Bonner, May 3, 1866. From there she with her huband moved to Jacksboro, and lived there four years. At this place about twenty years ago she made a profession of religion and joined the M. E. Church, South. Eighteen years ago with her husband she settled in this city, where she has lived until her death, which occurred at her residence on the night of July 16, 1898. Truthfully we can say that another good and true Christian has gone to rest. She possessed many personal charms. With a well-developed person, a charming countenance, expressive of intelligence, benignity, devotion and affection, she at once drew you to her, and made you feel that in her you had a frend in whom you could confide. Her face was the constant expression of a cheerful disposition and a sanguine temperament. The film of darkness and discontent that are sometimes wont to gather about a home were dispelled by the sunshine of her smiles. No soldier ever exhibited on the battle-field greater courage than did she during the period of her suffering drawn out for nearly two long years. True heroine of the Christian faith—amid the constant wasting and pain of a dreadful disease, not a word of complaint, not a murmur escaped her lips, nor did she even exhibit in any way impatience. Always resigned, she waited on her Heavenly Father with the meekness, resignation, faith and affection of a dutiful child. Some months before her death she submitted to a dangerous and painful operation. Under this she faltered not, but bore up with Christian fortitude; and when it was over she smiled upon her loved ones as though nothing unusual had occurred. Her character was symmetrical, made up of the constituent elements of real womanhood sanctified by divine grace. To her husband she was a real and true wife, fulfilling all the obligations involved in the marital relation; to her children she was kind, gentle, affectionate, with a constant devotion to their best interest. Her loyalty to her Church and pastor was strong and abiding. She has more than once remarked to the writer that she always loved her pastor, and never allowed any one to speak disparagingly of him in her presence. She desired to live that she might work for her Lord and Master. But was willing to die for his glory. She said her will was submissive to the divine will. It is not necessary to ask how she died. Every preparation had been made, even down to the little details of her funeral services. She talked freely and fully of her condition and expressed unwavering faith in God. Quietly she fell asleep in Jesus. Her disembodied spirit, habilitated with the righteousnes of the cross, went forth from the tenement of clay to live with the pure in the realms of a glorious immortality. At the beautiful gate she will await the coming of her husband, three daughters, a son and other loved ones, who mourn their loss. May God bless and save them.

R. C. ARMSTRONG.

Weatherford, Texas.

◆

SCOTT.—Sister Alice Scott was born in McLennan County, Texas, July 6, 1858; was converted and joined the Baptist Church in her thirteenth year; lived a faithful Christian life until death, which came July 1, 1898, suddenly, although she had been confined for several months with consumption She was only waiting for her Lord, for her house had already been set in order. The writer met her first in 1887 at a camp-meeting at Boggy, Hamilton County, Texas, where she impressed me with the force of her Christian character and influence over the irreligious with her talks and prayers. She knew no denomination when there was work to be done for the Master, yet loyal to her Church. She was married to Wm. Scott October, 1888. Her first labor of love after this was the joining her husband in a gift of $100 to build an M. E. Church, South, of which he was a member. Her home was always open to the servant of God; her hand ready to help, and while we shall meet her no more on earth, we shall meet at the gereal roll call above. So look up, dear ones, who are left; the waiting will be short and the meeting happy. J. S. MOORE, L. P.

◆

HAMILTON.—Mrs. Jane H. Hamilton (nee Hugley) was born in the State of Tennessee February 1, 1815. She was married to Mr. W. A. Hamilton in 1832 and moved to Texas in 1850. To this union God gave four children, three boys and one girl. Two of them still survive her—Mr. J. N. Hamilton and Mrs. E. A. Chambers. She was converted in childhood and joined the M. E. Church, was a loyal member of the same and a faithful Christian until she departed this life at the home of her son, Mr. J. N. Hamilton, near Austin, Texas, May 14, 1898. Just before her departure she said: "Lord Jesus, take me." Doubtless she heard the words, "Come, ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world."

W. D. GASKINS.

◆

BROOKS.—Elisha A. Brooks was born August 17, 1836; was married to Miss A. J. Grimes September 6, 1866; was converted some thirty-five years ago. His native State was Tennessee. He moved to Ellis County, Texas, in 1885, and died May 20, 1898. He leaves a wife and four children. Bro. Brooks was one of our good stewards at Dixon Chapel, Waxahachie District. He was an old-time Methodist—a good husband and a good father, a good neighbor. His home was the preachers' home. The writer had known him nearly eleven years. We all miss him very much. His death was the most triumphant I ever witnessed. The day of his death he talked very much. He told his family to meet him in heaven; advised the young men how to live. He said to one old sinner: "It's awful to be without God or hope in the world." The writer asked him if he wanted him to sing. He said, "Yes." I sang the "Old Time Religion." He joined in and sang too as sweetly as I ever heard in all my life, and died in forty minutes. He went sweeping through the gates into the city, the home of the blessed. D. W. FRENCH.

◆

WHITAKER.—Wm. Watson Whitaker, the subject of this sketch, was born in Burnet County, Texas, June 25, 1868; was married to Miss Emma Mullin in Goldthwaite, Texas, February 21, 1892; was happily converted the following spring and joined the Methodist Church, in which he lived a consistent Christian life. Watson, as he was familiarly known, met his death at the hands of train robbers near Fort Worth on the night of July 21, 1898. He leaves a loving wife and three precious little children to mourn his untimely death. The very least that could be said of Watson was that he was a good boy and made a noble man. Being taught from infancy to imbibe the principles of the Christian religion he did not depart from its teachings when he arrived at the age of manhood. His remains were brought to Goldthwaite for interment. Rev. Bolton, of Cleburne, conducted the funeral services at the Methodist Church. His pleasant and forcible manner of interpreting the Scripture gave us much confort. After which we followed all that remained of Watson to the cemetery. There we buried him by his little brother Pope, to await the morning of the resurrection. Rest, sweet rest, to the memory of my beloved children.

MRS. CARRIE WHITAKER.

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CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
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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 50cts. Prepared by DR. SWAYNE & SON, Philadelphia.

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Machines are Sold Under a Full Guarantee.



Description of the New High-Arm TEXAS ADVOCATE SEWING MACHINE.

THE TEXAS ADVOCATE MACHINE illustrated above is a strictly high grade sewing machine, finished throughout in the best manner possible. It possesses all modern improvements and its mechanical construction is such that in it are combined simplicity with great strength, thus insuring ease of running, durability, and making it almost impossible for the machine to be gotten out of order.

It makes what is known as the **double lock stitch** and uses two threads, which are locked together in the center of the goods, forming a stitch which appears the same on both sides. The upper thread is drawn into position directly from the spool without passing through any holes till the eye of the needle is reached. A detailed description of the machine is as follows:

THE HEAD is handsome and pleasing in appearance, being beautifully decorated in an elaborate design worked out in gold and bright colors. All of the working parts, screws, plates, etc., are highly polished and nickel plated. The bed plate is let into the wooden table so that the surfaces of both are flush, thus greatly improving the looks of the machine as well as facilitating the handling of the work when sewing.

THE ARM is large, very strong and well proportioned, and the clear space underneath it is 5½ by 9 inches, thus allowing the bulkiest work to be stitched and handled with ease.

THE NEEDLE is straight, has a large shank, and it is impossible to set it wrongly or for it to become fast in the bar so that it cannot be readily removed, as it is held with the latest style patent needle clamp.

THE NEEDLE BAR is round, made of hardened steel, and finely finished. It runs in hardened steel bushings, packed above and below with felt, which absorbs oil enough to lubricate the part without any danger of its running down and soiling the work.

THE TAKE UP is absolutely automatic in its action at all times and on all kinds of work.

THE AUTOMATIC BOBBIN WINDER attached to this machine is a great improvement, and with it the bobbin can be wound almost as evenly as a spool of thread, and with no care on the part of the operator except to keep the treadle moving.

THE TENSION LIBERATOR is of a new design and enables the operator to remove the work from the machine without danger of breaking or bending the needle.

THE HAND WHEEL is of the latest pattern and is also adjustable so that it can be made tight or loose at will, thus enabling the operator to wind the bobbin without running the machine.

THE BEARINGS AND WORKING PARTS are all hardened, carefully ground and fitted, and when kept clean and properly oiled will last a lifetime.

THE FEED is double, extending on both sides of the needle, is positive in its action and handles the heaviest work easily. The term "positive feed" is often used in describing other machines, but in nearly all of them it will be found that a spring is required to hold the feed bar to its bearing. The ADVOCATE MACHINE feed motion (patented October 20th, 1891,) is free from this defect. It is so constructed that it can be raised or lowered by a simple adjustment without interfering with the feed dog. This advantage will be appreciated by all sewing machine users, as the old way of adjusting by set screws holding the feed dog on the feed bar has always made trouble, because, unless it was accurately done the feed dog would either strike the front or back of the needle plate, or the feed would be out of level. By the improved construction, as made by us, there is no danger of meeting with any of these difficulties. By unloosening the set screw which connects the feed push rod with the cam and sliding it to the right or left, the feed can be adjusted as to height without displacing any of the other parts, and the feed itself will always remain perfectly level.

THE SHUTTLE is positively self-threading, of large size, cylindrical in shape, and made of the finest steel carefully hardened and beautifully polished.

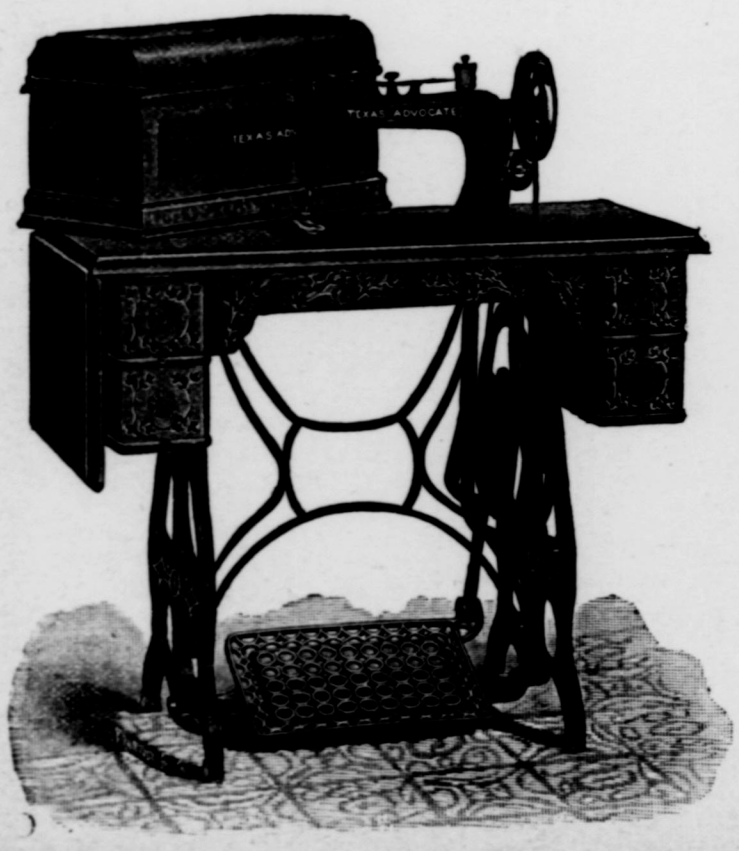
THE SHUTTLE CARRIER is of a new design and is fitted with a spring lining which balances the shuttle and does away with the noisy clicking so noticeable in other machines.

THE CABINET WORK is of the highest grade and best workmanship throughout, and the finish is as good as the best wood work ordinarily used.

THE STAND is light and graceful, yet so proportioned as to give it great strength. It is easily kept clean and free from dust, and is furnished with oil cups to prevent soiling the floor on which it rests. The treadle and drive wheel are hung on adjustable steel centers.

THE ATTACHMENTS supplied without extra charge are of the latest design, interchangeable, and constructed to slip on the presser bar. They are made throughout of the best steel, polished and nickel plated, and there is not a particle of brass or other soft metal or a single soldered joint about them. They consist of Ruffler, Tucker, Binder, Braider Foot, Under Braider Slide Plate, Shirring Side Plate, Four Hemmers of assorted widths, Quilter, Thread Cutter, Foot Hemmer and Feller.

THE ACCESSORIES include twelve Needles, six Bobbins, Oil Can filled with oil, large and small Screw Drivers, Sewing Guide, Guide Screw, and elaborately illustrated Instruction Book.



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CORSICANA DISTRICT LEAGUE CONFERENCE.

Blooming Grove, August 29-31.

The Corsicana District League Conference convenes in Blooming Grove Monday night, August 29. Opening address by Rev. Sam R. Hay. Every League is entitled to "not less than three nor more than five delegates."

Please elect delegates at once and send names of those who will attend to Rev. J. D. Odom, Blooming Grove. Work progresses on the programme. Dr. H. M. DuBose, Secretary and editor Epworth Era, has promised to be present and deliver an address. Also F. P. Works, State League President.

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

JUNIOR LEAGUE TOPIC CARDS.

Mrs. Carroll's second series, running from July to December, is now ready for distribution. Price, 50 cents per hundred in large or small quantities. This pays cost of printing and postage.

GUS. W. THOMASSON.
Van Alstyne, Texas.

To the Epworth Leaguers of Vernon District:

Bring your Young People's Hymnal when you come to the conference at Seymour.

J. L. WHITE.
Leader of Choir.

Benjamin, Texas.

LEAGUE MISSIONARY ASSESSMENTS.

At a meeting of the State League Missionary Committee, recently held at Temple, the following resolution was adopted:

We recommend that the Conference League Presidents, with the co-operation of the State Missionary Committeeman from their conferences, appoint one Missionary Committeeman for each district, who shall be Missionary Secretary for that district, and who shall assist in securing and collecting missionary pledges from his district.

It was the opinion of the committee that early and active work should be begun to make our League missionary collections as early in the fall as practicable.

WILL H. MAYES,
Com. N. W. T. Conf.

TEXAS CONFERENCE.

To the Members of the Fourth Year Class of the Texas Conference:

Dear Brethren—Dr. E. W. Solomon will meet the class at Brenham, on Monday, September 19, and assist us in our lessons until the 28th, if we wish to remain so long. Having been with him in Giddings two days, I can testify to the value of such an helper. Let all those who possibly can attend send their names at once to Bro. Newsom, who has so generously promised entertainment for us. I give this notice thus early that you all may have time to make your arrangements for the meeting. Write Bro. Newsom and drop me a card if you will attend.

H. R. KIMBLER.
Hockley, Texas.

UNCLE DICK AT SHADY GROVE.

Shady Grove camp-ground is about ten miles from Paris, in a rich black land neighborhood. It is an historical place. The old preachers, or more correctly speaking, the preachers of the long-ago, were nearly always there—James Graham, J. W. Piner, L. B. Ellis, and many others, and J. W. P. McKenzie, the greatest educator that Texas has ever known. No man in the State can be compared with him. No doubt his influence for good in the State has gone farther and will last longer and will shine brighter in the good world than any man in the State. He is spoken of by the people of this camp-meeting. One grows sad listening to the people talk about the men who preached and the men who camped, but ending every recount with —but he is dead, he is dead! The giants are dead, but their names and influence will last forever.

Dr. J. H. McLean held at least one meeting there, and many souls were converted. J. W. Hill—once a rabbit and opossom-hunting boy—belonged to that community. If God can make a great preacher out of such a boy as was Hill, others need not be uneasy. All things are possible with God. But "they that live in glass houses ought not to throw stones."

My visit to that place was a very pleasant one. One night with Bro. Mountcastle and his charming little girl made me very happy. Bro. Gorsline took me to his house in the country. His home is in the parsonage and his good wife had the fatted chicken slain and most splendidly fixed to my taste. His son, twelve years old, is quite a bright boy, and we pray God that he may succeed his father in the ministry. Bro. Hoover and family cared for us three days and nights and well and faithfully was it done. Bro. Hamman and his excellent family fed us on the camp-ground. My! how they do feed. They had everything to eat that is good, and it was prepared up to date. The people came to church. We tried to preach, but somehow we were out of luck, and the preaching was not as good as the collection for the Orphanage, and that was very much below zero. Our Church has taken up the orphan work in Texas. Every Methodist is committed to this work by the Bible and by Texas Methodism. We need more buildings, and our farm must be paid for, and a very small sum from the membership of the Church would be sufficient. Brother, sister, children, come up to the help of the Lord in this great work. Many people out of the Church will and have helped us. Pray for us.

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

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I have berries, grapes and peaches, a year old fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail a sample of fruit and complete directions to any of your readers for nineteen two-cent stamps, which is only the actual cost of the samples, postage, etc.

FRANCIS CASEY,
303 N. 10th street, St. Louis, Mo.

When we want nothing in particular, we fill our prayers with glittering generalities. And then we complain that our glittering generalities bring us nothing in particular.

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