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EDITORIAL.

THE LIGHT OF THE EVENTIDE.

THE element of progression in religion is one of its most marked and most valuable features. A man grows better, stronger, wiser, usefuller and happier until the end of life. It is possible for religion to take on a finer tint and a sweeter flavor. The capacity to do and endure may be indefinitely developed. Christian knowledge is susceptible of illimitable expansion, and wisdom may accumulate unceasingly. The raw recruit becomes a seasoned veteran, and mature Christian character multiplies its fruits. The stream of satisfaction and comfort deepens and widens with the passing years, and the Christian's last days are his brightest and best. Every Christian knows, not only from the Scripture, but also from experience, that this growth is both possible and practicable. It is a part of his profoundest consolation, that he has made some progress in the divine life. Notwithstanding innumerable hindrances and discouragements, he has moved toward the goal, and realizes that the present is vastly better than the past.

There is no reason why religion should not increase in an arithmetical or even geometrical ratio. It may be compared to money at compound interest. The Christian's first faith and initial experiences are so much capital to be invested, and if this is done prudently and without loss, the ultimate outcome is simply incalculable. The Christian life in the soul of man should move with a constantly accelerated velocity. The original momentum, increased by constant accessions of energy, may become practically irresistible. This is the advantage of avoiding everything like backsliding. The absence of any collapse or lull contributes to uniform development. Otherwise time is lost and strength is expended in recovering lost ground and in getting under headway once more. He who turns to the right or left, or who loiters by the way, is inexpressibly damaged. It will take a mightier effort, and involve a vaster expenditure of resources, than he imagines. Every opportunity should tell, every gain conserved, every possible forward step taken until the original capital has wrought its uttermost expansion, and the initial velocity has attained its maximum.

We ought to regard our attainments and experiences as so much vantage ground from which to operate. We now have a better fulcrum for our lever. We have now won the key to a new position. We now have a more advantageous base of supplies. Hence a new campaign is obligatory. We can not afford either to halt or retreat. Every now and then we ought to take an inventory of our spiritual stock, with an eye to the enlargement of our spiritual business. Recognizing the possession of a distinctively better vantage ground, we should throw our uttermost energy into the augmenta-

tion of our life, and into the multiplication of our resources and acquisitions.

There is not in the whole range of Scripture a sweeter passage than the following from the Proverbs: "But the path of the just is as the shining light, which shineth more and more unto the perfect day." Here is the idea and promise of immeasurable progression in divine and eternal things. How exceedingly consolatory! Take a man in middle life, with a normal and average religious experience; if now the accumulated stock necessitates a multiplication of spiritual wealth vaster than that of the past, and if the present momentum guarantees an unprecedented growth in grace and knowledge, then the years to come are radiant with an inexpressible glory and pregnant with an incalculable joyousness and hope. The Christian's path widens more and more and blazes brighter and brighter, doubts and fears flee away, and imperfections and errors are constantly sloughed off, and so on and on, until the ever expanding and brightening trail is lost in the ineffable effulgence of heaven. We have no doubt but that this cumulative life reaches a point at last where we can not tell where earth ends or where heaven begins. "In the evening time there shall be light"—a clear sky and radiant landscape—time gradually melting into eternity, and this life into that which is to come.

A MODERN INCIDENT.

The machine politicians in New York have been forced by public opinion to nominate Col. Theodore Roosevelt for Governor of that State. We regard this as indication for good. When this gentleman was at the head of the police commission of New York city, he demonstrated in the clearest and fullest manner, not only great intelligence and extraordinary executive ability, but also thorough independence and unmistakable inflexibility. He was non-partisan to the core. He gave the people a business administration. He rose sublimely above all partiality and favoritism. The influences which ordinarily move and determine a municipal officer made no impression upon him. He was guided by merit alone in all his appointments, and was determined by the good of the city in all his actions. He made a unique and splendid record. It is therefore no wonder that the people of New York, in casting about for a chief executive, should turn to such a faithful and efficient servant. Col. Roosevelt, with his fine civil record and brilliant military reputation, makes the ideal candidate in the estimation of the public. If he is elected, it is universally believed that he will rise above all party considerations and political trickery, and give the whole State a first-class business administration.

The election of such men as Theodore Roosevelt to office is the hope of our country in a temporal sense. The machine politicians no doubt desired a different candidate. But the pressure was so great that Roosevelt could not

be ignored. The people at last are becoming awakened, and incidents such as this are prophetic of a coming revolution. Corruption in office has been the political damnation of America. It has been comparatively easy to secure the enactment of good laws, but then the men sworn to execute them have been notoriously remiss. They have been unfaithful, too, not through timidity or conservatism, but because they have been deliberately bribed. They often sell out, but when they do not go that far, yet they yield to the desire for popularity and such like, and thus permit all sorts of offenders to go unwhipped of justice. This is not a local evil. It is well nigh universal. This carrying of politics into city government especially has become so generally and glaringly evident that the management of municipal affairs in America has become a target for the criticism and derision of the world. We know nothing sadder and nothing more prophetic of evil than this fatal yielding to temptation on the part of men charged with sacred and important trusts.

We sincerely trust that the incident which we have mentioned above is symptomatic of a general and thorough reformation. Give us intelligent and incorruptible officers, and we are measurably safe. It is idle to turn out noble constitutions, and to load the statute books with first-class laws, if we are going to continue the idiotic policy of putting corrupt and incompetent men into office. This is a matter of infinite importance. It means a better security for life, liberty and property, and all the interests for which a civilized government stands. The time has come to break up these old political rookeries, and to destroy the vermin which has bred and fattened there. The time has come for revolution in this department of life and business, and the sooner it comes the better.

A POWERFUL RE-INFORCEMENT.

We print below an editorial paragraph from Zion's Herald, containing a statement from the celebrated author, Rudyard Kipling to the effect that he is now a convert to the cause of prohibition. For an Englishman, accustomed from early life to the drinking habits of his people, to make such a statement, argues that the drink evil has now become so notorious that intelligent men can not defend it:

Perhaps nothing reveals the incalculable greatness of a man like the willingness to promptly and frankly confess that a previously held opinion or judgment was mistaken and wrong. General Grant was great and magnanimous enough to do it. He condemned General Fitz John Porter, if we remember correctly, for disobedience and inefficiency. But in later years, convinced that he erred in his former judgment, he publicly retracted it, and became an advocate for Porter that justice be done him. Emerson was great enough to say, in substance, that he was under a special obligation to the man who showed him that he was wrong, and that he delighted to confess to-day that he was mistaken in the views expressed yesterday. Another striking and noble instance is that of Mr. Rudyard Kipling, who tells the world through the columns of the Young Man, of London, that he "un-

derstands now why the preachers rave against drink;" better than that, he has himself been made a prohibitionist. In this way—in a concert hall in America he saw two young men get two quills drunk, and then lead them reeling down a dark street. Then, recounting previous opinions, he became a prohibitionist. Any self-denial that prohibition may entail, any trouble it may give, any annoyance it may inflict, he believes is better than that he should, by his drinking, help to bring temptation "to the lips of young folks." With refreshing candor he says that it is not good that we should let drink lie before the eyes of the children, and "I have been a fool in writing to the contrary." Let those who aspire to climb the heights of excellence in character-building meditate upon these facts. It is difficult to say "I was wrong;" but to learn to do it is to gain one of the hardest victories over self.

The testimony above shows that Kipling was converted to prohibition by observation of its evils. It is not a matter of mere theory with him. He sees the drink-evil actually ruining men and women, and he protests against it. It is not often that a man gives up a preconceived opinion as readily as the author of the Jungle Books has done in this case. To acknowledge himself wrong and to align himself with the foes of intemperance reveals an unusually fine strain of manhood. All honor to Rudyard Kipling!

It is unquestionably a blessed thing to have the good will of our fellow men. Next to the favor of God, the favor of man is prized. When this confidence and sympathy come to us as the reward of character or service, they are reckoned as invaluable blessings. To have no quarrel with mortal man, to be at peace with all the world, to overflow with gentleness and charity to all the race, is good fortune beyond all computation. A conscience void of offense toward God and man is a heaven on earth.

We owe a great debt to posterity. We can not with a good conscience ignore our duty to the generations yet unborn. Gratitude, if no higher consideration influenced us, should lead us to balance the mighty account. We have received a great inheritance from our fathers. The toils, the sufferings and death of others have made the civilization which we enjoy. Not to recognize this state of affairs, and not to feel a corresponding throbb of gratitude, argues a profound and brutish indifference to one of the deepest laws of life. Let us requite our creditors by paying our obligations to the generations yet to come.

Nothing strikes the student of man more impressively than the vast difference in temperament which universally obtains. Men are alike and yet not alike. That one thing or several features which differentiates one from another is the source of individuality. There is an everlasting fascination and power in personality. Not to imitate others, but to develop and intensify our own idiosyncracies, is the secret of manhood and success. If the formation of mind and character were entrusted to us we would accommodate our system of education and discipline to this fundamental principle. When nature made each of us she broke her die.

Communicated.

JAPANESE CUSTOMS AND YOUR RESPONSIBILITY.

I have never had anything to stir me as did a sight I witnessed several days ago. I was out walking with two friends and passing by a Shinto temple we saw a priest beating a drum. He was rather above the average in appearance, tall, lithe and straight as an Indian. Something impelled us towards the entrance of the temple, and there we saw a woman swaying from side to side. Her body would be drawn into all sorts of contortions, her hands sometimes clasped over her head, sometimes thrown out with the most appealing gestures, would commence to quiver and gradually this quivering would extend to her very toes. All this time she was sitting Japanese fashion in the very entrance to the temple. Finally the priest began to intone a jumble of words. Then he went near the altar (situated in the back of the building), knelt before it, and again in a sing-song tone went through another prayer. From there he went up the steps from the side of the altar, took a bamboo stick, about a yard long and as large as your finger, on the end of which were many strips of white paper something like a paper fly brush. On these strips prayers were written. This he brought down and waved over her, mumbling an invocation. The poor woman in the meantime had fallen on her face. He spoke to her in a most commanding tone, and, as she did not raise, he took her by the hand and jerked her about in a most inhuman way. A nurse and the woman's husband were just behind her; instinctively they put out their hands to save her, then drew back as if afraid to touch her. They, however, drew nearer and the nurse kept her hands behind the woman as if to catch her if she should fall backward. When the poor thing finally sat up, the priest waved the prayers over and all around her, then returned them to the altar and knelt before it again. He then returned with a sort of a stool, on the top of which was a paper cornucopia. Again that threatening tone and the woman put out one hand, palm upward in the other, so as to receive the medicine that the gods (invoked by the drum and all that singsong business) had put on the altar for her. It was a sort of white powder, nauseous, if one may judge from the expression just after it was taken into the mouth. After it was poured into her hands she could not get it to her mouth, so great was her agitation. Again her husband came to her rescue and helped her to take it. Then the priest spied us, and all was over so far as we were concerned.

He, of course, was not awkward about it; but as he went back with the little table or stool or bench—for it could be used for any of these—he spoke to the husband and the woman was tenderly lifted to her feet. With support on each side she walked to a little temple that formed a wing of the main building. There the doors before the altar were closed and they were hidden from us, as they supposed. However, we wandered a few steps down the street to look at some views exposed for sale, and lo! we were in full view, from the side, of that very room. There was the priest kneeling before the altar, etc., but we were too much stirred with the sights witnessed to remain to its close.

We asked a studious looking young man, who was also a witness to it all, what it meant. He said the woman had a nervous disease and the priest was curing her.

We have since learned that the "woman is possessed by a dog demon, and the priest was not rough to her, but to the dogs he was driving out."

We, it seems, are the only foreigners that have ever witnessed the ceremony. I am glad that we did not remain longer, as the next thing was to beat her severely. I suppose that if she lives through all the torture, she is cured; if she dies, it is the demon who kills her. The man intentionally deceived us, as the majority of the people are ashamed of the mummy.

Japan right now is where the ways divide. The people see the folly of Shintoism, Buddhism and ancestor worship and are groping for something better. Sisters of America, are you going to say it is none of your business? You who have comforts, the appliances of the world to give you ease, the skill of the best physicians to cure you and

the comforts of the Everlasting Arms to sustain you—are you going to turn with a querulous expression from this appeal for help to reach the women of Japan?

Brother, you have friends over whose conversion you have prayed many times; don't be narrow; think of the young men, old men and the boys that are crying aloud for something better than forms and ceremonies. Think of the people that every day I see go to some little shrine and kneeling before a China fox or badger or stone creation that is most repulsive, throw as much money as they can rake and scrape together, begging the gods for health or comfort.

One man voiced the sentiments of thousands in his criticism of this idol worship. He does not believe anything, but is very nice indeed to the Christians. He was talking about a man who keeps a hotel. During a long illness the hotel-keeper prayed to Mr. Fox and promised him all sorts of things if he got well. After awhile, by the aid of a doctor, he did recover, and, true to his promise, built a most gorgeous shrine to the foxes. The unbeliever's comment was, "If I believed a fox cured me I would not set up a thing of that sort. (They put their choicest food before the image). I would get a live fox and let him eat all those nice things."

Please do not think these are exceptional cases. They happen every day. Foxes, badgers; in fact, demons of all sorts must be propitiated or expelled.

"What can I do," you say? You can come or send. There are many reasons why many cannot come; there are some with no reasons at all. There is no reason why all cannot send of the blessings they receive.

There are young women so well qualified for the Master's work. Won't you come? You cannot imagine the blessedness of working for the Master. For a long time you have been working for yourself; try it for the Lord. True you are called upon to give up much that you think necessary to your comfort, but the compensations are so great that you do not consider yourself the martyr that your friends will persist in calling you. You will love your friends as much as ever; their letters will comfort you and their prayers will keep you closer to the well of living water, and you will not regret your coming any more than you now regret leaving the world for the Church.

"What can I do," you say? What is your talent? Can you teach music? We need music teachers in the Hiroshima Jo Gakko. Can you teach kindergarten? All over the empire there is a cry for Christian teachers. Do you instinctively know what to do for the sick? Then learn nursing and be an auxiliary to our girls' school. So many homes are open to the teachers because the children love us and talk about us to their parents. Consecrate your talents; consecrate your money. Let one write to the Missionary Secretary, "I can teach music," or whatever her talent may be, and another, who cannot come, say, "Here is money to send a helper to the Hiroshima girls' school."

"Don't think I am narrow in this; I know that all over this land the cry is 'send us help.' Hiroshima is a city of over one hundred thousand inhabitants. With at least one hundred and fifty day scholars, you can imagine the opportunities we have to neglect. So many times the reproach is gently spoken: 'Sensei (teacher), you never have been to my house.'"

But I must not weary you. Think over this matter, pray over it and on bended knees ask God to direct you. Then let me beg of you, don't let your friends persuade you to give it up.

Are you praying for a loved one? In Japan you are just as near to God. I know that my coming has influenced hearts and lives that would never have been touched by any word or act in America. This is also the testimony of all out here.

"You are not good enough?" We are all flesh and blood out here; there are no more saintly characters here than are met with at home. "Take unto you the whole armor of God;" just what you need at home. Lay thy gift at the feet of Jesus and he will sanctify it. A broken and empty vessel; He will fill thee with the water of life. We are praying; the Church is praying. From his place in your heart Christ says, "I gave my life for thee." What is your answer?

If I can inform you on any point write to me. And believe me. Faithfully yours, LIZZIE O. THOMAS.

Hiroshima, Japan.

PERSONAL RECOLLECTIONS OF REV. JOHN NEWLAND MAFFITT, THE IDEAL EVANGELIST.

Perhaps no one since the days of Whitefield has been more successful in this field of ministerial labor than Mr. Maffitt. In one respect he improved on Whitefield's labors in that he used his persuasive eloquence in urging all whose hearts felt the touch of Divine love to align themselves with some Church organization, especially the M. E. Church, of which he was an accredited minister. Mr. Maffitt conducted his meetings after the old Methodist style. Altar exercises, a bright, clear conversion were the means he used and the present results he sought.

He never asked for a show of hands or a rising vote as a declaration of a resolve to lead a better life.

Unless conviction brought men to penitence and a willingness to confess Christ by kneeling at the altar he deemed it superficial and would not bring pardon, peace and joy to the soul.

In his pulpit ministrations he constantly emphasized the necessity of a conscious salvation from all sin, a witness of the Spirit clear and undoubted, transforming the soul from darkness to light, from the power of Satan unto God. His sermons were plain, practical and spiritual. There was nothing sensational either in the topics selected or the manner of expounding them. Whatever of power there was in his preaching it was the power of God, and was unto salvation. He was an Irishman and eloquence and wit lost none of their prominence as characteristics of his people. But neither wit nor eloquence were ever used to minister to the sensational or create mirth. His manner in the pulpit was solemn, dignified, that of an ambassador from the court of heaven. Intensely earnest in language and gesture, there was nothing of the acrobat to attract attention. His language was refined, chaste, classical, with no admixture of the commonplace or slang, and yet it was so plain an uneducated negro said he could understand every word he used. His illustrations were all pure, free from any taint of vulgarity, which added greatly to their power to instruct and elevate. One marked feature of his evangelistic work was he honored and exalted the pastorate. He said but for the pastor and his flock the evangelist would have no harvest to gather. "I send you to reap whereon ye bestowed no labor." This was the central thought he kept prominently before the people. He said the evangelist came to an army equipped and in line of battle ready to go forward and conquer in the name and by the power of the Captain of our salvation. His constant effort was to call into requisition every available talent of the Church in song, exhortation and prayer. Public prayer was a special feature of altar exercises, and in those days there were many laymen and sisters who were wonderfully gifted in public prayer and a faith that brought down a Pentecostal shower upon the people, which filled the altar with penitents and led many to accept Christ. He not only impressed upon the mind and heart of the pastor his responsibility during the revival services, but he said after the services were closed the pastor's duty and work was especially important and laborious, requiring his best efforts, and the added prayers and co-operation of the Church to feed the lambs and watch them lest they stray from the fold. Our Savior's special charge to Peter after calling forth his thrice repeated declaration of love was, "Feed my sheep, feed my lambs." In this he exalted the pastorate far above all other relations that men could hold to the Church, and committed to their keeping his flock, of which he was the chief shepherd. There was an inexhaustible variety in his pulpit themes, and yet they were eminently practical, rotating around the central doctrine—Christ the sacrifice for the sins of the world.

He heard him preach seventy sermons consecutively to the same people, each on a new line of thought, warning, instructing, comforting, all full of gospel truth, presented with an earnestness and fervor that touched every heart and aroused many to immediate action in seeking a present and full salvation. As a sermonizer but few excelled him. He was Methodistic in his theology. The great doctrines of an unlimited atonement, a free and full salvation for lost humanity, man's responsibility to choose as a moral agent and the witness of the Spirit in

the work of regeneration and sanctification, heaven and hell as the future of our race were the themes he emphasized, and his earnest and eloquent appeals made sinners tremble and cry out: "What must I do to be saved?" And saints rejoice and shout the praise of God. Every interest of humanity was brought into requisition and made tributary to the work of saving sinners and lifting the Church to a higher plane of consecrated work. His soul was full of melody, and he appreciated the song service as an important factor in evangelistic work, and he used it constantly to the best advantage. As an evangelist his success and popularity was phenomenal. Crowds attended his ministry, and usually the church where he was to preach at night was filled to its utmost capacity before sundown. No one questioned the character of his work. It was deep, thorough and permanent, evangelical and truly spiritual.

My readers will excuse me if I emphasize "personal recollections" I state that I had the privilege while at college of receiving one year's instruction from Mr. Maffitt. We boarded during that time in the family of the president of the college, and our private rooms joined with a door between. As I was preparing for the ministry he gave me much valuable advice, and I learned to love him as a father and sympathize with him. In after years when his physician announced he died of a broken heart I could readily believe it. He related to me much of his private history. It was sad. It seemed to me humanity could not bear the popular favor lavished upon him without a thorn in the flesh and the messenger of Satan to buffet. He had both.

J. F. RIGGS.

Marshall, Texas.

BRO. NICHOLS' STRICTURES—BRIEF NOTICE BY BRO. CULPEPPER.

It was kind of you to allow me a word to the "holiness" brethren of the State. If it won't be offensive to your readers I now wish to refer to Bro. Nichols' article in a place or two.

1. He says the "holiness" movement had its rise in Georgia. Mr. Inskip, McDonald, Gill, Cookman and others were among its first propagandists, as we now have it. I was interested in the shortest way into the middle of Christ's heart, and how one might abide there. These teachers of the higher life caught my ear, and I soon received a spiritual down thrust and uplift, which put me into full sympathy with the term second work, or second blessing. Not being very fickle—getting some caution from my father—I found myself inclined to go slowly on professing anything additional to conversion and commission. I determined, first of all, to investigate. Accordingly, I purchased holiness books to the amount of \$151. I ordered the whole outfit as I could gather it from catalogues. These I read with some care and much prayer. I was one whole year in settling myself in that which has been a source of much comfort and a lever of usefulness since. I became convinced (a) that Mr. Wesley and the early Methodists believed what I then read; (b) that their frequent reference to Scripture proof was consistent; (c) that my humble, but glowing experience corroborated these good men and women's theories or doctrines; (d) that it was an experience entered into by thoroughly converted men and women, and was not confined to the Methodists. Of all this I became satisfied once for all. I have read the bulk of what has come out since on both sides. I am to-day sixteen years stronger in what then touched me, yea possessed me. As to its effect on me, why it carried me further into the Church and made me more loyal. You ask if I did not locate after being read out to an appointment? I did, but the appointment was good. It had paid me \$1150 each of two years before that. My conference had voted me a supernumerary relation owing to the fact that I could scarcely walk. I had been Agent of the Orphan's Home, during which time I had bought my afflicted father a home and was otherwise in debt. Bishop K. had taken things into his hands and set aside the action of my brethren by placing me in charge of a work. I thought I had better locate. This I did without a whine against any one and without ill-will. Had I not located I would long ago have been back in the pastorate, and think every year I will return. In so far, therefore, as I am concerned,

the blessed baptism I received had no smack of come-out or defiance.

2. Bro. Nichols says the work is about defunct in Georgia. He is mistaken. I know Bro. Cary intimated as much in an article, but Bro. Cary is wrong. The proof is at hand if needed. Then, it may be asked, why is everything so quiet? It was never any other way much. Why, I have held meetings in every leading Church in South Georgia and preached just as and just what I do now on this subject. I have preached under Dr. Hinton, Dr. Clarke, Dr. Brand, Dr. Lovett, Bros. Wynn, McDonnell, McGhee and a host of others. I was never snubbed or rejected because of my views, and never knew any one else who was; at least I now fail to recall them. I have conducted scores of holiness meetings in Georgia and had my presiding elder and visiting brethren to come. I preached them, too. They did us good, if sometimes they did differ from us. Were we not all God's servants? Some of the names given above are strong opposers of the second blessing theory, but they have gentle spirits and are magnanimous to the manor barn. Why, sir, we, in our zeal and new joy, made hundreds of mistakes, I suppose; but we had wise leaders. They knew that conscience must be respected and enlightened if necessary.

I conclude by saying that doubtless there are among the professors of the higher life those who mistook conviction for conversion and conversion for sanctification. They were deceived and could be enlightened. Doubtless there are those who were unconsciously backslid, and when reclaimed in a "holiness" meeting thought they had the "second blessing." There is a way to help all such. No doubt there are those who have listened to the burning testimonies and proof texts until they were thoroughly converted to the doctrine, and mistook it in its white heat for the experience. This mistake is not necessarily fatal. If many of us have not received a great uplift from where we once were we think we have, and rough treatment out in the West don't seem to help matters. I never saw it tried in Georgia. Ten years ago I threw a warning out under a little incident. When I was a boy one of our neighbors rode up into the group on a colt, which was a "natural racker," but had never been backed before, and was not, therefore, bridle-wise, though gentle. One of the boys asked to ride the fleet pony. He swept down the road for 300 yards, when, as the rider went to turn into another road, every foot flew from under the horse, and he lay on his side. The rider led him back in astonishment, and asked the owner: "How came him to fall that way?" He said: "You jerked too suddenly on the bit." "Brethren, on both sides, did you never jerk too suddenly on the bit?" I have. Let's pray very much for each other. As I tell brethren on one side that come-out-ism with reference to the Church is just the same as free-lovism in the family, communism in the State and anarchy and Bedlam, finally in citizenship, so say I to you who deal with these people that your former course with them will drive them further from you, I fear, and will build up other denominations not as well prepared to care for them as you are. I have prayerfully laid my thoughts and feelings bare to my brethren of opposite views. I am no critic or controversialist. My mission to you is at an end. When Bishop Haygood came to hold the South Georgia Conference he told me he thought I was called of God to evangelistic work, but thought I ought to locate and go. He put his arms about me. I looked and he was crying. It broke my heart all up, and I told him bitter as was the step I'd do it. My good brethren prevented it that year; but it drew me closer than ever to Bishop Haygood. After he held the Kentucky Conference I wrote him that he had found two brethren, kinder at outs, one thinking and looking this way, the other that; but he had placed his right hand on the back of the first (blessing) brother, his left hand on the back of the second (blessing) brother, and had gently pressed until they had been brought to look each other in the eyes with old time love. That as they clasped hands with old-time fervor and confidence he turned and walked away, but not in time to escape being in the picture which the angelic kodaker had taken for the upper art gallery.

In acknowledging the letter, he said that many years ago (1854, it seems),

he threw a stone which hurt a dog and gave him pain. The pain rebounded and hurt him. Since that time he had not knowingly or willingly inflicted pain on any living creature. O that my words might inspire some one with a spirit akin to that.

J. B. CULPEPPER.

P. S.—Bro. Nichols says "Culpepper is a holiness evangelist." 1. Being a local preacher in the Methodist Church I am not, properly speaking, an evangelist, but the pastor's helper. 2. When a pastor, and ever since, I have preached as my commission read—to all men. I am not called just to sinners or just to babes in Christ or just to my equals, certainly not just to my superiors in grace. J. B. C.

CROWDED CONFERENCES.

A worthy member of the North Texas Conference once remarked to me: "Perhaps the time has come when we should no longer pray the Lord of the harvest to call and send forth more laborers into his harvest," for we already had more than we could provide for. However soldiers should obey orders promptly until they are countermanded. So it seems to me we should go slow in this matter. Really the suffocation may be more in the seeming than the reality after all. It is a noteworthy fact that the St. Louis Conference has just closed its annual session and left thirty-one appointments to be supplied. What an opening to brethren that have been crowded out elsewhere.

The sainted Bishop Marvin used to pray that all the charges might be supplied with men that loved God and not money, loved souls and not their ease. As for this class the more we have the better. He also stated to the congregation in Greenville, Ala.: "Should the Master give his consent I would gladly leave my heavenly home, come back to this earth and cheerfully serve the hardest charge in it one thousand years to help my precious Savior rescue one lost soul." And not a man in that vast audience for one moment doubted his sincerity. Why not? While he was thus serving the Master the Master would be serving him, and if need be would put even the Angel Gabriel on short pay rather than he should go supperless to bed.

May heaven help us all to say with St. Paul: "I thank Christ Jesus, my Lord, that he counted me faithful, putting me in the ministry."

W. W. GRAHAM.

Marshall, Texas.

THE FINANCIAL PROBLEM OF THE CHURCH.

It has occurred to me that the large majority of the Church pay their dues without a proper conception and appreciation of the true and scriptural reason for paying. How much the ministry is to blame for this want of education I know not. The idea is general that we "must pay out," "the preacher is needy," and the stewards tug and toil and beg and the pastor pleads, and some pay rather than be worried or as a matter of personal friendship to the pastor, and fail to honor the Lord with their substance and receive a blessing from their contribution.

The conference collections have become the great burden of the pastors in some places, and he is brought to his extreme "wits' end" to make a full report and be able to say, "Collections in full, Bishop," while the grace of liberality is dying out and cheap cotton in the cotton district is paralyzing finances. The Church seeing this growing trouble has resorted to all sorts of methods to raise funds—ice cream, dinners, mite plays, teas, weeks of prayer—with the main idea to get money, while real hearty, cheerful Christian giving wanes as the years go by.

Special work undertaken by various departments of the Church dividing its interests into multiplied factions with mighty appeals from leaders in these departments is making it harder and harder to raise the regular debts of the Church as they grow apace.

Small towns have been made stations by the cabinet until pastors' salaries have been reduced where a man of family can only get a decent living in a few of the better appointments. This work is done by men who receive the higher salaries for themselves, but seem perfectly willing to see their equals live on one-third what they get. I do not wish to complain, but I would provoke serious thought. Some of our best preachers are not receiving a support. Study the minutes and ask yourself how they live. Let



It is a hard thing for a man in active service to keep himself clean. Scarcity of water necessitates an economy in its use, especially when it has to be saved from the drinking allowance. The man in the field should have, therefore, the best quality of soap, pure white Ivory Soap. It is safe from loss by sinking in the streams.

IVORY SOAP—IT FLOATS.

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the cabinet compare their salaries with those under them and go about a remedy as far as possible. It has never been the theory of our Church to pay for talent, or gauge a salary by a man's education and ability. Such a theory would be an insult to our men of brain, learning and consecration. If the last word can be applied to a man he claims the privilege of suffering and self-denial as much as any man in the Church. I believe the Church would rather have less preaching and see their pastors supported better and kept out of debt.

I know a preacher who says he located many years ago because Bishop Keener sent him on a district when he asked to be sent on a mountain mission. What would happen if some of our leading brethren should volunteer to go to the poor missions and circuits? Let us have larger districts, fewer little weak stations and larger and stronger circuits, or else locate about half of our preachers who have families and children to educate and require the young men to live single.

JUVENTUS.

MORMONISM.

The disciples of Joseph Smith are in our midst. Two and two they go from house to house seeking invitations to enter and leave the literature of their Church. It may not be generally known that such is the method of propagating their faith. It is required that each minister serve a kind of novitiate for two years before entering fully upon or into his office. During these years he goes into the "regions beyond," and is forbidden (?) to receive a salary, take collection or otherwise provide for himself, except as the Providence of God and benevolence of the people may furnish. All which the ignorant and credulous readily believe, and become zealous converts to the new faith. They say: "See the Lord feeds the ravens nor neglects his own, who trust his grace and do his will." They cannot see at least four things which utterly destroy their new doctrinaires, which are:

1. In Old Testament times God gave special laws concerning the support of his ministers.
2. In the New Testament like provision is made.
3. It is a law of God universal in application that justice requires that the servant be remunerated for service rendered.
4. That these Mormon missionaries have money to defray their expenses; that their Church is a wealthy corporation; that it contains a number of very wealthy members, and that the President, Apostles and Counselors of the Church are in supreme control of

all, and that from these sources they have ample support.

Polygamy is condemned by the Book of Mormon, but is heartily received as an article of faith and practice by the Mormons. The claim of Joe Smith being received by them, he is a prophet equal in all respects to Isaiah or other of our prophets; and the licentious Joe could not live a leader in the Church without reversing the order of morality, or obtaining an additional revelation. Hence a revelation introducing polygamy by Divine authority, I said introducing because the Bible does not teach polygamy as of God. It states the existence of the practice in persons and places, but nowhere authorizes it. The difference between a plain statement of a fact and an endorsement of that fact is the difference between Mormons and the Bible. True the heads of the Church reiterating their belief in polygamy as a Divine institution have forbidden its further practice, giving as their reason for so doing "in the interests of peace and obedience to the laws of the land." But few persons who have been in their midst believe polygamy has ceased among them, however. This writer was four years among them after the Edmunds Act went into effect, and he does not believe they gave it up. Recently here in Garland, Dallas County, he conversed with a convert soon to be dipped into the Mormon Church, and that convert readily admitted his belief of the doctrine, and that he "would marry another wife if the law of the land would permit." Unless former observations go for nothing, I may add without risk, he will marry, law or no law, if he can find a dupe for his lust.

In the four years mentioned I sought to view Mormonism from a practical point of view. Here are my conclusions:

1. Ignorance prevails.
2. The social life betokens low civilization.
3. The religious character is more that of a zealot than of Christ.
4. Among the barbarians at their doors for years past their influence among them indicates the lowest sensuality.

My advice to all true men is leave Mormonism alone. To encourage these missionaries is to seek to destroy our homes and erect harems. From all such let us turn away.

D. F. FULLER.

Garland, Texas.

SOUTHWESTERN UNIVERSITY—A QUESTION ANSWERED.

What has Southwestern University done for the Methodist pulpit? The old students of Southwestern University meet schoolmates at every Meth-

odist gathering of any size in our State. These meetings are always delightful, and the question is often asked: "How many preachers have been to school at Georgetown?" In estimating the work of a school it is better to weigh than to count. The motto of Southwestern University is "Non quis, sed quid." "Not who, but what?" With equal truth it might have been "non quot, sed quantum." "Not how many, but how much?" However desirable numbers may be, the management of the institution has never been subordinated in any way to a mere effort to secure numbers, but rather the purpose has been to inspire the students with the right kind of potential energy that will enable them to do things. "How much power can he be charged with?" This is the question.

Yet for purposes of comparison numbers are useful in answering questions, and we find by inspecting the college register that since the doors were opened in 1873 300 ministerial students have been enrolled. Out of the 240 graduates 46, or nearly one-fifth, were prepared for the ministry. The great bulk of this number who have entered the itinerancy have joined our Texas Conferences, and it is interesting to see with what uniformity they have been scattered over Texas.

Out of the 784 itinerant Methodist preachers in Texas 84, or more than 10 per cent, are former students of Southwestern University.

Or by conferences: Nine have joined the East Texas Conference, 18 the North Texas, 25 the Northwest Texas, 16 the Texas, 12 the West Texas, and 4 the German Mission.

In comparing these numbers with the membership of the conferences it will be found that the percentage is more uniform than the numbers themselves. In round numbers this percentage is as follows: East Texas, 9; North Texas, 10; Northwest Texas, 10; Texas, 15; West Texas, 11; German Mission, 17.

Besides these numbers, Southwestern University has prepared young men for the ministry who are now actively engaged in this high calling in other States as follows: In Missouri, 3; Oregon, 1; Tennessee, 1; Mississippi, 1; Indian Territory, 2.

In addition to these who are serving our own Churches we have educated five young men who are acceptably ministering to other denominations than ours. Out of the seven missionaries sent out from Texas and now laboring in foreign fields four were educated at Georgetown. A few of the former students who entered the regular ranks after laboring a while have for some good reason found it necessary to locate. A few more have fallen on sleep.

We see something of what has been done, and when we remember that this work has been largely accomplished in the last dozen years that these laborers are all young men with many years of usefulness yet before them, we feel sure that with the hold Southwestern University now has upon the State, together with its enlarged opportunities that enables it to meet every demand of Texas Methodism for higher education, there will be as much accomplished in this line in the next decade as has been from its beginning.

C. C. CODY.

QUICK WORK.

FORT WORTH, TEXAS, October 20, 1898.—When taken for rheumatism or neuralgia Hood's Sarsaparilla gives prompt and permanent relief because it purifies and enriches the blood. Mrs. E. O. Starr, Holmes Building, this city, says she was a sufferer from neuralgia and tried many remedies without relief. She began taking Hood's Sarsaparilla and it soon cured her.

The Christian can scorn the scorn and ridicule the ridicule of the world.

THE TEXAS MIDLAND RAILROAD.

The most progressive road in the South; all the modern conveniences; finest equipment of any line in Texas; entire roadbed laid in the celebrated burnt ballast; no dust; quickest time; in connection with the H. & T. C. R. R. at Ennis between all North and South Texas points. Entire train lighted by electricity and heated by steam. Give us a trial. J. E. LEITH, G. P. A., Terrell, Texas.

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

A METHODIST HOSPITAL FOR TEXAS.

For several years I have been impressed that one of the most important enterprises that our Methodist people of Texas could essay would be the founding of a hospital or sanitarium. Why this great Church with its million and a half of members and almost limitless resources has done so little of this kind of work seems strange enough. Surely nothing more in keeping with the spirit of Christianity and the recognized mission of the Church could engage our attention. To provide ample facilities for the education for the young is a laudable undertaking, and justly challenges the hearty co-operation of every member of the Church. But while gladly and richly providing for the intellectual training and development of the youthful hosts of whom we expect a return in the way of more efficient service, we ought not to forget our obligations to those who need our help far more than these.

In founding and operating hospitals the Roman Catholic Church, I believe, takes the lead of all others in this country, and possibly in no other department of effort is she so abundantly repaid for every dollar expended and every effort put forth. Any Church that prepares herself for systematically caring for the sick, the aged and unfortunate, and the orphan, to that extent commends herself to every believer in a humanitarian religion as well as to Him who was pre-eminently the friend and helper of the sick and the poor. And when it is remembered that a hospital can be so managed as to do a vast amount of charitable work and yet more self-sustaining, a great Church should not hesitate to undertake one or more in each state where she has a large following. This opinion is based on personal observation of the methods and success of similar enterprises having no such backing as we could reasonably count on for a Methodist hospital in Texas. The possibilities for good of such an institution in some healthful town, say in Southwest Texas, would defy computation. Any attempt to enumerate the benefits, or to suggest plans or methods for the inauguration and successful prosecution of the enterprise, would be out of place here and now. But inasmuch as at least one of our earnest and thoughtful pastors in the West Texas Conference is already seriously contemplating the introduction of the subject to the Conference at Seguin, Nov. 2, it was deemed advisable to address a few lines to the readers of the Advocate and invite them to take the matter under prayerful consideration. Are there not many preachers in the State who have felt personally the need of just such advantages for recuperation as would be afforded by such an institution? Are there not hundreds of Methodists, laymen and preachers, who would rejoice to know there was in their own loved State such a Methodist home to whose Christly care they could intrust such of their loved ones as must or should go from home for treatment? Could we not by founding a Methodist hospital make it possible for many a poor man to have the same advantages of medical skill and appliances that the rich enjoy, and for want of which, as it now is, they must often yield to premature invalidism or death?

Dear brethren, shall we not consider this matter well? The day is at hand when we will be judged largely by what we do or zeal to do for those who most need our help. S. G. SHAW, Center Point, Texas.

READ! READ! READ!

Are you interested in the history of our Church? Rummage among your dust-covered books and see what you have, then write to the undersigned. I want to finish some historical work. It cannot be done until I get the following:

1. My library contains the annual minutes from 1773 to the present, except for 1853 and 1854. If any one has these General Minutes tell me at once on a postal card. I want to write to you. Do you know where they are?
2. I want the Disciplines of M. E. Church, South, for 1846-50-54-58-66-70-74-78-82. I am very anxious to obtain these. Any one reading this notify me at once if you possess the same.
3. I must have a complete set of General Conference Journals, M. E. Church, South, for 1846-50-54-58-66-70-74-78-82-86-90-94-98. Let me know if you have them.
4. I want to locate any obituaries, personal reminiscences, correspondence, old minutes—all such as are of historic value in the religious affairs

of Texas. If there is a pastor in Texas who has in charge the charter membership of our classes, I want you to write me. Especially do I refer to the founding of our Churches in centers like Dallas, Houston, Waco, Galveston, Sherman, etc. A note of biography as remembered by the surviving widows, children and friends of the pioneer preachers or laymen contain immense historic value.

I appeal on these points to all who love the Church in Texas. Hidden in many a remote corner of this State are the elements of thrilling history which have never come to light. I need your help in this way. A postal from you—which would consume but a moment of your time—might open up a line of research that otherwise, by your death, would forever pass from our possession. There is a Methodist in every pastoral charge in Texas who knows a part of our Church history. I beg of you to correspond with me and reveal these undeveloped facts.

J. MARVIN NICHOLS, Nevada, Texas.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using sent by mail. Address with stamp naming this paper, W. A. Noyes, 920 Powers Block, Rochester, N. Y.

The moment a man boasts of his righteous life, he shows the devil on his lips.—Ram's Horn.

EAST TEXAS CONFERENCE.

KELLYVILLE CIRCUIT.

W. W. Gollighugh, Oct. 24: We are closing a good year on this circuit. Our fourth Quarterly Conference has just passed—Oct. 22 and 23. It was the best conference we have had, socially, religiously and financially. Our presiding elder, Bro. L. M. Fowler, preached three of his best sermons. Sunday at 11 o'clock, it was said by many, that "he preached the best sermon they ever heard." The circuit is in a fine condition. We have had revivals at all of the appointments, and report this quarter fifty-two conversions and a large number of reclamations. Twenty-eight have joined the Church by ritual. Baptized ten adults and seventeen children. Have five good Sunday-schools. Had Rally Day service at Kellyville last Sunday. Used the programme published at Nashville, and it was well executed. The collection amounted to \$5.50. A new fence surrounds the parsonage, so the "town hogs" will not get the potatoes next year. We love this people, and are serving them with delight, and they are very good to us. This we know by realities and not by flattering words.

TEXAS CONFERENCE.

ST. JOHN'S.

W. D. Bradfield, Oct. 18: The year now closing has been another good year. We have received 76 new members into the Church—33 on profession of faith. The pastor has been paid \$1000 on salary to date; perhaps a fraction more; the presiding elder about \$200. In addition to these amounts our stewards personally finished paying the \$600 indebtedness found when I took charge. Cheerfully they have paid their back accounts. We have spent \$250 in repairing the Sunday-school room and otherwise improving our handsome church. We have organized and have in operation a splendid Junior League and a magnificent Home Mission Society. We have now in cash and subscriptions \$1014.25 toward our parsonage enterprise. Our ladies, noble, every one of them, are making possible a visit of my good wife to her Tennessee home by sending "Aunt Melinda," the cook, along to take care of the babies. These tokens of affection always gladden the hearts of the pastor's home.

NORTH TEXAS CONFERENCE.

BENVANUE.

Jas. E. Crutchfield, October 24: We are rounding things toward a close in this part of the country. Our fourth Quarterly Conference, held two weeks ago, was a successful one. The preacher's salary was paid in full and all the reports showed a marked advance. Our "beloved" preached acceptably and grandly. He is one who has been here a long time, but of the war-horse kind,

North Texas FEMALE COLLEGE and Conservatory of Music.

MRS. L. A. KIDD KEY, President, Sherman, Texas.

Mr. Goodwin is a worthy colleague for Herr von Miekwitz, having studied four years in Leipzig with Reineke, and two in Vienna with Leschetizky. He has a diploma from the Royal Conservatory of London, as well as the endorsement of Leschetizky.

The five distinguished masters of this Conservatory are assisted by six ladies of recognized ability. The number of applicants for admission has made it necessary for Mrs. Holt, who manages this department, to engage four additional teachers.

Weatherford College.

A FEW THINGS TO BE REMEMBERED

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 - Has a new Business Principal, Prof. N. E. Adam, B. S. and M. Acct., graduate of Bryan & Stratton's Business College, Louisville, Ky., and several years of successful experience;
 - Has a Music Department, whose Principal has been over it for eighteen years, and enrolled over one hundred students last session, and will have five teachers this coming school year;
 - Has an Art teacher whose ability and experience will give her unqualified success;
 - Has Oratory and Elocution taught by a graduate of one of the best schools of oratory in America;
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 - Has everything necessary to illustrate the principles of the sciences—the telescope is the largest in the State, and mounted in an observatory;
 - Has friends who offer prizes to deserving pupils in certain studies, and has one who gives one hundred dollars to the student that passes the best examination on the studies of the Bible.
- Pupils who are able to appreciate such advantages may enter TUESDAY, THE 6th of SEPTEMBER, or as soon after as possible. For particulars or Catalogue, apply to

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who don't superannuate. He brings experience, brains and religion, and his presence is a benediction and a blessing to any pastor. He has won for Methodism many friends in these parts, and that preacher is fortunate who has such a man for presiding elder. We have some grand and noble men in the bounds of this circuit, who are worthy examples. They give liberally of their means to the Lord's cause, making one-tenth of their total income the minimum of their gift to Church causes—and one even gives the tenth to the General Board of Missions and then outstrips many others in local work. I had to find this out about them, and their own neighbors do not know it. I may further add that their lives demonstrate the genuine article of sanctification.

POST OAK.

J. A. Kerr, Oct. 18: Am on the last row and trying to make landing by conference. Report 75 conversions, 49 additions, one church building on foot, which will be completed by conference, a fine bell for Post Oak Church, good conference hat presented the preacher by non-Church members for his fidelity to the Church, and wife has been quilted and counterpane. God bless the givers. Our efficient presiding elder, F. O. Miller, held our fourth Quarterly Conference Oct. 15 and 16, and did his work well. Marvin Huff was licensed to exhort. Finances somewhat behind. God bless the Advocate.

NORTHWEST TEXAS CONFERENCE.

TAYLOR COUNTY MISSION.

H. C. Jolly, Oct. 17: Am rounding up for conference. Have taken in some abandoned territory, which strengthened this charge twenty-six numerically. Revival at each protracted meeting. There have been forty-four additions by letter and on profession of faith; nearly doubled our membership. No truer Methodists can be found than some in the bounds of this mission. Many thanks to the Parsonage and Home Mission Society of Abilene for a box of clothing for our little ones. We have a model presiding elder; no better in the Northwest Texas Conference I think. If Bishop Galloway wishes to remain popular in these parts he had better return Dr. J. S. Chapman to the Abilene District.

SNYDER.

W. H. Harris, October 24: I will soon finish my fourth year on Snyder Circuit. Have held nine meetings this year; had eighty conversions and twenty reclamations; ninety-five joined our Church. Rev. C. W. Byron and my father helped me in some of the meetings. The people say they must have them another year. Fourth Quarterly Conference is passed. Bro. Chapman, our presiding elder, preached two excellent sermons, and we had a good, spiritual time. Praise the Lord! Conference collections in full. My salary not quite full, but will be. Most of the appointments have paid out and some over. We will have one new church by the time this is read ready for use and another one is being pushed on the way.

GOLDTHWAITE.

G. W. Templin: On the fourth Sunday in September I commenced a meeting in the town of Goldthwaite, which continued two weeks. We feel that great good was done. The services were very well attended. The Church was revived. There were four or five conversions and three accessions to the Church. Rev. R. D. Moon, of Indian Creek, was with me and did excellent preaching. His sermons were all good.

PIMPLES
CURED BY
CUTICURA SOAP

Before using CUTICURA SOAP, my face and hands were just as rough as could be and my face was all covered with pimples. I was unfit to look at, but after using CUTICURA SOAP three weeks, my face was equal to velvet.
Feb. 6, 1898. PAUL DUPRE, Chalier, La.

I suffered with blackheads and pimples for two or three years until it became chronic. I tried everything imaginable, but it did me no good. CUTICURA SOAP cured me.
Feb. 29, '98. L. V. GILLIAM, Oak P. O., Va.

I was troubled for eight years with pimples on the face. I commenced using CUTICURA SOAP. In a very short time the pimples all disappeared and my skin is now in a healthy condition. JAMES FOSTER,
Feb. 17, 1898. Dixmont, Allegheny Co., Pa.

Sold throughout the world. Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.
"How to Prevent and Cure Pimples," mailed free.

He made a fine impression on the people of Goldthwaite. The good people of Goldthwaite showed their appreciation of his labors by presenting him with a nice conference suit. We are trying to get ready for conference. We think we will get all of the collections up.

COPPERAS COVE.

J. E. Stephens: Our fourth Quarterly Conference has come and gone. Our presiding elder was not with us on account of sickness in his family. We regretted his absence very much. Rev. C. V. Oswalt, of Gatesville Station, came over and preached us a fine sermon, and took the presiding elder's place in the pulpit, and at the dinner table, and elsewhere, as far as he could. We were glad to have him with us. Reports came up very well. We will make a fair showing at conference. We are gathering some for the Advocate.

HAMILTON.

W. B. McKeown, October 24: Our fourth Quarterly Conference passed into history on the night of the 17th inst. Finances show about 80 per cent paid on support of ministry and about 50 per cent on general collections. Both these will change. Have spent \$84.40 on church improvement. Church nicely painted and work being done on the grounds. If conference was just a month later, we would lack just a little being ready.

CRESSON.

L. W. Carleton, Oct. 18: Cresson is beautiful for location, but this is not all, for it is healthfully located. The north part is on the Clear Fork watershed, and the south part on the watershed of the Brazos. High, dry, beautiful Cresson! Rich, fertile, productive hills, valleys, prairies, fat cattle, white fields, growing granaries, industrious, thrifty loyal people are some of the traits which must be used in writing the history of this country. On your way to Brownwood, take a panoramic view, and you will be convinced. This has been a good year with us, and Methodism is being firmly fixed here. Our fourth Quarterly Conference, which was held at Acton, on the 15th inst., was exceptionally good. The presiding elder preached splendidly, the officials had done nobly and the people entertained royally. Some changes were made at last Annual Conference—Wheatland was left off and Acton and Fall Creek were added on. We are working our way to the front. We believe the Cresson charge to be relatively the best charge in the Fort Worth District. Of course, this will provoke some of the other charges to think and talk a little.

Say "No" when a dealer offers you a substitute for Hood's Sarsaparilla. There is nothing "just as good." Get only HOOD'S.

QUANAH.

W. B. Andrews, Oct. 21: This is Quanah's first year as a station, and right well have the people maintained it. The business men say this is the best town in the Panhandle, and our Church members say the Church must be in keeping with the town. The connectional collections are paid in full and are in hand, and the stewards are on the round up and will doubtless be ready to report in full at the Quarterly Conference, November 15. Our Sunday-school is large, the League and prayer-meetings interesting and the attendance upon public worship gratifying. Sixty-five have been received into the Church to date, giving us a net gain of forty-six. We have had no protracted meeting, but have kept up a steady growth. The preacher in charge and his family have been literally on wheels this year—no uncommon thing in this country. We rolled the parsonage a couple of blocks away from the church, added another room, made other improvements and bought some new furniture. Upon the whole, we have had a good year in matters material and spiritual. Of course, we had the regulation pounding at the beginning of the year, but in order that there might be nothing lacking we were pounded again last night in good Methodist style.

BRECKENRIDGE.

R. F. Dunn, Oct. 17: Our work has not been attended with very great success, though we have much for which to be thankful. Since my appointment to this circuit we have bought property for a parsonage, valued at \$1000, exchanging the old parsonage for \$500. It is conveniently located in the most desirable portion of the town, and is partly furnished. There will not be one dollar indebtedness on any of our Church property on the charge at the

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Safeguards the food
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end of this conference year. Finances will be in full, except salaries of preachers. A failure in some of the grain crops, pecan crop, and a destructive hail storm make money matters very close. We have had about forty conversions and reclamations this year, but have received only thirty members on the charge. We feel very grateful to the good people of this circuit for their many acts of kindness, and commend them to God and the pastor who may be sent to them from our next Annual Conference. Rev. E. A. Bailey, our presiding elder, is closing his quadrennium in this district, and is in favor with my people. He has served them, first and last, in this office about nine years, I think. We consider that people fortunate who may enjoy his ministry as we have.

GLEN ROSE.

Geo. S. Slover, Oct. 20: The church building at Eulogy has been resurrected and completed. It had been standing partially celled, unpainted, unseated and the openings closed with plank for nearly two years. About \$360 has been spent on it this year; \$150 of this amount was donated by the Board. The people of Paluxy are now building a house, the material of which will cost over \$500. Elm Flat and Oak Grove have united in a subscription for a building, which now amounts to more than \$100, with the prospect of exceeding \$500. Glen Rose has created a parsonage fund amounting to \$127.50 in cash and subscription, with more to follow. Two lots have been offered, and the good women of the Church are interested in the enterprise. All combined, give us a prospect of building sometime next year. The salaries are considerably behind, but the stewards are making an earnest effort to leave as little behind as possible. There are some of the best stewards on this board that I ever saw. The prospects are that by a strenuous and persistent effort the collections will be reported in full. There have been five protracted meetings held on the circuit, in which Bros. J. W. Fort, J. W. Adkisson, E. A. Smith and H. M. Long did faithful and efficient service. There was more or less good done in each of these meetings; in some more, in others considerably less. The indifference of all classes has been remarkable. There have been about forty conversions; 25 accessions by ritual, 11 by certificate; 21 have been dismissed. There are many good, loyal people on this charge that will ever be affectionately remembered by their young and inexperienced pastor.

WINTERS.

Marion Mills, Oct. 17: The fourth Quarterly Conference for the Winters Mission is a thing of the past. It convened at Winters, October 15, 1898. Rev. O. F. Sensabaugh, presiding elder, was on hand, looking after all the interests of the Church, and preaching to the satisfaction of all. There was a good turn out of the officials, and financial reports almost in full, will be by conference. I believe I am safe in saying that the assessments ordered by the Annual Conference will be paid in full. The spiritual state of the Church is fair, and I want to say that the brother who serves this people another year will serve a clever set of folks. I want to speak of the Winters class specially. There have been added to the membership at Winters this year twenty-six members, and have paid out as quarterly \$72.60, and in gifts to preachers \$22.00, and to Bros. Lasseter and Steele, evangelists, for holding meeting, \$99.00; and assumed on indebtedness on the parsonage Saturday \$60.00, to be paid by November 15 next. Rev.

W. M. Lane, of Ballinger Station, did some faithful preaching and other work in our meeting at Norton. Rev. J. W. Bowden, of Flemming Mission, endeared himself to the people at Norwood, his faithful preaching and other work resulting in a gracious revival in the Church at that place. Rev. J. W. Raby, local deacon on the charge, helped me in three meetings, doing faithful preaching and other work. He also organized a new class at Center Point, with prospect for the future. It is surmised by some that the word mission in the name of this charge will be changed to circuit another year.

SANTO.

J. M. Pilgrim, October 11: I am commencing my last round on Santo Mission this year, and as I look back over the past year and the meager attainments of the Church, I am made to cry out, "Lord, have I done my best in trying to promote the interest of my Christ? Have I done just as the good Shepherd does for his sheep?" I stop and quake at the thought. Then I cry out, "Lord, for the sake of Christ, if I have failed on any line, forgive, and help me to be more like the good Shepherd in the future than ever before." Our protracted meetings on this mission for this conference year are forever gone from us; out of them all we count but four professions of faith in Christ, and there have been at least 75 unsaved persons attended those meetings and they have gone away unsaved. There have been only three or four reclamations; some nine or ten additions to the Church. Good revivals at most of our meetings. The Church on this work is not alive as she should be. There are numbers of true men and women. The good people of Palo Pinto have added much to their church by repainting the house and also repapering the same. They also have a new organ. I would to God we had more such classes in this respect on Santo Mission. I think we will build a church at Corinth this year, and possibly at Santo. I think Santo Mission will compare well with other charges. We are looking after conference collections and the Advocate.

How Every Reader of This Paper Can Get
Either a Watch or a Fifty Six Piece
Decorated Tea Set Free.

About a month ago I saw an advertisement in a Religious Paper where W. H. Baird & Co., 47 Telephone Bldg., Pittsburg, Pa., wanted a few Agents to sell their Non-Alcoholic Flavoring Powders. These Powders are used to flavor Ice Cream, Custards, Cakes, Candies and Desserts of all kinds and one box will go twice as far as one bottle of the liquid flavorings. I have sold from one to eight flavors in almost every house, and where once sold you have a permanent customer, as the Powders are so delicate and give such a rich flavor. Any flavors you cannot sell, however, they will take back. I sold two gross of them in two days and as a premium I got a beautiful decorated tea set. Any lady needing a tea set like mine can get one free in this way, besides making a large profit on the goods she sells. Write to them and they will send you full particulars and premium catalogue of hundreds of useful and beautiful household articles. They started me in the business and they will do the same for others.
MRS. H. B.

Continual secret prayer makes consistent public practice.

The Netherlands.

There is much interest just now in the Netherlands, or lowlands of Europe, where Wilhelmina, a beloved girl of eighteen, has recently assumed the duties of a queen. She rules over a rich, well-peopled land, saved only by watchfulness and energy from being entirely flooded by the sea. The country was, by nature, a wide morass partly protected by sand hills on the coast. This natural embankment is now further strengthened by artificial dykes. The scenery is made charming by the many tree-lined canals crossed by picturesque bridges, the solidly constructed windmills, and the flowers and trees, for the raising of which the people have become famous. Although generally wealthy and living well, the Dutch make little display, being by nature steady and frugal. The men are usually of middle height, strong built and fair complexion. They smoke much and drink strong liquors, but intoxication is rare. The women, tall and handsome, are world-famed for their domestic virtues and scrupulous neatness. A Dutch house reaches the name of order and completeness; it usually contains a Singer Sewing Machine, thousands of which are sold annually to the thrifty Dutch housewives. Such a one, seated at her machine, is shown in the photograph reproduced in another column.

There's no reduction of "the wages of sin" in hard times.

JOSEPH GILLOTT'S
STEEL PENS
GOLD MEDAL, Paris Exposition, 1889, and the
Chicago Exposition Award.
THE MOST PERFECT OF PENS.

Old and Young

LOOKING OUT FOR SELF.

The best way to look out for self is to be true to others. See that office boy. His pay is small, but notice how diligent he is. He gives himself as carefully and diligently to his work as if he were receiving a large salary. He is not looking out for himself—in fact, scarcely thinks of himself. His whole soul is bent on anticipating his master's wishes and looking out for him so as to serve him acceptably. Ten years roll by and that office-boy is now partner in the firm. How did he achieve such wonderful success? By looking out for self? Yes, by looking out for self in the very best possible way—that is, by looking out for the interests of his employer and rendering faithful service. And, by the way, this is the only road to real, lasting promotion and success in any direction. The schemer who is always looking out for self by trying to pull others down, or to elbow others out of the positions he desires to secure, may climb up for awhile; but in due time he will, like water, find his level.—Religious Telescope.

A PARROT VILLAGE.

Frolic was taken one day to see Chatter, a gray parrot from Africa.

Chatter's master told Flo and Harry a very interesting story about the bird. "I got Chatter from a sailor in Guinea," he said. "Only a few months before he was flitting about in his forest, but he soon learned a great many words, and showed that he was very clever indeed.

"A short time after he came to live with me, I made a cruise along the coast of Liberia. Chatter came, too. His fare on the ship was five dollars.

"One morning as we were near land, the Captain asked me if I would like to go ashore and see a parrot village.

"Do parrots ever live together in a village?" said I.

"Yes, indeed," he replied; "to be sure, a few blacks dwell there also, but the parrots rule the place."

"Chatter and I went with him. The little town looked as if the birds had it all to themselves. Parrots strutted up and down the sandy streets; parrots hopped in and out of the houses, which really were only wretched huts; parrots looked out of the openings that served as windows; parrots seemed to be everywhere.

"The negroes of these settlements make a business of catching the birds," the Captain told me, and gave me a very interesting account of it.

"Every spring all the men, women and children go out into the forests to hunt them. When the young parrots are first getting ready to fly, the blacks pounce upon them, carry them home in baskets and feed them until they are able to take care of themselves. Then they clip their wings and turn them loose in the village.

"The parrots play about in the sunshine much as the little black children do. They always find their way home at meal time.

"A village of this kind is called a parrot farm. When the birds are grown they are sold to the masters of Dutch and British sailing vessels. Such ships sometimes carry hundreds of these tiny passengers back to Europe.

"The captain bought fifty parrots from a bright-eyed chocolate-colored boy, who jabbered and grinned and capered around like a monkey. As the people in that region do not use money, he paid for the birds by giving the boy some yards of the cloth known as 'turkey red,' a string of glass beads and a straw hat almost as big as an umbrella.

"While we were making the bargain, Chatter disappeared. We searched the village without finding him and I began to fear that my bird was lost or stolen.

"Just then we heard a racket in a tree near by. Going closer, we saw Chatter perched upon a high branch, making a speech. Around him, on other branches, was a large flock of parrots who were watching him and paying attention to every word he said.

"He rattled on in a gibberish they seemed to understand, for he was often greeted with a chorus of parrot cheers. Was he telling them of his travels, of the white people he lived among and the strange language they spoke?

"Perhaps so, for the parrots laughed and mumbled, as if to say: 'Dear, dear, what queer folks there are in this world!'

"When Chatter saw me he looked confused. He knew I was vexed, and,

thinking it best to close his remarks, he looked around at his bird auditors, flapped his wings and cried out:

"Gee whiz! How the wind blows! We're going to have a storm! Good-day, gentlemen, good-day."

Flo and Harry laughed, but Frolic looked as if he thought this a very strange story, indeed. "Gee whiz!" he repeated to himself, softly. And he eyed Chatter as if he thought him quite the oddest bird he had met.—Mary Catherine Crowley, in Little Men and Women.

SOME CONDITIONS OF GOOD CONVERSATION.

There are no physical conditions absolutely necessary for becoming a good talker. I have known a man with a painful impediment in his speech far more agreeable than all the fluent people in the room. But when a man comes to consider by what conditions conversation can be improved, and turns, first of all, to his own side, to see what he can do for himself in that direction, he will find that certain natural gifts which he may possess, or the absence of which he may regret, are of no small importance in making him more agreeable to those whom he meets in society.

The old Greeks set it down as an axiom that a loud or harsh voice betokened bad breeding, and any one who hears the lower classes discussing any topic at the corners of the streets may notice, not merely their coarseness and rudeness in expression, but also the loudness and harshness of their voices, in support of this observation. The habit of wrangling with people who will not listen without interruption, and who try to shout down their company, nay, even the habit of losing one's temper, engenders a noisy and harsh way of speaking, which naturally causes a prejudice against the talker in good society. Even the dogmatic or over-confident temper which asserts opinions loudly, and looks around to command approval or challenge contradiction, chills good conversation by setting people against the speaker, whom they presume to be a social bully, and wanting in sympathy.

Contrariwise, nothing attracts more at first hearing than a soft and sweet tone of voice. It generally suggests a deeper well of feeling than the speaker possesses, and certainly prejudices people as much in his favor as a grating or loud utterance repels them. It is to be classed with personal beauty, which disposes every one to favor the speaker, and listen to him or her with sympathy and attention. This sweetness in the tone of the voice is chiefly a natural gift, but it may also be improved, if not acquired, by constant and careful training in early years. It can certainly be marred by constant straining and shouting. It should therefore be carefully cultivated or protected in youth as a valuable vantage-ground in social intercourse.

Similarly, the presence of a strong local accent, though there are cases where it gives raciness to wit and pungency to satire, is usually a hindrance in conversation, especially at its outset, and among strangers. It marks a man as provincial, and hence is akin to vulgarity and narrowness of mind. It suggests too that the speaker has not moved much about the world, or even in the best society of his native country, in which such provincialism is carefully avoided, and set down as an index of mind and manners below the highest level. Hence all careful educators endeavor to eradicate peculiarities of accent or pronunciation in children, and justly, though we have all met great talkers whose Scottish burr or Irish brogue seemed an essential feature of their charm. If this be so, no education can eradicate it. In less-er people, to be provincial is distinctly an obstacle in the way, even though a great mind may turn it into a stepping-stone.

There is yet another almost physical disability or damage to conversation, which consists in disagreeable tricks in conversation, such as the constant and meaningless repetition of catchwords and phrases, such as the unmeaning oaths of our grandfathers, such as inarticulate sounds of assent, such as contortions of the face, which so annoy the hearer by their very want of meaning and triviality as to excite quite a disproportionate dislike to the speaker, and to acquire great and sterling qualities to counterbalance it. However apt a man's internal furniture may be for conversation, he may make it useless by being externally disagreeable; and how often, when we

how easily a man may forfeit his position or popularity among civilized men in their daily intercourse. But modern society, which ought to be of all things in human life the most easy and unconstrained, is growing every day more tyrannical, and only to be kept in good humor by careful attention to its unwritten behests, unless, indeed, we have the power to bend it to our will, and force it to follow our lead, instead of driving us along like slaves.

No more need be said concerning these physical conditions, which are rather negative conditions, or favorable starting-points, than real aids for our purpose. The handsomest man or woman, even with the sweetest tones of human voice, will soon be found out, if dull or unsympathetic, and then these advantages all go for nothing.—From "The Principles of the Art of Conversation," by J. P. Mahaffy.

THE PEBBLE UNDER THE WHEEL.

Mrs. Sproul heard the maid opening the shutters, and she roused up from her light, early-morning slumber. "What was I dreaming about?" she asked herself. "Oh—yes, I remember. I was riding my wheel up-hill, and it came to a dead stop against something that turned out to be a very small pebble. How silly dreams are!"

Just then the blind opposite the bed flew up.

"There, Jane!" Mrs. Sproul cried, "how often have I told you not to flare that light in my eyes! You have no more memory than a cow!"

Jane could make no retort, of course; but all the more she resented her mistress' tone, and the being compared to a cow! Jane was not feeling well; she had sat up most of the night with a sister's ill child. Nevertheless, she had gotten up promptly, and was trying to do her tasks faithfully, when this cross speech slapped her in the face and discouraged her good intentions, making all the rest of the day harder for her, and, consequently, for her mistress.

It was a little thing, perhaps you will say. People are often out of sorts when they first wake in the morning. Jane should not have been so easily upset. Nor would she, if a good night's rest had restored the wear of the day before; as the wheel in Mrs. Sproul's dream would have bounded over the pebble on a down grade, or even on a level. But Jane was pushing her wheel up-hill, that morning, and it came to a most uncomfortable halt against that one cross word.

Are we not bound, dear house-mistresses, to be on the look-out for wheels going up-hill? If your young daughter is sick, if she only feels drowsy, she comes straight to your side to say so. You darken the room and bathe her brow, and softly fan her cheek, asking for every detail of her condition. No doubt Jane, too, knows that when she is really sick you will be good to her; but she also knows that if she would prove herself a valuable servant she must not tax your kindness too often; she must hold up, and hold out, and say nothing about it, many a time when head and knees and back are aching for rest. It is at such times that the wheel goes hardly up the hill of the day's work, and a very little pebble, carelessly thrust under it, proves a cruel strain.

When your husband is in trouble, you divine it before he tells the story; the lines of his face are an open book to your anxious, loving eyes, and while waiting for a chance to hear what is the matter, you instinctively smooth the path before him. You do not pick that time to tell him that the lard is out, as Marion Harland says! You check the child voice that suggests a rasping subject. A true woman, a true wife, keeps the atmosphere clear for John at such a time.

But these silent members of your family are often in sore distress. They are mostly from an ignorant and un-

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wise class; their philosophy is small; their religion is not very enlightened; their circumstances are, oftener than not, hard; indeed, it is generally adversity that has driven them into serpraise a friend as a good talker, do we hear the reply: I should like him well enough if he did not worry me with his don't you know, or his what, or his exactly so, or something else so childishly small that we shudder to think vice; and the keen edge of trial, in one shape or another, presses frequently upon them, when pride, or diffidence, or suspicion of you, keeps them dumb. These are the days that they push the wheel wearily up-hill, and need your considerate care. Do not scold them on such days if you can avoid it; save that correction until your maid is stronger to cope with the temptation "to fly to pieces."

"But how was I to know that Jane had been sitting up over night?" Mrs. Sproul asks, querulously.

Well, my dear, it would be a safe rule for you never to fling out a rebuke before you have fairly opened your eyes in the morning! And, your eyes being open, use them.

When a carpenter takes up his tool for a day's work, he runs his horny thumb against its edge, to test it; you yourself, embarking on some delicate piece of embroidery, will set your needle point against your pink palm, to see that it is in order for working your dainty scarf; and will you snatch rudely at the most finely-tempered, but most easily dulled, of all instruments—a human being—expecting perfect results?

Let us go back to our first figure—to Mrs. Sproul's dream—nay, friends, to the Word of God: "That no man put a stumbling block, or an occasion to fall, in his brother's way."—Zion's Herald.

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HOBAN, I. T., Oct. 21, 1897.

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CONSUMPTION

DEVOTIONAL

A GENUINE WORKER.

There are very few of us who appreciate fully the possibilities of labor. Whatever may be said of the literary merits of the first Lord Lytton, nobody can deny that he was at least a great worker. He read and traveled and wrote much. He mixed with society. He took an active part in politics. His mind was one of the most versatile of his generation. Yet he tells us himself that he devoted to reading and writing no more than three hours a day and less during the Parliamentary session. "But, then," he adds, "during these hours I have given my whole attention to what I was about." People are less anxious to see new lights and turn sharp corners than many young ministers think. But in time they will come to recognize and honor a genuine laborer. We are not to rest upon our labors, and no great saint has ever claimed merit. They have all died—notwithstanding the marvelous results of their ministry—trusting to mere mercy. No more wonderful work has ever been accomplished since the days of the apostles by one man than by John Eliot, the great apostle of the Indians. And yet it was he who said at the end of his long life, a life crowded with labor, "My doings have been poor and small and lean doings, and I will be that man who shall throw the first stone at them all." Yet even as the sweetest sleep is the sleep thoroughly earned by work, I think it may comfort us at the last if we are able to reflect that we have toiled with continual industry. The best day, the happiest day, is the day when every hour and even every fragment of an hour is estimated with a most scrupulous care until all the programme of work is accomplished, and it is marvelous how in labor the torments of the spirit are scattered. "My Father worketh hitherto, and I will work, said Christ, and the laborer understands the union.—Rev. Dr. W. R. Nicoll, in British Weekly.

FITTED FOR SERVICE BY EXPERIENCE.

The "Sweet Singer of Israel" never did so pathetically and emphatically bewail the corruption of human nature as in his penitential psalms; never with such ardor did he make the mercy of God his only plea; never did he more fully and completely acknowledge and feel that unless God forgave and upheld him, he must fall and perish. The disciple Peter, before his denial, was confident in his own strength, and felt inclined to exalt himself above his brethren; but, by-and-bye, when his carnal confidence in himself and his own strength were forever destroyed, he perpetually exhorted believers to watchfulness, holy fear and dependence.

Every Christian, with the inspired Paul when contemplating the "body of death," finds a precious blessedness in the grace of the gospel; but when, after falls, the voice of pardon and forgiveness is heard, the heart swells with adoring wonder at the goodness and mercy shown to so unworthy a rebel. Can the praise of a seraph vie with the flaming love of a Peter, when he recalls the tender look of Jesus which called him back to his duty and give him the assurance of the Master's forgiveness? How tuneless is the harp of Gabriel when compared with that of David, when, contemplating his fall and his forgiveness, he celebrates the grace and love of the merciful Lord! They were thus taught the depth of the iniquity of sin and rendered humble and dependent.

Having been made thus painfully to feel their weakness, with what gratitude did they look to their heavenly father! The remembrance of the bitter anguish of soul, the recollection of the "wormwood and the gall," inspire them with additional fear and hatred of sin, and make them more studious to mortify the flesh. They tremble at the remembrance of the disease they have already felt, and, humiliated by the recollection of the sin which had defiled them, opposed all iniquity, and, looking to the very root of transgression, hate its source.

They are thus, by the wonderful providence of God, fitted for service. "When thou art converted," says Christ to Peter, after predicting his fall, "strengthen thy brethren." By the bitter experience of the power of temptation and sin, Peter could admonish others against them. It should be remembered that it is Peter who particularly warns those to whom he writes not to "deny the Lord that bought them." By the blessed experience of pardoning love they are fitted to direct the trembling, wounded, distressed,

sin-sick soul to the fountain of grace. Because they have seen and tasted that the Lord is good, and have themselves found mercy, they can feel the spirit of meekness and compassion to others. "Brethren. If a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."—Christian Standard.

SOME RECENT TESTIMONIES.

At the late session of the Iowa Conference a remarkable love-feast was held on Sunday morning. Among the testimonies given were the following: I am still strong to serve my Master, and I find the service full of joy and light.—I have two things for which I am especially grateful—for the mercy which has prolonged my days, and for the peaceful and hopeful vision of the future that cheers my soul.—The language of my heart is, Bless the Lord, O my soul!—I would be what God would have me to be, and I would do what he would have me do.—My soul is filled with the love of Christ. It is an unspeakable joy to feel that I am in harmony with the divine will.—The year has been one of continual blessing to my soul.—I rejoice in the testimony of a positive Christian experience.—I have learned that Jesus is a Savior unto the uttermost—from all my sins, and to all my needs! —I bless God for a mother who taught me to pray at her knee, for a father who led me to Christ, and for a Savior who forgave my sins.—The Lord, my Shepherd, has been leading me this year.—I report myself an unprofitable servant, but I am trusting in the infinite grace of my Savior.—I am sorry I have not traveled faster, fought harder, and learned more during the twenty years in which I have striven to serve my Lord, but I am glad that my face is heavenward.—Central Advocate.

TEMPTATION.

Beware of temptation! It is like a microbe of disease that can pass into your body unseen. It is like gas; we can gaze on the flame it produces uninjured; but if the gas itself enters our lungs we may die. Temptation assails men under false masks. It hangs out flags of peace and friendship like a pirate, but directly we place ourselves within its reach and command it mangles us on deck before a mocking crew, and hurls us into a sea of spiritual destruction. Evil covers the mouth of the bottomless pit with artificial flowers, and in plucking them we fall into its jaws.

It tempts us all to walk on grass so green, But hides a serpent with a sting unseen!

Satan is a great fisher of men, and he knows exactly the appetite of the fish he wishes to catch. He baits his hooks with different kinds of bait to catch different fish. The hook that will pierce you if caught by him you will not see, but when it once has hold of you, your struggles to escape will only make your death more certain. It will need a Divine Hand to extricate the barbed hook. Beware of temptation! It may come to you like the strains of sweetest music, that shall waft the magic charms of excitement to your jaded brain, or in the form of what you believe is the demand of conscience; but, as our greatest poet truly says:

Most dangerous Is that temptation that doth goad us on To sin in loving virtue! — Rev. Walter Wynn.

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(Specimen of Text) Christ's lesson on humility. ST. MATTHEW, 18. Christ's lesson on forgiveness. 32. 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name Address A. J. HOLMAN & CO., No. 1222 Arch St., PHILADELPHIA, PA.

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TEXAS CONFERENCES.

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

JOINT BOARD OF PUBLICATION.

Pursuant to call of the President, the Joint Board of Publication met in this city on the 26th inst. to consider the resignation of Rev. T. R. Pierce, D. D., as editor of the Texas Christian Advocate, and to provide for his successor. The resignation having been formally accepted, Rev. Geo. C. Rankin, D. D., was duly and constitutionally elected editor. Resolutions complimentary of the editorial ability of the retiring editor passed the body unanimously, and with similar unanimity the incoming editor is commended to the Board and the Church.

JOHN H. McLEAN, Pres.

R. C. ARMSTRONG, Secy.

THE BRIGGS CASE.

DR. R. J. BRIGGS ACQUITTED.

We find the following among the Associated Press dispatches:

Oakland, Cal., Oct. 4.—Rev. Dr. Briggs, of Austin, Texas, has been acquitted of immorality, though found guilty of falsifying in minor matters, by the jury of the Methodist Church, South, which has been trying his case. By the close vote of 29 to 32 the conference then "located" him, which will prevent him from accepting a pastorate elsewhere. Dr. Briggs protested vigorously against this action.

The above clipping I noted in a recent issue of the Advocate. As attorney for the defense, I beg the privilege of correcting a false impression that must necessarily be made upon the minds of some readers not acquainted with Methodist law and usage by the above dispatch. It seems strange that such a telegram ever got into the Advocate, for it must be evident to every Methodist preacher that a man cannot be located for "falsifying in minor matters." Such proceeding would be to "degrade the local ministry," McTyeire says.

Dr. Briggs was not found guilty of

immorality of any sort. He was not found guilty of "falsifying" to any degree in matters great or small. He came to this coast in obedience to a most unusual transfer. That the trial might be as fair as possible I moved that the conference appoint by lot a committee of thirteen. Before that committee, that could not be said to be a "fixed" committee, we made our fight and won. The jury said "not guilty." The prosecution not only did not prove the charge of "immorality," they could not sustain a single "specification" of the charge. One specification we admitted, but the jury decided that it did not sustain the "charge."

C. R. Lamar represented the Church. This, I presume, will be sufficient to convince a Texan that the prosecution was vigorous, not to say rigorous enough, to have uncovered guilt if it had been there. The records of the Pacific Conference show that the Doctor was located on the ground of "unacceptability," whatever that means as applied to a man of his ability. We do strange things out here sometimes. The Los Angeles Conference refused to locate Rev. A. C. Bane, though he requested it, and certainly had the right to it. The Pacific located Dr. Briggs for "unacceptability" by anticipation. See? He was acceptable while here, serving our best churches. He also seems to have been acceptable at Tenth Street, Austin. He was cleared by the committee of the charge of immorality. This finding is final, says the law. As soon as his opposers failed to convict him they located him on the ground of "unacceptability," which they anticipated.

Yours for righteousness and truth among men.

REV. JNO. E. CARPENTER,

Attorney for the Defense.

Fresno, Cal.

THE CASE OF REV. R. J. BRIGGS.

We have been put in possession of the action of the Pacific Conference in the case of Dr. R. J. Briggs, by the presiding Bishop, with request to publish. Dr. Briggs was transferred last June to the Pacific Conference for investigation and trial on the charge of immorality. Bishop Hendrix presided over the trial at the desire and request of both the prosecution and defense, the trial committee of thirteen being chosen by lot from the elders of the conference. The defense exercised its right of challenge, without cause, to the full extent, the Church having no right of challenge under our law. The trial extended over four days, and the verdict stood: "Guilty, 5; not guilty, 8." Two of the counts under the specification of falsehood, namely, registering under an assumed name on two dates at the Russ House, San Francisco, were sustained by a unanimous vote, but on the final vote the result was as stated above. When the verdict was announced to the conference it became necessary by formal vote to pass the character of the defendant. This the conference refused to do, the vote—which was taken by ballot—standing: "For the passage, 30; against the passage, 32." It being now impossible for the defendant to receive an appointment anywhere as a traveling preacher, a motion was immediately made for his location. He was permitted to speak in his own defense, and the conference then located him "without his consent" by a standing vote of 30 to 28. No appeal was taken, nor did the conference give consent that he be employed, as the law requires before one thus located can be employed as a supply. See Discipline, Paragraphs 278, 107.

THE CONFERENCES AND THE CLAIM.

In the summary of what has been done by the Annual Conferences in regard to the war claim, the Nashville Advocate says that the Montana, Denver, Columbia, East Columbia and Western Virginia Conferences took no action. The Brazil Mission and Japan Mission Conferences have not been heard from. Kentucky, Illinois and the conferences in Missouri adopted condemnatory resolutions. Los Angeles adopted a resolution declaring that while the conference realizes the grav-

ity of the situation, it is willing to leave the matter to the proper authorities, believing that in accordance with the assurance given by the Bishops the matter will be duly adjusted. The Pacific Conference is said to have adopted a similar resolution. The Louisville Conference adopted a resolution of confidence in the Bishops.

The Holston Conference at its recent session declined to take action upon the all-absorbing theme. A mild resolution was introduced, but it was promptly tabled.

CONNECTIONAL NEWS.

The Central Methodist has the following to say of the Central Methodist Publishing Co. recently organized to publish the aforesaid paper:

Such is the name of the corporation to which the Central Methodist has been sold.

The location of the office is in a new brick building, first floor, 530 Third Street, Louisville, Ky.

Following are the Board of Directors: M. B. Chapman, D.D., Zephaniah Meek, D.D., C. D. Warren, George P. Kendrick, Rev. T. H. Morris, L. G. Herndon, and Charles R. Long.

This board organized by the election of the following officers: President, M. B. Chapman, D.D.; Secretary, George P. Kendrick; Treasurer and General Manager, C. D. Warren.

Dr. Chapman will be the managing editor, with competent assistants in the Western Virginia, Kentucky and Louisville Conferences, full particulars of which will be given next week.

The stockholders include several of the finest business men in the city of Louisville, and the paper will start out from its new quarters under the most favorable auspices. Backed by capital, talent and enterprise, it will rapidly forge its way to the front, and soon occupy a place second to one of our Church papers.

Rev. Robt. Hodgson, in St. Louis Advocate: The ninth session of the New Mexico Annual Conference was held at El Paso, Texas, September 29, October 3. Bishop W. W. Duncan presiding. His opening address was rich in thought and timely in its practical application.

Dr. Lambuth was the only connectional officer present, and his preaching and addresses were an inspiration to us. Bishop Duncan looked well after the interests of the conference. His ready wit, tinged at times with a keen satire, enlivened the whole session.

The conference decided to establish a training school at El Paso, where, under Christian influences, our sons and daughters can be prepared for Southwestern or Vanderbilt Universities. A site was tendered to the conference, and a committee was appointed to accept the offer, and to proceed with the work, if, in their judgment, it should seem advisable. On Saturday night, after an address by Dr. Lambuth, \$25 was raised for the W. H. M. Society, to be used in their mission school at London, Ky.

GENERAL CHURCH NEWS.

Independent: The Christian Advocate, of this city, takes up the statement of Zion's Herald, in its recent anniversary number, that that is the oldest Methodist newspaper in the world, and offers "indisputable facts which disprove this claim." It gives an official communication, published in 1887 by the Boston Wesleyan Association, affirming that the old Zion's Herald, which was commenced in 1823, had been sold in 1828 to the Book Concern at New York and consolidated with the Christian Advocate and Journal; that the next year, another paper, the New England Herald, was started but failed, and that the Wesleyan Association, which was not organized until 1831, published first the New England Christian Herald, and changed the title to the old name of Zion's Herald in 1893. Therefore Zion's Herald, according to the Christian Advocate, has recently celebrated its sixty-seventh anniversary instead of its seventy-fifth.

Zion's Herald: The annual session of the American Board of Missions was held last week at Grand Rapids, Mich. A decided improvement in the financial situation was reported, owing to unusual exertion made early in the year to reach pastors and to stimulate liberality among Churches which have thus far ignored the claim of foreign missions. As a result, the receipts amounted to \$687,208, and there has been a large increase in legacies—

\$187,729 this year against \$118,986 last year. The debt this year is only about \$40,000. The financial condition was thoroughly reviewed in a report made by a committee of fifteen, of which Dr. Newman Smyth was chairman. A very interesting report on the missionary outlook in China was received from the deputation sent to that country, consisting of Col. C. A. Hopkins, President Eaton of Beloit College, and Secretary Judson Smith. While the survey of missions was under consideration, Mrs. W. H. Gulick, of San Sebastian, Spain, gave an account of the mission there, and its compulsory removal to Biarritz, France, when the war broke out. As soon as the treaty of peace is signed, the mission will be transferred to Madrid. Among the new members of the board elected this year was Margaret J. Evans, head of the woman's department in Carlton College, Minn. It is hardly necessary to say that she is the first woman elected to membership in this body in the ninety years of its existence.

TEXAS PERSONALS.

Rev. T. G. Whitten, of Midlothian, made the Advocate a pleasant call during the week.

Rev. J. R. Morris, of Fort Worth, made the Advocate a pleasant call during the week.

Rev. B. R. Bolton, of Cleburne, was a welcome visitor at the Advocate office the other day.

We acknowledge with pleasure a visit from Rev. W. L. Nelms, of the Northwest Texas Conference.

The following members of the Board of Publication were welcome callers at the office during the week: Revs. Seth Ward, G. S. Wyatt, R. C. Armstrong, J. B. Sears, John Adams, T. P. Smith, B. Harris, W. J. Joyce, I. S. Ashburn, J. G. Putman and W. W. Adickes.

We regret to learn that Rev. E. W. Solomon, the presiding elder of the Austin District, is sick in Cameron from an attack of appendicitis. At the time of our information the severity of the attack had somewhat abated. We devoutly trust that the life of this valuable servant of the Church will be mercifully spared.

SOUTHERN METHODIST PERSONALS.

Richmond Advocate: Bishop Morrison has accepted the invitation of the Louisville Conference to make his home in Louisville.

The Holston Conference passed a resolution of censure upon the editorial administration of Dr. R. N. Price, editor of the Midland Methodist; whereupon he resigned and asked for a location.

Alabama Advocate: Rev. Howard W. Key, D.D., paid the office a pleasant call last week. He has come to Birmingham to take charge of the South Highlands Female College, to which position he was recently elected by the Board of Trust. Dr. Key comes with large experience in female education, and we wish for him abundant success.

Central Methodist: Dr. Hoss, writing of the recent session of the Louisville Conference, says: "Not to meet Dr. Morton was a great sorrow. As I looked upon the excellent portrait of my noble and much-loved friend hanging over the pulpit, the tears almost started to my eyes. If ever a man served his generation by the will of God, he did. At the time of his death he was probably the most influential minister in the Church. It was very fit that the conference, of which he had so long been a member, should give the Morton Loan Fund a good start by subscribing to it the sum of \$1500. We trust that it may speedily be completed. Dr. Whisner has the matter on his heart, and the whole Church will take delight in helping."

GENERAL PERSONALS.

Zion's Herald: Col. Roosevelt at Santiago, in pointing out some of his brave men to an observer, is reported to have said of one of them: "That man represents probably the very best type of our people. He is a Methodist preacher, of the old circuit rider's stock, strong, fearless, self-reliant. His people had been in all our wars before him, and he came as a matter of course. You should have seen him one morning sitting in the bomb-proof

with his head just below the traverse where the shrapnel kept cracking over his hat. They couldn't touch him, as he knew, and he sat there as unconcerned as if there were no such thing as guns and battles, breaking the beans for his coffee with the butt of his revolver. He wasn't going into fight without his coffee. He was a game preacher."

Independent: The one hundred prominent residents of Santiago who have sent an urgent appeal to President McKinley asking him to recommend to the Vatican that a certain Cuban priest be appointed to the Archbishopric of Santiago, have something to learn of American institutions. We may be sure that the President will tell them that he can not meddle with religious matters and that he will give no advice to the Pope. We simply protest citizens in doing what they please to do peaceably in their religion. Such an occurrence as that lately in Ischl, Austria, could not happen in the United States. The famous Dutch pianist Siveking was arrested and committed to jail for three days for the offense of neglecting to take off his hat when he met a priest carrying the vaticum through the streets.

THE PRESS.

SELF-DENIAL.

Alas! this time is never the time for self-denial; it is always the next time. Abstinence is always so much more pleasant to contemplate upon the other side of indulgence.—George Macdonald.

INDIVIDUALITY.

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half-possession. That which each can do best none but his Maker can teach him.—Emerson.

EARTH AND HEAVEN.

Do not climb up out of the world on Sunday as into some holy atmosphere, and then go sighing on Monday that the dreary drudgery has come again. Earth is quite as useful to us as heaven. We need the work of the world—its difficulties, its temptations, its discipline.—Mark Guy Pearse.

THE SHINING LIGHT.

The fog-bell strikes only on occasion, but all the time and every night the light flashes out from the lighthouse; all the time and every night this light is flashing out from you if you are God's children. "Let your light so shine." Do not flash it—let it shine; just have it, and then let it shine. You can not let it shine unless you have it, and if you have it you can not keep it from shining.—Lyman Abbott, D. D.

THE TEMPLE OF LIFE.

When the ancient temple of Solomon was reared, the whole world was sought through, and its most costly and beautiful things were gathered and put into the sacred house. We should search everywhere for whatsoever things are true, whatsoever things are lovely, whatsoever things are pure, to build into our life. All that we can learn from books, from music, from art, from friends; all that we can gather from the Bible, and receive from the hand of Christ himself, we should take and build into our character to make it worthy.—J. R. Miller.

A COOK BOOK FREE.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the Texas Christian Advocate. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining-room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as of the most economical and home like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

MISSIONARY COLUMN

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

SOMETHING OF WHAT THE MISSIONARY SOCIETIES IN ENGLAND ARE DOING.

We are glad to note a missionary revival in the Churches of England. The Church Missionary Society has closed a prosperous year and is planning for the celebration of its second jubilee in the autumn of this year. The Wesleyan Methodist Society has ordained seventeen new missionaries to reinforce its several mission fields. It is enjoying an enviable degree of prosperity. We insert a few extracts that help in some measure to see how other societies are progressing:

FROM THE CHURCH MISSIONARY SOCIETY.

But is the tide of missionary zeal rising, however much it may fall short of being at the flood? The general feeling is that it is. How far is this impression borne out by the facts? From one point of view, the money subscribed for foreign missions affords an index, and one whose answer is, on the whole, favorable. The more rigid test of self-sacrifice, however, is that of personal service. Under this head we can offer a piece of direct evidence in the number of names added year by year to the roll of C. M. S. missionaries. Let us look back through the years of the present decade. The following table shows the number added to the roll during each succeeding year:

| Year ending May 31. | Number added to roll. |
|---------------------|-----------------------|
| 1891 | 70 |
| 1892 | 91 |
| 1893 | 89 |
| 1894 | 98 |
| 1895 | 114 |
| 1896 | 103 |
| 1897 | 101 |
| 1898 | 119 |

Total in eight years785
We must allow for the fact that during the latter part of the period names have been added from the colonies. These now number forty-seven, including, as previous figures do, missionaries' wives. Even with this deduction, we are able to pronounce with thankfulness that, on the whole, the tide is rising.

The Church Missionary Society has passed a resolution authorizing its Secretary to arrange with the missionaries of the Egypt or Palestine Missions to proceed to Khartum as soon as possible and to approach the authorities in Egypt with a view to securing their concurrence in the opening of a mission there at the earliest possible date. One point in view in this is the carrying out of the old-time idea of the society, of connecting its missionary work in Uganda with its work in Egypt, following out, perhaps, in some more favorable form the old idea of the Saint Chrischona Mission of Apostle Strasse, by which they sought to plant a series of mission stations along the Nile and into Central Africa. Thus the Christian Church keeps pace with the extension of Christian rule.

The following will illustrate something of the zeal of the Wesleyan Methodists in the missionary work:

By the time that this number of "Work and Workers" is in the hands of its readers an important and notable step will have been taken in the missionary forward movement. On Monday, September 19, five missionaries will be ordained at Smethwick, and on the following day six more will be ordained at Darlington, and six at Clapham, seventeen missionary workers going out for the first time to the foreign field, not to supply the places of others, but as a much-needed addition to the forces engaged. Their allocation has been decided upon after very careful consideration of the most pressing requirements of the work, and is as follows: The Madras District, four; Mysore, two; Jhansi, one; Bankura, one; Burma, one; Galle, one; Jaffna, one; Transvaal, three; Mashonaland, one; Dominica, one; Honduras, one.

We quote with pleasure from an admirable leading article on the subject which appeared in the Methodist Recorder of September 15:

"These new appointments will everywhere strengthen the effort, which for

some years past has been slowly and silently gathering force, to train native ministers. They have all been made to meet applications which the committee has had under consideration for two or three years. They do not represent new missions opened, but rather new developments of existing missions, and they are so made as to encourage the employment of native ministers on a larger scale, and to secure for such ministers effective training.

"For the first time for twenty years the committee is in the happy position of being able to extend and strengthen the work on a visible—would that we could say adequate—scale. There is much else that ought to be done. Many cries for help are as yet unanswered. The gladness in the few stations that are receiving additional help will be more than matched by disappointment on stations that must yet wait awhile. But it is something to be on the edge of a rising tide, and to have seen the dawning of a brighter day.

REPORT OF THE DIRECTORS OF THE METHODIST ORPHANAGE.

The Board of Directors met in annual session at the Orphanage, in Waco, Texas, October 13, 1898, all the members being present. The Business Manager, Rev. W. H. Vaughan, gave a gratifying account of the healthful and harmonious condition of the institution, and of its increase in numbers and in financial resources. There are now 115 children under the supervision and care of the Manager. Of these, 85 are in the Orphanage and 30 have been placed by the Manager in well-selected families. The children are well cared for in all respects, physically, mentally and spiritually. In cases of sickness, aside from the tender watch-care of Mrs. Vaughan and her faithful assistants, Misses Warlick and Poland, the institution receives, free of charge, the services of the physicians of the city. The public schools are open to their admission, and many are constant attendants at Sunday-school and public worship, being cordially received in any of our Churches. When not in school, those of suitable age have employment on the farm, and during the past year have assisted in raising and gathering 11 bales of cotton, 600 bushels of corn, and potatoes in abundance. The Home is well supplied with cows, hogs and poultry.

About \$5000 have been raised for a new building—an enterprise of Rev. Abe Mulkey. The building when completed will cost about \$10,000. The directors authorized the Business Manager to let the contract for the brick work at any time during the ensuing year that his judgment might approve and the funds in hand would justify. This building when completed will double the capacity of the Home. The Board highly appreciates the generous service being rendered by Bro. Mulkey, and, congratulating him upon the success thus far achieved, commend him and his good cause to an appreciative public.

Rev. R. W. Thompson, a superannuated member of the East Texas Conference, has given, without any remuneration, his services to the Orphanage during the year, traveling through the State, speaking and preaching in its interests and raising funds for its maintenance. He received the hearty thanks of the Board for his excellent service and unselfish devotion to this worthy cause, and, bidding him God-speed, ask for him kindly recognition and generous responses to his appeals for the Orphanage. The Business Manager has shown great efficiency in the development and conduct of this institution, and is to be congratulated upon his eminent success.

Mrs. Vaughan and her excellent assistants are deserving of most favorable mention, for their untiring devotion to their difficult and delicate task. The Father of the fatherless will not be unmindful of their labor of love in ministering to the souls and bodies of those helpless ones.

We find that the Manager has labored under considerable embarrassment in consequence of the delay in taking up the collections for this cause. We therefore most respectfully recommend that the assessments for the Orphanage be taken up early in the conference year and suggest Sunday of Christmas week as a day suitable and appropriate for the presentation of this cause, and hope that it will be so ordered

A PREACHER'S REPORT

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

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

CANCER

The following and many other reliable persons testify that I thoroughly cure Cancer without the knife. Judge R. J. Bowman, Alexandria, La., was cured of Cancer of the face five years ago. T. E. C. Brinly, Louisville, Ky., maker of the Famous Brinly Plows, cured ten years ago of Cancer in the mouth. Had undergone several operations with the knife. Address, Dr. C. Weber, 121 W. 9th St., Cincinnati, Ohio, for further particulars and free book.



PUTTIN' ON STYLE

won't do without you have the correct thing in the way of a turnout. If you want an elegant buggy, surrey, rockaway, phaeton, etc., you will find the latest and best thing out in our fine stock, style and beauty going with the vehicle. Take a look at them and you will be proud of American genius. Write for our new Vehicle Catalogue, which will be sent free of charge.

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DALLAS, TEXAS.

ANY PREACHER

Desiring a type-writer should write us at once. We have a new No. 5 Blickensderfer for sale. It is guaranteed to do the work of any \$100 machine and is an indispensable aid to any pastor.

Texas Christian Advocate,
DALLAS, TEXAS.

and observed by the patronizing conferences.

Rev. W. H. Vaughan was unanimously re-elected Business Manager, and his appointment is accordingly respectfully asked at the hands of the Bishop.

The following assessments are recommended for the ensuing conference year:

- Northwest Texas Conference—\$1400.
- North Texas Conference—\$1100.
- East Texas Conference—\$900.
- Texas Conference—\$700.
- West Texas Conference—\$600.

Respectfully submitted,
JNO. H. McLEAN,
In behalf of the Board of Directors.

Wealth is supposed to give ease, but what if the possessor happens to have chills? Why, he should simply exchange 50 cents of his wealth for a bottle of Cheatham's Tasteless Chill Tonic and his ease would be restored. It always cures chills. Guaranteed. Tasteless in 50c. size.

We are very much delighted with the Advocate Sewing Machine.
MRS. E. V. COX,
Arlington, Texas.

WHEN HAMLET EXCLAIMED "AYE, THERE'S THE RUB!" COULD HE HAVE REFERRED TO SAPOLIO

Epworth League

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

MISSION MITES.

There are 10,000 missionaries.
Forty million heathen die every year.
They are dying at the rate of 100,000 a day.
There are 1,000,000,000 heathen in the world.
Each missionary is responsible for 100,000 souls.
In China there is one ordained minister to every 1,000,000.
The largest heathen nation in the world (China) is represented at Washington by a Christian.
Christians are giving at the rate of one-tenth of a cent a day.
There are 360,000 pupils in mission evangelical schools in India.
A medical mission was established as early as 1824 at Jerusalem.
Every breath we draw four souls perish, never having heard of Christ.
Every tick of the watch sounds the death knell of a heathen soul.
During the past year 1785 new Sunday-schools have been started in India.
The Churches in Micronesia will not admit to membership any one using tobacco.
Until lately no copies of the Bible could pass through the custom house at Guayaquil, South America, but one colporter last summer sold 2000 Bibles there.

TOPIC FOR NOVEMBER:

Great Movements That Need Our Help.

November 6: Waiting Harvests.—Matt. 9:36-38 (missionary topic).

Jesus was out on a preaching and healing tour. He went everywhere—"about all the cities and villages." He had no favorite places and no favorite people. He cared not for their social or financial condition, but for their need. If they were sick, he healed them without reward; if they were sinful and penitent, he forgave them without question or ceremony.

"When he saw the multitudes he was moved with compassion on them." Not the multitudes of sick or blind or lame—they were eager enough to be healed—but the multitudes of spiritually destitute, in the streets and temples and market-places, who were not convinced of their need, and consequently not ready to be helped.

"Because they fainted." They were burdened with ceremonies and traditions until they were wearied; yet with all the dreary round of prayers and offerings they were without spiritual strength and vigor. They were fed on husks of error, and so fainted in temptation and tribulation for lack of the bread of life. The young ruler, whose eager inquiry is recorded in Luke 18, was a representative of a large class of the Jews. They were conscientious and religious in their way, but realized the emptiness of all their formal observances.

"And were scattered abroad as sheep having no shepherd." No figure could more forcefully illustrate their utter helplessness. While any other creature, taken from its home, will find its way back, the sheep will wander aimlessly in the wilderness. While other animals seek shelter from the storm, the sheep will huddle and shiver in the face of the wind. So pitiful was the condition of the people in Christ's day! Priests there were and religious teachers in abundance, but they were idle and proud and captious and indifferent to the welfare of their flocks.

A CONDITION TO-DAY.

After nearly twenty centuries of gospel light and truth, whole nations for whom the Savior died remain in like condition—shepherdless and fainting. Twenty centuries after the command, "Go ye into all the world and preach the gospel to every creature," multitudes are living who have never heard of Christ, the good Shepherd. Religions they have, and priests and temples, but so mixed with ignorance and superstition that the people are burdened and faint and unsatisfied.

A serious question is here for ministers and teachers. There are Bishops and elders and deacons, D. D.'s and reverends and right reverends in abundance, but how many are true shepherds of the sheep—earnest and faithful laborers in the harvest?

"The harvest is plenteous." Except where people have become hardened through long resistance, or are entrenched behind centuries of ignorance

and false teaching, their response to the simple message of the gospel is eager and their obedience joyous and complete. The Christian Karens of India and the peoples of the islands of the sea furnish marvelous examples of the plenteous harvest. Even in China, the most needy and the most difficult of all heathen countries, the day dawns and there are tokens of the coming of multitudes to the Lord.

The recent assembling of thousands of men of our own people in army camps has furnished a great opportunity for reaping the harvest, and many have been turned to the Lord. We have noticed a significant statement from a minister engaged in work among the soldiers. They have no use for sensational sermons and "timely topics," but respond eagerly to the plain preaching of the gospel.

THE GREATEST NEED.

In one thing needful now is laborers and the means to sustain them. The doors of all nations are open to Christian missionaries; the people are eager to hear their message; the Lord of the harvest has commanded, Go! Therefore, "pray ye the Lord of the harvest that he will send forth laborers." This is truly a "great movement that needs our help." Our help may be best given by giving heed to this command, Pray! If we truly pray for the cause, all else will follow. In answer to the prayer, the Lord may send you, or sending another, he will call for your gifts to give wings to the gospel. Prayer for laborers embraces everything. When the eager longing of the Church breaks forth with fervent prayer, laborers will not be wanting and means will be forthcoming and the plenteous harvest will be gathered in.

LOCAL SECRETARIES, ATTENTION

At its last session, held at Galveston, the State Epworth League levied an assessment upon each local chapter of 50 cents for each 20 members or major fraction thereof, for the purpose of defraying the current expenses of this and other State offices.

In publishing the recent League Directory an expense was incurred which must be met at once. We desire to have printed the System of Records authorized at Galveston. To do so will require considerable money. Other improvements are needed. In consideration of these claims it is desired that each local chapter remit its dues at this time so that the progress of the work will not be hindered because of a lack of funds. As a chapter you are called upon to respond with your part and it is believed you have the interest of the cause too much at heart to withhold needed help. The amount of your dues on above basis will pay you up to April, 1899. If you cannot remit in full, send what you can now and the remainder as soon as possible. Many small amounts will aggregate a large sum. Please attend to this without delay. It is of importance. Send stamps where dues are less than one dollar. Under the new constitution all remittances should be made to this office. Receipts will be issued for every cent received.

GUS THOMASSON,
State Secretary.

Van Alstyne, Texas.

State League tax received for the week ending October 20, 1898:

| | |
|---------------------------------|----------------|
| Clarksville | \$1 00 |
| Bells | 58 |
| Centenary, Paris | 1 00 |
| Sempronius, Kenney | 1 00 |
| Rockwall | 75 |
| Belcherville | 50 |
| Levita | 65 |
| Buda | 50 |
| Buffalo | 50 |
| Wesley Chapel, Aberfoyle | 50 |
| St. James, Jr., Galveston | 1 00 |
| County Line, Shimek | 50 |
| Gordon | 70 |
| Cisco | 1 00 |
| Wheatland | 1 00 |
| Ladonia | 1 00 |
| Duffau | 30 |
| Salado | 50 |
| Italy | 50 |
| Texarkana | 50 |
| Grand Prairie | 50 |
| Rockport | 75 |
| Total | \$14 73 |

GUS. W. THOMASSON,
Van Alstyne, Texas. State Sec'y.

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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, Peques and White is most satisfactory to the professors in the University, all of whom testify that the students from the Fitting School make, on an average, the best grades in college classes.

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

EXPENSES.

Tuition in Collegiate Department, \$60; Fitting School, \$40. Incidental Fee, \$5 Board in Helping Hall and literary tuition for session, \$125 to \$145. Board in private families \$12 to \$15 per month. Board and literary tuition in Annex for session \$198 to \$218. No literary tuition is charged for sons and daughters of ministers in regular pastoral work. Daughters of ministers are boarded in the Annex at \$12 per month, including laundry. For catalogues and further information, address

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Fourth Quarter, Lesson 6, Nov. 6.

HEZEKIAH'S GREAT PASSOVER. II Chronicles 30:1-13.

Golden Text: "Yield yourselves unto the Lord, and enter into his sanctuary."—II Chron. 30:8.

Time: The early part of Hezekiah's reign, which lasted twenty-nine years, from B. C. 715 to 686. (Kent.)

Place: Judah and Jerusalem.

INTRODUCTORY.

Hezekiah, though the son of Ahaz, the most corrupt of all the kings of Judah, belongs with David and Josiah, as one of the best rulers of that kingdom. His name signifies "The strength of Jehovah," and both his public and private life shows his implicit reliance upon the strength of Jehovah. The sacred historian begins the record of his administration with the statement that "Hezekiah did that which was right in the sight of the Lord, according to all that his father David had done" (II Chron. 29:2). The reign of David was the ideal standard for all his successors.

The first acts of Hezekiah's reign looked to a thorough reformation of public morals, by the restoration and reorganization of the true worship of Jehovah. Ahaz, his father, some years before, had shut up the doors of the house of the Lord, and made him altars in every corner of Jerusalem (II Chron. 28:24), thus causing the divine worship to be totally suspended. In the first year of his reign, and the first month, Hezekiah reopened the doors of the temple and repaired them, and caused the temple to be thoroughly cleansed. Following this, he solemnly renewed the covenant of the people with God, and reorganized the temple service. An account of all this timely and preparatory work the student will find in the twenty-ninth chapter of II Chronicles. Then comes the wide invitation to the great Passover, which we study in our lesson to-day.

THE GREAT INVITATION.

Verse 1—"And Hezekiah sent to all Israel and Judah." Dr. Adam Clarke has this excellent note on this verse: "It is not easy to find out how this was permitted by the king of Israel, but it is generally allowed that Hosea, who then reigned over Israel, was one of their best kings. At this time both the golden calves had been carried away by the Assyrians—that at Dan by Tiglath-pileser, and that at Bethel by Shalmaneser—so the people who chose to worship Jehovah at Jerusalem were freely permitted to do it, and Hezekiah had encouragement to make the proclamation in question." The invitation shows great magnanimity on the part of Hezekiah. All old jealousies and envies are laid aside and forgotten, the glorious days of the time of David and Solomon are had in mind, and in his impartial invitation Hezekiah treats the kingdom of Israel and Judah as one united people, and all as brethren. The response to the invitation shows that the good king had not misjudged his cause. "He wrote letters also to Ephraim and Manasseh." These were leading tribes of the kingdom of Israel, and Hezekiah saw it to be a wise thing to send them special letters of invitation.

Verse 2—"For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the second month." Here again we see the fine tact and practical wisdom of the king. There is nothing high-handed and arbitrary in his proceeding. He counsels with his princes and the congregation in the holy city, and, thus, by a due spirit of recognition, brings them all to his side. He makes them, from the first, a party to his work of worship and reformation. The fourteenth of the first month, Nisan, was the legal time for holding the Passover; but, for this time, the purification of the temple and the preparation of the priests could not be completed, and so they decided to keep the Passover in the second month (verse 3). Delay for a whole year, until the legal time, would have been fatal to the work of reformation so well begun. Besides, the entire transaction was within the spirit of the law, which allowed those at a distance, that could not be present on the fourteenth of the first month, and to those accidentally defiled, to celebrate the Passover on the fourteenth of the second month. So we read: "If any man of you, or of your posterity, shall be unclean by

reason of a dead body, or be in a journey afar off, yet he shall keep the Passover unto the Lord. The fourteenth day of the second month at evening shall they keep it" (Num. 9:10, 11). The letter killeth, but the spirit giveth life. It is well that Hezekiah did not feel himself bound by the letter of the law to put off the great feast. The king and all the congregation (verse 4) entered heartily into this arrangement.

THE PROCLAMATION.

Verse 5—"So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan." Dan was near the sources of the Jordan, on the northern boundary of Israel, and Beersheba the most southern town of Judah. "That they should come to keep the Passover unto the Lord God of Israel at Jerusalem, for they had not done it of a long time in such sort as was written." That is, as the law had prescribed. The great majority of the ten tribes had stood aloof from the legal feasts since the division of the kingdom. But some few of those in the southern kingdom "set their hearts to seek the Lord God of Israel, and came to Jerusalem to sacrifice unto the Lord God of their fathers." (II Chron. 11:16.)

Verse 6—"So the posts"—that is, runners or couriers—"went with the letters from the king and the princes throughout all Israel and Judah." The way was divided into "posts" or "stations." Each runner, with all possible speed, making his part of the journey with the message, a fresh man then taking it up and carrying it forward to the next station. "Saying, ye children of Israel, turn again unto the Lord God of Abraham, Isaac and Israel, and he will return to the remnant of you that have escaped out of the hands of the kings of Assyria." It was a clear, loud call to repentance with the assurance of the Divine favor if they would obey. Their great enemy, the Assyrians, again and again had overrun the country, and were now making ready for its final overthrow. But all their suffering and defeat were due to their rebellion against God and their departure from his true worship. Assyria had been a rod in the hands of the Lord to chastise and punish the disobedience of his people. The only way to regain his favor was to return to him again and keep his commandments. So he now gives them the pathetic promise: "And he will return to the remnant of you, that have escaped from the hands of the kings of Assyria."

Verses 7, 8—The seventh and eighth verses enforce with words of strong exhortation this call to repentance: "Be not ye like your fathers and like your brethren which trespassed against the Lord God of their fathers, who, therefore, gave them up to desolation as you see." On every hand they could see the ruinous work of sin. Thousands of their brethren had been swept away and their land and cities laid waste. Only the divine mercy had spared a remnant of them; for these there is still hope, if they will only hear and repent. "Now be ye not stiff-necked"—still refusing, like a stubborn ox, to submit to the yoke—"but yield yourselves unto the Lord and enter into his sanctuary which he has prepared for you." The temple had been reopened and cleansed, the priests sanctified for their duties, and all this was the Lord's doing, that they might have another opportunity to repent and obey him. "And serve the Lord God, that the fierceness of his wrath may turn away from you." It was a gospel message of repentance, the pledge and promise of the mercy of God, the turning away of the fierceness of his wrath, far back in the Old Testament times. The words are at once strong, tender and beautiful. But the only possible hope was to return unto the Lord of their fathers.

SPECIFIC PROMISE.

Verse 9—"For if you turn again unto

the Lord your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land; for the Lord your God is gracious and merciful and will not turn away his face from you if ye return unto him." It would be difficult to make a more touching and powerful appeal than this. In the days of Pekah, King of Israel, Tiglath-pileser had swept like a destroying tempest over the country; * * * "taken Galilee and all the land of Naphtali and carried them captive to Assyria (II Kings 15:29). But the minds of the Assyrian conquerors are in God's keeping, and even they shall have compassion, and their brethren and children be allowed to return to the home land, if they that have been suffered to remain will hear and obey the call to repentance. Thus the blessing of God upon their repentance would extend far beyond themselves, and include their brethren and their own children, who now seemed to be in hopeless bondage. It was an appeal both to patriotism and parental love, and based, too, upon the grace and mercy of God. "He will not turn his face away from you," refusing to look upon them, but will have mercy and forgive.

HOW THE CALL WAS RECEIVED.

Verse 10—"So the posts passed from city to city, * * * even unto Zebulun"—the tribe most remote from Judah, in Galilee, reached by the messengers. "But they laughed them to scorn and mocked them." Thus in hardness of heart they threw away their last hope. Six years after this Samaria fell under the siege of Shalmaneser, the Israelites were made captives and the northern kingdom destroyed.

Verses 11, 12—"Nevertheless divers of Asher and Menasseh and of Zebulun humbled themselves and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of God." They yielded to the influence of his Spirit and obeyed the merciful call to repentance. The result was (verse 13) that "there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation."

PRACTICAL LESSONS.

The call to repentance by Hezekiah was impartial and universal. But like every such call it was only partially received. The great masses of the northern "remnant" scornfully rejected it and passed quickly on to their doom. Nevertheless "divers humbled themselves and came to Jerusalem." As individuals they accepted the offer of mercy and were saved. So now the call and command to repentance is unto all men. Pride keeps the great majority away. But out of the "divers" that humble themselves and obey the call the kingdom of Jesus is built up and goes forward in the world.

1. The pride of selfishness and sin builds up cold and forbidding walls between the human heart and God. He humbled himself and came. Humility is the first step back toward God. The proud He knows afar off. He is nigh unto the humble and contrite spirit.

2. The sinner's repentance has results far-reaching beyond himself: through him blessings come to his brethren and to his children. Even their enemies are made to be at peace with them. Religion is a most unselfish, magnanimous thing. Sin is cruel and oppressive and always a wrong against love, human and divine.

3. Though rejected by so many, Hezekiah's work of reformation and call to repentance were attended by great and beneficent results. The great passover was celebrated. "So there was great joy in Jerusalem, for since the time of Solomon, son of David, there was not the like in Jerusalem" (verse 26). The religious instruction of the people was taken up with new energy; the public worship in the temple re-

ceived its rightful support, and the people became active against sin and strove together for the utter overthrow of idolatry. It was a great and genuine revival of the true religion—a heart-felt reformation, characterized by good works. It gave a new lease of life to the kingdom of Jehovah.

STARVING in the Midst of Plenty.

That's what people with poor digestion are doing every day. They have no appetite or if they do have an appetite and eat what they require it does them no good, because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headache, sleeplessness, lan-



MR. JUDSON A. STANION.

guor and the thousand and one symptoms of disordered digestion. Mr. Judson A. Stanion, the great Church and Sunday School worker and president Christian Endeavor Union, St. Louis, Mo., says:

"I have had to be extremely careful what I ate. Many things were indigestible, and after a hearty dinner I could scarcely keep awake. I never have been sick in bed, but have had a great deal of inconvenience from indigestion. Since I learned of the merits of Stuart's Tablets I keep them in my desk or carry them in my pocket, and find that I can eat anything at all without discomfort. They were recommended to me by a friend who is enthusiastic in their praise. I cannot afford to be drowsy after lunch, and find these tablets just the thing to assist digestion and keep all my faculties wide-awake." Stuart's Dyspepsia Tablets promptly relieve and cure all forms of indigestion. They have done it in thousands of cases and will do it in yours. The reason is simple. They digest the food whether the stomach works or not and that's the whole secret. At all druggists, 50 cents a box. For book on stomach diseases giving valuable advice address, F. A. Stuart Co., Marshall, Mich.

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| Retail and wholesale clerks, about | 30,000 |
| Bank employes, about..... | 2,000 |
| Railroad conductors, about..... | 3,000 |
| Railroad engineers, about..... | 3,500 |
| Electricians, about..... | 1,000 |
| Various other positions, about..... | 10,000 |
| Total | 96,500 |

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A RECEIPT FOR A DAY.

Build thyself a fence of faith
Around this little day;
Strew its path with loving deeds,
And inside it stay.
Don't attempt to pierce the future,
Anxious for the morrow,
God is faithful, and will help,
If it bring thee sorrow.

ANNUAL MEETING WOMAN'S FOREIGN MISSION SOCIETY, NORTH TEXAS CONFERENCE.

The eighteenth annual meeting of the Woman's Foreign Mission Society, North Texas Conference, was held in Wesley Church, Greenville, Texas, October 6-9, 1898.

The officers present were: Mrs. Abbie Allen, President; Mrs. Ellen J. Robinson, Vice-President; Mrs. Lura H. Potts, Corresponding Secretary; Mrs. Florence E. Howell, Recording Secretary, and Mrs. G. W. Gray, Treasurer. There were six District Secretaries present, viz.: Mrs. M. B. Mock, Greenville District; Mrs. A. M. Covert, Gainesville District; Mrs. R. W. Thompson, Dallas District; Mrs. J. H. Neel, Sulphur Springs District; Mrs. E. J. Robinson, Paris District; Miss Sallie Donald, Bowie District. There were twenty-five adult auxiliaries represented by delegates, and five juvenile auxiliaries represented. The juvenile auxiliary of Sherman was represented by Master Louis Wright as delegate, and on motion he was introduced to the Conference Society in session, as were also the other four juvenile delegates—Miss Augusta Cowles, Terrell; Miss Annie Miller, Bethel Church; Miss Lizzie Mackoney, Bonham; Miss Ida M. Wood, Paris. It was certainly encouraging and inspiring to hear these youthful members as they gave in the reports for their respective auxiliaries, and to see the interest manifested by them in the proceedings of the annual meeting. The hearts of older members went out to them in loving appreciation and with a longing desire and earnest prayer that many others among the youthful members of our Church in the North Texas Conference may be influenced to follow their example, and become members of the Foreign Mission Society, and thus help to carry out the last great command of Jesus, "Go teach all nations."

On Thursday evening at 8 o'clock the society convened in Wesley Church, the President, Mrs. Allen, conducting the devotional exercises, an earnest prayer being offered by the pastor, Rev. F. A. Rosser. An address of welcome was delivered by Miss Lotie Adams, in behalf of the Woman's Foreign Mission auxiliary of Wesley Church, and a fraternal greeting was extended in behalf of the Woman's Home Mission auxiliary by Mrs. E. W. Harriss, to both of which Mrs. J. H. Bowman, of Plano, responded in behalf of the Conference Society.

The President read her annual address, a paper devoted to a general review of the work in hand, and abounding in words of encouragement for the workers, and evincing unflinching faith in the leadings of a gracious heavenly Father in all efforts put forth in His name. The annual report of the Corresponding Secretary followed, giving a comprehensive statement of the year's work, showing that there are 48 adult auxiliaries and 9 juvenile auxiliaries in the Conference Society, with a total membership of 1052. The Treasurer's report, which followed, gave the total collections for the year ending September 1, 1898, at \$1395.22.

On Friday morning at 9 o'clock the first business session opened, with the President in the chair. The devotional exercises were conducted by the President reading that most precious and comforting chapter, the fourteenth chapter of St. John, and commenting most touchingly upon the sweet promises therein contained, urging the members to renewed faith and trust in the great Leader, the blessed Savior, who said to his followers of old, and who says to us to-day, "I am the way, the truth and the life." "Jesus Shall Reign," one of the most inspiring of the standard missionary hymns, was sung "with the spirit and the understanding" by the members. This was followed by a fervent prayer, offered by Mrs. Ellen J. Robinson, the oldest member in the Conference Society, both in age and number of years of membership, having been with the society from the first year of its organization, and to whom the hearts of her sister workers, who have known her longest, will ever go out with love and affectionate consideration, praying that the God whom she has trusted and served so long will continue to be her solace and support unto the end of life's pilgrimage.

The regular routine of business was taken up and followed through both morning and afternoon sessions. At 8 o'clock in the evening a large audience greeted the society in the church. The devotional exercises were conducted by Mrs. J. H. Bowman, of Plano; a vocal solo, "Over the Hill-Crest," was sung by the sweet singer, Mrs. C. L. Potter, of Gainesville, after which a graphic and entertaining talk was given by Miss Helen Brewster, of Fort Sill, I. T., regarding the life and work as a missionary among the Indians. Miss Brewster, as Superintendent of camp work about Fort Sill, and adjacent country, in the employment of the Woman's Board of Foreign Missions of our Church, has had a varied experience—an experience which has no doubt often been most trying; but in it all she has shown herself a heroine, one who, although a woman, "has endured hardness as a good soldier." She brought words of encouragement to the society concerning the work among the Indians, and in all that she said a sweet spirit of consecration to the Lord and self-abnegation were evinced. Her visit to the annual meeting was a blessing and an inspiration to the members and others, as was demonstrated by the hearty returns which came in response to a motion, by Mrs. Potts, Corresponding Secretary of the society, to make Miss Brewster a life

member of the society. The required sum, twenty dollars, was soon raised and the society now claims this intrepid missionary as one of its "very own." A paper on "Systematic Giving," by Mrs. Potts, Corresponding Secretary, followed—a forcible argument for tithing—which, it is hoped, may result in increased interest in this manner of giving for the Lord.

The annual election of officers was held on Saturday afternoon, resulting as follows:

President, Mrs. J. H. Bowman, Plano. First Vice-President, Mrs. Abbie Allen, Erudia.

Second Vice-President, Mrs. Ellen J. Robinson, Paris.

Corresponding Secretary, Mrs. L. H. Potts, Gainesville.

Recording Secretary, Mrs. F. E. Howell, Dallas.

Treasurer, Mrs. G. W. Gray, Terrell.

A District Secretary for each presiding elder's district in the conference was elected, the names and postoffice addresses of whom will be given at another time.

Mrs. C. A. Gill, of Dallas, was appointed by the President fraternal messenger from the society to the next annual meeting of the W. H. M. Society of North Texas Conference.

The Recording Secretary of the Conference Society was appointed by the President reserve delegate to the next annual meeting of Woman's Board Foreign Missions. Mrs. C. O. Mathews, of Terrell, was appointed by the President organizer for the society. Mrs. L. H. Potts was appointed by the President as representative of the society at next session of North Texas Annual Conference.

There were invitations extended from

Pilot Point, Paris, Plano, Dallas, Sherman, Decatur and Bonham for next annual meeting of the society. After due consideration of each invitation, Bonham was elected unanimously as next place of meeting; the time for next meeting changed from October to some time in the spring, the exact date to be fixed later by the Executive Committee of the society.

After adjournment on Saturday afternoon a pleasant ride over the city was enjoyed by the members and visitors, by invitation of the ladies of the city.

On Saturday evening at 8 o'clock an interesting programme was presented. The devotional exercises were conducted by Mrs. R. W. Thompson, of Dallas. A paper, "How to Sustain Interest in the Auxiliaries," was read by Mrs. Holmes, of Paris; also a paper, "Woman in Missions," by Mrs. C. L. Potter, of Gainesville, and a paper, "Christian Homes and Missions," by Mrs. J. H. Van Amburgh, of Greenville, all showing careful consideration of the subjects claiming the earnest attention of the members and of the audience present. The exercises were interspersed with appropriate music by the choir, and closed with a few timely remarks by the new President, Mrs. Bowman, the benediction by Bro. Rosser, pastor.

The annual sermon at 11 o'clock on Sunday was preached by Rev. J. W. Hill, of McKinney, founded upon the last three verses of the twenty-eighth chapter of St. Matthew—a sermon rich with scriptural truth and full of encouragement to the followers of Christ in the work of missions. At the close of his sermon Bro. Hill, unsolicited by the society, took up a collection for the benefit of the work of the society, and

There were invitations extended from

There were invitations extended from

There were invitations extended from

There were invitations extended from

There were invitations extended from

There were invitations extended from



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III—*With the Life-Savers Along the Coast* will tell of the everyday lives of those brave men who dare death and darkness in their angriest forms—showing the workings of a system that saves thousands of lives yearly.

IV—*The Men Who Wreck Ships.* It is popularly supposed that wreckers no longer exist; this article will tell of well-organized bands of wreckers who lure on to rocks, by means of false signals, rich vessels for the sake of their treasures.

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The poems in this series will be admirably illustrated, and, wherever possible, there will be given a sketch of the life of the poet, with a portrait, and the story of how each poem came to be written. The poems will be selected, not from the standpoint of the ultra-literary man or woman, but for their appeal to lovers of sentiment. They will be poems of the emotions—those that appeal to the heart; poems that tell a story—those that are filled with human interest. They belong to what may be called the "pocketbook school of poetry"—those poems that one cuts from a newspaper and carries in the pocketbook till they are worn through at the creases.

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about thirty dollars was thus added to the treasury, for which the members are grateful, both to the eloquent speaker of the hour and to the generous friends who contributed.

At 8 o'clock in the evening another large audience gathered, when the memorial exercises of the society were held, conducted by Mrs. C. O. Mathews, of Terrell. It was a sad and impressive hour. Several of the auxiliaries had been bereaved during the year of valuable members and the Conference Society had suffered the loss of the faithful and efficient Treasurer, Mrs. J. H. Cockrell. A short sketch of Mrs. Cockrell's life was read by Mrs. Mathews, after which remarks were made by members present, also by Rev. F. A. Rosser and Rev. J. F. Pierce, both of whom had been pastor to Mrs. Cockrell in Terrell, all testifying to her lovely Christian character and her unswerving devotion to the cause of Christ.

Mrs. Gray read a short sketch of the life of Mrs. W. H. Allen, of the Terrell Auxiliary, who had died during the year and who had been previously to Mrs. Cockrell Treasurer of the Conference Society for several years. Of Mrs. Allen, both sister workers and Bros. Rosser and Pierce also spoke in words of tender remembrance and earnest appreciation, referring to her noble Christian character and to her daily life of consecrated service to Christ.

Mrs. Lewis, Chairman of the Committee on Memoirs, read the resolutions from that committee, which were on motion adopted by a rising vote of the society. Sweet and appropriate verses of hymns were sung from time to time by the members during the hour; also a most fitting selection by the choir. At the close of the memorial service, an experience meeting was held, conducted by Bro. Pierce, pastor of Kavanaugh Church—a service in which many of the members and others testified to the love and mercy of God and to the happiness found in obeying his commands—a service fraught with comfort to all.

The members of the society were glad to see at the daily sessions Rev. I. S. Ashburn, presiding elder Greenville District, Rev. S. A. Ashburn, of Farmersville; Rev. J. J. Clark, of Paris; Rev. J. F. Pierce, pastor of Kavanaugh Church, Greenville, and Rev. M. H. Neely, presiding elder of Terrell District. Bro. Neely conducted the devotional exercises at the opening of the business session of Friday afternoon, and made an interesting talk on the work of the society. In the course of his remarks he expressed regret that there were not a greater number of the preachers of the North Texas Conference present at the annual meeting, in order that they might learn more of the work of the society, and he deplored the seeming indifference of many of the pastors regarding the interests of the W. F. M. Society.

A paper on "Juvenile Work" was read by Mrs. E. J. Robinson at one of the business sessions, containing valuable suggestions from this veteran worker regarding the instruction and training of the children of the Church in missionary work—training the minds and hearts of the children, upon whom the hopes and expectations of the future missionary efforts are built after we who are here now shall have passed away. A paper was also read by Mrs. M. H. Neely on "The Duties of District Secretaries," which was full of valuable thoughts and suggestions. The reports of the District Secretaries regarding their work were encouraging in many respects, showing active and faithful efforts on the part of most of them and an earnest desire on the part of all to advance the interests of the work on their respective districts. The Conference Society Organizer, Mrs. Mathews, reported having visited various points in the conference in the interest of the work, having organized two new auxiliaries during the year—one at Honey Grove and one at Chisholm, but had found the way often hedged in by seeming indifference and want of co-operation on the part of the pastors. She, like the District Secretaries, reported that often overtures to visit some certain place and organize an auxiliary would be met by a request from the preacher in charge to "wait for a more convenient season," and the "convenient season" did not come.

The society was made glad by the presence of Mrs. M. H. Garnett, of McKinney, at the annual meeting, who came as fraternal messenger from the W. H. M. Society of the North Texas Conference, and her words of sisterly greeting in behalf of the society she represented found an echo in the hearts of the members, who gave her cordial welcome. The report of the Committee on Resolutions voiced the sentiments of the society in expressing thanks to the members of Wesley and Kavanaugh Churches of Greenville for

kind and hospitable entertainment and to Bro. Rosser, pastor of Wesley Church for the interest he daily manifested in the business sessions and also in the comfort and welfare of the delegates and visitors, and to the choir for "sweet service of song," also to those brethren who preached and talked for us during the meeting.

As a society we'll cherish the memory of this meeting held in Greenville in the new and beautiful church edifice now so near completion. This Conference Society was organized in Dallas, November 17, 1880, and the first annual meeting was held the following year in November, in Greenville—the first annual meeting in the history of the society—at which time we had the venerable President of the Woman's Board of Missions, Mrs. Juliana Hayes, of Baltimore, now ascended to heaven, with us as our guest. This fact gave added interest to this last annual meeting in the minds of a faithful few who had been present at the organization and also at the first annual meeting, and were now permitted by a gracious Providence to be present at this time.

The retiring of Mrs. Abbie Allen from the Presidency of the society at this last annual meeting brought a pang of regret and sadness to those who have known her so long and have been so closely associated with her in the work during the ten years of her faithful service as President. Her expressed desire to be now relieved from the responsibility of the office was respected by the members. It was a happy choice which placed Mrs. Bowman as her successor, and it is the earnest prayer of those most interested in the work that the year now opening to the W. F. M. Society of North Texas Conference may be the most successful in its history. RECORDING SECRETARY.

KOREAN CUSTOMS.

To take the census they number the houses and allow five persons to each house.

Girls get up first in the morning. They sweep the rooms and begin to get breakfast.

Boys put the parlor in order, for the front of the house belongs to the men. Men wear long hair. When they become engaged it is done up in a topknot.

Koreans do not build fine temples nor make idols, excepting very rude images of some spirit.

Korean houses are surrounded by high stone or mud walls. The big gate is locked at night. Many bright conversions have been those of the gatekeepers hired on mission premises.

Carpenters earn 25 cents a day. They sit down when they plane or saw. Chairs and bedsteads are not found in Korea. Like Japanese, the people sleep as well as sit on the floor.

Houses are built of tile, wood, or mud, and rice straw. Tile or straw is used for roofs. Sometimes the floors are stone, but often are simply the earth.

Rice is the staple article of diet. Other grains, vegetables, meat, fruit, and nuts are eaten by those who can afford them.

The tables are small; each person has one. Dishes are little, too. Cups, bowls, plates, spoons, and chopsticks are used in eating.

"Woman's existence in Korea consists of endless drudgery. The wealthy wife goes inside her husband's house on the wedding day and never comes out again till she is carried to her grave. Shut in a living tomb, she has nothing worth living for, here or hereafter. To the poorer women life is summed up in one word—plod, plod, plod; but to both poor and rich, existence for woman means an unspeakably wretched slavery to man."—Missionary Record.

A TODDY NEEDED.

A prohibitionist first, last, and all the time, but there are exceptions to all rules. Bro. Gassaway's reply to Bros. Culpepper and Horton needs a toddy. It's w-e-a-k.

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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.

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DICKINSON.—On Saturday, October 10, at 10 o'clock, we carried to its final resting place the body of the infant of our dear Brother and Sister Jno. W. Dickinson, of the Northwest Texas Conference. The sadness of the parting was relieved by the joy of an anticipated reunion. How comforting to believe that our children who die thus in infancy are ours still, and are safe. Half of their children are now on the other side. May the good Father bring them all at last to the heavenly home. JNO. M. BARCUS, Temple, Tex.

KIMBALL.—Paul Jennings, infant son of W. W. and E. (Babe) Kimball, was born July 27, 1897, and died September 22, 1898. Bro. Kimball was away from home when little Paul took sick, and did not return until the day before his death. Little Paul, only about fourteen months old, knew everything to the last. Struggling for breath, he would look around, as much as to say, "Papa, do something for me." But all the doctor, papa and mamma could do was in vain. The Lord had need for a bud to ornament his bouquet. Weep not, dear ones; the little bud will bloom in heaven. Let us say, "Thy will be done." R. O. BAILEY, P. C. Pinkney Mission.

STALCUP.—Grace Stalcup, daughter of C. E. and Annie C. Stalcup, was born April 5, 1894, and died September 3, 1898. And now the home is sad, and parents' hearts bleed, but little Grace is free from suffering, safe in the arms of Jesus. As we look up through tear-dimmed eyes, through the dark clouds of sorrow, we lay our hands in God's and say, "The Lord giveth, and the Lord hath taken away; blessed be the name of the Lord." Grieve not, fond parents, but reconsecrate yourselves, remembering that you have now another precious treasure in heaven to await your coming and to welcome you on the sunny banks of sweet deliverance. Her uncle, A. P. DE WITT, Augusta, Texas.

BISHOP.—James E. Bishop was born September 28, 1870, and died at his home near Stone City, Robertson county, Texas, on the 28th day of September, 1898. Bro. Bishop joined the Methodist Episcopal Church when he was twenty years old and remained a member until he died. He leaves a wife and one child to mourn their loss. May the great and good Lord bless the widow and orphan. M. L. LINDSEY, P. C.

KINARD.—Bro. D. D. Kinard was born in Edgefield District, South Carolina, on the 2d day of July, 1840; was born of the Spirit in 1861 and passed out into the beautiful beyond on the evening of October 12, 1898. Bro. Kinard lived a consistent Christian life in the M. E. Church for thirty-seven years and left upon record many infallible proofs of his readiness to meet God. We all miss him so much, and the citizens of the community in which he lived (Beck Prairie Robertson Co.) all say: "We have lost our best man." But our

loss is his eternal gain. Bro. K. suffered a long time, but was very patient through all of his illness. He was conscious to the very last and called all of his family to him, and after giving them some instruction about his business, admonished them all to live right and meet him in heaven. He died as only a Christian can die—in perfect peace—pointing heavenward as his soul passed out. And now may his family all heed his admonitions and walk in his footsteps as he did in the footsteps of his Master. M. L. LINDSEY, P. C.

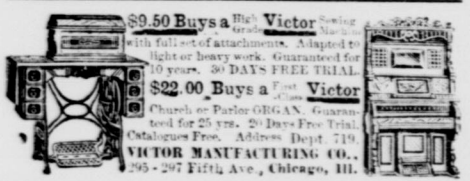
GOUGH.—The subject of this sketch, George Gough, was born in England, October 30, 1836, came to America in 1852. He was united in marriage to Miss Rachel Hobson, of Salem, Iowa, July 9, 1879. He was converted in early manhood and joined the Baptist Church. After his marriage he attended the Quaker Church with his wife for some years. He moved to Tyler in the latter part of 1897, and became a faithful attendant upon the services of the Methodist Episcopal Church, South, at Liberty Hill, two miles east of Tyler. He seemed to enjoy the services of the Church very much. Some of his children were converted and joined the Church at our revival meeting at Liberty Hill last summer, which seemed to afford him great joy. He seemed to be conscious that his end was drawing near for some weeks before it came, and asked his family not to be troubled about him. A few days before his departure, which occurred September 26, 1898, in family prayer he earnestly committed his wife and seven children to the care of a kind providence. M. L. BROWN, Flint, Texas.

TOWNS.—Mrs. Mary Holman Towns, wife of Rev. D. W. Towns, was born in Fuvanna County, Va., July 16, 1834; was converted and joined the Baptist Church in early life. In Virginia and Texas fifteen years of her life were spent in the school-room as a teacher. She left her native State and came to Texas in 1883; was married to Rev. D. W. Towns June 24, 1886, and united with the Methodist Church in 1893. She died in Marshall, Texas, at the parsonage of the North Side Methodist Episcopal Church, South (her husband the pastor), August 4, 1898. Her life covers a period of forty-four years. These were years of devotion to the cause of God and humanity, and were abundant in ceaseless activities. For twelve years, with a courage equaled only by her fidelity for her family, and her devotion for Christ and the Church, she met the heavy tasks that sometimes fall to the lot of an itinerant minister. But whether these tasks were heavy or light, she met them with a smile, and graciously endured. Sister Towns ruled her household well. Her home was indeed a place of prayer



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Mrs. L. HUDNUT, South Bend, Ind.

and peace and comfort, because she possessed the true gift of authority and the patient grace of love. Her suffering was long and severe, and all the time she knew that there was scarcely a shadow of a hope of recovery. Yet without murmur or complaint, she patiently awaited the supreme moment. It was my great privilege to visit her often during her long illness. The songs, the prayers, the scripture readings, the rejoicings, constituted the chief delight of her soul on these occasions. With her heart fixed on things above, and her enraptured gaze by faith beholding the mansions on high, she would rejoice in hope of the glory of God. Her life of personal piety was beautiful. She followed Christ daily, she died daily. Her pathway grew brighter and brighter unto the perfect day. She was not spasmodic—unduly emotional, but possessed a firm conviction of her duty to God, the Church the home, and acted intelligently and prayerfully on that conviction. Bro. Towns has been quite successful as an itinerant preacher. All his success he cheerfully shares with this deeply consecrated woman, whom the Lord gave him for a helpmeet. Her death was beautiful; she was ready, and really wanted to go, as all hope of health was gone. She had been true to the Church, faithful to her husband, and had blessed her two precious children with as rich a benediction of a religious life as a mother's loving heart could give. A while before she died, her sufferings ceased, and then she sweetly fell on sleep, and now rests from all her labors. Let her rest, sweetly rest, for she is not dead, but sleepeth.

D. F. C. TIMMONS.

SHIPLET.—One of the saddest events of this charge during the year was the death of Willie Frank Shiplet, at the Falls, near Waxahachie, Texas, October 4, 1898. He was four years, four months and six days old and died with membranous croup, after being sick about two days. Willie was one of the brightest children I ever knew. Gentle in disposition and so affable and kind in his manners, all who knew were naturally drawn to him. Being the only boy in the family and the youngest, one would naturally expect him to be the object of affection at home, but it was not only true of him at home, for he was loved by everybody. He was the pride of the Sunday-school and no one will be missed more than he whose cheerful face and ready answer and good word for all was seen and heard as regularly as the coming of the Sabbath. He delighted in the Sunday-school and we shall not forget soon his manly behavior and the perfect pleasure he seemed to have in all the services of the Church. Suffering beyond description with arms around his father's neck, just a little while before he died, he said: "I want to go where there is no sickness," and soon "he was not, for God took him" to a clime where sickness never comes.

C. A. EVANS.

Forreston, Texas.

GRIFFITH.—Little Dollie Ruth, the infant daughter of S. E. and J. L. Griffith, was born November 27, 1897, and died August 11, 1898. The precious little form was laid away in the Whitesboro Cemetery. Oh! how lonesome our home is since the sweet smiles and sparkling eyes of our babe are seen no more, but while we are so sad we realize her safety and that it is sweet to be with Jesus. While it is so hard to give her up it almost breaks our hearts yet we would not bring our darling back from her sweet, happy home where pain is no more. We now know where to find our baby. Lord help us, is our prayer; to say Lord thy will be done, for the blessed Master said suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven. How sweet the thought of seeing a band of angel babies and one of them mine.

HER MAMMA AND PAPA.

Tioga, Tex.

RANKIN.—Robert W. Rankin increases the roll of the honored dead. He was born in Rankin County, Mississippi, August 13, 1833; remained there until nineteen years of age; in 1852 removed to Polk County, Texas; in 1853 settled near Yorktown, DeWitt County, Texas; remained there quite a while. At the time of his death he was living near Bellvue, on Mr. A. Hamilton's ranch, of which he had been Superintendent ten years or more. Died at hospital in Cuero, August 4, 1898. Had he lived nine days longer he would have completed sixty-five years, ever active, industrious and diligent. In 1856 he was converted and

joined the Methodist Episcopal Church, South, at a campmeeting on Sandies, near Judge Wofford's, held by Rev. Lafferty, and remained a consistent member until death. His membership was at Clear Creek Church, within two miles of where he joined the Church in 1856. On leaving home to go to the hospital, to have a surgical operation performed, he remarked, if it was the will of God for him to get back alive, he would be thankful, but if not, the will of the Lord be done. Patient amid suffering, enduring intense pain without murmuring, but always ready to say, "It is right, we are perfected through suffering," but suddenly, in peace, quietly, without a word uttered, he passed away. He was married to Miss Irene Rhode August 20, 1857. They lived together happily; nine children were born to them. His grief-stricken wife, four sons and four daughters are left to mourn their loss. He has passed over to the other beautiful home; they are on the way. He died well, "and they all know where to find him." A large concourse of friends accompanied his remains, and laid him to rest in Bellvue cemetery, and bedecked his grave with beautiful flowers.

L. G. WATKINS.

Bellvue, Texas.

MONTGOMERY.—William C. Montgomery was born September 13, 1839, and died August 24, 1898. Willie—as he was called—was a model young man. He was converted and joined the Methodist Episcopal Church, South, July, 1893, and was a consistent member of the Church militant until his physical life was suddenly and so fearfully wrenched by that fearful disease, black jaundice, when the Savior said: "It is enough; come up higher;" then Bro. Willie went home. We laid his body to rest in the cemetery at Edom, Texas, to await the resurrection of the dead. The grace of our Lord Jesus Christ sustain the parents and children until reunited again.

T. B. VINSON.

SMITH.—Yesterday at 5 o'clock p. m. we buried the body of Ella, daughter of our presiding elder, Rev. E. A. Smith. She was four years and twelve days old—one of the sweetest children I have ever known; a bud, one of the rarest and sweetest, plucked by angel hands and carried to Him who said, "Suffer the little children to come unto me, and forbid them not." Bro. and Sister Smith and children are sorely bereaved, but they grieve not as those who have no hope. Let prayer be made unto the God of all comfort that he may comfort them in this great affliction. "Weeping may endure for a night, but joy cometh in the morning."

W. H. MATTHEWS.

Dublin, Texas, October 8, 1898.

DAVIS.—Nancy L. Davis (nee French) was born in Alabama March 26, 1813. She was married to George Davis November 14, 1832. Her husband died, leaving her a large family of small children to raise; and while her trials were many and severe, she succeeded in supporting them and bringing them up under good religious instruction. Most of her children lived to be grown. She moved to Texas in 1873, and made her home with her daughter, Mrs. A. A. Kirby, wife of J. P. Kirby, until her death. All of her children departed this life before her except the above named daughter. She professed religion while young, joined the Methodist Church and lived a pure, devoted Christian life to the end. Full of hope and in the triumphs of a living faith in Christ and a home beyond, she departed this life December 18, 1897. Grandma was loved by all who knew her. Her conversation was always sweet, spiritual and uplifting. This writer was always glad when an opportunity was afforded for a religious talk with Grandma. She has gone to reap her reward, where pains, disappointments and troubles can not come. Her friend,

J. R. ATCHLEY.

YARBROUGH.—Queen Ester Yarbrough, the wife of Bro. J. G. Yarbrough and daughter of Hon. E. C. and A. Spencer Gray, was born August 1, 1869, in the State of Arkansas, and died at Royse City, Texas, October 6, 1898, aged 29 years, 2 months and 5 days. Sister Yarbrough and Prof. J. G. Yarbrough were married in Independence County, Arkansas, August 24, 1887, at the residence of her father, Hon. E. C. Gray. She joined the M. E. Church, South, nine years ago, at a revival meeting held in Royse, but she was not fully satisfied of her conversion, and it may be said of her that

she lived a painful doubter ever after, until shortly before her death. Her theory of experimental and heartfelt religion was correct. She believed if her sins were forgiven and her heart changed, she would be conscious of the fact, and as she was not conscious of the fact she rationally concluded that she had never been saved by grace. A few days before her death the writer of this memoir had in substance about the following conversation with the deceased: "Are you prepared, my sister for death?" She replied: "I do not know whether I am or not. I am not fully satisfied of my spiritual state and relation to God." "Do you believe the Bible is a divine revelation and is a sufficient guide for man's faith and practice?" She said in answer that there had always been mysteries about the Bible she could not understand, but she now fully accepted it as the Word of God. "Have you repented of your sins, and has it been a Godly sorrow?" and after an explanation of what I meant by Godly sorrow, she answered she had. "Do you believe Christ is your personal Savior?" She replied promptly, "I do." "Do you think he has saved you in the sense of forgiving all your sins?" The reply was, "I think he has." She further stated that she felt no condemnation for sin, and that she was at peace with God and man. At this interview I felt assured in my own mind that Sister Yarbrough had made the necessary preparation, and I have no doubt she is at rest with her Lord. Her nature was such that religion to her was an intellectual problem. She could not be swayed by impulse. Everything spiritual had to pass the crucial test of her mind. The advancement of such persons is always slow, but if behind it there is an honest searcher for truth as it is in Christ it is sure. An honest doubt is a safer condition than blind and reckless unbelief. It required more to satisfy Thomas than it did the rest of the apostles, but when proof that he could no longer doubt came, he said "My Lord and my God." So with the subject of this sketch, when the problem was solved it was forever solved. And the pure spirit winged its triumphant flight to its heavenly mansion. She possessed the greatest energy in all the affairs of life, and a will power that saw no obstacles to the execution of her purposes. Had she been less energetic, less determined, her frail body would have been carried to its final resting place long ere it was. But she fought for life as heroically as any one I ever saw enter the conflict with that terrible disease, consumption. Her husband never tired in his attention to her. Every wish of travel, change of climate, or what the desire might be was gratified to the last moment. Sister Yarbrough leaves a devoted husband and a little girl and boy, both sweet little children, to mourn her loss. May the great head of the Church be good and kind and finally lead them to glory. As a wife and mother she was all that could be desired in either. The words care and love will most nearly express her family and home life. Her intellectual endowment was very superior. She filled important positions as teacher with great credit and success, and if her health had been good and had she lived, with her high culture and mental endowments, she would have become distinguished in some department of literary work. Many practical and useful lessons might be drawn from her life, but it would prolong this tribute beyond its proper limits; so I bespeak for the bereaved the prayers of the good and say to the departed: On the bosom of thy God, fair spirit, rest thee now.

WM. A. EDWARDS.

GRAHAM.—Beulah Graham departed this life September 24, 1898, aged one year, seven months and twenty-four days. The home circle has been broken, the sweet baby voice with its innocent prattle no longer cheers the fond parents. God in his infinite wisdom has taken the little one in its purity. Uncontaminated by sin, it is safe with the blood-washed throng. Little Beulah was a pretty, intelligent child; indeed, it was hard for the loved ones to give her up. She was conscious till the last, and "mamma" was lisped by the baby voice just before the spirit went to God, who gave it. May Bro. and Sister Graham have his Holy Spirit to comfort them in their bereavement.

D. H. ASTON.

LEE.—Donia Lee was born March 4, 1869, and died October 7, 1898. She was married to B. W. Robinson December 5, 1880. To this union was born one child. B. W. Robinson died December 2, 1881. She was married to R. E. Lee November 16, 1886, to which union was born four children. Her health has been poor for several years, and about two weeks before her death

she had a severe attack, which, after much suffering, resulted fatally. It was my privilege to visit her a few days before her death, and though suffering, yet patient and perfectly resigned to the will of God. When asked by her husband a few minutes before death if she was ready, she answered, "Yes," and passed away. After the funeral services at the church she was buried in the Bethel Cemetery to await the resurrection morn. She has lived a consistent member of the M. E. Church, South. She leaves a mother, one sister, husband and five children to mourn over their loss.

C. A. EVANS.

Forreston, Texas.

WORD.—Mrs. Mary A. Word (whose maiden name was McGeehee) was born October 13, 1835, and died July 8, 1898. Deceased attended school at Rutersville early in her teens and recalled with great satisfaction the names of the preachers and laymen who were prominent in the founding and management of that institution. Her father died while a contractor in the erection of the first State capitol building at Austin. In 1852 she was married to Charles McGeehee, who lived only a short while. In January, 1854, she was married to David A. Word, whom she survived forty-seven days. Sister Word was the mother of five children, three of whom survive her. In early life she professed religion and joined the Methodist Church. There was a beauty in the quiet, consistent walk of this godly woman which made her life a living epistle "known and read of all men." As her nephew by marriage, Rev. J. W. Stovall said at the burial: "But little needs be said now in praise of this good woman. Her life, with its many Christian virtues, is too well known among us. The noble life has spoken and still speaks her praise." Her last illness was protracted. In the midst of it her husband sickened and died. Faith, mighty faith, endured the shock, but the frail body ere long succumbed. The writer often prayed by her bedside. The favorite hymn was, "Meet Me There." The heavenly home was blessedly real in her hope.

J. T. GRAHAM.

Staples, Texas.

Heroes of War.

From the Chicago Times-Herald.

The feeling of admiration for heroes of war seems to be innate in the human heart, and is brought to the surface as the opportunity and object, for such hero worship presents itself.

Among those who proved their heroism during our Civil War was A. Schiffeneder, of 161 Sedgwick Street, Chicago. He is an Austrian by birth, came to America at the age of twenty, and soon became an American citizen. He was living at Milwaukee when the call for volunteers came, early in 1862, and he promptly enlisted in Company A, of the Twenty-sixth Wisconsin Volunteers. In the Army of the Potomac our hero saw much fighting, campaigning in the Shenandoah Valley.

In the first day's fighting at the battle of Gettysburg, Schiffeneder received a wound in the right side, which afterward caused him much trouble. With a portion of his regiment he was captured and imprisoned at Bell Island and Andersonville, and afterward exchanged. He returned to his regiment, which was transferred to the army of General Sherman, and marched with him through Georgia to the sea.

In this campaign Mr. Schiffeneder's old wound began to trouble him and he was sent to the hospital and then home. He had also contracted catarrh of the stomach and found no relief for years.

"I happened to read an account of Dr. Williams' Pink Pills for Pale People about a year ago," he said, "and thought that they might be good for my trouble. I concluded to try them. I bought one box and began to take them according to directions. They gave me great relief. After finishing that box I bought another, and when I had taken the pills I felt that I was cured. I recovered my appetite and ate heartily. I can testify to the good the pills did me."

Mr. Schiffeneder is a prominent Grand Army man in Chicago, whither he moved some years ago with his family.



He received a wound.

FIT'S Permanently Cured. No fits or nervousness after first day's use of Dr. Kille's Great Nerve Restorer. Send for FREE \$2 trial bottle and treatise. Dr. R. H. KILNE, Ltd., 901 Arch St., Philadelphia, Pa.

Northwest Texas Conference.

Brownwood District—Fourth Round. Comanche cir. at Indian Creek. Oct. 29, 30

Ablene District—Fourth Round.

Midland sta. Oct. 28. Big Springs sta. Oct. 29, 30. Merkel and Sweetwater. Oct. 31

Georgetown District—Fourth Round.

Taylor Oct. 29, 30. Round Rock, at Jonah. Oct. 30, 31. Liberty Hill, at Leander. Nov. 2

Weatherford District—Fourth Round.

Peaster cir. 5th Sun Oct. Santo mis. 1st Sun Nov. Lipan cir. Nov. 3

Dublin District—Fourth Round.

Gorman mis. Oct. 28. Sipe Springs cir. Oct. 29, 30. DeLeon. Nov. 5, 6

Vernon District—Fourth Round.

Harrod Oct. 29, 30. Quannah. Nov. 5, 6. Childress. Nov. 7

Corsicana District—Fourth Round.

Kerens cir. Oct. 29, 30. Corsicana sta. Nov. 6, 7

Waco District—Fourth Round.

Mt. Calm, at Mt. Calm. Oct. 29, 30. Lorena, at Spring Valley. Nov. 5, 6

Gatesville District—Fourth Round.

Bee House. Oct. 29, 30. Brookhaven. Nov. 2. Coryell City. Nov. 5, 6

Waxahachie District—Fourth Round.

Ferris, at Carroll's. Oct. 29, 30. Milford, at Derr's Chapel. Nov. 3

Fort Worth District—Fourth Round.

Arlington, at Handley. Oct. 29, 30. Polytechnic. Oct. 30, 31. Arlington sta. Nov. 5, 6

Clarendon District—Fourth Round.

Canadian cir. at Canadian. Oct. 29, 30. Higgins mis. 3 p. m., Nov. 1

West Texas Conference.

Llano District—Fourth Round.

Boerne cir. Oct. 29, 30

San Marcos District—Fourth Round.

San Marcos cir. Oct. 29, 30

Cuero District—Fourth Round.

Cuero Oct. 29

Texas Conference.

Houston District—Fourth Round.

El Campo, at El Campo. Oct. 29, 30. Wharton and Hungerford, at W. Oct. 30, 31

Austin District—Fourth Round.

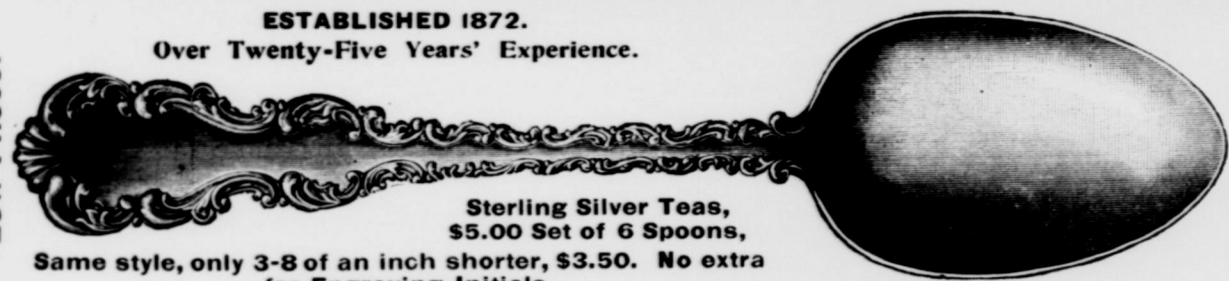
Weimar and Osage, at W. Oct. 9, 30. Flatonia sta. Nov. 5, 6

Huntsville District—Fourth Round.

Hockley, at New Hope. Oct. 29, 30. Anderson and Plantersville. Nov. 5, 6

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MAKING MEDALS AND REPAIRING OF COMPLICATED WATCHES A SPECIALTY.

This firm is reliable.— IRION & GIRARDET, Manufacturing Jewelers, 404 West Market Street LOUISVILLE, KY.

Navasota Nov. 27, 28. Hempstead Nov. 29

Calvert District—Fourth Round.

Petteway, at Petteway. Oct. 29, 30. Durango. Nov. 5, 6

Brenham District—Fourth Round.

Davilla Oct. 25, 26. Cameron cir. Oct. 27, 28. Ben Arnold. Oct. 29, 30

East Texas Conference.

Tyler District—Fourth Round.

Tyler, at Pleasant Retreat. Oct. 29, 30. Whitehouse, at Noonday. Thur. Nov. 3

Marshall District—Fourth Round.

North Side. Oct. 29, 30. Arleston cir. Nov. 5, 6. Henderson sta. Nov. 12, 13

Palestin District—Fourth Round.

Alto cir. 5th Sab Oct. Wells, at Pollock. Tues. after 5th Sab Oct

San Augustine District—Fourth Round.

Center cir., Oct. 29, 30, at New Prospect. Center sta., Oct. 31, at Center.

Beaumont District—Fourth Round.

Sabine Pass & Ft. Arthur, at P. A., Oct. 29, 30. Port Bolivar, at Bethel. Nov. 1, 2

Pittsburg District—Fourth Round.

Dalby cir, at Dalby. Fri., Oct. 28. DeKalb mis, at DeKalb. Oct. 29, 30

North Texas Conference.

Sulphur Springs District—Fourth Round. Celeste, at Lane. 3 p. m., Oct. 28

Greenville District—Fourth Round.

Bethel. Sat. and 5th Sun Oct. McKinney. 8 p. m., 5th Sun Oct.

Floyd Sat. and 3d Sun Nov. Wesley. 8 p. m., 3d Sun Nov

Bowie District—Fourth Round.

Iowa Park cir, at Iowa Park. Oct. 29, 30. Wichita Falls sta. Oct. 30, 31

Terrell District—Fourth Round.

Wylie mis, at Maxey. Oct. 29, 30. Rheinhardt. Oct. 30, 31

Bonham District—Fourth Round.

Randolph, at Randolph. Oct. 29, 30. South Bonham, at S. B. Nov. 5, 6

Paris District—Fourth Round.

Maxey mis, at Maxey. Oct. 29, 30. Emberson, at Hopewell. Oct. 30, 31

Sherman District—Fourth Round.

Pilot Grove. Oct. 29, 30. VanAlstyne sta. Oct. 30, 31

Dallas District—Fourth Round.

Grand Prairie. Oct. 29, 30. Trinity. 11 a. m., Nov. 6

Gainesville District—Fourth Round.

Montague, at Montague. Oct. 29, 30. Belcher and Spanish Fort, at Prairie

SWAYNE'S PILES ITCHING PILES OINTMENT

ABSOLUTELY CURES. SYMPTOMS—Molture; intense itching and stinging; most at night; worse by scratching.



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Sewing Machine and Advocate \$22

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DR. PRICE'S CREAM BAKING POWDER

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Gold Medal, Midwinter Fair

A DECLENSION.

To the Members of the North Texas Conference:

It may seem presumptuous for me to assume that there is some probability of my re-election to the secretaryship of the conference at its approaching session at Greenville, Texas, but precedents established by our conference, as well as other conferences, in regard to the re-election of secretaries for many years in succession, clearly justify such a surmise. For the past nine years the conference has honored me with the position of Secretary without a single negative vote, in so far as I know. Many kind and appreciative expressions from the members have encouraged my heart, and other tokens of regard have not been lacking. On my part I have endeavored to discharge my duties promptly and faithfully. The time has come when the conference must and will elect some one else for the office of secretary. There exists no necessity for my service any longer. There are others younger than myself, and certainly as capable, who should take their turn in this position and begin with the incoming quadrennium. Thanking the conference most sincerely for the honor conferred upon me so unanimously, the uniform kindness and appreciation shown me during the period of my service, I beg that my name henceforth be dropped from the nominations for Secretary, claiming the assurance that the brethren will grant my request. From my view of the case I have concluded that it is both due to the conference and myself that the foregoing statement should be made at this time through our Advocate. The conference has hereby due notice and will grant my request without impugning the motive which prompted me to make such a statement.

Your servant in the Lord,
C. I. McWHIRTER.

ONE COLLECTION.

I suggest and insist if there should be a single public collection at our "conference" let it be for our "conference claimants." In fact, in my early ministry for several years this was always the custom at our Annual Conference. To my mind, it's sad and shameful how these faithful old veterans, who laid the foundation of Church and State, are neglected. It is true, thank God, they are not entirely forgotten, but considering the sacrifices they have made, we, the Church, dole out a very meagre amount. We have entered into their labors and we, who are eating fruits from the trees which they planted, ought not to forget their work of labor and love. I am interested in all our "collections," but confess a decided preference for our orphans and old preachers. I'm trying to raise it all, but many faithful pastors may all short; and if so, it ought to be supplemented by a liberal collection at conference. Finally, brethren, let us remember a goodly number of us, who are in the fifties, will be on the "roll" by-and-bye. Affectionately,
F. M. WINBURNE.

Killeen, Texas.

A SPECIAL INVITATION.

Through the Advocate we extend a special invitation to the preachers who have been pastors of Floyd Street Church, Dallas, Texas, who reside in and out of the city and other preachers and friends who have had sympathy and extended help to the Church in her long and painful struggle with debt to be present at the jubilee service to be held in the church next Sunday, October 30, at 11 a. m., to celebrate our recent deliverance from the bondage of debt. Rev. T. H. Morris will preach the sermon for the occa-

sion. Next week something more will appear touching the state of Church affairs in our midst.

C. I. McWHIRTER, Pastor.

ANNUAL CONFERENCE NOTICES.

NOTICE.

Will the members of the Texas Conference, preachers and delegates, who intend bringing their wives to the approaching session of our Conference please notify me at once? We are going to do our best to give the Conference pleasant entertainment, and in order to do this we must have all necessary information in advance. Let all names be in by November 10. Announcement of railroad rates and other matters of interest will be made in due time.
SETH WARD.

Houston, Texas.

NORTH TEXAS CONFERENCE.

Let the preachers and laymen who expect to bring their wives with them to Conference notify us at once. Presiding elders will please furnish us with list of lay delegates, local preachers for ordination, applicants for admission, with their post office address.
F. A. ROSSER.

Greenville, Texas.

The class of the second year, Northwest Texas Conference, will meet in Brownwood, Tuesday, December 15, 9 a. m., in such place as the pastor may designate. W. F. LLOYD, Ch'n Com.

ADMISSION ON TRIAL.

The committee and class (Northwest Texas Conference) please meet in Brownwood at the place indicated by the directory, or at the Methodist Church, Monday, 7 p. m., November 14. The class should be provided with tablet and pencil for written examination.
J. S. TUNNELL, Ch'n Com.

The class of the fourth year will meet the committee at Seguin, Texas, Tuesday, October 1, 1898, at 10 o'clock a. m.

W. E. BOGGS,
J. HAMMOND,
J. M. ALEXANDER

NORTHWEST TEXAS CONFERENCE.

Railroad Rates.

For the session of our conference at Brownwood on November 16, 1898, most of the railroads have authorized a round trip rate of one and one-third regular fare. Tickets to be on sale the 14th, 15th and 16th. Delegates or visitors will pay full fare going and take a receipt for it, which when signed by the Secretary of the conference and stamped by the joint agent at Brownwood will entitle to return at one-third fare. If the local agent at your station should have no instructions, insist on his giving you a receipt any way.

JNO. M. BARCUS,
Secretary Northwest Texas Conference,
Temple, Texas.

WEST TEXAS CONFERENCE—REDUCED RATES.

Arrangements are being made by which we expect to get reduced rates on the certificate plan. It is probable that the rate will apply only to those who purchase tickets on Monday or Tuesday, October 31 and November 1. Let all who attend the conference pro-

cure certificates when they purchase their tickets. These certificates, when properly signed, will entitle the holders to return at one-third the regular fare.
STERLING FISHER,
San Antonio, Texas.

To the Preachers of the West Texas Conference:

I expect to be in Seguin all day Tuesday, November 1st, if possible, so as to settle the accounts for both Foreign and Domestic Missions before the opening of conference. It will be a great favor to me if each preacher will meet me at the church then and settle his account, so that I can make up my reports and pay off the drafts due, which I cannot do until after a final settlement with each charge. I cannot use checks on local banks, but can use drafts on San Antonio, though I would prefer cash. Please do not send any remittances to me after October 25, but settle all matters after that date at conference.

JOHN E. PRITCHETT,
Treasurer, Board of Missions, West Texas Conference.

WEST TEXAS CONFERENCE.

The class of the second year will meet the committee at the Methodist Church, South, Seguin, Texas, Nov. 1, 1898, at 9 a. m.

THEOPHILUS LEE,
W. J. JOYCE,
J. P. ROGERS,
Committee.

The class of the first year (West Texas Conference) will meet in Seguin, Monday, October 31. Written examinations will be held as follows:

Monday night—Wesley's Notes and Book of Discipline.

Tuesday morning—Watson's Institutes and McTear's Catechism.

Tuesday afternoon—Wesley's Sermons and Fletcher's Appeal.

J. E. HARRISON,
NEW HARRIS,
W. J. JOHNSON,
Committee.

WEST TEXAS CONFERENCE, PLEASE TAKE NOTICE.

Provision will be made for all who have official connection or business with the conference so far as I can ascertain who they are. Hence the absolute necessity of being informed by the presiding elders of the conference as to who are their lay delegates, applicants for admission and for orders. If any one in any of these classes can not attend conference, please let me know that I need not reserve places for them. Other persons than those specified above who wish entertainment at the hands of this people must notify me not later than October 15. If I can make successful arrangements, I will notify them of the fact. None others need come here expecting to be cared for at the expense of the Church.

Our community is delighted at the prospect of meeting the conference and will gladly do all that is possible to make their guests comfortable. The guests ought to assist us by complying with the requests herein made.

MORRIS EVANS, P. C.
Seguin, Texas.

The class for admission (West Texas Conference) will meet in the Masonic Hall in Seguin, Texas, November 1, at 9 a. m. That part of the examination on "The Ordinary Branches of an English Education," will be written.

W. H. H. BIGGS,
C. W. GODWIN,
F. J. PERRIN.

NORTHWEST TEXAS CONFERENCE

The Northwest Texas Conference will meet at Brownwood, Texas, Nov. 16. We are now arranging our Sunday attire, gathering the best in the land, and getting our "best foot to the front" for your entertainment, and what we now want is notice of who are coming. If your wife will be with you, write us, and any other matter you may want attended to. Don't be afraid. "Remember Swinden's speech!" We desire to get our directory out by the 15th of October.
CHAS. E. BROWN, P. C.

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aches and pains. It
is simply bottled
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wrapper.

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our New 48-page
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New York.

Liver Trouble

When the yellow flag of quarantine is hoisted over a dwelling it means disease and danger. So when the yellow flag flies in the face—when the cheek is sallow and the clear white of the eye is dyed saffron—there is danger. *It is liver trouble.* The liver is one of the most important organs of the body. On the proper discharge of its functions depend human health and happiness. When the liver fails of its duty, poisons at once begin to generate, and other organs of the body become involved. Never neglect the liver if you value health. If you are suffering from liver trouble, begin at once the use of AYER'S PILLS and you will find prompt relief and permanent cure.

"I was so weakened by liver trouble that I could scarcely lift my head. While in this condition I began the use of Ayer's Pills, and finding almost immediate benefit, continued their use until I was cured of my complaint."

H. R. W. BENTLEY,
Turner, N. D.

Take No Chances With Your Liver AYER'S Pills

The gospel has not lost its effect, but much of the so-called "effect" has lost the gospel.—Ram's Horn.

Our readers needing a piano or organ should write J. H. Truesdale, manager the great Music House Jesse French Piano and Organ Co., who occupy their own immense three-story building 231 Elm Street, Dallas, Texas, and make the renowned Starr Jesse French and Richmond Pianos at their factories, Richmond, Ind., thus saving you dealers and agents, as you would be dealing direct with factory. He makes special discount on Church Organs. Correspondence solicited.

If you are afflicted with any of the miserable skin diseases such as Itch, Ringworm, Tetter, Eczema or other similar troubles, try Hunt's Cure. It is a sure and speedy remedy and costs only 50 cents per box. Guaranteed.

A NEW CATALOGUE

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

Professional infidelity does less harm than ordinary unfaithfulness.

If the Baby is Cutting Teeth.

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

Prayer and thanksgiving in everything makes anxiety in nothing.

WHICH SHALL IT BE?

Are you thinking of taking a short respite from your ordinary vocation?

Have you a vacation under consideration? Do you wish to spend a couple of weeks or months in a delightful climate, amid strange and wonderful scenes, amongst a people seemingly of another world—wild, fascinating and interesting?

If so, then turn your attention to Mexico. Look out for the popular low rate excursions to Monterey, Saltillo and Mexico City during the holidays.

REMEMBER, however, that as heretofore the I. & G. N. will sell Holiday Excursion Tickets to the Southwest, December 20th and 21st, limit 30 days, at rate of one fare for the round trip, affording an excellent opportunity to visit the dear old folks at home.

For full particulars, apply to nearest ticket agent I. & G. N. R. R., or
D. J. PRICE,
G. P. and T. A., Palestine, Texas.

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