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EDITORIAL.

NOT LESS THAN A TENTH.

THOSE who possess a competency may be classified among the rich. They are just as sacredly bound to use the surplus which they have accumulated for benevolent ends as the more affluent of their class. Many flatter themselves that if they were only rich, and by the term they mean possessors of thousands of dollars, they would most certainly do a vast amount of good. But if they are not using faithfully and lovingly the balance over and above a working capital and a reasonable provision for their families, they would not prove faithful almoners of such bounty as might remain in their hands. It is not a question of amount, but of principle. It is not a matter of more or less, but of habit. The best guarantee that a man will do right in the future is the fact that he is doing right now. The best assurance that one will perform great and heroic deeds when the opportunity presents, is the actual doing of all the little duties and enterprises now incumbent and practicable. We need to acquire and cultivate the habit and power of systematic giving as an obligation to Almighty God. The poor widow in the temple is a typical example of the right spirit and way. Those who give millions with a lavish hand are those who once in the spirit of a perfect loyalty and zeal threw the insignificant mites into the treasury.

We believe that the duty of systematic giving to sacred and benevolent enterprises is more generally neglected among professing Christian men than almost any other. And yet the proper use of money is the touchstone of character. This habit reveals the recognition of the claim of God upon us. It demonstrates a strong sense of justice. It proclaims a sympathetic heart. It advertises a triumph over selfishness. It shows a soul and life under discipline. It is moreover an everlasting and effectual safeguard against the powerful and insidious encroachments of avarice. God is supreme, and we must honor not only his draft upon our time, but also upon our property. We owe something to our neighbors and friends. We need the softening and refining influence of Christian love. The strong hand of repression must be laid upon our own self-interest. Such training is invaluable. Then, too, such regular giving keeps the fountains of the heart open and prevents the freezing of the genial currents of the soul. We are authoritatively commanded to give, and the question of duty is settled. We are woven so vitally and inextricably into the great web of society that we cannot escape the obligations of the relationship. Nothing so augments the fire of love as the constant feeding of the sacred flame by ceaseless service. Nothing expels so completely the inborn selfishness of the soul as the inspiration of a lofty principle. The vigilance, prayerfulness, industry, frugality and enthusiasm bred by such a course of faithful and methodical benevolence are simply invaluable. And unless we keep the spirit tender and responsive through the influence of perennial generosity, our very accumulations will harden and corrupt the soul beyond the power of redemption.

We believe that every Christian man ought to give at least one-tenth of his income, gross or net, as the case may be, to the cause of sacredness and benevolence. This should be the minimum. Never less, and more, if possible. God required of the Jews one-seventh of their time and one-tenth of their money. They were to give one day pre-eminently to the service of God, and a tithe of their income most inexorably into the treasury of the Church. Of course, there might be other holidays and feasts, and also free-will offerings and special gifts. But the seventh day and the tithes were sacred and inviolable. Surely a Christian man of the nineteenth century should do as well as a Jew fresh from the brick-kilns of the Nile and the debasement of the slavery of Egypt. Living in a better day and under a brighter light, we should equal, to say nothing of surpassing, a nation in the infancy of its spiritual life. Not to pay at least a tithe is to pass out of the category of Christian discipline altogether. Our righteousness must exceed that of the scribes and Pharisees. Where the Jew touched his maximum the Christian should erect the starting point of a more fruitful career.

We do not mean to intimate that the tithe is the ultimate measure of Christian giving. By no means. But it seems idle to talk of ascending the mountain top before we have pitched our encampment at the base. Settling this money question would mean much for the individual Christian life. It would bring an influx of life and power, together with an ease and contentment of conscience, indescribably refreshing. It would date a progressive movement upon the part of the Church hitherto unprecedented.

THE DEADLY CANTEEN.

Camp Thomas, in Chickamauga Park, is honey-combed with saloons bearing the euphemistic title of canteens. A canteen is a barroom intended exclusively for the use of soldiers. The institution originated in the regular army and has the warrant and prestige of official sanction. But the volunteers in camp at Chickamauga and other places have availed themselves of the right and privilege of establishing drinking resorts among themselves. All the accounts go to show that Camp Thomas particularly is flooded with these demoralizing and disgraceful saloons. We can not conceive a greater piece of folly than this of allowing thousands of idle men unrestricted access to intoxicating liquors. We can not imagine anything more thoroughly calculated to neutralize all the good effects of military discipline and soldierly training than the presence and use of whisky and beer. Many of these young men who left home temperate and moral will return with the drink habit, far deadlier than a gangrenous taint, fixed upon them for life. Others who might have made vigorous soldiers will find themselves enervated and incapable of the hard, rough work required of them. Arctic voyages and tropical explorations have long since confirmed and illustrated the demonstrations of science that liquors of every species disqualify rather than aid men in the performance of herculean physical tasks. And yet the authorities are tolerating an institution that can not but eliminate the enthusiasm and nerve of the soldiers and at the same time mine and sap the very foundations of the physical life. It is a poor return that the Government is making to the patriotic parents of America who gladly sent their noble boys upon voluteer service for the good of humanity and the glory of the nation. To expose these young men, the flower of the country, to the insidious seductions of the drink-devil is a sorry requital for so much self-sacrifice and devotion. One would have thought that the administration would have thrown round these inexperienced and impulsive youths every sort of safeguard and helpful influence, but instead they are thrown within reach of the powerful tentacles of an infernal octopus.

Carloads of beer and other liquors are carried into Camp Thomas every day. The canteens are crowded. Drunkenness abounds. Attendant vices flourish. The slender pay of the soldier is absorbed. The physique and morale of the army are immeasurably damaged. But the brewers and distillers, together with the great company of retailers, reap the profit. Precious young lives must be destroyed that these insatiable money-getters may prosper. Character and morals must be blasted that these unconscionable Shylocks may fill their coffers. Perhaps the liquor traffic has never shown its true spirit and deadly influence more effectually than in this insinuation and establishment of itself in the very heart and core of the army. All other classes show their patriotism and devotion at the present time in various ways, but the whiskey dealers are using the occasion to grow rich. Patriotism does not grow in brewery soil. Devotion and self-sacrifice do not flourish in the atmosphere of the liquor trade. The traffic is to-day what it has always been—an institution without one redeeming feature—a prolific source of evil and only evil, and that continually. We join in the general demand for the abolition of the deadly canteen. That Government is unworthy of such heroism and devotion that would deliberately imperil the interests of her young men for no good reason whatever. Let these brewers, distillers, retailers and bartenders close up and go to the front themselves. If they should spill more blood and less beer, it would be better for themselves and their country.

In time of peace prepare for war. In good weather lay up for a rainy day. Judicious forethought is a cardinal grace. The future grows out of the present and can not be ignored. If we look forward we must beware of anxiety and distrust.

The old Book still retains its charms for the thoughtful mind and the devout heart. That the Bible fits into every age and nationality is a marvelous fact. It is above latitude, longitude and the sweep of the ages. It bears the stamp of a perfect universality and defies the inroads of time. It is the classic of all nations and of all times.

The power of a good conscience is beyond all computation. "Thrice armed is he who hath his quarel just." Strong in the consciousness of our own innocence, we can defy the world—the universe. The conscience-stricken fly from a shadow. The servant of duty pillows his head upon the lion's mane.

Looking ahead when unaccompanied by anxious thought is simply prudence. Taking time by the forelock has always been rated a virtue. Economy of time is the part of wisdom. Lost opportunities are among our deepest regrets. We may indemnify ourselves to some extent by increased diligence. "Redeeming the time" is a scriptural exhortation.

Sensitiveness about one's age seems to be a general infirmity. Vanity lies at the bottom of it. But youth and its graces are often overrated. Superannuation is but the ripening and mellowing of life. The attempt to disguise one's real age is a piece of unpardonable hypocrisy. The cheerful greeting of old age is one of the best proofs of a normal life.

We trust that the occupation of the clerical fun-maker is gone. We hope that the pulpit will spedily regain its old time solemnity and keep it. We frankly confess that we like awe-inspiring sermons. The desecration of holy ground and the profanation of sacred hours, through the instrumentality of cheap wit and stale anecdotes, ought to be a thing of the past.

There are many who would toil up to the last moment and "cease at once to work and live." We have often thought a brief period of rest after a long life of labor and care eminently desirable. It is well to ripen and then mellow. We would like to watch the approach of sunset and twilight.

A good way to grow rich and independent is not so much to multiply our belongings as to reduce our wants. The number of our artificial wants is legion. They may be increased to a point where money itself can not satisfy them. Godliness with contentment is great gain. The philosopher was happier in the light of the sun than in the radiance of a kingly face.

After all there is a pleasure in discipline. What discipline is more severe than that to which a soldier subjects himself, and who is more enthusiastic in his profession than a true soldier? Likewise intellectual discipline is very protracted and painful, and yet the student is noted for buoyancy and cheerfulness. It is a pleasure to follow good leadership. It is a pleasure to taste the freshness of the realities of nature and life, even though it may cost some travail of body and mind.

Communicated.

SCRIPTURAL AND ACCORDING TO THE STANDARDS.

"Any traveling or local preacher or layman who shall hold public religious services within the bounds of any mission, circuit or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be dealt with as the law provides in such cases."

This paragraph, adopted by the late General Conference, has met with so much bitter opposition, both in press and pulpit, that it seems proper and right to call attention to some facts which have been entirely overlooked on both sides, so far as I have heard or read. It is the purpose of this article to prove that the insertion of that paragraph in the new discipline is both scriptural and in harmony with the utterances of our standards, in so far as they speak upon the subject at all.

And before going any further the reader is requested to stop and read the tenth chapter of II Corinthians. Both Wesley and Clark say that this chapter was leveled directly at those parties who went to Corinth and undertook to break the force of Paul's influence, telling the people that he was not a true apostle, but that they themselves were. There are several expressions in the chapter which clearly indicate that the apostle was defending his right and authority as against those who opposed him. Let us notice a few of those passages. In verse two he speaks of some "who think of us as if we walked according to the flesh." Those who were trying to supplant him actually accused him of not having a sound religious experience—that he "walked according to the flesh." How much like this is the modern opposer who obtrudes himself upon a community and proclaims to the Christian people that he is there to preach a "full gospel," which their pastor does not preach, and to hold up a rich, full, Christian experience, which he has not, and which he can not have, because of the carnal nature that is yet in him. Many who read this will remember how often they have been told that their pastors are yet in the wilderness, and walking after the flesh in the search for a good place, a large salary and worldly honors. There is some comfort for such pastors in the thought that even Paul had to suffer the same charge of "walking according to the flesh," and that charge was made by those who had gone to Corinth solely upon their own invitation. Surely history repeats itself.

Paul was the only one who had authority over the Corinthian Church, and in the eighth verse he asserts that authority, which he says was given him for edification, and not for their destruction, which indicates clearly that his opposers had charged him with tyranny over the Church, which tended to its destruction. And does not every self-appointed evangelist make the same charge in this our day and country whenever he comes in conflict with a pastor who, like Paul, is bold enough to stand up and assert his rights?

In verses ten and eleven Paul told the Church of a trick upon the part of his accusers, which is a favorite among such opposers until this day. They accused him of a lack of courage, in that he would write boldly to them, but would not dare to speak out fearlessly when present with them. He answered this charge by simply saying, "Let such an one think this, that such as we are in word by letters, such will we be also in deed when we are present." There are many pastors who know what it is to be thus charged with cowardice. The self-invited apostles of second blessingism make bold to tell the people that their pastors have not the courage to preach a full gospel, knowing that such preaching would render them unpopular with their rich and worldly-minded members. The trick is as old as the false apostles who went to Corinth to supplant Paul, in A. D. 57. The essence of their insinuation was about this: "Paul is very brave at a distance—his letters are weighty and powerful—but when you see him and hear him you will find him without commanding personal appearance, and 'his speech is contemptible'—without force and without the courage of his convictions. But we would have you behold us! We have the courage to speak what we think—there is none of the fear of man in us—we are the true apostles."

But Paul refused to adopt the methods of his opposers in asserting his claims. They came with their own commendation. Their credentials consisted only in their own claims—self-constituted apostles, with self-signed credentials. In verse twelve Paul said: "But we dare not make ourselves of the number, or compare ourselves with some who commend themselves." He refuses to get down to such a low level. In the last verse of the chapter he said: "Not he that commendeth himself is approved, but whom the Lord commendeth." And let not the fact be lost sight of that the ordinary method by which God commends his servants has always been through the Church. If this statement is challenged, the proof is abundant. Under Paul's ministry these Corinthian brethren had been converted. He had been sent to them by the Holy Ghost and by the Church at Antioch. Please read Acts 13:1-4, where the Church co-operated with the Holy Ghost in sending Paul and Barnabas to the Gentiles. Corinth, being a Gentile city, was part of their territory. So Paul does not need to commend himself. He is writing to his own converts, in his own charge, and he pleads nothing but the fact that the Lord had commended his labor among them by saving their souls. And may not the faithful pastors all over the country enter the same plea? There are two hundred thousand Methodists in Texas, and perhaps as many Baptists, to say nothing of the many others. Who got all these people converted? Some of them were converted under faithful and loyal evangelists, working in harmony with the pastors, but the great bulk of them were brought in by the rank and file of the pastorate. How many of them were brought in through the ministry of those evangelists who recognize no law but their own will, who snap their fingers in the face of the pastors and boast of their freedom to preach when and where they please; who tell the people their pastors are lacking in a sound religious experience, and are, therefore, timid and fearful, not to say worldly and hypocritical—how many, I say, of these four hundred thousand Methodists and Baptists in Texas have been brought in through the ministry of these men? Only an infinitesimal per cent. Such is the method and language of such men that by the time they get a man converted they have him thoroughly disgusted with the Church his mother taught him to love, which of course, sets the pastor of that Church at a woeful disadvantage in trying to develop him. No; the men who led the great bulk of all these Methodists and Baptists and Presbyterians to Christ are the very men whom these self-appointed evangelists have denounced, and are now everywhere denouncing, as cowardly, worldly, ambitious, and incapable of leading souls out of darkness into light. But, like Paul, they are willing to disclaim everything except a happy experience, and the approval of a good conscience, and let the accuser spit his venom upon them and cover them with false accusations, and charge them with "walking according to the flesh," and caring more for salaries than for souls, and all the rest of it, just so long as God sets the seal of his approval upon their work.

Now, in conclusion, I wish to note a few things in the closing part of this chapter which have a direct relation to the principle involved in the new paragraph in the Discipline. From the 13th verse to the close of the chapter the word "measure" has a territorial significance, and refers to the metes and bounds of Paul's field of labor. Dr. Clark and Mr. Wesley both say it is used in that sense in this place. So when he said in verse fourteen, "For we stretch not ourselves beyond our measure," he meant that he had confined himself to the field of labor that had been allotted to him. Upon this point Mr. Wesley says that "God allotted to each apostle his province, and the measure or bounds thereof," and in the same connection he says that the false apostles were guilty of "choosing and limiting their own provinces according to their own fancy." And Dr. Adam Clark makes the following remark at this place: "We find that from the beginning God appointed to every man his promise, and to every man his labor, and would not suffer even one apostle to interfere with another. . . . What is any man's work is no man's work in particular, and thus the work is neglected. In every Church of God there should be some one who, for the time being, has the care of it, who may properly be called its pastor, and who is accountable for its purity in the faith and its Godly discipline." And yet, notwithstanding these things, men will obtrude themselves upon fields of labor assigned to others and tell the people they are the true Wesleyan Methodists, and that they are preaching and acting in perfect accord with the standards. Now, if the apostles divided up their work so that one should not conflict with another, and if there is any force at all in apostolic example and precedent, how much more ought the Church in all subsequent ages to act in like manner? So the Scripturalness of the recent legislation is plainly seen, and it is also seen that the enactment is according to the standards, in so far as they speak at all upon the point.

But Dr. Clark delivers a most withering arraignment of the practice herein condemned, in the following words, found at the close of his comments upon this chapter: "It is base, abominable and deeply sinful for a man to thrust himself into other men's labors, and by sowing doubtful disputations among Christian people, distract and divide them, that he may get a party to himself. Such persons generally act as the false apostle at Cornth; preach a relaxed morality; place great stress upon certain doctrines which flatter and soothe self-love; caluminate the person, system of doctrines and mode of discipline of the pastor, who perhaps planted that Church, or who, in the order of God's providence, has the oversight of it. This is an evil that has prevailed much in all ages of the Church; there is at present much of it in the Christian world, and Christianity is disgraced by it." This, written nearly one hundred years ago, sounds very much like it might have been written to-day. The tactics of modern, irresponsible evangelism could not be better described. About the only difference is that the offender of the present day preaches no relaxed morality, but makes it one of the counts in the bill of indictment against the pastor that he does it, which is a more effective way of supplanting him than the other. So, according to Paul, as interpreted by Wesley and Clark, the new paragraph in the Discipline is in perfect accord with principles that have always been observed in the Church, and it should not, therefore, be so violently opposed by those laying high claims to being the only true and tried Wesleyan Methodists. For it turns out that those who are raising so much smoke about this matter are defending the practice of the false apostles and contending for a course of action which Clark denounces as "base, abominable and deeply sinful" and "disgraceful to Christianity." St. Peter spoke of some who "despise government," or dominion, as the margin reads, and he casts upon them this reflection: "Presumptuous are they; self-willed; they are not afraid to speak evil of dignities." Of course, the Church must protect itself against such parties by proper legislation.

R. C. HICKS.

Blossom, Texas.

METHODIST THEOLOGY.

We give in the following twenty-five articles a brief statement of Methodist doctrines. We give this as our accepted doctrines received and believed by the great body of our people. Some of the statements might be improved in form:

1. There is but one true God—eternal Spirit, author of life, light and truth; almighty, all-wise, infinite, holy; Father, Son and Holy Spirit; one in nature, power and glory.

2. The Lord Jesus Christ, the only begotten Son of God, mediator between God and man, gave his life for all men as a ransom on the cross, rose from the dead, and is our intercessor.

3. The Holy Spirit proceeds from the Father and Son, and is of the same nature, power and glory; is everywhere present, convicts of sin and leads unto truth.

4. The Old and New Testaments were given by the inspiration of God, and reveals all things necessary to salvation.

5. Depravity is inherited and propagated in the entire race of Adam—a continual inclination to that which is evil.

6. Salvation through Jesus Christ is possible to all men, who are free to accept or reject the offer of eternal life.

7. Repentance for and a turning away from sin committed.

8. Justification is a work done for us by God's grace. Not by works, but by faith in Him who died for us.

9. Regeneration is a work wrought in us by the Holy Ghost. We become partakers of the Divine nature and a new life in Christ Jesus our Lord.

10. The witness of the Spirit is an inward impression on the soul. The Spirit of God convinces the believer that he has passed from death unto life, sin forgiven, and he becomes a child of God.

11. Sanctification or Christian perfection is a state of righteousness and true holiness that may be attained by all who are regenerated; it is freedom from sin, loving God with all the heart, mind and soul, and our neighbor as ourself. There is a supreme moment when this state is attained by faith in God. It may be gradual; it must be instantaneous. There must be in the life of every true Christian a moment when freedom comes, when the soul is leavened by Divine grace. It does not deliver from the infirmities of ignorance and mistakes common to all men.

12. Good works are begotten by the indwelling of the Holy Spirit. They can not put away sin, but are evidence of sin forgiven.

13. Apostacy from God is possible as long as we are in the flesh. Watchfulness, prayer and holy living are necessary to keep us from falling away from grace.

14. Immortality of the soul, whether in or out of the body; to continue to live on in bliss or eternal woe.

15. The resurrection of the body after death of both the just and unjust. The resurrection of Christ is a pledge to us that we shall rise from the dead and be judged in the last day.

16. Judgment. God has appointed a day in which all men will be judged by Jesus Christ, when the eternal destiny of men will be fixed according to our deeds.

17. Heaven, where there is no more death, pain nor sorrow, has been provided for those who are saved by grace. It is prepared by our Savior, Jesus Christ.

18. A hell of unmitigated pain, prepared for the devil and his angels, is the future abode of those who reject Christ and make themselves children of Satan. Everlasting punishment awaits the sinner.

19. The Church is a body of believers, confessing the Lord Jesus Christ and living by faith in him, where the pure Word is preached and the true worship of God is maintained, the ordinances faithfully observed.

20. The true ministry is ordained of God, through our Lord Jesus Christ, for the spreading of truth in all the world, and for the administration of the sacraments and discipline of the Church. No man has the right to assume this office without a Divine call thereto and ratification by the Church.

21. Water baptism is the application of water to an infant or to an adult believer in the name of the Father, Son and Holy Ghost, and is a visible sign and seal of holy covenant with God and his people.

22. The Lord's Supper is the formal eating of bread and drinking of wine in solemn remembrance that Christ shed his blood and died for the remission of sin.

23. Church polity. No particular form of government is given by the Lord Jesus Christ. Therefore whatever polity regulations, rites, rules and usages not in violation of the Scriptures are sufficient to constitute a true Church. These rules, rites and ceremonies may be legally changed as the needs of men and nations require.

24. Civil government is grounded on the necessities of human nature for public order and personal rights, and for the punishment of evil-doers. All men should be subject to civil authority and respectful to civil magistrates.

25. Evangelization. The gospel of the Bible is designed for all nations. Its field is the entire world. The Church is under obligation to make known its saving truth and elevating power to the benighted sons of Adam. (Matt. 28.)

We believe the above to be a true statement of the doctrines of Methodism as taught in the Bible and strongly set forth by John Wesley in his sermons. We believe these doctrines are all clearly set forth in the Scriptures. We heartily indorse them, and believe that no Church has ever promulgated a better creed.

E. L. ARMSTRONG.

BOWIE DISTRICT CONFERENCE.

The seventeenth annual session of the Bowie District Conference convened at Bowie, Texas on Wednesday morning, June 30, and closed its business on Saturday evening, July 2. The entire session of the conference was harmonious and exceedingly helpful to all who were in attendance. Not only was a great amount of business transacted, but time was found to devote to the great work of the salvation of immortal souls, and there were some six or eight conversions during the conference, while the spirituality of the conference was at high tide during the entire session.

Our presiding elder, Rev. F. O. Miller, presided, and Rev. R. G. Mood and Rev. E. R. Edwards were the Secretaries. The reports from the various charges showed the general condition of the entire district to be good indeed. The preachers are all working hard, and God is blessing their labors, and not only that, but there are in Bowie District a large number of laymen who are loyal and faithful to the work of Christ and his church.

There were some sixty-five or seventy members of the conference in attendance, besides several visitors, and we were kindly and nicely entertained by the people of Bowie.

The following were licensed to preach: Geo. M. Boyd, of Nocona; M. L. Hamilton, of Decatur, and Absalom Crumpton, of Bryson. Two were recommended for admission on trial, T. P. Turner and M. L. Hamilton and one for deacon's orders, D. H. Aston.

The conference, representing the sentiment of the entire district, presented Bro. Miller with a very hand-

some Bible as a token of their high appreciation of his careful and untiring labor in behalf of them and their work.

During the year a large amount has been spent in building and repairing and otherwise beautifying churches and parsonages, giving much more permanence and stability to our work.

While Bros. Sinex, of the Southwestern University; Hunter, of Polytechnic, and Bro. Switzer, of Weatherford College, were present, representing their various institutions, yet our schools and colleges entirely ignored us in the matter of reports of their condition, number of graduates, etc. We hope this will not occur again, as it prevents us from presenting our institutions of learning to our people in their best light.

Besides the visitors mentioned there were present during the session Rev. Geo. F. Boyd, R. F. Bryant and W. C. Pryor, from the Gainesville District, and Mrs. W. H. Williams, Miss Sallie Donald and Mrs. U. S. Rea, representing the work of the Woman's Foreign Missionary Society and Woman's Home Missionary Society in our district.

Sermons were preached during the session by Revs. W. S. May, M. B. Johnston, T. M. Kirk, P. C. Archer, H. E. Smith, J. P. Lowry, F. O. Miller, R. G. Mood, F. B. Sinex, and on Sunday the pulpits of the other churches of the city were filled by our preachers.

Delegates to the Annual Conference are: A. H. Shumaker, Sil Stark, Rev. P. W. Bird and A. H. Lowry, with Jno. H. Matthews and W. B. Turner as alternates.

The conference will meet next year at Bridgeport.

Resolutions endorsing the Advocate and its editorial and business management were passed.

All the interests of our Church were looked after closely, and we have returned to our work much encouraged and with a resolution to do harder work between this and the meeting of our Annual Conference at Greenville.

R. G. MOOD, Sec'y.

THE CUERO DISTRICT CONFERENCE.

The Cuero District Conference met in Edna at 3 p. m., Friday, June 17. Rev. A. C. Biggs, presiding elder, presided, and at roll call every pastor in the district answered to his name, the first time such a thing had occurred in Bro. Biggs' experience since the District Conference was instituted, he said. The session was noted also by holding all the afternoon without a woman being present.

D. B. Blake, M. D., of Cuero, was elected Secretary. No conference ever had a better Secretary than Dr. Blake made.

The various reports from the pastors, supplemented by reports from laymen on the finances, Sunday-school work and Leagues, showed marked progress in every sphere of Church work. If the work continues so until conference, Cuero District will easily take first place in all departments—membership, Sunday-school and League work, finances, improvements, etc., among the districts of the West Texas Conference.

One notable step forward was the expressed determination of a number of pastors to thoroughly purge their rolls before conference, so that members who have been, as J. C. Wilson expressed it, "used for statistical purposes only," shall not longer give a false idea as to membership. Members who are not living right will be won to the Discipline and Bible standard of membership (showing a "desire to flee from the wrath to come and to be saved from their sins") if possible, but requested to withdraw from the Church if they will not "attend upon God's ordinances," unless living notoriously sinful lives, when they will be expelled. Those who have moved away will be hunted up and Church letters given to other charges, and those "lost sight of" will be dropped in accordance with the law. This is considered to be much needed in our entire connection, and hope was expressed by the presiding elder that it would be carried out in love and with firmness.

The session of the conference was almost an ideal one in every respect. It would be hard to imagine one that would measure higher. There was absolutely no bickering, no divergence of opinion on any important subject, and the good fellowship and harmony prevailing were object lessons to all spectators. The world is impressed by such bodies with the esprit de corps recognized and felt by every member of the body.

Bro. J. A. Biggs, pastor at Edna, deserves special thanks for his efforts in entertaining the conference. The good people of Edna certainly laid themselves out to make our stay one of pleasant remembrance—and succeeded. Myself and wife had the special good fortune to be the guests of Judge J. M. Moore and wife, and found ourselves constantly reminded of the days of true Southern hospitality, which forms such a sweet memory in the minds of the older people, and is brought to the minds of us younger "scions" by Thomas Nelson Page. Sister Moore is a Methodist, having such parental teaching and examples as Sister and Judge Fleming give their children, and Judge Moore is a gentleman of the old regime, though of the younger generation.

The conference passed suitable resolutions of thanks to the good people of Edna for their gracious hospitality. None of us would murmur were the episcopal wheel to whirl us from its periphery when it reached Edna.

It was voted that the writer be requested to prepare a report of the conference and send to the Texas Christian Advocate. I desire to give the results of some statistics which will be of value and interest to the whole Church. In reporting on prayer-meetings, the pastors reported for points where regular prayer-meetings were maintained weekly. The membership at such points aggregated 1807, and the average attendance at prayer-meetings at these points aggregated (on the number attending estimated by the pastors and laymen) 635. This makes the attendance at prayer-meetings on the district average about 35 per cent of the membership where such meetings are regularly kept up. This is certainly a good showing—much above the average, I feel sure.

The report of the Committee on Missions, which suggested some changes to the Bishop and cabinet, was referred to a special committee to have charge of it at conference, consisting of the presiding elder, Rev. A. C. Biggs, and the delegates to the Annual Conference.

The preaching was pronounced by the delegates and visitors to be above the average, both in ability and in gospel earnestness, and religious interest was manifested by the audience, several joining the Church, some of them, however, being candidates from the Mulkey meeting. Preaching was by the following brethren: H. D. Knickerbocker, I. S. Napier, J. P. Garrett, Thomas Gregory, and Wm. A. Bowen at the Methodist Church; W. J. Sims and C. Williamson at the Baptist Church, and W. J. Johnson and J. C. Wilson at the Presbyterian Church.

The following delegates were elected to the Annual Conference: Major G. W. L. Fly, Roswell Gillett, Rev. L. G. Watkins and John Williams. Alternates: J. T. Nixon and Dr. D. B. Blake.

The following resolutions were offered by the laymen and unanimously adopted:

Whereas, With this year will end our connection with Rev. A. C. Biggs as our presiding elder; and,

Whereas, During the four years he has served us by his indefatigable labors and untiring energy discharging every duty devolving upon him in so important an office, he has won our love, esteem and admiration; and,

Whereas, under his administration Cuero District Conference has made rapid strides forward, being now in many respects the leading district in the conference, although about third four years ago; and,

Whereas, By his administrative ability and devotion to his work he has endeared himself to the membership throughout his district; therefore be it

Resolved, By the Cuero District Conference that it is with sad hearts we recognize the fact that under the law of our Church we must lose the services of so efficient an officer, so dear a friend, so honest, conscientious and devoted a Christian, that we beseech the Bishop presiding at the next session of West Texas Annual Conference to recognize the ability and fidelity of our beloved brother when he comes to assign him to a new field of labor, believing that one of his sterling worth will ever prove himself faithful and effective in whatever work may be assigned him; that our prayers will ever ascend to our Heavenly Father for the welfare and success of our beloved brother wherever he may go, and that a copy of these resolutions be forwarded to our presiding Bishop during the session of the Annual Conference at Seguin next November.

This was signed by every layman present and read before the presiding elder knew what was coming. He was deeply affected, and his response was full of quiet, pathetic and eloquent feeling. A consecration prayer and hand-shaking followed, and we were all made more religious.

E. T. Campbell, of Waelder, was licensed to preach, and Bro. Chas. Newkirk, of Victoria, was recommended for admission on trial.

Sunday morning the children of the other Sunday-schools were invited over and joined with the Methodist school in a service of song, prayer, praise and short addresses by Major G. W. L. Fly, of Victoria, Prof. Wesley Peacock, of San Antonio, and the writer. It was a happy occasion, and much enjoyed by all.

The singing was of a high order at these services, Prof. Smith, of Port Lavaca, having his cornet and Prof. Peacock having his flute, which, with Miss Pearl White at the organ, gave us an orchestra of superior merit, and there were many good voices among the visitors and people of Edna.

Port Lavaca was selected as the place of meeting next year, Bro. Wilson promising the conference an abundance of fish, crabs, sea bathing, etc.

The religious spirit and services were all prominent and of a high order at this conference.

WM. A. BOWEN.

THE DUBLIN DISTRICT CONFERENCE.

Dublin District Conference met at Iredell, July 1, Rev. E. A. Smith in the chair. John J. Switzer was elected Secretary.

The attendance was very good and the affairs of the district were reviewed with much care, the local preachers and laymen taking more than usual interest in the proceedings.

The district has had a very healthy growth during Bro. Smith's incumbency.

A good district parsonage has been built, and much other material improvement has been made, and the Church has grown in numbers and spirituality. Appreciatory resolutions touching the efficiency of Bro. Smith as a preacher and presiding elder were passed, and the brethren commended him to the God of all grace.

The pastors' reports showed improvement in many directions, but indicated that some of the charges were greatly in need of spirituality.

Rev. M. K. Little represented the Conference Board of Missions, and preached a good sermon on the subject of missions.

Rev. R. S. Ellis represented the Board of Church Extension, and preached a good sermon on church building as a means of spreading the gospel.

All of our schools within the bounds of the conference, including the Southwestern University, were represented and reported to be very prosperous.

The Woman's Home Mission Society met with the conference. These good women held one or two business sessions and showed progress in their line of work.

The preaching during the conference was spiritual, fervent, sound in doctrine and good to the use of edifying.

Bro. Hall, the pastor, and the good people of Iredell know how to entertain a conference, and our treatment while there was all that could be desired.

The following brethren were elected as lay delegates to the Annual Conference: John J. Switzer, D. L. Monro, B. M. Kiker and C. F. Kiker.

M. P. Morton, G. I. Biffle and M. S. Leverige were recommended for admission on trial in the Annual Conference.

A. D. Livingston, R. E. Lynch, M. S. Leverige, C. H. Armstrong and James K. Watson were granted license to preach.

A. F. Nabors, M. E. Morton and Jas. E. Wiseman were recommended for deacon's orders.

DeLeon was chosen as the place for the meeting of the next conference.

J. E. WALKER.

WHEREASING AND RESOLUTING.

That many, and some too of distinction, speak lightly and flippantly of preambles and resolutions is plain.

They remind us of some who are wont to think there is too much machinery in the Church. The same often speak of its taking too much money to run the Church, etc. Now, if there is a single institution or piece of machinery that hasn't been laden with fruit for the Master's kingdom I will confess I am ignorant of its history. If there has ever been spent too much money for the cause of Christ, the wisest and most critical fail to see it.

Let's suppose this hearty cry were made against the twelve hundred millions of dollars spent for what all acknowledge to be the nation's greatest evil, intemperance, and the hungry would be fed, the naked clothed. Churches, schools and colleges could be established in every waste place. Manufacturing establishments could be built all over our country, and our corn, wheat, cotton, oats, and other cereal products, would command a better price. There, too, would be the cry "give us men," instead of the everlasting cry, "give us a job."

There has been in all ages of the world quite a numerous class who have been zealous in trying to establish self-justification instead of yielding to the doctrine of justification by faith. This class, too, when it comes to support the civil government, or the great moral government of God, cry too much money, too much money.

When the Church of God wishes to make a direct shot at the evils that affect its interest, by a resolution, some of the same class cry, too many resolutions, no use adopting them, they will not be carried out, etc. Now we find in inspiration that Noah, under a deep conviction of his duty to God, standing on a mighty faith that "maketh all things possible to him that believeth," resolved to build an ark to the saving of his family, and that, too, in the face of a scoffing world. Abraham, by faith in God, resolved to offer his son Isaac as a sacrifice and distinguished himself as the friend of God forever. Daniel resolved not to defile himself by eating the king's meat and his name liveth. The three Hebrew boys resolved not to bow down to the golden god, thus putting a rebuke against covetousness and idol worship that will burn on down the ages. Martin Luther, whom history records as being the hero of the reformation resolved to believe no longer in the infallibility of the Pope. John Wesley, whose name is dear to millions, resolved to preach the pure doctrines of the new birth, Christian perfection, when a cloud of moral darkness overshadowed the High Church of England. Let us resolve and go out with our minds and hearts made up to it that we will carry them out. The writer resolved, when a boy fourteen years of age, to give his heart and life to Jesus and has been happy ever since. We need not fear of getting the fence too high or too strong. After we have done all, let us count ourselves unprofitable servants.

MAC. M. SMITH.

Carlton, Texas.

REPORT OF REV. J. SAM BARCUS OF MISSOURI AVENUE, FORT WORTH, ON "SPIRITUAL STATE OF THE CHURCH."

Most of the members of our Church show signs of life, but in divers ways—some by praying, some by paying, some by singing, some by quarreling, some by kicking, some by charitable deeds and some by uncharitable words. Only a few show a perfect indifference that indicates entire absence of vitality. I have four methods of finding the spiritual standing:

1. The way they attend Church services and participate in them.

2. The way they talk privately, socially and publicly.

3. The way they pay to the institutions of the Church.

4. The way they act.

A few of the members do not attend Church, talk religion, pay or act like Christians. Some come all right, but do not pay, talk and act right. Some come and talk well enough, but break down on paying and doing. Some come, talk and pay, but fail to do always. A few pay who do not attend, and talk and live right. A good many talk who do nothing else. My method of finding out how many attend Church services is to look and see. I estimate that about 75 per cent attend with some degree of regularity; about 10 per cent have not come at all; some of these couldn't and some wouldn't. The way I find out about the talking is to listen. They talk very well. I find out about the paying from the stewards and mission contributions. About 30 per cent pay. To learn how they do their religion, I have to hear the sinners, the family, the children, the groceryman, the merchant and the neighbors talk. All the evidence is not in, but the returns indicate that the list is behind the talking one. The above diagnosis indicates that as a Church we are neither dead nor dying, but are growing too slowly into the perfect man, whose feet, tongue, pocketbook and life is consecrated to God. The remedies I administer are: An honest effort to live right before them, plain preaching and continuous and patient prayer and exhortation. Brethren, pray for us.

J. SAM BARCUS, P. C.

Fort Worth, Texas.

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

BELLS.
BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Cincinnati, O., U. S.
Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
Cheapest for Price
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CHURCH BELLS

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

A FULL ACCOUNT OF THE WAR CLAIM MATTER.

REPORT OF SENATE COMMITTEE.

The testimony before the committee clearly shows that no part of the sum received by Stahlman was paid to Messrs. Barbee & Smith for their personal use, or to any senator or member of Congress, or to any other person for corrupt purposes.

The report also says that Mr. Stahlman, in conversation and correspondence with senators and representatives, concealed from them all knowledge of the existence of a contract, withheld from them all information regarding it, and purposely and wilfully by misleading, if not by false, statements, impressed them with the belief that Mr. Stahlman was not acting as the agent or attorney of the book agents with the expectation of pecuniary remuneration for his services, but as a personal friend of the book agents and a member of the church.

Referring to the assurance received from Messrs. Barbee and Smith, the committee says: "No candid person who examines this correspondence can reach any other conclusion than the subject of this inquiry was the existence of such a contract, and not the percentage that an attorney was to receive. The replies of the book agents to this letter and telegram make it manifest that the policy of silence with reference to the contracts was maintained to the end, even to the extent of withholding the truth and misleading and deceiving those who made an earnest effort to obtain it."

With reference to the Church itself the committee says: "The committee deems it proper to say that no censure should rest upon the Methodist Episcopal Church, South, for the acts of its Book Agents. The Church has been injured by the misconduct of its Agents, and for such misconduct it is held entirely blameless."

PUBLISHING HOUSE CLAIM.

Statement of the Book Committee of the M. E. Church, South, Concerning the Collection of the Claim Against the United States Government for the Use, Occupancy and Damage of the Publishing House in 1864 and 1865.

The Publishing House of the M. E. Church, South, was seized by the United States army in 1863. Not only was the Church dispossessed of its property for two years, and deprived of all benefits therefrom, but also that property was used by the United States army; much of it destroyed, all of it damaged. The testimony of parties well acquainted with the facts, which testimony was submitted to the United States Congress, shows that the claim for use and damage of the property aggregated $458,400.

In the year 1872 (Congress having up to that time taken no steps to reimburse the Church for the use, occupation and injury to its property), Rev. Richard Abbey, D.D., who was in charge of the Publishing House at the time of its seizure by the United States army, was employed to prosecute the claim against the United States Government. He remained in charge of the matter until 1878, spending much of his time in Washington City, and was paid for salary and expenses $11,490, yet he could secure no favorable action on a claim, the justice of which has been admitted by the Congress of the United States.

From 1878 until 1888 nothing whatever was done by Congress, except that during the year 1885 or 1866 a bill to pay $150,000 was introduced in one branch of Congress and referred to a committee, but was not reported on.

In 1888 the claim was placed in the hands of a firm in Washington, on the basis of a contingent fee of 25 per cent of the amount recovered. Bills were introduced in both houses of Congress providing for the payment of $288,000, proof of the justice and amount of the claim were submitted, upon which proof the Senate Committee, in 1878, has reported as follows: "The sum of $288,000 would be, as we understand the proof, a less sum than was saved to the Treasury in the use of material, machinery, houses and appliances of this great printing house. This sum is much below the lowest estimate of any of the witnesses as to the loss actually sustained by the claimants, and would not be adequate compensation if measured by such a standard." Yet, after four years of work by this Washington firm, Congress would do nothing to reimburse the Church. Another contract was then made in which 15 per cent of the amount collected was to be given to one firm, and $50,000 to another; the collectors to pay all expenses, and to receive no compensation unless the claim was paid; yet Congress was deaf to our cry for justice, or, at least, too apathetic to render us our just dues.

Here the Church stood after having paid from 1872 until 1878 $11,490 to one of her most trusted ministers who spent his time trying to induce Congress to pay our debt; from 1888 until 1893, having promised Washington attorneys 25 per cent of what they could collect, or $72,000 of the $288,000 then sought; all other contracts having expired, other firms were promised $93,200 if they could succeed in rousing Congress to action.

The record shows that from 1878 until 1896 our attorneys had been unable to secure any report whatever from the Senate Committee, and that the measure for relief had not been called up in the House of Representatives. If the rate of interest prevailing in the South be considered, the Church had, during a period of about thirty years, lost over $20,000 per annum, because Congress would not hear our demand for justice.

We are compelled to say, therefore, that we are surprised that Congressmen or Senators, especially Tennesseeans, should tell the public that the man who spent his time and paid his own expenses in an effort to cause Congress to do us justice is not entitled to reasonable compensation, when the employment of an attorney is not only customary, but is also recognized by the law as a legitimate business, and is made necessary to meet the conditions imposed by the methods of Congress on all claimants for justice.

After nearly twenty-five years of effort, ultimating only in failure, the Book Committee, in July, 1895, engaged the services of E. B. Stahlman, a resident of Nashville, Tenn., an official member for many years of our McKendree Church; a constant contributor to the institutions of the Church; a man of large experience, recognized ability, and indomitable perseverance and energy, to take charge of the claim. The committee agreed to pay Mr. Stahlman 35 per cent of the amount collected from the government, he to bear all expenses, and the Church to be at no cost in case he failed. Mr. Stahlman was explicitly instructed that nothing should be done in the prosecution of the claim which would, even in the slightest degree, compromise the good name of the Church, and that rather than compromise the Church, the Book Committee preferred not to have the claim paid. It took Mr. Stahlman nearly three years to secure favorable action on this claim.

The Book Committee are of the opinion that the agreement with Mr. Stahlman was a perfectly legitimate and reasonable business agreement, in which a less sum was promised to him than is customary in such cases, and, as a matter of fact, the Church has by this arrangement secured a larger sum of money than a Senate Committee recommended less than two years ago should be paid in satisfaction of our claim; that recommendation calling for the sum of $150,000, which sum the Book Committee refused to accept.

The amount to be paid to Mr. Stahlman did not seem to the Book Agents to be a fact into which any member of Congress had a right to inquire. What Congress was alone legitimately concerned with was the justice of the claim. What should be done with the money when paid was the business of the proper authorities of the Church. No incidental question as to the agreement with any of the firms who represented the Book Committee had anything more to do with the justice of that claim than such an agreement would have in a case before the Supreme Court; and it is unheard-of for the court to condition its decisions on an attorney's fee.

To show that the Book Agents took substantially this view of the case, we quote from a letter written January 7, 1898, by said agents to a member of Congress, in answer to a letter from him, inquiring what interest Mr. Stahlman had in the claim. This letter was written about three weeks before the bill passed the Lower House:

"With reference to the share or interest, if any, Mr. Stahlman may have in this claim, I beg you to talk with him. He is in Washington, and can gve you all the information you desire on the subject. Surely, whether he has pecuniary interest in the matter ought not to have a bearing on the merits of our claim, which is admittedly just, and which, as we understand it, you have on all occasions, without qualification, signified your willingness to support. The laborer is worthy of his hire, and if in the final adjustment it shall be deemed proper to pay Mr. Stahlman a reasonable compensation for his services—and this compensation shall be given with the consent of the proper authorities of the Church—you, I am sure, will agree that it will not be an improper thing to do. The claim was placed by us originally in the hands of a Washington attorney. For reasons satisfactory to us, and entirely satisfactory to our friends then in the Senate and House, we refused to renew the arrangement when it expired. Surely we ought not to be made to suffer at the hands of our Tennessee representatives because we declined to renew an arrangement with this Washington attorney, and instead accepting the proffered assistance of a resident of Tennessee and a friend and member of the Church; one who even as early as 1891, and before the agreement with the Washington attorney had expired, rendered valuable assistance in our endeavor to pass the bill."

As to the charge that Barbee & Smith made false representations to members of the Senate concerning the compensation to be paid to any attorney for the collection of this claim, the following correspondence is given:

CORRESPONDENCE WITH HON. S. PASCO.

After the bill had been adopted by the House of Representatives, January 28, 1898, it went to the Senate, where it was in charge of Hon. S. Pasco, Senator from Florida, upon whom we largely depended for its passage through the Senate.

On March 5, 1898, Mr. Pasco wrote to Barbee & Smith, Book Agents, the following letter:

"Messrs. Barbee & Smith, Nashville, Tenn.—Dear Sirs: Some malicious persons are circulating a slanderous story about the capitol with the evident purpose to obstruct the passage of our bill. It is to the effect that you have made a contract with Mr. Stahlman to pay him 40 per cent of the amount recovered. It was not necessary for me to get any contradiction, because I know very well that the agents of the Publishing House knew better how to conduct their trust than to make such an improvident bargain. I knew also that there was no power to make such a contract, so I did not hesitate to denounce it as a malicious slander; and I am sure also that the Senators who came to me for information upon the subject are thoroughly satisfied with my statement. But as a matter of caution it will be very well for me to have a positive denial from you, which I can use if it appears necessary, either before the bill comes up for action or on the floor of the Senate, so I suggest that you send me a telegram on Monday as to the facts of the case, and authorizing me, as I am sure you can, to deny this statement. I am glad to say that there is a very fair prospect of getting the bill up for consideration by Tuesday, and everything indicates that our efforts will be successful. I have had a good many conferences with Senators with reference to it, and the many assurances of support that have been given to me and others who have taken an interest in the matter convince me that it has gained strength since it came to the Senate. Senator Bate has been unceasing in his efforts to bring the matter to a successful conclusion, and we shall continue to do all in our power to get a vote as early as possible. Yours very truly. S. PASCO."

This letter, coming from the Senator who had the bill in charge, and asking, as both Dr. Barbee and Mr. Smith assure us they understood, the direct question as to whether or not they were under contract to pay Mr. Stahlman 40 per cent of the amount secured, was, in accordance with Mr. Pasco's request, answered by telegram on Monday, March 7, as follows:

"Letter of 5th received. The statement is untrue, and you are hereby authorized to deny it.

BARBEE & SMITH, Agents."

This telegram was delivered in Washington, March 7, at 12.43 p. m., W. Jeffers, a Senate employe, receipting for it. A few minutes later they sent Senator Pasco the following telegram, the purpose of which was to enable Mr. Pasco to inform himself more fully upon the matter if he desired further information:

"Have asked Mr. Stahlman to call at once and see you. He is a gentleman upon whose statements you may implicitly rely. He is our friend and neighbor, and an official member of our Church, whose interest in our behalf reaches beyond and above pecuniary consideration.

"BARBEE & SMITH, Agents."

This was delivered at 1:15 p. m., J. B. Lloyd, a Senate employe, receipting for it.

These were the only communications between Barbee & Smith, Book Agents, and Senator Pasco pending the passage of the bill. The first telegram answers categorically the question asked by the Senator, which question was as to the fee of 40 per cent. The second refers him to our attorney, Mr. Stahlman, who was present in Washington, and could have given him any information desired. At the same time a telegram was sent to Mr. Stahlman, telling him to call on Senator Pasco with reference to this matter, and Mr. Stahlman informs us that when he called Senator Pasco said no further information was needed.

The bill authorizing the payment of the claim was passed by the Senate March 8. On March 28 the attention of Barbee & Smith was called to the Congressional Record, of March 8, containing the debate in the Senate, pending the passage of the bill, in which debate several Senators quoted them as authority for the statement that no part of the claim should be paid to any attorney. Thereupon they wrote to Senator Pasco the letter of which the following is an extract, and all that relates to the matters in isuue:

"Nashville, Tenn., March, 29, 1898.

"Hon. S. Pasco, U. S. Senate, Washington, D. C.—Dear Sir: On the 7th of March we received a letter from you under date of March 5, in which you stated, among other things: 'Some malicious persons are circulating a slanderous story about the capitol with the evident purpose to obstruct the passage of our bill. It is to the effect that you have made a contract with Mr. Stahlman to pay him 40 per cent of any amount recovered.' To this we responded: 'Letter of 5th received. The statement is untrue, and you are hereby authorized to deny it.'

"We also on March 7 received a telegram from Senator Bate on the same subject and repeated to him the telegram we had sent you.

"We should not deem it necessary to say anything further on the subject, but for the fact that during the discussion of our bill in the Senate (as shown by the Congressional Record which we have just read) statements were made by one or two Senators which by inference, at least, were calculated to create the impression that nothing was to be paid by the Publishing House to any attorney or representative of the Book Agents.

"The claim, as you are aware, was pending in Congress for nearly thirty years. During several years of that period we had a Washington attorney (Mr. Moyers) employed on a percentage basis. This arrangement was made with the full knowledge and consent of our Book Committee. (The Book Agents, as very properly stated by you, having no authority to make such contracts without the consent of that committee.) For reasons satisfactory to our friends in the Senate and House we declined to renew the contract when it expired, and instead accepted the proffered assistance of others, some of whom were devoted friends and members of our Church and one of whom even as early as 1891, and before the agreement with the Washington attorney expired, had rendered valuable assistance in our endeavors to pass the bill. This gentleman was as earnest in his endeavor to help us then as he was subsequently. The only difference being that formerly much of his time was occupied in other pursuits, while during the past two and a half years he has had time which he could call his own, and a good portion of which during his extended sojourn in Washington he has seen fit largely to devote to our interests.

man, in conversations and corespond-

"It is hardy to be presumed that this gentleman and others who assisted him should be willing to serve the Publishing House and incur the large expense of staying in Washington without some compensation; and if, therefore, in the final adjustment it was deemed proper to pay these gentlemen a reasonable compensation for their services and expenses, and this compensation was paid with the consent of the proper authorities of the Church, you, as well as other Senators, we are sure, will agree that it was not an improper thing to do."

To this letter the following answer was made by Senator Pasco, omitting the closing sentences, which were purely personal and do not relate to the matter in issue:

"United States Senate

"Washington, D. C., April 6, 1898.

"Messrs. Barbee & Smith, Nashville, Tenn.—Dear Sirs: Your letter of March 29 relative to the Methodist Book claim was duly received, and I value highly the kind manner in which you speak of the efforts I have made to secure favorable action in the Senate upon it. I have always felt that the question of compensating the gentlemen who represented the Publishing House here in Washington while his claim was pending before Congress belonged entirely to the Book Agents and the Book Committee of the Methodist Church. Although it was understood from the statements that were made that they were not influenced by a desire to gain large fees, yet it is quite proper that they should be paid their expenses and such other remuneration as the Church authorities deem fair and just. I was well satisfied that no such exorbitant and unreasonable contract existed as was alleged, and I did not hesitate to deny it before I received your telegram, which, as you know, I used free-

ly both in the Senate and among the Senators who approached me upon the subject. Yours very truly, S. PASCO."

A careful reading of this correspondence fails to reveal to us sufficient ground for the charge that Messrs. Barbee & Smith intended to mislead Mr. Pasco or any other Senator. The fact that they wrote to Mr. Pasco as soon as they learned of the statements that had been made by Senators, and informed him of the incorrectness of these statements, is evidence that they themselves were surprised at the conclusions reached by Senators. Mr. Pasco in his reply not only does not charge them with deception, but says: "I have always felt that the question of compensating the gentlemen who represented the Publishing House here in Washington while this claim was pending before Congress belonged entirely to the Book Agents and the Book Committee of the Methodist Church"; and he says again: "It is quite proper that they should be paid their expenses and such other remuneration as the Church authorities deem fair and just." This he wrote one month after the bill had passed, showing that he had at that time no feeling of indignation against Messrs. Barbee & Smith for having misled him, and did not believe that they, as the Agents of the Publishing House, in carrying out this contract with their representative were acting in bad faith toward him or the Senate of the United States.

Mr. Pasco said in the Senate when the bill was under consideration: "It is proper to say that I heard a rumor that was whispered about the Senate chamber during the last few days to the effect that some claim agents would get a very large proportion of this amount. On Saturday last, when I heard that report I sat down and wrote Messrs. Barbee & Smith. I was thoroughly satisfied that the report had no foundation whatever in fact, but I stated that I wished to have in my possession a statement from them which I could use either in private canversation or on the floor of the Senate, if necessary; and yesterday morning I got this reply to my letter: 'Letter of 5th received. The statement is untrue, and you are hereby authorized to deny it.' I made the statment fully in this letter which set forth that some agents here would get a very large percentage of the amount."

Snator Pasco was a friend of the bill, and was doing what he could to secure its passage, and his efforts were appreciated by the Church. If his letter of March 5 to Messrs. Barbee & Smith had been at hand, and had been read, it would have appeared that his inquiry was with reference to a fee of 40 per cent. and not so broad as the statement from memory made on the floor of the Senate. This might have prevented any misunderstanding as to the meaning of the telegam of Messrs. Barbee & Smith, particularly if the second telegram had also been read.

THE TELEGRAMS TO SENATOR BATE.

On the same day on which Messrs. Barbee & Smith sent the above-mentioned telegrams to Senator Pasco they received the following telegram from Senator Bate:

"Telegraph to-day answer to Senator Pasco's letter to you Saturday as to Stahlman having fee of 40 per cent. or any other fee in case of payment of your claim. I would like to hear from you also. In my judgment, if true, it will endanger the bill."

In order that Senator Bate might know what answer had been made to Senator Pasco's letter of March 5, inquiring about a 40 per cent. contract with Mr. Stahlman, the Book Agents sent him the following telegram: "Wired Senator Pasco early this morning as follows: 'The statement is untrue, and you are hereby authorized to deny it.'"

The Book Agents inform us that they understood this telegram to contain two requests. To the first of these requests Barbee & Smith replied by saying that they had already answered Senator Pasco, and they informed Senator Bate what they had answered, repeating the very words of that answer. To the second they made no reply. Various considerations, as they inform us, restrained them from doing so.

1. It would have been simply impossible for them, on a few moments' notice, at the very time when they supposed the bill was up for its final passage, to frame a telegram sufficiently comprehensive to cover all the facts in the case.

2. They had already sent a second and fuller telegram to Senator Pasco asking him to send for Mr. Stahlman, who could give him any needed information.

3. Dr. Barbee had, three months before by telegram from Bryan, Tex., dated December 10, 1897, informed Senator Bate most definitely that Mr. Stahlman had full authority, as follows:

"Your telegram mailed me here. Confer with Stahlman, who understands the case thoroughly, and has full authority. J. D. BARBEE."

As they sincerely believed that our attorney, who was on the ground watching the progress of the case, was a man of ability and integrity, they did not deem it wise or becoming in them to thrust him aside, and to take the case into their own hands 800 miles away.

We sincerely regret that Senator Bate fell into an error as to the meaning of this telegram of March 7.

With reference to all these letters and telegrams it ought to be said that the Book Committee in concluding, after a careful and minute inquiry, that Messrs. Barbee & Smith had not intended to deceive or mislead any of the Senators of the United States, did not reach this conclusion solely on the statements found in the letters and telegrams. Both Dr. Barbee and Mr. Smith were before the Book Committee and testified most positively that they had not intended to deceive or to mislead. They are both men of established character, of the highest reputation. No stain has ever rested on their good names. In the case of Dr. Barbee we had a minister of the gospel for forty-six years, a man often trusted by the Church, and with no charge that he has ever been false to his trust. The Book Committee could not lightly deal with the statements of these men long trusted. Neither of them had any conceivable pecuniary interest or other selfish motive that will account for a design on their part to deceive the Senate. A character is not easily made, and when established is entitled to great weight. The Book Committee is well aware that for the most part a man's character is to be judged by his acts, but every man at times needs to have his acts interpreted in the light of his character, otherwise no man could stand in the confidence of his fellow-men. Men do not break down in a single act, but by slow processes character as an entirety is weakened, and guilt shows itself in more than one place. For these reasons, while not approving the extact form in which the telegrams to Senators Pasco and Bate were expressed, we are fully of the opinion that the Book Agents were not intentional deceivers nor guilty of any other unworthy and corrupt purpose in the premises.

ACTION OF THE CHURCH IN MATTERS PERTAINING TO THIS CASE.

The claim against the government having been paid, the Book Agents, by the authority of the Book Committee, on the 21st day of March, 1898, paid over to Mr. Stahlman the amount agreed upon.

The Book Committee for the quadrennium which would expire early the following month held its last session in Nashville, Tenn., on April 21, 1898. While it was in session Drs. Denny and Lovejoy introduced the following resolution, which was unanimously passed:

"Whereas when arrangements in accordance with which our claim against the United States government was collected, explicit instructions were given that nothing should be done which should, even in the slightest degree, compromise the good name of the Church, and that rather than compromise the Church, we would prefer not to have the claim paid; and whereas, when the bill for the payment of this claim was under discussion in the United States Senate, certain statements were made by some Senators which did not accord with the facts, such statements being made professedly on the authority of the Book Agents, yet whereas we do not believe that our Book Agents have, either in fact or intention, made any statement contrary to the exact truth; therefore

"Resolved, That the Book Agents be instructed to investigate the matter and prepare a statement relative to the whole subject, that the General Conference may be informed of the facts, and the Church be prepared to show that she is free from all the blame."

The Book Committee and the Book Agents made their report to the General Conference, setting forth the financial condition of the Publishing House, and the Government claim was therein set out, its nature, justness, the efforts made to collect it, the long delay, the employment of Mr. Stahlman on a contingent fee of 35 per cent., the collection of the claim, and the payment to Mr. Stahlman of the sum agreed upon. The report was published in pamphlet form, submitted to the conference, and was generally distributed among its members on May 5, the first day of the term of the General Conference.

When the General Conference was organized one of the Standing Committees elected was the Committee on Publishing interests, composed of one member from each of the forty-seven Annual Conferences, which was the proper committee to consider all matters pertaining to the Publishing House. So soon as the Committee on Publishing Interests was organized, and in fact on the first day of the Conference, Barbee & Smith, Agents, demanded an investigation of their conduct in regard to the collection of the claim from the government. At the first meeting of the said committee after organization the following was passed:

"Resolved, That all matters connected with the claim of our Church on the United States Government be made the special order for Wednesday next at 3 p. m., and that the Book Agents be requested to attend and give the committee all necessary information."

On the day appointed this matter was taken up by the full committee, and testimony was introduced, both oral and written. Three members of the Book Committee and Barbee & Smith were examined. Every member of the committee was at liberty to interrogate the witnesses. The examination of Barbee & Smith especially was prolonged and thorough. The letters and telegrams which passed between them and Senators Pasco and Bate, or copies, were put in evidence. The committee made a minute and prolonged investigation into the responsibility of the Book Agents for misstatements made by Senators on the floor of the Senate pending the passage of the bill.

The evidence having been concluded a motion by Judge G. A. Hanson, "That a committee of five be appointed by the Chair to draft suitable resolutions regarding the whole matter, and report back same to this committee at its next meeting" was passed, and Mr. J. L. Wheat, of Kentucky; Judge G. A. Hanson, of Florida; Revs. Drs. J. O. Willson, of South Carolina; C. C. Woods, of Missouri; and Rev. W. J. Collier, of Tennessee, were appointed on said committee, and at the next meeting of the full committee Messrs. Wheat, Hanson, Willson, and Collier made a report, the following being the body of said report:

"1. That our Church was fully entitled, as a matter of right and justice, to the sum of $288,000 for the use and damage to our property by the United States.

"2. That the contract of the Book Committee and Book Agents with Col. E. B. Stahlman was, under all the circumstances of the case, a reasonable and proper one, and in accordance with the usual business methods in like cases and is approved, and the Publishing Committee specially commends the instructions given such attorney that no improper measures should be used in prosecuting our claim.

"3. That the settlement of said contract is also approved.

"4. That our Book Agents and Book Committee are not responsible for the misunderstanding that existed in the minds of Senators upon the passage of the bill granting our claim.

"May 11, 1898."

It was sought to amend this report so as to show that inasmuch as members of the Senate voted for the passage of the bill under the belief that no part of the recovery was to go to an attorney, that the money should be paid back to the United States Government. After a full discussion all proposed amendments were voted down, and the report of the special committee was adopted. Although there was some diversity of opinion touching the questions of how far Senators were misled, and the moral obligation resting on the Church to tender back the money to the Government, yet there was no difference of opinion as to the blamelessness of the Book Agents; at least, one the members who voted "no" on the adoption of that report announced in open committe that he supposed there was not a member of the committee who believed Barbee & Smith was guilty of any wrong-doing, and the statement went unchallenged.

On June 9, 1898, Senator Lodge introduced in the Senate the following:

"Resolved, That the Committee on Claims be directed to inquire and report to whom the money was paid under the claim of the Methodist Book Concern, South; and also as to all circumstances connected with the passage of the bill providing for the payment of said claim, and with the subsequent payment of the money, under said act of Congress."

The same day Senators Pasco and Bate made statements on the floor of the Senate reflecting on the Book Agents, and other Senators very seriously reflected on the Church. On June 10 the Book Agents, Mr. Stahlman joining in the request, sent the following telegram to a number of Senators:

"We hope the Lodge resolution will pass, and that a thorough investigation may follow. We do not care to discuss the matter now. All we ask on our behalf, as well as the Church, is that you and other Senators who supported the claim shall suspend judgment and refrain from comment or criticism until after the committee shall have done its work. We are persuaded that we shall be able to show to the satisfaction of the committee and the Senate that all statements made by us designed to promote the passage of the bill were justified by the facts and circumstances of the case."

The Book Committee for the present quadrennium was elected on May 23, 1898, and had its first meeting in Nashville on June 14, and so soon as organized Messrs. Barbee & Smith demanded a thorough investigation, which thorough investigation has been made, and has culminated in this report.

From the history of this movement, and from the action of Congress, it stands sufficiently attested that the claim was just, and that the long delay was, therefore, a hardship to the Church. After the claim had been several times favorably reported on by the Committe on Claims of the House of Representatives, and had been finally indorsed by large majorities in both houses of Congress, a step was taken in the offering of the Lodge resolution which was calculated to cast obloquy upon the Methodist Episcopal Church, South.

As the representatives of that Church which has had an unsullied history form its very origin, and which has stood for ecclesiastical, civic, political and personal integrity in every period of its history, and in every place of opportunity, we most respectfully demanded a thorough investigation into the Church's relation to the settlement of this claim as involved in the methods of the Book Committee and Book Agents in procuring the pasage of the bill of settlement.

In order that the Senate may not judge the Church by the statements of individuals either within or without the Senate, and whether prejudiced for or against this claim, we have fully investigated the movement from its beginning, and have submitted herein a history of the efforts to secure the passage of the bill, with the correspondence and telegrams relating to the

(Continued on Page Nine.)

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Old and Young

THE SOUTH WIND AND THE CHILD.

Long ago, far away up in the sky among the stars, there was a strange land—the queerest land, with the queerest name you ever heard. You could not understand, much less remember, this name, so I will just call it the Queer Land.

In this Queer Land lived ever so many curious little creatures—some bright like stars, others black as coal; some brown, and others gray; in fact, of all shades, dark and light. No two of them were shaped alike. It was only when a number of them crowded together that they seemed to have any shape at all.

These little fellows had names in their queer language, which, when translated, meant some of the things we hear of on earth. The bright ones were Charity, Peace, Goodness, Purity and other lovely names. The dark ones were Anger, Malice, Falsehood, Envy, and like unattractive things.

Now, the home of the Winds was not far from this land. There was the blustery old North Wind, the beautiful gentle South Wind, and the variable East and West Winds. The great amusement of the Winds was to go to the Queer Land, and blow the creatures about, to see how many odd shapes and combinations they could make, and some of them were strange enough. O, what an ugly shape the North Wind did make by blowing together a lot of the black creatures! Imagine a bundle of all the naughty things of which you can think, and fancy what a hideous thing it would make!

One bright, beautiful day along came the South Wind just as a group of the brightest of these creatures were playing together. She blew them closer and closer now this way, now that, a little here, a little there, until they took the form of a beautiful baby girl. Then the South Wind took the little child close in her arms, and floated gently down to the earth, to the home of a young farmer and his wife, who had been longing for just such a gift. The South Wind placed the baby in the arms of the young wife, then, with a warm smile of farewell, flew up to her home in the skies.

Ten years later the South Wind took it into her head one day to go and see what had become of the baby girl. She had been named Joy, because her coming had brought so much happiness; and a joy to the house she had been ever since.

The South Wind reached the farmer's house at night, just after the little child had gone to sleep. There, sitting around the fire, she found a group of relatives, who had assembled to celebrate the birthday of little Joy; uncles, aunts, grandparents, and even an old great-grandfather. All were talking of the child, and of her beautiful nature. After some time, they all agreed to tell in turn the qualities which most distinguished her, and this was the result: She was patient, loving, earnest, amiable, sociable, animated, neat, truthful. Then up spoke old Great-grandfather Brown. "Why," said he, "the sum of all those qualities makes pleasant; and that is why we love her most, because she is a pleasant child!"

The South Wind nodded, gently stirring the air, took a peep at the sleeping child, and went softly back to her home, well satisfied with the result of her work in the Queer Land that long-ago day, and ready to try again.—Little Men and Women.

"IT LASTS BUT A MINUTE."

"But it is over in a minute, Aunt Amelia," insisted Vernon.

"Everything? All the consequences?" questioned the aunt, in the gentle voice that was never allowed to rise above a certain pitch.

"Yes," returned Vernon, hesitatingly: "I just strike out right and left for a minute, mad all over, and then I am my self again."

"Let us see about that, my dear boy," replied Aunt Amelia, laying down her embroidery, and setting her glasses in a way she had when deeply in earnest. "To begin at the beginning, you pushed Susie very rudely against the chiffonier, scratching its polished surface and breaking the water-pitcher she carried."

"I beg your pardon, aunt, but the beginning goes back a little farther. You forget to state that Susie began the trouble by spilling ink over my table, blotting my geography, and almost ruining my new speech book," said Vernon, a triumphant ring in his voice.

"That was Susie's part, and had nothing to do with it," responded Aunt Amelia, gently. "Besides, it was an accident, and occurred while your sister was putting your room to rights, a ministry you had no right to demand from her hands; on her part the labor was purely one of love. To begin, then, your temper of a minute made you ungrateful for a kindness as well as rude to a girl, the latter alone being an almost unpardonable crime in a gentleman. What would you think of your father if he should treat me in the way you treated Susie this morning?"

"O, but, aunt, I am only a boy," Vernon returned in confusion, "and Susie is only my sister."

"I am only your father's sister, Vernon, and as to being a boy, a boy has just as good a right to be polite as his father; more, for the boy is father to the man, and a boy who is rude to his sister at twelve will be rude to other boys' sisters at double that age."

"But, my books," began Vernon, sheepishly.

"Never mind the books," interrupted his aunt. "There is a small blot on the fly-leaf of your geography, and the cover of your speech book is very slightly soiled, so you see that exaggeration must be added to the list of evils springing from that one minute's work."

Vernon looked abashed, but said nothing, and Miss Pugh went on "It will take a dollar to replace the water-pitcher, and the doctor charged another dollar for picking the glass out of Susie's hand. Then Lizzie had to be kept out of school to take Susie's place in caring for the baby, and she was so vexed at being obliged to lose her place in her class that she worried your mother into one of her nervous headaches, and, as a consequence, dinner was late, causing your father to miss the train into the city where half a dozen other men would be obliged to wait a whole hour for the tardy director needed to make their transactions legal. You said that your anger only lasted a minute. Now let us compute the time lost. One hour each for seven men, including your father; a whole school-day of six hours for Susie and Lizzie each, besides twenty-four hours at least of suffering for mamma. Seven plus twelve plus twenty-four—forty-three hours in all of precious time for people upon whose time you had no right to trespass. Now add to this your own remorseful day, the suffering endured by Susie and your mother; besides the ill-feeling engendered in the hearts of all the disappointed members of the family,and the breaking up of the happy home-life for a whole day. Let us look at the bill summed out—"To Vernon Pugh, Debtor:

"Forty-three hours of other people's time.

"Two dollars of money out of father's pocket.

"Ten people angry over their disappointments.

"Seven people unhappy on account of mother's illness."

JOE BLACK.

The first time I ever saw Joe Black, he was out on the sidewalk in front of the house where he lived. It was a sharp winter morning.

There were a number of boys on the sidewalk, too, and Joe was looking on to see them play rather than playing with them. Some of them were sliding along on the ice in the gutter, others were snowballing, and all seemed to be having a fine time.

Pretty soon a man came along. Joe was busy watching the boys, and did not see or hear the man until he was close upon him. The man had a heavy bundle on his shoulders, and called out rather angrily: "Get out of the way." Joe was a little frightened at the harsh tone in which the man spoke to him, and got out of the way as quickly as he could. Some boys would have answered this man rudely back, and perhaps have told him to get out of the way himself; but Joe took the roughness very meekly. The next morning Joe was out again; only this time he had not got so far as the sidewalk, but was standing on the doorsteps, looking up and down the street, and wondering what he should do. While he was so standing and wondering, the same man came along who had spoken so unkindly the day before. He had what looked like the same bundle on his shoulder. The man did not see Joe, but Joe saw him and recognized him. Presently the man, as he walked along, put his hand in his side pocket and pulled out his handkerchief. In so doing, he pulled out one of his mittens, too. It fell unseen by its owner upon the sidewalk. When he put his handkerchief back in his pocket he did not miss the mitten. There it lay just where it fell, the man walking faster and faster away.

Some boys in Joe's place would have been glad that such a cross man had lost his mitten, and would hope that he might never find it.

Not so Joe Black. It took him but a moment to decide that he ought to go and restore the mitten to its owner.

I don't know that he so much as thought of the cross way the man had spoken to him the day before. If he did, he did not cherish any resentment.

So off he started down the steps and along the walk until he came to the mitten. Picking it up, he ran after the man as fast as his legs could carry him. Instead of calling out to him, he waited until he got close up behind him, and then gently touched his hand. The man turned around to see who touched him. There stood Joe holding the mitten.

"Well done!" said the man, recognizing the mitten, and feeling in his pocket at the same moment.

"Well done! Where did you find that?" And he took the mitten and put it back in his pocket.

Joe only wagged his tail, for he was nothing but a great Newfoundland dog, and he couldn't speak a word.

But I have sometimes thought that he was more of a gentleman than the man who dropped the mitten. At any rate, he knew how to return good for evil. Do you?—J. E. A., in Our Scrap Book.

A SONG OF FREEDOM.

When Freedom on her natal day,
Within her war-frocked cradle lay,
An iron race around her stood,
Baptized her infant brow in blood;
And, through the storm which round her swept,
Their constant ward and watching kept.

Then, where our quiet herds repose,
The roar of baleful battle rose,
And brethren of a common tongue
To mortal strife as tigers sprung,
And every gift on freedom's shrine,
Was man for beast and blood for wine.

Our fathers to their graves have gone.
Their strife is past—their triumph won;
But sterner trials wait the race
Which rises in their honored place—
A mortal warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And strong in him whose cause is ours
In the conflict with unholy powers,
We grasp the weapons he has given—
The Light, the Truth, and Love of heaven. —Whittier.

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(PERRY DAVIS')
A Sure and Safe Remedy in every case and every kind of Bowel Complaint is
Pain-Killer
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We will give $100 reward for information that will lead to the detection of the man who started that story.
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DEVOTIONAL

CHRISTIAN CONTENTMENT.

The Christian who has learned in whatsoever state he is, therewith to be content, has reached one of the most satisfying ranges of Christian experience. One does not come to this point immediately; he reaches it as the most mature conviction of his own judgment, and after having sought on every hand for peace. That there can be contentment in every condition and under all circumstances implies, of course, that the individual must be in complete accord with God, and must have a conscience void of offense toward God and man. For without this condition there can be no real contentment for any Christian.

In all the world there should be no more cheerful person than the follower of Jesus Christ. He has abundant and increasing reasons for cheerfulness. They meet him at the very beginning of his Christian career. Having had his mind enlightened with reference to his own sinful state, and having had a way to escape from the consequences of a sinful life opened for him by the sacrifice of Jesus, the Son of God, he gladly accepts him as his Redeemer, and is in turn adopted into the great family of God. This fills his heart with joy, and he sings:

"O happy day that fixed my choice
On Thee, my Savior and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad."

That happy day lingers as a sweet memory throughout life. Its pure and inspiring influences abide, and the hour of the new birth into the spiritual kingdom becomes a prophecy of the entrance of the soul into the life that is eternal. This life assumes a new significance, and the larger life fills the horizon with its beckonings and foretokens.

But every day has its message of contentment to the Christian who is in such intimate touch with God that he can read the signs aright. He sees in God's promises, as recorded in his word, innumerable evidences of his sympathy and affection. He appropriates these promises to himself, and his heart rejoices in their constant fulfillment. It is no wonder, then, that the Christian is cheerful and contented. He has something of which the worldling is entirely destitute, and of which he can know nothing in his worldly state of heart and mind. To be assured of God's providential care ought to cheer any heart, put sunshine into any face, and bring contentment to any mind.

This assurance the Christian enjoys and appreciates, and it constitutes the firm basis of the grace of cheerfulness that characterizes his life. To be sure he has his struggles, his temptations, his troubles, and his sorrows. There are severe crises in his life, but his confidence in God's goodness, wisdom, and love remains unshaken, and amid all the turmoils of life there is still a song in his heart and a smile on his face. He may be in some fearful storm of life, but he is serene, and above the howling of the storm he hears the Voice saying, "Peace! be still!" He may be deeply anxious and burdened concerning matters that must be withheld from every friend, so that the fountains of brotherly counsel and sympathy are kept closed, but in his anxiety he hears the Voice saying, "Let not your heart be troubled." He may be weary and discouraged in mind and soul, but turning to the unfailing Helper he hears the Voice saying, "Come unto Me, all ye that labor and heavy laden, and I will give you rest." He may be in doubt as to certain spiritual matters, but appealing to his spiritual Head for instruction he hears the Voice saying, "I am the way, the truth, and the life." He may be in tribulations that seem about to overwhelm him, and knowing the futility of human sympathy he listens for the Voice, which says, "In this world ye shall have tribulation, but be of good cheer, I have overcome the world." He may be standing by the open grave into which the body of one he loved has just been placed, but while tears blind his eyes he hears the Voice saying, "I am the resurrection and the life; he that believeth in Me though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die." And if at any crisis he should be assailed with a doubt as to the hereafter he appeals to the Voice, which says, "Because I live, ye shall live also."

The source of Christian contentment is found, then, in the influence of that dominating personality—Jesus the Christ. On him the Christian hope is founded, in his presence he finds his greatest joy, and in doing His will he secures constant satisfaction. The whole earthly career is run in an atmosphere of sweet content, and as the tides of life run out into the sea of eternity he contemplates the approach of his translation with exultation. Having here no abiding city, he has looked forward for a long time to the New Jerusalem, the city that hath foundations, whose builder and maker is God. Willing to remain here and to continue to toil for God, but eager to depart and to be with Christ, which is far better, he sings:

"For thee, O dear, dear country,
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep.
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest."
—Christian Advocate, New York.

"BUONASERA."

The following interesting story is told by H. B. Gibbud, of Springfield, Mass.:

"It was when I was superintendent of the Florence Mission in New York. It was customary for me, just before the service, to stand at the door and invite the passers-by into the meeting. As I stood there one night I saw an Italian coming down the street. My first thought was, there is no use asking him in; probably he cannot speak English. On the second thought I made up my mind to ask him, anyway.

"I only knew one word in Italian; that was 'Buonasera,' which means 'Good evening.' I have found out if we use what we have God will give us more. So when he came up I said 'Buonasera.' He said 'Buonasera,' and grasped my extended hand, and began to jabber away at a great rate in Italian. I could not understand, so kept on with 'Buonaseras.' At last I fell back on motions; anyone can understand them. I pointed inside, and pushed a little, and finally he went in.

"After service I met him at the door, and said 'Buonasera,' and after a sharp handshake and much conversation on his part, of which I did not understand a word, and many 'Buonaseras' and shrugs of shoulders on my part, he went away. That was the last I ever expected to see of him; but the next night he was back again. I met him with a 'Buonasera' at the door and a 'Buonasera' at the close of the meeting. After that he was there every night, and it was 'Buonasera' at the beginning and 'Buonasera' at the close of every service.

"One night, when I gave the invitation for any one who wanted to become Christians to hold up their hands for prayers, up went his hand, and when I invited them to come forward to be prayed with he came too. I prayed with the others, and left him to the last. When I came to him, what to do I did not know.

"'Buonasera' was hardly the appropriate thing to say to him at this time, so I fell back on motions. I folded my hands, moved my lips, and looked upward; he did the same. I was at the end of self—God can work when we get through.

"All at once it struck me that God could speak Italian, so I just asked the Lord to speak to him, as I could not. He went away. The next night he came out for prayer again; the next also, and so on, if I remember aright, every night for a month. At the end of that time I had gotten used to him coming out. I would pray with him; at least I would go through with motions. I am sure my prayer did not go very high.

"One night after I had said a prayer and got him to fold his hands, etc., I saw him move his lips, and then a look of joy came over his face—I saw God had met him. He rose from his knees, put his hand over his heart, and said, 'Jesus, Jesus!' and his face shone.

"The next night, during the testimony service, he rose and said, 'Me no speaka English—Jesus, Jesus,' and he rubbed his heart, and his face spoke volumes. It was a powerful testimony; everyone was thrilled.

"The next night, and every night, it was the same: 'Me no speaka English—Jesus, Jesus,' but there was power in it.

"In a year or so he could speak quite well. After leaving the Florence, when back on a visit, I met him. He put a five-dollar bill in my hand. I did not want to take it, but he insisted, saying, 'You leada me to Jesus. Before I come to Jesus I spenda all my money in saloon. Now I sava it. I hava many a fiva doll in the banka; this only one you taka.' Soon after he gave me two dollars' worth of Italian tracts. Some time since, when I was at the Florence, I asked about the Italian. 'O,' said they, 'he has got a mission of his own down in Mulberry Bend among his own people.'

"Later on in the meeting he came in. When he saw me he said. 'There's the man that lead a me to Jesus. Now me gota mission all my own; me paya the rent, me maka the muse, me set the chairs, me sweep out, me do the preacha; mission all my own.'

"There he was working away for Christ. What was it that won him? 'Buonasera,' that was all. I showed an interest in him; it won him."

Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us first one stick, which we are able to carry to-day, and then another, which we are able to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—John Newton.



Two questions

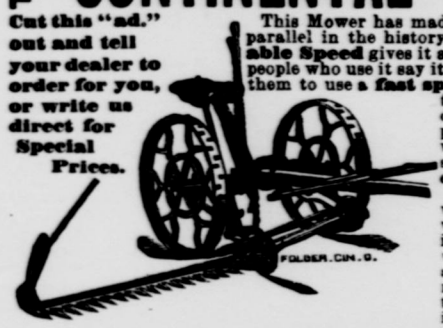
with common-sense answers. "How long should a man's legs be," somebody asked Abraham Lincoln, and he said, "Long enough to reach from his body to the ground."

"How can you take housework so easy," somebody asked a bright little woman. "By not working so hard," she said. "By doing all my washing and cleaning with Pearline." 566

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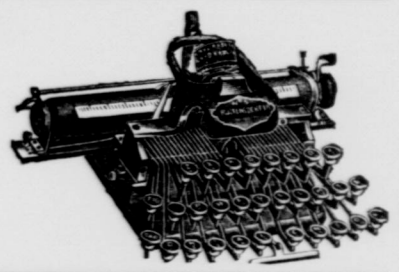
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North Texas Female College.

THIS College has just closed another most prosperous and pleasant session. The class of work done here the past session has been of the very highest order. Mrs. Key has just returned from Nashville and other Eastern points, where she inspected schools and school facilities, and feels more than satisfied with the N. T. F. C., and assures the girls of Texas that it is not necessary for them to leave the State to get the best educational advantages and enjoy the most refined and aesthetic surroundings. Nowhere is there better work done or better facilities offered—earnest, able, conscientious teachers, new, full chemical and physical outfit—individual work in the laboratory required and performed by each member of the class.

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Latin. The Latin course is unexcelled, and is the same as that in the best male colleges in the land.

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School of Art. We are very fortunate in securing the services of Miss Francis Fowler as Art teacher. She was for six years teacher of Art in Wells College, and spent twelve years studying with the Masters in Europe. She is a lady of the highest intelligence, and will deliver to the school monthly lectures on the subject of Art. Mrs. Holt personally inspected Miss Fowler's work in New York City last summer, and she assures us that she has seen nothing like it in Texas.

Campus and Dormitories. The Dormitories are well equipped and thoroughly comfortable. The campus is pronounced beautiful by all who see it, and it is certainly conducive to the aesthetic and refined. Nowhere will you find a lovelier home for your daughters.

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For catalogue, address

Mrs. L. KIDD KEY, President,

SHERMAN, TEXAS.

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L. BLAYLOCK, Dallas, Texas.

Since the furious fighting on sea and land around Santiago last week there has been a decided lull. The surrender of the town has been demanded and refused. There are some who believe that the Spanish troops have evacuated the city and escaped to the west. There is some talk of negotiations for peace, though Spain at present is still defiant. A decisive stroke is expected every hour. Admiral Dewey is still waiting for additional reinforcements before occupying Manila. The situation there is not altogether satisfactory.

THE PUBLISHING HOUSE MATTER.

First of all, the Congress of the United States admitted by an overwhelming vote the justice of our claim. The present trouble has grown out of a side issue altogether.

Moreover, the present embarassment is largely due to the assumption of an untenable position by the Senate. These Senators said, your claim is just, but if you intend to pay any lawyer or agent more than $5000 for services and expenses, you shall not have one single red cent. The Senate tacitly assumed that it was bestowing a gratuity upon the Southern Church and claimed the right to regulate the manner of the distribution up to a certain point. Having decided the claim was just, it should have been paid without a word.

In addition to the foregoing some of the Senators, upon their own responsibility, made an unwarrantable use of the data in hand, viz.: the telegrams of Barbee & Smith. They should have laid the facts just as they were before the Senate, out instead of this in their eagerness to secure the social and political prestige accruing from such a triumph, they strained the documents beyond their normal value. The proof of the recklessness of the Senators is shown in the fact that one of them went so far as to say that the money would be equally divided between the Northern and Southern Churches.

The record shows that Barbee & Smith answered one telegram truthfully and declined to answer the other. It was impossible for them to foresee what unjustifiable use the Senators would make of these statements. If they could have foreseen this we feel absolutely sure that they would have replied differently. Our Agents are largely the victims of unfortunate circumstances and of the recklessness of certain Southern Senators. We are glad to see that the Book Committee and the Bishops have acquitted Barbee & Smith of all criminality and believe that the Church will stand by the verdict.

The Northern religous press, especially the Methodist papers, have, with two notable exceptions, been singularly just and generous to the Agents and the Church. For such eminent fairness and equity we are deeply grateful and herewith make our public acknowledgment.

Our own press, with two marked exceptions, have borne themselves throughout this crisis with becoming wisdom, moderation and fidelity. Those Southern papers who have made this affair an occasion for a reckless and unconscionable abuse of the Agents, the Book Committee and the General Conference will one day have a reckoning sure and stern.

As this trouble grew out of a side issue pure and simple, without involving in the least the validity of our claim, we see no necessity whatever for the return of the money to the Government. While deeply regretting the misunderstanding which grew out of the telegrams, we can not see the fairness of requiring the Church to suffer therefor.

Furthermore, it seems to us that the Senate Committee in condemning the Agents and acquitting the Church has stultified itself. What we do through our Agents we do ourselves. We decline therefore to accept the soft and honeyed words intended to pacify the Church, while at the same time our authorized representatives are made to suffer. We stand or fall with them.

For thirty years we have been endeavoring to collect a claim whose validity is now unquestioned. Barbec & Smith have labored with the utmost fidelity and zeal to protect the interests of the House. Now while in the prosecution of their duty and work if they have become embarrassed through an unfortunate combination of circumstances, we feel that they are entitled to our utmost gratitude and sympathy. We owe these men something, and to turn against them in an evil hour, especially after an exoneration by the authorities of the Church, is the climax of unfairness and wrong.

CONNECTIONAL NEWS.

Christian Advocate: Central College, Fayette, Mo., has just closed the most successfully year in its history. The commencement season was a notable one, and was largely attended. The Board of Curators took action of this nature: The position of adjunct professor of Latin and Greek having been made vacant by the resignation of A. F. Hendrix, who for several years has filled the place with unusual ability and shown himself a strong and faithful teacher, the board elected in his stead O. C. Lester, of Hendrix College. Mr. Lester graduated from Central College in 1897, where he distinguished himself for a great thoroughness of scholarship, and during the present year has won a high reputation as professor of Latin and Greek in Hendrix College. Mr. Lester is a young man of the highest Christian character. The chairs of English and modern languages were separated, Prof. W. A. Franz remaining in the chair of English, and W. H. Key, formerly associate professor of English and modern languages. A plan of correlation was agreed upon by the board and the representatives of several of the institutions interested, whereby five or six schools are to become correlated with Central College.

❖

Wesleyan Advocate: A friend has just given to Trinity College $10,000 for the establishment and equipment of a Fitting School, to be located on Trinity Park. He makes this donation on condition that his name should not be given to the public. This is to be regretted, as such donors should not go unknown. This makes $118,000 donated to Trinity College within the last month.

GENERAL CHURCH NEWS.

Christian Advocate: The Whitsitt controversy will not down among Southern Baptists. It is now before their State Associations and Conventions, and the Kentucky State Association was the first to take action. As the Seminary, over which Dr. Whitsitt presides is located in Kentucky, it is surprising that such a small number of the brethren rallied to his standard. The association was in session at Hopkinsville last week, and was very largely attended. The interest was deep. The following resolutions were introduced, debated thoroughly, and adopted by a vote of 195 to 25: "Whereas the seminary trustees refused to remove Dr. Whitsitt, therefore resolved, that the Southern Baptist Seminary shall not be allowed to make any report to this body or present any appeal of any sort so long as Dr. Whitsitt shall be in any manner connected with the institution. 2. That if Dr. Whitsitt's connection with the Seminary has not ceased at the time of the next session of the Southern Baptist Convention, we urge that body to adopt as the only means of preserving its unity the resolution proposed by Dr. B. H. Carroll, of Texas, whereby the convention shall dissolve the bond of connection between that body and the Southern Baptist Theological Seminary."

❖

The Presbyterian Board of Missions wishes to avoid friction and waste in the occupancy of the Philippine Islands for mission work. Note the following recommendation:

"We have heard much in recent years of the principles of comity, and we are earnestly striving to promote that comity in lands which are already jointly occupied. We believe that the new situation thus providentially forced upon us affords an excellent opportunity not only for beginning this work, but for beginning it right from the view-point of Christian fellowship and the economical use of men and money.

"To this end we recommend that the Executive Council be directed to hold an early conference with the representatives of the American Board, the Baptist Missionary Union, the Missionary Society of the Methodist Episcopal Church, the Board of Foreign and Domestic Missions of the Protestant Episcopal Church and the Board of Foreign Missions of the Reformed Church in America, with a view to a frank and mutual understanding as to the responsibilities of American Christians to the people of Cuba, Porto Rico and the Philippine Islands, and an agreement as to the most effective distribution of the work among the several boards, if it shall be found expedient and practicable to undertake it."

TEXAS PERSONALS.

Rev. I. J. Coppedge, of Wheatland, made the Advocate a pleasant call.

❖

The Advocate regrets to hear of the illness of Rev. C. L. Spencer, of Navasota, and trusts that he will soon be convalescent.

❖

We regret to learn that Rev. J. J. Rape, of the East Texas Conference, is suffering from an attack of the fever. We hope to hear soon of his recovery.

❖

Rev. A. J. Frick, of Longview, is in the city. He came to have a surgical operation performed upon an eye, and we are glad to say that it was entirely successful. We were glad to have him call.

❖

We acknowledge with pleasure the receipt of an invitation to the marriage of Miss Lyda White to Rev. Henry L. Munger, Thursday evening, July 21, 1898, in McKendree Church, Nashville, Tenn.

❖

Prof. Merrill, of the North Texas Female College, dropped in to see us last week. We appreciated very highly the privilege of a few moments' chat with him. He is an invaluable addition to the teaching force of this successful and popular school.

❖

The address of Rev. W. M. Shockley, of West Texas Conference, is Milton, Fla. He writes: "I am a pilgrim wandering to and for in the earth, and one of the great comforts of the journey is reading the Texas Christian Advocate. It should have 40,000 subscribers in Texas."

❖

Rev. T. G. Whitten, of Midlothian, called at the Advocate office this week. Bro. W. expects to open in September next the Whitten Institute at Midlothian. This school will take the place of the Polytechnic Institute, formerly presided over by Prof. Works. Formal announcement will be appear in next issue of Advocate.

❖

Bishop J. S. Key, of Sherman, passed through the city last week en route to Fort Worth. During his brief stay in Dallas many of his friends called to see him and enjoy his company.

❖

Mrs. L. Kidd Key, the President of the North Texas Female College, was in the city last week. The Oriental Hotel was thronged with visitors to honor the distinguished lady. The prospects for the next term are unprecedentedly favorable.

SOUTHERN METHODIST PERSONALS.

Dr. Walker Lewis writes, in the Wesleyan Advocate, of his late visit to the Vanderbilt University as follows:

Out in the campus a few hundred yards northeast of the chapel, hung with the portraits of deceased Bishops and great men, and adorned also by the face and figure of Mrs. Vanderbilt, the mother of this great institution, there is a little lot shut in by boxwod, and centered by a granite memorial. On its northern face is the name, "Thos. O. Summers." West, two graves hold the remains of Wm. McKendree and Joshua Soule. South, and opposite to the space assigned to Dr. Summers, lies the body of Dr. Garland. On the east, side by side in the felowship of the cemetery, are the ashes of Bishop H. N. McTyeire and his noble wife. If I bared my head, it was not superstition. That was high region, and the angels were about. If there came tears to eyes not given to their shedding, that was not weakness. There last I loved as a pastor can love, the noble and the true. As great as the greatest in that sacred fellowship of the cemetery, was the noble woman that stood by her husband in storm or stress, and gave the tenderest, truest hand to the weak and the needy. What mine equals that lot in treasure? The ore is without alloy. It is all diamond dust.

"Farewell, Lovick!" said Bishop McTyeire, as he reverently replaced his hat, after a look to heaven, and strode from the grave of the greatest Pierce. I did not leave this little cemetery without feeling the high import of great living. Fare thee well, also, noble Bishop, born to preach and rule. Growing greater in the thought of all that knew thee well. Tender and true and noble.

❖

Wesleyan Advocate: Mrs. Sarah H. Shea, wife of Rev. W. D. Shea, of the North Georgia Conference, died at their home in Atlanta, last Friday morning, July 1. She had been in bad health for more than a year, but for some weeks past had been more cheerful and was stronger than usual. Friday morning about 1 o'clock she was stricken with paralysis and died about 5 o'clock. She was a pure Christian woman of the noblest type, and has gone to a rich reward. Our sympathies are extended to the bereaved family. The funeral services were held in Trinity Church last Sunday afternoon, and the remains buried at West View cemetery.

I WAS THREE PART OF THE TIME.

In the providence of God it was my happy lot to visit the Brownwood District Conference at Coleman, June 30 to July 2. I was there a day and a half. Our wise presiding elder, Bro. O. F. Sensabaugh, held the reins of government over the conference with a steady hand, a clear head and a warm heart.

The reports of the pastors clearly indicated that these men of God are in earnest about the salvation of the Church and the world. In the pulpit, in the social meetings, and in the homes of the people these faithful men had been carefully looking after the souls committed to their care. All the disciplinary items passed in careful review before the conference. While present Bros. Brown, Dykes, Stark and Wallace preached. The preaching was of a high order, both mentally and spiritually.

Prominence was given to the preaching of the gospel. I like that. It is the most important work in the world. The congregations were large and attentive. Every one seemed to want to hear.

Although I had never visited Coleman before, and was a stranger in the district, yet I had the pleasure of renewing a few old acquaintances and of forming a few new ones. The brethren were glad to see each other. How these Methodist people do enjoy shaking hands after a long absence. I left Saturday morning, thankful to the good Lord for another District Conference.

R. M. LEATON.

A FULL ACCOUNT OF THE WAR CLAIM MATTER.

(Continued from Page Five.)

issue involved in the proposed investigation. In addition the Book Committee appointed a subcommittee to appear before the Senate Comittee of Investigation in order to furnish said Senate Committee with all the facts and papers in the possession of the Book Committee.

It is due to the Book Agents and to the Church that attention be called to the fact that when the bill was before the Senate on March 8, and statements were being made that no agent or attorney was to recieve any part of the money, the Book Agents were wholly without knowledge that any such statements were being made, or that there was any intention on the part of any Senator to make such statements. The Book Agents, believing for reason that such attorneys were usually paid for their services, and that Senators knew this, when they received Senator Pasco's letter of March 5 asking only as to whether Mr. Stahlman was to receive 40 per cent., which they interpreted to mean rather than some other per cent., assured him on this point in their telegram of March 7. Of the interpretation and use of that telegram before the Senate they were wholly ignorant until twenty days after the passage of the bill.

Finally, the Church which we represent, one whose very existence was put in jeopardy by the issues of the Civil War, and whose Publishing House was compelled largely on account of the damage to our property by the army of the United States to struggle long with the problem as to whether it should live or die, has survived all adverse conditions, and has triumphed. It can not in any sense afford to have its good name reproached, or its efficiency limited, by accepting either a bestowment or a payment accompanied by conditions which shall carry aught to tarnish that honor which it has maintained at all cost, both in war and in peace, in poverty, and now in prosperity, and which its members hold above all price.

We have, therefore, respectfully requested, and do confidently expect that the Senate shall, after thorough investigation, state in unequivocal terms the innocence of the Church of that wrong implied in the passage of the Lodge resolution, and thus leave the Methodist Episcopal Church, South, unimpeached in the eyes of the nation, for the good and honor of which it is the duty of Congress and the Church alike to labor.

COLLINS DENNY, Ch'n.,
J. D. HAMILTON, Sec.,
R. A. YOUNG,
J. M. MASON,
E. C. REEVES,
J. A. ODELL,
JAS. CAMPBELL,
THOS. D. FITE,
W. C. KENDRICK,
J. B. MORGAN,
PAUL WHITEHEAD,
W. P. LOVEJOY,
R. W. MILLSAPS.

STATEMENT OF THE BISHOPS.

We have had submitted to us the foregoing paper of the Book Committee, which we believe to be a correct and explicit statement of the facts involved, and as the committee appears to have no legal authority to take the action proposed below, we, as the Bishops of the Methodist Episcopal Church, South, make the following statement:

While reaffirming the justness of our claim, payment of which has been sought for twenty-five years, we insist that the Church can not afford to accept it as a gratuity or on conditions that reflect upon its honor. Inasmuch, therefore, as some Senators have affirmed on the floor of the Senate, that they were induced to support the claim by misleading statements on the part of the representatives of the Church—statements, however, which did not affect the merits of our claim—we hereby give this assurance: that if the Senate, by affirmative action declares that the passage of the bill was due to such misleading statements, we will take the proper steps to have the entire amount returned to the Government.

J. C. GRANBERY,
R. K. HARGROVE,
W. W. DUNCAN,
CHAS. B. GALLOWAY,
EUGENE R. HENDRICKS,
JOS. S. KEY,
O. P. FITZGERALD,
W. A. CANDLER,
H. C. MORRISON.

A CARD.

That the claim of our Church against the United States Government was just is conceded. Believing that the question of a fee to an attorney was a matter for the Church to determine, it is immaterial, so far as the Senate is concerned, whether members of that body were or were not deceived on that point. I am therefore opposed to tendering back the money, no matter what the future action of the Senate may be.

I most heartily approve the statement made by the Book Committee. In my judgment, however, it ought to have included the declaration made by Senator Bate, while the bill was pending, that the money when collected would go to the Northern and Southern Methodists equally, etc.

This manifestly inaccurate declaration is material, in that it shows how unguarded the distinguished Senator was in the utterances which have had so much to do in raising the hue and cry so prevalent. To my mind, a full and fair statement to our Church demanded that the entire text of Senator Bate's remarks should be set forth by the Book Committee. Because this was not done, I at first declined to sign the paper, but have finally concluded to do so, this explanatory card following.

E. C. REEVES.

WEATHERFORD COLLEGE COMMENCEMENT.

Weatherford College is in a highly prosperous condition. The past session has been one of unparalleled success. There have been in attendance 203 students. The commencement exercises show that the pupils have had thorough and painstaking instructors, and have made substantial progress. All who were on the programme, from the little folks up, acquitted themselves well, many giving evidence of more than ordinary talent and careful instruction. Rev. W. D. Robinson's sermon to the young people Sunday night was thoughtful, scientific and elaborate. Bro. Mouzon's baccalaureate address was said to have been of the very highest order.

Weatherford is an ideal place for a Christian college—a most healthful section, a beautiful little city, no saloons; the moral and religious influences are strong. The faculty, consistng of Prof. Switzer and twelve teachers, are all practical Christians. The building, consisting of more than twenty rooms, is in good condition and is provided with a fine auditorium, laboratory, observatory, library, etc. The boarding department is under the immediate supervision of Prof. and Mrs. Switzer, who spare no pains to make the students comfortable and to feel at home. The President and faculty were re-elected for the coming year.

G. S. HARDY.

Impure blood is an enemy to health, and may lead to serious disease. Hood's Sarsaparilla conquers this enemy and averts danger.

DONATION TO LIBRARY.

Rev. R. C. Armstrong, of Weatherford, Texas, has donated to the library of the Polytechnic College a full set (24 volumes) of the Ridpath Library of Universal Literature. This is a valuable work, and will be of great help to our students. The books are new and well bound. The College returns special thanks to Bro. Armstrong. Rev. C. M. Harless, of Dallas, Texas, has also thoughtfully remembered us by a donation of some ten volumes of highly prized works. We greatly appreciate such kindness. Our library now numbers some 2500 volumes. There are hundreds of friends throughout the State who could send us one or more valuable books. It would help us greatly, and be no loss to them.

W. F. LLOYD.

PERSONAL.

Robert James Freeland came from Canada to Michigan. He enlisted in the Federal army, and served through our civil war, and came to Texas after the surrender, in 1866. Except one letter he wrote back immediately after he came here, his people have not heard from him since. His brother, Bro. William H. Freeland, is a member of our Church in this circuit, and is very anxious to know if he is living, and if so, where? Any one knowing of his whereabouts will bestow a favor upon a worthy man if he will write a card to the undersigned or to W. H. Freeland, Hiram, Kaufman County, Texas.

C. C. DAVIS, Terrell, Texas.

A CORRECTION.

A considerable amount of time was consumed at our District Conference over Bro. Morris' report on education. Instead of "15 from the Fort Worth District attend our colleges and universities," there are 146—124 of whom attend Polytechnic; the others attend Southwestern University, Granbury and Weatherford Colleges. If any were at Sherman I could not tell it from the catalogue. The Lord help us preachers to do our duty "along this line," and next year we will report much better.

E. V. COX.

Arlington, July 8, 1898.

UNANSWERED LETTERS.

July 7—R. L. Steelman, has attention. Jno. R. Wallace, sub. M. I. Brown, sub. J. C. Carr, sub. Thos. G. Whitten, sub. A. A. Kidd, sub H. T. Hill, sub.

July 8 and 9—Jas. M. Sherman, sub. C. L. Spencer sub. J. C. Weaver has attention. J. H. Stewart, sub.

July 11—A. M. Wilson, sub.

July 12 and 13—C. M. Shuffler, sub. J. Kilgore, sub. C. R. Wright, sub. G. S. Slover, sub.

MARRIAGE NOTICES.

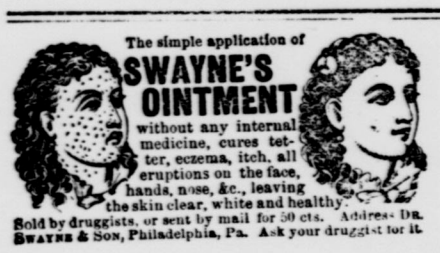
At the residence of the bride's grandmother, at Fulton, Texas, on June 11, 1898, Edgar Waterwall and Miss Libbie Casterline, Rev. J. A. Phillips officiating.

At the residence of the bride's father, J. F. Reynolds, in Kilgore, Texas, July 3, 1898, Mr. Wyche Willoughby and Miss Franklin Lenora Reynolds, Rev. J. C. Carr officiating.

At the residence of the bride's father, Rev. E. F. McClanahan, June 29, 1898, Mr. George Patrick and Miss Maggie McClanahan; all of Lavaca County, Texas, Rev. A. G. Nolen officiating.

On the 2d of July, 1898, at the residence of the bride's father, Mr. Morgan, in Lavaca County, Texas, Mr. W. E. Spear and Miss Daisy Morgan; all of Lavaca County, Texas, Rev. A. G. Nolen officiating.

At the residence of Mr. Christian Keyser, in Loyal Valley, Mason County, Texas, Mr. J. H. Jones and Miss Emilie Keyser, Rev. M. A. Black officiating.



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Epworth League

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The floating bubble, radiant with the hues of the rainbow, is beautiful, but it is only a bubble, and perishes.

✠

Fashion and fame and gold attract and please and gratify, but they, too, perish almost as soon.

✠

It is not sinful to be rich, but to use riches selfishly is sinful, and to love riches is sinful, and to hoard riches for their own sake is sinful and impoverishing.

✠

A long face is not an evidence of piety; but let us not mistake levity and impious worldliness for Christian cheerfulness.

✠

TOPIC FOR JULY:

"EVERY-DAY RELIGION."

July 24: The Discontent of Worldliness.—Luke 12:16-21.

Worldliness is defined as "the passion for gaining the good things of this life—covetousness." It is in contrast with the desire for spiritual good here and the joys of heaven hereafter. This passion may and may not result in worldly success. The poor as well as the rich may be intensely covetous, and the result is the same in either case—sordid, selfish, bitter discontent.

THE RICH FOOL.

The sin of the rich man was not in the possession of riches, nor that abundant harvest, rewarding his industry, made necessary the building of greater barns. Riches, if they are honestly acquired and held as a trust from God, are not a bar to piety; though the possession of riches involves a grave responsibility and a great peril. The sin was in exalting riches as the highest good, placing them above character and above God. They utterly failed when a crisis came, as they always fail.

Riches cannot buy peace of mind, a quiet conscience nor a noble character, nor can they bribe death to stay for an hour his destroying hand. They cannot be taken into the other world; but he who has lived for the things of this life alone must go stripped and empty-handed into the life to come.

The same thing is true of worldly pleasures of every sort. They dazzle and delight and fascinate, but they neither last nor satisfy. They vanish like the mists of the morning. Used discreetly, and enjoyed with moderation, many of them are harmless and even helpful; but substituted for exalted virtues and enduring pursuits, they become the very curses from the pit.

THE POOR FOOL.

Much of the discontent among the poor results from an inordinate desire for worldly things, and the desire, not less than the possession, is a fruitful source of unhappiness. On the one hand are those who have been able to gratify every worldly desire; they are restless, discontented, seeking always for new scenes and pleasures, or grasping with feverish eagerness for more of the wealth which has failed to satisfy. On the other hand are those with worldly tastes and ambitions, but without the means for their gratification; they are soured, disappointed, consumed with envy. From both classes come suicides, human wrecks, men and women who have no faith in God nor man, who exclaim in the bitterness of their disappointment, "Who shall show us any good?"

OUR FATHER'S WISE DECREE.

As sad as this discontent is, it is fortunate for man that it is so. Man belongs to God; heaven is his rightful home; to "know God and Jesus Christ, whom he has sent," is his highest joy; unselfish service for others his noblest employment. The case would therefore be sadder still if he could seek and obtain only temporal, perishing, unworthy things and be satisfied with them. Discontent may be a blessing, and will be if out of it man turns his heart to the satisfying Christ and sets his affections on things above.

THINGS THAT PERISH.

The dance, with its unnatural excitement and debasing associations.

The theater, with its immoral exhibitions and exhibitors, its false presentation of life, and its irreverent treatment of sacred things.

The wine cup, aggravating an appetite which it pretends to satisfy, and enticing its victim to a hell begun here and ending never.

Fashionable Society, which entices the soul from the love of Christ and fills the mind with thought of show and pretense and frivolity.

Greed for gain, crusting over the tenderer attributes of the nature until it becomes cold and sordid and selfish.

They all bring only an ever increasing discontent. They are not worth our while. An approving conscience, an unshrinking faith in our Father, a life busily and usefully employed, the companionship of the pure and good, these are the sources of contentment and the conditions of abiding peace.

✠

WHAT IS THE LEAGUE DOING FOR CHRIST?

To those of us who are constant attendants of the League this question would seem one of folly; however, more than once lately it has been presented to me.

The object of our League is the promotion of piety and loyalty of our Church among young people, their education in the Bible and Christian literature and their encouragement in works of grace and charity. In order to accomplish this it is necessary to join our people into a body, for "In union there is strength." This union we call the Epworth League. It then becomes necessary to divide our work into three departments, known as the "Department of Worship," the "Department of Charity and Help" and the "Department of Literary Work."

In the Department of Worship our young people meet each Sunday evening to study and discuss our Master's Holy Word. These meetings are of great benefit to our young people. Many of us feel too backward to rise for the first time before a large congregation to confess our Master and our desires in connection with His Holy Word, but in our League meetings it is so different, as each can feel that it is his or her meeting and feel free to express ourselves. At first many of us are timid, but just as a large oak, which was once a tiny sprout, has been nourished by mother earth and finally grown into a huge tree, just so the young Leaguer gradually becomes strong, speaks more forcibly, prays in public, and in fact is ready at any and all times to do a good work for his Master.

We will next look into the Department of Charity and Help. Here we find a corps of workers who are always ready to help our pastor and to give consoling words, kind attention and Christian thoughts to the sick and needy. Can there be a greater work than the attention of the suffering?

It is a well known fact that young people must have entertainment and amusement; wherein our League has instituted a department of literary work, which consists of the study of the Holy Scriptures, the reading of good literature and the enjoyment of our young people generally. Is it not much more profitable for our young people to be entertained in this way than for them to be at worldly pleasures of low degree, which can lead only to degradation and hell?

You now ask me what our League is doing, and I answer by asking, What more are you doing to further the intrests of Christ than I have already shown you?

As a closing thought I would urge that more of our young people attend these meetings and thereby profit themselves as well as encourage others. Our doors are always open and our hands and hearts ever ready to welcome you. J. W. DALSTON,

President Ervay Street League, M. E. Church, South.
Dallas, Texas.

NORTHWEST TEXAS LEAGUE CONFERENCE.

This body assembled in the thriving town of Temple, Texas, July 6, 1898, and continued in session two days. During this period an interesting programme, covering the topics usually discussed in such gatherings, was rendered. The one man to whom the eyes of all Leaguers were turned, to whose words they intently listened, and to whom all hearts were drawn, was Dr. Young J. Allen, who honored the programme by appearing on it twice.

A resolution expressive of the appreciation of the proposed enlargement and improvement of the Epworth Era and urging the Leaguers to rally to its support was passed by a rising vote.

The thanks of the conference to the old officers for services rendered was expressed in a resolution, and the following new ones elected: W. E. Hawkins, Fort Worth, President; Miss May Abney, Brownwood, First Vice-President; Miss Mattie Lastinger, Waco, Second Vice-President; W. C. West, Weatherford, Third Vice-President; Miss Berna Little, Belton, Secretary; Caldwell Rylander, Temple, Treasurer; Miss Stella Gibson, Waxahachie, Superintendent Junior Work.

The Executive Committee was increased from three to five and is composed of the following: W. H. Mayes, E. M. Allard, — Randle, J. G. Putman, J. Sam Barcus.

The attendance was small, and for the first day not very enthusiastic. Interest increased to the last and closed with a note of victory.

The ratio of representation was changed from one delegate to every thirty to one for every ten.

The following resolution was unanimously adopted:

Whereas, There will be no meeting of the State League Conference next year and opportunity will therefore be given to magnify the conference League; therefore, be it

Resolved, That we invite the Leagues in the bounds of the conference to unite in making our meeting next year in Fort Worth an especial occasion of benefit and enjoyment. So may it be. J. SAM BARCUS.

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

THE ANNEX . . .

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

THE FITTING SCHOOL . . .

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

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

EXPENSES.

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

Board and literary tuition in Annex for session $198 to $218.

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

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THE FALL TERM OPENS SEPT. 7.

R. S. HYER, Regent.

GEORGETOWN, TEXAS.

Sunday-School Dept.

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

Third Quarter, Lesson 4, July 24.

Elijah's Flight and Encouragement—I Kings 19:1-16.

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

Time: B. C. 905 or 906, according to the common chronology; 863 or 864 B. C., according to the revised chronology.

Place: Jezreel, the capital, Beersheba in the south of Judah, ninety-five miles from Jezreel. Horeb, a mountain of the Sinai range.

Contemporary Rulers: Jehosaphat, King of Judah; Benhadad, King of Syria at Damascus.

EXPLANATORY.

Chronology: The student will note that both the common and revised chronology are given with these lessons. The following note from Dr. Peloubet will explain this matter: "The discoveries in Nineveh confirm the general accuracy of the Scripture narrative, but lead us to modify some of the details of the chronology of this period. The Eponyms were annually elected Assyrian officers like the Roman consuls, and like them events were generally dated by reference to their term of office. An accurate register was kept with notes of important events. These constitute the Canon. Its dates extend from 911 to 647 B. C." Upon these Assyrian dates is based the revised chronology. "These dates do not contradict the Bible dates, but show us how the years were reckoned, and to take account of the overlapping of different reigns, when the son reigned with his father, and the contemporaneous portions are reckoned to both kings."

BETWEEN THE LESSONS.

On the day after the great test and demonstration of Jehovah on Mount Carmel, and the destruction of the prophets of Baal, follow the events of the present lesson. Elijah had said to Ahab: "Get thee up, eat and drink, for there is a sound of abundance of rain." Elijah prayed on the top of Carmel and there was a great rain. The prophet ran before Ahab's chariot to Jezreel. And Ahab told Jezebel all that Elijah had done, and this led to the prophet's flight as recorded in our lesson to-day.

THE FLIGHT OF ELIJAH.

Verse 1. And Ahab told Jezebel all that Elijah had done. "Probably," says Dr. Clarke, "with no evil intent against Elijah." Ahab must have been deeply impressed by the awful and overpowering scenes that he witnessed on Mount Carmel, as it would seem that he consented to the destruction of the prophets of Baal.

Verse 2. Then Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me and more also if I make not thy life as the life of one of them by to-morrow about this time." Thus the infuriated woman swears by her false gods that had been utterly powerless and silent when her priests invoked the aid on Carmel. For years Elijah had eluded both Ahab and Jezebel, and now by his own act he is at Jezreel. In answer to his prayer fire has fallen from heaven and consumed the sacrifice, and abundance of rain has been poured out upon the famished earth; the prophet has proved himself more fleet than the king's chariot, and yet this foolhardy woman thinks the man of God is within her power and that she can slay him. Blinded by rage and superstition no proof of Jehovah's presence and power makes any impression upon her mind. So she binds herself with an oath within a certain time to take Elijah's life.

Verse 3. "And when he saw that he arose and went for his life." Elijah had reason to hope that the mighty events of Carmel, showing the utter impotence of Baal and the vanity of his worship, might affect for good even the heart of Jezebel. But the fierce heart of the woman is stirred only by to bloodthirsty revenge. Elijah has has slain her prophets; she will slay him or fall under the curse of her gods. "So Elijah went for his life." The words mean quick movement. He lost no time in fleeing to a place of safety. During the years of the famine, under the divine guidance, he had concealed himself from Ahab and Jezebel "and came to Beersheba," a distance of ninety-five miles. Here in the most southern extremity of the Promised Land and under the jurisdiction of the King of Judah he might have thought himself in a place of safety. "And he left his servant there." He desires now to be entirely alone with God.

Verse 4. "But he himself went a day's journey into the wilderness and came and sat down under a juniper tree." The tree would give him shade, and in the seclusion of the wilderness he would be beyond the search of the wicked Jezebel. And he said, "It is enough; now, O Lord, take away my life, for I am no better than my fathers." Very different is this prayer that God would end his days from taking his own life. In that hour Elijah could not see what more he could do. He felt that his life work was finished, and so wanted to die. Many a saint has felt the same way and uttered a similar prayer. The mind of the great prophet was sorely depressed, his heart deeply saddened. He had hoped to see better things in Israel. As to his flight from Jezebel it was the natural means of safety dictated by common sense and prudence, an act not of moral cowardice, but of practical wisdom. Before this time, while dealing with Ahab and Jezebel, the Lord had specially guarded and protected his life, and if Jehovah had now told him to stand firm against the threatened vengeance of Jezebel he must have done so; but left to his own understanding, the only wise thing was flight. It would have been rashness, not courage, to remain.

THE PROPHET REASSURED.

Verse 5. "And as he lay and slept under a juniper tree, behold then, an angel touched him." Weariness and anxiety would naturally produce sleep—nature's own grateful and timely effort to restore the prophet's soul and refresh the exhausted and unbalanced energies of his body. The Lord also intervenes, and while he sleeps "an angel touched him and said, 'Arise and eat.'" Sleep and nourishment, both natural, ordinary means of physical and mental restoration when the powers have become depressed. And this shows that physical conditions had much to do with Elijah's state of depression. Disappointed in his efforts to reform the gross idolatries of Ahab and Jezebel, wearied by his long journey and alone in the wilderness, his heart sank into the low valley of gloom and despondency.

Verse 6. "And he looked and behold there was a cake baken on the coals and a cruse of water at his head." God provided these for him, "and he did eat and drink and laid him down again." Doubtless with a calmer and more cheerful mind, for God was manifestly with him still.

Verse 7. "And the angel of the Lord came again a second time, and touched him and said, 'Arise and eat, because the journey is too great for thee.'" All this shows how carefully the Lord is watching over his prophet, and that Elijah is still in full favor with God. He knows the journey that lies before his servant, and strengthens him and prepares him for it.

Verse 8. "And he went in the strength of that meat forty days and forty nights unto Horeb, the Mount of God." So Elijah fasted just the same time that Moses did at Horeb, and as Jesus did in the wilderness. Fasting absolutely, or at most, using such scanty fare as the wilderness afforded. Elijah was sustained by the unfailing help and presence of the Lord. From Beersheba to Horeb, called the Mount of God, because there Jehovah wonderfully revealed himself to Moses, was a distance of about 200 miles. So the prophet must have wandered slowly through the wilderness in deep solitary communion with God.

IN THE CAVE AT HOREB.

Verse 9. "And he came hither unto a cave and lodged there, and the Lord said: 'What doest thou here, Elijah?'" The question is not one of condemnation or bitter reproof. It is rather one to call back the prophet to himself. The prophet is far from his field of work, and, although the Lord has been with him and sustained him in the journey, he did not direct him to take it. Fear, disappointment and despondency have possessed the prophet's mind. Through these God has still been with him, and out of all he will yet bring him. But he did not need to go so far. In this case God deals with his servant through the operations of her own human mind.

Verse 10. Here Elijah draws a dark and affecting picture of apostate Israel. "They have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I only am left, and they seek my life to take it away." Elijah had stood alone on Mount Carmel. Obadiah had preserved a hundred of the Lord's prophets in a cave, but these did not stand with Elijah, and he does not count them.

Verse 11. And he said: "Go forth and stand in the mount before the Lord." Then a great and strong wind rent the mountains and brake the rocks in pieces, and after the wind an earthquake, and after the earthquake a fire, yet in none of these was God to make a discovery of himself to the prophet. "And after the fire a still small voice." And, hearing this, he wrapped his mantle about him and stood in the entrance of the cave (v. 13). "And behold a voice came unto him and said: 'What doest thou here, Elijah?'"

Verse 12. The prophet answers again with the same dark picture of fallen Israel (v. 15). And the Lord said: "Go * * * to the wilderness of Damascus and anoint Hazael to be king over Syria (v. 16). And Jehu thou shalt anoint to be king over Isreal, and Elisha * * * to be prophet in thy room." Hazael should be the means of punishing Ahab and Israel and Jehu should destroy the house of Ahab and complete the work by the restoration of the worship of Jehovah. (See ch. 19:17).

Thus the Lord reassures and restores the prophet to himself and sends him back to his work.

PRACTICAL AND SUGGESTIVE.

Did Elijah do wrong by his flight? The most that can be said is that he yielded overmuch to disappointment and depression of spirits. What doest thou here, brings him to himself rather than reproves him. The picture was not as dark as Elijah had supposed. There were seven thousand true worshipers, either made so by Elijah's work or strengthened and comforted by it. So now we should never say that Christ's Church is dead, or his cause hopeless. There is always a reserve, faithful force.

Work is the cure for despondency. The Lord sends Elijah back to work. Action along the line of duty prevents and restores the failing heart.

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Our History, Operations, Comparisons, Statistics.

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Comparative Methodism and the Baptists,
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DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

4 IMPORTANT GATEWAYS 4

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For ST. LOUIS, CHICAGO and the EAST.
Superb New Pullman Vestibuled Buffet Sleepers.
Only ... Line ... Handsome New Chair Cars (Seats Free).
Running through Coaches and Sleepers to New Orleans without change.

DIRECT LINE to
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L. S. THORNE, Third Vice-Pres't and Gen'l Mgr.
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DALLAS, TEXAS.

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A Fine Bible and Advocate $4.

WOMAN'S ...DEPT...

Address communications to Mrs. Florence E. Howell, 28 Masten Street, Dallas, Texas.

GOOD TO REMEMBER.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,

God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make the friends the fleeter,

If any little lift of mine may ease
The burden of another,
God give me love, and care and strength
To help my toiling brother.

—Selected.

❖

IMPORTANT ANOUNCEMENT.

The annual meeting of the Woman's Board of Foreign Missions of the M. E. Church, South, for 1899, will be held in Austin, Texas, and the next annual meeting of the Woman's Board of Home Missions will be held in Dallas, Texas.

❖

Sisters of the W. F. M. S., Northwest Texas Conference: We are so glad you are to meet with us in Ennis next year. Bro. Boone, our beloved pastor, was absent at District Conference when our invitation was written, or his name would surely have been first on it. He bids me tell you he will be delighted to welcome you next June. He loves his F. M. S. and is a great help to us. We are doing well here in our society. Your sister,

MRS. MINNIE RICHARDSON,
Corresponding Secretary.

❖

The nineteenth annual meeting of the Woman's Foreign Missionary Society, Nothwest Texas Conference, was held at the Fifth Street Methodist Church, Waco, June 17 to 21.

The body was composed of representative women from the various Churches embraced in the conference, and young ladies and children representing the juvenile work.

The Waco ladies were cordial and made us feel at home in their midst. Everything possible was done for our comfort.

Among the prominent features of the meeting was a reception on Friday evening, soon after our arrival, at the elegant home of Prof. and Mrs. Rounsavall, which was the ocasion for the reunion of many friends and the opportunity for strangers to become acquainted. It was largely attended and greatly enjoyed.

On Saturday morning the annual meeting opened at the Church, where, after brief words of greeting from the pastor, Bro. Nelms, and devotional service, the business was taken up and carried on in much the usual way.

Saturday evening the formal address of welcome was given by Mrs. Rounsavall in behalf of the Waco ladies. The diction was choice and the delivery graceful. Mrs. Blanchard's response in behalf of the conference was appropriate and effective. This was followed by an interesting historical sketch of the Conference Society, carefully prepared and well read by Mrs. Mussett, Corresponding Secretary.

The music by the choir was fine, and added much to the pleasure of the occasion.

Sunday morning Bro. Nelms preached an eloquent sermon on "Woman's Work for Women." It was, indeed, a cold heart that was not stirred by his appeal to Christian women for heathen women. Queen Esther was taken as the example of supreme self-renunciation in the emergency, when she alone could accomplish deliverance for her people. In this hour of dire extremity the eyes of the down-trodden and oppressed women of heathen lands are turned to Christian women for the deliverance which they alone can give. Shall we heed their call like the noble queen, whose resolve was, "I will go. If I perish, I perish," and do the work which our risen and glorified Redeemer commissioned us to do; carrying the countless blessings of the gospel into their Christless homes and winning His approval; or shall we carelessly turn aside to the world and the pleasures thereof? May the good seed sown in our hearts on that glad Sabbath day be multiplied an hundred fold!

In the afternoon memorial services were held for the members who had gone up from labor to reward during the year, followed by a missionary experience meeting, and many were the testimonies to the blessings which the Master has bestowed on the lives of the workers.

At night Bro. Wiseman, pastor of Morrow Street Church, preached an earnest missionary sermon, very helpful and encouraging.

Monday and Tuesday were spent in the regular business of the society, hearing reports of auxiliaries, committees and electing officers.

Tuesday evening the Juvenile Society of Fifth Street Church gave an entertainment.

The Treasurer's report showed a total collection for the fiscal year of $2224. This amount comes from various sources, and is devoted to various objects. It represents the work of many small hands and self-sacrifices not a few.

The good it has done, and will do, must be multiplied by the moral and spiritual forces that have been at work, and this is a problem which can be solved only in eternity.

The Conference Society is fortunate in retaining for its four most important offices the officers who have served for more than a decade, and to whom its success is so largely due.

Too much cannot be said in praise of Mrs. S. S. Munger, the noble woman who presides, in whose personality are blended all the characteristics for successful leadership in this work—a lofty conception of her God-given call, a gracious womanliness, true courtesy and gentleness, combined with wisdom and firmness.

The Recording Secretary, Miss Rawlings, is admirably fitted for her office, possessing a quick perception, a command of choice English, and a clear, well-trained voice, which makes it a real pleasure to listen to the reading of the minutes.

Mrs. Mussett, the Corresponding Secretary, holds an important office and is indeed a valuable officer. Her information regarding the work is both extensive and accurate, and she has a wonderful gift for imparting to others the knowledge which is so essential to our life and growth.

Mrs. Harper, the Treasurer, fills the office which involves perhaps the most time and labor. Both of these she takes from her busy life and gives ungrudgingly to her Lord's service. Can we doubt that her work is well pleasing in His sight?

Each district is headed by the best woman to be found within its borders, who has individual oversight of the auxiliaries, and much is due to the fathfulness and efficiency with which they have discharged their duties. This year the Waco District, under the leadership of Mrs. Bullock, captured the banner. Fort Worth was second; juvenile work was made prominent, and the need of lady managers seems the only drawback to its great success. Here, O women of Texas Methodism is a great field for usefulness.

To turn aside from the busy everyday world and come in touch with such an earnest-minded band of workers is indeed a blessing. How "our hearts burned within us" as we joined in songs of praise and united in fervent prayers, feeling that our Savior had accepted the offering we brought and was in our midst saying, "Peace be unto you." May our coming together result in the advancement of His kingdom and glory.

MAY FLOYD SINEX.
Georgetown, Texas.

❖

Contributions to the Lucinda B. Helm Loan Fund by the auxiliaries of Dallas District, as reported at District meeting at Plano, June 3, 1898:

Frankford auxiliary	$ 3 00
Haskell Ave. auxiliary	1 97
Oak Cliff auxiliary	3 90
First Church auxiliary	15 00
Trinity auxiliary	1 50
Plano auxiliary	1 50
Floyd Street auxiliary	6 00
South Dallas auxiliary	1 00
Home Workers (Mrs. Bowman)	3 00
Individual donation	12 00
Total	$52 37

MRS. VIOLA HUNT,
Department Loan Funds.

❖

NEW CONSTITUTION OF THE WOMAN'S HOME MISSION SOCIETY, M. E. C., SOUTH

It is now generally known that some changes were made in our constitution.

(Constitution omitted by Ed. W. D.)

As I represented the Northwest Texas Conference Society in the General Convention of the Society at Knoxville, Tenn., when these charges were discussed and recommended, it is my duty to make some explanations in regard to them, and I want to explain also why I did not write an account of the convention for the Advocate. Sister W. H. Johnson was appointed for that duty and performed it, and I hope all our members read her excellent account. Now, as to change of name in Article I, you see the word parsonage is left out. At our convention last year, in Little Rock, this was discussed and our President begged that we shorten our name. I think this was about the only reason given for the change. It was too long, and many of the delegates stated that their preachers always got "mixed up" in calling it. I told them that as to that "our Texas preachers always got the word parsonage in right if the rest was "mixed up," and that I thought that was the part of our name that opened their hearts to us. But my eloquence was wasted, and I had the company of only three in voting against the change. Mrs. W. H. Purcell, of Texas, made a very strong and earnest plea against the change. But as it seems to be the "vox populi," let us accept it gracefully. There is no change in the object of the work; parsonage work will receive as much attention as heretofore. In Article III you will see quite a change in the control of our work. Instead of the Central Committee of twelve, we will now have a board just as we do in the W. F. M. Society. This gives our conference societies a great deal more power than they had before. Hitherto our delegates could only recommend measures of the Central Committee. Now, we have a voice in everything and a vote on all measures.

Passing on to the tenth article you will see a change about our funds. The Central Committee had formulated all these articles, and this one originally stopped at the first period, which took away the right of our Conference Societies to appropriate any of our money. You know we had, under the old constitution, the right to hold and appropriate one-half of our dues, but the tenth article as presented for the consideration of the convention would have given the entire appropriation of our funds to the General Board. This the members of the Central Committee thought would be best, and ,earnestly advocated—their reason being the fact that some Conference Societies had been keeping money from year to year in their treasuries that there seemed to be no call for in their conferences. Another rason given was that the General Board being an incorporated body could lawfully require of the Church trustees refunding bonds on making a grant to a parsonage. This our Conference Societies can not do, as they are not incorporated. and sometimes parsonages to which we have made grants are sold by the trustees and the money diverted into other channels of Church enterprise; in other cases they are burned without being insured, and the money we give is lost. But some of us even for these good reasons could not agree to give up the blessed privilege of disbursing half our dues. We thought that the conference officers could surely judge better where its one-half ought to go than the General Board. Speeches were made thick and fast, pro and con, and after contending over it several hours, our President herself offered the amendment which forms the last sentence of the article as it now stands, and on this we compromised. I think there was about as exciting a time in our convention over the "tenth article" as there was in the General Conference over the election of Bishops; but for the most part a very sweet spirit prevailed, and we who opposed it, as it first stood, were drawn closer to our grand President, Miss Bennett, and to our gracious, many-sided Corresponding Secretary, Mrs. Hargrove. They were fully pedsuaded that they were right in the change, but when they saw that some of us could not believe in it, though we were in the minority, they had the grace and the wisdom to compromise. The work in general is assuming grand proportions and our Northwest Texas Conference Society stands far ahead of any other in the connection as to numbersof auxiliaries and members, and was also a little ahead in dues. Let us rise to our opportunities and do great things for the Lord this year.

MRS. C. C. ARMSTRONG.
Weatherford, Texas.

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free.

F. J. CHENEY & CO., Toledo. O.

Sold by druggists, 75c.
Hall's Family Pills are the best.

DISTRICT CONFERENCES.

Pittsburg, Naples	July 7
Clarendon, Memphis	July 7
Beaumont, Jasper	July 28

BEAUMONT DISTRICT.

To all those who are going by way of Colmesneil to the District Conference which meets on the 28th of July at Jasper: Now, brethren, if you will write me at once I can secure for you a very low rate by hack from here to Jasper and return, which is much cheaper than you can go by railroad by way of Beaumont. So all who want the rate by hack should write and let me know at once that I may have the number; and you should come to Colmesneil on July 26, so as to get off for Jasper early on the morning of the 27th. Write me at Colmesneil. J. J. RAPE.

A TEXAS WONDER.

Hall's Great Discovery.

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

Celeste, Texas, Nov. 16th, 1896.—Mr. E. W. Hall, Waco, Texas: Dear Sir—Allow me to speak a word of praise to you in regard to your Hall's Great Discovery. I am 70 years old, and have suffered several years with kidney and bladder trouble, and have tried different kinds of medicine, but have never found anything that did me the good your Great Discovery did, and I cheerfully recommend it. Yours respectfully, MRS. B. ADAMS.

E. W. Hall, sole proprietor, box 218, Waco, Texas. Sold by Texas Druggists.

Impure blood is responsible directly and indirectly for many other diseases. Purify the blood at once with Dr. Simmons' Sarsaparilla. Fifty cents and fifty doses.

A NEW CATALOGUE

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

SANTA FE ROUTE EXCURSION RATES.

To Atlanta, Ga., July 16, 17, 18, limit August 1, two-thirds of regular one way rate, account Reunion United Confederate Veterans.

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

To Omaha, July 18, August 20, 21, 26, one fare plus $2 00, account of convention.

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

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

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

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

CHAS. L. HOLLAND,
W. S. KEENAN, Pass. Agent, Dallas.
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HUNT'S CURE

Cures all skin diseases in all its various forms. No internal treatment necessary. Failing, money returned to purchaser.

To be faithful in darkness, that is the supreme test to which the human spirit is subjected.—George S. Merriam.

If the Baby is Cutting Teeth,

Be sure and use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhœa. Twenty-five cents a bottle.

The heaviest part of sorrow is often to look forward to it.—Pusey.

Cheatham's Chill Tonic is peculiarly adapted to persons in enfeebled health and invalids. It assists digestion and is a perfect strengthener and appetizer. Satisfaction or money refunded. Put up in both tasteless and bitter styles. 50-cent size.

San Augustine District—Third Round.

Shelbyville, at Watkin's Hill	July 16, 17
Garrison, at Reed's Mountain	July 16, 17
Tenaha, at Joaquin	July 23, 24
Minden, at Glenfawn	July 23, 24
Melrose, at Shady Grove	July 30, 31
Appleby, North St.	Aug. 6, 7
Lufkin, at Wallace Chapel	Aug. 6, 7
Homer, at Gilliland's Chapel	Aug. 13, 14
Sexton, at Patroon	Aug. 13, 14
Center sta.	Aug. 20, 21
Center cir.	Aug. 20, 21
Hemphill, at Lane's Chapel	Aug. 27, 28
San Augustine and Chireno	Aug. 30
Carthage, at Clayton	Sept. 3, 4
Timpson	Sept. 10, 11
Nacogdoches	Sept. 10, 11
Sharpesville	Sept. 17, 18

J. T. Smith, P. E.

MISSIONARY COLUMN

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

The missionary conquest of the world waits for the movement of a thoroughly missionary Church. Since the days of Carey, the gospel could have been offered to the entire world of the Church had been thoroughly missionary. Indeed, the success has outmeasured the effort of the Church. The efforts of the Church have been small and few compared to the real ability of the Church. Three missionaries out of every two hundred ministers is a small per cent, to send abroad when the world is to be taken. Again, if we expect one generation of missionaries to bring a great number of the heathen to Christ we must send more than enough to furnish one missionary for every 600,000 heathen. In other words, the invading army of missionaries is too small to promptly take the citidel of heathendom that has for thousands of years been deepening the darkness and shadow of death. When we take time to consider what has been required of the missionary enterprise, it is wonderful how we could expect anything but the smallest results. The armies of Caesar, nor Napolean, nor Xerxes never won victories under such circumstances. If we are to have a larger measure of success we must increase the invading army. The army must be sent from home and sustained largely from home. The rank and file of the membership must be as thoroughly missionary as the missionary that goes. The Church depends upon two principle sources for this training of the body of the home Church, viz.: The ministry and the women. If the motherhood of the Church were really aroused we could produce a missionary Church. The present army of young people now in the Sunday-school and League will soon be in charge of the affairs of the Church. If every minister was wide-awake and every mother was devoted to missions it would not be long till the complexion of the Church would be radically changed on this question. How few of the ministry are really enthusiastic in this important work. The law of our Church requires missionary mass-meetings and missionary sermons, and missionary societies in the Sunday-schools, but how many pastors there are who never meet any of these requirements. It is hard to find as many as six missionary books in the library of the average pastor. The Women's Foreign Missionary Society is much harder to keep in running order than an Aid Society. The per cent of children in the Juvenile Misionary Society is very small. When pastors are far from zealous and informed, and the women are largely indifferent and so poorly educated in missions, it is hard to have anything but a cold state in missions. Any pastor can be missionary that wants to be so. Any woman can be a factor of much good in the Church if she wants to be such. Any mother can make strong and well defined impressions on the minds of her children in regard to missions if she tries. The Church at home can do but little for the army abroad unless they do more to make the army of the young at home missionary. There are many examples of what ministers and mothers can do if they had a mind to work. Let us give just one example: A young woman who, under great difficulties, did a grand work, and is yet doing a grand work. We will give just a little of the life of Miss Mary Ashton, of Trenton, N. J.:

Who is Mary Ashton? First and last she has raised nearly $8000 for the missionary cause. About the year 1885 she became deeply interested in the subject, and felt she must go herself as a missionary. This seemed impossible because of her severe deafness and subsequent lameness. But she carried the matter to God in prayer, and presently was impressed to raise money and send others if she could not go herself.

She first set out to send a Bible reader to China, and finding she could accomplish this she resolved to send another to India. Her first $100 she raised in an humble way by soliciting pennies from friends, and "two cents a week and a prayer" from such as she could interest. But presently she "went into business with the Lord" by making bookmarks, banners, cards, booklets, etc., and selling them, and little by little she has created a market for these and extended her sales, until now she has purchasers from Boston to San Francisco.

She buys her materials wholesale and has her goods manufactured to her taste, and dedicates the entire profits to the cause of missions. Her correspondence is very great. Her office work has become burdensome. She gives up her whole time and attention to it, often working far into the night, with assistance from others, and literally "lives, moves, and has her being" for the humane and holy cause of Christian missions.

The first year (1889) she raised only $50; the next, $100; the next, $260; the next, $610; and soon over $1000. In 1897 she raised $1,560, and doubtless she will increase this to $2000 a year. In all she has raised $7,830, and expects soon to make this $10,000.

For all this, Mary Ashton claims no credit, but holds it is only the sure result of faith and prayer; that she is engaged in the Master's work and God cares for it, as He will care for such work by everybody everywhere, if we are only true to Him. Her simple faith and devout work are certainly most beautiful to behold, and her shining example commends itself to pious souls everywhere. If you want to help her in her Christ-like work write her at 13 North Warren Street, Trenton, N. J. For, as she writes, "It looks as if God had not only sent me, but in a measure everyone who has aided in the work; and the end is not yet, for God's answers are infinite."

Highly Recommended.

"I was a sufferer from scrofula which appeared on my neck, and caused severe pain. I had the swelling lanced and began taking Hood's Sarsaparilla, as it was highly recommended to me. After taking a few bottles I was entirely relieved." ELLA A. LEWIS, Motley, Texas.

HOOD'S PILLS cure nausea, sick headache, biliousness, indigestion. Price 25 cents.

NORTHWEST TEXAS LEAGUE CONFERENCE.

Without intending to invade pragmatically the prerogative of our duly elected penman, I want to say some things about this League Conference. It was not largely attended either by pastors or delegates. About one-fifth of Temple's expressed hospitality was accepted and enjoyed.

They made arrangement for the free entertainment of 300. This scribe was wheeled about most delightfully. The spirit of the conference was most encouraging. Those who failed to be with us missed it. But the Leagues represented will certainly be blessed. The relation of the pastors to this work is well defined; and there can never be any intelligent conflict of opinion on that subject. However, there may arise some conflict of opinion in regard to the speechifying phase of a League Conference. Preachers are so accustomed to speaking out that they may with the very best intention be betrayed into seeming to feel that they are heard for their much speaking; or they may be betrayed into the feeling that the thing they see going wrong will not right itself, but depends alone upon them at the very moment they see it for correction. The preacher has come all the way along with the origin and development of this work; knows his relation to it and responsibility for it, and benefit coming to his charge from its successful operation, and may be supposed to be intensely interested in all that is done for it in conference assembly. The preachers in this conference have been very considerate—perhaps more so on account of recent publications and criticisms.

I can not believe that the conspicuous absence of our pastors has been superinduced by the above facts. The season is advanced. Pastors are quite busy. The conference was held too late in the season to catch them. A hint to the wise.

The presence of Young J. Allen, D. D., our two-score missionary in China, was an actual and manifest benediction to our people, young as well as old. Dewey, Schley, Hobson, and others, are honored—promoted. He is the second man I have known in Southern Methodism whom I would have been glad to have seen crowned, yet continued in the same field of labor. It is deeply interesting to see our ycung catch his "new idea"—that of saving nations through the gospel rather than saving the individual through the missionary. Certainly God is using everything and well-nigh everybody who loves him to bring the world to him, and the world is coming. The determination of the State League to keep three missionaries in the foreign field is highly indorsed and practically sustained by this conference. It will never die while the missionary fire burns. When it goes out it will be a corpse. Though like some other organizations and individuals in our Zion, they may be slow to realize it, and have a name to live after they are dead. The conference warmed up to the Era and its editor. I look for good times in our literary work in the future. That young man, Goodrich, thrilled the conference with his speech. Mrs. Carroll placed with the most forceful utterance a paper before the conference. It has been recommended to you for publication. It is the opinion of this scribbler that you could do no better thing for our Zion than to publish the paper if it takes you two issues to do it. Brains and heart thrown together in practical shape are in great demand, especially during the formative state of our movement for the organization and effective work of our young people.

The newly elected President insists on "honoring the Holy Spirit" in our League work for the year. I am a great believer in the office and work of the Holy Spirit. He is no less a personality than the Father and the Son, and no less to be "honored;" but I insist that as the Holy Ghost has been received by our Savior to be administered—"poured out"—by him, we should guard our language in this matter. Our new President is a good man, a good worker, and will make us a good leader. Let us comply with his earnest request that we pray for him and hold up his hands during the year.

The new Hymnal of Bros. Whitten & Hemphill was used by the choir and offered for sale and circulated in the conference room. The choir brought out of it things new and old. I think our Young People's Hymnal should have been used, though I love these brethren and think they have made a good song book. You know, Mr. Editor, that I am greatly in the habit of saying what I think about such matters. I trust that their Hymnal may find large sale. It was published for evangelistic work. If it keeps within the limits of its original purpose it will have the frendship of the Church and do well.

F. P. Works closed the work of the conference with a most admirable address. No man who comes in contact with this splendid Texan and Methodist layman can fail to see in him one of the most effective Leaguers in Southern Methodism. Young, brainy, eloquent and consecrated, he is the most forceful, orthodox and consistent Methodist man I have met. No wonder he President of the State League.

We meet at Fort Worth next year. A large and enthusiastic conference ought to be there. It will not be without the hearty effort of the preachers, conference officers and private Leaguers.

T. J. DUNCAN.

Taylor, Texas.

HOUSTON DISTRICT CONFERENCE.

The Leaguers of the Houston District are requested to take their Young People's Hymnals with them, to their District Conference at Columbia, which meets July 26, 27 and 28. Rev. D. H. Hotchkiss will conduct the music. An interesting programme has been arranged and we are looking forward to a great meeting. The I. & G. N. Ry. will sell tickets for four cents a mile round trip. Tickets on sale from Galveston for train Monday evening and Tuesday morning (News train) and from Houston and Arcola Tuesday morning, good till July 30.

ETTA TOOTAKER,
Secretary Houston District.

There is one little maxim
That now I will name,
Which may bring what is better
Than riches or fame.
All those who will heed it
Good appetite find,
Strong nerves, rosy cheeks,
And vigor of mind.
It will banish dyspepsia,
Rheumatics and gout,
That Tired Feeling conquer,
Drive scrofula out,
And here is the maxim—
Its wisdom is sure—
Take Hood's Sarsaparilla
And keep your blood pure.

A GOOD TIME.

I am just back from District Conference. Had a good time, of course. It was hot—the weather was; the conference was cool in everything but religion—that was up to white heat from start to finish. A Methodist Conference is one of the grandest things in this world. Our sainted Bishop Paine once said that to wipe out Methodism hell would be jubilant. Methodism will never die while there is a soul to be saved. These Methodist preachers are the noblest set of men in the world. God bless them every one.

Some folks seem to think that Methodism is a very small thing, but it is one of the biggest things in this world and is still growing.

W. J. M'CRARY, L. P.

Mount Pleasant, Texas.

Worldliness is world-like-ness.

Once in an age God sends to some of us a friend who loves in us not a false imagining, an unreal character, but, looking through all the rubbish of our imperfections, loves in us the divine ideal of our nature—loves not the man that we are, but the angel that we may be.—Harriet Beecher Stowe.

HUNT'S LIGHTNING OIL

Cures Catarrh, Neuralgia, Sprains, Cramp Colic, Diarrhoea, Cuts, Headache, Rheumatism. God for man and beast. Failing, money refunded.

The ships of God to haven come,
On steady keel they glide the sea;
Whatever storm or peace may be,
Though dark or fair, His craft sail home.

The gales of God blow from afar;
Their spicy breath from heaven is sent;
Zephyr or blast, one good portent,
Helps on the bark with cloud or star!

—Mrs. Merril E. Gates, in New York Observer.



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the Trusts howl at the war tax. The tax doesn't hinder us selling the finest stock of buggies, runabouts, surreys, traps and all kinds of pleasure vehicles at lower prices than they were ever sold at before, quality and high grade manufacture considered.

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OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

BLACK.—At an early hour Tuesday, June 21, 1898, iittle Neal Black died in Jacksonville, Texas. After a brief sickness of a few days he died rather unexpectedly to all. Such is life! Neal was about five years and six months old. He was of a bright, cheerful, kind disposition, and, like all such children, found an easy entrance to the affections of those about him. Full of energy, ready to accommodate, forgetful of self he drew little folks close to him and attracted the attention and favorable comment of older ones. He was the loved one of the house. Why does God send these little bright ones to stay so short a time with us, and then call them off and leave a home so dark and hearts so sad? It may be to bring his kingdom near and make us more careful to enter into it. Surely, heaven is not far off when our little ones find a home there. We will see them yet again. I. ALEXANDER.

Palestine, Texas.

◆

LORISON.—Died, at his home in Del Rio, May 19, 1898, aged sixty-eight years. Bro. Lorison was an old settler of Madison County, but has lived in Del Rio for the past eleven years. He was converted and joined the Methodist Church about two years ago. He was a bright, happy Christian and bore his extreme sufferings with Christian fortitude and resignation. He died in peace, surrounded by his son, daughter, sisters, nephews and nieces and other loved ones and friends. He was ready to go, and talked calmly of his going to heaven. He spoke often of Bro. Kennedy, his former pastor, and loved to have the Bible read to him, and his preacher pray with him. His daughter, Mrs. Gordon, and his sister, Mrs. Henson, and Mrs. Regan, and son, were with him all through his illness. For a year he hardly left his bed, and sometimes suffered great agony, but did not complain. God was a present help to him, and "his grace sufficient."

HIS PASTOR.

Del Rio, Texas.

◆

RODGERS. — Mrs. Nancy Eunice Rodgers, whose maiden name was Bratton, was born July 25, 1832. She was married to Mr. James Rodgers, January 15, 1852, and became the mother of six children—two daughters and four sons. Their union was a happy one, and God crowned them with success in this life. Mr. James Rodgers, the husband, was called to his reward several years ago, and her two daughters in early childhood. Sister N. E. Rodgers, the wife and mother, was called to follow on February 11, 1898, at her residence in Merrilltown, Texas. She professed religion and united with the M. E. Church, South, in early life. She was devoted to the Church and all her interests. On account of infirmities and extreme feebleness, to her regret, she was deprived of regular attendance upon the sanctuary for several months before she died. She leaves four grown sons and a host of relatives and friends to mourn their loss.

W. D. GASKINS.

◆

HUGHES.—Mary E. Hughes (nee Ward) was born in Bath County, Kentucky, September 21, 1828; was married to Wm. T. Hughes, June 15, 1853; immigrated to Texas in 1851; came to Kerr County in 1873. She and her husband finished their long and useful lives here. Bro. Hughes preceded her only a few months to the glory land. She leaves three sons and one daughter to mourn their loss. The funeral service was held in the church at Kerrville, where she has held her membership for many years. A large congregation of sympathizing friends assembled to pay a last tribute of respect. Bro. D. C. Robinson, a local preacher, an old friend of the family, preached the funeral sermon, after which we laid her body to rest by the side of her husband in the Kerrville Cemetery to await the sound of the trumpet in the last day. Sister Hughes was troubled with doubts at times during her long and weary months of suffering; but when she needed dying grace God supplied it. C. S. MILLS.

◆

WHITE.—Thomas W. White, the subject of this memoir, was born July 29, 1858, and was drowned in the Lavaca bay April 4, 1898. Bro. White, in company with a neighbor (Mr. Yoakum), left Olivia at 5 o'clock p. m. to go to Port Lavaca to return that night, but, owing to a high gale blowing from the north, and neither of them being expert boatmen, their boat was capsized about a mile from Olivia, and they both lost their lives. Their bodies were not recovered for seven days. Bro. White was married to Lizzie M. Atkins, July 12, 1891. There was born unto them three precious boys, all of whom preceded their father to the better world, and Sister White is left alone to mourn the unfortunate death of her husband. This brother had only been a Church member three years, but during the three years he seemed zealous and anxious about the Church and was endeavoring to let his light shine.

J. M. HOLT.

Olivia, Texas.

◆

WEST.—In remembrance of Miss Alta West, who died at her father's home in Kenadale, Texas, April 4, 1898. She was born August 22, 1877; was converted and joined the M. E. Church, South, at an early age in Montague County, Texas. To say she lived a faithful Christian life until the day of her death would indeed be expressing the truth. Hers was certanly twenty-one years of beautiful life, living her religion to a high degree, impressing every one with the beauty of her young Christian womanhood. I never knew a more gentle, sweet-spirited young woman than Miss Alta. Consumption was the fatal disease, and all was done for her that loving hands could do, but the Master, whom she had served, called, and she, willing to obey, bade farewell to her loved ones and calmly passed away. She bore her long afflictions patiently without murmuring or complaint. If the inevitable why ever entered her mind she never expressed it, bore all with Christian fortitude and died in the triumphs of a living faith and went up to live with God forever. JAS. A. WALKUP.

◆

STEPHENSON.—Mr. Lem Stephson was born October 28, 1877; converted in 1896, and died July 12, 1897. He was educated at Burleson under the instruction of Rev. Cloy Collier, and had chosen as his profession teaching, and being consecrated and educated both in heart and mind which fitted him eminently for usefulness in life. His future did indeed look hopeful for the accomplishment of much good in life, but God in his wisdom saw differently, so in the prime of his young manhood he was taken from the Church militant to the Church triumphant, and so that bright, happy home is darkened by sorrow, which will come to every home, and we must bow in submission to the will of God, who doeth all things well. Bro. Lem is with us no more and it would be hard to find any one who would fill up to the measure of young manhood so well as he both in the home and in society. While it has been God's will to take from us our friend and brother, may we all as believing children as we climb the pathway of life and faith press forward to the end.

J. A. WALKUP.

◆

AUSCHUTZ.—Died, at his home in Del Rio, June 21, 1898, Dr. W. L. Auschutz, aged forty-three years. Dr. Auschutz graduated at Vanderbilt in 1884, and practiced in his native State of Arkansas for some years. He was eminently successful in his practice, but his health breaking down about four years ago he came to Del Rio, hoping to get well again, but succumbed finally to pulmonary trouble. He might justly have been termed the "good physician," for he was universally loved and honored by every one in Del Rio, not only for his skill as a physician, but for the nobility and purity of his character. He was a sincere and devoted Christian, and one of the best friends a preacher ever had. He died in perfect peace, and there is sorrow in every heart who knew him. His place will be almost impossible to fill. He leaves a wife and three little ones, who have moved to their old home in Arkansas. May our Heavenly Father tenderly minister unto them.

HIS PASTOR.

Del Rio, Texas.

◆

WITHERS.—Robert Eugene Withers, stepson of Rev. C. P. Simpson, son of Mattie Simpson, was born March 1, 1873, and died at the home of his parents in Greenville, Texas, November 25, 1897. He was converted when a boy and joined the M. E. Church, South. Eugene was kind and affectionate in all his relations in life; was loved by all who knew him. He bore his sufferings patiently to the end. He was unconscious for several hours before he died, but that sweet peace that shone on his face when the summons came is proof to the loved ones left behind that our loss is his eternal gain. Will say to the heart-broken mother, let us live

THE POLYTECHNIC COLLEGE

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The Polytechnic College

Will open its eighth session Wednesday, September 7, 1898. It is an institution of high grade, employing a faculty of eighteen professors, instructors and assistants. The curriculum taught is fully equal to that of any college or university, doing only college and preparatory work, in the Southwest.

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

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Instruction by correspondence to pupils who wish it.

A Business Department is maintained in which is given the most thorough instruction in Book-keeping, Shorthand, Typewriting, Penmanship, etc. Graduation from our business department means a great deal more than from the ordinary commercial college.

The Music Department, vocal, piano, guitar, violin, mandolin, orchestral, is first-class in every particular. The manager, Miss Kate V. King, is unexcelled in the South as a vocalist, pianist and instructor.

In Elocution Miss I. I. Ice has no superior as an instructor. During the last session her classes over-flowed, and pupils had to be turned away. Assistance will be afforded during the next session. We have also arranged to introduce a department of Physical Culture for both young men and ladies.

Mrs. Emma Rhea, the instructor in Art, is giving great satisfaction, and her class the past session was quite large. All branches of Art taught. Special attention given to portrait and china painting.

The Polytechnic College is perhaps the best located college in the State. Altitude above sea level, nearly 800 feet. More than a mile from the city limits. (Electric car.) Railroads entering Fort Worth from eleven different directions. Telephone communication with all parts of the State.

Our co-educational system works beautifully. Strict discipline and careful oversight over both young men and women saves all trouble and secures great benefit to both.

Terms:

YOUNG MEN: Board, tuition and matriculation fee for ten months, $130.00.

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N. B.—We teach full forty weeks—an advantage found at no other high-grade institution in the State; and these prices are for that length of time.

Large library in charge of librarian open to students every day. Library fee, $1.00.

We have no imposing buildings to write about. We think a College is made up of Faculty, Curriculum and Student Body. If these are present the results will follow. On these points, faculty, curriculum and class room work, we invite the closest comparison with other schools of the Southwest.

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so that a precious hope may be ours all through life of meeting with the loved ones gone before; then we will have no more hard trials, but heaven will be ours with all that heaven means. HIS AUNT.

CUMMINGS.—Rev. T. C. Cummings, of the East Texas Conference, and stationed at Queen City, is bereft if his baby boy, James Bryan, who was born February 22, 1897, and died June 14, 1898. Little James was an exceptionally bright and sweet child, and the devoted parents are undergoing a trial of sorrow that none but those who have had a like trial can appreciate. Though grief-stricken and sad, they have surrendered their darling with remarkable Christian fortitude, adopting the Christian's standard: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." J. W. JOHNSON.

Atlanta, Texas.

THE TIME WE WASTE.

I am not about to recommend to my readers that exceeding thrift of time which keeps on hand a book or a piece of embroidery for odd minutes, and which from sun to sun never indulges in repose. The person who is most conscientiously and most constantly employed is often the person who wastes time, for employment is not invariably good economy, and it is sometimes the best saving which is also wise spending.

To most of us, day in and day out, it happens that we do waste, or at least misuse, precious hours. We start on a new day with a feeling that it is all too short for what we have to do. We lavish our strength on tasks which seem worthy of accomplishment and endeavor, and yet, were the whole truth known, neither we nor the world would have suffered had we let those things go by. The toil has been put in the wrong place and our time has been wasted.

For example, we spend a great deal of time in talking about what we mean to do, planning over and over what may as well be settled at once, and going into the minutiae of things which are not sufficiently important to be thus regarded in detail. In domestic affairs we hesitate and change our minds, and cannot come to a decision about the parlor curtains or the kitchen closets, and meanwhile the day is slipping by, and our small boy is playing in the street, and growing familiar with companions we would not choose for him. After all, the mother's first work in life is her small boy, and compared with him carpets, curtains, and kitchen plenishing are of the very smallest account.

We waste time in reading, for example, by trying to master the contents of the whole of the daily or weekly newspaper, whereas, in many instances, the summary of news made up by a hand skilled in condensing and selecting, an editorial or two, and an article on some instructive topic would be quite enough for us. Our reading grows scrappy and does not feed us mentally because we take no time for the strong and wholesome books which promote intellectual vigor. We have the time if we knew how to manage it, how to utilize it, if we steadily every day spend some part of it in consecutive reading of a thoughtful kind, along lines which we have deliberately chosen. Time is well spent which is spent in resting when we are tired. A lady past middle age, but with the fresh complexion and clear eyes of a girl, told me the other day that this was her only secret: "Early in our married life," she said, "my husband, who was a physician, urged me to take an hour every day for myself. Let that hour be absolutely uninterrupted, he said, by any one. Do what you please in it, lie still and shut your eyes, or read a book you like, or sit still in your rocking chair and knit, but don't do anything which taxes your strength, and always secure your hour of rest." That was wise advice.

We do not waste time when we take out-door exercise. This, too, some of us need to remember. When we are ordered by our medical counselors to walk or drive every day, to get the air somehow and set the blood in motion, we are ready to obey, but a more sensible way would be to anticipate the prescription and take the exercise so that we may keep well.

We may set it down as without exception that time spent in worry is recklessly wasted. It is hard not to worry, particularly when we see the troubles and mistakes of those who are dear to us. Faith halts when we are anxious and distressed in behalf of our sons and daughters, whom we long to help and for whose good we sometimes long in vain.

But even here our worry is futile. Even here we should cast the burden on the Lord. Do thy best and leave the rest is a safe motto for the Christian—Margaret E. Sangster in Christian Intelligencer.

TELLING THE TRUTH

Health Introduced into Many Homes in Jackson by the Simple Process of Taking a Few Bottles of Dr. Harter's Iron Tonic.

Rheumatism, Anæmia, Indigestion and All Troubles Caused by Impurities in the Blood Readily Succumb to the King of Remedies.

Two Hours Spent by our Reporters Locate Many People Glad to tell of Its Wonderful Benefit to Them.

HARTER AND HEALTH MAKE HAPPY HEARTS.

From the Jackson (Miss.) Daily Clarion-Ledger.

The giving away of a few thousand bottles of valuable medicine in each city to which he sends his representatives, seems to be a peculiarity of Dr. arter's, he of Iron Tonic fame, resident of Dayton, Ohio. He did it in Jackson recently, and our exchanges from numerous other southern cities report the same thing as having been done in their respective burgs.

Ben Buckley came into the Clarion-Ledger office recently and began to expatiate upon the merits of Dr. Harter's Iron Tonic. Everybody in Jackson and Meridian and the rest of the world knows Ben, the capital correspondent of the Meridian Star, one of the best known newspaper men anywhere. Dr. Harter's Iron Tonic had proven itself an invaluable medicine to him, he said, and he wondered we didn't write it up on its merits. Ben offered to bet that every person in Jackson who had taken Dr. Harter's Iron Tonic faithfully according to directions was the better for it, and would say so over his or her signature. We didn't take the bet, fortunately, but because of Ben's challenge we sent out two reporters on a one hour's quest among the residents of Jackson—one to interview ladies only, and another the men—with instructions to report back to the Clarion-Ledger office in that time with any results they had obtained. The facts as brought in by our reporters confirmed Ben Buckley's statement thoroughly, and if Dr. Harter gets a free advertisement in our columns it is because he and his Tonic are worthy of it.

Reporter Sullens was assigned to the male side of the proposition.

"Why, I've taken it myself," said he, as soon as he heard what was wanted of him, "and I know that what Mr. Buckley says is true. When I was on the St. Louis Post-Dispatch I took it, as every one else does in St. Louis who needs a tonic or has dyspepsia or any trouble caused by impure blood"—and to start filling his space, Mr. Sullens wrote a testimonial himself, as follows:

Jackson, Miss., March 10, 1898.
Editor Clarion-Ledger:
I have taken Dr. Harter's Iron Tonic while in St. Louis, and since coming to Jackson, and know it to be an excellent remedy for all blood impurities.
(Signed.) F. ALBERT SULLENS,
Reporter Daily Clarion-Ledger.

While he was penning this letter Maj. Buckley was also busy with his pencil, and in a few moments handed the following to our reporter:

Jackson, Miss., March 10, 1898.
Editor Jackson Clarion-Ledger:
Dear Sir—Dr. Harter's Iron Tonic is one of the greatest discoveries of the age. It will make a new man out of a physical wreck, and will make a well man as powerful as Achilles. I heartily recommend it as a tonic and blood builder, from personal experience. Yours truly,
BEN J. CRAFT BUCKLEY.

Stepping into the composing room, Mr. Lowe was found, who said he used it because it "braced him up," and helped him enjoy his meals. He put this into the reporter's hands:

Jackson, Miss., March 10, 1898.
Editor Clarion-Ledger:
Dear Sir—I know from personal experience that Dr. Harter's Iron Tonic is splendid and effectual in its results, and I can cheerfully recommend it. A. B. LOWE,
Printer, on Daily Clarion-Ledger.

W. T. Salmon, probably the best known printer in Mississippi, thought Dr. Harter's medicine excelled Swift's Specific in his case, and wrote as follows:

Jackson, Miss., March 10, 1898.
Publisher Clarion-Ledger:
Dear Sir—As a kidney medicine and tonic I find Dr. Harter's Iron Tonic the best thing I know of. I have used nearly twenty bottles of "S. S. S.," but from the two bottles of Dr. Harter's Iron Tonic I have taken I have derived more real benefit than from all the other medicine I ever took. Yours truly, W. T. SALMON, Printer.

Mr. Salmon's sister, Mrs. McGuirk, was with him at the time Mr. Sullens interviewed him, and as she was also a Harter admirer, her testimony was taken. She said:

Jackson, Miss., March 10, 1898.
Clarion-Ledger:
Gentlemen—I have found Dr. Harter's Iron Tonic very beneficial indeed as a tonic for the general benefit of my health. For any disease caused by impure blood it is unequaled. ELLA L. M'GUIRK.

Three merchants and Justice Fitzgerald were seen after this, and all were hearty in their expressions of good will for what Dr. Harter's Iron Tonic had done for them and their families. Justice Fitzgerald wrote:

Publisher Clarion-Ledger:
Dear Sir—My wife's mother has recently used two bottles of Dr. Harter's Iron Tonic for general debility, and has been greatly benfited by its use. It is a splendid medicine for all in need of blood building and nerve strengthening. Yours truly,
J. FITZGERALD,
Justice of the Peace.

Mr. J. Feibelman, of Feibelman Bros., clothiers, had been benefited by Dr. Harter's remedy, and was willing to say so. He wrote:

Jackson, Miss., March 10, 1898.
Editor Clarion-Ledger:
Dear Sir—I have found Dr. Harter's Iron Tonic very beneficial, and can recommend it as the best tonic I know of. It regulates digestion just right and improves the blood wonderfully. Yours truly,
J. FEIBELMAN.

Mr. J. J. Heaphy, proprietor of the well known dry goods and grocery store on Capitol street, stopped from his labors long enough to write a few lines, thus:

Jackson, Miss., March 10, 1898.
Editor Clarion-Ledger:
Dear Sir—My wife and son have both been taking Dr. Harter's Iron Tonic, and would not know what to do without it. It has built them up remarkably. It is everything that Dr. Harter claims for it.
Yours, etc., J. J. HEAPHY.

Basye, the grocer, had to have his little joke about the medicine. He wished every customer he had would take it, because they would eat about double their usual rations in consequence. Read what he wrote:

Jackson, Miss., March 10, 1898.
Clarion-Ledger:
Gentlemen—From my own experience with Dr. Harter' Iron Tonic I am assured that it is an excellent medicine and a superior appetizer. I wish my customers would all take it, as then I could sell about double the groceries I do now. This is no joke.
Yours truly, A. BASYE.
Grocer.

The testimonials above were procured by our Mr. Sullens, in his one hour's visit among the gentlemen of Jackson he happened to meet. The ladies did nobly also, and emphasized the fact plainly that Dr. Harter's Iron Tonic is not confined in its benefits to either sex or any one class. Mrs. M. B. Patton wrote a letter that read:

Jackson, Miss., March 10, 1898.
Editor Clarion-Ledger:
Dear Sir—General debility, a run down feeling, accompanied by cramps and unusual pains, held me in its thrall, until I used Dr. Harter's Iron Tonic. I want to recommend this tonic to all my sister sufferers as a splendid medicine that will benefit them more than they know or I can tell.
Yours truly, MRS. M. B. PATTON.

Mrs. Pardee had this to say to the public:

Jackson, Miss., March 10, 1898.
Publisher Clarion-Ledger:
Dear Sir—Dr. Harter's Iron Tonic has made a new woman of me. The good it has done me cannot be told in words. I was for a long time subject to palpitation of the heart, accompanied by sickness at the stomach. Nothing relieved me until I got to using Dr. Harter's Iron Tonic. Now I am well and happy. Gratefully yours,
MRS. NARCISSE PARDEE.

Mrs. Chapman, wife of Engineer Chapman, of the Natchez & Jackson railroad, said that her husband had used Dr. Harter's Iron Tonic with most satisfactory results. Her letter was as follows:

Jackson, Miss., March 10, 1898.
Publisher Clarion-Ledger:
Sir—My husband is using Dr. Harter's Iron Tonic and has received great benefit from it. His ability to stand exposure and endurance is greatly increased by its use.
Yours truly, MRS. E. E. CHAPMAN.

Mrs Kate Madison found the appetite-giving qualities of the Iron Tonic superior to anything she had previously taken, and said so in her letter:

Jackson, Miss., March 10, 1898.
Editor Clarion-Ledger:
Dear Sir—My appetite has greatly improved since commencing to take Dr. Harter's Iron Tonic. I have also derived much benefit from it in other ways. It is a wonderful benefit to any woman.
Yours truly, MRS. KATE MADISON.

Miss Daisye Taylor had lots of pleasant words to say for Dr. Harter, and indited the following brief testimonial:

Jackson, Miss., March 10, 1898.
Editor Clarion-Ledger:
Dear Sir—I think Dr. Harter's Iron Tonic a splendid medicine. I found it very beneficial to me. No one desiring health and a good complexion should be without it.
Yours truly, MISS DAISYE TAYLOR.

The kitchen can be helped by a good medicine, as well as the parlor. Bettie Robinson is a cook, but she derived the same benfit from the Iron Tonic that her mistress did, and wrote a statement of the facts as follows:

Jackson, Miss., March 10, 1898.
Editor Clarion-Ledger:
Dear Sir—I have been greatly benefited by using Dr. Harter's Iron Tonic. I consider it the best remedy I know of for general lassitude and loss of appetite. I know it has helped me. Yours truly,
BETTIE ROBINSON.

The color line is not drawn where Dr. Harter's remedies are concerned. Lucinda Neat is not as blonde as some of the rest of us, and is a domestic, yet she found the need of Dr. Harter's Iron Tonic that everybody else was using, and wrote as good a letter about it as though she had a whiter skin:

Jackson, Miss., March 10, 1898.
Editor Clarion-Ledger:
Dear Sir—I was very much run down before taking Dr. Harter's Iron Tonic, suffered with various female complaints and general debility. Since taking Dr. Harter's Iron Tonic I am entirely relieved of all my troubles, and can cheerfully recommend it to any one. Yours truly,
LUCINDA NEAT.

It was a pretty good hour's work for the two reporters, take it all together, and pretty good evidence of the truth of Ben Buckley's statement and of Dr. Harter's reason for the faith in his remedy. The people have found out the reason why Dr. Harter gives away samples of his Iron Tonic. It has merit, does all that is claimed for it, and the results prove it. If the people of Jackson don't have good health now it is their own fault. The means for it are found in Dr. Harter's Iron Tonic.

DR. PRICE'S CREAM BAKING POWDER

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair.

North Texas Conference.

WESTON.

Ben H. Bounds, July 8: We had been drifting along as usual, filling our regular appointments, Bro. Day and myself, with good congregations, until the third Sunday in June, when, having secured the help of Rev. C. L. Ballard, of Kingston, we opened the battle at Weston, with Rev. A. L. Gribble, on Sunday, at 11 a. m., and again at night, and again next day at 11, when other engagements called him away; and so Bro. Ballard arrived Tuesday night, and remained with us one week, when we were called away to the District Conference at McKinney, near by, however, and so we lost but one day and night there—and it rained then. We came back and renewed the conflict, with Bro. Fields, of Kingston, to assist until Sunday night, when he too had to leave; but we went right on until Tuesday night, when we closed, with fifteen conversions and seven accessions to our Church. I wish to say here and now, that no pastor needs any better help than he will find in Bro. Ballard, who is comparatively free to help the brethren, although his time is all engaged until the first of September. And I can say of Bro. Fields that being a young man, he soon got in touch with the young people, and so brought the old and young in closer touch with each other. He, too, is a safe preacher and a good help in a meeting. Bro. Day begins another meeting at Honey Creek to-night (Friday).

TERRELL.

C. C. Davis, July 5: Our meeting at Eden is still increasing in interest. Ten or twelve have been converted to date. There were 22 penitents in the altar last night, and two were converted who were not in the altar. The converts show the reality of religion and the genuineness of their conversion by their faithful work. The meeting may continue throughout this week. Bro. Raymond Gray was to commence the meeting at New Hope last Sunday night. I have not heard from there yet. It rained that night, and it is possible that the meeting did not begin then. The rain has interfered here a great deal.

GRAND PRAIRIE.

C. M. Shuffler, July 10: We are having a good meeting at Estelle; four conversions to date and much interest in spite of mud. We are indebted to Bro. I. J. Coppedge for some good gospel preaching.

SAVOY.

W. H. Brown, July 11: I am at Savoy in a fine meeting with Bro. Gober. Every service is taking new life. We are expecting a great time. We have only run two days, but we are on high ground. Several have been converted already. There were three or four in the morning service. Bro. Gober is on shouting ground, and his people on a good move. God give us a great meeting.

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West Texas Conference.

ARANSAS PASS.

J. A. Phillips, July 6: Our third Quarterly Conference for Rockport Circuit was held June 18 and 19 at Aransas Pass. The report on general state of the Church showed a net loss of twelve members. We protracted the meeting a week and received two by ritual. The Church seemed to be considerably revived. The whole charge is growng weaker in numbers and finance, but we have some very staunch Christians who are doing good work for the Master.

SAN MARCOS CIRCUIT.

J. T. Graham, July 4: Our protracted meeting of nine days at Center Point closed last night. Frequent showers of rain and pressure of farm work lessened the attendance some. Interest in the services grew from the beginning. Results: Seven conversions, four accessions to the Church, the Sunday-school after long suspension revived, arrangment made for the immediate purchase of a Church organ and prayer-meeting organized. Bro. W. Love Vaughan, of Dallas, led the song service and otherwise rendered very efficient help. This dear brother is gifted and deeply consecrated to God in his line of work. His presence and delightful Christian fellowship among our people more than compensated for the modest offering he received.

Northwest Texas Conference.

PEORIA.

C. S. Cameron, July 6: My first meeting was at Towash, commencing June 12. We ran eight days. The Church was greatly revived. We had seven conversions and three additions, notwithstanding the rain fell in torrents each day; this was a good meeting. On June 24 we began our meeting at Peoria, and contnued ten days. Never in life had we a harder pull. Meetings for circuit had all been planned; we could not change; the rains continued; farmers all in the grass; three threshers in community; but we held on, and God blessed our labors, with twelve converted and as many more reclamations. Revs. R. J. Deets and E. G. Phillips were with me, and did me faithful work. Bro. Deets is a strong gospel preacher; he uses none of the clap-trap methods of the day, but insists on deep repentance and genuine Holy Ghost conversions. His work will abide. Phillips is a fine singer and sweet-spirited, prudent man; he will do good anywhere. We are much revived.

OKLAHOMA.

C. M. Marshall, July 5: We have had a glorious revival here at Oklahoma. Bro. M. W. Francis, P. C., began a protracted meeting Saturday, June 25, and continued until July 3. Bro. Barden, of Cabesa, and Bro. Holbrook, local elder, rendered valuable services, preaching and exhorting. We had the gospel at every service plain, full and in much power. God gave the increase, about thirty conversions and twenty-eight accessions, among whom were two of our own precious boys. We are rejoiced to say, "Great is the name of the Lord, and greatly to be praised." We thank God that we have praying mothers, wives and sisters among us. They had been carrying on a Wednesday evening prayer-meeting for some weeks before our meeting began, and were all ablaze with the love of God. They were ready for work and did it, too, without exhortation. The power of the Lord was with us from first to last. Some of our Baptist brethren joined in the meeting, and judging from visible signs, they were greatly blest with us. We pray that we, as brethren, may continue in unity of spirit and bonds of peace, to labor for the ingathering of souls to the granaries of salvation. The conference claim was taken up in good subscription.

East Texas Conference.

TYLER.

W. W. McAnally, July 8: During our stay among the Cedar Street people we have been kindly remembered by them in the way of poundings more than once, besides many helpful little donations from time to time; and on the night of the 6th inst. the climax was reached. Soon after dark we heard the rumbling of little wagons, and saw a large crowd of men, women and children advancing, and to our satisfaction we learned from the laughter that no harm was meant. They appeared to need no reception, but marched right in, took possession of the dining-room, unloaded and returned into the front rooms and porch, where we all enjoyed a social hour. We then assembled again, read God's Word, and bowed together in humble prayer. When all were gone, we found the supply almost if not quite complete, from a cake of soap to a sack of flour and large ham, and still it comes in. For all these things we are thankful indeed, and hope to be able to more successfully minister to them in holy things.

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