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EDITORIAL.

THE GOOD PART.

THE two greatest mistakes which men ever make are these: Putting the sensual in the place of the intellectual and spiritual, and substituting the temporal for the eternal. Here is the battle-ground of the human soul. To lose this fight is to lose all. To win this battle is to win everything worth living for. We must learn the lesson that "the life is more than meat," and abide by the instruction. No matter how it may be in later experience it is unquestionably true that our first temptations come along the line of the sensual and temporal. When maturer,and when verging upon old age the solicitations to sin which confront us may take on a more spiritual coloring. But the devil tempts youth with carnal bait and temporal allurements. The tempter plied Christ first with appeals to the physical man, and then later with subtler invitations to the higher realms of thought and action. But we must insist that "the life is more than meat." We must relegate the purely fleshly to the back ground and contemplate life and all its accompaniments in the light of those realities which are eternal and divine. Christ's great saying that "a man's life consisteth not in the abundance of the things which he possesseth" must sink down into our ears.

We need a profound and universal awakening along the line of spiritual things. Gluttony should be strongly proscribed. The vanity of extravagant personal ornamentation should be keenly exposed. Drinking and the allied sins which steep the senses in pleasurable but besotting emotions should be catalogued with the vices which damn. The lust of money-getting, with its attendant evils, should be unsparingly scored. The ambition for place and power should be subjected to the severest reprobation. An unadulterated material civilization pandering to the lusts of the flesh and overslaughing all the higher and nobler elements should be analyzed to the core, and revealed in the length and breadth of its hideous lineaments and corrupting power. The animalism and bestiality which go through society in countless ramifications should be rated at their true value and consigned to everlasting perdition. There are better things than these, infinitely better things, and the time has come when the doctrine of the intellectual and spiritual life should be proclaimed far and wide. We ought to declare in thunder tones that the birthright is better than the mess of pottage, and that freedom, enlightenment, progress and religion are a thousand fold preferable to the flesh pots and melon-patches of the Nile and to slavish contentment and idle self-indulgence, though emphasized and recommended by the gilded trappings of the Egyptian court.

We need to accentuate and advertise education and culture and all that go with them. We should bring into the foreground music and art and that elevation of taste and refinement of manners which generally accompany them. We must place upon a pinnacle the homely but blessed graces of hospitality, good neighborhood and all the sweet amenities of domestic and social life. The time has come to magnify love, friendship, home and all those diviner ingredients which spiritualize our environment and atmosphere. We must hasten the approximation of earth to heaven and anticipate those millennial seasons when all shall tread the King's highway of holiness and the Christ-life shall substitute that low and sordid experience which is now, alas, too common among the children of men. We must destroy error by exhibiting the truth, we must turn men from materialism by showing in powerful contrast the incomparable beauty and beneficence of the spiritual realm and woo the race from its contemptible idols by revealing the beatific vision of God.

The pulpit must take a loftier and broader range and proclaim the beatitudes of the Gospel and thunder forth the majesty of the law. The press must leave the carrion-strewn earth and point the eyes of men to the glory-smitten summits of a spiritual life. Literature must take the vail from the blinded heart and pour therein "the light that never was on sea or land." Each Christian must become an argument for and an illustration of the supreme blessedness of devotion and duty. Every family should constitute an earthly glimpse of heaven, and a foreshadowing of the bliss of the redeemed. And the Church, too, like the temple of old, filled with the effulgence of the Shekinah, should prove a veritable tabernacle of God among men.

The life is more than meat, and thrice blessed the blinded eye which sees it, and the unhappy heart which appropriates the living and saving truth.

A LESSON FROM AND FOR THE TIMES.

Religion contributes directly to the formation of a manly character and to substantial success. Many regard the Christian life as essentially effeminate. Moreover they consider strict devotion to duty as a bar to great and desirable achievements. Because Christianity inculcates love and gentleness these critics regard it as something necessarily sentimental andsoft. They do not see how the beautiful and fragrant blossoms of grace and tenderness can grow upon the bosom of the solid granite rock. Nor can they realize that conscientiousness and principle constitute the very best foundation for true and lasting success. Religion is the very stuff out of which manliness is made. It is the fear of God which expels the fear of man and it is the consciousness of the divine approval, above all things, which enables one to confront the frowning world. These traits of character which lie at the basis of great and noble achievement, such as industry, frugality, enthusiasm, fortitude, truthfulness and honor are of the very essence of the Gospel of Christ. The finest specimens of manhood on record, and the most conspicuous examples of triumph in the various departments of human endeavor, were dominated by Christian thought and life.

We were led to these reflections by considering the character and career of Lieutenant Hobson and the late Mr. W. E. Gladstone, the manliest of men, and yet deeply religious; striking representatives of the finest daring and the most enviable attainment, though humble disciples of the Christ. Heroism is not limited exclusively to the idle, the irreverent and the profane. Fearlessness, soldierly bearing, patriotic impulses and devotion to a martial life are not confined entirely to dissipated swaggerers and the fast set. Hobson's glorious nerve and transcendent performance teach conclusively that the kingliest heroism and the knightliest deeds are entirely consistent with the purest devotion to duty and the utmost reverence for God. Such daring and success show that the gentlest of the followers of Christ may bear the eagle eye and the lion heart. The serenity and purity of the Christian life may be like the far-off white and tranquil cloud, pregnant with lightning and thunder. If the young men of this country will only learn the much needed lesson that Christianity stands for all that is true, beautiful and good, then Hobson will not have led the forlorn hope in vain.

Then, too, the idea of men resenting the presence of religion as if it were a foe to business, culture and honor, with such an example as that of Gladstone staring them in the face. Gladstone is, by universal consent one of the saintliest men which the nineteenth century has produced, and yet he is a towering monument of all that is comprehended in that magic word, success. He served God, and yet made money; he had a competency, an elegant home, a delightful family, and all that goes to make up a domestic paradise upon earth. He was true to conscience and principle and yet picked up a world-wide erudition; he had a giant intellect, scholarly tastes and acquisitions, eloquence and power and all that the broadest education could give. He was an humble Christian and at the same time the most distinguished Englishman of his country and age; honors came thick and fast; he was the idol of his people and party and sleeps at last in the great Abbey where so much sacred and honored dust awaits the trump of doom. Mr. Gladstone's character and career demonstrate in the most transparent and powerful manner that a man may serve his own generation by the will of God and yet win for himself and family all those prizes which men covet so eagerly, and all those substantial and lasting elements which make up the temporal happiness of life. With the most sublimated Christian character we may blend and harmonize those masculine and masterly qualities upon which the world has placed a premium so long, and while treading the humble path of duty with an unfaltering step and with an eye single to the glory of God, we may also secure the ingredients of a satisfying and enduring prosperity.

GOD'S BOOK BECAUSE MAN'S BOOK.

Henry Hallam is an author of distinguished ability and a critic of the first class. No man has read more widely than Mr. Hallam or has thought more deeply about the questoins of literature and life. He knew the best that had been thought and and said among men and had weighed it at its true value. All this will add emphasis and prestige to the fine remark below, quoted from him by Dr. C. H. Parkhurst:

Where is a second book, uninspired by scripture, that has demonstrated its inherent and unassisted energy to take hold of life and lead it out into the likeness of the life of God? Only He who knows man could have made man a book. Only He that made all hearts could produce a book that should go to the wants of all hearts. "I see," wrote Hallam, "that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book, because it is man's book."

WE must not quarrel with the stern discipline of life. Often the brightest flowers grow out of the blackest soil and the tallest trees spring heavenwards from among the rocks. The sore toil and the bitter trials which put us on our mettle are the conditions of a larger development and richer life. Men believe this doctrine in the realm of the physical and intellectual. They would fain doubt or repudiate it in the sphere of the spiritual.

MANY of the deepest truths of life are couched in a variety of trite remarks. We need to pick out the core of these truisms and incorporate it into our very hearts' blood. Familiarity veils the most solemn facts. It takes the deepest thinking to get at the realities. To pause and consider are among our most urgent duties.

ONE may keep the letter and violate the spirit of the law. Formal obedience may be divorced from the true principle of life. Back of many lapses and windings may be a heart right in the sight of God. The motive is the touchstone of the act. Conduct should be judged by the spirit from which it emanates. Self-examination should never become a fossil virtue.

LIFE in its substance is largely the same everywhere. He who knows himself knows others. All men are made in the image of God, and are placed in a state of probation, hence the essential identity of human life. The sighs which are heaved from your bosom awake an echo in another's, and the smile which plays upon your countenance is often reflected from a brother's face.

TRUE manliness commands a costly premium. There is nothing more valuable in the world's market. The failure to measure up to the physical standard as a condition precedent to entering the army has put some people to thinking. Falling below the soldierly model was a bitter humiliation to many. Henceforth atheltics and hygiene are likely to come more prominently to the front.

Communicated.

THE WORTH OF AN EDUCATION.

The value of a liberal education can hardly be overestimated. The opportunity of a collegiate course is golden and happy is he who improves it to the best advantage. Strange it is that so many young men and maidens are blind to this great fact, and idle away the precious days when they ought to be preparing for the great issues of life in getting a good education. Scarcely a man has risen to prominence without college training but that feels the loss of such preparation and regrets his early failure.

The wise man has well said: "Wisdom is better than rubies; and all the things that are to be desired are not to be compared unto it. Wisdom is the principle thing, therefore get wisdom, and with all thy getting, get understanding."

An education enables one to get more out of life, to enjoy more in a given length of time. It trains the hand to work, the eye to see, the ear to hear, the mind to understand, and the heart to feel. God has made this world of ours full of beauty and harmony, if we are but able to find and enjoy.

"Earth is crammed with heaven,
And every common bush aflame with God,
But only he who sees takes off his shoes,
The rest walk round and gather blackberries."

Many there are who having eyes see not and having ears hear not, but stumble heedlessly over beauty and harmony unappreciated.

To the educated, nature and art furnish a thousand joys—delightful feasts—that are entirely hidden from the unlearned. The great fountain of literature—so full of invigorating drafts—is almost sealed to the unlettered. Communion with the master minds of past ages is a joy scarcely known to him. Nature and art may spread sumptuous feasts and issue universal invitations, but all is in vain to the untutored. To him whose eyes are opened and whose mind understands, the midnight heavens present a glory undreamed of by him who is not thus equipped. To the average plowboy the dainty little daisy is but a noxious weed deserving destruction, but to him who has eyes to see, this

"Wee, modest, crimson-tipped flower,
Meeting him in an evil hour . . . is a Bonnie gem."

To him whose ears are unstopped, whose eyes are opened and whose soul is sensitive to such impressions, all nature is full of beauty and harmony.

Two men were traveling together. One, cultivated and with an eye for beauty as well as for business; the other, with an eye for business only. The train drew up for water in the midst of a beautiful valley. In the distance tall mountains lifted their heads to kiss the white cheeks of passing clouds. A silvery stream could be seen winding its thread-like way through the valley. On the right were fields of waving grain and growing corn, rich with the promise of harvest. On the left cattle were browsing on the green sward. Among the trees birds were making melody on the morning air with notes of sweetest harmony. On the meadow flowers were blooming in rich, wild profusion, and their fragrance was wafted into the car. Over all the summer clouds were floating like so many sailed ships unanchored. It was a scene to delight the heart of an angel. The trained eye took it all in, feasted itself for a moment and exclaimed in rapture, "Isn't that a charming view?" His companion looked out of the window and quietly remarked, "I see nothing but some fat cows and good crops." He was blind to such beauty. He lost it all and was poorer thereby. But many a man can see nothing in this world but its value in dollars and dimes. A liberal education opens the eyes and ears and prepares one to enjoy more of the good things that God has put here for our pleasure. It is true that culture may bring keener pain and more intense suffering to a soul thus quickened, but it brings enlarged joys as well. This very capacity for suffering is a true sign of genuine nobility.

An education enables one to put more into life. It not only prepares one to get more out of the world, but it equips one for that nobler part of putting more into the world; and in this thought is the true conception of life. Too many go into the world with the Falstaff idea that the world is but an oyster and man's business to see how much he can get out of it. It is a false and dangerous conception. We are not here to see how much we can get out of the world, but to see how much we can put into it. It has been enriched by the lives of our forefathers: it should be still more enriched by our lives. Lyman Abbott is correct in likening the world to a great joint stock company, where he owns most who puts most into it. A true education enhances the value of every power and faculty of man, and thus enables him to do more for the world. An iron bar in its native state valued at $5 when made into needles is worth $300. Still further tempered and manufactured into watch springs, it will sell for $500,000. So culture enhances the value of a man.

Statistics show that an education increases the chances for a man's success in life. Only one-half of one per cent of our population is college-bred. But out of this very small number we get 36 per cent of our Congressmen, 45 per cent of our Senators, 56 per cent of our Vice-Presidents, 83 per cent of our Supreme Judges and 70 per cent of our Presidents. These figures prove clearly that an education multiplies the possibilities of success. Occasionally a man without such training, by sheer force of will and strength of character, may forge his way to the front and hold a well-deserved place as a leader among men. But in this day of sharp competition these are the exceptions and not the rule. He who enters the great battle of life without training must fight at a sore disadvantage. To-day the conflict seems to be waging hotter and fiercer. The educated must continue to strive more successfully, while the uneducated will continue to be hewers of wood and drawers of water. Yes, "Wisdom is the principal thing; therefore, get wisdom, and with all thy getting get understanding. . . . Exalt her and she shall promote thee. She shall bring thee to honor when thou dost embrace her."

Lest a wrong impression be conveyed by the foregoing paragraph, let me say that a false idea has obtained in the minds of many—the idea that an education must be acquired for its commercial value—to enable one to live easier. It is true that an education does qualify one for getting more easily the necessities of life, but this is a very low motive. I once heard a distinguished divine address a class of college students in about these words:

"Young gentlemen, let me congratulate you on your splendid opportunity now enjoyed in securing a college education. By all means get a good education. You can live so much easier thereby. Let me illustrate: A few days since, after a good meal, in dressing-gown and slippers, I was lounging on a comfortable sofa in my study reading the morning paper. A laboring man, engaged at work in my yard, entered the room to get further instructions. His clothes were soiled, his hands and face covered with dirt and perspiration. After receiving instructions he ventured to remark that I seemed to have a pleasant life. I replied, 'The difference between us is, you work in the dirt with your hands for $2 a day; I work in the realms of thought with my mind for $15 a day.' Young gentlemen, by all means get an education and live easily." In my soul I felt like crying out, "No, no, no! An education should not be given or received merely to live easier, but to prepare one to live a grander and nobler life. Let these mercenary motives be stamped out and higher ones be implanted.

H. A. BOAZ.

Abilene, Texas.

METHODIST STANDARDS.

Rev. J. W. Stovall has given to the readers of the Advocate what I suppose he intended to be a reply to an article contributed by me in the Advocate of May 19. It is a remarkable production in some respects. My name occurs fifteen times. He charges me with ignorance; gives me information gratuitously and reaches conclusions never dreamed of by me. In his paper of April 21, he states that I am "innately inadequate to the proper investigation of the simplest historical question." I leave the intelligent reader to determine whether he or myself possesses the greater ability for such investigation. I am sorry he has been driven to use severe and personal reflections without any povocation. He ought to have considered age, standing and physical helplessness. He will convince no one of his great ability by such a course; nor does he exhibit that courtesy and charity that should adorn everyone professing godliness.

If I am the ignorant, sluggish man that he represents me to be, he should refute my position and directly disprove my witnesses without resorting to schemes of a shrewd lawyer who realizes that he has a hopeless case. All he says about my logic is a simple evasion of the question before us. He demanded a "syllable from the Discipline of 1894," affirming that Wesley's Sermons and Notes were standards. I gave him page and paragraph, and to meet that law (for law it is) he gives a half column of "sounding words" in reply. The General Conference authorized the Bishops to formulate a course of study. They did so and called the Sermons standards. They did not say Watson's Institutes nor Broadus' works were standards of doctrine, nor did I even intimate such a thing, and all said by the brother is simply to divert the mind of the reader from the subject under review. All he said in reference to the conference of 1784 is gratuitous. I mentioned the fact given by Rev. Watters, a member of the conference, that perfect harmony prevailed. I was not present; nor am I very aged, and the humorous statements of the very wise brother are as the prattle of a child, and deserve no notice whatever.

Just here let me say I am not nor never was committed to the residue theory of sanctification, called second blessingism. All who know me will testify to the truth of the above statement. I am for the truth as it is and has been. Wesley favored and taught the theory. And now at this late day Methodist preachers would repudiate Wesley's sermons as standards of doctrine on no other ground than that he favors the residue theory. All this contention grows out of this one fact. I want the facts of history; nothing more. It is true that I have gathered the views of a few of the great men of Methodism in support of my position: Dr. Buckley, Bishop Merrill, Dr. Stuart, and last Dr. W. F. Tillett, have written me and I have quoted them correctly in my last letter, except Dr. Tillett, Dean of Vanderbilt University. His letter, written June 7, 1898, contains these strong declarations: "Wesleys's Notes and Sermons are certainly regarded as doctrinal standards in the M. E. Church, South, but not in the sense that a confession of faith is a standard."

Bro. Stovall objects to these witnesses. Hear him: "It appears to be a weakness of the Armstrongs to use a list of names like a club with which to cudgel those who are of a different opinion." Now I respectfully submit that the views or statements of the distinguished men quoted by me are far preferable to the comparatively young brother who is so ready to contradict them with mere assertions. Notwithstanding he sat at the feet of Dr. Summers for years, I never mentioned Dr. Summers in reply to Bro. Stovall. I quoted Dr. Stevens correctly, as I did every other. Drs. Tigert, Harrison and Stuart, with Bishops McTyeire, Harris and Merrill, seem to be mere pigmies in the estimation of J. W. Stovall.

Neither Mr. Wesley nor the early fathers of Methodism imagined that all Methodist preachers and laymen would subscribe to every exposition in the Notes and every sentiment in the Sermons which were accepted as standards. Mr. Wesley said this much before his death. I still assert that our Church holds to the doctrine of the sanctification of believers, the witness of the Spirit and eternal punishment of the impenitent sinner. These doctrines are not mentioned in our Articles of Religion. They are strongly defined and defended by Wesley. Our reference to peculiar doctrines was to stress the prominence of the great fundamental doctrines so earnestly set forth and proclaimed with marvelous success by us as a Church. I used the term "peculiar" only in that sense. Bishop Merrill, when asked recently by a particular friend of mine on what ground charges against Dr. Thomas, of Rock River Conference, were based, answered: "Upon the general consensus of Methodist opinion." Not by or on the fifth Restrictive Rule. The fact is we have no declaration on the doctrine of future punishment in our Discipline, and all expulsions from our Church for heresy smack of illegality unless the charges are based on the doctrine as set forth in the Sermons. The fifth Restrictive Rule declares: "They shall not do away the privilege of our ministers or preachers of trial by a committee and of an appeal." This rule only protects a preacher's right to fair trial by a committee. I would like to see Bro. Stovall undertake to expel a man for heresy, basing the charge on the fifth Restrictive Rule. Better base the charge on the "general consensus of Methodist opinion," or, better still, on the sermons of Wesley on the doctrine of future punishment. Surely the charge of profound (ignorance) innocence of any knowledge of the existence or teaching of that article will apply to my accuser and not to me. I have more common sense than to attempt to try a man for heresy under the fifth Restrictive Rule. My "logical bump may be a hole," yet I am not simple enough to try a man for heresy by that rule. I leave the intelligent readers of the Advocate to decide whether Bro. Stovall is more competent and reliable in his assertions of the trio, McTyeire, Tigert, Stovall. These three. I will not spend time and fill space by replying to his severe criticism of these able authors. Let the reader judge them.

To sum up: We know the first Restrictive Rule refers to something more than the twenty-five Articles of Faith. We have shown that the Notes and Sermons were standards of doctrine in 1784. No action has been taken to repeal them as standards since that time. The Wesleyan, Canadian and other smaller Methodisms hold them as standards to-day. All leading men in both the M. E. and the M. E. Church, South, whom we have addressed on the subject, and all historians of Methodism, say they are standards, and for more than one hundred years no one, so far as we know, has ever questioned the fact. If we reject the Notes and Sermons as standards of doctrine, we have nothing left of our boasted Methodist doctrine. It is true the Bible teaches all these doctrines (thanks to my learned friend for the information), but Wesley arranged and set them in order, and by tongue and pen proclaimed them "o'er the land;" and while I do not agree with and indorse all he has written, yet I hold to the great body of theology as set forth by him as the best on earth. As already stated, the Bible teaches them, yet Campbellism and Universalism rise up and deny the witness of the Spirit and eternal punishment of sinners. I do not deem it necessary to say more. Only this, I have no ax to grind. I am not seeking notoriety, nor am I trying to seek the favor of any one. I am for the truth as it is, without evasion or circumlocution. I am for loyalty to the Church and obedience to God. In my deep, painful and protracted battle with disease I can only write a little, and the little may be too much, but I can not restrain myself as I see misrepresentations of my Church to which my ancestors belonged more than one hundred years ago, and as long as I live and remain able I shall be found on the side of truth and right. I am willing to rest the question here, but reserve the right of reply in case it is demanded by another paper from my distinguished friend.

E. L. ARMSTRONG.

Corsicana, Texas.

THE CLAIMS OF THE CHURCH SERVICE UPON THE MEMBERS OF THE SUNDAY-SCHOOL.

(A paper read before the Bonham District Conference, by Mrs. Nail.)

The Church of Jesus Christ, in its visible and organic aspects, is, so to speak, the school of Christ on earth, where the doctrines, precepts and principles of the Christian religion are taught as the basis of faith and right living. This is an important part of the Church's mission. A Sunday-school teacher should be a well-posted, experimental Christian. He, or she, should be a well-rounded Christian, with great faith in God, if pupils are to become religious under their influence. A sunday-school teacher's life should be not only religious, but a holy life, without spot or blemish, else the blind will lead the blind. At best on earth our lives are imperfect in their harmonies. Only the Master's hand can bring out of our souls the music that slumbers within them. A violin lies on the table silent, and without beauty. One picks it up and draws the bow across the strings, but it yields only wailing discords. But the Master comes and takes it up, and brings from the little instrument the most marvelous music. Men touch our lives and draw from them only jangled notes. Christ takes them and when he has put the chords in tune he brings from them the music of joy and gladness. The Sunday-school is the primary department in the great school of Christ, where the young are to be instructed in the first lessons of Gospel study, hence the Sunday-school is the young Church. All children should go and parents should attend with them. We would have no trouble to enlist the children of every family, if parents would set the example.

It is not so much what we say, as parents, that is going to affect our children's lives, as what we do. Many things have been spoken and written about the sweet and holy influence of a Christian mother. And true, she has the earliest and best opportunity with the child. Her precepts will be remembered longest. The impressions made by her influence sink into the heart of the child like the dew into the heart of a flower. It is said "like preacher like people," and truly it may be said "like father like family." In the Bible he is called the head of the house, and his example may be seen in the habits of his children. It is sad indeed, to see so few fathers attend church services with their offspring.

Fathers, if when Noah had finished

the ark,he had said, "Now boys, get in; I'm not going now, myself, but you must go," do you suppose they would have obeyed him so cheerfully? No, they would have said, I don't believe father expects the deluge at all, or else, boys, there's something the matter with the boat. O,consistency, thou art a jewel. What an inspiration it would be to our children, if, instead of saying go, we would say, come, let's go to the house of God. All departments of the school should be present when the chief lectures on the principles and subjects that are being studied in the school. So should the members of the Sunday-school be present when the pastor preaches on the themes of the Gospel. Many parents believe they are doing their whole duty when they rush their children off to Sunday-school, and then allow them to absent themselves from Church service, and remain at home to enjoy a nap, or perchance to read the Sunday Dallas News, which is so dear to the hearts of many who claim to be the followers of Christ. Our children need the service of the Church, that their minds and hearts may be instructed and moved in the way of righteousness. Children need the service of the Church, that they may early learn to honor God, and reverence his sanctuary, and also accustom themselves to the society of God's people. Children may be early brought and kept under the hallowing influence of the Gospel of Jesus Christ. The Church, like a wise and good parent, wants to improve the mind and mold the life of her child to the end of life's journey. It is said Alexander's best soldiers were born and reared in his camp, never having known anything else but camp life, handling arms and fighting hard battles. We think the Church should hold and mold her children around her own camp fires, teaching them from childhood their spiritual warfare. The absence of children from church is a wide-spread evil. Many Sunday-school pupils are non-church goers, and the M. E.Church is not the only sufferer. Every denomination deplores this damaging custom. Will not our people learn, that when they allow anything to displace the church worship they are educating the rising generation away from God's house? No Sunday-school under the sun should substitute the service of the sanctuary. We implore Sunday-school workers and parents to abate this great evil. Let teachers urge and parents command the attendance of children on the worship of God, and let us be sure to set the example. It is better to say, come, than go; this duty is divinely required. So the Church that would educate her children in the best things must have the children present with her, in all her educative services.

The Church needs their presence that she may instil into them the principles of her own life. Our children need the service of the Church, that their minds and hearts may be instructed, and moved in the way of righteousness, by the fervor of the spiritual ministers, elucidating the Scriptures and exhorting them to repentance, faith and holy living. Thus they are brought into readier access to the ministries of the Holy Spirit, who awakens the conscience and moves the heart. If children are from under the touch and influence of the Church they are likely to get under the influence of infidelity. Not all teachers of classes are wise in the Gospel. Very few teachers make practical application of the lesson, and press some telling truth home to the heart of the scholar, and fewer still have the zeal and fervor of an earnest, consecrated pastor. Besides all this there is a sobering and awe-inspiring sanctity about the preaching of the Gospel, in the great congregation of devout men and women, who sit in silence, prayer and in tears, while the minister speaks as with authority from heaven. This awe is not felt in the Sunday-school room, where the walls reverberate the hum of a hundred voices. There is little in the ordinary method of Sunday-school work to awaken the conscience, and touch the sensibilities, and move the heart. These powers must be brought to bear before the pupil can have an experience of salvation. To this end God has called and equipped his ministers with the energies of the Holy Spirit, that they may speak with authority, fervor and power to awaken the slumbering conscience, arouse the sensibilities and move the heart. No other Church work, or works, do this as does the earnest preachers, clad with the fire of the Holy Spirit.

The Sunday-school can educate the mind, but if its work stop here, a lifeless, powerless formality follows, and conscience sleeps on—the sensibilities are still frozen in the ice of spiritual death, the heart unmoved and the soul remains a forlorn and hopeless prisoner, and the formality resulting from simply mental culture easily descends to cold indifference, and down to final rejection of God.

Sad, sad sequel to what was designed to enlighten and save. To allow those we love to absent themselves from preaching service is to open a broad avenue to a life of self will and indifference to the Church and contempt for her ministry. Who are the staunch and faithful members of the Church to-day? Are they those who could in childhood select their own way and place to spend their Sabbaths? Or are they those whose faithful fathers and mothers took with them from infancy to the Church, and kept them in the service of the sanctuary? These are they who to-day are furnishing the Church the strong spiritual and punctual men and women that are fostering the Church and blessing the world, while the sons and daughters of the indulgent Elis are living in rejection of God, and are a curse to society, and hurrying down to perdition. We think ministers should take care to preach to the comprehension of the children, devote a part of the sermon to them, thus recognizing them as a part of his congregation. We parents know that our happiness is largely bound up in the happiness and future welfare of our children. Heed the Macedonian call, "Come over and help us." The grain is ripening for the Master's garner, and soon it may fall to the ground, and go to waste for the want of harvest-hands.

Oh! Father, mother, it may be your boy or girl; it may be mine. Let us who have tried to work in the past renew our strength and pledge ourselves to be more faithful workers, looking unto the blessed Master for wisdom and help, hoping that next Sunday when the church bells ring we may see a great ingathering of new recruits, fathers and mothers leading the way to the house of God and their children following. Let us pray earnestly that when the Master comes to make up his jewels we and our precious children may be found in his crown of rejoicing.

GENERAL CONFERENCE RESTRICTIONS.

The General Conference has come and gone, and the work received and adopted will soon be a part of our history. The few changes affecting the polity of our Church will be received with such a response of loyalty and affection for the grand old doctrines of Methodism, that will, I hope, set the machinery to moving at once, that will give no uncertain sound as to the future of Methodism. Methodism is a unit. It is connectional if it is anything. What applies to one itinerant applies to all; what applies to one local preacher applies alike to all. Let no one be alarmed. If a brother comes along from Alabama,North Carolina, Tennessee, Georgia, or even from New Hampshire, he can be disposed of under the "new amendment." Surely he will not be larger, or clothed with more authority, than the creative power of the Church. The idea of an organized body of any kind creating a law, or clothing itself with so much authority it cannot execute; it is absurd in its conception; or even delegating such authority to another for the protection of the people called Methodists, who love the simple yet Scriptural doctrines of our Church. But more especially designed to keep the woif or false teachers from dividing or destroying the faith of the flock. For there are false teachers, boastful teachers, abusive teachers. Society teachers sit in all churches, and the pastor is far more competent as a rule to know more about this class of teachers than any other man, for it is a part of his duty to keep himself informed. Any wise and good pastor will always consult his official board before having a revival, if he proposed to get help.

Our pastors needed more authority to protect them. And somehow I feel like this "new amendment" is too short. The civil law protects us in any violation or disturbance of religious worship, or violently going into our houses to lecture, preach, etc., against the protest of pastor or trustees. And I think the pastor should have the same right, though the meeting be held under a tent against his protest, to have trespassing parties arrested on the scene and a Church trial held in the church house.

I base my conclusions on the Morrison trial, which everyone knows turned out to be a farce, founded on a mere technicality in the papers. Every intelligent man knows the Methodist Church never attempted to legislate for the Presbyterian, Baptist, Campbellite or any other Church. They have always had the right of way, so far as we are concerned, to come and go as they please, and, thanks be unto God, they will always have. Men who make such assertions, that because of the adoption of this "new amendment" these people will come into our communities and get our "young people," display a certain amount of prejudice and cast a very strong reflection on the intellectual and spiritual ability of our itinerancy. Some of the arguments used against the adoption of this law was so silly, fossil or petrified in its nature or logic, that it showed the utter lack of that vitality which carries force when either presenting or defending truth.

For instance, one speaker said: "If you pass this legislation the only result will be you will get free of the services of the best evangelists, and you will leave all the unworthy men in your Church, and that will be the result of it. No good, but great damage." Just think of it. These remarks come from one who bears the title of D.D., and speaking to the General Conference saying: "You will lose the most worthy among these roaming evangelists," or, in other words, they will be the first to show their disloyalty to the authority of the Church, showing by their actions they are the most unworthy. If they leave us, I for one bid them God-speed, and hope they will do good wherever they cast their lot. Those unworthy ones who remain are the ones we want. They will "do us good" and feed the flock on pure milk and meat of the gospel. Another said: "This law gives too much authority to the preacher. He has a right to say to anybody who is coming to hold a prayer-meeting, or a cottage meeting, or family prayers, anywhere within the bounds of what he supposes to be his charge: "You can not do that. It puts too much power in his hands. We talk about the power of the Bishops. The pope has not that much power;the Czar of Russia has not that much power. Why, sir, our Bishops have not one per cent of the power that you propose to put into the hands of a single individual preacher—that he can estop any man who wants to sing and pray any where within the bounds of what he supposes to be his charge." "Now, the one change proposed in this law is that instead of giving the preachers control of the church houses (for that is what the word church means), it proposes to give them control of all the stables and yards and vacant lots, and all the court houses, and all the Baptist and Presbyterian and Lutheran churches within their bounds, and if a local preacher,a Methodist local preacher, or laymen, happens to hold services in any of these places it gives him authority to go there and forbid him to do it." I don't know how it is with others, but many, many like myself, no doubt will read them with sorrow, emanating from the one they did, who has been so highly honored by the Church, and proved himself eminently useful, and fully capacitated to fill every station the Church has honored him with. How wrongfully he interprets this new law. When the passage plainly reads public religious services he violently puts both constructions on it, public and private. Where, in all the world is there a godly itinerant Methodist preacher in good standing with his Church would forbid any man in the wide,wide world from holding family prayer in his home, or the home of any other man? Would he not rather rejoice and give thanks unto God for such manifest piety and expression of faith? Then his talk about so much power is drawn only from his imagination, for surely it is not in the "amendment," saying the "Bishops do not possess one per cent of such power, the Pope of Rome does not possess so much power, and finally the Czar of all the Russias does not possess such power."

Surely the good brother lost his reasoning power, and regarded the General Conference as only a despotic and tyrannical council, with no constitutional authority to guide it in the making of laws, yet with the concentrated wisdom of our wisest and best men for more than a century, yet delegating more power to a single individual preacher, with more than 99 per cent more power than our Bishops, Russia, who is the only absolute monarch reigning in the world to-day. Then his silly construction on church house, being construed into being a preacher's charge. I suppose every congregation is a mixed one, composed of people of other denominations, and no denominations. Will he ever have absolute control over these? Besides, our brother seems to have forgotten our Lord's conversation with Peter: "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." Now, in fact, did our Lord really mean Church houses, of which the Methodist Church is averaging two every day? Or did he mean spiritual buildings, of which our bodies should be made fit temples for the indwelling of this spiritual temple, not made with hands, eternal in the heavens?

But worst of all, the poor brother contradicts himself. In the beginning he says: "He has a right to say to anybody who is coming to hold a prayer meeting, cottage meeting, etc., within the bounds of what he supposes to be his charge: "You can not do that." But after he gets to that point he says: "Now, the contemplated law can not control other evangelists, Baptists or Presbyte-



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GENTLEMEN: I beg to inclose you herewith my report. You see I sold 128 Harps in eight days. Prospects for business very bright. I hope to send you a big order soon. Yours truly, T J. ROBINSON.

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rian or Lutherans or Christian Campbellites, anybody else but our own people. You can not stop them. They will put up their tent and hold their meetings, and our people will go there. You can not control them, and it simply means to stop Methodist preachers and let everybody else preach. It would strangle Methodist evangelism and give the reins to everybody else." Comment is unnecessary. I have made extended deductions from the arguments of some speakers in opposition to this law to show what straits sometimes good people are driven to to defend a cause that perhaps ninety per cent of the Church were opposed to. Of course, many others spoke in opposition, their line of opposition being about the same. I hope the good Doctor will not leave us, but remain and make just as good and devout a member, and even more consecrated to God, and more determined to abide the law of the Church than ever before. May God's richest blessings rest upon him and family, and spare him many years to bless the Church with his labors more abundant. And may the sanctification of our God, and his peace, rest upon Zion, and his blessings abundant rest upon the Methodist Church, the advance guard of the Church universal.

"O might my lot be cast with these,
The least of Jesus' witnesses;
O, that my Lord would count me meet
To wash his dear disciples' feet!"

"Lord, if I now thy drawings feel,
And ask according to thy will,
Confirm the prayer, the seal impart,
And speak the answer to my heart."

REUBEN B. GILL.

Oakwoods, Texas.

West Texas Conference.

EDNA.

J. M. Holt, June 30: We have now been here in this coast country seven months. We have attended the State League Conference at Galveston, April 19-21; the Cuero District League Conference at Victoria, June 14; the West Texas Annual Conference League, also at Victoria, June 15-16, and the Cuero District Conference at Edna, June 17-20, and have gotten acquainted with most all the preachers in the district, and many others, officials and laymen, and note the following: We believe there are as many intelligent and professional men in the Church in West Texas Conference as anywhere to its population in the State. Doctors, lawyers and school teachers are prominent in all the workings of the Church. The State League has for its President a lawyer, the Cuero District Conference League has for its President a lawyer, and the West Texas Conference League has, yea, more than a lawyer for its President—a presiding elder. All are well manned and doing a good work for the cause of God. Our presiding elder, the Rev. A. C. Biggs, presided at the District Conference with dignity and firmness and looked well after all interests of the Church. The District Conference Secretary was one of the most prominent physicians of Cuero. So you can see that Methodism is bound to succeed in the West Texas Conference. While times are hard and money scarce, most all the members seem to love the Church. Some of the preachers are having a hard time. Pastors reported at District Conference salaries paid from 14 to 50 per cent and from one to eleven appointments to serve. Crop prospects at this time were never better, and all the preachers have hopes of being able to make full reports at conference this fall. There is but one serious trouble in the way at this time: the Mexican bole weevil has made its appearance in this country and bids fair to cut the cotton crop short, and of course the Church will be the greatest loser.

BLANCONIA.

D. A. Gregg, June 27: Last night was the occasion of the closing services of the protracted meeting at this place. We had a revival of religion. The Church at this place has a higher conception of what the Christian religion is. We think more of our people than before, and believe we are closer to and stronger amongst them as a pastor.

Bro. J. W. Long (but not the longest one) was with us, and conducted the singing. He did us good service and made a number of friends.

The sum total of the meeting was as follows: All the Christians were ready to testify to the fact that "I am stronger in the Lord." Our Church membership at this place is about sixty who live here close. All except about four members were so wrought on that they took active part in the public services. The women prayed. Had five conversions and four accessions to our Church. The most of the people at this point belong to some Church. We erected eight family altars, and secured most of the Conference money.

We had the co-operation of two local preachers who live here, and the pastor of the Baptist Church was with us and helped all the time, but we did our own preaching. God was with us, and we are all still happy. We go now to Normanna.

Northwest Texas Conference.

SOUTH TEMPLE.

J. M. Armstrong, July 4: Since last report from South Temple, the mistress of the parsonage has been pounded—she and husband handsomely suited; two beautiful lots donated for parsonage by that prince of laymen, A. F. Bentley. For all these and other good things we try to be duly appreciative. We shall soon remove the parsonage to the new location. Progress is our watchword.

North Texas Conference.

ROCKWALL.

Chas. E. Lamb, July 4: We have had a good meeting at Rockwall. Bro. D. T. Brown, of Chisholm, was with us a week. His services were highly appreciated by all the people, and he preaches the gospel, "not in word only, but also in power and in the Holy Ghost."

East Texas Conference.

LINDEN CIRCUIT.

C. A. Tower, June 29: Linden Circuit is holding its own, to say the least of it. We have held one meeting up to date, that at Linden. We were assisted by Rev. J. C. Carr, of Kilgore. The meeting did not result as we had prayed and expected, but the good Lord was with us, and we had a revival in the Church.

Our Second Quarterly Conference convened at Cedar Grove, June 11 and 12. Our presiding elder, Rev. T. P. Smith, was present and did his work, preaching and presiding to the satisfaction of all. Sunday was the big day. Our new church was to be dedicated. Bro. Stuart Nelson, the former pastor, had been invited to preach the sermon. The good ladies had decorated the house in the most unique manner. At 11 o'clock Bro. Nelson preached a fine sermon, so judged by all. Every point on the work was represented. The steward reported $162 for preachers. The financial outlook, as well as the spiritual, is good. The people seem to realize that the preacher can't live on "souls for his hire."

We will go to Beaumont (D. V.) with a clear deck. Last Sunday was a good day at Jones Chapel. We asked for $22, their part of conference collection, and got $33.15. Oh, how I love to serve such a people!

Substitutes for Horsford's Acid Phosphate are Dangerous.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "Horsford's" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

UNCLE DICK AT MARSHALL AND SHREVEPORT.

The Adams-Bowman wedding kept me from the San Augustine District Conference; but a splendid substitute was found in the person of Rev. W. F. Cummins, who is a man suitable for all kinds of work, and for any occasion. I am sure he quickened the life of God's people, and they, the poor, more now than in the past. We do not apologize for going to the wedding. The Bowman family is one of the best in Collin County. They are good Methodists. I was their pastor when they were young. I have baptized their children, buried their dead, married their older daughter to a nice gentleman, and this one is just as sweet as she can be, and had selected a splendid Christian gentleman for a husband, and wrote me a nice note to come and marry her. All hands and hearts are happy and the orphan work goes on.

The Texas and Pacific sold us a five hundred mile ticket for seven dollars and a half and I sailed out for Marshall, Texas. A buggy was waiting for us at the depot. Soon we were driving over the red hills, and memory was beginning to stir. My second year in the ministry was around Marshall. Sixteen years Marshall had been my home. Four years I was pastor; eight years I was presiding elder, and with her people I had suffered and rejoiced—preached the Gospel and shouted the praise of God. I had climbed nearly every hill, and prayed in many houses, followed many loved ones to the grave, and united many hearts in the bonds of matrimony. Oh, how these things crowded through my mind as I drove over these hills! How many noble men I have seen covered by the sod! Stewart, Hammel, Tullis, Surratt and Smith were preachers, and all are over the river. They have their reward. Laymen and women and sweet little children have also gone, and their names and faces come before me as I drive along. But we are at the gate of the hospitable home of Mrs. Garrett. All say, "Howdy, Brother Thompson; I'm glad you have come; take a chair and rest; go right up to your room and get that dust off your clothes and off your face, and you will feel better," etc. We needed the bath, the duster, and the rest. Thank God for water, rest and old friends.

Sunday morning was not long coming, and the old church bell rang out, as it did aforetime, calling us to the house of the Lord. Many familiar faces greeted us, and many pleasant greetings were given. Brother Timmons, the pastor, was off preaching on education for a District Conference. His pleasant little wife and children had kind words for us and the Orphanage. Congregation was not large, but the collection was reasonable. It was a great pleasure to be with our old friends. Four o'clock train took us to Shreveport. Brother LaPord was sick. His preacher son met us, and kindly tendered us the use of the house and the congregation. We accepted both. We filled the house with our voice, and our pockets were fuller for the children than when we went in. They treated us kindly. Monday we came home. Bless God for a home! R. W. THOMPSON.

391 Ervay Street.

CORRECTIONS.

In my short report of our District Conference you make me say District Conference was with us, when I meant to say "met with us," and you make me say "preachers to be held yet," when I meant to say "a number of meetings to be held yet. Please make the corrections. J. A. BIGGS.

NOW OR NEVER.

Procrastination continues as ever to be the thief of time. More than half our conference year has passed and only a very, very few of our preachers have called attention to the interest and pressing needs of the San Antonio Rescue Home and work. Very few have taken any collection at all or given the people an opportunity to practically help this work, though they cheerfully do so when an occasion is offered. It was thought that this work was so on the hearts and consciences of the preachers that they would be more than glad to champion a cause so worthy and would without delay do their utmost to make it possible for the committee appointed by the conference to carry on this work, but alas! alas! how woefully we have been disappointed.

The conference did not even make an assessment as in the case of other enterprises. The brethren said we will not limit the zeal and liberality of ourselves and people by naming a meager sum lest it be insufficient, but we will make spontaneous a free-will offering commensurate in amount and cherfulness with the cause itself. But memory has failed them, and the "Now" has been changed into the "Never," as will soon be the case with the Home and work if the present state of things continue a little while longer. The groceryman has already shut us off until a three months' bill is paid, and the inmates are "living from hand to mouth," not knowing where the next meal is coming from, if it comes at all. To the appeals and calls of the committee the brethren give no heed.

I write these lines to give notice that it now or never with the Rescue Home and work of San Antonio. So far as the moral, religious and spiritual conduct and character of the work is concerned, we could scarcely ask that it should be better, but financially it is in straitened circumstances. As chairman of the committee I give this information that you may have the

true situation and address yourself to it.

Bro. Buck Harris, the pastor of the Home, will gladly go, preach and present the claims of this work wherever the brethren will invite and open the way for him.

A few of those subscribing on the property paid promptly; some others have made payments, but much the largest number have not paid anything as yet. To these we now appeal. The interest, long since due, is still unpaid and only a few days of grace remain. Prompt action will bring salvation, but further delay means ruin. Respectfully,

J. D. SCOTT,
Chairman of Committee.
San Antonio, Texas.

WEAVER-YOUNG DEBATE.

According to previous appointment the discussion between Rev. J. C. Weaver and Elder A. W. Young (Campbellite) began at Peabody school-house April 4th, and continued for six nights.

Brother Weaver affirmed that "The Scriptures teach that the sinner is justified by faith only," for the first three nights.

In his first speech he clearly defined his proposition about as follows: 1st. None but the sinner is contained in the proposition, and that any attempt to prove this proposition false by using such Scriptures as does not apply to the sinner is off the proposition and is not under discussion. 2d. that by "justification" was meant pardon of or remission of past sins. 3d. By "faith only" was meant this much, that it is the only thing without which no one is justified; the only thing that is immediately indispensably, absolutely, at the same time, and in the same way, requisite in order to pardon from past sins. As on the one hand, though a man should have everything else without faith, yet he can not be justified; so on the other, though he be supposed to want everything else, yet if he hath faith, he can not but be justified. He then showed from such passages as Matthew 6:30, 8:10, Luke 17:5, 12:28, 7:9, taught there was different degrees of the same faith, but the faith of his proposition was that degree that purified the heart (Acts 15:9), saves the soul (Heb. 10:39), that justifieth (Rom. 5:1), and any faith, call it head faith, historic faith, degrees of faith, or what you please, that does not purify or justify, or save the soul is not the faith of the proposition.

Upon this immovable foundation he proceeded to build his arguments, of which we only mention a few. On Rom. 4:5: But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness; he showed that Paul cut off everything but the faith that is counted for righteousness and justifieth the ungodly, or sinner. Then he based an argument on Rom. 3:20, 31, and showed that the sinner is justified by faith without the deeds of the law, thereby cutting off works again. This law in verse 20 is not the law of Moses, because it was witnessed by the law and the prophets, verse 21, and in the place of being done away was established, verse 31. And from the use of the term "establish" in Heb. 8:6, where it is used with reference to the new covenant, one would conclude the law was not "done away." But the law of Moses was "done away" or "nailed to the cross." On Rom. 5:1 he based another strong argument about as follows:

As no two things, such as repentance, confession or baptism, as conditions of justification on the sinners' part, can be immediately, indispensably, absolutely, at the same time, and in the same way, requisite in order to his justification, the conclusion is inevitable, "that the sinner is justified by faith only."

Brother Weaver made this proposition to Mr. Young: If he would show that any two things, such as repentance, confession, baptism, or taking the Lord's Supper, was indispensably, absolutely, immediately, at the same time, and in the same way, connected with the justification of a sinner as a condition on his (the sinner's) part, he (Weaver) would give him the proposition. In reply Mr. Young misstated the proposition and quoted such Scripture as, saved by God, 1 Tim. 4:10, by Christ, Titus 1:4, by the Spirit, Rom. 8:14, by grace, Ep. 2:8, by hope, Rom. 8:24, and many other passages, in all (13) thirteen. Brother Weaver then showed that these quotations had no reference to the proposition he made Mr. Young, and they were not conditions on the sinner's part to his justification.

To save space we will omit several strong points made by Brother Weaver, and give reference of some quotations: Gal. 2:16, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, St. John 6:28, 29, 3:16-18-19-36, 1 John 5:1-10, Acts 10:43, St. John 5:24, he that believeth hath everlasting life, St. John 6:40, 47, the words of his proposition, "only believe," Mar. 6:36 and Luke 9:50. These are only a few of the proof texts Brother Weaver used in his speeches on the proposition.

Mr. Young affirmed that "The Scriptures teach that immersion in water is for (in order to) the remission of sins." He began by defining his proposition in a factitious way, in saying, by "immersion in water" he meant water baptism and that it was in order to the remission, or pardon of sins. Then in each passage of Scripture he used, where he found the term "baptism" he assumed it to be "immersion in water," thus refusing to defend their doctrine and very wisely acted the part of a coward, theologically, thereby putting himself in his "faith only pen," since he tried to show, among others of its inmates, that "cowards" were a part of them.

In his last speech on the negative of the first proposition, in order to try to defeat Brother Weaver's argument, he tried to show that the sinner was saved by hope, confession, repentance, baptism, and so on, as conditions requisite on the part of the sinner in order to his justification, assaying to meet Brother W's proposition to him (heretofore mentioned). Brother W. then informed the people that when Mr. Young came to his proposition he would want to locate salvation in the water, and that without immersion in water, it would be impossible to be saved. Sure enough Mr. Young sought to make these points, but all to no avail, as Brother W. would ask, if the sinner was saved from his sins by hope, from what did immersion save him? And if saved by repentance, from what is a sinner saved when immersed? And if saved by faith, from what is the sinner saved when immersed? Would he try to answer these questions? No; he was as dumb as an oyster. He could not try, and no one expected him to, I suppose, for how can a man try to do anything after he had beheaded himself? It would be like trying to sit down in one's own lap—impossible.

He also made the very remarkable statement that God is a material. To prove it he reasoned thus: God is either something or nothing; if something then a material, if nothing then not a God. He also quoted St. John 1:1, 4-14, I Tim. 3:16. But when Brother W. asked him if he believed Jesus Christ was the "very and eternal God," he replied, "I do not so believe," thereby knocking his pretended Scriptural proof out from under him. Brother W. showed that a material could be divided and subdivided, was visible, could be seen, and handled, etc., and that God was a spirit, was invisible, could not be seen, etc. He also showed that was the rankest, darkest and most dangerous form of infidelity the world had ever seen, a wolf in sheep's clothing, of whom Paul has given us timely warning, 2d Tim. 3:1-9.

Mr. Young made this proposition: if Brother W. would bring one standard lexicon defining baptizo to sprinkle or pour he would give him $10 for the book. Brother W. accepted of course, and handed him the book, but he (Young) refused to examine it, thereby going down as usual on this wild brake.

Brother W. then demonstrated from Mr. Young's order of condition to justification of the sinner, thus: faith, repentance and baptism. Faith purifies the heart, repentance changes the life, baptism changes the state, or remits sins. If faith purifies the heart what need has the man for repentance with a pure heart? If faith purifies the heart what need has the man for baptism to remit sins? Does sin exist in a pure heart? These questions Mr. Young would not attempt to answer. Brother W. then showed that the man with a pure heart had no need for repentance, and the man with a pure heart had no need for baptism to remit sins, because it is impossible for sin to be in a pure heart, for God dwells there, and where God is there is no sin. Thus Mr. Young's theory goes down with a crash.

The congregation was extremely large, owing to the interest people take in religious discussions in this country. Most of the congregation were Campbellites.

This scribe had the honor to act as moderator for Brother Weaver throughout the discussion.

JOHN I. GREEN.

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NOTICE.

July 12 is the day set apart by the Committee of Arrangements to meet, clear the ground, build an arbor, and perfect arrangements for our camp-meeting, which will be held on Spring Creek, near Joe Windham's. I am told by the committee that this is a beautiful camp-ground, with an abundance of shade, wood, water and grass.

The meeting will begin on July 15, at night. Bro. Bradborn, of the Crittenton Mission, Houston, will be with us from the beginning: also his wife, daughter and son, who will lead the music with the organ and cornet. Bro. Cochran, of Bryan, will come on the 18th, and remain until the 25th, during which time we will hold our third Quarterly Conference for the current year.

Everybody urgently invited to attend these services, and let all who possibly can do so camp. Brethren, pray that success may attend the host of God. H. R. KIMBLER.

Hockley, Texas.

THE AUSTIN DISTRICT CONFERENCE.

The Austin District Conference convened at LaGrange on Thursday morning at 9 o'clock, June 23, with the presiding elder, H. M. Sears, in the chair. Judge G. G. Moore was elected Secretary. All the preachers in charge on the district, except two, answered to their names on roll call, together with a fair proportion of delegates and other members of the conference.

All the Quarterly Conference Records, with two exceptions, were before the committee, and were favorably reported upon.

There were twelve sermons preached during the session, the first being the opening sermon on Wednesday night. There were two sermons each day and one at night, except Sunday, when there was preaching morning and night. Rev. C. H. Brooks, of Elgin, preached both sermons on Sunday, and they were regarded as very clear and able presentations of gospel truth. All the other sermons were well received.

The usual committees were appointed and made thoughtful reports, some of which elicited considerable discussion.

Each pastor reported the condition of his charge, showing on the whole a very healthy and prosperous condition of the interests of the Church. There have been church and parsonage building, debt paying, revivals, and an enlargement of the borders of Zion throughout the district. The interests of all the Church periodicals have been faithfully looked after, and considerable numbers of the various publications are taken.

The presiding elder held the brethren steadily to their work, and no time was lost. His work on the district is highly approved.

J. B. Waugh and Leslie G. White were licensed to preach, and Leslie G. White and Robert Pain were recommended for admission to the traveling connection.

LaGrange maintained her reputation for hospitality, and all who were able to attend the sessions testify that they were benefited by the preaching and by the knowledge they acquired of the workings of the Church. Bro. G. H. Collins, the pastor, was abundant in labors, and saw that all were comfortable, contented and happy.

Prof. Allen ably represented the Southwestern University; and Bro. Hammond, of Manor, represented Chappell Hill Female College.

J. W. CARHART.

LaGrange, Texas.

DALLAS DISTRICT CONFERENCE.

The District Conference of the Dallas District of the North Texas Conference met at Trinity Church in the City of Dallas, June 17, 1898, presiding elder, Dr. J. H. McLean in the chair.

As a presiding officer he did everything to the entire satisfaction of all present.

C. M. Shuffler was elected Secretary and C. I. McWhirter and I. S. Smith, assistants.

There were some spirited discussions during the conference, but the best feeling prevailed among the brethren.

Delegates elected by annual Conference were: W. H. Chandler, B. M. Burgher, Rev. W. C. Young and J. O. Wynne.

The following brethren occupied the pulpit at Trinity during Conference: C. M. Shuffler, D. J. Martin, W. H. Stephenson, J. H. Reynolds, Dr. W. F. Lloyd, Pres. Polytechnic, Ft. Worth, Texas, Dr. Horace Bishop, presiding elder Waxahachie District, North West Texas Conference, L. A. Hanson, Dr. J. H. McLean and Dr. Young J. Allen, forty years missionary to China.

The Spirit was present in all the services, making it a most pleasant conference. C. M. SHUFFLER.

A LADY TELLS HOW SHE SUPPORTS HERSELF AND FAMILY.

"I often read of ladies who work hard trying to earn enough to keep body and soul together and for their benefit I will relate how easily one can get along in the world if they only know how. There is a big firm in Pittsburg that manufactures flavoring powders. I had tried them myself and knew they were splendid, so sent for samples and tried selling them. I found it so pleasant and easy that I have kept right at it and never make less than $3 a day and often clear more than $5. The powders go twice as far as the liquid extracts sold in stores and are much stronger. I sell from one to eight different flavors in each house. They are used for ice cream, custards, cakes, candies, etc., and are so delicate and give such a rich flavor that everywhere I go I gain a permanent customer. Those of your readers who would like to make money can get full particulars by writing to W. H. Baird & Co., Station A, Pittsburg, Pa., and they will give you a good start. I support myself and family nicely and we have a good many comforts we never had before."

A strong desire for a definite object, may result in its accomplishment, but a longing for we know not what, is never satisfied—Ram's Horn.

Is Depended Upon.

Weatherford, Texas, July 1, 1898.—No medicine has accomplished so many remarkable cures as Hood's Sarsaparilla, and it is depended upon in thousands of families as a blood purifier and tonic. Katie Bevil, of this town, says: "We have used Hood's Sarsaparilla in our family and I can testify that Hood's Sarsaparilla is the best blood purifier we have ever used."

The ascent of man comes through the descent of Christ.

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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.

MILK CRUST

When our baby boy was three months old, he had the milk crust very badly on his head, so that all the hair came out, and itched so bad, he made it bleed by scratching it. I got a cake of CUTICURA SOAP and a box of CUTICURA (ointment). I applied the CUTICURA and put a thin cap on his head, and *before I had used half a box it was entirely cured*, and his hair commenced to grow out nicely. Feb. 24, '98. Mrs. H. P. HOLMES, Ashland, Or.

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Old and Young

WILD STRAWBERRIES.

There they go, barefoot, through the dust of the country road—a group of straggling, chattering boys and girls, after the first shy strawberries that hide in the grass of sheltered meadows. My heart goes with them, and I would give all time has brought me to be trudging along there under a tattered straw hat, with my glimmering tin pail.

Over the hill and down in that sparse daisy-spattered meadow by the creek, they will find that they are seeking—perhaps. There used to be some doubt about it, when I was a boy; but we used to go, just the same, on the last Saturday in June. If the berries weren't ripe by that time, they ought to be; and what boy or girl wouldn't rather go and be disappointed, than be disappointed by not going?

Now they have come to the old rail-fence; the boys are "belly-breasting" the top rail, with a variegated display of patched trousers, while the girls squeeze through amazing small spaces between the rails—getting stuck there, sometimes, and screaming petulantly till rescued by some boy with a contemptuous yank. Presently the meadow is dotted with bobbing hats and sunbonnets, and the eager quest has begun.

What a day it is, with the gloss of nature's housecleaning over sky and hill and valley; with the sun shining like big brother's boots when he goes "sparking" on a holiday; and the air as clear as the spring in the hollow, where you can count every golden grain of sand! What if we don't find anything but hard, green berries and sickly blossoms? It's worth coming, just to hear the bobolinks choking with music, and see the hawks sliding across the sky without a quiver of their outspread wings.

What's that?—a little green snake? Hurrah, boys! lets have some fun with the girls! Pick it up by the tail—that's right. Now run with it. Hear the girls scream! Cry-baby! cry-baby! Oh, my! before I'd be a girl! Say, snap its head off—just as you'd snap a whip. That's the way. Come, girls, and see the terrible monster! See its tail quiver—it won't die, they say, till the sun goes down.

Some one finds a bed of real ripe berries on the south side of a sunny knoll. No keeping that secret from the rest! How do they know? By the unerring instinct of youth; by the sudden silence and swift bending forward of the little figure in the grass; by the anchored sunbonnet in the sea of daisies. At the cry of discovery, uttered by some watchful, restless urchin, there is a rush from all parts of the field. Closer to the earth bends the little treasure-finder. Faster and faster fly her crimson-stained fingers. Can she gather her rightful lion's share ere her flying companions dispossess her? Now they are upon her, with a panting rush, and settle down like a swarm of harpies, with pails a-clatter. But out of the huddle crawls the discoverer, her face flushed and triumphant her little pail half-full of the luscious scarlet berries, and scarce a dozen left for her plunderers to spoil.

Ah! these were the days for whose sake we would like to live life over. June, and youth, and wild strawberries—sovereign prescription for happiness, if there be one in the world! Is there a blissful paradise coming to us, or coming back to us, sometime, somewhere? God suffer us, in one of its eternal June-days, to go down to the creek-meadow, with care-free hearts of youth, and gather the wild strawberries that blush in the grass!—Zion's Herald.

IF I COULD BE A BOY AGAIN.

"If I were a boy?" Ah, if I only were! The very thought sets my imagination afire. That "if" is a key to Dreamland.

"If I were a boy"—well, if I were a boy such as I was, of the same sort, with the same beginnings, the same blood, the same surroundings, the same teachers, the same home (blessed home!) the same classmates, the same accidents, atmospheres, and aspiration, the same interior opinions, passions, and conflicts—should I have come into the same life, by the same path, with the same experience and outcome? Could I have made the product different?

If I were a boy, with my present knowledge of the end, or the state of present progress toward the end, with my memory of the past and my man's view of a boy's life—what would I do?

First, I should have an early conversation with my parents. I should bring my later wisdom to bear on them. I am older now than my father was when I was a boy, and I might give a word of advice even to him.

If I were a boy, I should want a thorough discipline, early begun and never relaxed, on the great doctrine of will force as the secret of character. Faith in God is, I know, the foundation. But it must be true fear, and not a wretched terror; the fear which is a reverent and holy love for a loving King who is a Father, and who is gentle as a mother, and who loathes selfishness, falsehood, and meanness. If I were a boy, I should want my teacher to put weight of responsibility upon me; to make me know and feel that God furnishes the material and the conditions, but that I must do the work of building my character; to fill me with the thought that I am not a "thing," a stick, a stone, a lump of clay or putty, but a "person," a "power," a "cause," a "creator," and that what I am in the long run, in the final outcome, I am to make myself.

Father and mother, older brother and sister, pastor and teacher, neighbor and best friend, books and periodicals are good teachers. Classes for letter-picking and word-building, for difficult spelling and reading, are very good. Classes in numbers, for mental problems and drawing geometrical lines, are excellent. But the best class, to be earliest organized and longest sustained, the class in which a two-year-old should be an advanced pupil, the class that never graduates, is the class in which a boy is trained to say, "I ought; I can; I will."

If I were a boy with my man's wisdom, I should eat wholesome food and no other. I should chew it well and never "bolt it down." I should eat at regular hours. I should never touch tobacco, chewing gum, or patent medicines; never once go to bed without cleaning my teeth; never let a year go by without a dentist's inspection and treatment; never sit up late at night, unless a great emergency demanded it; never linger one moment in bed when the time came for getting up; never fail to rub every part of my body every morning with a wet towel, and then with a dry one; and never drink more than three or four tablespoonfuls of ice water at one time. But all this takes will power. Yes, but that is all it does take.

I should never speak a word to anyone who might be worried about it, and only kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights or stories in my memory and imagination. I should want to be able to say, like Dr. George H. Whitney, "I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world." I should treat little folks kindly, and not tease them; show respect to servants, and be kind to the unfortunate.

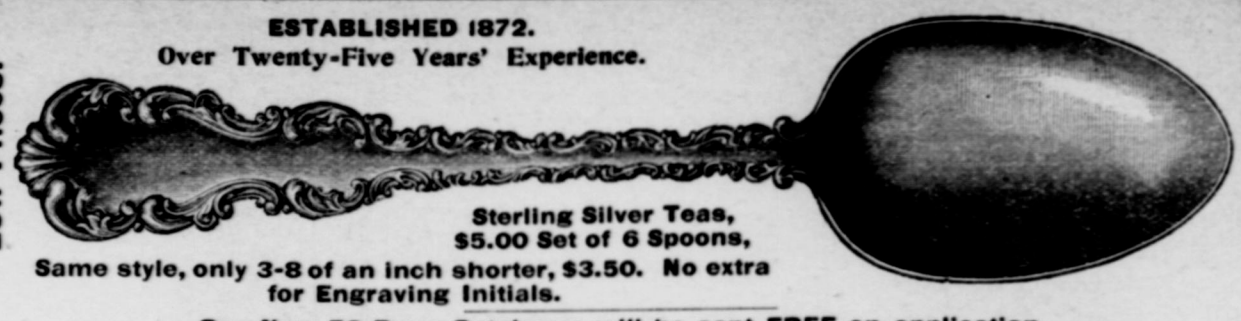
I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do in reason all the manly things that belong to manly sports; love and study nature; travel as widely and observe as wisely as I could; study with a will when the time came for study; read the best books; try to speak accurately and pronounce distinctly; go to college and go through college, even if I expected to be a clerk, a farmer, or a mechanic; try to be a practical, everyday Christian; help every good cause; "use the world, and not abuse it;" treat older men and women as fathers and mothers, the young as brethren and sisters in all purity.

Thus I should try to be a Christian gentleman, wholesome, sensible, cheerful, independent, courteous; a boy with a will; a boy without cant or cowardice; a man's will and wisdom in me, and God's grace, beauty, and blessing abiding with me.

Ah, if I were a boy!—Success.—Bishop Vincent, in Christian Advocate.

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DEVOTIONAL

IN HIS HOME IN NAZARETH.

Do not too much glorify it in your imagination. Nazareth was a common town, lying in a fold among the hills which enclose on the north the plain of Aesdraelon, and not held in high repute. It was filled with common houses—you can see such there to-day; just cubes of stone without exterior or interior elegance. Perhaps, I do not know, it may have been one of the poorest houses in the town—at any rate, a carpenter's family inhabited it; the family of a man who was hard-handed and must toil for a living. It was in such a home that the consummate flower of humanity unfolded itself.

But few glints break through the obscurity of the life of Jesus in this home in Nazareth. But what glints do are inestimably precious and shiningly suggestive:

First glint. And the child grew, as St. Luke tells us. Jesus submitted to the law of progressive development. That is a most important lesson for us in this restless, rapid, impatient age. Think of it! Christ had come! The angels had sung his coming. The world was waiting for him—dying for him. It would seem if there ever were for immediateness, for the quick seizure of the life-work, it was here. But God is wiser. He had ordained the law of an advancing and time-consuming growth. To that law, as the perfect human example, Christ submitted. For how long? For thirty years. No hot rushing into the work of life; no hasty thrusting of the burdens of maturity upon immaturity. We look too much comparatively at the consummation, and forget the hidden, patient, careful gathering of life, experience, force which made the consummation possible. And the child grew—and had time for growth. How often are children thrust into fashionable manhood and womanhood before they have begun to be men and women. Pushed from the seclusion of childhood into the glare of a fashionable publicity, tightly laced, thinly dressed, robbed of sleep, burned out by excitement, with physical vigor largely consumed before the time of youth has sped, there is little left in them upon which manhood and womanhood can draw—they are old, though young. As over against this feverish, impoverishing haste, what depth of reserved quiet can you not hear in these words about the Holy child—and the child grew!

What rebuke here, also, to the common tendency to superficiality. Too great swiftness of early life is invincibly hostile to depth and thoroughness. The true motto for life is—not many things, but much; not a thousand things glanced at and forgotten, but a few things known and held; not a little gilding of knowledge sprinkled over a thousand ignorances, but some things so studied and understood that the gold of knowledge reaches to the innermost center of the thing.

There is rebuke here, also, in this fact of the growth of Jesus to an undue precocity. Jesus, as child, was a perfect child. Childhood did not thrust itself forward into manhood. When Christ was a child he was perfectly what the state of childhood required him to be. Precocity is monstrocity. Childhood for childhood, manhood for manhood—that is the law. We do not want womanly girls and manly boys. We want girlish girls and boyish boys. We do not want boy preachers and child orators and infant prodigies and people with finished educations at eighteen. We want children in the time of childhood and youths in the time of youthhood, that we may have full, strong, rounded men and women in the time of maturity.

Second glint. He waxed strong in spirit, St. Luke futher tells us. He gathered accessions of spiritual strength. Strength of spirit is strength of will. Through all these silent years the holy will of Christ was never overcome. It withstood each temptation; it vanquished every obstacle. Thus resisting and conquering, and so gaining strength through successive steps, the holy will of Jesus waxed strong. Through the silent years of this home in Nazareth was slowly compacting that invincible resolution which carried the Savior to the "It is finished" of the cross.

The great thing our children need is this strength of spirit, this waxing of moral will. How many times is the fullness of the promise blighted and beggared by meanness of moral will. Look at Coleridge. How prodigal was Providence of gifts to him, yet how small was the comparative return. Gigantic in projecting, lilliputian, comparatively, in executing, his was but the splendid fragment of a life, at best. The reason? He did not wax strong in spirit. Seek you, for your child, this waxing of will toward righteousness and achievement. Do not try to break your child's will; you break him if you do that. Teach him, rather, to set his will toward high and pure resolve; and so furnish him for life's conflict.

Third glint. He was becoming filled with wisdom, St. Luke further tells us. Wisdom is the noblest result of training. Wisdom is not knowledge any more than the use of a faculty is the faculty itself. Wisdom is the ordering of knowledge toward a given end.

"Wisdom and knowledge, far from being one,
Have ofttimes no connection.
Knowledge dwells in heads replete with thoughts of other men,
Wisdom in heads attentive to their own;
Knowledege is an unprofitable mass,
The mere materials with which wisdom builds."

I was in a foundry. There was rude pig-iron lying about. There were also molds of various parts of engines. The rude, unmolded iron was nothing worth for any function in an engine. It could play no part in its crude state. It must first be thrown into the furnace and then be run into the mold before it could become valuable as a portion of an engine. Its value was potential only, unmolded. It was real, molded. That unmanufactured iron is knowledge. That iron melted, shaped, organized to an end, is wisdom. The wonderful wisdom of Jesus was the issue of the silent years in the home of Nazareth. What suggestion here toward the training of our children into a high efficiency; into the transmuting of knowledge and experience into wisdom.

Fourth Glint. And the grace of God was upon him, St. Luke further tells us. There can be no worthful growth except it be growth into the grace of God. Without the grace of God there is even a kind of doom in growth, for it is growth away from God. Without the grace of God, waxing strong in spirit is but gaining in strength of purpose against God. Without the grace of God the wisdom we get is only the shifty, dexterous, ignoble time-serving of this poor world. The grace of God—that is our mightiest need, for ourselves, for our children.

Fifth Glint. And was subject unto them, St. Luke in addition tells us. There were parental rule and law in that home in Nazareth, and Jesus came under them. In him there was no wild breaking from restraint and right subjection. I am sure, too, there was wise and loving parenthood in that home. "He rules the house," they told me of a boisterous and forward and petted child. Bad symptoms, bad prophecy for life. Father and mother under the child, not the child under them. But the perfect child was under rule. Homes are only rightly organized when parents are lovingly but really atop.

Sixth Glint. Is not this the carpenter? St. Mark tells us the people asked, smitten with wonder at him, when he assumed his public ministry. So Jesus, when the time came for it, set his hand to the hard, daily toil. So he put a crown on labor, on the doing the common tasks the days bring. We can only do larger work for the Father in the future as we are faithful in doing smaller work for him in the present. It was Jesus, faithful to the Father's business in the carpenter's shop, who was faithful to the Father's business in the public ministry and on the cross. It is the faithful doing of what is small that shall lead us into the capacity and possibility of doing what is great.—Wayland Hoyt, D.D., in Northwestern Christian Advocate.

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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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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.

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L. BLAYLOCK, Dallas, Texas.

A note from Dr. J. E. Harrison, President of San Antonio Female College, states that a part of the main building of that institution is now being erected. This speaks well for those in charge of that excellent institution.

The war news of the week is of the most absorbing character. General Shafter, after two days of the fiercest fighting, has Santiago closely invested. Our men pushed forward bravely and victoriously to the inner fortifications, where they now rest. The loss on both sides was very severe during the two days fighting. The foreigners are all leaving the city in order to escape the bombardment which will soon begin.

On July 3 Admiral Cervera's entire fleet made a dash for liberty, sailing out of the harbor single file. Our ships immediately gave chase and battle, and in an incredibly short time destroyed every vessel in the Spanish squadron. It was an extraordinary affair—brilliant beyond the power of words. The American fleet will now enter the harbor and Santiago will either capitulate or be destroyed. Spain still refuses to treat for peace. But the end is not far off. American heroism and skill are the admiration of the world.

CONNECTIONAL NEWS.

Wofford College, S. C., has thrown its doors open to women, giving them equal facilities in every respect with male students.

❖

The Book Committee has provided for the enlargement of the Era to a twelve page paper, and the Book Agents have signified their purpose to provide for the same very shortly.

❖

Arkansas Methodist: The Woman's Board of Foreign Missions of the M. E. Church, South, was organized twenty years ago. They have 50 missionaries in the foreign field and 132 native helpers, and 37 Bible women. They have raised, for missions $1,214,321.75, of which $307,800.01 was raised in the past four years.

❖

Richmond (Va.) Times: That was a beautiful scene at Centenary Church Sunday morning when a class of seven young ladies stood before the chancel rail to be received into membership. Dr. Tudor believes in an all-the-year-round revival, and a week seldom passes that some one is not converted.

❖

Central Methodist: The dedication of the new Broadway Church in Louisville was a great occasion. Drs. Briggs and Kelly preached to magnificent audiences, and the $23,000 due on the building was promptly provided for, and the magnificent temple duly set apart to the worship of Almighty God. May many sons and daughters be born there, to the praise and glory of our Lord.

GENERAL CHURCH NEWS.

The membership of the British Wesleyan Methodist Church, as appears from the official returns made to the synods, now stands at 442,258, an increase of 3299 on last year; 44,160 new members have been received during the year, so that the "leakage" amounts to 11,216 members.

❖

Northwestern Advocate: The anniversary of Hugh Price Hughes, West London mission, this year is said to have eclipsed all former anniversaries. About £3000 were raised for the work. The Church membership at the mission is 1514, the largest in its history.

❖

Dr. A. H. Newman, in the Independent: The dedication of chapel-car No. 5, "The Messenger of Peace," built and furnished at an expense of over $8000 by Baptist women, though a heavy rain had just fallen and all but a few had to stand on the wet plaform at the railway station, was attended by about five hundred. The chapel-car enterprise is conducted by Boston W. Smith, as a department of the missionary work of the Publication Society. The cars are used chiefly in the West and the Southwest, where the railway companies give free transportation and free use of the side-tracks whenever and wherever they wish to stop for evangelistic services. The reports of this work during the past few years have awakened much interest, and car after car has been added. Steps will be taken at once toward raising money for a sixth. The new car is in charge of Mr. and Mrs. S. G. Neil, who several times during the anniversaries charmed the audience with their fine singing. All of the chapel-car evangelists are said to be good singers, and much of their success is attributable to the attractiveness of the song-service. Miss Burdette, of Chicago, was in charge of the dedicatory services. The Rev. F. L. Anderson, of Rochester, made the principal address. Although the noise of moving trains would have been sufficient to render inaudible the words of most speakers, Mr. Anderson's clear, deliberate utterances were easily heard and were well worth hearing. A phonographic outfit had been presented for use in the car by Mrs. Eliza Levering, of Philadelphia.

TEXAS PERSONALS.

Rev. Weems Wootton, of Marlin, has been granted a vacation by his Church. He will take a month off for rest and recuperation. Our best wishes go with him.

❖

Rev. C. W. Dennis, of Farmersville, made the Advocate a pleasant call during the week and subscribed for that indispensable equipment of a Methodist preacher—the Texas Christian Advocate. He was en route to Amarillo where he will exercise his ministry until the fall.

SOUTHERN METHODIST PERSONALS.

Rev. S. H. Werlein, D. D., pastor of Lafayette Park M. E. Church, South, has been transferred to the Texas Conference, and stationed at our leading church in Austin, to fill out the unexpired term of Rev. R. J. Briggs. Dr. Werlein's many friends in St. Louis and the West will regret his departure to another State, but congratulate him upon the splendid work to which he has been assigned.

❖

We clip from the Wesleyan Advocate the two following personal items, which will be perused by a large circle of sympathizing readers:

Dr. R. J. Bigham has had a protracted season of suffering resulting from the surgical operation some weeks ago. He is convalescing, however, and his physician assures him that he will be in better health than for many years past. We have received many inquiries of late concerning his health, besides hearing many other expressions since he declined reelection as Secretary of Education, that show the high esteem in which he is held in Georgia. We hope to see him well and strong very soon, and, from all accounts, he will be.

❖

The death of Dr. J. E. Pope, of Athens, Ga., on June 9th, causes a great loss to Methodism and Christianity generally. He was a brother-in-law of Rev. J. S. Bryan, of the North Georgia Conference, a classmate of Dr. Walker Lewis, in Emory College, and was always a loyal, earnest Christian, ready for every good word and work. The funeral services were conducted in First Church, Athens, by Dr. Heidt, on Friday following his death. The large attendance and the services generally attested the high esteem in which this useful man was held.

GENERAL PERSONALS.

Independent: Hugh Price Hughes, who attended the burial of Mr. Gladstone, pronounces it the greatest state funeral in English history. He says it is impossible to write of the event in a melancholy tone. Mr. Gladstone had passed triumphantly to heaven after a long and most successful career, "amid such world-wide benedictions and expressions of affection as human history had never witnessed before." There was nothing to bewail. The music in the Abbey was stately, sublime and appropriate beyond description. Amid the long drawn out and pathetic expressions of irreparable loss there "were constant outbursts of solemn victory and celestial joy." The music of the organ and cymbals and full orchestra made "ears and hearts throb with a sense of power and everlasting victory." One of the most impressive moments of the ceremony, according to Mr. Hughes, was the singing of the hymn "Rock of Ages."

❖

Christian Advocate, New York: The wide circle of friends that surround the family of John Field, of Philadelphia, one of the best known Methodists and public-spirited citizens, and delegate to the last two General Conferences, will sympathize deeply with him in the loss of his wife, with whom for thirty-seven years he had journeyed in joy and sorrow, and from whom in the darkest as well as the happiest periods of his life he derived the highest support and consolation, or the magnifying influence of sympathetic happiness and thankfulness to the Author of every good and perfect gift. Mrs. Field all through the years of her life was remarkably well, yet, as the lifelong friend of the family, Dr. S. W. Thomas, states in the Philadelphia Methodist, she was in a few days laid low by an insidious malady, such as she and her friends never dreamed existed in what everyone supposed was a strong constitution. Of a family celebrated for longevity, she did not entertain the slightest idea of being subject to speedy death. It has been our privilege to know Bro. Field since we were boys in the same Sunday-school, to share his hospitality, to see Mrs. Field in the midst of the family, to her husband a center of loving devotion imbued with a respect which approached reverence, and surrounded by their five children, whom she ruled by reason and affection, and who reciprocated her tender solicitude, and accepted her judgment as the best that could be obtained for the regulation of their lives. Mrs. Field's religious life might without exaggeration be held up as a model fashioned after the scriptural pattern, holy, harmless, undefiled, shining as a light in the world. It was not wonderful that a vast audience, including a large proportion of the most self-denying workers and spiritually minded representatives of the Methodist constituency of Philadelphia, gathered at her funeral, nor that Dr. Rittenhouse, the pastor, the venerable Dr. Murphy, Bishop Foss, Dr. Morrow, and Dr. Satchell, though abounding in sympathy, could not but dwell, both in prayer and praise, either expressly or by marked implication, upon the more joyful aspects of such a life, such a death, and such an everlasting hope.

THE PRESS.

FOLLOWING CHRIST.

It is not enough to begin to follow Christ; we must cleave to him and continue to follow him. It takes purpose of heart to do this. Christian life is not easy. It means self-constraint, service, struggle, and the giving out of one's life in unrestrained measure to those who need. Nothing will be sufficient for such a life but a purpose which takes hold of the very fibers of the being. The new name given to believers defines well what is expected of them. They are to be Christ's men, devoted to him with the deepest love and the most unfaltering earnestness.—The Kinsman.

OUR ROCK OF REFUGE.

We need a shelter in the storms of life, a place where we can flee in all times of danger. In Jesus we have a perfect refuge. He is the cleft rock. In him sorrows are allayed, temptations are resisted, trials are successfully borne, and fears are banished. Bereavements are softened, and even death loses its sting to him who hides in Jesus.

The rock of Gibralter has successfully withstood the winds and waves of many centuries. What though the winds of heaven beat upon it, and the waves of the sea lash them into fury, still the old fortress stands, the coveted prize of jealous nations.

Jesus is the Christian's Gibraltar. All the bitterness of his enemies, fiery criticisms, and unrelenting persecutions, have recoiled upon themselves. The gates of hell can not prevail against him. Heaven be praised for such a refuge! Here alone is lasting peace.—Christian Standard.

MOST EFFECTIVE EVANGELISM.

There is no form of evangelistic effort that is more urgent and effective than for Christian disciples to talk personally with those who have not entered upon a religious life. And usually those who render the most helpful service to inquirers are persons who find the duty a difficult one, and who would evade it but for a constraining sense of obligation. It is the word of sympathetic interest, spoken with trembling diffidence, that is most persuasive and convincing. To be the intermediary between the Spirit of the Lord and a convicted soul is a high and holy privilege. Let no one dare to refuse such a ministry when bidden to do it. In the writer's active ministry he noted especially that the elect sisters of the Church often did this delicate work with the greatest tact and success.—Zion's Herald.

GATESVILLE DISTRICT CONFERENCE.

The District Conference of Gatesville District met at Meridian June 23, 1898. Every preacher in the district was present except one, but the attendance of delegates and local preachers was not so good.

The opening sermon was preached by Rev. W. B. Wilson, of Lampasas, and he so preached as to gladden the hearts of the brethren, fill us all with love and make us happy. This power was with us in every service.

The preaching hours were 8 a. m., 11 and 8:30 in the evening, so you see prominence was given to religious worship, and the preaching was all not only good, but of the very best. The preachers were Wilson, Stephens, Munger, Hollers, Oswalt, Hilburn, Smith, Tooley, Winburn, Walker and Hardy, each of whom seemed to have given his subject much thought, and, strange as it may appear, these sermons ran along about the same line.

On Friday evening the conference was highly entertained with a lecture by Bro. J. E. Vernor, of Lampasas, on the subject of "Finance," and well indeed did he present it. Our people need education along this as well as other lines, and Vernor understands just how to present it.

The reports were generally encouraging, and Gatesville District expects full reports at conference, many additions to the Church and the report of the saving of many souls. Our preachers are working and praying to this end.

All of our local preachers present made good reports, and all of them seem to be in line and hearty sympathy with the pastor, and not only so, but they seem to be determined to make use of their licenses, as the Church expects them to do.

James M. Robertson, of Meridian; H. Y. Price, of Bee House; John B. Nichols, of Crawford, and Rev. S. D. Waddill, of Jonesboro, were elected delegates to the Annual Conference, with J. E. Vernor, of Lampasas, and M. S. Standford, of Gatesville, alternates.

Our visitors were Rev. J. L. Walker, Dublin District, who came to represent our Conference Board of Missions, and well indeed did he do so; Prof. David S. Switzer, of Weatherford; Prof. S. H. Moore, of Georgetown; the bright young son of Dr. W. F. Lloyd, of Fort Worth; and last, but by no means least, Sister W. H. Purcell. All these visitors were heard with pleasure and profit.

The next District Conference will be held at Crawford.

The following resolution was unanimously adopted:

"Resolved, That we most heartily indorse the editorial management of the Texas Christian Advocate and that we will use greater efforts to put it in the homes of all of our people."

After this resolution had been read, no immediate representative of the paper being present, this scribe briefly represented the paper, urging its increased circulation, etc.

Our good presiding elder was at his best, full of love, and presided to the entire satisfaction of all, and in fact Hardy moves along as though he had been a presiding elder for many years. The Bishop made no mistake in his appointment.

Much might be said about the preachers of the district and greatly to their praise, but we will only say that a more lovable and consecrated

body of men can not be found, and this scribe has been associated with these good men so much that they all feel very dear to him. God bless every one of them.

We missed the presence of such grand old local preachers as B. H. Baird, J. F. W. Toland, and others, and such laymen as R. M. Brandon, John R. Smith, and others.

Neither of our three supannuated preachers were present, owing to ill health and bad weather.

There were several visitors from the Churches of the district.

After doing everything required and adopting the usual resolution of thanks, the conference adjourned with new zeal and a greater determination to do more for God and the Church.

JAMES M. ROBERTSON, Sec.
Meridian, Texas.

BONHAM DISTRICT CONFERENCE.

The twelfth annual session of the Bonham District Conference, presided over by Rev. I. W. Clark, presiding elder, was held in Honey Grove, Texas, June 23-25, 1898. J. F. Archer and W. F. Bryan were elected Assistant Secretaries.

All the pastors were present except W. F. McCarter, of the Fannin Circuit, who was very sick. The conference supplemented their prayers for him in the donation of $20. Also a good majority of delegates and local preachers was present. C. B. Jennings was absent on account of sickness. Bro. Jennings is one of our most faithful local preachers.

It was ascertained that the spiritual condition of the district was on the up-grade, some of the charges having had splendid revivals since the Annual Conference. The pastors were nearly all planning for revivals, expecting for neighbor pastors and the local preachers in our bounds to constitute most of the help.

The finances of the district (collections and salaries) are in advance of the previous year to date.

The preaching during the conference was done by C. M. Threadgill, Sam'l Weaver, W. F. Bryant, W. D. Mountcastle, W. B. Bayless, W. J. Bludworth, J. B. Gober, I. W. Clark, J. F. Archer and O. S. Thomas.

W. R. H. Rosser was licensed to preach and J. K. McMillon recommended for elder's orders.

Prof. C. C. Cody, of Southwestern University, represented the interest of that great, worthy institution; Rev. J. H. Hunter represented the Polytechnic College, and S. V. Wall, President of the Wall School, Honey Grove, Texas, represented the interest of the same. The Board of Trustees is to be congratulated on securing such a great and good President for our Church school as Prof. Wall. We bespeak a bright and prosperous future for this school.

Delegates to the Annual Conference are: S. V. Wall, P. C. Thurmond, Rev. J. K. McMillan and Peyton Wheeler; alternates: J. W. Houston and Horace Smith.

A resolution indorsing the action of our Book Agents in the collection of the debt the United States was due the Church was passed by the conference, and we hope it will appear in the columns of this and two other papers before long.

According to the Discipline prominence was given to religious exercises, and it was the most spiritual District Conference I ever attended. The Lord was with us all the way through. This conference was a "Jerusalem" to the preachers, and all for the summer's campaign. The presiding elder showed consideration in fixing the time of our conference so near the revival season.

The good people of Honey Grove and Bro. and Sister Vinson spared no means in making everybody comfortable.

We expect this to be the best year of the Bonham District up to date.

ZORO B. PIRTLE.

HUNTSVILLE DISTRICT CONFERENCE.

The twenty-seventh session of the Hntsville District Conference was held at Willis, Texas, June 23-25, 1898, with Rev. J. C. Mickle, presidng elder, in the chair. Rev. S. F. Chambers was elected Secretary. All the traveling preachers of the district were present, except two. There was a good attendance of the local preachers, but only one-third of the lay delegates were present. Prominence was given to religious services, and from the first there was great enthusiasm characteristic of old-time Methodism. The Committee on Public Worship crowded the entire occasion with appropriate religious exercises, and it was said by many that this was the most spiritual and profitable District Conference they ever attended.

There are fifteen pastoral charges, with forty churches, valued at $42,659, and sixteen parsonages, valued at $14,740. The membership on the district is estimated at 4318, and fourteen local preachers.

Prof. Joe Pritchett, M. D. Cole, J. S. Thomason, Jr., and Rev. J. B. Nutter were elected delegates, and W. W. Adickes and Wm. Montgomery, alternates, to the Texas Annual Conference, which meets in Houston, December 1, 1898.

Navasota was unanimously selected as the place for the meeting of the next session of the District Conference.

Willis performed her part well in taking care of the conference; and to the pastor, Bro. R. W. Adams, the conference is indebted for his courtesies and efforts to make everybody feel at home.

Our presiding elder, Bro. Mickle, gave direction to the work, and by his respectful consideration of his brethren has won the hearts of all, and is greatly beloved by them.

On Monday morning before leaving Willis, Bro. Adams procured a livery stable outfit and carried several preachers out to see some of the large tobacco farms, which reminded us of the tobacco farms of Kentucky. We were told that there were at least one thousand acres around Willis in tobacco, and it is said to be a valuable product in that part of Montgomery County.

S. F. CHAMBERS, Secretary.
Navasota, Texas.

The future is uncertain, but if you keep your blood pure with Hood's Sarsaparilla you may be sure of good health.

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference convened in the Methodist church at McKinney, Texas, June 28, 1898, at 9 o'clock a. m. Rev. I. S. Ashburn, our presiding elder, was at his post, and presided with his usual ease and dignity. Rev. Marvin Nichols was elected Secretary. Though the rain and black mud played its part promptly, yet we had quite a good representation from nearly the entire district. We were sorry that Rev. Foster Pierce, of Kavanaugh Station, Greenville, and Rev. J. H. White, of Loneaok, could not be with us on account of family affliction. I have never witnessed a more harmonious conference session. Each seemed to vie with the other to make the session pleasant.

The protracted meeting in progress under the Tabernacle changed our programme some, and the session of conference was rather short—only two days; though every item of business was taken up in order and carefully looked into. The reports generally were encouraging—only, perhaps, one or two gloomy shadows seemed to appear on the surface. Finances were from an average up to a full gauge.

This writer reported salary up in full to date, with prospects of other collections being up in due time. Spiritual condition generally encouraging, and upon the whole the district seems to be keeping pace with its opportunities. Every pastor seemed to be expecting the Lord to do great things for us this year. Notwithstanding rain, mud, and a heavy grain crop, with busy threshers, we had a goodly number of lay delegates and local preachers.

All the local preachers' licenses were renewed except two—one for an absolute inactiveness, and the other unacceptability and inefficiency.

Minor Bounds, George Calvin French and Wm. Byron Byars passed an excellent examination, and were licensed to preach by a unanimous vote.

Rev. W. A. Shelton was recommended for admission into the traveling connection.

Revs. G. W. Day, Charles Corry and Henry S. Puckett were recommended for Deacon's orders.

J. F. McElhannon, L. D., G. S. Perkins, J. J. M. Harper and F. H. Welch were elected delegates to the Annual Conference

Rev. J. E. Vinson, of Honey Grove Station, was with us, and represented the inside work of Wall Academy, or preparatory school; and Prof. Wall represented his school in a most satisfactory manner.

Prof. C. C. Cody was a welcome visitor, and represented Southwestern University in a brief but able manner.

Rev. J. H. Hunter also represented the Polytechnic College, and was highly indorsed by Rev. C. L. Ballard.

Rev. —— West (colored) represented his school for the colored people in an able manner, and while he spoke eloquently of his work, he claimed that the records showed that there had not been an instance where a colored member of the Methodist Church had been lynched in the South, and that the way to solve this race problem was to educate and Christianize the negro (not social equalize him), and the problem would be solved.

Rev. C. L. Ballard, Marvin Nichols and S. A. Ashburn did the preaching, each acquitting himself well. Bro. Nichols' sermon on Missions was of a high type, and showed profound thought and research.

Some of us remained over for morning service Thursday, and it seemed that heaven and earth came very near together to some of us. It gave me great pleasure to see Sister Welch, Sister Beverly Rogers, Father Butler, Rev. Wm. Allen, Beverly Rogers, Prof. Wall, and many others long in the service of the Lord, rejoicing together at the altar.

We left J. W. Hill and W. F. Clark with their meeting fully in hand, and hope to hear of a gracious work in McKinney.

We were royally entertained by the good people of McKinney.

Our next District Conference will go to Farmersville, Texas.

We are sorry that Sister Johnson, of our Rescue Home, Dallas, failed to get in till after the Conference had adjourned. We would have gladly heard her represent her noble work of rescuing the fallen. May heaven's blessing rest upon that noble enterprise.

S. W. MILLER.
Rock Hill, Texas.

DISTRICT CONFERENCES.

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

BEAUMONT DISTRICT CONFERENCE.

To the Preachers and all others who expect to attend the Beaumont District Conference, which is to convene at Jasper, July 28:

I have arranged with the generous J. H. Kirby for rates over the K. C. R. R. from Beaumont at one fare for round trip. Preachers of the district will get complimentary tickets. Rates will be made with the hackmen from Kirbyville to Jasper. J. J. Rape will make good rates with hackmen at Colmesneil for all going that way. We are expecting a profitable and pleasant District Conference. For many years Jasper has been famous for her culture and her generous spirit. Her name is a synonym of hospitality, and no pains will be spared to make all visitors enjoy themselves, and with the genial J. T. McClure, preacher in charge, to direct, I can assure all a pleasant time.

T. J. MILAM, P. E.

NOTICE OF MEETINGS.

D. V., my meetings are follows: Liberty Hill, 1st and 2d Sundays in July; 3d and 4th Sundays at Browns Creek; 5th Sunday in July and 1st Sunday in August at Sugar Loaf; 2d and 3d Sundays in August, at Brookhaven. Everybody is invited ust, at Brookhaven. Everybody is invited to attend. May the Lord bless our labors in giving us many souls.

W. P. EDWARDS.

UNANSWERED LETTERS.

June 30.—J. A. Wallace, thanks. C. A. Tower, sub. W. K. Strother, subs.
July 1, 2.—Chas. D. West, sub. O. C. Fontaine, sub. T. J. Duncan, sub.
July 4.—J. A. Black, subs. Thos. Gregory, sub. R. M. Morris, sub. J. A. Ruffner, sub. W. B. McKeown, sub.
July 5.—S. D. Waddill, sub.
July 6.—J. W. R. Bachman, sub. A. W Wilson, sub. D. T. Brown, sub. C. C. Davis, subs. W. A. Bowen, sub. W. H. Brown, sub. J. L. Russell, trial subs. J. W. Dickinson, sub.

A CHANCE TO MAKE MONEY.

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

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A PREACHER'S REPORT

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

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

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JULY 9, 1898.

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Tickets will be sold only on July 9th, and for trains arriving in Galveston Sunday, a. m., July 10th.

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TOPIC FOR JULY:

"EVERY-DAY RELIGION."

July 17—Exhortation to Earnestness.—Eccles. 9:10.

Earnestness is opposed to trifling and indifference. It is probably the one indispensable condition of success in any undertaking. Learning, eloquence, culture, will all be unavailing where results of the best kind are sought, if earnestness be lacking. On the other hand, difficult undertakings have to be accomplished and large results obtained by the simple power of earnestness, unaided by another qualification. It is the secret of pre-eminent ability. There were other men of equal learning and personal piety with the Wesleys, but they turned two countries upside down, and began a religious movement which goes on with ever-increasing power, because they had something to say and burned to say it. They were on fire with their message. Whitefield ranged through the colonies in America, preaching. The people came twenty miles to hear. His congregations sometimes numbered ten thousand. Multitudes were converted to God. We find the secret of his power, in part at least, in his intense earnestness. His friends remonstrated with him, and said he was doing too much. His answer was: "Let none of my friends cry out to such a sluggish, lukewarm, unprofitable worm, 'Spare thyself!' Rather spur me up, I pray you, with an 'Awake, thou that sleepest, and begin to do something for thy God.'"

Earnestness was one of the peculiar characteristics of early Methodism. A distinguished writer spoke of Methodism as "Christianity in earnest," and an infidel said of the Methodists: "If they were but panoplied in the literary armor of some other sects, in five years they would conquer the world for Jesus Christ." By all their traditions, therefore, as well as by the sacredness of the trust committed to them and the honor which God has put upon them, the people called Methodists are pledged to earnestness in their work.

IN SAVING THE LOST.

No trifler need undertake to win men to Christ. Respectable religious formality is powerless here. Cold indifference and defiant opposition are overcome only by hearts on fire with love to God and man. The cold, self-contained scholar is as powerless as the ignorant idler. Logic that is faultless and reasoning as clear as the sunlight must be reinforced by unconquerable earnestness if men are to be won to Christ. Do not be afraid of being called a fanatic; it is not earnestness that makes fanatics, but the foolish theories upon which some men expend their earnestness. Find work for your hands of a helpful sort; do it in a sensible, practical way, and do it with your might.

IN MISSIONARY WORK.

It has been said that the Church has been only playing at missions. The appealing need of heathen nations, the urgency of the Lord's command, and the meager offerings of workers and means, give occasion for the charge. What we are in earnest about we must give ourselves and our means to carry on. Let this great interest get into your hearts, and do not leave to older people alone the responsibility.

IN TEMPERANCE REFORM.

The saloon evil is the perilous problem of our civilization. If the Christian young people earnestly press their principles and convictions, it can not exist in another generation. There is enough of Christian sentiment now to drive it out. It only lacks an earnest application.

THE TIME IS SHORT.

You have only to-day; you dare not postpone. What you do for your own character, for the good of others, must be done quickly. "There is no work, no device, nor knowledge, nor wisdom in the grave, whither thou goest." You will be engaged with other things in the life to come—such things as your life here has fitted you for. There will be no opportunity to take up the things neglected here; therefore, "Whatever thy hand findeth to do, do it with thy might."

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EPWORTH LEAGUE BOARD.

The Epworth League Board met in Nashville, Tenn., June 27. Twelve out of fourteen members were present. Bishop Candler, President of the Board, presided, and showed himself in hearty sympathy with the League. The meeting was harmonious, and we believe the action taken will result in good to the League work.

The Constitution of local Chapters was changed, so that officers will be elected in June and December to take their places in July and January. This change applies to the Constitution of both Senior and Junior Leagues.

Another change provides, in the place of honorary members, for associate members, who shall be subject to all the obligations of active members, except that they shall not be required to take part in public services.

A sub-committee on missions is provided for, under the Department of Worship.

A benedictoin for closing the devotional service was provided. It is Numbers 6:24, 25, 26. The leader repeats verse 24, the League repeats verse 25, and all together repeat verse 26. The benediction will be printed on the topic cards.

The second Sunday in January was set apart as Epworth League Day, and it is requested that it be observed throughout the Church each year with appropriate services.

The Course of Reading for next year was selected. It consists of four books: "Dawn in the Hills of T'ang," by Beech; "The Investment of Influence," by Hillis; "Christianity and the Commonwealth," by Galloway; "Life of Asbury," by Smith. In connection with these a series of twelve articles on related subjects will appear in the Era, to be read as required readings.

The Secretary was authorized to take such steps as may be necessary for the participation of our Leagues in the International Conference at Indianapolis in 1899.

A committee was appointed to prepare Constitutions for State, Conference, District and City Union Leagues, and to provide for a system of records and reports.

The Junior Leagues came in for especial attention and a committee was appointed to prepare a plan for their more systematic instruction and training.

The board was gratified with the outlook for the Era. Dr. DuBose, the editor, already has his work well in hand. He is devoting all his energies to the task of making such a paper as will interest, edify and improve the young people.

The paper will be immediately enlarged and beautifuly illustrated. The publishers are providing generously for its support. Now let the subscriptions roll in. Let the Leagues of Texas be first and greatest in this, as in every other enterprise. Let every League appoint an active member to canvass for the Era. Send to Barbee & Smith for sample copies and send in the subscribers.

At the risk of making this report too long, I must mention the delightful entertainment of the entire board at the beautiful suburban home of Bishop and Mrs. Hargrove, a pleasant feature of the occasion being the presence of Bishop Fitzgerald, who, though feeble, is as genial and sweet-spirited as John the beloved disciple; and of the pleasant hour spent with Dr. and Mrs. Tillett in their home on the Vanderbilt campus. From all the connectional officers and pastors and employes of the Publishing House we received many courtesies.

We are not surprised that there are so many who are willing to fill positions at the Hub, even if the salaries are insufficient and the work hard.

S. F.

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NORTHWEST TEXAS LEAGUE CONFERENCE.

It would be a great inspiration to have each of the 275 Leagues in this conference represented at Temple, July 6th to 8th. Each League having a delegation there will be greatly helped. The programme, published in this number of the Advocate, will certainly prove helpful to every one. Dr. Young J. Allen, the veteran in the missionary service in China, will be there. Those who heard him at Galveston unite in saying that the memory of his inspired addresses will remain with them always. Dr. Allen's addresses will be worth many times the cost of the trip in time and money. Railroads have all made a rate of one and a third fare. The conference will begin at 3 o'clock on the aftenoon of July 6. Delegates should at once notify Prof. J. E. Blair, Temple, Texas. All pastors and presiding elders are cordially invited to attend the conference.

WILL H. MAYES, President.
Brownwood, Texas.

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PROGRAMME

Northwest Texas Epworth League Conference, at Temple, Texas, July 6-8, 1898.

JULY 6—AFTERNOON.

3:00, Devotional Services, R. F. Brown; 3:30, We are glad you came, the City, Mayor of Temple; the Churches, Rev. J. M. Barcus; the League, Prof. J. E. Blair; 4:00, Why we came, the Ladies, Mrs. Ora Bettis; the Men, Will H. Mayes; the Preachers, Rev. C. E. Brown; 4:30, Announcements, appointment of Committees, etc. 4:45, Social Meeting and Handshaking.

8:30, Opening Sermon, Rev. E. D. Mouzon, Fort Worth.

JULY 7.

Sunrise Prayer-Meeting; 8:30, Religious Services; 8:45 Does the League Increase the Devotional Spirit? W. B. Patterson; 9:00, Devotional Services in Country League, Rev. H. L. Munger; 9:15, Spiritual Results of the League—First, On Our Own Lives, Miss Minnie McClain; second, On the Lives of Others, Miss Alma Carrison; third, On the Church, Miss Mattie Lastinger; 9:45, First Vice-President's Report: 10:00, General discussion of Devotional Department; 10:30, Address, Dr. Young J. Allen, of China; 11:00, Practical Application of League Work, Rev. B. R. Bolton.

AFTERNOON.

2:15, Devotional Services; 2:30, Systematic Charity and Help Work, Miss Mae Davis; 2:45, The Reflex Influence of Service, Miss Nellie Barnes; 3:00, Temperance Address, Rev. M. S. Hotchkiss; 3:45, The League and the Orphans, George W. Graves; 4:15, Second Vice-President's Report; 4:30, General Discussion of Charity and Help Department; 5:00, Election of Officers, Place of Meeting, etc.; 8:30, Address, Dr. Young J. Allen, of China.

JULY 8—MORNING.

Sunrise Prayer-Meeting; 8:30, Devotional Services; 8:45, The Literary Department the Feeder of the Devotional, R. E. Goodrich; 9:00, Should There be a Uniform Programme for all Leagues? Miss Lula Neal; 9:15, The Reading Course the Center of Interest, R. A. Nichols; 9:30, Third Vice-President's Report; 9:45, General Discussion, Literary Department; 10:00, The Relative Importance of Junior Work, Mrs. Clifford Smith; 10:15, The Junior Department Neglected, Mrs. Jimmie Truelove; 10:30, Our Juniors and the Church, Mrs. B. F. Carroll; 10:45, Junior Superintendent's Report; 11:00, General Discussion, Junior Department; 11:15, The Future of the League Movement, F. P. Works; 12:00, Parting Song and Prayer.

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NORTH TEXAS EPWORTH LEAGUE CONFERENCE.

The sixth annual session of the North Texas Epworth League Conference convened in Paris, Texas, June 15-18, 1898. Owing to the very inclement weather the attendance was not what was hoped for and expected. The programme prepared and carried out embraced many subjects of vital importance and interest to Church and League. The addresses and papers upon same were all of excellent character, the preaching spiritual, and in all respects the occasion was not only one of interest, but was a great success, and we hope the Leagues of the conference will receive a decided impetus from the work of the conference. Reports of the Leagues and of the different departments were very gratifying, showing that the Leagues of the North Texas Conference had passed the experimental age.

Secretary's report showed a gain of twenty new Leagues during the year and one district organized, making a complete organization of all the districts in the conference. Two districts (Bonham and Sulphur Springs) failed to report. Eighty-eight Leagues reported 3915 members, forty-seven not reporting, with membership of 1796, making total of 135 Leagues, with a membership of 5711. Total amount of moneys raised and expended, $2673. In addition to the amount pledged to the mission assessment in Galveston, about $150 more was pledged. The following Committee on Missions was named: A. K. Ragsdale, Chairman, Dallas District, Dallas; D. E. Emerson, Sherman District, Sherman; J. L. Dickson, Paris District, Paris; H. D. Wolfe, Sulphur Springs District, Wolfe City; Miss Ina Davis, Greenville District, Floyd; Mrs. Jennie Shands, Terrell District, Forney; H. H. Halsell, Bowie District, Decatur; W. W. Wortham, Gainesville District, Gainesville; — — Booth, Bonham District, Bonham.

Officers elected for ensuing year were as follows: President, J. B. Dickson, Paris, Texas; First Vice-President, S. G. Bennett, Gainesville; Second Vice-President, Miss Clara Harris, Dallas; Third Vice-President, Miss Willie Mountcastle, Paris; Secretary-Treasurer, D. L. Williams, Greenville.

Executive Committee: A. H. Chambers, Sherman; Frank Reedy, Piano; Rev. J. M. Peterson, Clarksville.

Place of holding next meeting was left in the hands of Executive Committee.

The conference not only enjoyed having quite a number of our ablest ministers with us, but also had the pleasure of having our State Secretary, Gus W. Thomasson, and also that of that grand old man and father in Israel, Dr. Young J. Allen, of China, who addressed the conference on China; her possibilities for the future as a mission field and the urgent need for help and means.

D. L. WILLIAMS, Sec.

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SAN ANGELO DISTRICT.

The Epworth League Conference of San Angelo District met at Brady, June 11, 1898. The day was begun with a sunrise prayer-meeting, led by Rev. B. C. Roach, of San Angelo. There was never a sweeter service. A large number was present, and it seemed that the presence and infinite love of God were felt by every soul.

At 8:40 the conference was called to order by the presidng elder, Rev. J. A. Baker.

The following officers were elected for the ensuing year: President, Rev. B. C. Roach, of San Angelo; First Vice-President, Rev. J. M. Linn, of Paint Rock; Second Vice-President, Miss Mary Payne, of Ozona; Third Vice-President, Mrs. Ethel Beauchamp, of Sherwood; Secretary, Miss Ella Daugherty, of San Angelo; Treasurer, Miss Myrtle Latham, of Pontotoc.

The District League is now thoroughly organized, and strong committees have been appointed in every department. With such officers we can expect the most earnest effort, the best work, the greatest success.

The programme had been prepared some time before the conference by a committee appointed by Bro. Baker, with Bro. Roach as its chairman. With one or two exceptions it was carried out. "A Meeting of the Junior League," by Miss Ada Gibbons, of Ozona; "A Real Devotional Meeting," by Rev. J. M. Linn; "The Importance of the Council Meeting," by Rev. Jesse T. King; "The Possibilities of the Charity and Help Department," by Rev. A. J. McCullough; "Methodist Books," by Rev. J. J. Franks, and "The Relation of the Epworth League to Missions," by Rev. B. C. Roach, were among the most interesting and helpful of the subjects discussed.

The conference was "live to the finger-tips," as were the speakers, and the interest in all the work of the day was intense.

In the evening, after his address upon "The Relation of the League to Missions," Rev. B. C. Roach called for contributions to the mission fund. One hundred and seventy-five dollars will go from San Angelo District for missions.

The conference will meet next year in Ozona.

The good people of Brady and our happy stay with them can never be forgotten. We feel that the conference was a benediction upon the hearts of those present. We thank God for the spirit of eager, joyous service and true devotion among our young Leaguers. We thank him for the awakening to vivid life and light in our district. We bless his holy name for the great advance made in that one day. We plead for his blessing and guidance in the great work that lies out before us.

ELLA DAUGHERTY, Sec.



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Third Quarter, Lesson 3, July 17.

ELIJAH ON CARMEL.

I Kings 18:30-40.

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

Time: Revised Chronology, 863-4 B. C. Chronology in our Bible margins, 905-6 B. C.

Place: Mount Carmel, near its summit.

BETWEEN THE LESSONS.

1. During Elijah's residence in Zarephath, the son of the widow woman, with whom he sojourned, died and the prophet restored him to life (chapter 17:17).

2. After many days—about three years from his first appearance to Ahab, the Lord said unto Elijah, "Go shew thyself unto Ahab, and I will send rain upon the earth" (18:1). The prophet first appeared to Obadiah, a sincere and faithful worshiper of God, who was over the household of Ahab. "Go tell thy Lord," he said, "that the prophet is here" (18:15). When the King met the prophet, he said unto Elijah, "Art thou he that troubleth Israel?" And he answered, "I have not troubled Israel, but thou and thy father's house in that ye have forsaken the commandments of the Lord and thou hast followed Baalim." Here the cause of the great dearth is placed on its true ground—the King and his people had forsaken the true God, and he had shut up the heavens so that there was no rain. Elijah was only Jehovah's servant, through whom he executed his judgments. Then follows the great assembly on Mount Carmel, and the challenge of Elijah. "If the Lord be God follow him, but if Baal then follow him (18:21), and the vain efforts of the four hundred and fifty priests of Baal, to call down fire to consume the sacrifice they were offering," for their was neither voice nor any to answer nor any that regarded (18:29). "The God that answereth by fire, said the prophet, let him be God." Then follows the offering of Elijah and the glorious demonstration of the presence and power of the true God, which we study to-day.

ELIJAH'S SACRIFICE.

Verse 30—"And Elijah said unto all the people, Come near unto me"—so that they could see and test all his movements and demonstrating that Jehovah was the true God; there was no trick or fraud that he had need to conceal from the people. "And he repaired the altar of the Lord that had been broken down." There had been an altar of Jehovah in this place, called even among the heathen the altar of Carmel, probably built in the time of the Judges. Repairing the altar shows Elijah before the people as the restorer of the religion of their fathers. Ahab and Jezebel had thrown down the altars of Jehovah; he would build them up again.

Verse 31—"And Elijah took twelve stones." This was a reminder of their earlier united kingdom, showing them that all the twelve tribes, though now rent asunder, should still be one in the worship of the one true God. There was but one true God and true altar for all the tribes of the two kingdoms. "Saying, Israel is thy name." This was the name of all the tribes. This name Jacob had won for himself and people in an awful agony of prayer. So now again, by prayer to the God of Israel, his name and honor shall be vindicated before his fallen people. Taking the twelve stones and speaking the name Israel was a tender and powerful appeal to the sacred memories of the past. It was a good beginning of the prophet's work.

Verse 32—The altar completed, "in the name of the Lord," the appearance and all the movements of the prophets showing the awful presence of Jehovah; every stone was put in its place by his authority; he then "made a trench about the altar as great as would contain two measures of seed." The measure or "seah" held about three of our gallons. The trench would detain the water that might fall down from the altar when the barrels should be poured upon it.

Verse 33—And he put the wood in order, and cut the bullock in pieces and laid him on the wood. At the beginning of this great test the priest of Baal had chosen a bullock, which they offered to their gods; and Elijah, one which he was to offer to Jehovah. The next thing was to remove all possible ground of fraud or deception. "Fill four barrels with water," said Elijah, "and pour it on the sacrifice and on the wood" (verse 34). And he said, "Do it the second time, and the third time. And the water ran round about the altar, and he filled the trench also with water." Heathen priests sometimes concealed fire about their altars, which set fire to the wood and consumed the sacrifice, and thus deceived the people.—Clarke. But Elijah's altar had been so thoroughly drenched that no fire could possibly be concealed in it.

ELIJAH'S PRAYER.

Verses 36, 37—At the time of the evening sacrifice"—about 3 o'clock in the afternoon—"that Elijah the prophet came near and said, Lord God of Abraham, Isaac and Israel"—great and sacred names—their illustrious forefathers, worshipers of Jehovah, whose religion Ahab and Jezebel had hated and overthrown—"let it be known this day that thou art God in Israel." This was the great fact now to be decided. Baal's priests had tried and failed. "And that I am thy servant and that I have done all these things at thy word." No man could have any right to make such an awful test as this upon his own name or authorty. If we prove God, we must prove him as he has directed in his own word.

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again." Tone and word all show the earnestness of Elijah's prayer—it was fervent and effectual; it was most magnanimous also in behalf of the people, that they might know the God of their fathers and turn back to his worship again. Simple and direct in thought and word and brief, only a few moments long, this was a great prayer, of a great prophet, and on one of the greatest occasions in all Hebrew history.

THE ANSWER BY FIRE.

Verse 38—Then the fire of the Lord fell and consumed the burnt sacrifice. The fire fell from heaven—came from above the altar; another proof that there was no fraud in the wonderful transaction. It was the Lord's fire—not man's. And the fire fell when the prayer closed—it came as an answer to Elijah's prayer, thus promptly honoring him and proving that he was the Lord's servant. The process of consuming the sacrifice was in every way remarkable, and all calculated to remove the possibility of a suspicion that there was concealed fire: 1. The fire came down from heaven. 2. The pieces of the sacrifice were first consumed. 3. The wood next, to show that it was not even by the wood that the flesh was burnt. 4. The twelve stones were also consumed, thus showing that it was no common fire. 5. The dust, the earth of which the altar was constructed, was burnt up. 6. The water in the trench was evaporated. 7. The action of the fire was in every case downward, contrary to the nature of all earthly fire.—Clarke.

EFFECT ON THE PEOPLE.

Verse 39—"And when all the people saw it they fell on their faces." It was a scene of overmastering power and awe, and they fell on their faces in reverence and worship. God had answered by fire. "And they said, the Lord he is God; the Lord he is God." "We should translate the words thus," says Dr. Clarke: "Jehovah, He is the God; Jehovah, He is the God." Baal is not the God; Jehovah alone is the God of Israel. It was a great cry answering back to the prayer of Elijah and the fire from heaven. Such a cry was a mighty utterance and confirmation of the great truth it declared—a storm of heartfelt conviction that fairly shook down the altars of the false gods of Baal and his priests. The heart of the people had been turned back. Elijah was his servant and Jehovah was their God. With their hearts filled with the glorious truth and all their nature stirred to its deepest depths, they were now ready to overthrow the gross and wicked worship of Baal. And they were ready to follow Elijah's words.

Verse 40—"And Elijah said unto them. Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon and slew them there." This severe dealing with the 450 prophets of Baal, Elijah saw was necessary for the highest good of the nation; turned loose, these men would have persecuted the people, and been mighty supporters of the idolatry from which their hearts had been turned. It was a great summary act of public justice and national defense—for these prophets were guilty both of idolatry and treason; and so Elijah dealt with them.

PRACTICAL AND SUGGESTIVE.

1. We have the right now to rest and prove God; but it must be by prayer and service according to his word. The test on Mount Carmel was not a scheme that originated with Elijah. He did everything according to the Word of the Lord.

2. When the altar and all things were ready for the supreme test, Elijah made his prayer, and instantly the fire came—came in answer to his prayer. So now the Lord answers by fire—the fire of his purifying spirit. And, in answer to prayer, God is still the God of fire—the holy fire that burns in the pure spirits of men.

3. Elijah was faithful to Jehovah, and Jehovah honored and trusted him. To him was committed the great and honorable work of restoring the true faith that had been overthrown. The measure of faithfulness is also the measure of divine trust.

4. Each of us may still prove and know that the Lord "he is God—our Father which art in heaven. This great truth, attested and realized in the heart, is the life of immortality already begun in the human soul, and it is an earnest of the glorious life of fellowship with God beyond the grave.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache, Diarrhœa, Dysentery, and all Bowel Complaints.

A Sure, Safe, Quick Cure for these troubles is

Pain-Killer

It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally.

Beware of imitations. Take none but the genuine "PERRY DAVIS." Sold everywhere.

25c. and 50c. bottles.

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Strong Testimony of Emigrant Commissioner the Hon. George Starr, as to the power of Radway's Ready Relief in a case of Sciatic Rheumatism.

No. 3 VAN NESS PLACE, New York.

DR. RADWAY—With me your Relief has worked wonders. For the last three years I have had frequent and severe attacks of sciatica sometimes extending from the lumbar regions to my ankles, and at times to both lower limbs.

During the time I have been afflicted I have tried almost all the remedies recommended by wise men and fools, hoping to find relief, but all proved to be failures.

I have tried various kinds of baths, manipulation, outward application of liniments too numerous to mention, and prescriptions of the most eminent physicians, all of which failed to give me relief.

Last September, at the urgent request of a friend (who had been afflicted as myself), I was induced to try your remedy. I was then suffering fearfully with one of my old turns. To my surprise and delight the first application gave me ease, after bathing and rubbing the parts affected, leaving the limbs in a warm glow, created by the Relief. In a short time the pain passed entirely away. Although I have slight periodical attacks approaching a change of weather, I know now how to cure myself and feel quite master of the situation. RADWAY'S READY RELIEF is my friend. I never travel without a bottle in my valise. Yours truly,

GEORGE STARR.

50c per Bottle. Sold by Druggists.

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$22 Buys from the Advocate a Sewing Machine that all our purchasers speak of in the highest terms. We pay the freight. Sold under a full guarantee. Made by one of the largest machine factories in the U. S. In addition, you get the Texas Christian Advocate for one year. Address

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A Healing Touch

that quickly and permanently cures *all* skin diseases is the touch that applies

HEISKELL'S OINTMENT

Pure blood, with all its advantages of health, vigor and vitality is produced by

HEISKELL'S Blood & Liver Pills

Ointment, 50 cents a box. Pills, 25 cents a bottle. Sold by all druggists.

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Superb New Pullman Vestibuled Buffet Sleepers.

Handsome New Chair Cars (Seats Free).

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AN INFAMOUS LIE.

A traveling man, jealous of the immense trade we have built up with the consumer by selling him merchandise of every description at wholesale prices, and with the intention of lowering us in the estimation of southern people, started the story in Texas that Mr. Montgomery Ward, President of our Company, is a mulatto negro. Mr. Ward is of New England parentage, of the bluest blood, and not one drop of negro blood is in his veins.

We will give $100 reward for information that will lead to the detection of the man who started that story.

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WOMAN'S ...DEPT...

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

DISTRICT MEETINGS.

Woman's Foreign Missionary Society, Dallas District, North Texas Conference.

Friday afternoon, June 17, was the time set apart by the District Conference of Dallas District for the district meeting of the Woman's Foreign Missionary Society, and was held in Trinity M. E. Church, South, Dallas. Delegates from most of the Methodist Churches in the city were present with good reports, but the one delegate from elsewhere, Mrs. Schimelpfenig, of Plano, rejoiced us with her presence, and eclipsed us with her fine report. The various reports show that there are two hundred and sixteen members of the W. F. M. in Dallas District, sixty-eight subscribers to the Woman's Missionary Advocate, and $239.55 collected since June, 1897. Our beloved District Secretary, Mrs. R. W. Thompson, of Dallas, presided, and after the business had been attended to we were entertained with a short program, including an enjoyable talk from Dr. W. F. Lloyd, Fort Worth.

(MISS) NORWOOD WYNN.

❖

Woman's Foreign Missionary and Home Mission Society, Terrell District, North Texas Conference.

The ladies of the W. F. M. Society and the Home Mission Society met in the Christian Church at Mesquite, June 10, 1898, at 2 o'clock p. m. Rev. W. A. Edwards, of Royse, conducted the opening service with appropriate reading and singing. After which Mrs. Warren, of Terrell, took the chair and proceeded with the business of the W. F. M. Society of Terrell District. The roll was called and, owing to the inclemency of weather, only five auxiliaries were represented. A beautiful and impressive address, written by our dear sister, Mrs. M. A. Allen, of Terrell, was read by Mrs. Warren. After careful listening, the members present voted to express to her the deepest regret that she could not be with us, and also tendered our Christian sympathy in her sad bereavement in the recent death of her daughter, Mrs. Wm. Alllen.

"Duties of Officers," a leaflet, was read by Mrs. M. H. Swann, and many comments were made on how to interest those who attend the monthly meetings of the auxiliaries; how to increase the attendance and membership. Much sympathy was shown to the President of an auxiliary and many suggestions were made for her benefit.

Reports by delegates as their names were called:

Mesquite Auxiliary has remitted since June, 1897, $14.95; Poetry, $31.75; Reinhardt, $23.28 and has $16 in treasury for special work. A good report, was the voice of all. Kaufman is also up and doing; remitted since June, 1897, $50.50; amount yet in treasury, $13. Kaufman Juveniles reported, $3. Terrell had an excellent report spiritually and financially; remitted $248.75. Terrell Juveniles have remitted $22.20.

The names of Corresponding Secretaries of auxiliaries were read and some corrections made, after which Mrs. W. B. Dashiell asked what should be done about keeping up the M. Adaline Allen scholarship which costs the district $40 a year. It was decided that each auxiliary take action on it and report to the Conference Treasurer.

A motion was made and carried to send a request to the Conference Society to change the time of the annual meeting back to June, or some time soon after the annual meeting of the Woman's Board of Foreign Missions.

A motion of thanks to the ladies of Mesquite for their hearty welcome and kindness while in their little town, and also to the members of the Christian Church for the use of their building, was passed and the F. M. Society gave place to the Home Mission Society.

HOME MISSION SOCIETY.

The Home Mission Society, Mrs. S. H. Cannon in the chair, immediately proceeded to business. The roll was called and each delegate reported promptly, as follows:

Garland, $40.75 spent on parsonage; $6.75 connectional dues in treasury. Royse City, $10 sent to Rescue Home, Dallas; $3 spent on parsonage at Fate: $23 in treasury; two boxes sent off containing seventy-five pieces—one to Rescue Home in Dallas, one to Orphanage at Waco; society in good working order. Terrell reports as follows: Amount of money sent Conference Treasurer, $43.75; to Rescue Home current expenses $12; to Rescue Home building fund, $12.10; offerings from week of prayer, $6.25; box of clothing sent to Cuban work valued at $32.65; to a needy woman, $2.25; to Lucinda B. Helm Loan Fund, $4.55; supplies given locally, $6.75; spent on station parsonage, $8. Total for year's work from June 1, 1897, to June 1, 1898, $128.30. Forney auxiliary reported: Remitted, $8 connectional dues; $5 to Rescue Home; $6 spent on local work. This is not for the year in full.

After listening to the reading of the reports there was quite an interesting discussion on the Home Mission work versus "Aid Society" work. The District Secretary made a pretty talk on the Home Mission Society, but decided not to try to organize a society in Mesquite at this meeting, but hoped the "Aid Society" would soon change its name and be known better, as it is doing a fine work. Adjourned by repeating the Lord's Prayer in concert.

SECRETARY PRO TEM.

❖

Summary of report of Treasurer of the Woman's Home Mission Society, Northwest Texas Conference, for the quarter ending June 1, 1898:

Dues	$279 86
Lucinda B. Helm Loan Fund	35 58
Rescue Home	24 60
Special donations	9 80
Mission School, Tampa, Fla.	12 00
Mission School, Ybor City, Fla.	10 00
Cuban Mission	2 50
Baby Roll membership	10 00
Contingent	28 30
Total	$412 64
To General Treasurer	$361 54
To Sup't Baby Roll memb'ship	10 00
To Treasurer Rescue Home	8 00
Parsonage, Mangum, O. T.	4 50
Conference expense	73 00
Total	$457 04
Cash on hand March 20, 1898	$247 55
Receipts for quarter	412 64
Total	$660 19
Disbursements	457 04
Cash on hand June 21, 1898	$203 15
Expended on local work by voucher:	
Station parsonage	$810 70
Circuit	45 55
Local Church work	1416 20
Local mission work	58 15
Supplies sent off	154 00
Supplies given locally	62 80
Salary City Missionary	4 00
Rescue work	26 00
Mission work	12 00
Relief of needy	42 65
Total	$2632 05

MRS. W. F. BARNUM, Treas'r.
Fort Worth, Texas.

❖

An executive meeting of the Home Mission Society of North Texas Conference is called for July 20, and is to be held in Dallas. All the officers and District Secretaries it is hoped will be present. The purpose of the meeting is to arrange for the annual meeting in September, to be held in McKinney, and to consider and act upon all applications for aid in parsonage building. All those desiring to ask aid will please get application blanks and fill them out in due form and send to the Conference Corresponding Secretary, Mrs. L. P. Smith, 250 Junius Street, Dallas, Texas, before the date of the meeting, July 20, 1898.

MRS. F. B. CARROLL, Pres.

❖

The recent visit of Dr. Young J. Allen, our veteran missionary from China, to Dallas was much appreciated, and his sermons at First Church at 11 o'clock and at Trinity at night, on Sunday, were such as to render the services memorable ones to those fortunate enough to hear him. An opportunity was given the ladies of the various Churches of the city to meet him on Tuesday afternoon at the residence of Mrs. R. W. Thompson, District Secretary of the W. F. M. Society of Terrell District. A "parlor talk" was given by Dr. Allen at this hour which was replete with information regarding the missionary operations of our Church in China, especially the work of the Woman's Board of Foreign Missions in that country. It was indeed a rare privilege—it might be said the privilege of a lifetime—to thus meet the senior missionary of our Church, one who has been in China for forty years, one of such superior mental endowments, and above all of such consecrated Christian piety, and hear him tell of incidents and facts from his own personal observation and experience in that far-off heathen empire. The influence of this grand veteran worker in the army of our Lord is felt and acknowledged wherever he goes, and we know that the influence of his visit to Texas and his sermons and talks while in our midst will linger with us through all the remainder of life—an influence which we trust will incite us all to renewed efforts in the work of foreign missions. We pray that the life of this noble servant of God may long be spared to bear aloft "the banner of the cross" in the uttermost parts of the earth, and to carry "the tidings of great joy," redemption through Christ, to those who are yet in the darkness and bondage of heathendom.

❖

A request comes from Mrs. Abbie Allen, President W. F. M. Society, North Texas Conference, that the auxiliaries of the Conference Society be informed that she will have the vacancy in the Treasurer's office, caused by the death of the lamented Mrs. Cockrell, filled just as soon as she can arrange the matter. Meanwhile, Mrs. M. A. Allen, of Terrell, has charge of the Treasurer's books for the Conference Society, and will turn them over to a successor when appointed, and the auxiliaries will be informed whenever the matter is finally adjusted.

❖

A visit to Plano, Dallas County, in attendance upon the district meeting of the Home Mission Society for Dallas District, was one of the pleasures of the editor of this department during the early part of the past month; also attendance upon the district meeting of the W. F. M. Society of Dallas District held at Trinity Church, Dallas, later in the month. These district meetings were well attended, and the reports showed that the work of each of these societies is progressing in Dallas District. These two societies in the district are fortunate in having the leadership and service of efficient and faithful District Secretaries—Mrs. Thompson and Mrs. Powers—who have each done much to advance the interests of the two respective societies, and it is hoped the coming year will show an advance along all lines of work in their charge.

❖

NORTH TEXAS CONFERENCE

Report of Treasurer of the Woman's Home Mission Society of the North Texas Conference for the quarter ending June 20, 1898:

Balance from last quarter	$175 62
Dues	197 88
Home Mission Loan Fund	15 00
Contingent	8 10
Lucinda B. Helm Loan Fund	8 23
Rescue Home	3 00
Baby Mite Boxes	65
Baby Roll	25
Total	$408 73
Remitted General Treasurer	236 86
Incidentals	56 90
Donated Princeton parsonage	40 00
Remitted Mrs. J. J. Tigert	90
Balance on hand June 20, 1898	74 07
Total	$408 73

LOCAL WORK.

Station parsonages	$522 32
District parsonages	20 00
Circuit parsonages	50 00
Furnishing Churches, etc.	350 75
Rescue work	163 55
Local mission work	133 85
Relief of needy	74 34
Mission work	67 40
Value of supplies	42 79
Total	$1424 91

Only forty of our auxiliaries have reported. We urge all others to do so at once.

MRS. IRA O. WYSE, Treasurer.
Greenville, Texas.

MARRIAGE NOTICES.

At the residence of Dr. Barrett, at Axtell, Texas, June 19, 1898, at 10 a. m., Mr. Wood Barrett and Miss Elma Story, Rev. J. M. Dunn officiating.

On July 3, 1898, at the residence of Mr. W. W. Snell, Marlin, Texas, Mr. William I. Crouch, of Reagan, Texas, and Miss Pauline Chapman, of Marlin, Rev. W. Wootton officiating.

At the Stephens Hotel, Clifton, Texas, June 29, 1898, Mr. William T. Farr, of Clifton, Texas, and Miss Mabel Estelle Elliott, of Iredell, Texas, Rev. T. B. Hilburn officiating.

At the Telegraph Hotel, in Beaumont, Texas, on June 26, 1898, Mr. B. M. Burrell and Miss Emma Miller, Rev. J. H. Birdwell officiating.

At the residence of the bride's parents, Mr. and Mrs. W. L. Blocker, Prairie Home, Travis County, Texas, June 29, 1898, Mr. Thomas Davis and Miss Mary Blocker, Rev. E. G. Hocutt officiating.

In the Methodist Church in Del Rio, Texas, Wednesday, June 15, 1898, Mr. Geo. Ernest Howard and Miss Elizabeth K. Jones—all of Del Rio, Texas, Rev. F. H. C. Elliott officiating.

In the Methodist Church at Wallisville, Texas, June 8, 1898, Dr. A. R. Shearer and Miss Olive Wallis, Rev. H. L. Hare officiating.

At the residence of Rev. J. H. McCuistion, Lone Star, near Bowie, Texas, June 23, 1898, Mr. Geo. M. Bailey and Miss Alice Bozman of Fort Worth, Rev. J. H. McCuistion officiating.

Forbear; give up a little; take less than belongs to you; endure more than should be put upon you. Make allowance for another's judgment of the case; differing in constitution, circumstances and interests, we shall often decide differently about the justice and integrity of things; and mutual concessions alone can heal the breaches and bridge over the chasms between us, while quick resentment and stiff maintenance of our position will breed endless dispute and bitterness.—G. A. Bartol, D. D.

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

Christians are the trees of life bearing all manner of fruits, planted by the river, at the gates of the city of God, yielding leaves of healing to the nations.—Ram's Horn.

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

Some people are forever putting their feelings under other people's feet and then crying because they are hurt.—Ram's Horn.

SANTA FE ROUTE EXCURSION RATES.

To Buffalo, N. Y., July 10, 11, limit July 20, and can be extended to September 1 by depositing one fare for the round trip, account Baptist Young People's Union.

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.
G. P. A., Galveston.

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.

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.

Beeville District—Fourth Round.

Beeville sta	July 23, 24
Goliad cir., at Goliad	July 30, 31
Corpus Christi	Aug. 6, 7
Blanconia cir., at Berclair	Aug. 13, 14
Oakville cir., at Lebanon	Aug. 20, 21
Floresville and K., at Floresv'e	Aug. 27, 28
Alice cir., at Alice	Sept. 3, 4
Laredo sta	Sept. 10, 11
Rockport cir, at Rockport	Sept. 17, 18
Wade City cir, at Mathis	Sept. 24, 25
Lavernia cir., at Lavernia	Oct. 1, 2
Stockdale cir., at Stockdale	Oct. 8, 9
Runge cir., at Runge	Oct. 15, 16
Helena cir	Oct. 22, 23

J. M. Alexander, P. E.

Dallas District—Third Round.

Oak Lawn	July 3
Oak Cliff	July 4
Lancaster and Hutchins	July 9, 10
Haskell Avenue	8 p. m., July 10
Cochran and Caruth	July 16, 17
Lewisville	July 23, 24
Grand Prairie	July 30, 31
Plano	Aug. 7
Trinity	8 p. m., Aug. 7
Cedar Hill and Duncanville	Aug. 13, 14
First Church	Aug. 21
Ervay Street	8 p. m., Aug. 21
Denton	Aug. 28
Argyle	8 p. m., Aug. 28
Floyd	Sept. 4
West Dallas	8 p. m., Sept. 4
Wheatland	Sept. 10, 11

J. H. McLean, P. E.

Tyler District—Third Round.

Wills Point, at Myrtle Springs	July 16, 17
Wills Point sta	July 17, 18
Tyler, Cedar Street	July 24, 25
Malakoff, at Cottonwood	July 30, 31
Tyler, at Bascom	Aug. 6, 7
Troupe & Overton, at Bethel, Tues.	Aug. 9
White House, at Flint, Wednes.,	Aug. 10
Edom, at Ashburn C. G.	Aug. 13, 14
Canton, at Edgewood	Aug. 20, 21
New York, at Red Hill	Aug. 24
Mineola, at Big Sandy	Aug. 27, 28
Emory, at Mt. Enterprise	Sept. 3, 4
Grand Saline, at Oakland	Sept. 10, 11
Athens sta	Sept. 18, 19
Lindale, at Lindale	Sept. 24, 25
City Mission, at Sneed's Chap.	Sept. 25, 26

John Adams, P. E.

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

MISSIONARY COLUMN

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

A MISSIONARY CHURCH.

Many Methodists often flatter themselves that they belong to a missionary Church, which is true in a moderate degree. We have missionary machinery, missionary officers and missionaries in foreign lands; take missionary collections and have missionary sermons and services. But when we look carefully into the matter it is doubtful if we can make out a clear case of missionary life in the sense the Savior and the disciples meant we should be. It may be a blessing to us to look at the elements of a missionary Church. Let us investigate our claim to the title of a missionary Church. In the first place a missionary Church is the only historical Church. If we study the Acts of the Apostles we will discover that those Churches and men that pushed out into the missionary work made such success as to have a place in the record. The Church at Antioch was definitely a missionary Church. Hence the much interest in her work and the men she sent out. Many Churches were founded that had but little history beyond their founding, because they had but little beyond themselves. The Churches of Asia Minor were examples of this kind. When we hear from the latter we hear rather a discouraging account given by the Spirit. Paul was eminently a missionary apostle. Philip was, in a less eminent sense. The record gives him credit for a meeting at Samaria, a heathen city. Also for one trip to the desert, where he was instrumental in leading the eunuch to the Lord. The hsitory of the early Church gives Peter credit for his vision on the housetop at the house of Simon, a tanner, and the missionary trip to the house of Cornelius, where he had a grand demonstration of the power of God in converting the heathen. But we ought to take account of the fact that in the New Testament Philip and Peter have a very meager amount of space, and Paul the missionary a large space—three-fourths of the New Testament after the life of Christ is finished. In the ages immediately following the apostolic college, we see that the Churches that sent men abroad were the only Churches that ever went on the pages of history. We have but little history of the local Church in Jerusalem, but the second council they had was on this very missionary question. The principal things at Antioch were the missionary operations (Acts 13). All Church history is a succession of missionary exploits. In the second place we notice that a missionary Church sends its best men abroad. In the body of the apostles there were good men and true, but the disciples were for the most part men of no pretensions, no special equipment but such as they received from the personal ministry of Jesus. Paul was a man of superior qualities in any calling; yet he must be taken for the Gentiles. In Antioch Barnabas was to be added to complete the list of choice men. Paul, Barnabas, Silas, Luke, Timothy, Titus, and many others, were the missionary list of their day, and they were the very ripest of the Church in their own or any other time. Every student of missions and Church history can run this list on till the present time. In the third place we notice that a missionary Church sends a large proportion of its ministry to the heathen. Jesus delivered his commission to the entire apostolic college. He said begin at Jerusalem, but he did not say stay at Jerusalem. Indeed, he sent persecution to scatter the Word every where. It is hard to believe that it is the Lord's plan to keep a large body of men in the Christian field and let the heathen go almost without. Paul said he would not "build on another man's foundation." He would preach where Christ had not been known. If the Church is in earnest she will not want more service than is strictly necessary and will send her surplus to the heathen. She will raise up a membership and a ministry that will take the unselfish view of this work and send abroad all they don't actually need, and then they will help liberally to support them when they get them there. Protestantism at large sends about one and one-half per cent. The M. E. Church, South, has sent less than nine of her traveling preachers to every thousand We keep 991 out of every thousand and send away about nine. In Christendom we are crowded and hardly have elbow room and think the heathen at home require all our strength. It is likely now that the Morovians are supporting about twenty-five per cent of their ministry in the foreign fields. Their idea of the comparative need of the heathen and the people at home is quite liberal toward the heathen. The average minister in Christendom has, or may have, a congregation of nearly 500. The missionary in the heathen lands has a congregation of more than 600,000. It does not look much like we are a very missionary Church when we will take so much better care of ourselves than we want to take of the heathen.

In the fourth pleace we do not give to missions like a missionary Church. The Christian nation known as the United States gives a little over $5,000,000 for foreign missions and spends $70,000,000 for finger rings. The women in New York City alone give $4,000,000 annually for plumes for their hats and bonnets. Southern Methodism has more than 6000 itinerant ministers and only fifty-eight in the foreign field. We have many people of wealth, yet we pay the insignificant sum of 15 cents per capita for foreign missions. Certainly the more we consider this thing the less it looks like we are a missionary Church. We will be missionary when the 6000 itinerants are every one aflame with missions.

A missionary ministry will make a missionary people. When the 1,400,000 members are thoroughly missionary, we will be a missionary Church.

We suffer sometimes, because we insist on plucking the fruit of blessing before it is ripe.

OLD MEDICINES.

We doubt if there is another medicine in the world that is so well known as "Perry Davis' Pain Killer." We remember when we were a boy, of a bottle of this medicine always kept on a shelf in the house, and it was invariably used on nearly every occasion of sickness. It was really of more use than the family doctor, and if our memory serves us right, was held in more esteem than that functionary—and this simply because of its merits.

During all these years its reputation has been spreading, and it is now known all over the globe. Nothing but excellence, pure and simple, could thus create and sustain for more than a quarter of a century and a decade this sterling article. Though the saying is old, yet it was first applied to this medicine that "no family should be without a bottle of it in the house."

Another magnificent remedy is "Allen's Lung Balsam." Who has not heard and read of it? It has cured thousands of people of terrible lung complaints, and is destined to cure thousands more. Such a medicine as this was not created to die, but to continue to give life, health and strength to humanity.

HUNT'S CURE

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

As aged palm-trees bear the heaviest clusters, so lives which are planted in and nourished from God know no term of their fruitfulness, and are full of sap and verdant when lives that have shut themselves off from Him are like an old stump—gaunt and dry, fit only for firewood.—Alexander Maclaren, D. D.

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.

People who don't know what they want, are harder to please than those who do know and can't have it.

Gold Pens Our New illustrated Price-List of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothpicks, showing nearly 100 different styles, sent to any address. Our "313" Pens are especially adapted for fine writing. Gold Pens repaired, 50c. each. Our 14-kt. Gold Fountain Pen, price, by mail, $1.10, is equal to the best, and warranted.

C. P. Barnes & Co., 504 W. Market, Louisville

This firm is reliable—Texas Advocate.

ANNUAL SUMMER **CLEARING SALE** OF LINENS AND WASH GOODS.

54-inch Cream All Linen Damask, regular price 40c per yard, clearance sale price 29c

62-inch Cream All Linen Damask, regular price 50c per yard, clearance sale price 38c

66-inch Cream All Linen Damask, regular price 60e per yard, clearance sale price 47c

72-inch Cream, Heavy, All Linen Damask, regular price 90c per yard, clearance sale Price 69c

64-inch All Linen Bleached Table Damask, regular price 65c per yard, clearance sale price 50c

66-inch All Linen Bleached Table Damask, regular price 75c and 85c per yard, clearance sale price 65c

72-inch All Linen Bleached Table Damask, the $1.15 and $1.25 qualities, clearance sale price 89c

Linen Napkins

20-inch All-Linen, selvage both sides, the regular price is $1.35 per dozen, clearance sale price $1.10

¾ Linen Napkins, our $2.00 quality, clearance sale price, per dozen $1.55

The $2.25 quality ¾ All-Linen Damask Napkins, clearance price, dozen $1.75

The $2.85 quazity ¾ All-Linen Damask Napkins, clearance price $2.00

Towels and Crashes

16x32 Linen Hemstitched Huck Towels, regular price 12½c, clearance sale price 10c

22x40 Hemmed Huck Towels, Plain Fringed Huck Towels, regular price 20c and 22½c, clearance sale price 14c

21x46 Fringed Damask and Fringed Damask Open Work Border, regular price 25c, clearance sale price 17½c

In Fine Damask Towels we have some odd pairs which we will close at about half-price for the clearance sale, regular price 60c and 65c, now 35c

Hemstitched and Fringed Damask Towels, regular price 60c and 65c, to close 50c

15c quality Brown Twilled Crash, clearance price 10c

24-inch Glass Crash, regular price 15c, clearance sale price 11c

24-inch Red Check Glass Crash, regular price 18c, clearance sale price 12½c

Bargains in Sheets

Embroidered Sheets, slightly soiled, regular prices. $1.25, $1.50 and $1.75 each, clearance sale price 95c

81x90 Hemmed Sheets, clearance sale price 35c

White Goods

White Dotted Swiss, 30c quality, clearance price 19c

White Dotted Swiss, 35c and 40c qualities, clearance sale price 25c

Fancy Swiss, Grass Linens and Linen Chiffons, goods which sold as $1.00 per yard, clearance price 35c

Fancy White Goods, 15c, 20c and 25c is the regular price, clearance sale price 12½c

40-inch White India Linon, regular price 8½c per yard, clearance sale price 5c

Printed Lawns

200 pieces 40-inch small design Batiste in white ground, pink, blue and black colorings, worth 12½c, clearance sale price 7½c

Printed Dimity, small designs, 15c is regular value, clearance sale 10c

40-inch solid color Batiste, 12½c regular price, clearance sale price 7½c

Printed Imported Plumetis, worth 15c a yard, clearance sale price 7½c

Wash Goods

27 and 32-inch Dress Ginghams, our regular price is 12½c yard, clearance sale price 7½c

36-inch Light Summer Percales, regular price 12½c a yard, clearance sale price 6¼c

32-inch Madras, in plaids, our 15c quality, clearance sale price 7½c

Egyptian Tissues, about 35 patterns, clearance sale price, per yard only 12½c

Silk Tissues, regular price 35c per yard, clearance sale price 19c

30-inch Scotch Gingham, regular price 25c and 30c per yard, clearance price 15c

38-inch Printed Batiste, 12½c and 15c per yard is the price which these goods have sold for, clearance sale 7½c

Shadow Effect Printed Organdies, clearance sale price per yard 8½c

Imported Dimities, about 25 selected styles, regular price 20c and 25c a yard, clearance price 12½c

Our best Irish Dimities, nothing reserved, regular retail price 25c a yard, clearance sale 17½c

Printed Organdies

Imported Plain and Satin Striped Organdies, 25c and 30c qualties, clearance sale price 12½c

Imported Printed Plain and Satin Striped and Barred French Organdies, regular price 40c and 45c, clearance sale 19c

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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.

WILHITE.—Sarah Fannie King, daughter of William and Margaret King, was born in Barry County, Mo., December 16, 1857; moved with her parents to Johnson County, Texas, in 1877; was married to J. H. Wilhite, December 15, 1878; moved to Wise County, Texas, January 28, 1883. At the age of fifteen years was converted and joined the Baptist Church, then in September, 1886, joined the M. E. Church, South, in which she lived a most consecrated Christian life until June 18, 1898, when God called her home. Sister Wilhite was loved by all who knew her. She possessed a sweet, Christian spirit. Just before the end came she called her husband to her and embraced him in her arms, leaving a testimony that she was ready to go. She was the mother of four children, three of whom preceded her to the bright beyond. She leaves a husband and one little son and a host of friends and relatives to mourn their loss, to whom we will say, weep not, but trust in God. C. L. MILLER, L. P.

Rosston, Texas.

◆

DAVIS.—Martha Elzyra Davis (nee Sanders) was born in Denton County, Texas, March 12, 1866, and died near Iredell, Texas, June 7, 1898, aged thirty-two years, two months and twenty-five days. Sister Davis was converted under the preaching of Rev. J. M. Bond in July, 1882, at Union Springs, in Nacogdoches County, at which place she united with the Methodist Church. She was devoted to her Church and lived a faithful Christian to the end. She was married to J. J. Davis September 7, 1882, from which union came seven children. She leaves behind her six of these—four boys and two girls—one having preceded her to heaven. Sister Davis died of consumption, which disease she had only about four and a half months. She was perfectly resigned to death and said: "If it is the Lord's will, it is my will." She was very much devoted to her mother. Among the last things she said, while looking at her mother's picture on the wall, was: "God bless my dear old mother!" She is gone to the better land. May we all meet her there, is the prayer of her pastor,

J. R. B. HALL.

◆

WHITE.—Bro. A. White was born September 8, 1836, and died March 12, 1898. Bro. White was converted in his fifty-third year, joined the M. E. Church, South, and lived a consistent life up to his death. He had the pleasure of seeing all his children converted before he died. Such was his life before them. His presence will be missed in the Church, for we all knew him to love him. More especially will we miss him at the old camp-ground this year, for he was always ready for every good word and work. May God bless the wife and children and unite them at last with husband and father in heaven. R. J. TOOLEY.

◆

PERRITTE.—Callie Lowery Perritte was born July 15, 1873. She was married to J. F. Perritte February 2, 1893. She joined the M. E. Church, South, June 11, 1893. She died at Nacogdoches, Texas, May 2, 1898, and was buried at Smyrna Church. Sister Perritte was a gentle, loving woman in her home. She loved her Church and lived her religion. We miss her and yet we do not mourn as those who have no hope. We feel sure that on the other shore, in company with the redeemed, she rejoices in her Savior's love. May the God of love comfort those left behind. L. A. WEBB.

◆

WARD.—Mrs. Alta Ward was a daughter of Mr. and Mrs. Jack Ward, of Emmett, Ark.; was born in Nevada County, Ark., on the 6th of March, 1866. She visited Texas in 1884, staying about eight months; was married to Mr. P. S. Ward, of Gonzales County, Texas, on the 11th of November, 1885, at the home of her parents, Emmett, Ark., returning with her husband to his farm in Gonzales County, where she resided until the Lord took her on the 4th of May, 1898. Our departed sister was converted in childhood, joining the M. E. Church, South, and lived a happy, consecrated, Christian until she died. Never very strong, consumption worked upon her frail form, and in her young womanhood the frail casket was shattered and succumbed, but the immortal jewel was transferred to th possessions beyond. She has been known by the writer for a period of nearly eight years, and he, with all who ever knew her, can testify to her sweet Christian character, such an example that impresses all who ever had any intercourse with her, comforting even those who do not profess to exclaim, "If she was not a Christian, there never will be one." Our sister suffered long but patiently—never a murmur escaping her lips, always resigned. Her husband, mother and three little children, with other relatives and friends, surrounded her bed, and her only solicitude was that her husband and children might met her in the better land. Seemingly this was a flower full of perfume, and would have been an adornment to our sinful world, but God's ways are not ours. May he help all to say, "Thy will be done." C. F. GOODENOUGH.

◆

TURNER.—Sister Permettie Turner died at her home in Hamilton County, Texas, May 19, 1898; was born in Southeast Missouri, A. D. 1868. She moved to Texas with her father and mother when a small child and was converted at thirteen years of age and joined the Cumberland Presbyterian Church; was married to R. T. Turner July 12, 1883. To this union was given seven children. In the year 1885 she joined the M. E. Church, South, and lived a faithful member until death, which came on the 19th of May, 1898, at 8 o'clock p. m., when she received her discharge from the labors of earth and laying off her mantle long worn in her happy home amid the dawning splendors of eternal day, she bade a short adieu to a weeping husband and five children and went home with the bright angels to rejoin two sainted children on the other shore and to await the reunion in heaven, where parting will be no more and where joys will be forever. Pure spirit, we expect to rejoin you over there and know you as our own. May the Good Shepherd guard her little ones and at last bring them to her in the Father's fold.

M. K. TURNER, J. P.

Hurst, Texas.

◆

PERRY.—Sarah Elizabeth Perry, oldest child of Rev. M. L. and Alice Perry, was born in Maury County, Tenn., June 27, 1868, and died May 14, 1898, at St. Joseph's Infirmary, Fort Worth, where she had gone for treatment. She came with her parents to Texas in 1877. She was converted at Campbell's Branch, in Freestone County, in a camp-meeting held by Rev. R. C. Armstrong in 1881. She was an humble and devoted Christian until the day of her death. Her life was one of self-denial and devotion to her parents and brothers and sisters. She loved her Savior above all others. Her father was not a Christian at the time of her conversion. She arose from her knees in the altar shouting and praising God and went to search for her father, whom she so dearly loved. He kept out of her way for awhile, but while she was going around that arbor in the dark the Spirit of God was at work, and he who had resisted the appeals of preacher, wife and friends, could hold out no longer when his darling child threw her arms around his neck and said: "Papa, come to Jesus!" He was converted and called to preach, and for twelve years he preached, lived and sung the gospel of God. He was the happiest Christian his wife ever knew, and to-day no doubt papa and "babe" are walking the streets of gold, tuning their angelic harps and praising that same Jesus they both loved so well. Though afflicted for several years and debarred from Church services, she maintained her Christian integrity, and was never happier than when taking care of an orphan child which her mother had taken to raise. His own mother could not have done any more for him or loved him any better than she did. She never complained, though she suffered every hour for six years before her death. The night before she left home she wrote a letter to her mother and left it with her sister to be given to her mother if she died. In the letter she said: "Mamma, I want to talk to you some, but I don't want to make you feel bad, so I will write this and get Pattie to give it to you after I am gone. I don't doubt but that I will get well; but if I don't I am not afraid to die. I feel that Jesus will be with me. I will put my trust in my papa's and mama's God. I know I shall have my dear mother's prayers. I know God will take care of us all. I believe I will get well, but if I don't I wanted you to know that I am willing to die, if it is God's will. I know I can not live much longer as I am. This is one chance to get well. If it is not successful, don't grieve for me. I thank you for what you have done for me. You have been a good mother to me. Forgive me for all the trouble I have ever been to you. Please keep Barnett as long as you can, and when you look at him remember how I loved him. The thought of giving him up nearly breaks my heart. Make them all be good to him. If I get well, I will tear this up; if not, meet me in that home where there is no more parting. Take good care of yourself and do not bother about me. I will be all right. Remember, I love you all." We all expect to meet her up there.

HER MOTHER.

◆

WHITE.—Frances N. White, wife of J. H. White, died at their home, about three miles southeast of Bowie, Texas, June 13, 1898. Her maiden name was Grimes. She was born in Madison County, Ga., September 28, 1839. She was married to J. H. White August 14, 1855, and professed religion the same year and joined the M. E. Church, South. After some years she became inactive in Christian duty and lost her peace with God. During the war, while her husband was in the Confederate service, she was reclaimed at a Baptist meeting and joined the Baptist Church, remaining in same until 1874, when she again, at her own bidding, joined the M. E. Church, South, her husband having, about three years previously, professed religion and joined said Church. She remained a faithful member of this Church till her death. J. A. WYATT.

◆

VIVION.—Effie Maud Vivion, daughter of J. M. and M. E. Vivion, was born November 5, 1882, near Carrizo Springs, Texas, and died at the home of her parents in Zavalla County, Texas, May 30, 1898, at 2 o'clock a. m. Effie was a good girl. She professed religion and joined the Church last year at Carrizo Springs. Effie was the only member of her father's family who was a Christian. God grant that her life and peaceful death may bring them to Christ. We miss her here, but will meet her again. Effie leaves many loved ones and friends to mourn their loss. Thank God for the religion of Christ. It helps us to live and die. Let us meet your dear girl in heaven.

M. T. ALLEN.

Cotulla, Texas.

◆

CUNNINGHAM.—Mrs. Mary Ann Cunningham, daughter of Mr. and Mrs. E. C. Turner, was born in Talladega County, Ala., on December 5, 1859, and died in San Saba, Texas, on May 18, 1898. She was married on November 22, 1877, to Mr. Jno. Cunningham, who, with their five living children, grieve for the loss of a devoted wife and mother. When about fifteen years old Sister Cunningham joined the Methodist Church and continued in its membership to the date of her death. One child died before she passed away. The five living ones have the heritage of a pure motherhood to bless and inspire them through life. On the funeral day it was very sad to look on the grief-stricken husband and weeping children, but God sutains them, letting no trial greater than they can bear come upon them. (See Rom. 8 and 28.)

M. S. GARDNER.

◆

LINDSEY.—Walter Guy Lindsey, son of George P. and Rachel A. Lindsey, was born April 17, 1880, and was killed by lightning June 6, 1898. He and another young man had gone into a barn out of a rain and the barn was struck by lightning and he was killed instantly, while his companion was badly shocked. He professed religion under a sermon preached Rev. Jno. R. Allen, D. D., at College Mound, in August, 1892, and was received into the M. E. Church, South, by Rev. H. E. Smith, who was then in charge of this work. May the God who sustained Job of old in his sore trials keep Sister Lindsey and her family while they are passing through this ordeal. Walter was buried by the side of his sainted father in the cemetery at College Mound. His pastor, C. C. DAVIS.

Terrell, Texas.

◆

DUNAGAN.—William S. Dunagan, who was the the son of Sherwood and Cynthia Dunagan, was born in Marshall County, Tenn., March 5, 1832. In obedience to the gospel and under the influence of the Holy Spirit he was "born again" during the summer of 1853 and joined the M. E. Church, South, to which he proved himself true indeed until the Master said: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many." He was married to Miss Margaret Ann Alvey July 27, 1855, who blessed his home in Texas until 1865, when she took her departure to the "house not made with hands," leaving him with one boy and three girls, who were reared to man and womanhood and to be faithful Christians. The son having died a few years since, only the daughters are left, with their

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families, to prepare for a full reunion "some sweet day." Bro. Dunagan (Uncle Buck) sweetly "fell on sleep" May 8, 1898. His pastor,

JNO. L. SULLIVAN.

Annona, Texas.

◆

HADLEY.—Willie Ford, son of Willie and A. E. Hadley, was born in Gaudalupe County, Texas, November 16, 1895, and died January 5, 1898, being just two years, one month and twenty days old. Though tender in years, he was a bright flower in the family. Little Willie was a patient sufferer, having lain for eight days in the clutches of disease. He died of asthmatic croup and congestion of the lungs. All was done for him that skill and loving hearts and hands could do, but to no avail, and God took the little sufferer to where disease can never come and where his fond parents may meet him in the sweet by-and-by. He had bloomed to shed his fragrance on earth and in the home, but God saw fit to transplant him in his upper kingdom, there to bloom forever. A loving cousin. ELLEN.

Martindale, Texas.

◆

WEBB.—The home of Mr. and Mrs. J. W. Webb was made sad May 23, 1898, by the death of their only child, Beulah May. Seventeen months ago God sent this treasure to their home, and just when the fond parents were beginning to realize some of the happiness and joy this little messenger would bring to them, disease fastened itself upon their baby. Tenderer hands never ministered to a loved one than those around the bedside of this little sufferer, but all to no purpose. She fell asleep at 5:30 p. m., and we buried her the next day in the city cemetery at Quanah, Texas. Hers was a short stay upon the earth, but having finished the ministry for which she was sent, God gathered her to himself. Heaven is more attractive now to this mother and father. They can not call back to earth their bright-eyed baby girl, but, like David, they have resolved to go to her.

W. B. ANDREWS.

◆

HEATH.—John Oswell Heath, son of Ephraim and Sallie Heath, was born in the State of Kentucky January 30, 1818; removed to Texas in 1846, where, at the home of his son, Judge E. C. Heath, in Rockwall, he died December 29, 1897, aged seventy-nine years, ten months and twenty-nine days; was four times married and the father of ten children, five of whom, with the present widow, survive him. It is not possible in so brief a memoir as appears in the Advocate to cleverly outline Father Heath's life, less speak those words so richly merited. It was his by gracious Providence to live in a time when the world's best and largest history has been made. In his humble sphere he bore his part in that history, as these facts may testify. Commissioned a postmaster under Franklin Pierce's administration, he was among the first who put a key into a United States mail pouch in North Texas; was ranking militia officer for all North Texas; leaves to his children civil and military commissions bearing the signatures of J. Pinckney Henderson, E. M. Pease, Sam Houston, and others; enlisted in the Confederate Army in 1862; made a good record and at the close of war held the commission of First Lieutenant; was at his death the oldest Methodist in Rockwall Church, his name being No. 1 on the roll; had been a member at and near that place half a century; much of this time he had been a steward. After commending the aged widow and dear, bereaved children to the God of all grace and consolation, I will append the following from the pen of Rev. M. H. Neely, D. D. It speaks for itself:

D. F. FULLER.

"When I was appointed to the Terrell District at the last conference my first thought was of meeting many of my old-time friends, and among them John O. Heath, of Rockwall; but before I reached that place the Master had called him home. In the fall of 1857 I was sent to the Rockwall Circuit, and among the first to meet me with a hearty welcome was J. O. Heath, one of the stewards. During my stay on that work I found him always true and faithful. I learned to love him then, and during the years that have elapsed have frequently met him and found him still the same faithful man of God. Judge E. C. Heath, a worthy son of a worthy father, told me on my recent visit to Rockwall that his father often asked when I would get there, and seemed to be anxious to live until the time of my appointment, but God willed otherwise. A good and true man was he. God bless the survivors of his family."

❖

WINSTON.—Mrs. Henrietta Winston was born in Bedford County, Tenn., October 5, 1833; moved with her parents to Texas in the fall of 1848; was married to T. W. Winston July 17, 1850, and died at her home, in Harrison County, Texas, in great peace, the 4th day of June, A. D. 1898, aged sixty-four years, seven months and twenty-nine days.

In 1873 she accepted Christ as her personal Savior and joined the M. E. Church, South, and since that time has lived in it as a consistent, acceptable and devoted member.

True, affectionate and exemplary as a wife, mother, sister, friend and neighbor, she will be missed by us all; and in these varied relations we share a common loss and feel a common sorrow.

As a victim of malignant disease for the past year, she has been gradually yielding before it, but with a well-founded faith she faced the inevitable with a resigned, patient and submissive spirit; and on her last day on earth she stated under great pain and difficulty of speech that "Her will was lost in the Divine will," and that "Jesus was her all in all," and thus committing her all into the hands of Him who came to redeem, she fell asleep in Jesus.

She leaves behind her two sons and a daughter, with three bright and interesting groups of grandchildren, but this morning how sad! And her aged husband, nearing three-score-and-ten, whose solace and strength she has been for forty-seven years, bereft beyond measure! To-day, like David of old, he is leaning hard upon the staff of the Lord, expecting soon to follow. The old familiar family picture is changed. The "missing link" is felt. The vacant chair is seen. The family circle around the old hearth-stone is broken. The central figure which held over the group the scepter of love and unity is gone, and a sore bereavement rests upon them all.

May the God of all comfort, who comforteth us in all our tribulations, comfort them, and lead their children into a covenant that, through the blood of Jesus, they will meet their parents in the better land.

A FRIEND.

◆

ALLEN.—S. E. Allen (nee Horn) was born in Mississippi May 14, 1826, and died May 21, 1898, near Morales, Jackson County, Texas, where she had lived thirty-six years. She professed faith in Christ and joined the M. E. Church, South, at the age of eighteen years old. She was married to N. N. G. Allen, Jan. 28, 1847, in the State of Mississippi, and moved to Texas in 1857. Your humble writer has known her more than twenty-five years. She was a faithful, tender, kind sister and mother in Israel. Her home was the preachers' home; always words of comfort and encouragement for God's servants, and faithful to pay her quarterage, and much devoted to her Church paper. She was known by many of the old Texas pioneer preachers. She has left children and grandchildren and a host of friends and loved ones to mourn their loss. It is our loss, but her eternal gain. How joyous must have been the meeting with long-departed loved ones—never to be parted any more. The Lord sanctify this bereavement to the good of the loved ones and friends and enable us to so live that we may meet her and other loved ones in the home of the blessed.

A. G. NOLEN.

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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.

A course in the Bible is required for graduation.

Young preachers receive special instructions in Church Discipline and Government.

A School of Pedagogy has been opened, and the theory and practice of teaching will receive careful consideration at the hands of a very successful instructor.

A special course for teachers is offered during the first ten weeks of the session, and again during the last ten weeks.

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.

YOUNG LADIES: Board, laundry, tuition, matriculation fee, with music, elocution or art, $225.

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.

Send for our large Catalogue, of more than one hundred pages, giving the work of the College in detail.

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FROM CUBA.

By permission of Rev. W. H. Stephenson, pastor of Cochran and Caruth, we print the following extract from a private letter from his son, Dr. W. O. Stephenson, assistant surgeon U. S. Navy. Coming as it does from the "front," it will be read with interest:

Marine Battalion, Camp McCullough, Guantanamo, Cuba, June 19, 1898.

While calmly writing to you on the New York, I was somewhat startled when the messenger boy informed me that I was detailed to the above camp, though I can not say that I was sorry. As soon as my effects were gathered together, I boarded the steam launch and soon set foot on Cuban soil for the first time, and you can imagine my delight on finding my college classmate, Mr. Rause, who is acting apothecary of this camp. He is a jolly good fellow and knows no fear. It was quite amusing to hear him recite his hair-breadth adventures while here, but his account of the massacre of Dr. Gibbs was extremely pathetic. From all accounts he was an exemplary young man, who had given up a lucrative practice in New York to assist in the good cause. His trunk and other effects are still here and his body lies with other heroes just over the hill.

At the sick call this morning I was much surprised at the number who presented themselves for treatment; however none are seriously affected, being troubled chiefly with minor wounds. The insurgents especially are numerous. The poor fellows until recently have marched over sharp rocks and through cactus barefooted, and the condition of their feet and legs is really appalling; however, they are a gritty set of fellows, and it is only necessary to mention "Espaniola" to see their dark eyes flash fire and their hands clutch their machetes with rage.

The climate of this part of the island is extremely mild and healthful, and there is no immediate cause for alarm.

The other day while some of our dead were being buried the enemy so far forgot themselves as to ignore all rules of civilized warfare by firing upon those who were performing the "shoveling act," and on yesterday evening a Spanish officer came over under a flag of truce and requested permission to have twelve hours in which to bury their dead. It could not be learned what the answer was, but I notice this morning that several of the medical profession from the ships went over to the battlefield where nearly 100 of our victims (Spaniards) lie to be preyed upon by vultures, to investigate the character of wounds produced by our new rifles.

THE STUART MEETING AT LONGVIEW.

On April 3, 1898, Geo. Stuart, the noted evangelist, began a meeting in the town of Longview, Texas. Ample provisions for a successful meeting had been arranged—such as a commodious tent with a capacity of 2500, a good choir and the co-operation of all the Churches in town. Then there had been much fervent prayer offered up for the success of the meeting.

Bro. Stuart came and began on time. He was at himself and the crowd were anxious to hear him. He preached some of the ablest sermons I ever had the pleasure to listen to. His is no clap-trap arrangement, but he preaches the gospel. He at no time showed any disposition to count converts, but one idea pervaded his mind all the way through, and that was to be a help to men and women whether in or out the Church; and let me say he depended on the pure gospel to do that work.

Stuart is a noble Christian man and a minister of the New Testament. The result of the ten days' meeting can not be told. The Methodist Church received as the results of the meeting sixty-three and the other four Churches about the same number, which would give a total of about one hundred and thirty.

The meeting reached some of our strongest men out of the Church and was helpful in the Church. Some of our members whom we had almost given up as hopeless were reclaimed and are now useful members.

I have delayed the report of the meeting to catch the final results. Sometimes, just after a meeting like this, there is great enthusiasm for awhile, then it dies; but permit me to say that this abides.

Our prayer-meeting since the meeting has been good. Almost every service we receive some one into the Church as the results of the Stuart meeting. Bro. Stuart holds to the old Methodistic idea of an altar service; hence we had old-fashioned Methodist shouts.

Stuart is a great man; ours was a great meeting. We have received into the Church up to date eighty-four persons this year. We are moving on well. Everything is in a healthy condition. Our town in many respects, morally, is like a new town.

Thank God for such men as Stuart and for the meeting.

A. J. FRICK.

MISSIONARY MATTERS, TEXAS CONFERENCE.

For the information of our preachers and people, I submit the following statement of receipts for the quarter ending June 30:

Foreign Missions.	1898.	1897.
Houston Dist.....	$452 00	$321 00
Austin Dist..	128 95	121 00
Brenham Dist.. ..	110 50	57 80
Calvert Dist..	33 15	16 75
Huntsville Dist.. ..	84 50	37 85
Totals	$828 10	$554 49
Domestic Missions.		
Houston Dist... ..	$264 10	$566 00
Austin Dist..	179 80	40 00
Brenham Dist.. ...	81 25	28 00
Calvert Dist..	42 80	39 75
Huntsville Dist.. ..	77 50	70 75
Totals	$632 05	$744 50

The following table will show the receipts for the first half of the year, as compared with last year for the same period:

Foreign Missions.	1898.	1897.
Houston Dist.....	$503 00	$389 75
Austin Dist..	332 85	503 00
Brenham Dist.. ...	706 95	169 80
Calvert Dist..	151 15	205 75
Huntsville Dist.....	107 50	189 35
Totals	$1881 45	$1457 65
Domestic Missions.	1898.	1897.
Houston Dist... ..	$695 67	$800 25
Austin Dist..	315 90	350 00
Brenham Dist.. ...	91 25	33 50
Calvert Dist..	193 05	109 25
Huntsville Dist.. ..	130 10	191 50
Totals	$1425 97	$1484 50

During this quarter the following charges have finished paying assessments in full, in the order named: Both foreign and domestic, El Campo, Wharton and Hungerford and Pattison. Foreign, Rockdale, City Mission, Rogers Prairie and Alvin. Domestic, Shearn, Hotchkiss Memorial, Rosenberg, Willis, Angleton, Sandy Point and Bastrop.

O. T. HOTCHKISS, Treas.

CAMP-MEETING.

There will be a camp-meeting at Dalby Springs, Bowie County, Texas, commencing on fourth Sunday night, July 24, and continue over the fifth Sunday, and probably through the following week. A general invitation is hereby given to all who can to bring provisions with them and camp with us during the meeting. A special invitation is given to all our ministers who can arrange to be with us and help in the meeting. We are praying for God's blessings and expect a good time.

WILLIAM SPROULE.

Dalby Springs, Texas.

Come, take that task of yours which you have been hesitating before, and shirking, and walking around, and on this very day lift it up and do it.—Phillips Brooks.

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.

THE METHODIST ORPHANAGE.

Financial statement for June, 1898:

Current expenses.....$307 85
Received on assessment during the month of June..... 65 10

W. H. VAUGHAN,
Business Manager.

Waco, Texas.

IN MEMORIAM.

Whereas, It has pleased our heavenly Father to call from the walks of life our sister, Mrs. Kizzie C. Swenson, who fell asleep in Jesus on the first day of June, 1898; and whereas, she was ever an earnest and faithful officer and member of the Home Mission Society; and whereas, we, the committee who labored with her for so many years, feel that the chain has been severed and the brightest and best link been taken from us and our work; therefore be it

Resolved, 1. That in the death of Sister Swenson we have lost one whose influence will abide with us, and whose Christian spirit, as exhibited in health, and patient forbearance in illness, will ever leave its impress upon all who knew her.

2. That in her death this society, the Sunday-school and Church have each sustained a loss that can never be replaced, and we pray Him who doeth all things well to sanctify this mysterious visitation of Providence to our eternal good.

3. That we tender the bereaved family our heartfelt sympathy in this the time of their affliction, and pray that God, in his love and mercy, may out of this bereavement bring to them spiritual blessings and eternal salvation.

4. That a copy of these resolutions be sent to the family of the deceased, a copy be inserted in the minutes of the society, and that copies be sent to each of the local papers and the Texas Christian Advocate with a request to publish.

Done at Abilene, Texas, this June 23, 1898.

MRS. J. H. BASS, President.
MRS. N. G. ROLLINS, Sec. Com.
MRS. M. J. IRVINE.
Committee.

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Our new-priced Catalog is now ready. It shows a variety of cups, casters, butter dishes, syrup stands, pickle stands, ice-water pitchers, goblets and waiters, tea sets, communion services, knives, forks, spoons, etc. To any address.

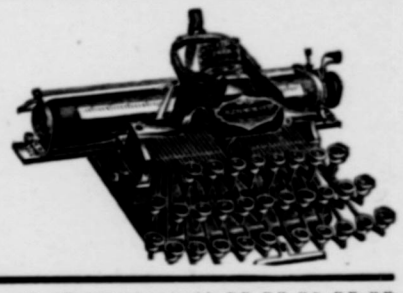
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Courses of Study Leading to the Degrees B. S., B. Ph., A. B. and A. M. Also a Commercial School.

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

THE ANNEX . . .

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

THE FITTING SCHOOL . . .

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

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

EXPENSES.

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

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

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

For catalogues and further information, address

THE FALL TERM OPENS SEPT. 7.

R. S. HYER, Regent.

GEORGETOWN, TEXAS.