

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Preachers, \$1.00.

Vol. XLIV.

Dallas, Texas, Thursday, July 28, 1898.

No. 48.

EDITORIAL.

A HISTORICAL FACT.

THAT man has the capacity to commune with God is one of his most distinguished characteristics. In the Book of Job we read: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." And in the Epistle to the Gallatians we find the following remarkable words: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Man is never better or happier than when under the influence of the allwise and almighty Spirit of God. The heart of man answers like the stricken harp. The soul reflects the divine light like a lesser luminary.

If God has made abundant provision for all the wants of the physical and intellectual natures of the human race, it is probable that he would also furnish adequate nourishment for the soul. It is a universal law, established by world-wide and age-long observation, that all appetites and instincts are provided with fitting gratification. A department of life, confessedly the very highest conceivable without appropriate means of sustenance and development, would be a stupendous anomaly. Moreover, since the history of the world has demonstrated that the light of reason and nature is insufficient to guide man to duty and happiness, God must either absolve man from his responsibility or else furnish him with a comprehensive and luminous revelation. We need a broad and authoritative directory of duty, with sanctions sufficient to secure its enforcement. A divine revelation is a desideratum.

Now, considering that such a revelation is possible, probable and necessary, is it not also marvellously singular that it should also be actual? There is in the world at the present time a book claiming to be a genuine and authentic communication of the will of God to man. And these mighty claims have been admitted almost universally by the finest intellects and the best characters among men. Genius and sanctity have bowed in lowly prostration in the presence of the Word of God, conceding all its imperious and august demands. The number of those who reject the Bible is exceptionally small—so small that it scarcely deserves consideration in such an account as this. We know nothing so astonishing as the presence of a divine revelation in the world at the present time, a revelation so sweeping as to leave no vital point untouched, so profound as to baffle the utmost strength of the intellect of man, so powerfully authenticated as to defy every species of hostility and so full of light, life and consolation as to be the treasure of every household and heart.

No book has ever been subjected to such analysis and criticism and yet the deeper study and the broadening light only reveal more clearly the depth and security of its foundation and the preciousness and beauty of its teachings. The greatest men whom God has ever made have said that this revelation

was perfectly satisfactory to them. They desired nothing more in the way of attestation and nothing more in respect of fulness and range. The purest souls known to this world of ours have not only subscribed to its loftest utterances, but have confessed that it is the secret of all their happiness and life. The battle-scarred veteran of a dozen campaigns and the gentle scholar in the solitude of some classic retreat have quenched their thirst at the same fountain and have basked in the light of the same sun. The deepest thinkers of the world and the most illiterate of men have eaten this bread of life with the keenest relish and with the profoundest content. That the greatest and best of men should have found their perfect solace in the Word of God, while at the same time the unlettered masses have feasted their once famished hearts upon its sacred contents, is proof that the Bible bears with it a self-attesting light and a soul-sufficing power. The body is not only provided for richly and exuberantly, and the mind is not only supplied with the infinite treasures of nature and of life, but the soul itself, that noblest part of man, is fed to satiety upon the choicest viands of the table of God. This revelation is now a part of history and the souls of men feeding there and drinking there have confessed that they were satisfied and happy in God.

A DIVINE HAND ON THE HELM.

WE believe that from the very dawn of human history to the present time that Almighty God has been shaping the destiny of man. In parent clearness. The historical developments precedent to the advent of Christ reveal the interposition of a divine hand. The Renaissance and the Reformation also give us insight into the methods of Providence and demonstrate the far-reaching and powerful significance of various epochs. If now we could contemplate the whole scene in all its manifold and diversified bearings, we would be constrained to acknowledge the presence and guidance of an infinite and benevolent Intelligence. The same omnipotent hand which flung the stars through eternal space and rolls the giant suns along their mighty pathways has carved out the channels of human progress and directed the converging lines of human life to a common goal. God is in nature and in life. The eye which never slumbers nor sleeps is not only upon every pulsing force and minute occurrence throughout the physical universe, but also watches the beatings of every heart of man and the ongoings of every part of this stupendous society upon earth. Nature without the guidance and guardianship of the great God who launched it upon the vasty deep would long since have dissolved in irremediable wreck and ruin, and just so without the constant superintendency and preservation of the infinite and eternal Spirit the life of man would have resolved itself into chaos and confusion, remediless and complete. When we think of the fierce passions which surge in the human heart, when we think of the keen appetites inherent in the very constitution of man, and when we think too of the

manifold opportunities and resources of evil, together with the constant presence and incessant intermeddling of the devil, the wonder is that the race still abides upon the face of the earth, to say nothing of unintermittent progress and a high degree of prosperity. Surely but for the powerful restraints of conscience, law and providence and the unceasing wooing and manipulation of the ever-present and gracious Spirit of the living God, man would have perished miserably in the very morning of time. Through the institution of civil government and the establishment of a divine Church, co-ordinate departments of the general jurisdiction of God, man has been restrained, educated, civilized and taught the way of life, while at the same time his soul has been filled with generous impulses and his bosom with the hope of better things, both here and hereafter. We are sick and tired of these materialistic views which would expunge God from the world which he has made and from that human life which is capable of sharing his own. Like Daniel, we ought to open our windows, in defiance of obloquy and persecution, toward the divine throne and pour out in earnestness and faith the fulness of our hearts. We ought to remember, as our Savior taught us, that God is our Father in heaven, that his eyes are upon the righteous and that his ears are open unto their cries, and then with every passing day put to record the gratitude of our happy souls and make all our wants and wishes known. History is being made now. Revolutions are transpiring in our own time. New epochs are dawning. The map of the world is changing. But we need not fear. The reign of the Lord God omnipotent is enough to reassure our hearts and to guarantee the final outcome and triumph of the good.

THE DAY OF SMALL THINGS.

The following extract is extremely suggestive. We can not repeat too often nor emphasize too strongly the bearing of little things upon life. To lay to heart the lesson couched in these words would be to multiply one's own happiness a thousandfold:

"Longfellow gave a young friend this advice: 'See some good picture—in nature, if possible, or on canvas, hear a page of the best music, or read a great poem every day. Then, at the end of the year, your mind will shine with such an accumulation of jewels as will astonish even yourself.' To this may be added: 'Take into your heart every day some cheering word of God. Listen to some heavenly song of hope or joy. Let your eye dwell on some beautiful vision of divine love. Thus your very soul will become a fountain of light, and gladness will become more and more the dominant mood of your life.'"

If all the little things which now militate against our comfort could be eliminated or transformed into petty auxiliaries, we would experience an immense uplift. The utilization of odd half-hours would suffice for learning a language. The proper use of passing opportunities would create a record that would justify canonization.

It is a sad thing to see life gradually ebbing away and our long-cherished hopes unfulfilled and many of our loftiest resolves unexecuted. Perhaps we

have attempted too much and should now concentrate upon the one thing needful. Or we may have relied upon some preternatural influence instead of the knowledge and use of law. Most likely we have been the victims of procrastination and loiterers by the way. Any how, the light still wanes and life's unfinished task stares us in the face.

There is a constant call for deliberation in all the affairs of life. Blunders are being perpetrated every day that might have been avoided. Missteps entirely unnecessary bring their burden of grief and shame. A little thoughtfulness, a few moments of prayer, consultation with friends or an extra measure of industry would have prevented some complication now fraught with embarrassment unspeakable.

Overlooking quality for quantity is one of the most serious blunders of life. There is a fascination in numbers and a glamor about figures. A long muster-roll is often accepted as point-blank proof of success and a fine statistical exhibit is reckoned as the evidence of prosperity. But unless analysis shall reveal the presence of a fine quality and mathematics shall demonstrate soundness at the core, our glorying is vain.

We ought to look at life as God sees it. We are reminded that God's standards and points of view are different from our own. All experience, as well as revelation, goes to show that the spiritual is deservedly supreme. But we would enthrone the fleshly. The realm of the unseen is the realm of realities, the sphere of the visible is the sphere of shadows and dreams.

To dwell uniformly under the guardianship and tuition of the Holy Spirit is the most distinguished privilege of the Christian life. The spirit of God superintends our highest interests and illuminates the soul with the brightest of all light. All the treasures of religion are summed up in the indwelling presence of the Comforter.

Faith is, to a large extent, a matter of will-power. We believe because the evidence justifies it. When the facts and arguments shall have been adduced we can either assume an attitude of cold, intellectual assent or we can throw into this conclusion all the power of the conscience and the warmth of the heart. We can deliberately shape our life by it and trust our destiny to it. Our convictions may be born of knowledge, but they are developed and intensified by volition and experience.

As for our opportunities, we can make a heroic life out of whatever is set before us to work with or upon.—Anna Robertson Brown.

We make unlovely all our every days by the little soul we put into our efforts, by the way in which duties push us forward, by lack of that electric something which makes all word, all deed, quiver and glow.—J. F. W. Ware.

Communicated.

"IF I WERE A BOY AGAIN I WOULD GO TO COLLEGE AND GRADUATE."

Bishop Vincent said this in his famous lecture on "That Boy." Who would not? Did anybody ever regret it? I never heard of one, whilst on the other hand thousands upon thousands have grieved over neglected opportunities. Voluntary ignorance is a sin; yea, it is robbery of your mother who had a right to hope she had given birth to a man. I appeal to your conscience and insist that it is your duty to God, your parents and to your country to make the very best out of your opportunities. I appeal also to the parent, teacher and pastor and hold that you are in conscience bound to use your influence in inducing every youth you can to attend college. They need advice and encouragement. The teacher especially, like "old maister Jamieson" in Drumtochty, should have an unerring scent for "pairs in his laddies;" be able to detect "a scholar in the egg" and "to prophesy Latinity from a boy that seems fit only to be a cowherd." The author of "Beside the Bonnie Brier Bush" quotes a truth from "auld John Knox:" Ilka scholar is something added to the riches of the commonwealth." It is a shame that some so-called teachers are so unwise as to throw obstacles in the way or fail to encourage their pupils to take the full collegiate course in the very best institutions within their reach. If the objector believes with Pollok that there are "predestinated fools," I will not stop to argue with him. I admit that every embryo scholar does not come to the birth, but let him have a fair trial; occasionally a dull lad like Dr. Adam Clarke takes second growth. If he makes an honest effort and fails to reach the goal, he is still the better for the effort. I believe the grace and providence of God are conservative to such an extent as that even our honest aspirations are not lost. Yes, by all means go to college. Do not too readily decide that you are too poor. Many to my personal knowledge have made their way through when it seemed useless to attempt it. Much has been done by economy. The hole in the carpet can be patched or covered and made to serve longer; an old suit may be dyed and worked over. The family can live on "skimmed milk and oat cake," and many brothers and sisters have surrendered their wages that one of the family might go to college. "Where there's a will, there's a way."

GET THE BEST.

I run no risk when I say that for a Texas Methodist the institution to patronize is the Southwestern University. Things become commonplace as some think by frequent repetition. A popular writer says: "Commonplace things are some times the wisest things and the things that need most to be said."

1. Our claim for Southwestern is priority of origin and sanctity of obligation.

2. For the character of work done. The graduates from there are not only filling pulpits in some of our best stations, but have five missionaries in foreign lands, Judges on the bench, Representatives in the Legislature, in Congress, and in the General Conferences of our Church.

3. It is strictly a Methodist institution, belonging to the M. E. Church, South.

4. The faculty are not the wives, brothers and sisters, nor the cousins, aunts and nieces of one another, but are elected by the Board of Curators because of their special fitness for their work.

5. Our Regent, though but recently elected, is not an unknown stranger, but has been for seventeen years an occupant of a most important chair in the institution. We have in Prof. Hyer an invaluable leader, quiet, enduring, wise, persistent, devout, erudite and perfectly devoted to his work. His amiable wife, intelligent and refined, will prove a splendid confederate.

6. By no means a small inducement for patronizing Southwestern is the stimulus for good association. A choice class of people have been moving into Georgetown for twenty-five years for educational advantages under religious auspices. This is an inestimable advantage, believing as I do that public opinion is next to irresistible. On my last visit there a month ago I incidentally met a brother who had just moved to Georgetown because of the prohibition law in full force there. There is a man who believes that his children are not mere animals that perish, but immortal beings with souls that need to be cared for. If possible, we should educate in an atmosphere of religion.

Bishop Vincent means by "graduate" in the paragraph quoted, taking a thorough, full, standard course and in an institution whose work has been tested. It is not safe to rely alone upon the printed course in the college register; that may be all right, but if the faculty are not strict in their requirements of the students, permit slurring and cheating, your boy may go home with a diploma and yet have only a conceit of learning without the reality. Do not be content with a partial course. Many have no higher motive than to be able to obtain a third-class certificate to teach in public schools. Thousands have been influenced by well-meant but ignorant advice to take a partial course, leaving out the ancient languages. There never was a greater mistake; wait until you are educated before you determine what you will make of yourself. When you have graduated, you are prepared to take up any calling. The best theological schools now admit that they have made a mistake by admitting under-graduates into their schools of theology. The thorough collegiate is easily distinguished by his perfection of thought and expression as well as the philosophy of his definitions. I have a respect bordering on veneration for the man who holds a diploma from a good college, though he may have many faults. It is certainly a badge of honor and stands for much hard work and persistency of purpose amounting to true heroism. From my observation, nine out of ten who enter the freshman class fall out by the way. Young preachers are persuaded by some presiding elder to take a circuit, even though it be "Sleepy Hollow or Goose Creek," and they rarely ever are graded much higher. And the same may be said of lawyers, doctors and teachers. Go through if it takes ten years.

THE TRUE COLLEGE SPIRIT.

A few weeks since I got hold of the organ of a State university in one of the old States and my eyes fell on an article headed, "The College Spirit." The first statement was that no member of a literary institution could succeed without the college spirit. I read for awhile with avidity, but to mortification. I had not gone far till I found that the writer meant that the "College Spirit" was the spirit of the "ball play." Later I was reading a secular paper and found an outline of the commencement exercises of a university nearer home, and the greatest interest seemed to enter on the hour when the senior class would "dance a german." I infer that the college spirit in that university is the spirit of "dancing the german." After an observation of about twenty-five years my impression is that the true or dominant spirit at Southwestern upon the part of both the faculty and the student body is that of earnestness and hard work. Some less observant people may decide that on Saturday evening about 9 o'clock the dominant spirit is to beat the fellow on the other side in the debate. I admit that to be true, with the proviso, that they admit that it is also (from the amount of perspiration going on) an earnest spirit of very hard work. I trust, as work is "what they are there for," that the Southwestern (the love of which with me has grown into a passion) will ever conserve a consecrated spirit of devotion to hard work. We should have by all means, as Bishop Haygood suggested not long before his death, a campaign of education. Let every preacher preach on it at every appointment until we are aroused to fever heat. We need your patronage and influence. Some who are in the field to solicit patronage seem to have little to press but accessibility. I can certainly claim that for Southwestern. I never fail to get there—350 miles—railroad fare only \$8.50. My experience is that the larger the railroad center the longer the detention and greater the accessibility to whisky. I will add for any who are getting weary that one more short article and I will be done.

Abilene, Texas.

ASA HOLT.

AUGUSTINIAN-ARMINIANISM.

The writer, having been interrupted in the discussion of the above subject, would now resume the same. Having in two previous articles given our views of the Adamic sin as it relates to temporal death and the indirect natural or physical effects upon his posterity, we come now to consider the moral effects or the question of original sin (?).

It is assumed by our authorities or writers on this subject that the most rational and Scriptural view of Adam's relation to his posterity, in the transaction of the fall, is: "That he was their federal head and proper legal representative, inasmuch that they fell in him as truly, in the view of the law, as he fell himself, and the consequences of the first sin are visited

upon them as a penal infliction for the guilt of Adam, imputed to them." (R. EL.) Now, if Adam's posterity fell in him as truly as he fell himself, they must have sinned as truly as he sinned himself, and, if they sinned as truly as he did, it would not seem to be necessary to invent the theory of the imputation of Adam's sin to them at all. If they fell in the sense that he did—"as truly as he did," they sinned in the same sense that he did, "as truly as he did;" and, therefore, they could be punished for their own sin and as justly as he, and imputation was wholly unnecessary. But does not the very fact that it does not, and can not, appear how unborn posterity could sin or did sin in Adam, "as truly as he did," and that such a statement does not satisfy the reason, but is repugnant to it, account for the invention of the theory of imputation, in a vain attempt to satisfy the reason?

But suppose we admit the theory of imputation, for the sake of argument. If we assume or admit the federal relationship of Adam, and the imputation of his sin and its consequences, or of its consequences alone, we must also assume or admit the federal relationship of Christ and the imputation of His righteousness and its benefits, or of its benefits alone. As the authorities admit, Paul, in the 5th Roman, draws the parallel between the first and the second Adam, and declares that "as in Adam all die, even so in Christ shall all be made alive"—that "as by the offense of one the many are made sinners, even so, by the righteousness of one the many are made righteous;" that "Christ is the fountain of life in the same sense in which Adam is the source of death." (Rai. Ele., p. 118.) Then, what follows? Why, simply that all obeyed in Christ as truly as He did (and as truly as they sinned in Adam); all stood in Him as truly as He stood Himself, and that the benefits of His righteousness are visited upon all as a free gift, for the obedience of Christ, imputed to them; that, as by the offense of the one, judgment came upon all men (including infants, the standards say), to condemnation, even so by the righteousness of the one, the free gift came upon all men (including infants, the standards must say), unto justification of life. Not that judgment came upon all (as infants) to or unto condemnation, but that the free gift only comes upon all in order to justification of life, when they have reached maturity, sinned, repented and believed. If judgment extended to condemnation on account of the Adamic sin, the free gift extended to justification from the same sin on account of Christ's righteousness, and, therefore, "unto justification of life." If Adam's sin is imputed, Christ's righteousness is imputed also. If condemnation came through Adam to his posterity without their personal agency, justification from his sin must come through Christ in the same way, even so—in the very same manner and upon the very same principle. The one offsets the other, so far as the Adamic sin is concerned. And if the work of Christ is thus the remedy for the sin of Adam—thus contracts it—how can it be argued that this sin yet remains—is handed down, naturally engendered, transmitted in all its malignity? It was imputed to the race by virtue of relationship to Adam. Jesus took the place of the race, became the second Adam, the ante-type of the type, was made a sin-offering for the race, and "took away the sin of the world"—the imputed condemnation by imputed righteousness, bestowing the free gift "unto justification" from that sin or "justification of life." And yet the authorities argue imputed sin as though the sin and its effects remain in full force; as though Christ had done nothing as our second legal representative. Is not this blowing "hot and cold" in the same breath?—assuming the federal relationship of Adam, but denying the same relationship of Christ, though ostensibly admitting and claiming it? Admitting, in other words, the premises of Augustine, and yet, upon occasion, denying his conclusions. If men are unconditionally injured by the fall, must they not to that extent be unconditionally benefited by redemption? The logic of this theory of imputation runs thus:

A just God can not punish an innocent being.

Children suffer punishment and death. Therefore, children are sinners.

But, as infants can not sin in person, Adam's sin must be imputed to them, and, therefore, God can and does justly punish them. Miserable logic and worse theology. A father commits murder; the State hangs him; a son is born after the father's crime; the State puts him in prison, and when of age charges that son with murder—not that he has personally committed murder, but his father did, and that sin is imputed to the son, and the State declares him guilty—liable to its

punishment. Will any one say justly? But is it not just as reasonable to say that this son committed murder in his father as that Adam's posterity sinned in him in a responsible sense? Was not Adam's relation the same as Noah's, Abraham's, Isaac's and Jacob's and every other father's? If we are guilty of Adam's sin, and justly punishable for it, are we not also guilty of Cain's murder and so on ad infinitum? But, in all seriousness, can either sin and guilt or obedience and holiness be imputed at all?

Is sin a being—generated, born?

Dr. Ralston, in his Ele., p. 120, affirms that, "In the view of the law, Adam's posterity fell in him as truly as he fell himself," etc. But on page 128 he says: "We may, however, we think, say with safety that neither the holy law nor its infinite Author can look upon things different from their true character. It would, therefore, follow that the posterity of Adam, having never personally transgressed, cannot be viewed as personally guilty." Let us ask how can men, in a moral sense, in reality, be guilty except personally? If not personally guilty, can they be personally punished and justly punished? Is there any difference in the manner in which the holy law of God and God Himself views things? In one breath Dr. Ralston says: "In the view of the law, Adam's posterity fell as truly as he did, and they were made sinners by his act, and dealt with as sinners." In the next he affirms that, "Neither the law nor its Author can look upon things different from their true character, and hence cannot view them as personally guilty." If neither the law nor God can look upon creatures as sinners, who are not sinners—"different from their true character"—can they deal with them as sinners—"different from their true character?" Is not this making them guilty and not guilty at the same time? He admits that they have not personally sinned, and that they are not personally guilty, and cannot be so viewed; and yet he contends that they fell as truly as he did, and that the consequences of the first sin are justly visited upon them as a penal infliction. This seems very much on a par with the denial of a special Providence, while admitting a general Providence. Guilty as a whole, but not guilty individually, personally. All guilty—all sinners—but no one guilty, a sinner. All justly liable to consequences of sin as a penal infliction, but yet not guilty personally. Guilty, not in fact, in reality (viewing things in their true character) but by imputation (in the view of the law) and yet the law "cannot view things different from their true character."

Let us take another statement of Dr. Ralston, page 154: "It is objected that it is absurd to say that an individual not actually guilty should be made so in the view of the law, for the act of another. To which we reply that it is no more absurd than that he should be made a sinner by the act of another, and the Scripture affirms that by the offense of one many were made sinners. This might appear absurd and unjust were it disconnected with redemption; but such is an improper view." By this language Dr. Ralston must mean to say that it would not only appear absurd and unjust, but that it is absurd and unjust to view the effects of Adam's sin as visited upon his posterity "disconnected with redemption"—for any other is an improper view. Now, let us analyze his statements and see what he does say, and compare with his previous statement. He says: "It is no more absurd to say that an individual not actually guilty should be made so (i. e., actually guilty) for the act of another than that he should be made a sinner for the act of another and the Scripture affirms that by the offense of one many were made sinners—i. e., he affirms that it is not absurd to say that an individual, not actually guilty, is made so (actually guilty) in the view of the law (and therefore in the view of God) by the act of another, and that many are made sinners by the act of another and that the Scripture affirms this by saying that "by the offense of one many were made sinners." He has already stated, as quoted above, that the posterity of Adam, not having personally transgressed, can not be viewed as personally guilty. But when replying to an objection, he has stated, as seen, that an individual not actually guilty may be made so by the act of another—i. e., without personal transgression—that it is no more absurd than to say that he should be (or is) made a sinner by the act of another, and this the Scripture affirms. Now, is not an individual a person and a person an individual? If, then, an individual is actually guilty, does it not follow that he is personally guilty? and does it not as clearly follow that Dr. Ralston contradicts himself?

But does Dr. Ralston mean to teach that Adam's posterity are made actual sinners by the offense of one? If they

are made actual sinners and actually guilty by the act of another, then his statement that the posterity of Adam, not having personally transgressed, can not be viewed as personally guilty is contradicted. And the statement that they are made (actual) sinners by the act of another is self-contradictory and absurd. An actual sinner is one who transgresses by his own act. If therefore the act that constitutes his sin is his own act, it can not be the act of another; and, on the other hand, the act of another can not by any possibility be or become his act. Therefore, one can not be made an actual sinner by the act of another. Not only so, but according to this theory, both the law of God and God himself "views things different from their true character and looks upon one as actually guilty, who has committed no sin, and it follows that sin is no longer to be understood to be the voluntary transgression of the law by a moral agent—an act done and a state, resulting in the agent or actor himself, in consequence of his personal act, but we are sinners by proxy, and, instead of a voluntary act, sin is transmuted into a thing existing and so inseparably connected with our nature that it is both transmissible and necessarily transmitted from father to son, and so developing and operating in us that we are made sinners—caused to be sinners—by the act of another. And, therefore, men are not responsible for what they do, for they can not do otherwise, and thus we are driven into fatalism. Could the infant state of mankind have been any worse than this (granting existence after the fall) if there had been no Christ, the second Adam? Does not such a theory leave out of consideration any benefit from the redemption that is in Christ, so far as the Adamic sin is concerned, and therefore any such benefit as Paul sets forth in the fifth of Romans? It brings the posterity of Adam, who live, up to the line of accountability with a moral nature, depraved and injured by Adam's sin, having in it the principle of moral evil deeply engrafted, from which actual sin proceeds as a stream from a fountain, and yet holds them responsible—as having been condemned through the offense of Adam and not justified from that sin and relieved of its effects through Christ, which is contrary to Paul. In other words, they are so constituted that they are made sinners by an irresistible tendency of their nature.

(To be continued.)

ARMINIUS.

A REPLY TO DR. A. B. MILLER.

In a recent issue of the Advocate there appeared an article from the pen of Dr. A. B. Miller, of Dallas, whose heading is: "Beckham-Bennett Debate." Some time ago Dr. Miller attempted to give a report of this debate in an article written by myself but signed by D. T. Brown, of Chisholm, who was moderator during the discussion. Dr. Miller begins his second article by saying: "There appeared in your issue of June 16 an article signed by Rev. D. T. Brown, of Chisholm, but said to have been written by Rev. Beckham, of Forney," etc. One would infer from these words that Dr. Miller had secretly found out that Rev. Brown was not the real author of the said article, but Rev. Beckham was. Now, it does seem to me that it would have been an act of candor upon the part of Dr. Miller for him to have said in his last article that we voluntarily, on the very first opportunity we had, told him that we were the author of the article; and we further told him that we sent said article to Bro. Brown, as he was our moderator, for his correction and indorsement, which he gave and forwarded same. This is how Dr. Miller found out who was the author of the article. Dr. Miller complains that his report of the debate was "severely and unjustly criticised" by us. As to our being severe, we only gave the facts as they existed. If telling the truth is severity, we plead guilty to the charge; but as to our being unjust with the said article, we most positively deny that charge. We insist that we gave it just such a diagnosis and treatment as the malady required and deserved. If we have treated the Doctor's article as charged, why did he not point out the errors in his last article? Why did he not read our article, point by point, before his voting body at Valley View Church when he was there on the third Sunday in June and let them vote on the correctness or incorrectness of our arguments? Let Dr. Miller point out wherein we have claimed more argument than we really made during the debate, and we will apologize and publicly retract. But until he does this the report as we gave it must stand. A few days ago we were talking with a prominent Baptist who was present during the debate, and we asked him to give us one point (save one) that Bro. Bennett made du-

ring the discussion and he frankly admitted that he could not do so. He said that "Bro. Bennett was not there to make points, but to deny them." From what we heard during the debate we have concluded he was about right. Dr. Miller wrote his report from memory. We wrote ours from our notes, made during the debate. Let the public decide who was the more competent reporter. But why did not Dr. Miller sum up his points like we did and give them to us in his first article in a systematic form? The answer to this question is, it is impossible to give systematic form to a thing that has no existence. But here comes the worst of all: A few days ago we were coming from Dallas over the T. and P. Railway and we met up with the Doctor. We had a talk about our articles. We called the good and fair Doctor's attention to some of the arguments that we made during the debate, and asked him why he did not report them too, if he intended to be perfectly fair in his report. He replied by saying: "That was none of my business!" I submit this question to a candid public: Is a man a fair reporter who will only report his side of a discussion, and when asked why he did not report both sides, simply say, "that was none of my business?" If this a fair specimen of Baptist fairness, O Lord, deliver us!

The good, serene and pacific Doctor says that he "would not intentionally misrepresent anyone, or do any human being the slightest injustice," etc. To one who has not had an experience with the good Doctor like we have, these words would indicate that he is a kind of second founder of the Moral Law, or had charge of the water forces of heaven. But let us see something about his "slightest injustice to any one." While on the trip above referred to we noticed that the good and serene Doctor had in his hand a copy of the Texas Christian Advocate. We asked him to let us see it. He did so. We found our article, showed it to him, asked him if he had read it. As soon as he saw it he flew into a rage and said: "Yes, I have read it, and I think it a very ungentlemanly thing." The calm Doctor was so enraged, just to think that a David would attempt to speak to a Goliath—a Methodist circuit rider would attempt to reply to a city pastor—a D.D.—that he told us about three times that he thought we had acted very ungentlemanly in writing the article. Whereupon we ventured to suggest, with fear and trembling, that we entertained a similar notion in regard to his article. We then dropped the matter. But that pacific Doctor was now waxing warm. So he came back to us, took a seat, and in his rage reminded us again that we had acted ungentlemanly. Then we felt that we had turned "the other cheek also" often enough; whereupon we asked that irate saint just to repeat that once more and then and there we would "mix up" sure, train or no train. Then the serene Doctor "hoved to," pulled up anchor," left us all alone, smiled a retreat and retired—to wait for reinforcements, which we learned he received next day, but he did not renew his attack. We threw him a kiss with the back of our hand and have been awaiting further developments.

The above shows that Dr. Miller "would not do anyone the slightest injustice" (?). The Doctor informs us that he has had "long experience as a writer and has reported several debates." We will take this occasion to say to the innocent public that we have seen a fair specimen of the Doctor's ability as reporter of debates, and we most seriously beg them not to call on us for indorsement. In the first report of the debate that the Doctor gave he said that the "mode of baptism was not in the debate." In his last report he says that the "mode was not in the debate, only in an incidental way." Now, incidental means "happening as an occasional event."—Webster. If the impartial and good Doctor is permitted to write one more article on this subject, and will take the pains to consult pages 14-23 of Mr. Hibbard's book, he will leave out the word "incidental" altogether, we think. So according to the Doctor's own admission, we have proved that the mode of John's baptism was in the debate. Don't get angry, Doctor; these are facts. The Doctor informs us that he meant no disrespect by calling us "Mr." and our opponent "Bro." He says: "Rev. Bennett was nearer him, not so much of a stranger, and it was perfectly natural that he should say 'Bro.' to him." "Mr.," says the Doctor, "is the highest title of respect that can be conferred upon anyone." We must confess that this is indeed very strange logic. We would like to ask the Doctor a few questions, if he won't get angry with us: 1. How long, Doctor, do you have to know a brother minister of another denomination before you can call him brother? 2. Is it religious qualification or length of acquaintance that entitles

one to this honor with you, Doctor? 3. How can you use higher "titles of respect" to strangers than you do to your own brethren whom you recognize as true and tried? 4. Do you use higher titles of respect to strange ladies than you do to your wife, "who is nearer you?" 5. Do you use higher "titles of respect" for the Methodist Church than you do for the Baptist Church, whom you have known so long, and "who is nearer you?"

Please allow us to tell you, Doctor, that your logic is very lame at this point, and your excuse for your partial action is not admissible in this court. Again, the Doctor tells us that he is "incapable of showing the slightest disrespect to anyone," and "would be willing for the pastors who meet every Monday in Dallas to say whether or not he is full of prejudice," etc. We would remind the unbiased (?) Doctor that his conduct toward us on the train a few days ago convinced us that he was very free from prejudice and very pacific (?). We would further remind him that we have heard of men who could behave well at home, but were not so gentle abroad. What we blame the Doctor for is that he allowed himself to enter into this matter when he admitted that the disputants were well matched. The Methodist ministers who were present during the debate were satisfied with our defense, and went home to their work and wrote nothing about the debate. We think Dr. Miller would have done well to have done likewise. Dr. Miller says that the Baptist Church of Valley View "heartily and unanimously indorsed" his report of the debate. I am informed by one of the best members of that Church that only about one-half of them indorsed it, and that Dr. Miller did not have his report of the debate read publicly even to that one-half. I am farther informed that there was some secret juggling by Dr. Miller and others before the matter was submitted to be voted on. He says the matter was brought before the Church by "Bro." Castevens, stating just what he" did say to me. I am informed by two highly respected gentlemen who heard his statement and who had read my report of the debate that his statement before the Baptist Church was exactly as I gave it in my last report of the debate. We think it would have looked better in the good Doctor (?) to have read his report to the congregation, then read mine and then voted on the correctness or incorrectness of them both before the whole audience. But the Doctor was so fearful of trouble that he would not even let the audience know what he had written.

The Texas Christian opened its columns for Dr. Miller to publish his second article in. I am glad that "just because we are" Methodist we can afford to be liberal; but when we asked Dr. S. A. Hayden, of the Baptist and Herald, to extend to us a similar courtesy, we were denied it. But Dr. Miller says, "Just because we are Baptists, we can afford to be liberal." Yes, here is a specimen of Baptist liberality.

As Dr. Miller has made himself so officious in this matter, we have challenged the Baptist Church of Valley View for a general debate; and if they have as an exalted opinion of him as he has of himself, we will give him an opportunity to show his ability as a "long and experienced" debater. Hoping to have the pleasure of meeting this venerable patriarch of the water forces of heaven, we subscribe ourselves, fraternally,

T. J. BECKHAM.

THE BIBLE AND THE SECOND BLESSING.

The writer, believing that the base of the second blessing investigation ought in all consistency to be changed from the standards to the Bible, ventures to offer the following rules to guide us in public discussions, personal conversation and private meditation:

Let but one question be asked, i. e., What does the Bible teach? Let regeneration be clearly defined (a) as to state; (b) as to manner of life. Let the second blessing be clearly defined (a) as to state; (b) as to manner of life. If being affirmed that the scriptures teach the "second blessing," let the investigation proceed under the following rules:

1. Let no standard, author or opinion other than as found in the Bible be appealed to.
2. Let no testimony or argument based upon the real or supposed experience of men be used, except such as are recorded in the Bible.
3. No scriptural statement which may be consistently understood as referring to regeneration shall be accepted as teaching a higher state.
4. When there is a reasonable doubt as to whether a scriptural reference is to regeneration or some higher state, let it be accepted as teaching the former only.

5. No imperfection in the life or character of an individual inconsistent with regeneration shall be understood as showing a higher state to be necessary.

6. No point of merit which may spring from a state of regeneration shall be taken as evidence of a higher state or experience.

The reason for first and second rules is seen in the fact that the question is not What do men believe or experience, but What does the Bible teach?

The justice in regulating the investigation by rules three and four lies in the fact that any one who claims that there is a higher state of grace, and proceeds to bring all men under condemnation who do not seek it, may reasonably be required to present passages which can not be understood as applying to regeneration.

To reject doubtful texts is but to drive the defenders of this doctrine to unmistakable Biblical statements, which are supposed to abound.

The force of rule five is felt when we consider that if any imperfection in one's life is inconsistent with regeneration it would be remedied by that state of grace, and therefore no evidence of a greater blessing being needed.

The same principle is applied to the discussion by the sixth rule, for if points of merit in a Christian's life may have grown out of regeneration, then they do not show the person to be in a higher state of grace.

If the second blessing is taught in the Bible, let all hear. If not, then let none trouble Zion with ill-founded claims.

HOMBRE DE UN LIBRO.
Waco, Texas.

SULPHUR SPRINGS DISTRICT CONFERENCE.

The thirty-second session of the Sulphur Springs District Conference was held at Commerce, Texas, June 23-26, 1898. Rev. C. B. Fladger, presiding elder, was in the chair. Jno. E. Roach was elected Secretary and was assisted by J. H. McLimons.

The conference was characterized by deep spirituality from the first service. Great prominence was given to religious exercises. Devotional services of prayer and praise preceded each business session and we were prepared for "every word and work."

The conference enjoyed an abundance of good preaching. The following brethren preached during the conference: J. N. Hunter, L. L. Naugle, N. B. Read, M. A. Smith, W. S. Posey, J. W. Beckham, J. M. Sweeton, O. C. Fontaine and the beloved, C. B. Fladger.

All the pastors of the district were present except J. W. Clifton, of Mt. Vernon, who was at the bedside of his sick wife.

Reports from pastors were good. Several good revivals were reported; some churches and parsonages have been built, others have been repaired. Collections tolerably well up, but there is manifestly a desire in the Epworth League interest in the district. One pastor reported that he had killed a League; another reported that he reached his new work just in time to attend the funeral of the League; other Leagues were reported dead.

Friday night was given to our sisters. Mrs. C. O. Mathews, Conference Organizer of the W. F. M. Society, represented the Woman's Foreign Missionary work; Mrs. W. H. Johnson represented the Rescue Work, and the collection for the building fund amounted to \$64.90 in cash and subscription, and other amounts were handed to the Treasurer later.

W. L. Shoemaker and U. V. Wyatt were recommended to the Annual Conference for admission on trial.

W. L. Shoemaker was recommended for deacon's orders. All the licenses of local preachers were renewed.

W. E. Mangum, J. F. Carter, W. L. Harrison and Rev. A. R. England were elected delegates to the Annual Conference, with C. H. Morris, G. M. Smith and R. C. Holderness alternates.

Prof. C. C. Cody, of Southwestern University, was on hand and spoke in the interest of our great school at Georgetown. The presiding elder took a collection, amounting to \$50.50 in cash and subscription, for the loan fund of the university.

Prof. S. V. Wall, of the Wall School, Honey Grove, and Rev. J. H. Hunter, of Polytechnic College, Fort Worth, each represented their school.

Dr. C. F. Moore, of C. M. E. Church, represented the Texas College, and a good contribution was made to same.

The Advocate was remembered by the Committee on Education.

Commerce is an ideal place to hold a District Conference, and this time she did her best. That genial pastor, E. B. Thompson, serving his last year there, did his part well. We were royally entertained.

The next conference goes to Sulphur Springs. JNO E. ROACH.

Cooper, Texas.

CLARENDON DISTRICT CONFERENCE.

The fourth session of the Clarendon District Conference convened at Memphis, Texas, July 7. The conference was well entertained by the people of Memphis, under the thoughtful care of their pastor, Rev. J. T. Bloodworth. The Methodist people of Memphis are justly proud of their new church, just completed, which is one of the nicest in Northwest Texas. The presiding elder, Bro. Hall, presided during the entire session. By operation of the law this is Bro. Hall's last year on the district. The conference passed resolutions complimentary and appreciative of his services among us.

Reports from the various charges showed the district to be in better condition every way than ever before. Methodism has been wisely directed and securely planted in this territory. Goodnight College, named for a much honored, loved and devout Methodist lady in this district, was established by the conference and located at Clarendon. There is an urgent need for such an institution in this far-away Panhandle country. Under the wise direction of the Church it will be a great blessing to the people of this country. It will be correlated with our Southwestern University.

A. M. Beville, of Clarendon; Rev. John A. Wallace, of Memphis; J. N. Donohoo, of Plainview, and J. M. Clower, of Clarendon, were elected lay delegates to the Annual Conference, with T. B. Gardner, of Memphis, and W. B. Neal, of Swisher County, as alternates.

Clarendon was selected as place for the meeting of the next conference.

The preaching as well as the sessions of the conference was attended with deep spirituality. It was indeed a pleasant and profitable conference.

A. M. BEVILLE, Sec'y.
Clarendon, Texas.

PITTSBURG DISTRICT CONFERENCE.

The fourth annual session of the Pittsburg District Conference, presided over by Rev. T. P. Smith, our beloved presiding elder, was held at Naples, Texas, July 7-9, 1898. Our presiding elder was at his post and presided with his usual ease, grace and dignity. J. E. Morris was elected Secretary. All the pastors were present except Rev. W. T. Ayers of the Quitman Circuit, who was kept away on account of sickness in his home.

I have never witnessed a more harmonious conference session. Each seemed to vie with the other to make the session pleasant. I am backed in this statement by our beloved Prof. E. R. Williams, who was a welcome visitor and represented the Jacksonville Collegiate Institute in an able manner, showing an increase in his work.

It was ascertained that the spiritual condition of the district was on the up-grade, and upon the whole, the district seems to be keeping pace with its opportunities. We had a goodly number of lay delegates and local preachers. All the local preachers' licenses were renewed.

J. M. Arnold, J. A. Carr and Jesse H. Roberson passed a most excellent examination and were licensed to preach by a unanimous vote. Revs. Hayden Reece Taylor and William Jesse McCrary were recommended for deacon's orders. Rev. J. A. Camp was recommended for elder's orders.

Uncle Dick Thompson was with us in good humor, and preached Sunday at eleven, and took up his usual collection.

Rev. C. F. Moore (colored) represented his school at Tyler for the colored people in an able manner. He called for help and the conference responded gratefully.

Delegates to the Annual Conference are W. W. West, D. T. Colquitt, Rev. R. A. Morris and T. H. Black. Alternates: D. H. Abernathy and F. W. Fitzpatrick.

We left Rev. C. T. Cummings and Rev. H. W. Bowman with their meeting fully in hand, and we hope to hear of the most gracious work by the Holy Ghost in Naples. Our next conference will be held at Mt. Pleasant, Texas.

J. E. MORRIS,
Secretary.

WAXAHACHIE DISTRICT CONFERENCE.

The Waxahachie District Conference was held at Midlothian, June 14-16, Rev. Horace Bishop, P. E., in the chair. A better host than Brother Whitten, or a more hospitable people than the people of Midlothian it would be difficult to find. A goodly number of preachers, delegates and visitors were present, and the occasion was pleasant and profitable. The programme prepared by Brother Bishop was adopted by the conference, and with few breaks was well followed. The conference regretted the absence of Rev. J. T. L. Annis, who was expected to deliver an address on the subject of missions.

The investigations had showed the district to be in fair condition. There are fine Leagues, superb Sunday-schools, excellent prayer-meetings, and good missionary societies of both kinds among the women. A few revivals have occurred; a few souls have been saved, and plans have been laid for greater things. Owing to the condition of the country few efforts have been made to secure the annual collections, but the preachers are, in the main, hopeful of success. Some improvements have been made on the district parsonage.

Brother Mussett, the representative of the Conference Board of Church Extension, talked to us on Church Extension, and Drs. Bourland and Lloyd discoursed to us on Christian Education. All these discourses were timely and strong, and were much enjoyed. Brother Bourland's sermon on the divine call to the Christian ministry was a happy effort. Profs. Cody and Moore, of the Southwestern, visited us, and increased the pleasure of the brethren, if not the profits of the university. Others came on missions of pleasure or mercy, cheered us by their presence and work, and were helped by us.

Two promising young men were licensed to preach, and one of them was recommended to the Annual Conference for admission on trial. The following delegates were elected to the Annual Conference by the following votes: Carr Forrest, 30; C. B. Lester, 29; T. H. Newton, 28, and G. J. Penn, 27.

The Texas Christian Advocate was well represented by G. W. Owens in a speech that made himself and some of his auditors happy. This great paper was never more highly appreciated than it is now. What a pity that any Methodist family does not take it!

The conference did not have to beg for a place for its next session. The generous people of Midlothian would have taken it again. I verily believe. A number of places wanted it, and ran good races, but Alvarado outstripped her contestants, and promises to make the next conference happy with the various good things which she expects to be able to supply. E. F. BOONE,
Secretary.

BROWNWOOD DISTRICT CONFERENCE.

The Brownwood District Conference met at Coleman City, June 30, 1898.

Rev. O. F. Sensabaugh, presiding elder, was in the chair and ruled well in his characteristic firm but patient and loving way. He holds a "steady rein" and dispatches business rapidly, "decently and in order."

W. M. Lane was elected Secretary. The attendance was fairly good. Five preachers in charge failed to answer "roll-call." A godly number of the local preachers were in attendance. Many of the laymen were conspicuous on account of their absence.

Every department of the work of the District Conference received due and careful attention. The pastors reported decided advancement on many lines. Finances 40 per cent in advance of last year. Several good revival meetings have been held. On an average a slight increase in membership. Several parsonages and churches have been built, besides much added to those already built in the way of repairs. Some work done on district parsonage. Church extension, missions and education received especial attention. All of our Church schools plus Georgetown University were ably represented. All the preaching good except one sermon. Saturday night R. N. Shelton was licensed to preach. R. N. Fulton and W. B. Starling were recommended to the Annual Conference for deacon's orders. J. P. Conner, J. W. Tunnell, T. A. Rape and R. F. Brown were elected lay delegates to the Annual Conference. W. H. Hilburn and his good people know how to entertain a District Conference. Everybody had the "best place."

Ballinger was chosen for next place of meeting. W. M. LANE,
Ballinger, Texas.

A GERMAN DISTRICT CONFERENCE.

The Eastern District Conference of the German Mission Conference was held at Grassyville, Texas, June 25-28. Presiding Elder W. A. Knoille was in the chair and presided in his usual affable manner.

The conference consisted of thirty-two members. The majority of these were in attendance, besides many others who took an active interest in the work. The business was done with dispatch; fewer committees had been appointed than was usual.

One local preacher was recommended to the Annual Conference for deacon's orders.

East Bernard, a very flourishing mission in Wharton County, was recommended soon to be changed into a station, and it will most probably be accomplished very soon.

An important committee was ap-

pointed. The last General Conference granted the publication of a German Methodist history and a revision of our German hymn book, and left the matter in the hands of the General Board for execution. A sub-committee, consisting of Bros. Rector, Hensch and Weise, of the Eastern District, and Bros. Rabe and Frenzel, of the Western District, was now elected, whose duty it shall be to gather material for the above named books and be a counsel board to the General Board of our Church. These books, together with the new Discipline which we hope soon to get, will give the German work a great impetus in the right direction.

The majority of the reports as made by our brethren at Grassyville were very encouraging and gave the sound of victory.

In one charge (Grassyville) nineteen new members have been taken into the Church since the last Annual Conference. This is a remarkable instance, since many Germans who habitually attend our services and support the ministry, never think of joining the Church in our Methodist fashion. In some respects we as a German Conference can chronicle abundant success, though there may not be the statistics to prove this. We have renewed hopes and bettered prospects, thanks to the boundless grace of our Heavenly Father and the awakening interest and sympathy of our mother Church.

The District Conference, preceded by the Annual League Conference, at which much interest was manifested, was well attended despite the busy season: sinners were converted and everybody seemed glad to have been there. C. A. LEHMBERG,
Secretary District Conference.

SHERMAN DISTRICT CONFERENCE.

The Sherman District Conference held its twenty-eighth annual session in Van Alstyne, June 28-30. The attendance was comparatively small, due doubtless to the rains which fell the day before the conference met, and every day during the session. The occasion will be remembered for its delightful sociability and its religious enjoyment. Rev. J. R. Wages, the presiding elder, presided and made every member and delegate feel perfectly free and unrestrained. Wages is sui generis as a presiding officer.

The conference enjoyed the presence of Revs. J. M. Binkley, W. H. Wages, J. E. Vinson and W. H. Brown, and Profs. C. C. Cody and S. V. Wall, and heard the latter gentlemen on the status and prospects of the Wall School (Honey Grove), and the Southwestern University with much pleasure, and were quickened in their loyalty and love for these Church institutions. Mrs. Mathews, of Terrell, organizer for the Woman's Foreign Missionary Society, was also an honored visitor, and did excellent work for the cause she so ably represents.

It is evident that this District Conference exercises her prerogatives concerning local preachers with discrimination, inquiring carefully into their "gifts, grace, and usefulness." A resolution was adopted directing that "hereafter the policy of this conference shall be to refuse the renewal of the licenses of local preachers who are not in communication with the body by personal attendance or by personal letter."

B. E. Williams was recommended to the Annual Conference for deacon's orders, and J. D. Young, Stanley Clarke, Geo. M. Byers and Alonzo L. Williams for admission on trial. J. H. Moore and Stanley Clarke were licensed to preach.

The delegates-elect to the Annual Conference are: Rev. B. E. Williams, Gus W. Thomasson, H. N. Tuck and A. F. Platter. Alternates: E. S. Jones and W. A. Walker.

The conference elected a Board of District Trustees and authorized the sale or exchange of the district parsonage and the procuring of a more suitable home for the presiding elder, and an assessment for necessary funds.

The preaching of the occasion was most excellent, the tide of spiritual influence being high.

The universal verdict as to entertainment was that Van Alstyne is unexcelled in point of sociability and hospitality.

Pottsboro was chosen as the seat of the next session of the conference.

The conference by resolution gratefully recognized the high merit of our Advocate and declared it to be "indispensable to our work."

The N. T. F. C., the pearl of female colleges, received enthusiastic recognition, the great work being done educationally and in point of material improvement—the property values having risen to the magnificent estimate of \$60,000, an increase of 50 per cent, under the management of the President, Mrs. Bishop Key—being gratefully acknowledged, and the institution was commended most cordially to public favor and patronage.

SECRETARY.

Radway's Pills

Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

**SICK HEADACHE,
FEMALE COMPLAINTS,
BILIOUSNESS,
INDIGESTION,
DYSPEPSIA,
CONSTIPATION
and All Disorders of the Liver.**

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c a Box. Sold by Druggists, or sent by Mail.

Send to DR. RADWAY & CO., No. 55 Elm St., New York, for Book of Advice.

FOR ALL WOMEN

NINE-TENTHS of all the pain and sickness from which women suffer is caused by weakness or derangement in the organs of menstruation.



Nearly always when a woman is not well these organs are affected. But when they are strong and healthy a woman is very seldom sick.

McELREE'S Wine of Cardui

Is nature's provision for the regulation of the menstrual function. It cures all "female troubles." It is equally effective for the girl in her teens, the young wife with domestic and maternal cares, and the woman approaching the period known as the "Change of Life." They all need it. They are all benefitted by it.

For advice in cases requiring special directions, address, giving symptoms, the "Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

THOS. J. COOPER, Tupelo, Miss., says: "My sister suffered from very irregular and painful menstruation and doctors could not relieve her. Wine of Cardui entirely cured her and also helped my mother through the Change of Life."

Democratic State Convention

GALVESTON, AUGUST 2d

For the Above Occasion the

Santa Fe Route

Will Offer Excursion Tickets at Nominal Rates, the Highest Being Only \$5.00 From Any Point on This Line in Texas.

Tickets will be on sale July 31, August 1 and 2, and will be limited to return leaving Galveston on any train up to and including Train No. 6, 7:15 a. m. and Train No. 8, 6:50 p. m., of August 6, according to train service. A special train will leave Fort Worth, August 1, 8:00 p. m., and will be due at Galveston at 8:00 a. m., August 2. This train will be operated only on main line. Other trains will arrive Galveston at 9:30 p. m., August 1, and 10:30 a. m., August 2.

UNITED CONFEDERATE VETERANS

GALVESTON, AUGUST 5th and 6th.

For the reunion of the Veterans the same rates as made for the Democratic Convention will apply. Tickets will be sold August 4, and for trains arriving Galveston morning of August 5, limited to leave Galveston as late as August 7. Call on SANTA FE AGENTS for particulars.

W. S. KEENAN,
G. P. A., G. C. & S. F. Ry.

BELLS.

BUCKEYE BELL FOUNDRY
E. W. VANDEBEEK CO., Cincinnati, O., U. S. A.
Only High Class, Best Grade Copper and Tin Bell, Sweet Tone
Cheapest for Price
Fully Guaranteed
and Chimes. No Common Grades. The Best Only.

Northwest Texas Conference.

ARMOUR.

C. G. Shutt: The meeting closed at Prairie Hill with twenty-two conversions and twenty-seven added to the Church by certificate, vows and baptism. Rev. R. J. Deets was with us several days and did us some fine work. Bro. S. E. Allison also did some good service. We are in a meeting now at Callina. Two conversions last night. Good prospects.

West Texas Conference.

GOLIAD.

E. K. Denton, July 22: Below is a brief statistical report of the Goliad charge up to fourth quarter, July, 1898: Foreign missions paid in full; home missions, all paid except a few dollars; Orphan Home at Waco, full assessment paid; all the other collections provided for in subscriptions; \$79 raised to build a pastor's study and League library; more than \$50 in treasury of Home Mission Society; \$7.50 paid on district parsonage; pastor and presiding elder will be paid in full up to fourth quarter from Goliad and Charco; have received thirteen into the Church.

SAN MARCOS CIRCUIT.

J. T. Graham, July 20: The annual meeting at Pleasant Ridge Church closed last night after twelve days' continuance. Rev. A. W. Wilson, of Kyle charge, was with us six days and preached straight at the folks with good effect. Rev. W. A. Scott, local elder, was camped on the ground and as usual fully in the harness. Bros. J. H. Williams, Marcos Williamson, W. S. Smith, Seth Barrow, Father Lowman, and others among the laymen, were well to the front in the work. A most enjoyable spirit permeated the entire occasion. Eight persons joined the Church. About the same number professed conversion. This Church, of many years' standing, with its large membership and central location, is in position to be used of the Lord in other and greater conquests. Truly its strength is renewed.

You will not know how much good Hood's Sarsaparilla will do you until you try it. Buy a bottle to-day and begin to take it.

East Texas Conference.

EMORY CIRCUIT.

Jesse Willis, July 23: Our meeting at Sabine Pass, this county, is a thing of the past, and a great meeting it truly was. We began the second Sunday in July and continued twelve days. The Lord was with us in every service. This is one of the most spiritual Churches that I have ever seen, and oh, how they did sing and shout and pray! On one night the fire broke out in the grove with such power that it was impossible to have preaching; so when the shouting Christians and anxious penitents came to the arbor we just invited seekers to the altar, and numbers came. There were more than thirty conversions that we knew of, and probably some that were not reported. We received seven members into our Church, with others to follow, while some will go to the Baptists. The Church at this place is in great shape spiritually. We have only one male member but what will pray in public, and a number of the sisters will call upon the name of the Lord in the congregation of the people. Bro. and Sister Calhoun, of Tyler, were with us. Bro. Calhoun did most of the preaching, and he did it with great power. He is truly a strong man, and my people are delighted with him and Sister Calhoun. Bros. Taylor and Belcher, local preachers, also rendered us some valuable service; while Bro. Nicholson, of the C. P. Church, preached us two excellent sermons.

SABINE PASS.

T. J. Milam: I have just returned from Quarterly Conference at Sabine

WIFE'S AWFUL ECZEMA

My wife was in the most horrible condition of any human being, from Eczema. She could neither sit down nor lie down, her torture was so intense. I tried all the doctors that I could reach, but she got so that I firmly believe she would have died within twelve hours if I had not been advised of CUTICURA REMEDIES and got them. My wife went to sleep in two hours after the first application, although she had not slept for seven days, and with two boxes of CUTICURA (ointment) and one cake of CUTICURA SOAP she was absolutely cured, and is well and hearty to-day.

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Pass, and I want to say to the credit of the people of that place they have done nobly. I have never in my life seen as nice a church in so small a place. It would adorn a town three times its size. Bro. J. D. Dorsey has certainly done honor to the Church he serves and to himself. It was an unyielding energy and business tact that brought success; and while we would not make undue discriminations—for the people did nobly—yet I must mention Miss Mary Page. One such woman will bring the work of the Church to success in any place.

DAINGERFIELD.

L. H. McGee, July 22: Our meeting closed at Clark's School-house last night, which resulted in fifty-four conversions, thirty-two accessions, the conference assessments subscribed, together with money enough to build a church house, which will go up in a few weeks.

HOLLY SPRINGS.

Frank Everitt, July 25: Bro. Vinson, pastor in charge of Edom Circuit, began our protracted meeting at Holly Springs on the third Sunday and closed on Thursday evening, with thirty-one conversions and twenty-two additions to the Church. The pastor and Bro. W. C. Stallings, that prince of local preachers, from Tyler Circuit, did the preaching and it was easy to tell that they had been walking close to God. They give us the gospel straight and it proved to be a power unto salvation. Our young people had gone astray, but there seemed to be earnestness among them from start to finish. Bro. Vinson was heard to say that he never saw young people behave better, and never saw a congregation kneel in time of prayer as they did at Holly Springs. The pastor's daughter and Miss Viola Stallings were a great help with their prayers and song and their kind words won many hearts for Christ. I want to say that while Bro. Stallings is a mater workman in wood and iron, that he is at home in the pulpit, and his lovely daughter is an expert in getting the young people to work. God bless them both, and may they live to return to Edom Circuit again. We are expecting great things of the Lord and expect 150 conversions this year.

AUGUSTA.

O. A. Shook, July 25: Our meeting with Center Hill Society, Holcomb Circuit, closed yesterday. Twenty-three conversions and twenty-three accessions to our Church. Of course, the Church was revived and backsliders reclaimed.

LEESBURG CIRCUIT.

R. J. Smith: On July 24 we closed a week's meeting at Reeves' Chapel. God gave us twenty conversions, fourteen accessions, baptized seven infants and took up the conference collections for this appointment. Bro. Frank Bevel, and others, did faithful work. This is a good community, with only a very few sinners left. Every service was glorious. We have five more meetings to hold. Let all who read this breathe an earnest prayer for God to give us victory.

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Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for debilitated men."

North Texas Conference.

GREENVILLE—WESLEY.

F. A. Rosser, July 19: Work progressing on new church. We hold services in it now. Good congregations and good interest. We will have when completed the prettiest church in North Texas Conference. The cost will be between \$11,000 and \$12,000.

MT. PLEASANT.

W. J. McCrary, L. P., July 24: We commenced a meeting at Farmer's Academy School-house on Friday before the third Sunday in this month, and continued it until the fourth Sunday night. I can't tell just how many conversions we had; about twenty joined the Congregational Methodist Church. The Christian people of the community were greatly revived. The young converts went to work and they would pray in public when called on and stand and testify for the Lord. We have no Church organization in this community. The Lord has done great things for us, whereof we are glad.

PARIS.

J. J. Clark, July 25: Our meeting continued three weeks. The most satisfactory in its work and results I have ever witnessed. They were converted from nine years of age to the age of sixty years. Don't know how many—some said 100, others less, and some more. But I know that now, two

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weeks after the meeting, we are still having conversions and that my folks worked last night just like they did during the protracted meeting. We have as fine a body of young folks in our Church as will be found in any charge in Texas—between 75 and 100 in Senior League and nearly as many in Junior League. We have been the happy recipients of a constant income of substantial good will. Senior League gave us a pounding, Juniors a hat, while similar expressions of appreciation have constantly made us grateful and encouraged us for the work. We had the young folks last week come to the parsonage and after spending about three hours in a jolly mood socially, they closed the evening (at 11 p. m.) with an old-fashioned religious experience meeting, resulting in the conviction of an unconverted young man who requested the rest to pray for him. We are indebted to the following brethren for help in the pulpit and altar at one time and another: R. C. Hicks, Blossom; J. A. Old, Maxey Mission; L. B. Ellis, of Missouri Conference; W. D. Mountcastle, our presiding elder, whom we all love, and J. A. Black, Centenary. My father and Bro. Peterson looked in on us at one service apiece, preaching the gospel with the power and demonstration of the Spirit. Permit me to say in closing that no set of preachers were ever blessed with a more faithful or efficient presiding elder than we of the Paris District.

GRAND PRAIRIE.

C. M. Shuffler, July 22: Meeting at Estelle closed after running twelve days. Results, twelve conversions. There were times when it looked like Satan would be victorious, but victory was ours at last. We found, after running nine days, that we had a desperate case, and therefore it required desperate measures. So we concluded to make a sacrifice by giving one night in prayer and meditation. God accepted our willingness and blessed us in advance. As a result, greater power in pulpit, four conversions in the altar and a whole night such as I never saw before. Fifteen remained all night, and the glory of God seemed to fill the house all the time.

GREENWOOD.

J. W. Tincher, July 18: I have just closed a twelve-day meeting at Greenwood, with but little visible results. Sinners were made to cry for mercy, but only two conversions. I think there was seed sown that will bring forth fruit in days to come. Rev. P. C. Archer, of Decatur, assisted me in this meeting; and those who know Bro. Archer know that his preaching is logical and forcible. We are now at Rush Branch, trying to pull down the stronghold of Satan. Rev. W. S. May, of Alvord, is helping. We are making a strong fight and expect to gain the victory.

DEXTER.

H. B. Johnson, July 16: Have just closed a fine meeting at Walnut Bend. Had fifteen professions, six of whom belonged to the Church. We received six into the Church. We are now at Riverside, and are having a good interest. Bro. Monroe Read, from the Sherman District, and my local preachers are helping. Bro. R. F. Wilson, from the Indian Mission Conference, rendered us valuable service at Walnut Bend. Bro. Read is just back from Georgetown, where he has been attending school, and is contemplating a return this fall. He is a very promising young preacher, and he endeared himself to all my people.

PRINCETON CIRCUIT.

H. M. Pirtle, July 25: We have just closed our protracted meeting at Wilson's Chapel. Rev. G. A. Marvin, of Ladonia, did the preaching. Bro. Ham Rutledge said: "We have got a stem-

winder and a self-setter;" and so he is. Yes, he draws people. Any brother wanting help can not get a better preacher nor safer man to carry on a revival to success than Marvin. We had sixty-five raw sinners converted, and fifty-three of these converted joined the Church. Forty-three dollars and twenty-five cents in money and good subscriptions on conference collections. Church is in complete harmony with the Bible and Discipline. No rows, splits, crankism nor divisions now exist in this Church. God is here all over these hills and in these homes, and no one can doubt it. The Woman's Home Mission Society gave us \$40 to fence yard and garden. God bless the good ladies. We will do our level best on the home stretch.

PILOT POINT.

P. L. Smith, July 23: Our people have been thinking and talking about building a new parsonage for several years. This year, by the help of some of our good women and some of our substantial laymen, I have succeeded in materializing their thoughts and talk into an elegant two-story parsonage. Now, with our handsome brick church and elegant parsonage we have as nice and as desirable property as there is in North Texas Conference. Some of my brethren want to know how I succeeded in building parsonage. I believe it is generally known I am a ladies' man. The only thing I do is to enlist the sympathy, the zeal and work of the good women, and through them reach the men. This is my second year. When I came here, at my first Quarterly Conference, I had a committee of ladies appointed to solicit funds for a new parsonage. They met, divided their work, began operations, collecting money and putting it in the bank to be used when needed. Our parsonage is complete, carpeted from bottom to top, leaving us owing a small balance of one hundred dollars, which will be paid in due time.

CHISHOLM.

D. T. Brown, July 26: We have just closed a good meeting at Chisholm. There were twenty conversions and many of the members lifted up to a higher plane in the divine life. The pastor was assisted the first few days by Rev. E. H. Casey, of Terrell Station. He is good in a revival. Rev. R. M. Chenault preached three fine sermons for us. Bro. R. White, exhorter, of Rockwall, did us good work also in the meeting. Rev. Austin L. Prewett is now assisting me in a good meeting at Bethel.

A NOVEL SPECTACLE.

There was an unusual opportunity in the spring to see the American people make up its mind, and, incidentally, to form an opinion as to what sort of a conglomeration the American people is and what sort of a mind it has. It is a composite mind, of course, subject to so many conflicting influences, so many impulses, incentives, emotions, prejudices, convictions; so many restraints of thrift, reason, and conscience, that it seems wonderful that it can really arrive at a state of certainty worthy to be called a conclusion. Yet it was demonstrated three months ago that that was possible. The American people, after years of rather listless consideration of the affairs of Cuba, and after months of agitation and uncertainty, finally made up its mind that something must be done about Cuba, and that without further delay. When the decision finally came, it came quickly. It followed Senator Proctor's report of the condition of affairs in Cuba, and especially of the condition of the reconcentrados. That report still seems to have been the determining statement of facts that settled the question. It was everywhere accepted as the record of the observations of a just man who had seen with unbiased eyes what he described and whose testimony could be trusted. The conclusion made necessary by that report was that the state of affairs, the existence of which it recorded was too bad to continue. The mind of the people had reached a conclusion. It showed conspicuously in Congress, but it also showed all the way from Maine to San Francisco. It was by no means a universal conclusion, but it was so nearly universal that the President knew just what his backing was and where the country stood. It was a conclusion shared by the unlettered, the irresponsible, the light-headed, by grave men who hated war, and realized the costs and horrors of it, and by a host of sober, God-fearing people whose thoughts ran ceaselessly and sadly, and who, unstirred by ambitions or impatience, or any lust for vengeance, sought to know only one thing—what was this country's duty in the sight of God. "For humanity's sake!" That was the effectual cry and the controlling sentiment.—Scribner's Magazine.

Old and Young

EVILS OF CHEAP FICTION.

The great evils which flow from the enormous output of cheap fiction can scarcely be overestimated. The chaplain of Newgate Prison, in London, in his annual report to the Lord Mayor, referred to many fine-looking lads of respectable parentage in the city prison, saying that he had discovered that these boys, without exception, had been in the habit of reading the cheapest of publications written for the alleged amusement of youth of both sexes. There is no prison in America where similar cases can not be found. One can hardly measure the moral ruin that has been caused in this generation by the multiplication of vicious publications. Many a man has committed a crime from the influence of a pernicious book, read when a boy.

Young people look at the world through the eyes of the authors of the books they read. We cannot escape the influence of what is thus absorbed any more than we can escape the influence of the air we breathe, or the food we eat. Jesse Pomeroy, the boy murderer, who is serving a life sentence in prison, admits that he was led to his crime by the reading of blood-and-thunder stories. He confessed that he had read sixty dime novels about scalping and other sanguinary performances before he committed his first crime, and says there is no doubt that these books engendered the thoughts which led to his murderous acts.

The arrest of four boys in Milwaukee on the charge of incendiarism revealed the fact that they had a "pirate's den," kept on hand a large supply of cigars, chewing tobacco, etc., and swore members with a "cast-iron" oath. The boys were mostly members of respectable families, but were instructed in depravity by vicious literature.

A German boy was reading a lurid novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it; I can't study so well after it. So here goes!" and he flung the book into the river. He was Fichte, the great German philosopher.

Some people acquire such a love for fiction reading that it becomes a real disease. They swallow novel after novel as a rum drinker swallows spirits. They live on such stimulants. They are passive recipients of this mental food, and the more they read the weaker grow their minds. The result is intellectual imbecility.

Highly moral people read very immoral books; refined people read vulgar books; fastidious people welcome to their minds characters whom they would eject from their parlors. Who can measure the influence upon future generations, of the poison of impurity and viciousness which is being distilled into millions of minds through this demoralizing fiction which is increasing at such an enormous rate?—Success.

THE POETRY OF LIFE.

The commonest life has its value. However narrow or barren it may seem it is a part of a great and beautiful whole which would be incomplete without it. Rightly to conceive of the value of life is to make life poetry, not prose. Each life is a new one of its kind. There never has been, and there never will be, another exactly like it. This it is which proves that God intended every life to be shared. We must give of our own to those who have not, for we must receive from others that which we have not; and it is ungenerous and ignoble always to receive and never to give. Looked at from this point of view, life becomes a sacred thing. We are a part of God's plan! He thought of us! He cared enough about us to entrust part of his plan to our loyalty and love. And so "for love's sake" on his side must call out "for love's sake" on our side, and in the light of that motive the commonest life is ennobled.

Lucy Larcom, in her "Recollections of a New England Girlhood," dwells on the fact that every man's nature has some supreme need. One man craves knowledge, another art, a third music, and a fourth fame, and so on. But nearly every one, in some manner, reaches out after the poetry of life.

We deal for the most part with stubborn matter of fact. The hand-to-hand struggle for existence is prose of the plainest sort; and we long for beauty and grace and harmony, for rare and beautiful experiences, for lofty vision and noble ideals; in short, for poetry in its varied and manifold phases.

Birds and blossoms and running waters are poetry. Winter skies bending over ice-tipped trees aflame with

the fires of sunset are poetry. Friendship, motherhood, God, and heaven are poetry. There is an embodied poetry before which all other pales, the poetry of noble character.

The poetry of personality, as it is sometimes called, is denied to none. We often picture to ourselves some noble ideal of what we should like to be or do; of some grand mission to our fellowmen; but the time for us to go on our mission never comes. The opportunities for those rare graces with which we endowed that ideal of ourselves never seem to arrive. In reality they do arrive, only we are blind or absorbed in the contemplation of our ideals and do not see what Carlyle saw and so forcefully told the world.

The psalmist once prayed: "Open thou mine eyes, that I may behold wondrous things out of thy law." He did not ask for a new law, but only that his eyes might be opened to see the wondrous things in the law which he had already.

So with us. If we would find the poetry in common life, we have only to open our eyes to see it all around us.

If God should come to us, saying: "I have a beautiful temple to be cared for; I have appointed you to care for it and keep it beautiful and fit for my coming," how honored we should feel by the trust! How carefully we should attend to every little detail, that all might be perfect for the eye of our God! He has given us temples in our homes. To keep them pure and sweet and lovely is a temple service every day. To bring to them each morning loving words and happy smiles is the daily offering of flowers. To carry out in our homes that grand mission we planned for a larger world is to be preparing ourselves for a summons: "Thou hast proved faithful here, now go!"

We have said that rightly to conceive of the value of life is to make life poetry, but the poetry of all poetry is rightly to conceive of God as infinite tenderness, infinite love, infinite truth, the Father of us all, who loves us all, and who would lead us all to himself. 'Tis true we suffer, but no more than need be for our perfecting. He gives us nothing to bear or to endure that he did not ask of his dearest—the purest, most perfect Man that ever lived.

You who sit in darkness and in sorrow, and refuse to believe in his love because you suffer, did it never occur to you that those very sufferings are proof of a love too great for you to comprehend? Do you love a human soul well enough to sit down and plan for it threescore years and ten of labor, and heartache even, to bring the best things to that soul? If you loved enough for that, could you be strong enough in your love to restrain yourself and wait when you saw the object of your love doubting you and turning away to wander alone in darkness? Would you not spoil all the best discipline of life by explaining too soon the joy and gladness that were to follow?

If you conceive aright of the value of your life, and live in the high and holy atmosphere of that poetic vision, your spiritual vision shall rightly see God.—Ida M. Gardner, in Epworth Herald.

FREDERIC HARRISON ON STYLE.

No one writes more brilliantly than Mr. Frederic Harrison. Every one, therefore, who wishes to write well can not do better than read, re-read, and commit to memory his excellent unreported address at Oxford on "Style in English Prose," which is printed in the Nineteenth Century for June. Here are a few of Mr. Harrison's words of wisdom:

"Never quote anything that is not apt and new. Those stale citations of well-worn lines give us a cold shudder, as does a pun at a dinner party. A familiar phrase from poetry or Scripture may pass when imbedded in your sentence. But to show it round as a nugget which you have just picked up is the innocent freshman's snare. Never imitate any writer, however good. All imitation in literature is a mischief, as it is in art.

"Though you must never imitate any writer, you may study the best writers with care. And for study choose those who have founded no school, who have no special and imitable style. Read Pascal and Voltaire in French; Smith, Hume and Goldsmith in English; and of the modern, I think, Thackeray and Froude. Ruskin is often too rhapsodical for a student; Meredith too whimsical.

"Read Smith, Defoe, Goldsmith if you care to know pure English. I need hardly tell you to read another and a greater Book. The Book which begot English prose still remains its supreme type. The English Bible is the true school of English literature. It possesses every quality of our language in

its highest form—except for scientific precision, practical affairs and philosophical analysis. It would be ridiculous to write an essay on metaphysics, a political article, or a novel in the language of the Bible. But if you care to know the best that our literature can give in simple noble prose—mark, learn, and inwardly digest the Holy Scriptures in the English tongue."—The American Monthly Review of Reviews.

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DEVOTIONAL

THE SIMPLICITY OF TRUTH.

One of the surest marks of truth is its appeal to the unlearned and simple-minded. The profounder the truth, the more directly and powerfully it appeals to the childlike understanding. Always when Christ would indicate the most quickly receptive and deeply appreciative spirit, in its attitude toward truth, he likened it to the mind and heart of a child. And he clothed his message in language and imagery so simple that, although the truth he brought to men was the greatest and profoundest the world had ever known, no one, not even the youngest or simplest-minded among his hearers, could fail to grasp it in its fullness and sweetness of meaning. The very babes whom he took in his arms and blessed understood the heart against which they nestled; and the most inspired and successful propagandists of the new faith were humble fishermen, fresh from their boats and their nets.

Truth, if it be great enough, is always easy to understand. It is error, with all its theories, its obscurations, and gropings, and special pleadings, that is difficult to grasp. Men make a great mistake when they suppose that truth, in order to be truth, must require study, exploration, painful and prolonged investigation, before it yields up its inmost secret. Men's theories about truth may require this investigation. That is the difference between theology and the Bible. We have to have our schools of theology, of course, because men have woven so many artful suppositions about truth, and we must, or think we must, understand them; but the best school of the Bible is a fireside corner or a seat under the trees, with a trustful heart and a childlike mind.

What spiritual light sometimes flashes from these unlettered minds, to the bewilderment and confusion of the scholar and the theologian! Some poor old negro, perhaps, who has spent his whole life tracing out the teachings of the Savior with slow and loving finger-tip, utters the simple, childlike word that illuminates the whole horizon of religious thought, and reveals in all its transparent beauty the Master's luminous meaning. Who has not known such souls, humble, earnest, trustful, simple in thought and word, whose glimpses of divine truth sometimes seem like prophet-inspirations, and put creed and speculations to shame?

Beautiful, blessed, is the simplicity of truth! Thank God that he who runs may read the heavenly message nor err therein. Take your Bible, Christian, and sit down where the sunlight falls or the soft wind whispers in the trees; read like a child, receive like a child, believe like a child, and the truth will come to you with a fullness and sweetness untaught, unknown in the atmosphere of scholarly discussion and speculation. Truth is the simplest thing in the world. You have only to breathe it in as you breathe the air. It is everywhere, and pours into the receptive soul like air into a vacuum.—Zion's Herald.

QUIET RESTING-PLACES.

There is always peace in the heart which is conscious of God's presence. "It is because we do not know that he is with us," someone has said, "and more than half doubt that he is anywhere, that we become nervous, irritable, uneasy and unhappy." It is possible to reach such a height of faith as to find perfect freedom from the petty perplexities and daily cares and small worries which produce mental restlessness and physical disease. From these rare altitudes a man looks down on the troubles of life with calm indifference and looks up to God with serene trust.

The experiences of life cannot seriously disturb a soul to whom the infinite seems close at hand. Heaven has already begun in such a heart. Christ's "Peace, be still," has been uttered over all the billows that threaten to toss the bark. It has inward rest, whatever the outward commotion. Environment is a small matter to him who contemplates the Almighty. Not easy of attainment this point of vantage from which to survey the world, this perfect poise of complete faith, but it is well worth all its costs.—Zion's Herald.

FREEDOM BY THE TRUTH.

Many persons hold erroneous ideas of freedom. They suppose that liberty means the absence of all restraint, all law, all government. The liberty they crave is freedom to do whatever they

like, with none to hinder or punish. This is the worst kind of bondage. The kite is not free when the string that binds it to the hand of an intelligent master is broken. It then becomes the sport of gravity and the wind. The ship is not free when her master is removed. She is then in the hands of blind, merciless, and resistless forces. The highest freedom possible to an intelligent being is found in perfect conformity to the government of a superior intelligence. "I will walk at liberty; for I seek Thy precepts."

There can be no organization of intelligent beings without government, and no freedom in any social compact without respect to law. The soldier in the army is under authority and under orders. His freedom is found in prompt obedience to the orders of his superiors and scrupulous observance of all the rules of military discipline. The family can not be maintained without government, and the son who ignores this government and sets out to do as he pleases only flies to a more painful bondage. The citizen who tramples on the laws of the State, and presumes to exercise his liberty in doing what he likes and taking what he wants, loses his freedom. He is shut up in prison. He is not allowed to go to his place of business or visit his own home. His freedom is taken from him.

There is government in nature. Physical laws prevail throughout the universe. If men will ignore them, they shall be under the dominion of plagues and pain and physical weakness. If men will seek the laws of God in nature, and obey them, they shall enjoy health and a high degree of temporal prosperity. They shall be carried about by steam and electricity; they shall communicate with each other across the continent and across the sea, by instantaneous flashes of a secret, natural force. They shall not be slaves of material forces, but masters.

There is a spiritual kingdom also. The most painful and degrading bondage is bondage to sin. No one can escape this bondage by ignoring the precepts of the Almighty. But these shackles will fall when we come into harmony with the divine will. Men do not seek the precepts of God. How few ask for the right of way. Even children, for the most part, are led about by fashion, by companions, and by the world. Instead of following the law of the Lord, men follow one another. Vices are practiced, evil habits adopted, and evil ways followed without any intelligent aim or decision, but merely because the multitudes are walking in these ways. Tramp, tramp, tramp, the boys and girls, the young men and women are marching on their ceaseless round of pleasure and worldliness. Clank, clank, clank, the chains are sounding—the chains of habit, of passion, of ignorance, of lust, and of death. All these might walk at liberty if they would seek the precepts of God and walk in his truth.—Christian Advocate, New York.

GOD KNOWS.

My life is not what I would have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read, to think, go deep into things, gather the glorious riches of intellectual culture. . . . God has forbidden it in his providence. I must spend hours in receiving people who wish to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings, and weaknesses; what I can do and what not do. So I desire to be led, and not to lead; to follow him. And I am quite sure that he has thus enabled me to do a great deal more in ways which seemed to me to be almost a waste of life, in advancing his kingdom, than I would have done any other way. I am sure of that.—Norman McLeod.

When a heathen artist was asked why he took so much pains with the back of the figures he was chiseling, since they would be against the walls and no one would ever see them, his noble answer was, "The gods will see them." Always we are working for God's eye, and should ever do our best. Not only are we working for God's eye, but it is God's own work we are doing. Whether we are carpenters, painters, stone-cutters, farmers, teachers, or ministers, it is God's work we have in hand, and we must do our best. Old Stradivarius was right when he said that if his hand slacked, he would rob God. We rob God whenever we do anything carelessly. A writer says: "The universe is not quite complete without my work well done." We misrepresent God and disappoint him when we do anything in a slovenly way.—Wellspring.

THE POLYTECHNIC COLLEGE

FACULTY.

Rev. W. F. LLOYD, D. D.
President of Faculty.

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Texas Christian Advocate

L. BLAYLOCK, - - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

T. R. PIERCE, D. D., - - - Editor

F. B. CARROLL, D. D., Editor
Sunday-School Dept.

STERLING FISHER, Editor
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Santiago is now in the hands of the Americans, a Military Governor having been appointed. The Spanish soldiers will be shipped back as soon as possible. The expedition to Porto Rico has begun. The fate of this island can not remain long in doubt. It is now officially announced that Spain is suing for peace. A direct message to the President was sent through the French Minister. The cabinet has discussed the matter and the statement is made that the administration will answer favorably. We feel safe in saying that peace is not very far off.

CONNECTIONAL NEWS.

W. C. Kendrick, in Central Methodist: The Kavanaugh Camp-meeting, Louisville Conference, will begin on August 11 and continue ten days, as usual. Rev. George Stuart will have with him Dr. Bell, of Georgia, and possibly Dr. Sullins, of Cleveland, Tenn. Mr. Hillis will have charge of the instrumental music, assisted by the Misses Collie.

A correspondent of the Baltimore Advocate writes from Ashland, Va., the seat of Randolph-Macon College, as follows:

President Kern has been sojourning for a week or so in the Valley of Virginia. He will soon commence the round of the District Conferences.

The late Dr. James L. Spencer, of the Virginia Conference, left his library to the college. The Doctor was the Chaplain at the college before the war. Bishop Granbery is frequently called away to dedicate churches.

Rev. H. C. Tucker's health has much improved recently.

In the Duncan Memorial Sunday-school last Sunday a committee was appointed to take into consideration the propriety of erecting a suitable monument to commemorate the date and place of the first Sunday-school in Virginia. This was opened and conducted at the house of Thomas Crenshaw, about ten miles west of Ashland, in the year 1785 or 1786.

GENERAL CHURCH NEWS.

Christian Advocate, New York: The reports of the Presbyterian Church in England show an increase of 6 churches and 805 members during the year, the number of churches having risen from 395 to 311, and of members from 70,639 to 71,444. An increase of \$45,000 also appears in the income, the total amount for the year being \$1,352,885. The synod met in Dr. Watson's (Ian MacLaren's) Sefton Park Church,

Liverpool, and the Rev. William Hutton, of Birkenhead, was chosen moderator. A resolution of sympathy with Mr. Gladstone gratefully acknowledged his long service to the commonwealth and his goodly example of Christian faith. The report on "Religion and Morals" found indications in the returns from the Churches of earnest spiritual life throughout the denomination. The home mission report urged measures to raise the \$100,000 needed to complete the \$250,000 aimed at as a Church building fund. It appeared that the London Presbytery, North, had initiated ten new church extension efforts during the year.

The Independent: This most memorable of recent Christian Endeavor Conventions has steadily progressed toward a climax. The small attendance, less than 5000 delegates from outside the city has been more of a help than a hindrance to its power. The attendants have given themselves up to the spiritual concerns of the gathering. The quiet hour has been the feature prominent. On Sunday morning a third of the 3000 persons present knelt in token of surrender, one clergyman, known the world around, declared that this was the spiritual turning-point in his life. Dr. Chapman's men's meeting on Sunday afternoon many declared the greatest service they ever had seen. Practically the whole great audience was in tears. A hundred Endeavorers visited the penitentiary, and during the deeply touching services more than a hundred men pledged themselves to begin the new life.

One of the most significant events of this gathering was the patriotic meeting on Saturday afternoon. The three sessions that had been projected were combined into one, with Generals Evans, Morgan and Howard as speakers, representing not the North or the South, but America. Bishop O. P. Fitzgerald took Governor Taylor's place, and therefore the absence of the latter was not felt. At the close of the session the Bishop called for a message from Bishop Arnett, of the African Methodist Episcopal Church, and when the two old men, ex-Confederate and ex-slave, white and black, South and North, stood with clasped hands before the audience, all the people gave vent to cheers. It was fitting that this patriotic service (at which a group of bright Georgia lasses had sung "Dixie" on the prompting of the occasion) should conclude with a medley of "American," "God Save the Queen," and the "International Hymn."

The Churchman, the organ of the Protestant Episcopal Church, in an article entitled, "Is Our Church Selfish?" says: "The income of the Church in the United States for the last fiscal year, according to the best statistics available, was, in round numbers, \$12,750,000. Of this amount it spent on itself \$12,468,000, and for foreign missions \$283,000, or less than 2 1/4 per cent of its income. Of the \$12,468,000 spent at home on itself, only about \$400,000 was given to domestic missions, leaving over \$12,000,000 spent for the parishes and dioceses themselves. With a body of clergy numbering 4678, only 28 American ministers were given to the foreign field. These figures are so impressive that comment seems unnecessary."

TEXAS PERSONALS.

Hon. Asa Holt, of Abilene, has, in this week's issue of the paper a capital article on the importance of a collegiate education. We bespeak for it a wide and appreciative reading.

Bro. W. W. Mackey, of Sherman, was in the city during the week and made the Advocate an appreciative call.

Rev. T. J. Milam, presiding elder of the Beaumont District, sends us a highly appreciated invitation to his District Conference.

Rev. C. M. Shuffler, of Grand Prairie, dropped in to see us during the week and gave us a good report of his recent meetings.

Rev. O. T. Hotchkiss and wife, of Houston, are greatly bereaved in the death of their little daughter, Kate. We tender sincere condolence. Rev. Seth Ward sends us the following appreciative note concerning this sad affair:

Our Bro. O. T. Hotchkiss and wife are greatly bereaved by the death of their little daughter, Kate, which occurred on the morning of July 16, 1898, after an illness of two weeks. All that skilled physicians and loving friends could do was done, but to no avail. The bright little one has gone, and home and hearts are saddened by her going, but hope remains and heaven

is not far away. She was carried to Austin and laid to rest in the family burying ground.

Rev. H. A. Bourland, of Waxahachie, made the Advocate a pleasant call.

We regret to learn that Rev. W. W. Watts, Chaplain of the Second Texas Regiment, is seriously ill with the typhoid fever at Miami, Florida, where his regiment is encamped. We tender sincere assurances of sympathy to him and his family and hope to hear soon of his complete restoration to health.

We regret to be called to chronicle the death of the father of our friend and brother, Rev. A. T. Culbertson. A good man has gone to his reward. Bro. Culbertson sends us the following note:

To-day (July 25, 1898, at Sterrett,) at 11:25 a. m., father passed peacefully away. He has been a member of the Church for thirty-three years. I am sad.

SOUTHERN METHODIST PERSONALS.

The New Orleans Advocate of recent date contains the following sensible letter from Rev. G. R. Stuart to Rev. E. N. Evans, Monroe, La.:

Dear Brother—Yours, of June 13, forwarded to me here. Allow me to say that I have never in my life held a meeting anywhere contrary to the wishes of either pastor or presiding elder. Sam Jones and I had an engagement at Selma, Ala., contrary to the wishes of one pastor. We received a petition from the people with about 2,000 signatures, but after the action of the General Conference we cancelled the engagement by telegram. You are at liberty to state for me that I have never violated the laws of my Church, and so long as I am a Methodist preacher, I will abide by the laws of my Church. I would not hold a meeting contrary to the wishes of a Methodist pastor in any city in the United States, even if I were invited so to do by every man, woman and child in the town, black and white. When I can not hold revivals in harmony with the laws of my Church, I shall return to the pastorate or change my Church relation. You may use this letter as you please.

Christian Advocate: The many friends of Rev. R. J. Bigham, D. D., late Secretary of the Board of Education of the Methodist Episcopal Church, South, will be most glad to learn that the surgical operation to which he found it necessary to submit some weeks ago was entirely successful, and that he is now on the road to perfect recovery. It is his purpose, we understand, to resume pastoral work in the autumn. Our Church does not contain a man of finer temper, nor one more worthy of praise. Dr. Bigham has been recently appointed presiding elder of the North Atlanta District, North Georgia Conference.

GENERAL PERSONALS.

Zion's Herald: Rev. John McNeill, the distinguished Scottish evangelist, in speaking at Dr. Parker's jubilee at the City Temple, London, said the effect Dr. Parker had upon him was to make him have an intense longing to really preach. He always went away saying, "Well, God helping me, I'll have another shot at this business next Sunday. There's one man can do it." A "Matthew Henry up-to-date," and the "Gladstone of the Pulpit," was Mr. McNeill's way of speaking of Dr. Parker.

Central Advocate: A tender and appreciative sketch from Miss Hodgkins, editor of the Woman's Missionary Friend, appears in the July issue of that monthly, outlining the career of Miss Phoebe Rowe, who was beloved not only in India, where she did a remarkable work as a missionary and evangelist, but also in this country, which she visited in 1887. She was a lovely woman and no one who saw her face or heard her testimony, or listened to her appeals was able to resist the conviction that she was a saintly character. She was born in India in 1855, and was trained as pupil and teacher and missionary in our girls' school at Lucknow. In that school she taught again and again. In 1887 she made a voyage from Bombay to New York in the attempt to bring Miss Nickerson, a beloved missionary, back to her home; Miss Nickerson, however, died on the way and was buried in the ocean, but the errand on which Miss Rowe came at that time gave her access to the heart of the Church of this country. Her work among the poor in the villages of India was of a remarkable character. On her final breakdown

last winter she was sent to Naini Tal, the mountain resort of India, to recuperate, and there she died, April 13. While there she said: "I thought my grave would have been somewhere in a village, but God is good to let me die among these beautiful mountains."

THE PRESS.

A COMMITTEE OF ONE.

The Master does not say to us, "Go and do everything," but he marks out a special path for each one of us, and gives to each one of us a special duty. There are diversities of gifts in the kingdom of God, and these gifts are divided to every man according to his several ability. I may have five talents, or two, or only one; I may be called to do twenty things, or only one. My responsibility is simply to do that which I am called to do, and nothing more.—Hannah Whitall Smith.

BETTER THAN A MOTTO.

"If Clara Barton ever had a motto or watchword, she has kept it so modestly in the background that I have never heard of it," writes her niece; "but her idea of life, I often think, lies in what she once said to me when, with feverish haste and impatience of youth, I was longing for great things to do: Keep yourself quiet and in restraint; reserve your energies, doing those little things that lie in your way, each one as well as you can, saving your strength so that, when God does call you to do something good and great, you will not have wasted your force and strength with useless strivings, but will be ready to do the work quickly and well." Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why can not we, since we have him to fall back upon?—George MacDonald.

EVER PRESENT.

I submit that duty is a power which rises with us in the morning, and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

THE BREADTH OF CONSECRATION.

A Christian is one who has consecrated himself, not only as he is, but as he may be, to Christ. A Christian is one who has consecrated not only what he has, but what he may have, to Christ. Christian consecration is the converting of the increase of life to God. It is the pledging of the possibilities of our being to him.—President W. J. Tucker.

LETTER FROM CHINA.

The following private letter from Bro. Hendry will be read with much pleasure by the Church in Texas:

Mrs. Mary M. Davidson, Georgetown, Texas:
My Dear Sister—Since my return to China I have often thought of you and I have more than once promised myself to write to you of the Lord's work in this land. But months and almost years have gone by without my performing the pleasant task so fondly and so often contemplated.

My heart was strongly drawn to you, as I regard you as one of the Lord's own children—one who is deeply in sympathy with those who are trying to stand as faithful witnesses for Christ in the dark, isolated parts of the world. Your articles in the Advocate are always interesting to me. I am aware that you are well advanced in years and therefore can not do the work that you did in the days gone by; still, as you have the time and strength, I hope that you will continue to contribute to the pages of the Advocate.

On our return to China we were appointed to this city. Shanghai is a great and growing city, with some half million of souls. Foreign trade and capital have done much to make this city the metropolis of Eastern, if not all Asia. Here are located the great banks and business houses; here are situated the immense warehouses where great cargoes of goods for either export or import are stored. Latterly Shanghai is becoming a great manufacturing point. A number of large cotton mills have already been built. Last year a large flouring mill was built, where a good quality of flour is made by foreign machinery. A line of railroad is now building from a point on the great Yang Tse River, some twelve miles away. This line is to be extended on to Soochow, Nanking and other interior points. So much for the material prosperity of the country. Politically, however, the prospect is not so bright, and promises, we know

not what, for it appears that the time for the annihilation of this old Empire is drawing near. Still we feel assured that the hand of our God is in the movements of nations, and will make things work out to the good of his erring ones. It is hoped that Russia, especially, may not be permitted to have her own sweet will in the course of affairs out here. England and America can ill afford to stand by and see the doors to the greatest market on earth closed to their commodities. And this is what Russian rule means, sooner or later. The sentiment in favor of an Anglo-American alliance is growing stronger as the necessity of such an alliance becomes more manifest. The foreign newspapers of this city are very outspoken, or at least the best of them are, in favor of such an alliance. But, after all, our trust is placed in the God of nations—the One who has power to set up as well as to destroy.

There are some new and encouraging features in connection with the work in China. One encouraging feature is that the better classes are now manifesting a disposition to come near us. They are realizing their helpless condition as never before. There is a widespread feeling that the Government is weak and unable to cope successfully with the new order of things. Such would seem to be the case. The better classes are also showing a disposition to appreciate the schools of the Church as never before. The same may be said also of the evangelistic work of the Church. They are feeling their need of something—they know not what—and are casting about, if perchance, they may find it. We, of course, know what it is they so sorely need; and it is to be hoped that the day is not far away when there will be a great turning to the Lord in this land. Some days ago we had news from Peking to the effect that the Emperor was interested in the study of Christian books. Two months ago the Chinese Christians in this city held a series of meetings for the express purpose of praying for their country, their Emperor and people. Many earnest supplications for the salvation of the Emperor and officials were made. The outsiders who attended these meetings were deeply stirred and moved.

The Church here is growing gradually. Lately we have had several new probationers, who appear very earnest believers. Also Mrs. Hendry has been encouraged in the work among the women. The women are hearing the good news as never before. Lately, several women have professed faith in Christ. One of these is the wife of a Chinese gentleman who was educated in America, where he resided for seven or eight years. While studying, he boarded in a Christian family in New England, and, of course, worshiped with the family daily around the altar of prayer. During these years he was converted and united with the Church. On returning to China, however, he was led off by his associates into a life of sin, but he has not for a moment thought of going back to the worship of false gods. He is still a backslider, but is nevertheless glad to have his wife become a Christian. She is deeply in earnest in her devotion to God. Yesterday at the women's meeting she told Mrs. Hendry that she and one of her female friends, who is also a probationer, were anxious to learn to read. Mrs. Hendry promised to teach them to read the Chinese language. We now have a night school that is taught by some of the Chinese brethren for the purpose of teaching those among the male members of the Church who can not read. This work is done freely for the purpose of helping forward the good work of the Lord. We have some members here who are full of good works; whether exhorting, preaching or praying they are always ready for any and every good work. These are the jewels that a pastor knows how to appreciate.

There are five Epworth Leagues in connection with this station. One men's League, one women's League and three Junior Leagues among the day-school children. It would do your heart good to attend a meeting of our oldest Junior League and see the Chinese boys conducting their own meeting. They do it with much credit, too. Several of them lead in prayer, speak and take an active part. There are some thirty or more of these little Leagues who have professed faith in Christ. I have lately baptized and received two of them into the Church. We pastors meet them every Saturday in a probationers' meeting when we give them special religious instruction, and pray with them. Precious meetings these are to me.

Then there is our strong and growing Anti-Opium League with its fifty or more members. We are agitating and educating along these lines. The opium curse is gigantic in all respects in China; and the spread of the curse is really appalling to all who truly seek to elevate and save their kind. This opium business is not the least

among the causes of the poverty and weakness of this nation. In all sincerity, I truly believe that if it is not checked and destroyed, it will eventually destroy the Chinese nation. Pray for us in our efforts to open the eyes of the people to its deadly effects. Some of our best and most useful members were formerly opium smokers. Now they are strong in Christ to make battle against the enemy. There are now several earnest probationers who are breaking with the opium habit. What a blessed work is it to go in Christ's stead among these poor, weak and perishing ones, giving them the Bread of eternal life!

The Lord has given us four precious children. Madgie, our oldest, who is nine years old, assumed the vows of the Church last year, and is a real little Christian. Had I the time I could tell you of the little society that she has started among her little foreign schoolmates. They are saving their pennies to help the sick and poor. We are most fortunate in having a sweet Christian lady from America, who has opened a school for American children, though some others also attend. Our two oldest are pupils in this school. I have told them of my plans for them when they are old enough to go home. My expectation is to send them to our University at Georgetown. There both of them, the daughter and son, may be educated, and thus will not be entirely separated. I want them to know and love each other.

Do kindly remember me to Dr. Allen, Prof. Hyer, and other friends.

Again I would ask your prayers on behalf of the work here. Our Christian love and greetings to you all. Your brother,
J. L. HENDRY.

MEMORIAL.

At the recent session of the Marshall District Conference a memorial to the East Texas Annual Conference was adopted asking said Annual Conference at its next session to distribute the assessments to the several districts on the basis of financial ability. If this ability is based upon the amount paid for the support of the ministry, the plan can be easily worked, provided everybody is willing. The assessments for the current year, as made at the last conference, bear just this proportion by districts, viz.: Pittsburg, Marshall, Tyler and Palestine each 18 per cent; San Augustine, 17 per cent; and Beaumont, 11 per cent; total, 100 per cent. If the conference should adopt as a basis the amount paid the ministry in the several districts, the proportion for next year upon the districts would be as follows: Pittsburg, 22 per cent; Marshall and San Augustine, each 16 per cent; Tyler and Palestine, each 18 per cent; and Beaumont, 10 per cent; total, 100 per cent.

The total decrease of the assessments upon the Marshall District brought about by this change of ratio would be less than fifty dollars, or about three dollars for the First Church of this city (the place where this memorial had its beginning). Certainly Marshall can not be said to be making an effort to get a great reduction on her assessments.

The several pastoral charges of the Marshall District will not realize any reduction that aggregates such a small total.

There is another plan suggested to ascertain the financial ability of each pastoral charge. It is to consult the county tax roll and see what each member of the Church is worth; as to the practicability of this plan, the Annual Conference can judge for itself.
H.

Marshall, Texas.

The New England Conservatory of Music in Boston holds the same position in musical education that Harvard or Yale maintains in the liberal arts. The magnificent equipment of this great institution provides every advantage which will aid in the development of musical study from the mere rudiments of notation and hand culture to the writing and performing of oratorios and symphonies. Its wonderful influence on music in America is easily understood when it is known that more than 70,000 pupils have already received the benefit of study within its walls. To graduate from it means certain and remunerative employment as teachers or artists. Its Director, Mr. George W. Chadwick, is America's leading composer and conductor.

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If Christ needed to retire for prayer, how much more do we?

The gift of silence is often more valuable than the gift of speech.

Every bird is a sermon: "Your Heavenly Father feedeth them."

There are few sermons neither too long nor too short.—Ram's Horn.

MISSIONARY COLUMN

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

SOME MISSIONARY FACTS ABOUT THE SPANISH ISLANDS.

We clip from the Missionary Herald and The Missionary some of Spanish and Papal behavior toward Protestant missionaries. Had we space these could be reinforced with many illustrations:

This story of the Spanish occupation of Ponape is quite too long and too full of details to give here. It is enough to say that it is a story of disaster both to the natives and to the Spaniards. The first promise made the people was that they should be free to worship as they pleased—a promise that was broken as soon as it was made. The Ponapeans were naturally loth to bow to a foreign yoke, but it is not too much to say that the chief cause of their resentment against their new rulers was their interference with churches and teachers and schools, added to the indignities put upon the missionaries, to whom they were warmly attached and to whom they owed all that was pure and happy in their lives. Is it wonderful that these people, so recently out of heathenism, rose against their oppressors who knew not how to govern them, and that they sought to drive them from their island? Of course the natives could not contend successfully against gunboats and cannon, but they withdrew to the interior of their island, and there they have held their own, unconquered to this day. But with animosities awakened, their missionaries expelled, and a corrupt soldiery encamped near them, it was to be expected that the natives would deteriorate. Once only during the past eight years has our missionary vessel, the Morning Star, been allowed to touch at any point on the island except under the guns of the Spanish fort, and intercourse with the natives has been strictly prohibited. Bibles and other books, though greatly desired, could not be landed. It is known that some of the original fifteen churches on the island are still alive, though much weakened. Reports have come of two or three new churches edifices dedicated. But whatever of good remains is in spite of Spanish influence. This sad outcome has not been due altogether to the character of the Governors, for one or two of these later officials have been men of conciliatory spirit. But it is the result of a system which has ignored the religious convictions of the people, seeking to force upon them a religion of forms which did not reform character. Utter failure must be written upon the attempt of the Roman Catholic priests of Spain to get control of Ponape.

FATE OF THE CAROLINES.

The fate of this interesting group in the far Pacific seems bound up with that of the Philippines, being a part of the province ruled by the Captain-General at Manila. The local Governor in the Carolines is dependent on his superior at Manila, through communication kept up by a gunboat, which makes four voyages a year between Manila and Ponape. This gunboat, the "Calio," was captured by Commodore Dewey on its last trip to Manila, and as there is no cable connection with the Carolines, the Governor at Ponape is doubtless in blissful ignorance of the wondrous changes wrought in Spain's Pacific island domain on the eventful morning of May 1. As one of the exiled missionaries writes: "When the natives of Ponape realize that their enemies are at their mercy, it is but too evident what the result will be. The missionaries might protect the Spanish, but they have driven them out; the missionary ship might afford them a way of escape, but it has no cause to touch at the island. Better welcome the coming of an American war ship than the fate which awaits them at the hands of the South Sea Islanders."

MISSIONS TO THE PHILIPPINES.

However much we may deplore the existence of the present war, good as

well as evil has come in its train. A gleam of light is cast over the dark scenes of strife in the wonderfully quickened missionary zeal of many portions of the Church. Already some of our Churches are looking to Cuba, and more recently four of the leading Boards North have seriously taken into consideration the question of opening missions on the Philippines. Ever since the present schedule of monthly concert topics was introduced, these fair islands have been classed among the "Unoccupied Lands." Now, however, that their doors have suddenly been swung open, the Presbyterian, Methodist, Baptist, and Congregational Boards are all taking steps to open work on the Philippines as soon as practicable. The Presbyterian Church at Yonkers, N. Y. Dr. George F. Pentecost, pastor, has already raised \$1000 to send out the first missionary. In commenting editorially on missions to the Philippines, the Independent says: "Probably not a person directly interested in mission work has failed to recognize here an opportunity for the American Churches second to none that has ever been offered them; an immense territory hitherto closed, open and ready for occupation; millions of people to whom the very name of Christianity, so far as they have heard it, is synonymous with oppression and fraud, to be reached with the offer of a pure religion. Never has a Christian nation had such a duty presented to it, a duty, too, involving a most glorious opportunity."

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"THE MORE YOU SAY THE LESS PEOPLE REMEMBER." ONE WORD WITH YOU,
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Epworth League

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

You will enjoy religion in proportion to your service to others.

Not enjoyment, but love for Christ, must be the motive for serving.

Our Lord's command is, "Go!" What are you doing in obedience to it?

Your Church has projected large enterprises for her Lord. How much have you invested in them?

TOPIC FOR AUGUST: "HOW TO ENJOY RELIGION."

August 7: Missionary Support.—Phil. 4:10-16.

The chief object of religion is not enjoyment, though joy is a necessary result of pure religion. Neither does religion consist in shouts and exclamations of praise, but is rather that fixed principle in the soul, planted and nourished by the Holy Spirit, which prompts to holy living and unselfish service for others.

It is independent of material prosperity. As faith often "shines more clear and bright when tempests rage without," so is the song of the Christina as often heard in the night of adversity as in the day of success.

Paul's life was singularly free from the pleasures and even the comforts of an earthly sort. In one of his epistles, he recites the catalogue of his sufferings. When he wrote this epistle to the Philippians he was in prison at Rome; but even the prison and the stocks could not rob him of the joy of religion.

THE JOY OF SERVICE.

It is a peculiarity of the highest joy, and that which longest abides, that it results, not from getting, but from giving. In this it shows its divine origin; and this is true, not only in respect to the service rendered to those we love, but to any, near or far, who need our aid.

MISSIONARY SERVICE.

Christ's ministry was missionary—a ministry of love to a sinful, ungrateful, unworthy people.

Paul's life was devoted, not to his own people, who had had many privileges and opportunities, but to the heathen, idolatrous, ignorant, degraded, disappointing to his expectations of them.

Paul sought to cultivate in the Churches which he planted the spirit of unselfish service. He expressed his gratification that they had contributed to the support of him, the missionary, and his gratification was not mainly because his wants were supplied, but because their liberality benefited them.

The field for missionary effort is a wide one—sufficient to afford opportunities for work to all.

Some may go as missionaries. In spite of the absence from home and friends, the loneliness of a life among heathen people, the difficulties of the work and the arduous and ceaseless labor, the Christian missionaries are some of the happiest men and women; they find the joy of serving.

Not less important is the work in behalf of missions to be done in the home field, and in this work every one can have a part.

The missionary agencies are many, but they are often fruitless for lack of workers. Here are some things to be done. How many of them are you doing?

Prepare for the special missionary service in the League, take part in it, invite others to it.

Distribute missionary literature, secure subscribers to the missionary periodicals, encourage the reading of missionary books.

Interest the Sunday-school and Junior League in missions.

Help the women with the work of their societies.

Contribute regularly and systematically of your means.

If you already do these things you can testify to the joy of service; if you have neglected them, you will find in doing them a gain in religious experience and an increase in religious enjoyment.

CORSICANA DISTRICT LEAGUE CONFERENCE.

Blooming Grove, Aug. 30-Sept. 1, 1898.

The Corsicana District League Conference will be held in Blooming Grove, Texas, August 30-September 1, the opening exercise being Tuesday night, August 30. This time will be just after the protracted meetings and before the busiest of the fall season. We are moving for a large attendance and an enthusiastic meeting.

JNO. R. NELSON, F. J. EVANS, C. B. CHILCOAT, Executive Committee.

Corsicana, Texas.

PARIS DISTRICT.

The Paris District League Conference will convene at Roxton August 3 and 4, 1898. An interesting programme has been arranged for the occasion. Let each and every one of us come with our Bibles and a copy of the Young People's Hymnal.

Each League elect your delegates right away and send names to Miss Jessie Adams, Roxton, Texas, each League being entitled to four delegates and pastor. Hoping for a full attendance and the success of the conference, I am, yours in Christ,

CASSIE SMITH, District Secretary.

To the Leagues of the Texas Conference:

Our League rally is near at hand (August 9-11), and I take this opportunity to advise you of our resolution to emphasize the musical feature of the programme, hence I would urgently request each and every delegate to bring with them a copy of the Young People's Hymnal and come prepared to sing.

MISS MIRIAM M'NUTT, Chairman Music Committee, Calvert, Texas.

AN ENTERPRISING LEAGUE.

The first business meeting in July the Trinity League, Chapter No. 1701, elected the following officers for the ensuing term of six months: J. W. Werner, President; Mrs. S. A. Lehman, First Vice-President; Dr. F. L. Barnes, Second Vice-President; Mrs. Ella Grouch, Third Vice-President; Miss Jessie Clegg, Secretary; Miss Mattie Stevens, Treasurer; Miss Lila Barnes, Special Reader; Miss Ione Manry, Organist and Musical Director; Miss Lena Manry, Librarian. The three last named offices, filled by faithful Leaguers, appear a necessity. The special reader insures a fine beginning for every literary meeting. The Music Director bears an important responsibility in every meeting and greatly helps those who preside at the various meetings; and books can never be kept properly distributed without an efficient Librarian. Our League is prospering.

(MISS) JESSIE CLEGG, Secretary.

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

THE ANNEX...

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

THE FITTING SCHOOL...

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

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

EXPENSES.

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

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

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Sunday-School Dept.

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Third Quarter, Lesson 6, August 7.

Elijah's Spirit on Elisha.—II Kings 2:6-15.

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

Time: Common chronology B. C. 892-890; revised chronology B. C. 854-852.

Place: Elijah went from Gilgal, in Ephraim, to the eastern shore of the Jordan, where he was translated (v. 6).

BETWEEN THE LESSONS.

Our last lesson closed with the fearful doom pronounced by Elijah upon Ahab and his house and the wicked Queen, Jezebel (I Kings 21:23). Ahab humbled himself before God and received the promise that the great evil should not come upon his house in his day. After three years of peace, Ahab and Jehoshaphat, King of Judah, against the counsel of Micaiah the prophet, joined battle with Benhadad, King of Syria, and Ahab was killed, as the prophet had told him. Jehoram, the son of Jehoshaphat, married Athalea, daughter of Ahab and Jezebel; and through her influence idolatry was introduced into the southern kingdom. Ahab's son, Ahaziah, succeeded his father in the kingdom. Injured by a fall, Ahaziah sent messengers to Baalzebub at Ekron to inquire whether he should get well. Elijah, at the command of the Lord, met the messengers of Ahaziah and sent them back with the word: "Thou shalt surely die." Athalea then sent out a company of fifty men to kill the prophet; fire fell from heaven and destroyed these men. Another company of fifty met the same fate. A third Captain with his fifty was sent out. Warned by the fate of his fellow-officers, this third Captain humbled himself at the feet of Elijah and pleaded for the life of himself and his men. Then the angel of the Lord said unto Elijah: "Go down with him; be not afraid of him," and the prophet went and delivered God's message in person to Athaliah, "Forasmuch as thou hast sent messengers to inquire of Baalzebub the god Ekron, is it because there is no God in Israel to inquire of his word? Therefore thou shalt not come down from thy bed, but shalt surely die (II Kings 1:1-17). So he died according to the word of the Lord, and Jehoram began to reign in his stead. Then follows the story of our lesson to-day. The student should read carefully the entire section, including I Kings 22 and II Kings 1 and 2—the history from Naboth's vineyard to the beginning of Elisha's work.

ELISHA'S REQUEST.

Verse 6—The glorious fact of Elijah's translation had been revealed to him, and also it seems to Elisha and to the schools of the prophets, both at Bethel and Jericho; for the sons of the prophets said unto Elisha: "Knowest thou not that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace" (22:3-5). They were now at Jericho (v. 4). "And Elijah said unto Elisha, Tarry, I pray thee, here, for the Lord hath sent me to Jordan." Elijah either made this request through humility, not wishing any person to be witness of the honor conferred upon him by God, or with the desire to prove the fidelity of Elisha, whether he would continue to follow and serve him. (A. Clarke.) "As the Lord liveth, and thy soul liveth," answered Elisha, "I will not leave thee." He would serve him till the last, and witness the wonderful departure. Elisha was entirely different in temper from the great Tishbite, but by his constancy he proved himself his worthy successor (verse 7). "And fifty men, sons of the prophets, went and stood to view afar off; and they two stood by the Jordan." The sons of the prophets were young men attending the schools of the prophets—a kind of theological seminary organized by Samuel for the training of religious teachers for the people. Naturally these young men would desire to see the wonderful events about to transpire.

Verse 8—"And Elijah took his mantle." His sheepskin, says the Septuagint. The cloak or mantle was the sign of his office. This Elijah rolled together and smote the waters with it and they were divided hither and thither. "So they two went over on dry ground." As Moses smote the river Nile (Ex. 7:20), Aaron the dust (Ex. 8-17), and Moses the rock (Num. 20:11). The mighty power of God is still at the bidding of the prophet.

Verse 9—Then follows the great re-

quest of Elisha: "Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee." He needed no further proof of Elisha's fitness to be his successor. "And Elisha said, I pray thee let a double portion of thy spirit be upon me." Under the law the first-born was entitled to a double portion. "He shall acknowledge the first-born by giving him a double portion of all that he hath—the right of the first-born is his." (Deut. 21:17.) So Elisha speaks of himself here as the first-born son of Elijah, and asks for this double portion of the eldest son—a double portion as compared with any other of the sons or disciples of Elijah. It was a great and noble request, that he might be fully endowed to carry on the work of Elijah among the people and in the schools of the prophets. Spiritual fitness for a great work. There was nothing selfish, nothing mercenary, in it. Elisha's long and useful life fully justifies his request.

ELIJAH'S ANSWER.

Verse 10—"And Elijah said, Thou hast asked a hard thing." Too hard for any mortal man; a great spiritual gift which only the God of Elijah could impart. God alone is the dispenser of spiritual gifts. And yet this "hard gift," utterly above and beyond the reach of man, is the one gift, of which Jesus says: How much more shall your Father in heaven give the Holy Spirit to them that ask him. "Nevertheless if thou see me when I am taken from thee it shall be so unto thee; but if not, it shall not be so." This was well-nigh equivalent to saying: "Thou shalt have thy request, for Elisha has proved his faithfulness, and that he is determined to stay with his master unto the end." And yet it is a new test of his constancy and his watchfulness. "Abide here while I go," Elisha had said heretofore. But now he says, "If thou see me when I am taken from thee, thou shalt have a double portion of my spirit." Ah, Elisha has made no mistake at Gilgal and Jericho when he said, "As the Lord liveth I will not leave thee." Had he failed there, this mighty, gracious promise could not now be his. Step by step his faithfulness to duty and loyalty to his master had brought to him the opportunity of the "hard request" and the great gift. Elijah who had twice said, "Abide thou here," says, Ask what I shall do for thee, and abide with me to the end, and thou shalt have it.

THE CHARIOT OF FIRE.

Verse 11—"And it came to pass as they went on and talked that, behold, a chariot of fire and horses of fire parted them both asunder, and Elijah went up by a whirlwind into heaven." "As they went on and talked." In the midst of mighty events they walk on and commune in spiritual things with each other. Elisha is to remain for long, long years of service. Elijah instantly to be gone; high and holy converse fills the brief space. At this point the scene is one of indescribable tenderness and beauty. Happy converse for Elisha, he could never forget it to the end of the fifty years he should prophesy in Israel. Happy converse for Elijah, quite on the verge of heaven. The mighty, rugged man that has witnessed so many stormy scenes comes in gentle, spiritual conversation to the final great scene that shall hide him forever from the view of men. Forever? Nay, once again, long after, he shall be seen of men, calmly conversing with One mightier than himself. "As they talked" behold a chariot of fire and horses of fire parted them both asunder, and Elijah went up in a whirlwind into heaven. All was sudden, swift and splendid. Not unworthy was this man, who had stood amidst the earthquake and the whirlwind in the cave at Horeb and who had called down the fire of heaven again and again upon the Lord's enemies should thus be borne up to heaven. There is a fitness in Elijah's translation as there is in the ascension of our Lord. The chariot and horses of fire and the whirlwind suited Elijah well.

ELISHA AND ELIJAH'S MANTLE.

Verse 12—"Elisha saw it and cried, My father, my father, the chariot of Israel, and the horsemen thereof." "And Elisha saw it." "If thou see me when I am taken from thee, it shall be so unto thee." The great gift of the double portion is now his. He could not have known when the splendid vision should sweep down, but he was ready for it and saw it. That was now the important thing for him. Somehow this conditioned the bestowal of the great gift for which he had prayed. By the words, "My father, my father," Elisha expresses what Elijah had been to him; and by the words, "the chariot of Israel and the horsemen thereof," what he was for the whole nation. One such man as Elijah is more than an equivalent for an entire army.—Lange.

"My master, my master," the Chaldee translates it, "who by thy intercession wert more to Israel than horses and chariots."

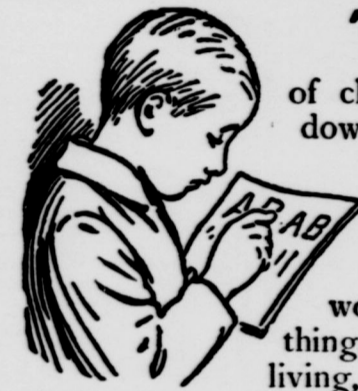
Verses 13-15—He took the mantle of Elijah, as his successor, and stood by the bank of Jordan and smote the waters, and said, "Where is the Lord God of Elijah? Will he now make good the promise of Elijah? Will he be with me, as with my master before me? And the waters parted hither and thither and Elisha went over." Elijah was gone, but the spirit of Elijah remains. "And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha." So they concluded from the miraculous dividing of the waters, when Elisha smote the Jordan with Elijah's mantle. "And they came to meet him, and bowed themselves before him." Henceforth they will yield to Elisha the same obedience they had done to his great master. So is Elisha confirmed in his office and begins his life-long work.

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ing the past session we have had pupils who studied under Sherwood, Carl Faellon and other leading teachers of the East; also pupils from the New Eng and other conservatories. All of these pupils were more than satisfied with the advantages offered here. We feel sure that if those desiring the best musical advantages were cognizant of the ability and talent in this conservatory, they certainly would not leave the State. How can any one expect to get a better piano teacher than Herr Von Mielkowitz, who is personally recommended by the great Leschetizky, as teacher and pianist?

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

Special Remarks:

We have maintained the high standard and efficiency of this College, regardless of the existing depression, knowing that the people of Texas will be slow to economize at the expense of the comfort and culture of their daughters. Appreciating the fact that the public are often deceived by misrepresentations of school catalogues and agents, we extend to all who have daughters to educate a hearty invitation to visit and inspect the N. T. F. C. for themselves.

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Woman's Department

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

ANNUAL MEETING OF THE W. F. M. S., TEXAS CONFERENCE.

The Woman's Foreign Missionary Society of the Texas Conference assembled in the Sunday-school room of Tenth Street Church, Austin, on Friday, June 24, at 4 o'clock p. m. A service of prayer and consecration helped us to prepare for the duties and pleasures that were to fill the next few days. Most of the ministers of the city were absent, attending the District Conference which had convened in LaGrange two days earlier. Rev. E. S. Smith, so long and so well known as the friend and helper of every enterprise for the glory of God, was present to encourage and to assist.

The proverbial hospitality of the city was already manifested to such a degree as to suggest some risk to both parties by tempting us to localize our meetings there.

To us it was even more serious. When we contrast the kindness we receive always and everywhere with the treatment of our Lord and his apostles, and even of missionaries now, it is enough to make us question our right to a place in the succession. "We blush, in all things to abound. The servant is above his Lord."

At 8:30 p. m. we assembled in the auditorium of the same building. After a short opening service, Miss Nora Dilworth, of Tenth Street Auxiliary, expressed briefly but forcibly the welcome we had already been made to feel. An expression of our appreciation was impossible, and time was too precious to be consumed in a hopeless attempt. So, after this apology for our failure to reply,

REV. YOUNG J. ALLEN,

of the China Mission, was introduced to the society and the audience. His long residence in our largest and most important mission field and his magnificently minute acquaintance with our own work as it is and knowledge of what it ought to be, made his address delightful and instructive. We knew this and were provided with pencils and tablets, but in our interest in the subjects most of us forgot to use them, and so instead of telling what he said, we only say to every one, "Go and hear him."

Saturday, at 9 a. m., we met for the first business session. All the officers were present except the Vice-President and one District Secretary, who were unavoidably detained. About twenty-five delegates were with us. The organization completed and committees arranged, we proceeded to hear the reports of Corresponding Secretary and her assistant. The Treasurer was reading her report when we were favored with a visit from Dr. Allen, who was able to give us a half hour before leaving the city for his next appointment. We gladly embraced the opportunity. But among the many blessings of this annual meeting we number the presence of another missionary—

MISS HOLDING.

We claim her as ours, not because we are entitled to any credit for equipping, sending or sustaining her but because she does so much for us. If her principle that "we love what we labor for" holds good here as elsewhere, the Texas Conference Society must be very dear to Miss Holding.

At noon we adjourned and were invited to the church parlor, where a most elegant lunch had been prepared for us by the ladies of Tenth Street Auxiliary and Church.

The afternoon was devoted to committee work, followed by a ride on the lake, which is a part of the pride of the city. We did not tax our memories for classic allusions or analysis and comparison of beauty, luxury or comfort. We simply inhaled delight.

Returning to our temporary homes, we devoted the evening to rest and preparation for the Sabbath. The holy day was a season of rest and strength to those who were permitted to go out. A sermon by Rev. E. S. Smith and the sacrament of the Lord's Supper at 11 a. m. and love-feast, conducted by Mrs. S. S. Park, at 4 p. m., made the day memorable to some; others will have to remember the suffering which incapacitated them for enjoyment. Some person has ventured the assertion that the thorn in St. Paul's flesh was habitual sick headache. Probably the author of the suggestion had reason to believe that affliction was a "messenger of Satan" to others as well as to the apos-

tle. Many are familiar with the messenger which not only gives positive pain, but deprives of much actual enjoyment. It deprives you, dear reader, of such account as the writer might be able to give of that memorable Sabbath. At night the pain had subsided so far as to permit attendance, but not to report Miss Holding's address.

Monday, the 27th, we met at 9 a. m., and business proceeded rapidly. Mrs. Park gave her report of the annual meeting of the Woman's Board of Missions, held in Greensboro, N. C. It was more than usually interesting, showing growth and prosperity in every line and giving valuable suggestions for conducting the home work. A discussion (not debate) followed as to the best means to be used for increasing our membership. Several members spoke, commending various means. Public meetings, addresses, sermons, social pleasures and personal efforts were discussed in talks of five minutes or less. Mrs. Park suggested the plan that had been adopted successfully by the North Georgia Society, viz.: The list of Church members was obtained from each preacher or Secretary and the names divided among members of the W. M. S. Each member took her list of names to pray for and work for. The result was, in round numbers, 1000 additions to their roll of members. Our Conference Society recommended the same plan. If all auxiliaries will adopt it, the result will be probably a blessing to the Church—certainly to those who work and pray. They recommend also several Vice-Presidents in each auxiliary, after the manner of the League. Let one look after the collection of money to pay the pledge; another, the clothing of a child in some mission school; another look after absentees and induce them to attend; and still another to provide literature for the monthly meetings.

The same officers were re-elected except that Mrs. J. E. Green was made Vice-President and Miss Annie Side District Secretary of the Brenham District.

A careful investigation of the state of the work shows a small increase in numbers.

Collections as follows:

Dues	\$784 13
Conference fund.....	131 35
Pledge	458 71
Scholarship Scarritt Bible and Training School.....	161 35
Life membership.....	90 00
Week of prayer.....	64 84
Other sources.....	73 36

Total

.....	\$1763 74
Of these sums we find the amount contributed by districts as follows:	
Houston District was	\$859 97
Austin District was	537 34
Calvert District was	230 72
Huntsville District was.....	76 99
Brenham District was.....	58 70

Total

.....	\$1763 74
The amount necessary for a scholarship in the Scarritt Bible and Training School is.....	\$2500 00
Amount on hand for same.....	1779 41

To be collected.....

.....	\$720 59
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There are young ladies waiting to enter this school and struggling to obtain the means.

On Monday night the rain deprived the public of the opportunity of hearing the reports of the Treasurer and Corresponding Secretary, and compensated for the loss by relieving them of the weariness incident to the annual effort of the President.

Tuesday at noon we parted to meet next year at Richmond, if the Lord wills. May we bring up a better record.

MRS. S. PHILPOTT,
President.

Total amount received by the Treasurer during the quarter ending June 1, 1898, \$332.38. This is to be included in the account of March 1, 1899.

A VISIT TO MARSHALL.

I accepted a cordial invitation to be present at the recent annual meeting of the Woman's Foreign Missionary Society, East Texas Conference. It was good to be there. I saw several of our old, dear friends whose ardor has not slackened in the Master's work. The influence of Divine love was felt all around about the dear old church at Marshall, where God has often blessed those who cared for him. Palestine, Longview, Beaumont, and several others, were represented by delegates or otherwise. Our dear Treasurer could not be present, her husband having met with a railroad accident some time since. She was missed very much indeed.

The new officers were elected and set apart for another year's hard work. Mrs. Heartsill, the President, with her co-laborers, looked well to the interest of the society. I trust much interest will be manifested in the coming years. In a vicinity where they had no society a discussion arose what to do. One

dear woman said: "If I were there I would form a society if no one joined but myself." If all had such zeal for our Master our work would not languish in any department. The dear women who are expected to do nice things with their own delicate hands did not forget to decorate the altar with becoming taste. I remember how woman poured out the precious ointment for the Savior, and she watched the tomb so she could be present at sunrise to embalm the Savior's body. I trust the women of this century will shine out in ages to come and ever shine out as the stars forever and ever because they have turned many to righteousness.

The society had lost two worthy members—our sainted Dr. Finley's wife and a dear Christian sister of Longview. They spoke loving and affectionate words to their memory. They are now with their blessed Redeemer. Will it not be grand when the Lord from his throne stoops and takes the crown which we have obtained by diligence and true love, all studded with gems, and places it on our brow by his own pierced hands! No careless one will receive a crown of rejoicing—none but the faithful will be there. Let every foreign missionary worker obtain two new members for the society this year. We do not strive for our cause as our Savior wants us. God bless the East Texas Society, and may the North Texas Society win a crown for her faithfulness this year in the work.

MRS. R. W. THOMPSON,
District Secretary Dallas District,
Dallas, Texas.

WOMAN'S HOME MISSION SOCIETY OF PITTSBURG DISTRICT, EAST TEXAS CONFERENCE.

The district meeting of the W. H. M. Society of the Pittsburg District, East Texas Conference, was held at Naples, Texas, July 7 and 8, 1898, during the session of the District Conference. The ladies met at the Methodist Church at 3 p. m. Thursday. After devotional exercises the delegates gave interesting reports of their respective societies, methods of work and progress. Adjourned to meet at 9 a. m. Friday.

Promptly at the appointed hour the delegates were in their places. Meeting opened by District Secretary; prayer by Mrs. Fronie Hopkins; after which Mrs. Irene Baker, in her most pleasing manner, in behalf of the ladies of Naples, extended the hospitalities of their homes to our delegates in the Master's name. Miss Cooper, of New Boston, responded in a few well chosen words. After roll-call and reading the minutes of the previous meeting, Mrs. Black, of Pittsburg, read an article on the Cuban work, which was discussed by the ladies; then the Mountain work, Mission Home and Juvenile were each taken up. After an hour profitably and pleasantly spent the ladies adjourned to meet at 5 p. m. with the District Conference.

The presiding elder turned the meeting over to the ladies at 5 p. m. The preachers in the district are a body of consecrated men and are all interested in our Home Mission Society and are going to help us more in our work this year than ever before.

All were so sorry that Sister Call could not be with us. We presented the work the best we knew. After reading part of the twenty-ninth chapter of I Chronicles, the presiding elder, Bro. T. P. Smith, offered an able and earnest prayer in behalf of our work. We followed by a short explanation of the work. The quadrennial report was read by Sister Hopkins. Bro. Wagon made an earnest talk on systematic giving. Sister Bowman's and Sister Owens' names were placed on the list of "Preachers' Wives' Loan Fund." An auxiliary of eleven members was organized with six subscribers to Our Homes. The society tenders thanks to Mr. Ellington Morris, the Conference Secretary, for keeping minutes of our meeting, to the good people of Naples who so cheerfully opened their homes to us and to the presiding elder and ministers for kindness and courtesies extended us.

MRS. FANNIE TRIGG,
District Secretary, Pittsburg District.

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.

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

Whether it be the purchase of a ticket to an entertainment for charity, the baking of a cake for a Church supper, the making of garments for orphans, the payment of dues to an organization, or the sending of a check as a donation, there are two ways in which women give gifts. The one way expresses constraint, the other willingness. The one says, "I suppose I must;" the other, "I rejoice in the opportunity." The woman whose response comes in the first class gives because she is ashamed to refuse; the woman whose answer to the appeal belongs in the second gives because she counts as a privilege the chance of helping.

If a woman considers the work to which she is asked to lend aid one that is unproductive of good, she is wrong in giving it countenance or money. If she believes its results beneficial, she has no right to act so that she seems to mean to confer a favor upon President or Treasurer or Chairman by the bestowal of a dollar. In every town there are women whose answer to any worthy request for aid is known in advance. These may not be able to give largely, but they give something always. While there are other women who will give a little if they can be approached upon the "right day," or in the "right way."

Generosity depends neither upon riches nor upon poverty. The wealthy woman may be the ready giver, the poor woman the niggardly giver; or, vice versa. It is the spirit that determines. If in the heart there are interest in humanity and love for people, there will be outward expression of it. And the little gift which goes with a prayer or an affectionate thought or a kind note often is more far-reaching in its benefits than the big one that is grudgingly sent on its way.—Ex.

A TEXAS WONDER.

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

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.

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You can not tell by the size of the tree, how the apple will taste.

If the Baby is Cutting Teeth,

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

Jesus would say to-day, "Beware of the starch of the Churches."

SANTA FE ROUTE EXCURSION RATES.

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

To Galveston, July 31, August 1 and 2, limit August 6, \$5.00 for round trip, account of State Democratic Convention.

To Houston, August 1 and August 4, limit August 8, account Grand Lodge Odd Fellows.

To Indianapolis, Ind., account of K. of P. Grand Encampment, August 19 and 20, very cheap rates.

To Omaha, August 20, 21, 25, 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 Ivesea, 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

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Cheatham's Chill Tonic is peculiarly adapted to persons in feeble 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.

Northwest Texas Conference.

Corsicana District—Third Round. Cotton Gin cir., at Shiloh. July 30, 31 Mexia sta. July 31, Aug. 1 Dawson cir., at Harmony. Aug. 13, 14 East Corsicana mis., at Mumford. Aug. 6, 7 Corsicana sta. Aug. 7, 8 Rice cir., at Hester. Aug. 20, 21 Corsicana cir., at Harrison C. Aug. 27, 28 John R. Nelson, P. E.

Dublin District—Third Round.

Glen Rose, at Paluxy. July 30, 31 Green Creek, at Green Creek. Aug. 11 Bluff Dale, at Marvin Chapel. Aug. 17 Duffau cir., at Duffau. Aug. 20, 21 Hico, at Lanham. Aug. 27, 28 Gorman. Aug. 27, 28 DeLeon. Aug. 28, 29 Carbon, at Carbon. Sept. 3, 4 Sunday-school Conference at Dublin, June 14-16. E. A. Smith, P. E.

Waco District—Third Round

Mt. Calm, at New Hope. July 30, 31 West, at Elm Mott. Aug. 6, 7 Lorena, at Stanford's. Aug. 13, 14 East Waco. Aug. 21, 22 Morrow Street. Aug. 28, 29 Fifth Street. Sept. 4, 5 Jas. Campbell, P. E.

Fort Worth District—Third Round.

Cresson. July 30, 31 Covington, at Center Point. Aug. 6, 7 Blum. Aug. 13, 14 Arlington sta. Aug. 20, 21 Polytechnic. Aug. 27, 28 Geo. S. Wyatt, P. E.

Georgetown District—Third Round.

Salado, at Belle Plains. July 30, 31 Granger, at Macedonia. Aug. 6, 7 Round Rock, at R. R. Aug. 13, 14 Taylor. Aug. 20, 21 Georgetown. Aug. 28, 29 Temple, South Side. Sept. 3, 4 Temple, First Church. Sept. 10, 11 Belton. Sept. 18, 19 Sam'l P. Wright, P. E.

Brownwood District—Third Round.

Santa Anna cir., at Shiloh. July 30, 31 Blanket cir., Green's Chapel. Aug. 6, 7 Robert Lee, Bronte. Aug. 13, 14 Winter's mis., Wingate. Aug. 20, 21 Ballinger sta. Aug. 27, 28 Glen Cove mis. Aug. 27, 28 Coleman sta. Aug. 29 Indian Creek cir. Sept. 2, 3 Decker mis. Sept. 10, 11 Bangs mis. Sept. 17, 18 Brownwood sta. Sept. 24, 25 O. F. Sensabaugh, P. E.

Ablene District—Third Round.

Anson cir. July 30, 31 Rayner mis. Aug. 3 Blair sta. Aug. 6, 7 Eastland cir. Aug. 13, 14 Taylor Co. mis. Aug. 17 Albany and Moran. Aug. 20, 21 Putnam cir. Aug. 27, 28 Merkel and Sweetwater. Sept. 3, 4 Midland sta. Sept. 8 Colorado mis. Sept. 10, 11 Colorado sta. Sept. 9, 11 Cisco sta. Sept. 17, 18 Abilene sta. Sept. 24, 25 J. S. Chapman, P. E.

Vernon District—Third Round.

Chillicothe, at Big Valley. July 23, 24 Crowell, at Paradise. July 30, 31 Seymour sta. Aug. 3 Seymour mis., at Round Timber. Aug. 6, 7 Benjamin, at Gillespie. Aug. 13, 14 Quannah sta. Aug. 20, 21 Childress sta. Aug. 27, 28 Altus. Sept. 3, 4 Mangum. Sept. 7 Eldorado. Sept. 10, 11 C. W. Daniel, P. E.

Clarendon District—Third Round.

Matador mis., at Cottonwood. July 30, 31 Canyon City cir., at Canyon City. Aug. 6, 7 Amarillo sta., 8:45 p. m. Aug. 8 Claude and Goodnight, at G. Aug. 13, 14 Amarillo cir., at Panhandle, 3 p. m. Aug. 18 Higgins' mis. Aug. 20, 21 Canadian and Mobeetie, 3 p. m. Aug. 23 R. A. Hall, P. E.

Weatherford District—Third Round.

Eliasville cir., at Eliasville. 5th Sun July Mineral Wells sta. 1st Sun Aug Weatherford mis. Aug. 10 Lipan cir., at Brazos. 2d Sun Aug Santo mis., at Palo Pinto. 3d Sun Aug Millsap cir., at Willow Pond. 4th Sun Aug E. A. Bailey, P. E.

Waxahachie District—Third Round.

Oseola, at Union Valley. July 30, 31 Avalon, at Lone Oak. Aug. 6, 7 District Conference at Midlothian, June 14, at 9 o'clock a. m. Horace Bishop, P. E.

Gatesville District—Third Round.

Lampasas cir. July 30, 31 Killeen, at Reese Cr. Aug. 6, 7 Jonesboro, at Sardis. Aug. 11 Evans, at Shive. Aug. 13, 14 Hamilton, at Warren's Ch. Aug. 20, 21 Bee House at Pidecke. Sept. 3, 4 Brookhaven. Sept. 10, 11 Harmony. Sept. 17, 18 Coryell City. Sept. 24, 25 Meridian mis. Sept. 24, 25 G. S. Hardy, P. E.

West Texas Conference.

San Antonio District—Third Round. Franklin. July 30, 31 Leakey. Aug. 6, 7 Oak Island. Aug. 13, 14 Amphion Circuit. Aug. 20, 21 Fair View. Aug. 27, 28 Travis Park. 11 a. m., Sept. 4 Sherman Street. 8 p. m., Sept. 4 J. D. Scott, P. E.

San Marcos District—Third Round.

Harwood cir. 5th Sun July Buda cir. 2d Sun Aug San Marcos cir. 3d Sun Aug Gonzales. 4th Sun Aug San Marcos sta. I. T. Morris, P. E.

Llano District—Third Round.

Cherokee cir. July 30, 31 San Saba sta. Aug. 6, 7 Kerrville sta. Aug. 13, 14 Center Point sta. Aug. 20, 21 Bandera cir. Aug. 27, 28 Rock Springs cir. Sept. 3, 4 Boerne cir. Sept. 10, 11 I. K. Waller, P. E.

San Angelo District—Third Round.

Junction City cir., at Long M'n. July 30, 31 J. A. Baker, P. E.

Beeville District—Fourth Round.

Gollad cir., at Gollad. July 30, 31 Corpus Christi. Aug. 6, 7 Blauconia 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.

Cuero District—Third Round.

Morales cir. Aug. 6 Edna sta. Aug. 12 Edna cir. Aug. 13 Port Lavaca cir. Aug. 20 Clear Creek cir. Aug. 27 A. C. Biggs, P. E.

Texas Conference.

Houston District—Third Round.

Shearn. A. M., July 31 Tabernacle. Night, July 31 Wharton and Hungerford, at H. Aug. 13, 14 El Campo, at Blue Creek. Aug. 13, 14 Angleton, at Velasco. Aug. 20, 21 West End, Galveston. Wed. night, Aug. 31 Dickinson, at Hitchcock. Sept. 3, 4 Cedar Bayou, at Barber's Hill. Sept. 10, 11 City mis., at Harrisb'g. Tues. night, Sept. 13 McKee Street. Wed. night, Sept. 14 Alvin. Sept. 17, 18 Washington Street. Sept. 21, 22 Matagorda, at Bay City. Sept. 24, 25 District Conference at Richmond June 29- July 3. District League Conference at Columbia July 26-28. O. T. Hotchkiss, P. E.

Brenham District—Third Round.

Lyons. July 30, 31 Brenham. Aug. 6, 7 Milano. Aug. 13, 14 Davilla. Aug. 20, 21 Cameron cir. Aug. 27, 28 Maysfield. Sept. 3, 4 Ben Arnold. Sept. 10, 11 Cameron. Sept. 17, 18 Rockdale. Sept. 18, 19 E. W. Solomon, P. E.

Huntsville District—Third Round.

Hockley. July 30, 31 Millican. Aug. 6, 7 Willis. Aug. 13, 15 Huntsville. Aug. 21, 22 Anderson. Aug. 27, 28 Hempstead, at Kirby's Chapel. Sept. 3, 4 Courtney and Planters'v'e, at P. Sept. 10, 11 Madisonville. Sept. 17, 18 Zion. Sept. 21, 22 Bryan. Sept. 25, 26 J. C. Mickle, P. E.

Austin District—Third Round.

Weimar and Osage. July 30 Flatonia sta. Aug. 1 H. M. Sears, P. E.

Calvert District—Third Round.

BuFalo and Oakwoods, at O. July 30, 31 Fairfield, at Sunshine. Aug. 3 Petteway, at Willow. Aug. 6, 7 Rogers Prairie, at High Prairie. Aug. 13, 14 Centerville, at Redland. Aug. 20, 21 Jewett, at Marquez. Aug. 27, 28 Mt. Vernon, at Beck Prairie. Aug. 27, 28 Rosebud. Sept. 3, 4 Chilton and Lott. Sept. 7 Durango. Sept. 10, 11 Geo. A. LeClere, P. E.

North Texas Conference.

Bowie District—Third Round.

Crafton cir., at Crafton. July 30, 31 Post Oak cir., at Prospect. Aug. 6, 7 Pine Grove, at Antelope. Aug. 7 Bellevue, at Wesley. Aug. 13, 14 Bowie. Aug. 14, 15 Iowa Park cir., Wagner. Wed., Aug. 17 Wichita Falls. Thursday, Aug. 18 Archer City. Aug. 20, 21 Holiday cir., at Allendale. Aug. 21, 22 Bryson. Aug. 27, 28 Jacksboro and Gibtown. Aug. 28, 29 F. O. Miller, P. E.

Dallas District—Third Round.

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.

Bonham District—Third Round.

Randolph, at Porter. July 30, 31 Trenton, at Pecan Grove. Aug. 3 South Bonham, at Brotherton. Aug. 6, 7 Fannin. Aug. 13, 14 Lannus. Aug. 20, 21 Isaac W. Clark, P. E.

Terrell District—Third Round.

Kaufman. Aug. 6, 7 Terrell. Aug. 7, 8 Renner. Aug. 13, 14 Wylie. Aug. 20, 21 Rockwall. Aug. 27, 28 Garland. Aug. 28, 29 Forney. Sept. 3, 4 Crandall. Sept. 4, 5 Mesquite. Sept. 10, 11 Reinhardt. Sept. 11, 12 Kemp. Sept. 17, 18 M. H. Neely, P. E.

Gainesville District—Third Round.

Rosston, at Rush Creek. July 30, 31 Sanger, at Cedar. Aug. 6, 7 Greenwood, at Wilson's Chapel. Aug. 13, 14 Era and Valley View, Melvin. Aug. 20, 21 Aubrey, at Oak Grove. Aug. 27, 28 Marysville, at Sivel's Bend. Sept. 3, 4 Mountain Springs, Friendship. Sept. 10, 11 J. M. Binkley, P. E.

Paris District—Third Round.

Blossom and Reno. July 30, 31 Clarksville sta. Aug. 6, 7 Woodland cir., at Albion. Aug. 9 Deport cir. Aug. 13, 14 Rosalie. Aug. 17 Maxey mis. Aug. 20, 21 Lake Creek cir. Aug. 27, 28 Roxton. Sept. 3, 4 Powderly mis. Sept. 10, 11 W. D. Mountcastle, P. E.

Sherman District—Third Round.

Whitesboro cir. July 30, 31 Denison mis. Aug. 6, 7 Van Alstyne. Aug. 13, 14 Willow Street. Aug. 14, 15 Pilot Grove. Aug. 20, 21 Howe cir. Aug. 27, 28 Denison sta. Sept. 3, 4 Davis Street. Sept. 4, 5 Whitewright. Sept. 10, 11 Gordonville. Sept. 17, 18 Gunters mis. Sept. 24, 25 J. R. Wages, P. E.

Greenville District—Third Round.

Kingston, at Harrall's C-G. July 30 Merit, at Harrall's Camp-ground. Aug. 1 White Rock, at Harrall's Camp-g'd. Aug. 2 Neola. 1st Sun August Weston. 2d Sun August Bethel. 3d Sun August Kavanaugh. 4th Sun August I. S. Ashburn, P. E.

Sulphur Springs District—Third Round.

Campbell, at Jones' Bethel. 5th Sun July Mount Vernon, at Mt. Vernon. 1st Sun Aug Cooper, at Foster's Chapel. 3d Sun Aug Wolfe City sta. 8:30 p. m., Aug. 26 Celeste and Lane. 4th Sun Aug Ben Franklin. 1st Sun Sept Leonard. 2d Sun Sept County Line. 3:30 p. m. Sept 16 C. B. Fladger, P. E.

East Texas Conference.

Marshall District—Third Round.

Jefferson sta. July 30, 31 North Side. Aug. 6, 7 Henderson sta. Aug. 13, 14 Arleston cir. Aug. 20, 21 Kilgore cir. Aug. 27, 28 Henderson cir. Sept. 3, 4 Coffeerville cir. Sept. 10, 11 Church Hill cir. Sept. 17, 18 L. M. Fowler, P. E.

Beaumont District—Third Round.

Orange. Aug. 6, 7 Jasper mis., at Ebenezer. Aug. 13, 14 Jasper and Kirbyville. Aug. 20, 21 Beaumont mis., at Griggsby's Bluff. Aug. 27, 28 Woodville, at Wolf Creek. Sept. 3, 4 Kountze, at Nona. Sept. 10, 11 Burkley cir., at Far's chapel. Sept. 17, 18 Liberty, at Smith's Chapel. Sept. 24, 25 Livingston, at Corrigan. Oct. 1, 2 Leggett, at Salem. Oct. 8, 9 "Chimney," at Pleasant Valley. Oct. 15, 16 Newton mis., at Smith's Town. Oct. 22, 23 Beaumont sta. Oct. 29, 30 T. J. Milam, P. E.

Palestine District—Third Round.

Jacksonville. 5th Sab July Rusk, at Little's Chapel. 1st Sab August Palestine sta. 2d Sab August Crockett cir., at Shiloh, Wed after Brushy Creek, at Brushy. 2d Sab August Grapeland, at Antrem, Wed after Alto, at Alto. 4th Sab August Wells, at Chronester, Tues after Jacksonville cir., at Turnpike, Thur after Groveton, at Groveton. 4th Sab August Holcomb, at Percilla. 1st Sab Sept Groveton, at Groveton. 2d Sab Sept Trinity, at Lovelady, Tues after Elkhart. 2d Sab Sept West Palestine, at Harmony Heath. Tuesday after 3d Sab Sept O. P. Thomas, P. E.

San Augustine District—Third Round.

Melrose, at Shady Grove. July 30, 31 Appleby, North St. Aug. 6, 7 Lufkin, at Wallace Chapel. Aug. 6, 7 Homer, at Gilliland's Chapel. Aug. 13, 14 Sexton, at Patton. Aug. 13, 14 Center sta. Aug. 20, 21 Center cir. Aug. 20, 21 Hemphill, at Lane's Chapel. Aug. 27, 28 San Augustine and Chireno. Aug. 30 Carthage, at Clayton. Sept. 3, 4 Timpson. Sept. 10, 11 Nacogdoches. Sept. 10, 11 Sharpesville. Sept. 17, 18 J. T. Smith, P. E.

Pittsburg District—Third Round.

Gilmer cir., at Hopewell. July 30, 31 New Boston, at New Boston. Aug. 6, 7 Redwater mis., at Maud. Tues., Aug. 9 Dalby cir., at Bassetts. Aug. 13, 14 DeKalb mis., at Oak Grove. Tues., Aug. 16 Fairview and Rose Hill, at F. Aug. 20, 21 Daingerfield cir., at Bradfield's Chapel. Wed., Aug. 24

Quitman cir., at Forest Home. Aug. 27, 28 Naples cir., at Hamell's Ch'l. Thur., Sept. 1 Linden cir., at Linden. Sept. 3, 4 Leesburg cir., at Leesburg. Sept. 10, 11 Musgrove cir., at Bettie. Sept. 17, 18 Rev. J. M. McCarter will preach the opening sermon at District Conference on July 7, at 11 a. m. T. P. Smith, P. E.

Tyler District—Third Round.

Malakoff, at Cottonwood. July 30, 31 Tyler, at Bascom. Aug. 6, 7 Troupe & Overton, at Bethel, Tues. Aug. 9 Edom, at Ashburn C. G. Aug. 13, 14 Canton, at Edgewood. Aug. 20, 21 New York, at Red Hill. Aug. 27, 28 Whitehouse, at Flint. Fri. Aug. 26 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.

MARRIAGE NOTICES.

July 12, 1898, at the residence of the bride's parents in Falls County, Texas, Dr. J. M. Johnson, of Cyclone, Texas, and Miss Bessie Hunnicutt, Rev. W. Wootton officiating.

At 8:30 a. m., June 29, 1898, in the Methodist Church in Menardville, Texas, Mr. Henry Vonder Stucken and Miss Elva Lee Harris, Rev. J. M. Linn officiating.

At the residence of the bride's parents, Rev. and Mrs. E. B. Thompson, Commerce, Texas, Dr. J. H. Thomas, of McGregor, Texas, and Miss Beulah Thompson, on July 14, 1898, Rev. C. B. Fladger officiating.

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POETRY CAN IN NO CASE BE INSERTED.

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BILLINGS.—Lucy, daughter of Daniel and Sallie Billings, was born in Howard County, Ark., April 29, 1881, and died July 1, 1898. She professed religion and joined the M. E. Church, South, in 1894, and lived a consistent Christian to the time of her death. Lucy was a sweet-spirited girl and had a host of friends who mourn their loss. Her life was so pure and holy that it required no testimony at death to confirm us in the belief that she had gone to God. 'Twas hard to give her up, but while earth is more sad and lonely without her, yet heaven is brighter and more attractive to the bereaved ones by her having gone there; then, sad friends, let us look forward with sweet anticipations to that "reunion beyond the skies" where there will be no more good-byes, no more farewells, no more deaths, but where there will be one eternal day of unbroken happiness. Her pastor, N. G. OZMENT.

M'CLAIN.—Mother Eliza Early McClain (nee Ayers), daughter of Burgen and Mary Early Ayers, was born in New Jersey, March 17, 1811; professed religion in early life and joined the M. E. Church; came to Texas in 1851; joined the M. E. Church, South, in which she lived a faithful member till May 19, 1898, being eighty-seven years, two months and two days old. She was closely related to Bishop Early, and one of the best women I ever knew. She was left a widow in 1861, leaving her to care and raise five children. Her home was the home of the preacher, no difference what denomination. Four of her children still survive her, with the sacred influence of a faithful mother to cheer them on in life's dubious voyage. I know that I am a better man by having the influence of such a mother-in-law. Let us be faithful till death, as we know where to find mother. R. O. BRAZELTON.

LASSITER.—Sister Elizabeth Lassiter was born in Jasper County, Miss., April 8, 1833, and departed this life in great peace at her home near Bush, Coryell County, Texas, March 25, 1898. She was converted in childhood and joined the M. E. Church, South, of which she remained a true and consistent member until her death. Sister Lassiter was the daughter of William and Seleta Bridges. She was married to Bro. L. B. Lassiter December 8, A. D. 1851. To this union God gave ten children—four in heaven and six on earth. She was one of our best members and so much missed by all who knew her. She was kind and charitable to all. The writer visited her in her last sickness. We sang and prayed together. One of her favorite songs was, "My soul has found its resting-place sitting at the feet of Jesus." She was perfectly reconciled to go to her home above. She leaves a husband and six children to mourn their loss. I would say to the bereaved father and children, look up; there is another angel in heaven that will greet you by-and-by. Peace be to thy rest. We miss thee, but thou hast entered into thy eternal home, where we expect to meet thee by-and-by. K. M. TURNER.

Hurst, Texas.

COLE.—Boyd DeWitt, the little son of R. W. and Edna Elizabeth Cole, was born in Dallas County, Texas, near Mesquite, Dec. 22, 1895, and was kicked by a horse in the face and died from its effect June 11, 1898. He was a beautiful and bright little boy, but he is gone to the Savior, who said: "Suffer the children to come unto me." Parents, in the "sweet bye and bye" may you meet him again. D. T. BROWN.

Chisholm, Texas.

HICKS.—Don Hicks, born October 17, 1866, and died on June 1, 1898, under the influence of chloroform, administered in order to perform an operation for appendicitis. Bro. Hicks was converted October 9, 1892, and joined the M. E. Church, South, at once, in which fold he lived a useful and consistent life, until suddenly summoned into the presence of the

Most High. He was a fine business man, and his genius and enterprise were a great blessing to the town and community. "He will be missed because his seat shall be empty." Missed by his town and community, missed by his Church, to whose call he always responded, missed by his young wife, his aged father, his affectionate brothers and sisters and friends. We buried him by the side of his infant babe in the quiet little cemetery at Center, June 2, in the company of a great concourse of relatives and friends; and as we read the solemn burial service of our Church we thought how truly it has been said, "In the midst of life we are in death." J. B. TURRENTINE.

LEARY.—Died, near Chisholm, Texas, June 15, 1898, Mrs. S. E. Leary, wife of Mr. L. C. Leary. She was born in Illinois, August 7, 1874, and was raised near Ashly; came to Rockwall County, Texas, in January, 1895, and was married to Mr. L. C. Leary August 11, 1895. In 1892 she professed religion and joined the Methodist Episcopal Church, South. This is a brief record of a good woman. She suffered long and finally died with consumption. She has gone to heaven, and where she has gone we may go. She leaves a husband and one little child to sorrow, "not as those who have no hope." May all her loved ones trust God and meet her in heaven. D. T. BROWN.

Chisholm, Texas.

BOWERS.—Wm. F. Bowers was born in Rockwall County, Texas, August 3, 1868. He was converted and joined the M. E. Church, South, several years ago. A more consistent Christian I never knew. He led an exemplary life and left to his parents and brothers and sisters a "good name" as a heritage. He died in great peace at the residence of his father June 17, 1898. He was buried the next day at the Lawhorn Cemetery. "Blessed are the dead which die in the Lord." D. T. BROWN.

Chisholm, Texas.

STROUD.—On June 7, 1898, at 12 m., Sister J. C. Stroud died at Bigfoot, Texas. She was a Trammell before marriage and was born in Hamilton County, Illinois, February 1, 1831. She moved with her parents to Pulaski County, Arkansas, and on the 5th day of September, 1850, married. She was converted and joined the Methodist Church during the same year, under the ministry of R. A. Eddleman. Three years later she and her husband moved to Texas and settled where Parker County now is. They were the first Methodists in Weatherford. They moved to Lockhart in 1858, where they lived twenty-eight years. Then to Luling for eight years, and near Waco for awhile. They brought their Church letter to Bigfoot with them and put it in the first opportunity. She was the mother of ten children. Four went to the better world ahead of her, and those left behind certainly reverence her memory. Her house was always the preacher's home and I know it was a pleasure to go to see her. All is well with her forever. NATH THOMPSON.

SHEPHERD.—Bro. Joseph Shepherd, a father in Israel, is dead. He was born in Wilkes County, Ga., March 29, 1825; was happily converted in his boyhood and joined the M. E. Church, South, of which he lived a consistent member. He was married twice—first to Miss Nancy G. Seal, in November, 1845; unto them were born seven children, five sons and two daughters, all of whom are now living; and as an evidence of proper religious training, they are all true and consistent members of the Church of their father. Bro. J. J. Shepherd, the oldest son, is now and has been for several years Sunday-school superintendent and is very efficient, true and faithful. One of his sons-in-law, J. W. Hendrick, is a local preacher of our Church—good man. In 1860 his first wife died, leaving him with the seven children to care for. Soon after this he was called out in defense of his country, to which call he promptly and faithfully responded. He was in the battle of Atlanta, Ga., when it fell. In 1864 he married his second and surviving wife, Mrs. C. A. Towns. To them were born three children—two of them preceding him to the glory world. In 1892 all his living children moved from Georgia to Texas, settling in the New Prospect community, near Timpson, in Shelby County, it being largely a Methodist community, and the Shepherd families connected themselves at once with the Church. It is now one of the strongest points, both numerically and financially, of Center charge. Bro. Shepherd followed his children to Texas in 1893, and settled

in their midst. Their affection for each other is rather remarkable. They have their annual reunions in July, conducted strictly religiously. They keep a record of their family and especially that of births and deaths. As their pastor I have attended one of their reunion services and consider them grand. Before Bro. Shepherd's death he requested his children to keep them up. He had sixty-two grandchildren—fifty-two now living—eight great-grandchildren. For several months before his death he suffered much, but uncomplainingly, realizing his help was in God. Just a few days before his death I visited him, as I had often done, read the fourteenth of St. John to him, prayed with him and for him. He passed away June 12, 1898. He was seventy-three years, three months and seven days old. A good man has gone. After burial services, held in the church, which was filled to about its capacity with relatives and friends, we laid his remains in the graveyard at New Prospect to await the general resurrection. I would say to his bereaved wife, children and friends: You are not left to mourn as those without hope. He is gone, it is true. May you follow his admonition and example and meet him on the other shore, where parting is no more. I. F. PACE.

WILLIAMS.—The subject of this sketch, Bro. T. A. Williams, was born in Hempstead County, Arkansas, August 23, 1852, and died at Bangs, Brown County, Texas, May 13, 1898. He was converted and joined the Church at about the age of fifteen, but backslid; was reclaimed in early manhood and ever afterward remained faithful. January 23, 1876, he was married to Miss Fannie Whaley, who, with three sons, mourns his departure. Three of their children died in early life. He frequently spoke of them, and said it would be glorious to meet them on the other shore. The writer visited him frequently in his last sickness, and he expressed a willingness to depart and be with Christ. The day before his death we held prayer in his room, and as we sang he united his feeble voice with ours, called his family and friends to his bedside and bade farewell, clasped his hands and praised the Lord. In the death of Arthur Williams the Church has lost one of its best members. May the loved ones left behind follow his godly example and meet him on that shore where there is no more death. D. C. STARK, Pastor.

PATTERSON.—Mrs. Elizabeth P. Patterson, sister of U. W. Rector, Sr., of San Marcos, Texas, died at the residence of I. S. James, in San Marcos, July 11, 1898. She was born in Fayette County, Ala., July 7, 1822. For a year Mrs. Patterson has made her home with her brother. For a long time she has been broken in health, and during her residence here was confined to her room. She joined the Methodist Church sixty years ago. JNO. W. STOVALL.

WILLIAMS.—Martha Ambra Williams, child of D. W. and Ella Williams, was born June 24, 1897, in Lavaca County, Texas. Her stay on earth was short. She died June 24, 1898, living only one short year to a day. She was a bright, sprightly child—indeed, the sunshine of the home. She took dengue fever in March and was very sick until death. Physicians and loved ones did all they could for her restoration, but they could not keep her. The little flower that bloomed and so soon faded away on earth has gone to live with Christ and the glorified forever in heaven.

ISAIAH S. NAPIER, P. C.

SWENSON.—Mrs. Kizzie C. Swenson (nee Brown) was the third daughter of G. W. G. and Julia A. Brown; was born in Tazewell, Va., May 12, 1855. Her parents moved to Texas in 1858. After her mother's death, in 1874, she united with the M. E. Church, South, in Austin, and was some time after converted to God. Coming to womanhood in Austin she there met Mr. S. J. Swenson, whom she afterwards married in Fort Worth, February, 1879, where she had been teaching. For two years they lived on a plantation in Louisiana, near Franklin. In 1881 they moved to Jones County, Texas, and from there to Abilene, where Mr. Swenson died in 1884. Sister Swenson continued in Abilene until September, 1897, when she moved to Georgetown, Texas, to school her only child—a son—in the Southwestern University. In the following February she was taken with typhoid fever, which, complicated with lung trouble, was the cause of her death. Returning to Abilene May 1

she "fell on sleep" at 5 p. m. the first day of June, 1898, just one month to the day and hour from her arrival in Abilene from Georgetown. She was faithful in all her relations in life, and doubtless heard the words, "Well done, good and faithful servant."

H. A. BOAZ, Pastor

BOARD.—Mrs. Ida Board (nee Garvin) was born in Gainesville, Texas, in 1870, and was born from above at Garvin, Wise County, Texas, when about ten years of age. She was married to Mr. J. N. Board, who survives her, in the autumn of 1895, and died in Jacksboro, May 13, 1898. Her life was beautiful and consistent throughout. Her acceptance with God was perfectly clear. Her last illness, though brief, was painful and peculiarly sad; yet through it all she betrayed no sign of impatience. Her end was not only peaceful, but triumphant. Her two babes preceded her to heaven about two days. Her life-work in the Church and Sunday-school here will abide. On Sunday, May 15, in the presence of a very large congregation we laid her body to rest in the quiet city of the dead to await the resurrection of the just. After the benediction at the grave her Sunday-school class of young ladies marched around the grave and covered it with flowers as a testimony of the love they bore her. HER PASTOR.

BROOKS.—Prof. W. H. Brooks was born in the State of North Carolina in the year 1851; was married to Miss Sarah E. Tucker November 27, 1881, at Pilot Point, Texas; professed religion in 1886 at Rosston, Montague County, Texas, under the ministry of Bro. Frank Sherwood; joined the M. E. Church, South, at Rush Creek, Wise County, Texas, and lived a consistent Christian life until May 25, 1898, when God said it is enough. With him we feel that the battle was hard, but we feel that through Jesus Christ he conquered. Bro. Brooks suffered greatly while he was afflicted. Everything was done for him that could be done, but all to no avail. We feel that the Church has lost a good member. Bro. Brooks was always at his post in the League and Sunday-school. While he was never under my pastoral care, I have associated with him for nearly three years. I always found Bro. Brooks a safe counselor; always ready to encourage every good work. Bro. Brooks loved his Church and was true to his pastor. J. W. TINCHER.

Greenwood, Texas.

KITCHENS.—Sarah E. Kitchens (nee Payne) was born in Mississippi, March 3, 1846. When but a girl she professed faith in Christ and united with the Baptist Church at Macedonia, Ark. She was married to Rev. J. W. Kitchens February 5, 1867. One boy and one girl, both of whom died almost in infancy, were their only children. After her marriage she joined the Methodist Episcopal Church, South, where she lived a consistent life till death came, May 1, 1898, at 2 o'clock in the morning, at which time she was killed in the cyclone at Mobeetie, Tex. She was a quiet, modest, sweet-spirited Christian, loved and lovable; had an influence that was ever felt for good where she lived. The Church has lost a worthy member, the community a kind friend, her relatives an estimable one and her husband a most devoted and affectionate wife. While her form is not seen nor her voice heard, she lives in our memories and her spirit is at home with God. W. L. CHILDRESS.

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

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

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

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

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

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

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

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

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

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

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

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

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

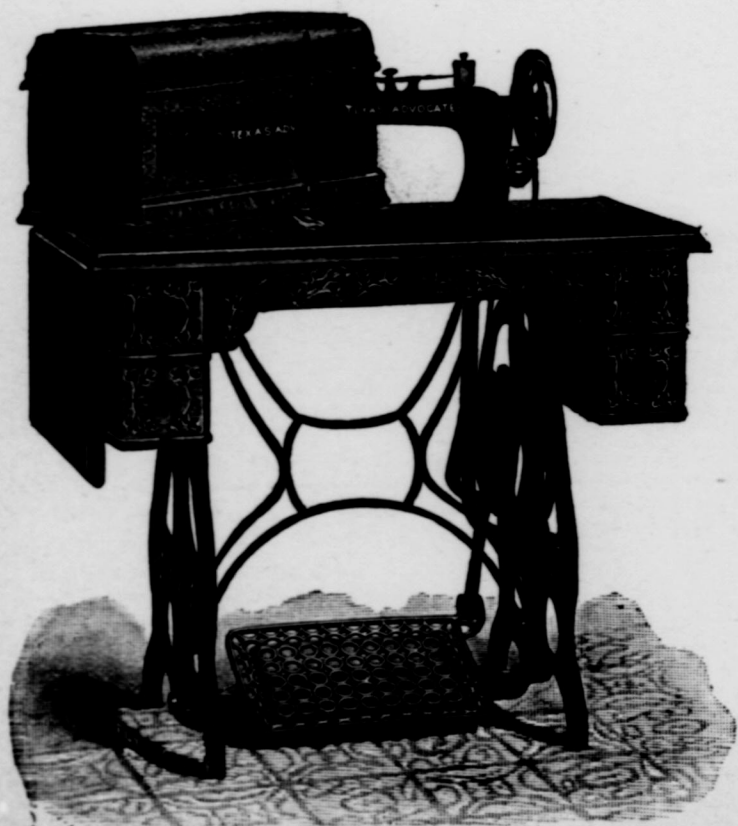
THE SHUTTLE CARRIER is of a new design and is fitted with a spring lining which balances the shuttle and does away with the noisy clicking so noticeable in other machines.

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

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

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

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



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AMERICAN TRACT SOCIETY.

Sectionalism will not die until certain men are dead. Nashville Advocate of June 9 touches up strongly a slander upon the women of the South by the associate editor of the Messenger, the official organ of the society. Dr. Hoss records the retraction of the slander and the suppression of a part of the issue of the Messenger that contained the slander, but he does not record the dismissal of this traducer from his position as representative of the American Tract Society. He holds that position yet by consent of the Board of Publication. The slander was vile, malicious and hellish beyond all description. This reminds us that in 1861 we were pastor of a Western Church. Those were slavery times. Our Sunday-school was poor. An appeal was made to the American Tract Society for books. We had sent us 75 or 100 little miscellaneous books. Pretty covers and neatly printed. A judicious friend and myself concluded to look through the pretty little books. We found more than half of them full of rank abolitionism, woven in most adroitly in pathetic stories. The books went into the fire and our thanks went to the society. Moral: Get your books from the Southern Methodist Publishing House. H. G. H.

WEATHERFORD DISTRICT CONFERENCE.

This body met at Peaster, June 23, 1898, Rev. E. A. Bailey, presiding elder, in the chair. J. T. Longino was elected Secretary. All the pastors but one attended, but some were late in coming. Rev. R. F. Dunn, of Breckenridge, was absent on account of sickness. The attendance of lay members not up to that of former sessions.

The claims of our Church schools were well represented—the Southwest-ern University by Prof. S. H. Moore, the Polytechnic by Bro. Stewart Lloyd, and our own conference school, Weatherford College, by President Switzer. All these reported good progress and the outlook as to our educational interests is hopeful.

We had with us during the entire session Rev. J. S. Chapman, D. D., presiding elder of the Abilene District, representing the Board of Missions. He did his work well, and no doubt the influence of his masterly presentation of the just demands upon the Church for missionary work will abide and bear fruit, not only now and in the near future, but even after many days.

The brethren below named were granted license to preach, viz.: Micajah W. Clark, Columbus A. Clark, Christian A. Meier and Dr. William J. Johnson. The two first named were recommended for admission on trial into the traveling connection.

The following delegates to the Annual Conference were elected: Rev. G. L. Clark, O. T. Darby, J. B. Foster, P. Johnson; alternates: B. W. Akard, D. M. Alexander, J. P. Browder.

The following resolutions were unanimously adopted:

Whereas, Our presiding elder, Rev. E. A. Bailey, by the limit of the law is serving his last year on this district and will of necessity be removed; therefore, be it

Resolved, 1. That we express our approbation of his kind, courteous and Christian-like administration.

2. That we commend his manly and consistent deportment in the social relations of life, ever acting as becoming a true minister of our Lord Jesus.

3. That we take pleasure in recommending him to any other charge to which he may be assigned as an able expounder of the Word, efficient and true in all the essentials of the ministry.

4. That we pray the great Head of the Church so to bless and protect him that he may be spared for many years of usefulness.

Committee on Sunday-schools reported: Schools, 49; officers and teach-

ers, 268; scholars, 3186. One-half the scholars are Church members.

Committee on Finance estimated pastors' salaries about 30 per cent paid. The committee recommended the rigid observance of the disciplinary plan for the support of the ministry; also that pastors take up their general collections early in the year.

The Committee on Missions reported that the assessment for missions in the district is nearly all provided for.

From the lengthy and well-considered report of the Committee on Books and Periodicals, we quote as follows:

"We heartily commend to our people the Texas Christian Advocate, and we believe it will compare favorably with any similar paper, and far surpasses many that are allowed to supplant it in some Methodist homes."

The Christian Advocate of Nashville, the Review and World for Christ are all highly commended.

Others of the reports of committees contained matter of much interest, notably those on Education, Temperance and Sabbath Observance, but are too lengthy for publication in full, and could not be condensed.

The Committee on Memoirs presented a report in tribute to the memory of our ascended brother, B. M. Stephens.

The conference will meet next year with Courts Memorial Church, Weatherford, Texas. J. T. LONGINO, Secretary.

NOTES.

We were pleased to have with us the venerable Wm. Price, of the "Roll of Honor."

The preaching was good. J. D. Hendrickson preached the conference sermon. The other preachers were Revs. J. J. Harris, J. S. Chapman, J. T. Rascoe and G. L. Clark.

It was a spiritual occasion—a "time of refreshing from the presence of the Lord."

COMMENCEMENT OF CHAPPELL HILL FEMALE COLLEGE.

This institution closed its commencement exercises on the 7th inst. The friends and patrons of the school were gratified with the marked manifestations of progress on part of the students. The management of the school is first-class. President Smith is a wide-awake man. He evidently keeps up all the corners. He has also an excellent corps of teachers. They are well up in their several departments. The boarding-house, under the charge of the President and his excellent wife, is superb. It comes nearer the ideal of a Christian home rather than a boarding-house. No parent need have any fear in putting his daughter in this excellent school. G. S. SANDEL, Of the Visiting Committee.

A NOTE FROM BRO. E. K. DENTON.

With a view of building up my wife's health I transfer from the West Texas Conference and have already received the Episcopal privilege through my presiding elder to leave Goliad at the fourth quarter, which is near upon us. Rev. Mr. Cameron has been transferred from the Indian Mission Conference to the West Texas, and will take my place at Goliad until conference. I shall proceed at once to arrange to put my wife under a specialist, either at San Antonio or Nashville. In the meantime I shall assist in revival work wherever opportunity offers until the meeting of my conference, subject to "the powers that be." My permanent postoffice in this State will be Crawford, Texas.

Please let anyone who wishes to correspond with me address me there. ED K. DENTON. Goliad, Texas, July 22, 1898.

NOTICE.

Please call attention to the Texas Christian Advocate to the following changes in appointments in the fourth district: New Mexico, from September 28 to 29; from Wednesday to Thursday. Mexican Border, from October 26 to 27; from Wednesday to Thursday. W. W. DUNCAN. Spartanburg, S. C., July 29, 1898.

HOLCOMB REUNION.

In company with Bro. R. S. Finley, I went to Cold Springs in this (Cherokee) county on July 12, to attend the annual reunion of the Holcomb family. We arrived about 12 o'clock and found that we were the first. By 2 o'clock, however, they began to arrive from every point of the compass. They came from different parts of Cherokee and from Houston and Anderson Counties, until by night the scene was one of life and activity.

Greetings of hearty fellowship and good cheer were heard on every hand. More than one hundred of the relatives were present.

At night all gathered in the church and the writer preached as best he could on "Fidelity." Songs of thanksgiving, tributes of praise, were rendered to the good Father for His care during the past year.

When I joined the East Texas Conference eight years ago my first charge was what is now known as Holcomb Circuit. Uncle George Holcomb and his boys and two nephews—all true men and most of them Christians—were among my most loyal supporters; so that now, after an absence of five years, I esteemed it a privilege to

preach to them again.

I was forced, by other duties, to leave on the morning of the second day, but they remained and I hear they had a most delightful religious service at night again.

Two things were specially noticeable:

1. The spirit of brotherly love permeated every word and act. In all this large connection everyone seemed to love every other one as a brother.

2. This was a religious as well as a social gathering. With one or two exceptions all who belong to any Church are Methodists, and most of them are religious.

As I saw this reunion of kindred and witnessed their happy association, I thought of the reunion in the great beyond when the storms of life are over. Where association will be undisturbed by sickness and dying and where "while the ages of bliss roll their bright tide along," all the sons of God and the angels and archangels shall enjoy unbroken companionship with each other and shall be "forever with the Lord." A. J. WEEKS. Rusk, Texas.

It is not our failures that ruin us, but our fear and tardiness in making new beginnings after failure.

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- Claret Jugs, \$2.50. Candelabrum, \$10.00. Chafing Dishes, \$3.50 to \$5.00.
- Baking Dishes, \$1.50 to \$7. Butter Dishes, \$2.50 to \$4.
- Cake Baskets, \$2 to \$3. Bread Trays, \$2 to \$4.
- Pickle Castors, \$1.75 to \$3. Syrup Pitchers, \$1.75 to \$3.50.

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