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EDITORIAL.

THE PIVOTAL HEART.

THE history of the commission sent by Moses to spy out the promised land is familiar to all readers of the Bible. The lessons taught by this adventure are many and profitable. The account is not only romantic, savoring strongly of that daring heroism and brilliant achievement so dear to the student's heart, but it is also fraught with the wisdom and inspiration so necessary to the instruction and nourishment of the soul of man. These twelve men took a long and perilous journey and came back safely laden with the spoils of the goodly land. We notice, too, in their report to Moses the great difference in human temperament and character. While unanimously agreeing that it was a goodly country, a land of corn and wine and milk and honey, yet they differed as widely as the poles in regard to the advisability of moving into it and in regard to the practicability of a permanent conquest thereof. Joshua and Caleb, full of faith, enterprise and devotion, insisted upon the immediate hewing of a soldier's passage through every formidable barrier and upon a speedy and perpetual appropriation. The other men, while acknowledging the advantages and beauties of the far-famed territory, declared that the walled cities were impregnable; that "the giants, the sons of Anak," were invincible and that many other formidable difficulties rendered the enterprise impossible of accomplishment. Unfortunately, the people sharing the unbelief, indolence and moral obtuseness of the majority of the spies, insisted on a return to the land of Egypt. They said: "Would God that we had died in the land of Egypt! or would God we had died in the wilderness!" God took them at their word and pronounced such a doom upon faithlessness and faint-heartedness that it abides a terrific monumental warning even unto the present day. "As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness." There they were on the frontier of the promised land, a paradise of hills and vales and springs and brooks, a veritable Eden upon the footstool of God, and yet, in an evil hour, doubting the promise and refusing the duty, they turned back to wander for forty years in the wilderness and to leave at last their bones to bleach upon the desert sands. It is a fearful thing to refuse the light and to reject a known duty and task.

The difference of the two reports turned exclusively upon the moral qualities characteristic of the spies. The good and the evil were so balanced that it would depend entirely upon the spiritual condition of the heart as to which alternative the parties involved would elect. There were advantages and disadvantages, and as to where the preponderance might lie would

hinge altogether upon the quality and degree of the devotion to God. Before trust, enthusiasm and consecration the stupendous difficulties and embarrassments would fade like the morning mists; and yet to a skeptical frame of mind, reinforced by effeminacy and self-interest, the arguments against invasion would appear plausible and the barriers athwart the avenues of approach absolutely insurmountable. And so with life even unto the present day. The arguments for and against God and religion are so balanced that the final determination of the matter will turn upon the pivot of our own heart. "Blessed are the pure in heart, for they shall see God."

Caleb and Joshua were full of faith. They understood and were in sympathy and co-operation with the plan of God. They were full of a generous enthusiasm and chivalrous zeal. Their hearts burned and glowed with devotion to the Lord. In imagination they saw already the fulfillment of the prophetic word and quaffed a foretaste of victory. In the eternal counsels of the Godhead some things are irrevocably settled, and when they are revealed to us in the word of prophecy or promise we may go forward in the spirit of an all-conquering faith, infallibly sure of the result. But if we wish to doubt, the devil will help us. If we wish to escape self-sacrificing service to God and man, the flesh will furnish a superfluity of plausible reasons. If we have no heart for the pursuit of divine and eternal things it will be perfectly easy to relapse into the idleness and serenity of a carnal security. The eyes of the twelve spies saw the same things, but their antipodal hearts colored the accounts.

OPEN DOORS.

THERE can be no doubt that Cuba and the Philippine Islands will soon fall into the hands of the United States of America. The annexation of the Hawaii Islands is now complete, and the policy of colonial expansion is fairly begun. Of course the administration will look after the political and legal aspects of the case. It will no doubt substitute as far as possible our civilization for the pagan and semi-heathenish conditions now prevailing in these once ill-fated countries. Courts will be established, the public school system will be introduced and other ameliorating and elevating appliances will be incorporated into the social life of the islands. But there is much which the Government can not do. The Church must come in as a supplemental force, enlightening, purifying and comforting, and doing all in her power to save the souls of these neglected masses.

As the Government goes forward, the Church must move with even pace. A mere political redemption will not avail. Social regeneration may be a great boon, but unless it is deepened, sanctified and perpetuated by the application of the saving influences of Christianity, it will prove a superficial and transitory blessing. Hawaii should be literally dotted with Christian Churches, and the society there impregnated with the redeeming and uplifting spirit of Christ. The Philippines, long dominated by the formal-

ism of Catholicism, should be made acquainted with the life and power of the gospel of the Son of God. The lordly and domineering priests of the Catholic Church should be substituted by the lowly and sympathetic heralds of the doctrine of brotherhood and peace. Cuba, too, will need above all things the consolations of revealed religion. Hundreds have died of starvation and disease and hundreds more have been butchered by Spanish swords. Families have been broken up and mourners abound. Surely gentle Christian hands should bind up these bleeding hearts and point the tear-stained faces of the bereaved toward the hope of reunion and recompense in a better world than this. Never since the dawn of the nineteenth century has there been such an opportunity for philanthropic and religious work. Never has there been a better theater for the play of the Good Samaritan spirit or a finer arena for the display of the distinctive mission of the Church of Christ. The call of God to the Churches of America is loud and long, and there ought to be a speedy rallying and mobilization of our forces and a vigorous movement to the front.

In view of the proximity of Cuba to the Southern States, and in view of the mission work which we have already done among the Cubans in Key West and elsewhere, it would seem singularly appropriate for the Methodist Church, South, to inaugurate a decidedly aggressive missionary movement within that territory. The new era ought to be signalized by augmented zeal and accumulated usefulness among us. These magnificent opportunities ought to fire the Southern heart and these wide-open doors ought to challenge our utmost enterprise and faith. We ought to begin, tentatively at least, right away, selecting centers of operation and staking out the ground. We ought to make an extra effort to secure the needed funds, even if it be necessary to take a special collection among the Churches; and when the Board of Missions meets in its next annual session the general assessment upon the Church should be doubled and the work begun upon a large scale and in decided earnest. The Southern Church has not even touched her true resources yet. Texas alone could do all the missionary work that is now being done and never feel it. God expects much of us. We are on trial as never before. Let us ask large things of God and attempt large things for God. Let the Church, like Samson, rise up and shake herself and go forth conquering and to conquer!

Knowledge is good in itself. Just as the light is sweet to the eyes, so truth is delectable to the mind. We trust that education will never become exclusively utilitarian. The business side of culture should be decidedly secondary. The price of wisdom is far above rubies. Knowledge is its own reward.

By expending the force we have we gain more. No man can exhaust himself physically in the accomplishment of a gigantic task without being

stronger, in the course of time, therefore. The apparent baffling of the intellect in its great struggles is really the augmentation of its power. The heart which pours out its love in generous service is always refilled and reimbursed. We lose to find and die to live.

There is a vast difference between vain repetitions in prayer and importunity in prayer. Vain repetitions are the mumblings of thoughtlessness and formality; while importunity is the multiplication of the cries of an earnest heart. It is not wrong to repeat when the surcharged heart would fain deliver itself.

It is a remarkable thing that the sharing of our happiness with others increases it. Charity is twice blessed—blessing him who gives and him who receives. For others to be glad and happy with us quickens our own pulse and intensifies our own exhilaration. Happiness multiplies by division.

Along a thousand and one avenues God approaches the human heart. He comes in the blast of the storm and in the whisper of the evening wind. The darkness no less than the light is his messenger. Sorrow as well as joy pleads the cause of righteousness. The pallor of the coffin and the radiance of cradled life speak to the heart of man. Innumerable and diversified beyond reckoning are the agencies employed to woo our wayward spirits to rest.

There is much superficial mind-work called thinking. But real, profound meditation is one of the rarest things in the world. We should acquire the habit and power of deep, earnest thought at every sacrifice. Next to prayer it brings us close to God. It is when the spirit retreats into the solitude of its own mysterious nature that God speaks. When in utmost abstraction we retire from the world God meets us. We must leave the conveyances and stuff at the base of the mountain and ascend to the recesses and silences of nature's pinnacles if we would walk and talk with God.

We ought to adopt neither the Epicurean nor the Stoical view of life. There is a golden mean between these two extremes. We should not live for pleasure, nor yet should we despise pleasure. St. Paul speaks of using the world without abusing it. Nor should we submit to a blind fatality. We may wrestle with our destiny and improve it. If submission is necessary at last, let it be acquiescence in infinite love, wisdom and power. A mingled seriousness and buoyancy should be the dominant tone of life.

It is difficult to reconcile liberty and law. If we attempt to emphasize spontaneity, we may override necessary regulations. If we try to live by rule, we may become mechanical. Those who insist upon the greatest possible freedom are likely to degenerate into lawlessness. Those who find themselves with red-tape are in danger of being victimized by routine. To hold the balance level is one of the most delicate problems of life.

Communicated.

BREHAM DISTRICT CONFERENCE.

The Brenham District Conference convened in Giddings, Texas, from June 29 to July 3. T. C. Stafford was elected Secretary, with Rev. J. L. Russell assistant.

Bro. E. W. Solomon presided, if not with "dignity," with such enthusiasm that he inspired every member of the conference with the spirit of the occasion.

All of the pastors except one—and he was detained by sickness in his family—were on hand.

The laity was well represented by local preachers and delegates.

There were some things that distinguished this conference from any I ever attended. The people of Giddings came to all of the business sessions and listened with interest. The questions were well discussed, but there was not a single unkind or cutting remark made. A large per cent of preachers and laymen remained over for the Sunday services. There was a spiritual fervor that pervaded the whole conference. The first half hour of the morning session was taken up in a prayer and praise service.

The reports from the charges developed the fact that salaries were badly behind, while conference collections were proportionately better paid up.

Only eighteen conversions were reported. Every preacher is seriously praying, "Father, show me the hindering cause."

Brenham District is in consecrated hands, both as to presiding elder and pastors, and we believe that the end will be as God would have it.

The missionary cause was well represented with a speech by Bro. J. B. Sears. I believe we went home with more missionary fervor.

The cause of education was brought prominently before the conference by Prof. R. F. Young, of the Southwestern University; President Landon F. Smith, of Chappell Hill College, and Prof. S. W. Stanfield, of Coronal Institute.

D. Knox Porter, a son of Rev. M. H. Porter, not a sainted member of the Texas Conference, was licensed to preach and recommended for admission on trial. Bro. Porter graduated from Southwestern University in June. George C. Cravy, a consecrated, common-sense local preacher, was recommended for deacon's orders and admission on trial. Andrew Anderson was recommended for readmission. Jesse W. Lee, a promising boy eighteen years of age, was licensed to preach. He expects to attend the Southwestern University.

The Texas Christian Advocate and its circulation was brought prominently before the conference.

I. E. Tyson, J. E. Landes, J. D. Campbell and W. A. Folks were elected delegates to the Annual Conference, with H. Lockwood and J. J. Morgan as alternates.

The conference passed a resolution to secure a district parsonage at Brenham, and a live committee was appointed to push the matter.

Sunday, at 11 o'clock, Bro. Solomon set us all to thinking with a sermon from the text, "Pay Thy Vows."

The following brethren occupied the pulpits: H. C. Willis, F. A. McShan, W. C. Bracewell, James Peeler, J. B. Sears, Fred L. Allen, W. T. Melugin, B. W. Allen, E. P. Newsom, H. M. Haynie and J. L. Russell.

The conference passed a resolution to organize a District Epworth League Conference. T. W. Garrison was elected Secretary, with power, in conjunction with the presiding elder, to appoint the time and place of the first meeting.

The people of Giddings killed the fatted turkey, and all of the prodigals voted that it was good to be there. The only complaint that I heard was because there were not enough visitors to fill all of the homes that had been thrown open to them.

Everyone left declaring that the conference had been a success in every respect.

Chappell Hill was elected for the next place of meeting.

B. W. ALLEN.

The Brenham District Conference convened at Giddings June 30, with our beloved E. W. Solomon in the chair. The various interests were placed in the hands of committees and soon things assumed the appearance of life and business. Prominence was given to religious feature and from the very beginning it seemed to us that every prayer brought some measure of answer. Every song rang out as though it were sung "in the Spirit and with the understanding also." The preaching was of the highest order of old-time Methodist preaching,

which contained length, breadth, depth and height in the realm of thought, but withal they were eminently spiritual. They were therefore both instructive and edifying to those who heard. We can not here forbear to speak of the excellence of the sermon on Sunday by our beloved Solomon on Ps. 50:14, 15. Many hearts were made to tremble under the ponderous truths of this sermon. All were forced to see our obligation to offer thanksgiving, which is universal, and a recognition of this fact in our life the ground for vowing. The blessing of paid vows, followed by the promises of God to hear, made many rejoice, while the sequence of broken vows doubtless made many a heart tremble. Many who heard this will never forget it to their dying day.

"Royal" will not express our entertainment by the good people of Giddings. It was hospitality enlarged. Our faithful pastor, Bro. M. F. Daniel, did all in his power and succeeded in his efforts to entertain us and make our stay pleasant and profitable. But I am glad it was not a one-sided affair, but so far as I have been able to learn these people have enjoyed the presence of these men of God in their homes. The voice of song, the reading of the Word, the voice of prayer, were heard in many homes—the communion of saints indeed. Our home with Bro. Edwin Bryant was all any could ask, and more. We all go out determined more than ever to hold up Christ until every charge shall "blossom as the rose."

J. L. RUSSELL.

VERNON DISTRICT CONFERENCE.

The tenth session of the Vernon District Conference was hospitably entertained by the people of Childress, May 25-29.

The conference was presided over by Rev. C. W. Daniel, presiding elder. The opening sermon was preached by Rev. W. B. Andrews, of Quanah, Texas. The preaching from the opening of the conference to its close was spiritual.

Three of the pastors did not report to conference, as personal sickness or sickness in their families detained them at home, and one was called home by telegram immediately after the organization of the conference on account of sickness.

The reports from the various charges show that the pastors are diligent and that by the close of the year the Church will be more firmly established. New Sunday-schools and Epworth Leagues are being organized, and old ones reorganized. Churches and parsonages are being repaired and new ones built. The Woman's Home Mission Society "hath been a succor to many." There have been about 350 added to the Church since conference, and something like \$2600 paid on the salaries of the pastors and presiding elder. About \$1000 raised and expended on the parsonages, and \$4500 on churches.

David L. Dickey was licensed to preach. Rev. Walter Griffith was recommended to the Annual Conference for deacon's orders; W. H. Dickey was recommended to the Indian Mission Conference for admission on trial, and S. P. Ulrich to the Northwest Texas Conference.

The delegates elected to the Annual Conference are: Wm. Crutchfield, W. G. Smith, L. J. Ledbetter and Rev. Walter Griffith. Alternates: J. H. P. Jones and T. K. Stout.

Sister Purcell was present during the session of the conference, looking after the work of the Woman's Home Mission Society and organized an auxiliary at Childress before the conference closed.

Saturday evening Dr. Lloyd, President of the Polytechnic College, addressed a large congregation on the danger of secular education.

Sunday was a day of rejoicing because of the abundant blessings in spiritual things.

S. P. ULRICH, Secretary.

SAN AUGUSTINE DISTRICT CONFERENCE.

The San Augustine District Conference convened in Carthage, June 22, at 3:30 o'clock, J. T. Smith, presiding elder, in the chair. After half an hour spent in divine service, organized and went to work. It was by far the best District Conference I ever attended. Four pastors absent and about one-sixth of the delegates present. The visitors were: Rev. D. F. C. Timmons, of Marshall; Rev. C. F. Smith, of Henderson; Rev. J. M. Mills, of Beckville; Rev. W. F. Cummins, of Dallas. Bro. Cummins represented the Advocate and the Orphanage. He took a collection for the Orphanage amounting to \$33.25—I believe \$15.60 cash. Some very interesting topics were discussed. First I will notice was "Christian Education," by Prof. E. R. Williams and Dr. Oscar H. Cooper. The addresses of these brethren were listened to with pleasure. A collection was taken to help secure certain property for our school.

Another discussion I want to notice (time and space forbid an extended notice) is in reference to "the building and care of churches and parsonages." Rev. J. B. Turrentine made a strong speech, in which he noticed the want of care of these things. He warned our people against opening our houses of worship to every "ism" afloat. He excoriated preachers who not only do not improve, but are guilty of mutilation of parsonage property. This was well, for one pastor reported that one of the trustees of his circuit had consented to the desecration of a church by a "religious tramp"—otherwise a Mormon.

Revs. E. J. Gates, C. F. Smith, J. B. Turrentine, D. L. Cane, J. W. Downs, Dr. W. F. Cummins, D. F. C. Timmons and C. B. Smith did the preaching at the Methodist Church. Take out the last, and it was preaching of high order.

No town ever beat Carthage entertaining. It was open, free-hearted—all any one could ask. The writer was appointed "reporter."

Bro. — Robinson, of Lufkin, was licensed to preach.

I have forgotten the delegates to Annual Conference except T. S. Garrison and J. E. Armstrong.

Chireno gets the next District Conference.

I close by saying San Augustine District is coming to the front.

C. B. SMITH.

IN THE WEST.

It was my good fortune to attend the session of the Clarendon District Conference which convened at this place on the 7th inst., and there being no one here to represent the Advocate, a brief summary of the proceedings with such other information of this distant field as the occasion presented may not be uninteresting to your readers. Memphis, the seat of the conference, is two hundred and eighty miles from Dallas, on the Fort Worth and Denver Railroad. The conference was held in a beautiful church recently erected at a cost of near two thousand dollars, which, for beauty of design and execution, embodying light, ventilation and acoustics, is a veritable gem in its way. Rev. R. A. Hall, presiding elder, despatched the business of the conference with marked ability. Every minutiae of the Church was rigidly inquired into with grace, dignity and dispatch. The personnel of the preachers and delegates would not suffer by comparison with any conference of like character anywhere. Reports as to the spiritual and financial condition of the Church were very encouraging, and notwithstanding the arduous labors of this vanguard of Texas Methodism, no word of complaint was heard. The district is composed of two stations, three circuits and nine missions, embracing a membership of over two thousand. The district is doubtless the largest in area of any in the Southern connection, being two hundred and fifty miles long by one hundred and fifty miles wide, and covering thirty-eight counties—one mission alone covers six counties, with a total membership of only sixty-one, and while a personal description of each member of the conference would make this article too long, a few words as to the unique character assigned to this work may not be amiss.

In size a veritable hercules, weighing three hundred pounds, every fibre of which fairly quivers with religious enthusiasm, and in order to reach his appointment Sunday was excused from further attendance Friday noon, and seated behind a pair of bronchos, with a voice like a calliope, he started on his one hundred and fifty-mile drive singing "When the Roll is Called up Yonder, I'll be There." No happy recipient of a salary of thousands ever enjoyed his work more than he, yet his salary will not exceed two hundred dollars, nor is this an exceptional case. All are cheerful and happy, with salaries averaging about three hundred dollars.

After having witnessed the devotion of these people to every interest of the Church, how they crowd the house at every service, coming, as some of them do, eight to ten miles, and respond to every call with an alacrity that makes me ashamed that I ever complained; and when I see the cheerfulness with which these preachers perform their arduous labors, I feel ashamed for those so much more favorably situated who complain of overwork and under pay.

In addition to the routine work of the conference, a project, which has been for some months under consideration—to establish a district college—was finally disposed of by locating the college at Clarendon, and work will commence at once. With a paid-up subscription of ten thousand dollars, besides valuable donations in lots, lands, etc., and judging from the character and ability of some of its projectors, the time is near when this

western country will have a first-class institution of learning under the auspices of the M. E. Church, South.

The session of the conference was characterized by the fervidness and ability of its devotional exercises—the preaching of high grade and edifying in earnestness of delivery.

The conference was entertained in a princely manner. The doors of the little city were thrown open and a hospitality as free as the wind that sweeps these treeless plains was extended to all, and when it closed both guests and hosts felt that the occasion was one of pleasure and profit to all.

W. A. KENDALL.

Memphis, Texas.

UNCLE DICK AT ATHENS AND TYLER.

Athens is on the Cotton Belt Railroad, in Henderson County. The lands are sandy, the water good and the people kind and hospitable. While East Texas has a great variety of lands they are all good for something. Henderson County could come up with Smith, Cherokee or Rusk for fruits and vegetables. With plenty of rain, corn and cotton grow to great perfection.

Athens is a good little town of twenty-five hundred people. Business houses and homes are well built and respectable in size, shape and color. If all the families feed and live like the one we had the pleasure of staying with (Bro. and Sister Wofford), they are superior to any community we have been with in the State. We had a feast of fat things for two days.

Bro. W. P. Pledger is closing up his fourth year, and some of the people at least are sorry he can not remain another four years. But one good man and good preacher should not have the best place in the conference all the time. Hand the good man round and let all the places have a taste of him, and hand all the good places around, so that each preacher can have a chance at them. The Methodist Church is the best of all Churches.

The Tyler District Conference was very interesting. We did not approve all that was done nor the manner of doing. One man was licensed to preach who had been expelled from the Church for gross immorality not two years before. There was no question as to his guilt. This he admits, and everybody knows. Now to relicense such a man is undoing all that the Annual Conference did. The District Conference becomes a court of appeals—a court higher than the Annual Conference—and reverses what the Annual Conference did. This can not be right. Really it is questionable whether a preacher should ever be restored to ministerial position who has deliberately practiced immorality and at the same time kept up his ministerial work. Will not some of our preachers write an article on this subject? Why not Dr. Pierce? The man spoken of was elected by a very small majority.

Bro. Adams, presiding elder, and Bro. Pledger, preacher in charge, gave the Orphanage the right of way, and the people gave us a patient hearing, and the preachers listened to us as though they never heard our song before. The collection was not large, but creditable.

Bro. Greathouse allowed us to go to Tyler and occupy his pulpit on Sunday. The congregation was not as large as common, they say, and the Sunday-school was only moderate in size. They have a splendid church building, but, alas! it is about to pass into other hands, and it is likely to be a total loss to our people. Why not mend past blunders by buying this house again?

We asked the people to help the orphan children, but they are so discouraged about home affairs or something else that the collection was very small. It may be that I failed to present the matter in a proper light.

We were glad to see the cheerful face of Dr. Mitchell and wife in the congregation. May God permit them to live long and bless the Church. Dr. Shuford, Bro. Cherry and his good wife gave us a hearty welcome to their happy home. These are friends of thirty years' standing. They are true and tried. Many old friends greeted us and gave us words of cheer. Home again. Thank God for a home!

R. W. THOMPSON.

381 Ervay Street, Dallas, Texas.

THE CHRISTIAN'S LIGHT.

Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

There are a class of people in the world who seem to think it too dangerous for a Christian to get out into society because of the evil influences of the world, and they thereby try to excuse themselves from many duties to their fellow man. That there is some danger no sane man will deny, and we are justified in excluding ourselves from some places and some society. There are places where a Christian should never go. There are some peo-

ple with whom a Christian should never associate. The danger is too great. The temptations are too strong. A candle if kept in a closed room is not liable to be extinguished by the passing breeze; but carry it out into the wind and it is liable soon to be blown out. Just so a Christian when in the proper place is not so liable to be led astray, but if he goes into a place of boisterous temptation he is liable to be carried away by the storm. If you feel called into questionable society that you may thereby elevate the degraded who are in their sins you should carry a Christian friend with you to shield your soul and reputation. If a candle out in the open air is surrounded by a lantern it is not easily extinguished. So a Christian when in the midst of the darkness of this world, if surrounded by observing Christian friends, is not so easily led astray. Your character may be questioned, your reputation injured and your Christian influence lessened, and you can not afford to put too much confidence in yourself. If you get too far out into the darkness of this world you might lose your way and become enslaved by Satan and blinded by sin and never be able to return to the light of God. Then you and other evil ones "bound hand and foot shall be cast into outer darkness, where there shall be weeping and gnashing of teeth." And this darkness shall be eternal. At the North Pole of the earth there is continual darkness for three months and twilight for three months, but in hell not only day after day and week after week, until six months have passed away will it be dark, but year after year and decade after decade and century after century shall pass away, yet the time will be no nearer when light shall dawn on that place of eternal darkness. "For the smoke of their torment ascendeth up forever and forever."

"In that lone land of dark despair,
No Sabbath's heavenly light shall rise;
No God regard your bitter prayer;
Nor Savior call you to the sky."

Regardless of some danger we have no right to exclude ourselves from all society. While it is our duty to stay away from some places, it is just as much our duty to go to some places, because we should not only seek to save ourselves, but others as well. If you think the only reason why the Lord gave you religion was for your own profit, you have a very narrow, selfish view of life. The reason a man lights a candle is that it may give light to those who are around it. So one of the primary reasons why our Lord gives you religion is that you may do others good by enlightening their minds and influencing them to come to the "true light which lighteth every man that cometh into the world." God desires that every Christian be like John the Baptist—"a burning and shining light" in society. That you may do this it will be necessary for you to come in contact with the world. You should be a member of society and be sociable. John Wesley said: "The Christian religion is a social religion. It can not exist without society." And this is very true.

Do not think your influence unimportant. It may not be so great as that of John the Baptist, or John Wesley, yet the Lord may some time make it so. As one spark of fire may be fanned by a passing breeze into a flame which may spread into the remotest parts of an extended prairie, so one small, live coal in your heart may be fanned by the Holy Spirit into a flame which may enlighten and enliven the world to its remotest bounds.

But if you should never become great some kind word spoken or loving act made may be a means of starting an influence which may save a multitude of souls from hell.

Then if you are never recognized in this world as very great, you may some time live

"In the land of love,
Shining far above,
In the endless glory of day"—

where there is no night and they need no candle, for the Lord God is the light thereof. "For they that turn many to righteousness shall shine as the stars forever." JESSE A. M'IVER.
Anderson, Texas.

A FISHING TRIP.

Through the courteous and kind invitation of the Rev. W. D. Bradfield, I boarded the south-bound Santa Fe train on the night of the 20th for Galveston, to take a few days' fish. There is no road operating in Texas where officials are more courteous, where employes are more respectful, and that show more favors to the ministry of our State than the Santa Fe. Nor do I travel on any road where the accommodations are better. The passenger trains make good time, and are almost

always on time. The roadbed from Fort Worth to Galveston is in fine condition, much money having been spent on its improvement the past winter and spring. By timing the train I found some of the time they make a mile in a minute and five seconds. The splendid free chair car service which this road gives enables one to travel with great comfort, and to spend the night almost as comfortably as though he were in a palace buffet. The traffic and travel on this road is quite large, and it easily stands among the very best roads of the State.

I reached Galveston Tuesday, the 21st of June, about 11 a. m., where I was met by the genial and big-hearted Bradfield, whose face is never overshadowed with a cloud, but always wreathed with smiles of brightest joy and sunshine. Who could be grum and dissatisfied in the association of such a companion? After the arrangements of a few preliminaries, we hastened to the lovely home and pleasant association of the family of the pastor of St. John's Church, where for the first (but I hope not for the last) time I met Sister Bradfield and her beautiful and sweet children, the youngest of whom has been a citizen of earth but for a few days, who bears the name of Landon Lee, the Landon being in honor of the late Chancellor Landon C. Garland, of the Vanderbilt University, one of the greatest men God ever gave to Southern Methodism. May the mantle of the deceased Chancellor fall upon this bright boy. It took but a little while to reveal the fact that Bradfield had made no mistake in selecting a helpmeet, one who is in sympathy with all his work, and knows how to preside over the affairs of the home, especially in the preparation of the meal. This is doubly true if the one spread before me, and to which I did ample justice, was a fair sample. If it is true that a great woman for a wife insures a great husband, I do not see how Bradfield is to fail, especially since his wife has such flattering material with which to begin her life-work. While at the well-prepared meal a knock at the door introduced Hon. Q. Finlay, who is to be one of the fishing party. I soon discovered that he is a born leader, and if I continued in the role I usually played on such occasions that I would have to be wide-awake and allow no opportunity to slip by which I could force myself to what I considered my legitimate and natural place. As the party consisted of only three—Finlay, Bradfield and Wyatt—I discovered that I had another great difficulty to overcome before I could in the least recognize myself as occupying the leader's place of the party. I found that Bradfield was completely under the influence of Finlay, and that he believed what Finlay did not know about fishing and the management of a fishing party was not to be found in the books on that subject. You will see at once that Finlay was in the field and in first-class shape, for to be a leader you must be looked up to. Rev. Bradfield looked up to Finlay. So while I finished my dinner Bradfield, with pencil and notebook in hand, took down the things which Finlay dictated as necessary for the trip, without ever consulting me about a single detail. But I determined, if possible, to get in my work later. So when Finlay left to attend to some other matters preparatory to our leaving, and Bradfield and I started to the city to purchase the bill of fare, as suggested by Finlay, I said: "Read over that bill of fare." When Bradfield had finished I said: "That will not do. We have not enough of anything. We had better double everything."

Whether out of deference to me as his guest, or because I had made him believe that I knew better than Finlay, I do not know, but at any rate he agreed, which I considered a long step in the direction in which I was exceedingly anxious to go—to the leadership of the party. After arranging all the details, we found, to our chagrin, that the man with whom Mr. Finlay had contracted for a boat did not put in an appearance. So we had to secure the services of some one else. We were not long in finding and engaging Pete Meyer, one of the best boatmen and one of the most excellent cooks who plies a boat on Galveston bay. By way of parenthesis I would say that if any of my friends should go to Galveston on a few days' outing, they can not do better than to secure Pete and his boat. He will give you good service and be careful of your every wish. So about 8 p. m., under the direction of Finlay, we started for Pelican Island, some five miles away, to gig for flounders, reaching there about 10 p. m., where, after we had eaten supper, we spent some two hours or more wading along the shore with gig and light in hand searching for the coveted prize. Suffice it to say, we floundered, without laying our eyes on a single flounder. This I considered another stride in the direction I wished to travel. Finlay's first project had failed.



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A new experience to me. What little sleeping we did was done on the edge of a sailboat out on the bay. At an early hour we weighed anchor and started for San Luis Pass, some thirty miles away. We sailed slowly. The weather was against us—not enough wind to drive the boat. Ten o'clock found us about the same distance from the city (in an opposite direction) from the place we had left in the morning. We cast anchor to catch fish for dinner. In a few minutes the long throw-lines were flying through the air, to fall in the bay, where the unwary fish might be feeding. In a short time we had fish in abundance—cat, croaker, whiting and trout. Finlay at this juncture exclaimed: "I am the champion." This statement stirred me in a peculiar way. To go down now meant to fall short of my ambition. Once more my line flies through the air and lands at full length away out in the bay. A lively fish takes hold immediately. I pull with great rapidity and greater anxiety till I land, beaming and shining and jumping, the largest speckled trout of the catch inside the boat. A shout of victory from me goes pealing over the bay. By common consent the championship was readily conceded to me. Another score for me. I thought I could see a decided change in Bradfield. He now seemed to look at me in such a way as to say, "After all, Finlay can't excel Wyatt as a fisher." There was one thing that I could not understand—that bothered me very much—that was the pleasant way in which Finlay took all this without a single murmur, and without a single protest, with the courtesy and suavity in modo of a born knight, without the least indication of wounded ambition, or anything to indicate that he felt himself occupying the attitude of a rival. I began to feel somewhat ashamed, and said: "A man that is a born leader, and with all the elements of championship in him, as Finlay has them, and who feels no resentment at being unhorsed, manifests the highest qualifications for successful leadership and deserves to be dictator, and from this time forth, so far as I am concerned, he may be the leader of this party, and from this on I will not be the competitor of Finlay, but only do my best to add to the joy and comfort of the party and land as many of the finny tribe as possible, and if Finlay excels me I will rejoice in his victory." By this time the boatman had the fish dressed and ready to go into the hot frying-pan to be made ready to satisfy the enormous appetites of the fishermen.

The boatman weighed anchor, the sail was unfurled to the breeze, and away we hastened to San Luis Pass,

while Jim, "the general roustabout," steered the boat and Pete prepared the meal. In due course of time dinner was announced. Every man who has been out on a fish knows what that means. I wish you could have seen us eat, especially Bradfield. We had the three things for which the old brother thanked the Lord in the grace said at his table, "Lord, we thank Thee for something to eat; we thank Thee for appetite; we thank Thee for capacity." Bradfield had the capacity in large proportions. You have doubtless heard of the pig, which, after drinking the bucket of slop, you could put in the bucket. The sail to San Luis Pass was delightful. Sleeping out on the bay, fanned through the night by the sea-breeze, free from mosquitoes and all other things that disturb and annoy, was simply exhilarating in the extreme, and we awoke in the morning rejoicing as a strong man to run a race.

Suffice it to say, the trip was all that could be desired, and no man ever had two more congenial, courteous companions than Rev. W. D. Bradfield and Hon. Q. Finlay, nor a more faithful boatman than Pete Meyer. The gentlemen asked me to come again. I said that I would, and will D. V.

By the way, allow me to say that St. John's is being crowded to the front under the splendid management of its pastor. The Sunday-school, League, prayer-meeting, all are on the forward move, and the congregations to which Bradfield preaches are as good, and in some instances better, than those in other cities where Methodism is much stronger. I thought, and told Bradfield so, when he told me of his purpose to transfer to take charge of St. John's, that he was making a serious mistake, that he could never do anything, and his going would be but to fail. I was mistaken. He went, labored in the Master's name and succeeded. God bless him!

G. S. WYATT.

Fort Worth, Texas.

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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.

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West Texas Conference.

RUNGE AND CABEZA.

W. H. Baker, July 18: We had a glorious revival here at Runge and Cabeza, Bro. Webb, P. C., conducting the meeting. We ran ten days at Runge, and the Lord was with us in every service. The Church was greatly revived. We had at Runge twenty-five conversions and four accessions. We are so glad to see the children coming to Christ. We have children all the way from 8 to 80 years of age testifying for Jesus. We closed at Runge with many happy souls praising God, and went home and loaded our wagons for the Cabeza campmeeting, and stretched our tents to give old Satan another round. Bro. Alexander was there at the beginning to hold his Quarterly Meeting. He was full of the Holy Spirit and preached with power. He held a love feast Sunday morning which was a feast of love to our souls. The Lord was with us from the beginning. After Sunday Bros. Webb and Barden did the preaching. Monday was a day of conviction to sinful souls. On Tuesday souls were converted and shouted aloud for joy. The evening service was a praise meeting, conducted by your humble servant. Wednesday we heard the prayers of the wife going up for the husband, and the husband for the wife, and the brother for the sister, and sisters for their brothers, and parents for their children, and children for their parents. It closed Sunday evening with seventeen conversions and thirteen accessions, with the doxology by the choir and the benediction by Bro. Webb.

NORMANNA.

D. A. Gregg: On July 11 we closed a meeting at this place. We were there ten days. We started under disadvantages and preached in the face of personal opposition. We made it a point to pray three times a day that God would give us the victory. There was a barbecue held in the community during the meeting. We gave way for it. You may think that was a mistake, but not so. The dance gave way the following night for the meeting. The last Sunday of the meeting was no show day. Deep conviction, good resolutions and sound conversions and willing accessions to the Church characterized the day. Here is a new experience with me: On the last night of the meeting we opened the doors of the Church. Eight people came forward. They were received. Just as we were about to close another came and requested another opportunity. The doors were opened again and two joined. This order of things kept up until we had opened and closed the opportunity for membership four times—three by request of those who could not afford to leave without becoming Methodists. When we closed for the night we had received fifteen. One was to be baptized by immersion. At the water's edge another was converted and united with the Church, making a gain of sixteen in a place where we had no organization. There were twenty-two conversions. Now these people wanted the meeting to continue. We were bound to stop and go to Sarco, but we will make another attack on the enemy there, beginning on Friday night before the fifth Sunday in this month. We would be glad to see any of the neighboring preachers or people if they will come and help us at this time. The people at Normanna are ahead of their obligations to the conference claims, and the preacher's salary will be overpaid.

Northwest Texas Conference.

PRAIRIE HILL.

C. G. Shutt: We are in the midst of a good meeting at this place. Eighteen conversions to date, July 18.

AMARILLO.

C. W. Dennis, July 11: After a pleasant trip over the broad and beautiful prairies of Northwest Texas, I arrived at Amarillo Tuesday night, July 5. I have been kindly received by these good people; and although a boy on my first work, yet these large-hearted Western folks have agreed to stand by me and to uphold me with their prayers and hearty co-operation, and by the blessings of God we hope to make the remainder of the year very successful. I had the pleasure of making the trip from Fort Worth to Amarillo with that true and good man, Bro. J. W. Snyder, of Georgetown. It is with such men as Bro. Snyder that our young men get to associate when they attend Southwestern University. I also had the pleasure of greeting several of my old schoolmates along the way—Gibbs Mood, at Wichita Falls; Will Jackson and R. C. Armstrong, Jr., at Iowa Park; but best of all I find Southwestern University men here, and instead of being a stranger they

make me feel at home. Will Boyce, Frank Park and Charlie Cartwright are here, and to be with them again is no small pleasure. No boy should ever think of leaving Texas to get an education. Georgetown is the place to go.

STEPHENVILLE.

A. E. Carraway, July 11: On the night of June 26 the Church at Alarm Creek, six miles south of Stephenville, being a part of Stephenville Circuit, was destroyed by fire. It was a small building, worth about \$300; was insured with a Church Mutual Fire Insurance Association for \$225, at a cost of \$1.13 per year. The proof of loss was mailed to the company June 29, and on July 9 I received the company's check for \$225. With what work and cash we can get with ease, we will rebuild at once.

WINTERS.

Marion Mills, July 17: Our protracted meeting at Winters closed last night. Results: twenty conversions, eight additions so far, the Church revived. Methodism has a stronger hold in this country. Bros. Lassetter and Steele, evangelists, were with us and did nearly all the preaching. Bro. Yeats, of the Texas Conference, preached one sermon to the delight of all present. Paid the brethren \$37.10 for their services; met all incidental expenses.

SNYDER.

W. H. Harris, July 12: Snyder is still a prohibition town. She went dry nearly four to one. Bro. Chapman and Bro. Whitehurst came over the day before the election and gave us two good lectures on prohibition. Kent County, just north of us, also went dry the same day, four to one. Thank God for victory. With no whisky, good crops, a good people and firm faith in God, we expect this part of the work to stand along in the front of the battle and bring a good report to conference.

CARLTON.

Mac M. Smith: Third Quarterly Conference convened at Fairview, July 9 and 10. Presiding elder was prompt and preached at 11 a. m. from the text, "Escape for thy life." This was a heart-searcher and life-examiner. After refreshments prepared by the good people of Fairview, the President called the conference to order at 2:30 p. m. After religious service, the roll was called and a good representation responded to their names. Notice was made of Rev. J. W. Williams, local elder from Cheyenne, Okla., and he was granted a seat in the conference. All the interests of the Church were looked after with minuteness. We have much to encourage us and that indicates the rising of the spiritual tide over the charge. The Sunday-school interest was never better; Epworth Leagues doing well; mid-week prayer-meetings fervent; about sixty religious papers taken; raised for all purposes for quarter, \$121.70. We are now praying and preparing for a revival at six points on the work, as follows: Fairview, fourth Sunday in July; at Center, fifth Sunday; at Flat Rock, first Sunday in August; Gilmore, second Sunday in August; Carlton, third Sunday in August; at Friendship, fourth Sunday in August. May the blessings of God fall abundantly on our presiding elder in his closing year on the Dublin District and on our people on Carlton charge to the end that we have hearty co-operation in revival work this year.

If you suffer from sores, boils, pimples, or if your nerves are weak and your system run down, you should take Hood's Sarsaparilla.

North Texas Conference.

BENFRANKLIN.

L. L. Naugle, July 19: We began a meeting near Benfranklin July 8 and closed July 17. There were eighteen bright conversions; eleven joined the Methodist Church by ritual. I baptized nine adults. Bros. Carroll, a local preacher of Durant, I. T., and Simpson, a Cumberland Presbyterian preacher living near here, did efficient work in the meeting.

SUNSET CIRCUIT.

S. H. Renfro, July 19: As I have received my transfer back to the Missouri Conference, and will be on the road before this goes to press, allow me a few words in the Advocate. My health compels me to return. I have received thirty-seven into the Church; four on profession of faith, and one adult and four infants baptized. Dismissed by letter and otherwise 36; have filled all my appointments. Have not visited as much as I could, but family affliction prevented. I have done

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

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

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the best I could. Raised and expended on the completion of the new church \$400; collected for delegates to General Conference \$2, full. Times so hard and failure in crops for nearly two years, I have not lifted my conference collections. Paid only for presiding elder \$19.45; for preacher in charge \$208.95. Just think of a Methodist preacher starting in a wagon near 800 miles and out for more than a month!

CHISHOLM.

D. T. Brown, July 15: We are having a good meeting at Chisholm. People are being converted every night at the mourner's bench. The interest is increasing at every service. The meeting will be continued till July 24. The pastor will be assisted next week by his local preachers and exhorters. We're expecting a great meeting.

East Texas Conference.

PINKNEY CHARGE.

R. O. Bailey: Our second Quarterly Conference is something of the past. Our beloved Bro. Milam was with us, as usual with his heart running over with the love of God and the interest of the Church, and preaching with the power of the Holy Ghost. Our people love the presiding elder. We continued the meeting after Bro. Milam left three days. Notwithstanding the rain we had a good time. Our people are growing in grace.

HENDERSON CIRCUIT.

J. G. Pollard, July 12: We closed our second protracted meeting on Henderson Circuit last night. We opened the summer's campaign at Griffin. Rev. S. N. Allen preached three valuable sermons for us here, and then left for District Conference. A good Baptist brother preached once, and this scribe did the rest. Five professed religion and one joined our Church. Closing on Thursday night, we returned to Carlisle and began a siege on Saturday night, which lasted eleven days. Rev. H. B. Smith had promised to assist us here, but for some reason unknown to the writer did not come. So the pastor and the people had the battle alone. But thanks be to God, the victory was ours. The Church was greatly revived and strengthened. About fifteen professed conversion and reclamation. Nine joined the M. E. Church, South. We praise God and take courage. Good Springs is our next point. We begin there Friday night.

EMORY CIRCUIT.

G. M. Fletcher, July 18: Closed out last night our second meeting on this charge. Our first was at Emory, where we had a very good revival, but no conversions. Our second was at Pleasant Ridge, where we had a glorious revival, with fourteen conversions and nine accessions to the Church. The Lord sent many refreshing showers from His presence. Glory to God. Bros. Frank Galusha, Pilley, Wilson, and N. J. Terry, local preachers, rendered us great help, for which I am very thankful. Everybody worked together with one accord. We had perfect order except when the people got so happy the preacher could not preach. We go to Boyd to-night.

TEXARKANA.

J. B. Culpepper: We had a long, hard fight in Texarkana. There was only one Church in the meeting. Dr. Beagle and most of his Church did all they could to save the town. I learned some sad and some good things in this meeting, which I may refer to later. Dr. Beagle has spent most of his life in Missouri, filling many of the most important stations. His health was not good when he transferred to Texas, but he seems to be taking on new life. If we could have had a union of the

religious forces there would have been a thousand conversions. As it was, there were three hundred and fifty, besides those reclaimed. P. S.—The tendency grows every year to remain out of the Church after conversion. The proportion in Texarkana was fearfully large.

BECKVILLE.

J. M. Mills, July 21: I have just closed my first meeting at Ebenezer after ten days; twenty-two joined the Church; some will go to other Churches. Sinners came to the altar and often lingered after the people were dismissed and were converted. Several penitents got up in the congregation and publicly asked the prayers of the Church. We had a glorious revival.

Texas Conference.

BUFFALO AND OAKWOODS.

C. B. Garrett, July 14: We began at Buffalo July 1 and stopped the 12th. The Church was much revived and encouraged. One was added by profession and four by letter. Bros. Thompson and Keith helped, to the delight and profit of us all. There were about fifteen conversions and reclamations, most of whom were already Church members.

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CALVERT, TEXAS.

PROGRAMME.

TUESDAY AFTERNOON, AUGUST 2.

(Opening.)

4:30 p. m. Let's all get acquainted. In charge of Local Committee.
8:00 p. m. Song and Prayer Service, J. M. Foster, Marlin, leader.
8:15 p. m. Opening Sermon, Rev. C. J. Oxley, "The League as a Moulder of Character."

WEDNESDAY MORNING, AUGUST 10.

6:00 a. m. Sunrise Prayer-meeting, leader, Mr. W. W. Wilson, Franklin.
9:00 a. m. Devotional Services, leader, Mr. B. C. Nettles, Marlin.

9:15 a. m. Address of Welcome to City, by the Mayor, Hon. C. S. Meredith.
9:30 a. m. Address of Welcome to Visiting Leaguers, M. W. A. Palmer.
9:45 a. m. Response on Behalf of Conference, Mr. A. Russell, President.

10:00 a. m. Organization, Appointment of Committees and Reports from Conference Officers.

(Devotional Department.)

10:15 a. m. "What Should This Department Accomplish?" Miss G. Hunnicutt, Stranger.

10:30 a. m. "The Characteristics of a Successful Devotional Leader," by Miss Estelle Collard, Wheelock.

10:40 a. m. Open Parliament on Methods We Have Successfully Employed in this Department, conducted by Rev. E. P. Newsom, Brenham.

11:00 a. m. Sermon: "Spiritual Power versus Enthusiasm in the League," by Dr. E. W. Solomon, Georgetown.

WEDNESDAY AFTERNOON.

2:30 p. m. Devotional Services conducted by Rev. C. A. Hooper, Houston.

CHARITY AND HELP DEPARTMENT.
2:45 p. m. Charity and Help. What is it? How to Help the Poor—Rev. J. B. Sears, Cameron.

3:00 p. m. How to Visit the Sick. Systematic Visitation, Miss Mattie Minter, Bryan.

3:15 p. m. Question Drawer, conducted by Rev. G. A. LeClere. (Questions for the Question Drawer should be mailed to Rev. G. A. LeClere, Calvert.)

LITERARY DEPARTMENT.

3:30 p. m. Literary Department, conducted by Mr. W. A. Palmer, Calvert. What Has Been Done in the Literary Department During the Year?—Miss Annie Cooke, Hearne.

3:40 p. m. Hindrances to Successful Literary Work, Lee Campbell, Houston; Rev. J. W. Harmon, Brenham.

3:55 p. m. Can These Hindrances be Overcome? Dr. T. F. Cox, Brenham; J. Y. McNutt, Esq., Calvert; Miss Maggie J. Rogers, Marlin.

4:15 p. m. How Can We Arouse Sufficient Interest in the Literary Department to Cause Our Members to Read the Reading Course? Prof. J. B. Wolfe, Hearne. Discussion, Miss Mary Decherd, Austin; Dr. H. B. Combs, Bastrop.

(Social Department.)

4:45 p. m. Social Life in the League—Its Objects, Dr. Cummings, Hearne.

4:55 p. m. Methods of Conducting Socials, Miss Laura Allison, Austin.

5:00 p. m. The Influence of Socials on Church Members, Miss Nannie Rich, Kosse.

5:10 p. m. Influence on Non-Church Members, Miss Bessie Farrington, Sealy.

WEDNESDAY EVENING.

8:00 p. m. Prayer and Praise Service, conducted by Mr. R. C. Shirley, Alvin.

8:15 p. m. Sermon by Dr. Seth Ward, Houston.

THURSDAY MORNING, AUGUST 11.

6:00 a. m. Love-feast, conducted by Miss Etta Toothaker, Galveston.

9:00 a. m. Devotional Service, conducted by Mr. Walter Weaver, Dew. (Secretaries' and Treasurers' Department.)

9:15 a. m. Secretaries and Their Duties, Miss Ellen Wilcox, Calvert.

9:30 a. m. Systematic Giving and Systematic Expanding, Rev. J. B. Cochran, Bryan.

9:45 a. m. Junior League Department, Mrs. F. B. Carroll, Georgetown.

10:30 a. m. "Junior League Work," a paper by Miss Lula Reynolds, Bastrop. (By request.)

(Everybody's Department.)

10:45 a. m. Conducted by State Secretary Gus W. Thomasson. 1. "What Have You on Your Mind?" 2. "What's on Mine?" Rev. C. B. Garrett, Oakwoods.

11:00 a. m. Election of Officers and Other Business.

THURSDAY AFTERNOON.

2:30 p. m. Practical Demonstration of Jail Work. An excursion to the Calvert coal mines and convict camp. Leaguers are requested to bring reading matter for distribution among convicts.

8:45 p. m. Song Service, conducted by Miss Mariah McNutt.

9:00 p. m. Jubilee Meeting, conducted by Rev. M. L. Lindsey, Mt. Vernon.

10:00 p. m. Open air social on the roof garden of Calvert's new City Hall. Music, short addresses, toasts, etc., will conclude the evening's enjoyment.

TEXAS CONFERENCE LEAGUE.

Notice to Third Vice-Presidents.—Please send your reports (what has been done in the Literary Department) to Miss Annie Cook, Hearne, Texas. This is urgent; attend to it at once.

GEO. H. PHAIR.

Hearne, Texas.

EAST TEXAS LEAGUE CONFERENCE.

We failed to hold our conference last October owing to the quarantine in force at many places, and after consultation with some of the officers and committeemen the conference will meet in Pittsburg, August 23 to 25, opening Tuesday night and closing Thursday night.

The programme prepared for the October meeting will be continued for this one, and those having parts on it will please advise Prof. M. M. Dupree, Henderson, Texas, at once whether you will fill your place. We wish the program to remain as intact as possible, and trust each name will remain as assigned.

Please bear the date in mind and make arrangements to come to Pittsburg. We desire every League in the conference to be well represented; and where there are no Leagues send delegates from Sunday-schools.

With the assistance of our Leaguers we can make this meeting a great success, and will give us a forward movement which we all need.

For further information write me, or Homer Garrison, Secretary, Timpson, Texas. R. M. KELLY, President, Longview, Texas.

NOTICE.

The District League Conference of the Vernon District will convene at Seymour, August 23, at 8:30 p. m. Opening sermon to be preached by Rev. J. W. Kizzlar.

A full attendance is desired.

C. W. DANIEL.

Vernon, July 12, 1898.

Do you Feel Irritable?

Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

A HIGH DAY IN BROWNWOOD.

It was Sunday, July 3. It was the first Sunday after the close of the Stuart meeting. The Sunday-school met at the usual hour, superintended by Bro. Will H. Mayes, who seemed to have renewed his zeal for this good cause. Blanks having been furnished by our Sunday-school editor, we had a written review, the first I ever witnessed. I like it well. At 11 o'clock our pastor, Bro. C. E. Brown, preached us a capital sermon on "I Was Afraid." He then baptized one infant and one adult, after which he received nine persons by ritual into our Church. One of them was my own dear little motherless boy, Hord. In the afternoon the Senior League had a good meeting, led by Bro. Mayes. This was quickly followed by the Junior League in a lively meeting, led by that excellent worker among the children, Sister Armstrong. She knows how to manage the little ones in good style. At night Bro. Brown gave us another good sermon (his sermons are all good), and thus ended a very happy Sunday to this poor scribe.

R. M. LEATON.

UNANSWERED LETTERS.

July 14—Jas. C. Wilson, sub. C. G. Shutt, sub.

July 16—L. G. Rogers, sub. W. F. Mayne, sub.

July 18—J. J. Calloway, sub. J. A. Biggs, sub.

July 19, 20—S. N. Allen, sub. C. A. Evans, sub.

July 21—J. Kilgore, sub. V. A. Godbey, sub.

July 22—J. M. Sherman, sub. N. B. Bennett, sub.

July 23—J. H. Trimble, sub.

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The noble mind and the generous heart will trust God for the larger hope. God lures the soul forward by filling it with dreams of a land where rude speech has become eloquence; where the mishappen face gives place to lustrous beauty; where the one-talent man shall go on toward supremest genius; where, like the tree of life, each mind shall bear fruit every month; where music is marred by no discord; where all love all and all serve all; where life means growth, power, maturity, beauty; where the sorrows and woes of hero and patriot and parent shall hang on the walls of memory like the shields of vanquished enemies. This is the immortal life and the eternal love that Christ hath brought to light. As at the northern cape the midnight sun sinks below the horizon only to flash up again in the dawn of a new day, so man dies that he may live again. Man is God's child. Man is immortal, because God is eternal.—Newell Dwight Hillis, in "Foretokens of Immortality."

I go into a hospital, and the physicians in consultation there have found that an injury to some limb is so great that the limb must be amputated; for it is better that this man should go into life with a cork leg than that he should be carried to the burying-ground an unutilized corpse. But what if thereupon the consulting physicians should recommend us all to have our legs cut off, because cork legs cannot be bruised or maimed, and a broken one can be easily replaced? Are we all to go on cork legs because so we shall avoid all danger of sprains? If my right hand or my right eye threatens me or my neighbor with death, I will get along without either; but the world is not to go blind of eye or handless as a necessary means for its protection. The function of the Christian Church is to teach men, not how to do without an eye and without a hand, but how to use their eyes and their hands.—Lyman Abbott, D.D.

WHITTEN INSTITUTE.

By reference to Bro. Whitten's announcement in another column it will be seen that this school is projected on the Training School idea. Bro. W. has assured us that his purpose is to train and fit young men and ladies either to enter college classes in our colleges and universities, or for practical business life. The Whitten Institute is to take the place of the Polytechnic Institute, founded by Prof. W. W. Works. The citizens of Middletown have turned this fine property over to Bro. Whitten and then raised \$2500 more to add to the campus and building. We are told there is much confidence manifest among our good people in the success of this school.

Palestine District—Third Round.

Crockett sta.	4th Sab July
Jacksonville	15th 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	3d Sab August
Wells, at Chronester	Tues after
Jacksonville cir, at Turnpike	4th Sab August
Holcomb, at Percella	4th Sab August
Groveton, at Groveton	1st Sab Sept
Trinity, at Lovelady	2d Sab Sept
Elkhart	2d Sab Sept
West Palestine, at Harmony Heath	3d Sab Sept
	Tuesday after 3d Sab Sept
	O. P. Thomas, P. E.

Dangers reveal heroes.

A secret told, is a lie two-fold.

Christ can do nothing for you till you can do nothing for yourself.

Many a failure is a Calvary road to a Resurrection success.

When he said, "Follow Me," He meant all the way to glory.

Cheerfulness brightens the gift and beautifies the giver.

Have faith in God; not in your faith.—Ram's Horn.

ECZEMA ON BABY

My little six-months old girl had Eczema. We used all kinds of remedies, but she kept getting worse. I used to wrap her hands up, and to dress her, had to put her on the table. I could not hold her, she would kick and scream, and when she could, she would tear her face and arms almost to pieces. Four boxes of CUTICURA (ointment), two cakes of CUTICURA SOAP, and CUTICURA RESOLVENT cured her, and no traces are left. Feb. 7, '98. Mrs. G. A. CONRAD, Lisbon, N. H.

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Old and Young

ON WELCOMING STRANGERS.

It has become so much the fashion nowadays to rebuke the Churches for their coldness toward strangers, that even the reproach has lost something of its first force because of its triteness, and it is surely high time that a word was said on the other side of the question. Every worker in the Church is painfully conscious that there is a lack of cordiality and hospitality even among the most hearty of congregations. But we believe that some fair words are due the earnest efforts of nearly all Christians to welcome strangers to the services of the Church; and that there is need enough of rebuke to those who attend Church as strangers, sit as near the door as possible, flee headlong at the close of the benediction, and then complain that no welcome has been extended to them from ushers or neighbors in worship.

This is no exaggeration. We have seen case after case of it. Not long since a letter came to a minister from an irate man who believed that he had been slighted in the service to which he had been urged to come. Careful inquiry disclosed the fact that he had come there and really invited and almost provoked the condition which his diseased way of looking at things construed into a slight. The man was utterly unreasonable in his morbidness. Very recently, also, a lady brought to notice the sad case of a man in town whom she had asked to come to Church, but who had said he was a member of another denomination, and that in two years "nobody had ever asked him to go to Church." And the lady felt sad at this index of the coldness of the Church. In the first place, the man was a member of a Church, but confessed that he had not attended public worship for two years. This could but be an index of a backslidden condition on his part, since the Church to which he belonged was known to be sympathetic and spiritual. Then, too, he had been personally invited by his own pastor to Church.

Such facts as these are the justification of the earnest word that we wish to speak for the other side. We do not believe that any person who will give the members of Churches a fair chance to extend a welcome will be slighted in many Churches to-day. Strangers have no right to take it for granted that no person wants to speak to them until they have given ushers and fellow-worshippers a fair chance.

We should be glad if this protest might come to many of the young people of our country Churches who will go sooner or later to the city. We beg of them not to cultivate for one moment the unhappy faculty of looking for slights and coldness on the part of others in the Churches where they will go to worship. The stranger has a duty toward the Church as well as the church toward the stranger. If it is the duty of the Church members to shake hands with a visitor and express pleasure at seeing him and hopes that he will come again, is it not equally the duty of the stranger to approach a fellow-worshiper and express pleasure at having had the privilege of attending the services? We believe that the duty is mutual, and that the matter of reproach against the Church must be considered in the light of the equal ground of reproach against the inconvertible stranger.—Zion's Herald.

✕

JACK.

Two goose-eggs—the gift of a neighbor—and the friendly offices of a sitting hen who hatched from the eggs a pair of lively goslings—this was the origin of Jack, likewise of Jill.

The hen mother under whose fostering care the two came forth into this world of woe regarded them coldly from the very first. She would tip her head and "eye them over" thoughtfully, as if wondering how such strange-looking chicks could have emerged from respectable Plymouth Rock eggs.

As the goslings grew, and outgrew their foster brothers and sisters, it was evident that the hen mother's doubts in regard to them increased; and when they began to domineer over the chicks, and with their big flat bills to scoop up a double portion of the food, she plainly concluded that it was time to assert her authority, and one day she turned upon the two and pecked them until they fluttered off with shrill squalls of fear; nor would she ever again let them cuddle under her wings.

But after a day or two they didn't mind. Indeed, they seemed to quite enjoy their independence, and they grew and they grew, like Jack's bean. Indeed, it was through their resemblance to Jack's beanstalk in the mat-

ter of growth that one of them gained his name, for they were christened Jack and Jill.

As they increased in stature their pugnacity developed. They domineered not only over the chickens, but over the hens as well. At feeding time they would not let the other fowls approach the dish until their own hunger was satisfied; and oftentimes when that point was reached, the dish was well-nigh empty.

But one day Jill began to droop. She left Jack to discipline the chickens, and refused even the most tempting morsels offered her; and that night she gave up the ghost. Jack missed her sadly—for about twenty-four hours. At the end of that brief period of mourning he put on more lordly airs than ever, and did his best to make life a burden to the other fowls. It was his great delight to go to the kitchen door a little before feeding time and call the chickens. Then, when they gathered about him, he would march from one to another knocking them on the heads with his big, strong bill until they scattered right and left. This performance he would repeat day after day, the chickens never seeming to learn a lesson from past experience.

There was no pond or stream in the neighborhood of Jack's home. That he felt the need of such accommodation was evident from the fact that if a pail of water chanced to be left outside the door he was sure to be found with as much of himself in the pail as could be gotten in.

The approach of winter had a depressing effect on Jack. He did not like the cold, and would stand gloomily in a sunny corner warming first one foot and then the other under his fluffy white feathers. One bitter cold day somebody left the kitchen door open for a moment, and Jack slipped in, and, walking gravely over to the stove, stood there on one foot, holding the other up to the genial warmth. When both feet were thoroughly warm, he went to the door and quacked until it was opened for him; and from this day all through the winter he warmed his toes several times a day by the kitchen fire.

Now Jack is two years old, and an immense specimen. He follows the children like a dog all over the village, pattering along beside them, quacking contentedly as long as they walk, but squalling loudly and reproachfully if they try to run away from him. He goes to school with them in the morning, and is a general favorite among the school children, who delight to share their lunches with him. Jack knows when it is time for the pails to be opened, and always goes waddling over to the school yard a few minutes after twelve.

He has learned, however, that there is one place that is forbidden ground to him, and that is the church which stands in the green churchyard across the wide village street. On Sundays he accompanies the children as far as the gate, and then turns sadly homeward, stopping occasionally and looking back as if hoping for an invitation to return.

He evidently has some idea of time, for promptly at twelve o'clock back he marches to the churchyard gate; and if the service is prolonged he begins to call softly, "Quack! quack!" his summons becoming more and more impatient until the children appear. The minister of that church has learned that short sermons are the best for him, for the nicest points of doctrine or the most forceful illustrations lose their effect with Jack's persistent "Quack! quack!" floating in through the open windows and setting all the little folks to giggling.

Jack plainly considers it a most creditable performance to call the children out of church and then see them safely home, for, when they appear, he waddles on ahead, glancing up at them now and then with soft, confidential little quacks; and upon reaching home he waits expectantly until one of the children brings a piece of white bread and holds it for him to break off bit after bit. If it is thrown to him, he will not touch it.

Recently it has been discovered that there was a slight mistake in the matter of Jack's christening, for out in the meadow is a nest full of big white eggs, over which he—no, she—keeps jealous watch, flying fiercely at any boy or girl who ventures near them.—Ida T. Thurston, in the Outlook.

✕

Throw off the harness of your daily lives, get from beneath the hammer that beats the life from out your souls. Go to the smiles of our great Mother Earth, and up from them look for the smile of our great Father—God—and the dull thud of your sluggish pulse will bound with new life . . . and you will see, not flower and sky, not beauty and summer, but the great Immanent Spirit of them all—Him in whom you, as they, live, move, and have your being.—J. W. F. Ware.

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

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

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DEVOTIONAL

THE INCOMPARABLE WORD.

O, thou Bible! holy book of wonders! what more can we need, when he who bears "the key of David" opens to us thy treasures? Where is the darkness which thy light will not dispel? Where the emptiness which thy tree of life will not satisfy? where the thirst which thy living streams will not quench? where the mountains which cannot be ascended when we have with us thy rod and staff? O, word of God! sent from heaven, who can estimate the fullness of that service of love which thou hast wrought for us? We seek after God—thou unveilest to us his face. We desire to know His will—thou discoverest to us His law, with its thunders and lightnings. Terrified by the voice from Sinai, we inquire into the state of our hearts—thou discloseth to us their most secret depths. We sink under the heavy load of our sins—thou showest to us the sentence of condemnation torn asunder, and nailed to the Savior's cross. We tremble to find that we are naked in the presence of a holy God—thou tellest us of the spotless righteousness of Immanuel, and sayest gently, "Go in peace." We fear lest we should not walk worthy of our calling—thou sayest to us, "Take courage, for Christ is made of God unto you wisdom and righteousness, and sanctification, and redemption." We tremble before the enemy, who would fain swallow us up—again thou raisest our heads; "The Lion of the tribe of Judah hath conquered; take courage, take courage." Trouble surrounds us—thou liftest us out of the abyss; see, it was the chastisement of love. We are left alone—thou directest us to a friendly bosom, where all tears are wiped away. The path of our pilgrimage is dark and gloomy—thou givest us the wings of hope, so that we fly away over this world's mountains. The day of our life is coming to a close, the evening is drawing nigh—thou openest to us a window that looks to the east, and behold, we see in the distance the glorious lights of our own eternal home, and oh, what a home! O, word of life! treasure of salvation! without equal; which makes our poverty rich, our weakness strong, guiding with heavenly light the shades of our earthly pilgrimage! Let us kiss thee with kisses of love—let us cover thee with tears of joy.—F. W. Krummacher.

THE LIFE OF TRUST.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones. Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving. Why cannot we, slipping our hand in His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—Phillips Brooks.

ENRICHMENT OF THE SOUL.

Wherefore, dear friends, let us remember to keep our eye on the things that are unseen, and not be taken too much with the things that are seen. There are people to whom the world has been very kind, and has given them everything; we hear of them, we envy them, and when we pass them in the street in their glory, we say, How fortunate! They have the world at their feet, we say. On the contrary, the world has often gripped those people's hearts and made them slaves. There are other people, and we say, How hardly they have been used! And behold, they took hold of the world, and used it like a chariot, and made it bring them the faster to the heavenly kingdom! Such a man was St. Paul. He did not only use his birth, parentage, education, and nationality, but he used his sufferings, his immense and unparalleled sufferings wherewith to enrich and strengthen his soul.

I always like to see a good picture; I do not know anything except a good book that does a man more good, and

some years ago, when I was in Paris, I went into a Salon. On picture represented a man, a king, lying on his death bed. He was just dead; his face had the appearance of life, and his servants, who a moment before would have flown at his word, were engaged in rifling his caskets and his wardrobes. What do you think was the legend beneath? "William the Conqueror." Such a victory! Just a moment dead and his own servants were spoiling him! The other picture represented a man lying in a rocky tomb, also dead, but the angels were keeping watch, and to that tomb, now empty, all ages and all generations are coming. He was the Conqueror, and this is the victory given unto every man that is of Christ Jesus; this is the victory, our faith, which overcometh the world.—Rev. John Watson, D. D.

STRENGTH AND BEAUTY.

Strong characters are not rare, and beautiful characters are not rare; but characters that are both strong and beautiful are rare. It is so difficult to be firm and not to be hard, to be inflexibly just and not to be cold, to have the solid virtues that make for strength, and with them the soft and gracious qualities that command our love. Some men and women have the decorative virtues—they are full of generosity, noble impulse, charity and magnanimity, and enthusiasm; but they have not with these the strength of mind and will that can resist the "taking" and popular tendency if it be forbidden by sound principles of justice and of practical common sense. Some people on the other hand have only the fundamental qualities—they are just but they can not be generous; honest but never liberal; truthful but never merciful. They have principle, but they have never yielded to a wise enthusiasm, or been moved out of their slow plodding habit by some sacred zeal for a great and good cause. The world yields to the strong men; it admires them, it honors them; but it does not love them. They command its respect, but they do not engage its affection. On the other hand the world's heart is drawn out to the beautiful lives, but it discovers to its pain that it must not lean upon them. They are too good for human nature's daily food. They can not be trusted in our hours of real trial and perplexity. What they gain in heart they seem to lose in head; and we grow conscious that they are tender and generous and kind, but they are not wise. Of how few is it true that they are not only strong but beautiful, not only beautiful but strong.—Rev. C. S. Horne, A. M.

THIS MOUNTAIN.

A mountain of difficulty? Yes; very high, very rocky, very hard to climb, and no possible way of going round it. What shall I do? I will "possess" it; it shall be mine; I will conquer it; it shall not overmaster me. I will make of it a delectable mountain from whose heights I shall see God more clearly. Spiritual mountain climbing is good for spiritual health. There was a mountain in Canaan where the Anakim were, and walled cities, one of the hardest places to conquer in all the promised land. But there was a man who chose that hard place. It was worth while to get possession of a stronghold of which all the rest were afraid. The battle requiring courage is the one which brings honor to the victor. He knew he could not possess that mountain alone. "Without Me, nothing;" "through Christ, all things." "Therefore give me this mountain; I shall be able to drive them out, as the Lord hath said." Oh, the delight of that healthy glow of the soul under the breath divine! Give me this mountain of self, make me victor; this mountain of mysterious providences, make me possessor; this mountain of disappointment, let me tread upon it, and from its lonely heights see glorious heights beyond; this mountain of responsibility, give me it for Thy glory. Give me this mountain of rich spiritual experience that I may show forth Thy praise.

Life would be dull and flat if there were no hills in its landscape, and we should have poor spiritual muscle if we could always find an easy way round them. This mountain to which you have come this very day may give you the broadest and most inspiring outlook you have ever had, if you patiently and courageously ascend it; and the rose light of God's love and care will soften the outline of all that lies beyond, even "to the uttermost bounds of the everlasting hills," those heights not of toil and sorrow, but of recompense and rest.—Christian Advocate.

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Since our last report Santiago has fallen. The city, together with a large section of the eastern portion of Cuba, surrendered to Gen. Shafter. More than 20,000 men were involved in this capitulation. The Spanish soldiers are to be sent back to the mother country as soon as possible at the expense of the United States. The campaign against Porto Rico has been launched. The army and navy co-operating, will make a vigorous attack as soon as possible. The issue is not problematical. After the sea-fight off Santiago Captain Phillip, of the battleship Texas, called his men together and publicly offered thanks to God for the great victory. We need never despair of the Republic as long as such God-fearing men are appointed to fight our battles. President McKinley also issued a proclamation suggesting the duty and privilege of thanksgiving to the American people. The Advocate is glad to know that our chief rulers are devout servants of the Most High. We note, too, with pleasure, that Admiral Cervera and his officers attended the Catholic Church in Annapolis not long since and gave thanks to God for their almost miraculous preservation.

A NORTHERN VIEW OF THE MATTER.

We append below what may be termed a Northern view of the report of the Book Committee and Bishops. It is an editorial from the Western Advocate, of Cincinnati, and from the pen of Dr. D. H. Moore. We are not surprised at the conclusions which he reaches, for it seems to us impossible for any unprejudiced mind to see any criminality in the action of our Agents. We are very much gratified that he has taken the pains to prove to his readers that the matter is not one-thousandth part as bad as has been alleged:

We have no pleasure over the embarrassment of our sister Methodism, arising from the report of the Senatorial Investigating Committee, that the recent claim of \$288,000 for use and damage of the Book Concern in Nashville, 1863-65, by the United States army, would not have been allowed had the Senate not been deceived by Agents Barbee & Smith, to the effect

that none of the allowance would go to lobbyists or claim agents. When it became known that Colonel Stahlman, the attorney for the Book Committee, received thirty-five per cent of the claim allowed—i. e., \$100,800 of the \$288,000—then some of those who had advocated the claim became indignant, and cast serious aspersions on the Church, finally fixing their wrath on Barbee & Smith, and filling the air with the intolerable stench of fraud.

Nothing can justify fraud, and a Methodist Church guilty of it should not be exempt from Methodist censure. Yet surely Methodism is spiritually a unit. If one member suffers, all suffer; if one rejoices, all are glad. Therefore, we are not disposed that our sister Church shall be condemned without cause; and so venture a few remarks.

First. The whole question turns on the justice of the claim. The use to which the Book Committee put the allowance has nothing to do with it. The sworn duty of Congress is to protect the treasury from all illegitimate claims, and to grant only those of whose justice there can be no reasonable doubt. No sentiment, no policy, can inject itself into their decision. Now, the claim under consideration was presented for \$458,400, nearly twenty-five years ago. The amount finally allowed, after repeated, discouraging, and expensive delays, was \$288,000, the sum reported favorably by the Senate Committee as far back as 1878, in view of the evidence adduced and examined; concerning which the committee then said: "The sum of \$288,000 would be, as we understand the proof, a less sum than was saved to the treasury in the use of the material, machinery, houses, and appliances of this great publishing house. This sum is much below the lowest estimate of any of the witnesses as to the loss actually sustained by the claimants, and would not be adequate compensation if measured by such a standard." In the discharge of their sworn duty, the Senate could not go outside the evidence; its only business and province was to determine whether the evidence justified the claim, and then, according to the facts established, either to reject or allow the claim. What the Book Committee was to pay its attorney, or what was its expense account, had nothing to do with the justice of the claim. That rested wholly upon the established facts as to the nature and extent of the use and damage of the Nashville property by the United States army.

The thirty-five per cent contingent fee seems enormous to those unused to such practice. The Book Committee, believing its claim just, and that Congress would at last recognize its justice and pay it, first hired the ex-Book Agent, from whom the property was seized, and paid him a salary and expenses, to push their suit. He could do nothing, and was paid \$11,400. Then an attorney was hired on a twenty-five per cent contingent fee; and he had no better luck. Then a new contract was made: one firm was to have fifteen per cent and another \$50,000 of the amount secured. This failing, and all being well-nigh discouraged, the Book Committee accepted Colonel E. B. Stahlman's proposition to bear all the expenses incident to the prosecution of the claim, and to push it through, for thirty-five per cent of whatever was allowed. Besides being an honorable Methodist, he was strictly charged by his employers to use none but the most upright and Christian means to secure their rights; and "that nothing should be done in the prosecution of the claim which would, even in the slightest degree, compromise the good name of the Church; and that, rather than compromise the Church the Book Committee preferred not to have the claim paid." No one avers, and there is not a hint anywhere, that he departed in any degree from his instructions. The case was tried and decided on its merits, and \$288,000 of the claim was allowed. The grant having been made, it was the Book Committee's property to expend as they saw fit, consistently with the law under which they act. If they had given seventy-five per cent to their attorney, Congress would have had no business to interfere. The General Conference of the Southern Methodist Church was the only body that had jurisdiction, and that body had approved the transaction, before certain Senators were seized with qualms of conscience that set Caesar to rebuke the Church. Senators condemn themselves the moment they saw they were influenced by sentiment or anything apart from the justice itself of the claim.

Secondly, and finally, a word as to Barbee & Smith, on whose telegram the charge of deception is based. Senator Pascoe—who was the leading advocate of the bill in the Senate—wrote the Agents that malicious persons were opposing the passage of the bill, by circulating the report that the

Agents had made a contract with Mr. Stahlman to pay him forty per cent of any amount recovered, and asking them to wire reply for public use.

Now the Agents, representing the cause pending, were in duty bound to forward, and not to hinder, it. This is about what ought to have been said in reply: "Fees and expenses have nothing to do with our claim, which we press solely on its merits. Let the Senate decide according to the law and the testimony, and we shall be content." But courtesy to Senator Pascoe required a categorical answer at a given time by wire to the question whether they were under contract to pay their agent forty per cent. This answer was to be publicly used, and business prudence required that, if given, it should cover only what was asked. So the Agents wired: "The statement is untrue, and you are hereby authorized to deny it;" viz., the statement that they were under contract to pay forty per cent. They were not. It was nobody's business but their own what their contract was; business prudence required them to keep their own secrets from the malignant enemies of their claim. But in order that Senator Pascoe might have all information, they almost immediately sent him a second message, that they had ordered Colonel Stahlman himself to call upon him, and give whatever he might require.

Evidently they did not intend to deceive him. It was not their fault that the Senator did not choose to avail himself of the proffered information, nor that he should have so far forgotten his original question that he construed its specific denial of a forty per cent contract as a general denial of any contract. But as soon as Barbee & Smith saw this construction, as reported in the Senate debate, they hastened to correct his mistake by letter, closing with this lucid statement:

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

In replying, the Senator accedes to this proposition, and says: "I have always felt that the question of compensating the gentlemen who represented the Publishing House here in Washington while this claim was pending before Congress belonged entirely to the Book Agents and the Book Committee of the Methodist Church." That concedes everything; for the General Conference itself has approved and ratified all and several the actions taken in the premises. If Colonel Stahlman has been paid too much, that is the business of the Church, and not of the Senate. If Barbee & Smith did not see fit to publish to the world the Book Committee's confidential contract, all business sense and precedents justify them. What they intended to do with the money when they got it, was no concern of the Senate, which had no right to press any such question; its sole prerogative being to decide whether the money was theirs. Instead of censuring the Agents, we are rather disposed to commend their wisdom and prudence, even while regretting that their first telegram was not fully guarded against erroneous inferences.

It is a burning shame that Congress, by its indifference toward legitimate claims, makes the employment of lobbyists and attorneys a necessity, and thus opens the way to the well-nigh criminal abuse especially of worthy claimants unable to secure lobby or law. The Senators who affect the greatest horror that the Church would pay such fees, know that such a percentage is not uncommon, and their own consciences should teach them why such fees are possible. A reform in practice, whereby all claims should receive prompt and impartial consideration, would remove the possibility of such wrongs and outrages.

The Southern Bishops, sensitive as they are magnanimous, propose that the money shall be tendered back to the Government. But we are sure the Government would decline the tender. Having paid the claim because it was just, it will not take it back because its owner seems prodigal in its use. If there is stain on anybody, it is on Barbee & Smith; the Senate Committee scrupulously excepts the Church; and we have seen that no valid charge of deception can be laid against the Agents.

We trust our brethren will go right on as they have planned, and use the money to enlarge and strengthen their

publishing interests for still greater contributions to learning and vital piety, the twin conservators of our political and social institutions.

CONNECTIONAL NEWS.

Shelbina (Missouri) Democrat: Andrew Chapel was dedicated last Sunday afternoon. Rev. Geo. J. Warren occupied the pulpit and, as is usual with him, delivered an interesting discourse. There was no money to raise, all indebtedness having been paid months ago. Andrew Chapel is one of the most widely known country churches in this part of the State. The original building was erected upon the present site in 1857. The membership was, and is yet, composed of as pious and generous a class of people as can be found. The hospitality shown on all occasions, especially basket meeting days, has made this church known far and near. Again, for years, that congregation had the best singing of all the churches in this section. Andrew Chapel was always reported "paid in full" in the conferences. The present edifice is a handsome one, modern in architecture and elegantly furnished.

New Orleans Advocate: The Seashore Camp-meeting began Wednesday evening, July 13, and will continue eight days. All trains will stop at the camp-ground until July 24. The Seashore Camp-ground is a fine summer resort. It is a remarkably healthful place, having always been free from contagious diseases. It has fine facilities for seabathing and an abundant supply of pure, sparkling drinking water. Board can be had at reasonable rates.

GENERAL CHURCH NEWS.

Western Advocate: The report on the missionary debt continues to be encouraging. Forty thousand dollars would now clear the whole \$186,000. A cheering feature of the situation is that contributions to the debt-paying do not seem to diminish the regular gifts. The amounts received thus far by the Missionary Society from the spring conferences, as compared with last year, show a gain of at least ten thousand dollars. This is altogether apart from the debt subscription, and shows the mind of the Church to carry forward the great missionary operations, and at the same time to pay the last cent of indebtedness upon the society. If this falls under the eye of any who has not yet helped, will you not make it God's call to you for your prompt and generous response?

Rev. T. B. Stephenson, in Christian Advocate: At the present moment there is in British Methodism an abounding activity. New and bold schemes of aggression are being carried out with almost bewildering rapidity. Church building is going on more actively than for many years past, while mission enterprises—very much what you call institutional Churches—are being multiplied. In London three such schemes are on foot. In South London a great hall, with a multitude of subsidiary rooms and appliances, is being erected, at a cost of \$150,000. In Southeast London a similar scheme will cost nearly \$100,000. In Central London the very successful mission is enlarging its premises, to make room for its overflowing congregations, at an expenditure of about \$40,000. In Bolton, a great manufacturing city of Lancashire, a central mission is being erected, at a first cost of \$125,000, the whole of which is promised. And the Manchester Mission, of which you have heard much, is strengthening its social work by new buildings, which are costing \$75,000. And the wonderful thing is that the generosity of the people rises with these multiplied demands upon them. Meantime our Foreign Missionary Society has an income increased by about \$30,000 during the last three years, and other of our Church departments are showing a vigorous vitality. Not for long past has the outlook for British Methodism been so hopeful as at this time. Our great need is a deepened spiritual life, and for that multitudes are looking and praying with an impassioned earnestness.

TEXAS PERSONALS.

Rev. C. S. Field was one of the chief speakers at the recent banquet of the Knights of Pythias of Alvarado. He contributed no little to the pleasure and profit of the occasion.

Mr. J. F. Cunningham, an old and esteemed resident of Dallas, passed away peacefully at the residence of his son in Abilene, Texas, July 8, 1898. He was a man of more than ordinary

ability and culture and had used his pen freely and effectively in the interests of a Christian civilization.

Rev. J. W. Rowlett, of Denton, was in the city during the week and made the Advocate a pleasant call.

Rev. C. N. Morton, who travels in the interest of the Polytechnic College, Fort Worth, made the Advocate a pleasant visit during the week.

Misses Mattie and Lizzie Beverly, of Crowell, Texas, and Miss Josie Julian, of Dallas, were welcome visitors at the Advocate office last week. They enjoyed very much the movements of the typesetting machines.

SOUTHERN METHODIST PERSONALS.

Pacific Advocate: A card from Rev. W. E. Towson announces his embarkation at Kobe, Japan, for the United States on June 24. He expects to arrive at this port on the good ship "Gaelic," July 15. He and his family come on a furlough.

Christian Advocate: Capt. J. N. Pharr, of Berwick, La., one of the leading Methodists of his State, recently performed an act of benevolence that will long be cherished in the memories of the citizens of Berwick and vicinity. He presented to the M. E. Church, South, a beautiful and handsomely furnished building, erected after modern style at a cost of \$3500.

Wesleyan Advocate: Columbus Methodism is very much stirred up over the loss of Dr. C. E. Dowman, pastor of St. Luke Church. The telegram that brought the news of his election to the Presidency of Emory College brought both joy and sorrow to the membership of St. Luke—joy that their pastor had been so signally honored, and sorrow over the loss of their pastor. St. Luke under the pastorate of Dr. Dowman has witnessed an era of steady, upward growth and development. As preacher, pastor, and organizer he is a success. It seems a little unfortunate that he should be removed just in the midst of his new Church enterprise. It will be several months before the church is completed, but when it is finished it will be the finest church edifice in Columbus, and those who are acquainted with the solid material which constitutes the membership of St. Luke know that the building will be pushed to an early completion. As yet Dr. Hinton has not named the successor of Dr. Dowman, but it is safe to predict that this important charge will not be neglected.

GENERAL PERSONALS.

Zion's Herald: Few are the men in Methodism who are privileged to look back upon so long and useful a career as an educator as Rev. J. W. Lindsay, D. D. The pupils who sat at his feet during the long years that he taught are scattered over the wide world, and many of them fill most important public positions. A considerable proportion of our ministry were taught by him. Five of our Bishops were his students—Andrews, Ninde, Warren, Foss and Mallalieu. The following heads of our educational institutions are included in the list: Presidents Warren of Boston University, Reed of Dickinson, Bashford of Ohio Wesleyan, Melden of Clark University, Thirkield of Gammon Theological Seminary, McDowell of Denver University, Foster of Rust University, and Dean Huntington of the College of Liberal Arts and Dean Buell of the School of Theology of Boston University. The many friends of Dr. Lindsay will rejoice to learn that he is in excellent health, and that the threescore and six years bring with them no apparent diminution of either intellectual or physical vigor. He is refreshingly cheery and optimistic.

Dwight L. Moody speaks as follows of a timely matter of interest:

"I believe that no Christian can thoroughly understand the condition of things in our army camps without being deeply moved. What if all the young men in one of our large cities, between eighteen and twenty-five years of age, should become very much aroused concerning their souls' salvation and begin to attend the churches every night, anxiously asking, 'What must I do to be saved?' Wouldn't the pastors and Christian people feel that a great emergency was upon them and that they must devote themselves earnestly to gathering in the harvest? Now we are facing much such an emergency as this in our great military camps. I do not mean that all the

150,000 young men in the army are anxiously inquiring the way of salvation—although hundreds of them are doing just this—but that the great majority of them are now ready to carefully and thoughtfully listen to the gospel. Evidently the Holy Spirit is at work among them. Those who are preaching in these camps and who know exactly the conditions that prevail there, are much burdened with the sense of the opportunity and the responsibility that rests upon the Church."

THE PRESS.

LITTLE THINGS.

The influences which do the world's great work, which fertilize it, which mature its harvests for the garner of glory, are the patient, persevering, steady, silent operations; the Sunday-schools, which line upon line repeat the gospel lesson and keep alive in our youthful millions some fear of God; the good mothers, who begin with cradle hymns; the weekly Sabbaths, which softly overflow the land, which when they ebb again leave everywhere the freshness and fertilizing elements conveyed in the heaven-descended tide. Patience is power.—Dr. James Hamilton.

OUR PART.

Perhaps that same Being, that could with a glance look through the course of the Israelitish nation, from the selling of Joseph to the coming of the Messiah, has designs of mercy on all the nations of the earth, through the unparalleled blessings which He has bestowed on this great people. And have not His dealings with our beloved country some connection with the causes which will bring forward that happy day, to which all who love the Lord Jesus Christ are looking with earnest prayer?—Mary Lyon.

THE WATER LILY.

Exquisitely beautiful, and unlike anything we have, is the first white lily just expanded in some shallow lagoon where the water is leaving it, perfectly fresh and pure before the insects have discovered it. How admirable its purity! How innocently sweet its fragrance! How significant that the rich black mud of our dead streams produces the water lily! Out of that fertile slime springs this spotless purity. It is remarkable that those flowers which are most emblematic of purity should grow in the mud.—Thoreau.

HAPPINESS.

Dreams of happiness we all indulge. But too many of us seek this happiness outside of ourselves—in riches, in learning, in adventure, in excitement, in fame, in novelty, in friendships, flying to the very ends of the earth in search of it, when lo, it was to be found all the time at home. "The kingdom of God is within you," and the happiness men desire can only be found under that kingdom. Happiness is not something that can be manufactured and then pressed upon one as a bargain. It is not obtainable from the outside; it is from within, and in this fact lies the great desirability of being a Christian, and the highest type of a Christian, coming entirely under the dominion of the spiritual.—D. L. Moody.

FLOWERS AND CIVILIZATION.

Another element sometimes counted as an evidence of civilization is the love of flowers. The favoring climate has something to do with this taste. It also is universal. The meanest hovel, of adobe or cane or thatch, in Mexico, is never without flowers and climbing flowering vines to brighten it. The women not only love flowers, but in the meanest houses take pains to raise them. This taste makes life seem less hard and grim than it is in some vast agricultural regions in the United States. Travelers are delighted with the glimpses in all villages and cities, through open doors, of the lovely patios or inner courts, which are brilliant with flowers and beautiful shrubs. And behind the plainest wall exteriors are gardens with flowers and fruits and fountains. And the government cares for these things. The public plazas and promenades are horticultural shows of rare plants, trees and flowers. The government buildings and offices have both inner and outer gardens. The Church cloisters are commonly rich in bloom. The first court of the great penitentiary in Guadalajara (where the convicts have an excellent band) is a garden of trees and flowers carefully cultivated; there is the same brilliant show in the fine hospital in that city, and nearly all of the twenty-seven courts at the asylum for orphans and aged people are made cheerful and attractive with fountains and trees and flowers. One of the prettiest gardens I saw is the court of the poorhouse in Queretaro.

I do not know that paupers anywhere else have this sense of beauty so ministered to. In most of the charity foundations there is the same regard for the pleasure of the eye.—Harper's Magazine.

THE OVERSHADOWING WAR.

The question was asked the other day, "What will become of local reforms while war issues are upon us?" The answer must be that in times of war that bogus patriot, the political spoilsman, is apt to put in his most subtle work. He will pick the public pocket while leading the cheers for the old flag. A great many good people are at this moment looking about them and noting with renewed alarm the domination of demagogues and corruptionists in many of our cities and States; and the horrors of war seem in their eyes all the more lamentable because of the diversion of the public mind from evils of our own government, from our own social and political faults.

It is easy to fall into a condition of gloom and inefficiency through meditations such as these. On the other hand, is it not possible that just such a crisis may, as it certainly ought to, actually help on the cause of political reform? This nation is now destined to a new career on one path or another. It can never be just the same in its policies and action. In its new career it will be more than ever imperative that virtue and ability shall characterize its legislation and its administration. Obviously its diplomatic and consular service must be conducted on much the same principle as its naval and military service. Its laws must have relation not only directly to its own people, but they must, if need be, also indirectly benefit its own people by their favorable effect upon certain other nations. In other words, large and statesmanlike and world-embracing views will be needed at Washington, instead of those parochial and demagogic policies which so often shame the more serious and well informed representatives of the people.—Century Magazine.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

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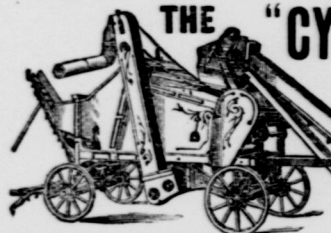
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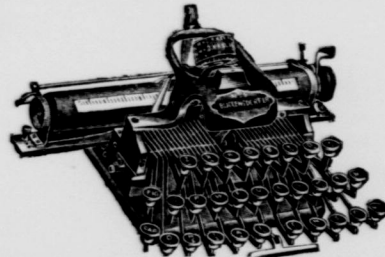
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IT WAS BEFORE THE DAY OF
SAPOLIO
THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

Epworth League

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

Take care of your thoughts and your
actions will take care of themselves.

To defile his temple is to offer in-
sult to the Lord.

A fast life is never a long one.

A pure heart is a lens through
which God is revealed to man.

A temperate life is man's patent of
nobility.

Not a crown and scepter, but mas-
tery of himself makes a man a king.

TOPIC FOR JULY: "EVERY-DAY RELIGION."

July 31: The Temple of the Body.—
I Cor. 3:16-23. (Temperance Lesson.)

Here is a plea for personal purity
and self-control, the basis of the plea
being a statement so strange and sol-
emn that we regard it with wonder
and awe. How sacred is the relation
of the Christian to his Lord. How un-
merited the honor placed upon him.
How great the responsibility implied
in the relation. "Know ye not that
ye are the temple of God, and that the
spirit of God dwelleth in you?"

In another place Christ says: "The
kingdom of God is within you." Here
is another mystery of the incarnation
—God dwelling in man; another evi-
dence of the high value which he sets
upon our humanity and of his love
which passeth knowledge.

Let us think and speak reverently
of this perpetual miracle of grace.

THE TEMPLE A PLACE OF WOR- SHIP.

To the temple all the devout
thoughts of the ancients turned. It
was the center of their religious life,
the dwelling place of God's visible
presence. The Jews, even in their cap-
tivity, turned their faces toward the
holy city and the temple when they
prayed with pitiful longing for its sa-
cred courts. Christ, in his new revela-
tion of God and man, has shown
that every city where saints dwell is a
holy city, and every devout heart a
temple of worship. While public wor-
ship is an important part of the Chris-
tian's duty, all true worship, whether
in the Church or the home or the
closet, must be from the heart to the
God dwells on the heart. The soul
prostrates itself before him who dwells
within and holds sweetest communion
with him, unseen by human eyes and
unheard by human ears.

THE TEMPLE A HOLY PLACE.

Everything which took place in the
temple had reference to God, and was
done under his eye. When Christ
found in the temple those who pro-
faned it by fraud and dishonest money-
getting, he drove them out with the
nearest approach to violence that he
ever showed. So if God is to dwell in
us, we must be purified from all un-
cleanness. Our words and thoughts
and deeds he must approve. Business,
pleasure, affection, must all be free
from dishonesty, dissipation and im-
purity. Habits and desires, the thieves
of honor and purity, must be driven
out, even by scourging.

THINGS THAT DEFILE.

Evil Thoughts—They are the begin-
nings of evil deeds and point to a
defilement already at work. "As he
thinketh in his heart, so is he." Cast
them out, and in their place hang the
walls of the imagination with images
of purity and truth. Think on noble
things. Things pure and ennobling
are all about us; the pure in heart
shall see them, for they are God's.

Unrestrained Appetite—The appetites
must be kept the servants of the
higher self. If they become masters,
through intemperate indulgence, their
dominion is heartless tyranny. Intem-
perance is perhaps the most fruitful
source of defilement. All the appet-
ites, even those whose gratification
is necessary to health and life, must
be closely guarded and temperately in-
dulged, for "the flesh wars against the
spirit, and the spirit against the flesh."
Any indulgence of some appetites is
so perilous that there is safety only
in entire denial. Drunkenness is the
curse of our land, and the shame of
our civilization. So fearful are its
ravages, and so hurtful has any use of
intoxicants become, that any indul-
gence is unlawful. Temperance with
respect to them is total abstinence.

THE PENALTY OF DEFILEMENT.

"If any man defile the temple of
God, him will God destroy." The de-
struction is twofold—physical and
spiritual, for this life and that which
is to come. Impaired mental and
physical vigor, premature old age, de-
throned reason, poverty, shame, sui-
cide are the penalties here. Remorse,
anguish, the pains of hell, are the re-
sults for the life hereafter.

SULPHUR SPRINGS DISTRICT LEAGUE.

The second annual Epworth League
Conference of the Sulphur Springs Dis-
trict of the M. E. Church, South, met
at Cooper, Texas, at 8:30 p. m., July
5, 1898, and was opened by the intro-
ductory League sermon by Rev. N. B.
Read, of Wolfe City. His text was
Daniel, first chapter and second verse,
from which he preached a most appro-
priate and eloquent sermon.

The second day was begun with a
sunrise prayer-meeting, led by Rev.
E. B. Thompson, of Commerce.

At 8:30 a. m. the League met in
business session. The Secretary being
absent, Miss Alice Coulter was elected
Secretary of the conference.

The devotional services were led by
President H. D. Wolfe, of Wolfe City.
The following delegates were enroll-
ed from different Leagues:

Cooper: Rev. J. D. Roach, Miss Ma-
mie McKinney, Miss Lillia Nell Mc-
Kinney, Miss Kate Lambath, Mr. I. B.
Lain.

Commerce (Senior): Rev. E. B.
Thompson, Rev. J. A. Thomas, Mr. E.
C. O'Neal, Mr. Walter Mangram, Miss
Lee Hamilton, Miss Effie Jones, Miss
Lou Durham. Juniors: Miss Bertha
Maloney, Miss Pearl Neal, Miss Maud
George, Miss Ethel Jones, Miss Ger-
trude Ablowich.

Sulphur Springs, Senior: Mr. A. E.
Ramsey, Miss Annie Miller, Miss Su-
sue Crabtree. Junior: Johnnie Dens-
more.

Ben Franklin: Rev. Naugle, Mrs.
Emma Naugle.

Wesley's Chapel: Mr. Thomas
O'Neal, Mr. E. G. Dellinger, Miss Alice
Coulter, Miss Ruth King.

Wolfe City: Bro. H. D. Wolfe, Bro.
J. L. Lovelace, Miss Lula Greer, Miss
Ila Drake.

Committees were appointed as fol-
lows:

Committee on Nomination: Bro. J.
D. Roach, Bro. E. B. Thompson, Bro.
J. L. Lovelace.

Resolution: L. L. Naugle, E. C.
O'Neal, Miss Lula Greer.

Committees being appointed the audi-
ence were entertained by a fitting and
eloquent address of welcome by Mr.
Newman Phillips, of Cooper. In his
address he presented the President
with a large key, which was explained,
emblematically, to open the doors of
all that is good and praiseworthy in
the town of Cooper.

The address was responded to by
Bro. J. A. Thomas, of Commerce, who
made everyone feel that truly a
hearty welcome was felt by all Leag-
uers.

A very enjoyable occasion followed
in the form of a general handshaking,
during which old acquaintances were
enjoyed and many new ones formed.

Bro. L. L. Naugle, of Ben Franklin,
preached an appropriate sermon from
Psalms 91:1, in which he urged the
importance of prayer.

In the afternoon the devotional ex-
ercises were led by Miss Lou Durham,
of Commerce, and after this the De-
partment of Worship was taken up
and the following Leagues were
heard: Cooper, Commerce, Sulphur
Springs, Ben Franklin, Wesley Chapel,
Wolfe City. After which Miss Annie
Miller, of Sulphur Springs, read a very
interesting and highly appreciated pa-
per on conducting devotional meetings.

Bro. E. B. Thompson gave many
valuable suggestions on this depart-
ment. Miss Lula Greer rendered a very
enthusiastic piece on gathering sheaves
for the better world.

Night services were held by Bro. E.
B. Thompson.

THIRD DAY.

The services were begun with a sun-
rise prayer-meeting, conducted by
Bro. Cabeen. A very enjoyable devo-
tional service was held by Bro. J. L.
Lovelace. All of the different Leagues
were heard from on this department,
which gave many valuable suggestions
to Leaguers.

Miss Ila Drake read a paper on "Our
Duty to the Poor," which made every
one feel that charity was needed very
much among the poor.

After Miss Lee Hamilton's recitation
it was moved and seconded that the
regular programme be left off and
hear the report of Committee on Nom-
ination. The following officers for the
next annual meeting of the conference
were as follows: Mr. E. C. O'Neal, of
Commerce. President: Miss Annie
Miller, of Sulphur Springs, First Vice-
President: Bro. J. L. Lovelace,

Wolfe City, Second Vice-President;
Miss Mamie McKinney, Third Vice-
President; Miss Kate Lambath, Sec-
retary.

The League then shook hands and
gave thanks to Bro. Wolfe for serving
us so well as President for the past
two years.

The meeting closed and Bro. Huff-
man, preached a good sermon from
John 29:1.

After services, led by Bro. Nau-
gle, the Literary Department was
heard; very encouraging reports
from the different Leagues were
heard. It was requested by President
for each League to make a report, giv-
ing number of Leagues, number of
members and what each League is do-
ing, whether chartered or not—a gen-
eral report in full be sent to Secretary,
so it can be reported to the Annual
Conference.

Next was a paper by Miss Mamie
McKinney. It made everyone feel like
it would pay one to be careful in
choosing instructive books to read.

The place for the next annual meet-
ing was next on the programme.
Wolfe City was voted on by a unani-
mous vote.

Committee on Resolutions was heard.
The resolutions were read and ap-
proved.

The last service, but not the least
enjoyed, was a jubilee service, con-
ducted by Bro. J. T. Bludworth.

The conference adjourned, with ev-
eryone willing to meet at the next an-
nual League meeting, which will be
held at Wolfe City.

H. D. WOLFE, Pres.
ALICE COULTER, Sec.

RESOLUTIONS.

We, the appointed committee of the
District League submit the following
resolutions:

First, we tender our sincere thanks
to the good people of Cooper for their
unbounded hospitalities. We were
met so pleasantly at the depot and
royally escorted to the church that
welcome seemed to pervade the very
atmosphere. Also thank those that so
cordially opened their beautiful homes
to us. A more hospitable people we
have never met.

Secondly, the Cooper League is to
be congratulated for providing the
Leaguers with such handsome badges.
Also the exquisite decorations of the
church in League colors made the
church more inviting and proved to
visitors that they were Leaguers in
their true colors.

Thirdly, we commend to every League
in the district the adoption of the
Young People's Hymnal. It is a most
excellent book, full of soul-stirring
songs. Inasmuch as the Publishing
House of our Church has prepared this
book for our Leagues and Sunday-
schools and it has been adopted by
the Southern Leagues, we therefore
urge every League in our district
which have not already adopted it, that
they follow the example of the Cooper
League and others and do so.

Let us insist that its use be contin-
ued, as it is the standard book for
Southern Leagues.

Fourth, we extend our heartfelt
thanks to Bro. H. D. Wolfe for his ex-
cellent, persistent and consecrated
services as President of our League
for the past two years. The Leagues
will only thank him in our hearts as
it can not be expressed by our words.

L. L. NAUGLE,
E. C. O'NEAL,
LULA GREER.

RESOLUTIONS ON ERA.

Whereas, We believe that the cir-
culation of religious periodical litera-
ture is indispensably necessary to our
keeping thoroughly abreast with good
current thought; and whereas, as the
Epworth Era is the official organ of
the League and now under the man-
agement of our newly-elected and ef-
ficient editor, Dr. H. M. DuBose; and
whereas, the Book Committee insures
us that the Era will soon be enlarged
to a twelve-page paper, and as soon as
sufficient subscriptions are secured
shall have sixteen pages; therefore,
be it

Resolved, That the pastors of this
district lay this matter on the hearts

HEISKELL'S
Ointment cures eczema, freckles, sun-
burn, pimples or any skin disease. Most
stubborn cases yield quickly and perma-
nently to this powerful

HEISKELL'S
BLOOD AND LIVER PILLS
They act on the liver, make the eyes
bright and complexion healthy.
Ointment, 50c. a box. Pills, 25c. a bottle.
Sold by all druggists, or sent by mail by
Johnston, Holloway & Co., 131 Commerce St., Phila.

and hands of the young people in
their respective charges; and

Resolved further, That in order to
insure prompt and systematic work for
the Era, each League in the district
appoint an Era Committee to canvass
the membership and send up a good
club of subscribers to the Era at an
early date.

J. E. ROACH.
H. E. CABEEN.

PARIS DISTRICT.

The Paris District Epworth League
Conference will convene at Roxton,
August 3 and 4, 1898. We begin work
Wednesday morning and close Thurs-
day night with a sermon, also a ser-
mon Wednesday night. An interesting
programme has been arranged for the
occasion.

Each League is entitled to four dele-
gates and pastor. Please elect your
delegates at once and send names to
Miss Jessie Adams, Roxton, Texas, in
order for her to secure homes for the
delegates.

We have fourteen Leagues in the
Paris District in good working order,
and we ought to have a full attendance.
Let each and every one of us go with
our Bible and a copy of "The Young
People's Hymnal." Hoping for a full
attendance and the success of the con-
ference, I am, yours in Christ,
CASSIE SMITH, D. S.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache,

Diarrhoea, Dysentery, and all Bowel Complaints.

A Sure, Safe, Quick Cure for these troubles is

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Sunday-School Dept.

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

Third Quarter, Lesson 5, July 31.

Naboth's Vineyard.—I Kings 21:4-16.
Golden Text: Thou shalt not covet thy neighbor's house.—Exodus 20:17.
Time: Common chronology, B. C. 900; revised chronology, 858 B. C.

Place: Samaria, the capital of Israel, and Jezreel, twenty-five miles to the north.

Contemporary Rulers: Ahab, King of Israel; Jehosaphat, King of Judah; Benhadad, the second, King of Syria, and Shalmaneser, King of Assyria.

BETWEEN THE LESSONS.

Following the direction of the Lord given to him in the cave at Horeb, Elijah found Elisha plowing in a field, and cast his mantle upon him, thus signifying his call to the prophetic office (ch. 19:19). Then for a time, it seems, that the great prophet, accompanied by Elisha as his assistant, lived in retirement (19:20). Benhadad, King of Syria, aided by thirty-two Kings and a great army, besieged Samaria, the capital of Israel. A prophet of the Lord, assured Ahab that all this great multitude of enemies should be delivered unto his hands, "and ye shall know that I am the Lord." The Syrians were slain with a great slaughter, with a complete overthrow of their army and the flight of Benhadad (chapter 20:1-34).

A second time Benhadad mustered his army against Ahab, when great destruction was made of his forces—a hundred thousand footmen being slain in one day, and Benhadad himself taken prisoner. These great victories were given to Ahab after all his wickedness and gross idolatry that he might know that Jehovah is the Lord. At the same time it was a punishment of the insolence and boastful pride of Benhadad. But the haughty King of Syria humbled himself in the presence of Ahab, and the King of Israel covenanted with him and set him at liberty. For this unwise act against the security of his people, one of the prophets brought to Ahab the fearful message: "Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life and thy people for his people. And the King of Israel went to his house heavy and displeased and came to Samaria" (chapter 20:42, 43). He had seen enough of the mighty workings of Jehovah to convince him that sooner or later these awful words should be fulfilled.

AHAB'S DISPLEASURE.

Verse 4—"And Ahab came into house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him." The opening verses of the chapter will explain what this word was. Naboth had a vineyard in Jezreel near the palace of Ahab. Ahab proposed to buy this garden from him, paying him money for it, or that he would give him a better vineyard in another place. The proposal, though coming from the King and seemingly fair and honorable, Naboth rejected with horror. "The Lord forbid it me that I should give the inheritance of my fathers unto thee." No man could finally alienate any part of the paternal inheritance, therefore Naboth said the Lord forbid it me to give unto thee the inheritance of my fathers. Ahab most evidently wished to alienate it finally, and this is what God's law had expressly forbidden. (See Lev. 25:14-17; 23:28; Num. 36:7.) So it was wicked in Ahab to demand the vineyard, and it was the legal right and solemn duty of Naboth to refuse his request. God's law and the religion of his fathers must be respected and obeyed, even against the pleasure of the King.

"And Ahab laid him down upon his bed and turned away his face, and would not eat bread." His covetousness and insulted pride made him miserable. No injustice had been done him. He had no right, against the express terms of the law, to expect Naboth to sell his paternal inheritance; as King of Israel, he was lord over ten-twelfths of the land, and yet being justly denied of this small request, he is filled with despondency and wretchedness. All this shows the ingratitude and depravity of Ahab's heart, for whom so much had been already done, to bring him back into allegiance to the Lord. It shows also an almost childish weakness in his character.

JEZEBEL'S ADVICE.

Verses 5-10—"But Jezebel, his wife, came to him and said, Why is thy spirit so sad, that thou eatest no bread?" In reply to this question, Ahab (verse

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LOUISVILLE, KY.

6) points out how he had sought to obtain the vineyard of Naboth and failed. But this independent conduct of Naboth which so displeased and depressed Ahab only roused the fierce spirit of Jezebel, and she took the matter in her own hands.

Verse 7—"And Jezebel, his wife, said unto him, Dost thou now govern the kingdom of Israel?" Thou art King and not Naboth. It was a sneer at his weak repining and a suggestion that he has the power to execute his wishes; as King he is a stronger man than Naboth. This is the vital language of despotism and tyranny: "Arise, and eat bread, and let thine heart be merry. I will give thee the vineyard of Naboth the Jezreelite." Merry he may be, but joy and peace of conscience he can not have. It is an instance of a powerful and energetic will reinforcing in wickedness, a weaker will entirely under its control. Jezebel has no doubt of her power to give Ahab the vineyard because she has no question as to the kind of means she will use. I can not give it to thee would have the language of an upright conscience.

NABOTH TRIED AND STONED.

Verse 8—"So she wrote letters in Ahab's name"—thus counterfeiting his authority by his own consent—"and sealed them with his seal"—thus giving the documents the royal authority. "And sent the letters unto the elders and to the nobles that were in his city dwelling with Naboth." To all this the weak and covetous Ahab yields his consent.

Verse 9—"Proclaim a fast," and thus intimate that some great calamity has fallen upon the nation because of some evil tolerated in it. "And set Naboth on high among the people"—that is, bring him to public trial as the author of the wrong for which the people are suffering.

Verse 10—"Set two men, sons of Belial, before him"—worthless and wicked men who have no regard for truth, even under the most sacred forms of oath. The word Belial is not to be regarded as a proper name in the Old Testament, though our translators, following the Vulgate, have frequently so treated it. Belial signifies worthlessness, and hence recklessness, lawlessness. And so, man or son of Belial, must be understood as meaning simply a worthless, lawless fellow. These lawless, lying men were instructed to accuse Naboth. "Saying, Thou didst blaspheme God and the King. And then carry him out and stone him, that he may die." Stoning was the legal punishment for blasphemy and always took place outside the city (Acts 7:5-8).

Verse 12—"They proclaimed the fast and set Naboth on high among the people." So the elders of Israel yield themselves, without protest, to the wicked design of Jezebel. Naboth was put on trial, charged with blasphemy and speaking words against the King, promptly condemned and carried out and stoned. As they pretended to find him guilty of treason against God and the King, it is likely they destroyed the whole of his family (see II Kings 9:26), and then the King seized on his grounds, as confiscated to him, without any heir at law.

Verse 14—"Then they sent to Jezebel, saying, Naboth is stoned and dead." The whole wicked plan is Jezebel's, and carried out to the letter as she directed, and so they send word to her, not to the King. They report the result of the trial. "Naboth is stoned and dead"—the end prescribed for the murderous mock trial. No end of justice is contemplated, but simply the taking off of Naboth and his family, and this has been accomplished.

Verse 15—"Then Jezebel said to Ahab, 'Arise, take possession of the vineyard of Naboth, the Jezreelite: for Naboth it not alive, but dead.'" Thus she gives him the vineyard as she promised. From first to last her plan was one of lying, hypocrisy, perjury and murder. And it was instantly conceived and quickly carried out. Elders, nobles, witnesses, judges, executioners, all knowing the lying and fraud of the wicked scheme, yet yield themselves to the powerful influence and fierce energy of Jezebel.

Verse 16—"And 'Ahab rose up to go down to the vineyard of Naboth, the

Jezreelite, to take possession of it"—as if nothing were now in the way. The weak, covetous, wretched man is quite willing to accept the fruits of all this crime. But might, even with the power of life and death, never makes right. The end of all this wickedness Ahab is yet to see and feel. The mighty Jehovah and his great prophet now become actors upon the scene.

Go, said the Word of the Lord, to Elijah, and meet Ahab, King of Israel, in the vineyard of Naboth, and say unto him, has thou killed, and also taken possession? When Ahab met the prophet there, he said to Elijah, "Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord" (verse 20). Then the prophet pronounced to him his doom. His own house should be utterly destroyed, "and the dogs shall eat Jezebel by the wall of Jezreel."

PRACTICAL AND SUGGESTIVE.

1. Covetousness and the vainglorious love of pleasure were at the root of Ahab's sin in this case. With a kingdom at his command and living in an ivory palace, for his own pleasure he wanted the little possession of Naboth. And like a weak child he sulks and complains because he can not have it.

2. Jezebel, far the stronger character of the two, reinforces him in his covetous designs. So crime is now accomplished. Some powerful and energetic will strengthens and leads the weak and hesitating, and the wicked work goes on.

3. In all this horrible wickedness some forms of law are observed. Naboth is put on trial, witnessed against, condemned and executed. Thus

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wickedness seeks to clothe itself with the show of justice and commend itself to public favor.

4. Ahab and Jezebel meet a just and awful doom. The eye of Jehovah was upon all their wicked doings. The great lesson is that plan as men will, in high places and in low places, the just judgment of God, in due time, will fall upon the wickedness, both of nations and individuals.

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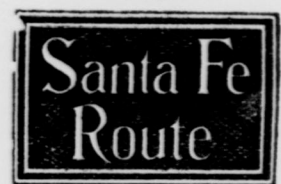
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AN IMPORTANT MEETING.

Mrs. J. B. Melone.

Greensboro, North Carolina, opened her beautiful homes to the Woman's Board of Foreign Missions, June 2-7. We were welcomed to a delightful city and a magnificent church, invited to share the best of Southern hospitality, and had our every wish and pleasure anticipated because we were Christ's disciples.

The meeting was enthusiastic and spiritual. Oh, that all our Methodist women might have heard the earnest words, urging us to renewed service in the Master's cause! Many members of the Board were quite old and feeble, but so gentle and lovely, so zealous and winning, that their very presence was an inspiration. Bishop Galloway and Rev. H. C. Tucker, of Brazil, brought the needs of that country so forcibly before us that \$5000 was appropriated to commence building a home and school at Juiz de Fora, where Miss Perkinson and Miss Shaffer, from our own State, are now teaching. Dr. Young J. Allen, who has been forty years in China, and Miss Helen Richardson, home on leave, after seven years of service there, so warmed our hearts with love for that field that it was decided to erect a \$5000 annex to M'Tyeire Home and School in Shanghai. This school has grown more in two years than they expected it to grow in ten, and everywhere there seem voices crying for the light, hands reaching out for the Bread of Life.

Having reduced the price of the Little Worker to 10 cents, it seemed expedient to try doing away with the juvenile leaflets, and to make up for their loss by more than doubling our subscriptions to the Little Worker.

We look for great things from our juveniles this year. Can we not make this summer's record the best in many years? God takes such tender care of us through all the summer months, surely we will be willing to suffer inconvenience during the "heated term" in order that this work, so dear to our Savior, may not languish.

God is opening up so many fields for us to enter, and time is hurrying us on toward silence and rest! Oh, that we may spend ourselves for the Master while opportunities are near!

It seemed good to see the familiar face of Bro. Palmore, as he arose to preach the annual sermon that fair June morning. While the air blew fresh from pine-topped mountains, through the magnolia bloom and jasmine of that Southern land, his logic and eloquence captured his entire audience.

In these days of war, in behalf of oppressed Cuba, "recruiting officers" are frequent. While we pray for the prevalence of the right and the preservation of the gallant soldier, can we not learn a lesson from the recruiting officers? The whole world is ready for the army of the Living God to enter it. Can we not enlist volunteers in His service, to do work in the Church, the Sunday-school and the Missionary society?—St. Louis Christian Advocate.

Jamesport, Mo.

NOTICE.

Treasurers of Auxiliaries of W. F. M. Society North Texas Conference will please take notice and direct all funds to Mrs. G. W. Gray, of Terrell, Texas, who has kindly consented to fill out the unexpired term of our lamented Conference Treasurer, Mrs. J. H. Cockrell. Mrs. Gray enters upon the duties of this office endorsed by Mrs. M. A. Allen and Mrs. C. O. Mathews, of Terrell. We are under many obligations to the above sisters for their timely assistance in filling this vacancy in the office of our society, and especially do we feel indebted to Sister Allen, who, under very trying circumstances, took charge of the books at Sister Cockrell's death, and has faithfully discharged the duties of the office.

MRS. ABBIE ALLEN.

President Conference Society.

Erudia, Texas.

DISTRICT MEETING.

The Woman's Home Mission Society of the Greenville District met with the District Conference at McKinney, in the M. E. Church, South, June 28. The meeting was called to order by Mrs. Harris, of Greenville, in words of greeting and encouragement, which

were beneficial to all. Our time being limited, only business matters were considered. Reports were called for, and some were read by delegates; others were sent by the pastors, all found to be in good shape. Mrs. Childress, of Greenville, read a splendid report from Wesley Church Society, and Mrs. Mattox from Kavanaugh. All reports showed the interest that is being taken in this grand work. Mrs. Harris then called on the pastors present to speak personally of the good derived from the Home Mission work, and all cheerfully stated that it was a great help to them. Bro. Hill made the speech of the occasion on that subject. Mrs. Harris dwelt on the advantage of having the hearty co-operation of the pastors in this work, and stated that she had written to every pastor where there was no organization, requesting their aid in this work. Mrs. Matthews, of Terrell, was next introduced, and made a most excellent talk on the foreign missionary work, and aptly called it the twin sister of our own Home Mission work, and touchingly appealed for help in the cause so near and dear to her. Next was a paper read by Mrs. Childress, of Greenville, replete with beautiful and inspiring thoughts from beginning to finish; and while we listened noble aspirations were aroused, and all felt the influence of this Christian life. Last, but not least, was a paper read by Mrs. Beverly, of Mc-

ble work the women were doing, and urged pastors without Foreign Missionary Societies in their charges to co-operate with me. I believe that ere the year closes, instead of the one lone Auxiliary at Commerce, Sulphur Springs District will come to the front with an Auxiliary at Wolf City, Cooper and Sulphur Springs—these three places at least. The Auxiliary at Commerce is struggling, but I believe brighter days are ahead for this brave little band.

I had a most pleasant home with Mrs. Bowman. Mrs. Johnson, of Dallas, agent for the Rescue Home, was my companion here. I was delighted when I learned she too was bound for Honey Grove, to attend the District Conference convening there at the same time—June 23-26. We arrived there about 6 o'clock Saturday evening. Our home was with Bro. Vinson and wife. They welcomed us not as strangers but as friends. We can never forget Bro. and Sister Vinson. I organized an Auxiliary at Honey Grove on Sunday afternoon. Honey Grove is a lovely town, beautiful homes and so many nice Methodist people. I believe this society will be one of the very strongest in the North Texas Conference. It seemed to me that those who joined were the "flowers" of the Methodist Church—so many young ladies. I trust they will not grow weary in well doing and that many shall be saved through their instrumentality.

The country I went over is rich and beautiful, but in each district there is but one W. F. M. Society. We have forgotten that God said, "If ye love me, keep my commandments." "Go ye into all the world and preach my gospel," and "Lo, I am with you alway." Will He be with us if we do not obey His commandments?

Thursday found me at home again.

"Home, sweet home."

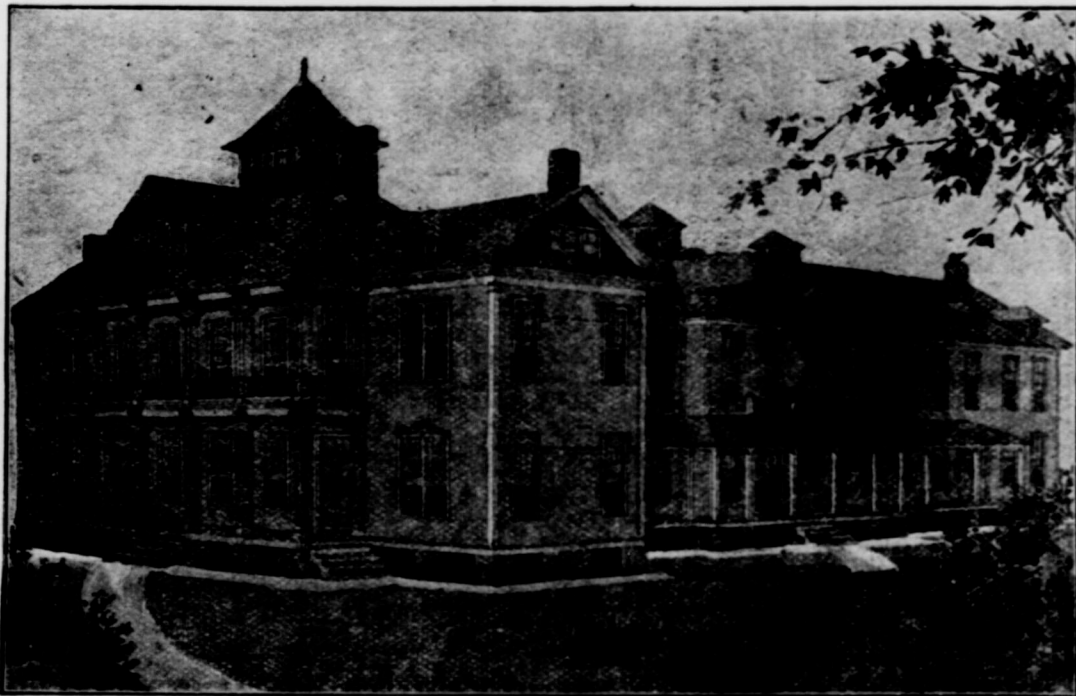
MRS. FANNIE MATHEWS.

Organizer W. F. M. S.

Terrell, Texas.

A MISSIONARY EVENING.

Some time ago our Woman's Foreign Missionary Society entertained all the Foreign Missionary Societies in this city, at the First Methodist Church. It was a simple courtesy to them, with no mercenary consideration attached to it, and was so much enjoyed by all that as the Corresponding Secretary then of our Society, I was requested to give a short account of it in the Woman's Department of the Advocate. I think we get so in the habit of making everything "pay" in the social parts of our Church work that we forget how pleasant a real piece of unselfish entertainment is to every one. In the Epistle of St. Peter he says, "Use hospitality one to another without grudging." In Paul's Letter to Titus, giving the qualities of character he desired an elder to pos-



ANN BROWDER CUNNINGHAM MISSION HOME AND TRAINING SCHOOL.
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This beautiful cut of our Home was made by the Methodist Publishing House, Nashville, Tenn.; was first used in the "Life of Miss Lucinda B. Helm," by Mrs. Arabel W. Alexander, Vanderbilt University; then in Our Homes, the official organ of our W. F. M. Society, edited by Miss Emily M. Allen. This represents the Home as it will appear when completed. The front, containing the chapel, parlors, infirmary, school and work rooms when completed, will enable us to care for five hundred girls at one time. The good to be accomplished by this insti-

tution is simply beyond calculation. We do not hesitate to invest twenty or fifty thousand dollars in a church with the hope of saving souls. Here, under one roof, we provide home, school, church, where a population of ten thousand hopeless, Christless girls may be gathered from a life of sin and shame and saved for God and humanity. Let us as a Church rise to the responsibility of the hour and every member of us to invest in this tribute to Jesus of Nazareth. How much will you give in His name? If every Methodist would rally to this cause, we would soon erect a monument

which would call down blessings on our Church from generations unborn. This Home being the property of the Woman's Home Mission Society of the M. E. Church, South, as the General Secretary well said, "Every other conference should feel as much interest in its success as the three conferences which have striven so nobly to begin the work." This being the first, the mother of our Mission Homes, we hope our thirty-eight conferences will put into it a memorial for themselves, just as we do for other Church enterprises.

MRS. W. H. JOHNSON,
Financial Agent.

Kinney; subject, "Home Mission Work," which showed a careful and earnest perusal of the subject. We were made to feel elevated and benefited by such well chosen words, and were justly proud of our own beloved President, who in such glowing words made us feel glad to be engaged in such a glorious work. The visiting pastors voiced our own sentiments in saying both papers deserved the highest praise. Bro. Ashburn, in a kind and brotherly manner, invited the Society to meet with the next District Meeting. The reports were then called for and turned over to the Secretary. They were found to be of an encouraging nature, and gave us new zeal to go on in this grand work. After singing by the choir the meeting adjourned.

MRS. NELLIE E. PIERCE,
Recording Secretary.

McKinney, Texas.

W. F. M. SOCIETY, NORTH TEXAS CONFERENCE.

As I am Organizer of W. F. M. S. for the North Texas Conference, made so by the Auxiliaries of this same Conference Society, I will tell through the Advocate of my first trip. On the 24th of June I went up to Commerce to attend the District Conference convening there from the 23d to 26th. I found Bro. Fladger presiding. He greeted me most kindly, introduced me to the Conference, made mention of the no-

tion is simply beyond calculation. We do not hesitate to invest twenty or fifty thousand dollars in a church with the hope of saving souls. Here, under one roof, we provide home, school, church, where a population of ten thousand hopeless, Christless girls may be gathered from a life of sin and shame and saved for God and humanity. Let us as a Church rise to the responsibility of the hour and every member of us to invest in this tribute to Jesus of Nazareth. How much will you give in His name? If every Methodist would rally to this cause, we would soon erect a monument

Monday afternoon in company with Bros. Wall and Vinson we left for Van Alstyne to attend the District Conference convening there on the 28th. Bro. Wages presided here. He also made me welcome and introduced me to the conference. I made known to these different pastors that I was ready and anxious to organize for them if they had no organizations. I tried to organize at Van Alstyne, but was unsuccessful. Van Alstyne is a nice town, in a rich country, with kind, hospitable people, but they were not quite ready to have a W. F. M. Society. I hope to hear of an organization before many months.

My home here was with Mr. and Mrs. McKinney. They treated me like a relative, and Mr. McKinney's "God bless you in your work," strengthened me more than I can tell.

I came on to McKinney on the 29th. Bro. Ashburn presided here. I was made welcome and introduced to the conference here also. McKinney has a society. I trust this year will mark an increase above any other year.

My home here was with Mr. and Mrs. Lewis. I was made to feel at home, and when I bade them good-bye I felt that I was leaving friends.

sess, he says, "He should be a lover of hospitality," and likewise to Timothy Paul gives the command that "A bishop must be given to hospitality." In his Letter to the Romans he insists that they be "Given to hospitality." Lastly, in Paul's Letter to the Hebrews he admonishes them to "Entertain even strangers," as by so doing they might "Entertain angels unaware." In this striking manner is the duty of hospitality and social courtesy emphasized in the Bible. So the Foreign Missionary ladies of the First M. E. Church of Temple had the best of authority to support them in their effort at entertaining all their sister Foreign Missionary Societies in town. At this time Mrs. A. C. Cason, now of Dallas, was our much beloved President. Sickness prevented her from being present, although she helped in every way she could from home. Mrs. Dr. W. R. Tyler, Vice-President, also a faithful and earnest worker, acted in her place, and to her effort and zeal much of the success of our "Missionary Evening" was due. Every Missionary Society in town was invited to attend and have a representative who should tell what their Society was doing, make a little talk or read an essay on Korea. Many excellent papers and thoughts were listened to. The pastors from the different Churches were also invited, and made encouraging talks. Miss Woodson, of Temple, favored us with a beautiful sacred solo.

Mrs. M. E. Blanchard, Organizer of this Missionary District, and Dr. J. Hill Luther, of the Baptist Church, conducted the exercises. At the close of the programme all were invited into the lecture room, where refreshments were served and every one seemed in the best of social humor. There was no cut-glass dish or silver bowl cunningly arranged to hint that a "contribution would be thankfully received." The little treat was only a sweet courtesy, "without money and without price." I think it is well sometimes to lose sight of the money part of life, and hospitality loses much of its sweetness and savor, if every time we must "drop a nickel in the box;" and I think the good feeling aroused and the effect of real hospitality was worth more to the Foreign Missionary ladies that pleasant day than dollars and cents could have been.

MRS. KATE ORGAIN.
Temple, Texas.

WOMAN'S HOME MISSION.

Our Woman's Home Mission Auxiliaries of the San Augustine District met at Carthage June 25. Mrs. J. W. Downs conducted the meeting, giving helpful talks on several topics. Timpson, Carthage, Center, Tenaha, Chireno, San Augustine and North Street had delegates present. The reports were splendid from all the auxiliaries, but we hope before next conference to improve along this line and have our reports and papers as nearly correct as it is possible to have them. The new officers elected were: Mrs. A. J. Clayton, First Vice-President; Mrs. W. J. Lister, Second Vice-President. Bro. J. T. Smith gave an appreciative talk on the management of our different auxiliaries and gave all honor to woman for so willingly working as God's instrument in a field of so much usefulness open to women alone. May the Lord prosper us this coming year and give us strength to do more for Him than we've ever done. Bro. W. F. Davis gave a talk on "The Benefit to the Local Church," and spoke at length of our Rescue Home. Truly, this is woman's noblest work, and our hearts were touched by the pathos of the incidents he related. Sister Downs suggested that each auxiliary pay \$1 per month to put a steam laundry in our Home at Dallas, and a motion was carried to that effect. Mrs. W. F. Davis read an interesting paper, also Mrs. J. W. Downs, on Systematic and Proportionate Giving, and one entitled How to Make Our Auxiliaries a Success. Chireno was unanimously selected for next session of the District Conference. We feel that the conference was a benediction to all present. We thank our Heavenly Father for giving us life and inclination to do more effectual work in our San Augustine District each successive year. We beg for His guidance in the work that lies before us.

MRS. JENNIE L. ARMSTRONG,
Secretary pro tem.

CORRECTION.

S. W. Miller, Rockhill, July 12: I am sorry that I omitted the excellent display made by our good sisters of the Woman's Parsonage and Home Mission Society and the Foreign Missionary Society. They were given a special hour in the District Conference, and their department was well represented, and there was a unanimous request to have one or two of their most excellent papers published in the Texas Christian Advocate. These papers were of a high order of Christian thought and showed tact, talent and application. We wish them much success in their noble enterprise.

A COOK BOOK FREE.

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

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MISSIONARY COLUMN

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

THE REFLEX INFLUENCE OF MISSIONS ON THE CHURCH AT HOME.

It is a great mistake to suppose that the means and men and time and force that the Church invests in missions are lost to the Church at home. Many say we have "too many heathen at home to be sending money to heathen abroad." We have seen people that seemed sincerely to believe that the Church ought really to concentrate its force on the Church at home, i. e., on itself. Such seem not to know that the Church has a reflex life. The Church will likely destroy her own existence if she ignores her reflex influence. It is possible while seeking her own interest and nothing more she may accomplish her ruin. If there could be a prayer-meeting conducted among anti-missionaries on this subject it might be a very profitable meeting. Let us give a few points for such a prayer-meeting:

1. Its faith will be strengthened. The Church and the individual often needs, like John the Baptist, to know "Art thou He that should come, or look we for another?" If the Church had faith enough to carry His message to the world, they would soon have no further need for faith in His authority. Answers from Africa, and Burmah, and China, and India, and the islands of the sea, would overwhelm the Church with marvelous tokens of the conquest of the world for Christ. The blind see, the lame walk, and the dead are raised up, and the poor have the gospel preached unto them. The missionary field with its difficulties and the small response from the home Church is a loud call to faith. It is a known fact that many who stand high in the Church often express grave doubts about the final success of the missionary enterprise. How the Church needs faith in missions!

2. Her obedience will be rewarded. "There is that that withholdeth more than is meet, but it tendeth to poverty." We need a return of that power the apostle saw in the Thessalonians when he wrote: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad."

Such has been the influence of the great missionaries of the past. As the long procession of the ages passes by one grand life quickens another, inspiring faith like the beacons on the shore. The biography of one inspires many more. The grave of one brings to the field a far stronger equipment. The life of Henry Martyn is sometimes referred to as a failure, but he left behind him a work that has inspired every reader of his biography. Dean Vaughan said of him: "But I also know it to have been powerful at home, most of all in his own Cambridge, years and tens of years after he was laid in sleep, in the mystery of silence and solitude, no friend knowing of his sepulchre in the city wilderness of Tocat. No, it was no failure. It did the work of a hundred quiet parsonage lives." The missionaries of the Church have kept the army of the Lord from deserting the cause that stands first in the commands of Jesus. In our own Women's Board of Missions, when they lost their first missionary by death—Miss Dora Rankin, who died in China some years ago—the board had not had an offer of a single missionary for two years, but when the news of Miss Rankin's death came, in less than six months there were six applications before the board.

3. Her zeal will be stimulated. The sacrificing surrender of the missionaries has saved the Church in many places from backsliding. When Melville Cox died in Africa he said: "Though a thousand die let not Africa be given up." Nothing is more strengthening to the Christian cause than to see the self-sacrifice of devoted missionaries. Sierra Leone in Africa has been a most fatal field for missionaries. Ten years ago there were no less than 200 missionaries' graves in this little spot marked on the map of Africa. Recently massacres are reported from this same little spot. Yet the missionaries are still there. Perhaps no portion of Africa is better supplied with missionaries than Sierra Leone. In years gone by there was a great trial of faith in the work of the missionaries stimulated the faith of the Church at home. When the missionaries had labored for fourteen years with no direct results, the mis-

sionaries were in need of help and sympathy from home, and the Church at home seriously considered the question of recalling the missionaries, when Matthew Wilkes said: "I will sell the clothes from my back before I will give up this work. Dr. Hwaies made an additional donation of 200 pounds rather than allow the missionaries recalled. Churches in direct contact with sacrificing missionaries feel a tremendous pull toward zeal and unlimited consecration."

ECONOMY AND DURABILITY.

Economy and durability in painting and paint materials is the boon property-owners are looking for. With most articles mere cheapness is another name for worthlessness. "A cheap coat on a cheap man" has passed into a proverb, but in paint materials the best and purest are actually the cheapest in first cost, cheapest in the amount of surface they will cover, and cheapest when the question of durability is considered. The reason for this is not hard to find. Pure white lead and pure linseed-oil are articles of such fierce competition, beginning with the manufacturer, and extending to the jobbing trade and retail dealers through whom they reach the consumer and property-owner, that the final cost to the last purchaser is but a trifle above the first cost to the manufacturer. It is a fact known to all the Paint Trade and constantly stated and bewailed in the Trade Journals, that there is no profit in selling pure white lead and pure linseed-oil, and dealers are constantly importuned to push the sales of combination paints, zines and ready-mixed paints, on which they can realize a large profit. The mixtures are generally largely composed of whitening (ground chalk), silica (ground quartz), terra alba (powdered gypsum), or barytes, (a pulverized rock). China clay is sometimes used. These materials have no value as paint material, as they do not cover or effectually hide the under surface, being semi-transparent in their nature. They cost from 1/2c. to 3/4c. per pound, and are used to give weight and volume to paint; not because they add anything to its value, but because they are cheap and increase the profits of the manufacturer at the expense of the consumer, who in nearly every case pays nearly the value of pure paint. Zinc is often used. While it has a legitimate place in certain branches of painting, it is greatly inferior in covering properties to white lead, while pound for pound it will spread over more surface than white lead, yet twice the number of coats will be required to cover or hide the surface as well; besides, when exposed to the weather the paint will not last, but will crack and chip off in such a way that repainting cannot be done to advantage without removing the old paint by burning or scraping, which is a most expensive operation.

The average cost of the best ready-mixed paint to the consumer is \$1.25 to \$1.50 per gallon, which will cover 200 to 250 square feet, two coats. The cost of a gallon of pure white lead and pure linseed-oil paint, tinted with pure colors, and mixed by the purchaser, is about \$1.20 per gallon, and it will cover 400 to 425 square feet, two coats. In this comparison we have only considered the best grades of ready-mixed paint which contain pure oil. There are many cheaper in first cost, which not only contain more worthless paint materials, but in which the linseed-oil is adulterated and extended by the use of coal-oil, rosin-oil, cotton-seed oil, benzine, alkalies and water. In fact, not many years ago legal proceedings were instituted to enforce the right to use alkalies and water in the compounding of paint. It is not difficult, therefore, to account for the disappointment in results which so many experienced who are attracted by flashy labels and advertisements making extravagant claims.

The only sure way for the property-owner who wishes economy and durability in his painting is to buy pure linseed-oil and pure white lead under brands which are known to be pure and reliable, or order them through an honest painter. Particularly avoid so-called combination leads, which generally contain a large proportion of cheap and worthless material.

Pure linseed-oil is the foundation for all good painting, because when it dries it does not evaporate like water, turpentine, benzine or coal-oil, leaving nothing behind, but it absorbs oxygen from the air, forming a tough, elastic, insoluble coating, adhering to the surface and holding in its embrace the color or pigment. If any substance that evaporates, such as those mentioned above, is added, the coating is weakened thereby, and the durability of the paint impaired. If fish-oil, cottonseed, or other oils are added, the paint will not dry properly and durability will be lessened. Linseed-oil applied alone to wood will not last nor preserve the wood. This is because the dried film or coating is not impervious to moisture, and is soon destroyed by the sun and atmosphere. This is easily shown by the blackening of the oil and wood in exposed surfaces, which have been finished in oil alone. It is evident, then, that something must be combined with the oil in the paint which will render it impervious to moisture and preserve it, if durability is desired. When the oil fails the paint fails.

Those who advocate the use of dilutants, adulterants, or extenders in paint, such as whitening, silica, terra alba or barytes, do so the ground that they are inert and have no action on the oil. Others claim as an advantage that they make the paint porous. We have seen that porosity in paint is most fatal to durability, as it admits moisture which will soon work its complete destruction, and that an inert material which does not render the oil water-proof can be of little or no value.

The effect of zinc, either alone or combined, even in small proportions, is to make the paint, when dry, hard and brittle without elasticity. It destroys the adherent and coherent qualities of the oil.

The expansion and contraction of the surface from heat and cold, or from moisture and dryness, inevitably loosens such paint, and causes it to crack, chip and scale off, carrying with it any subsequent paint which may be applied.

The only known materials which will combine with linseed-oil and form a water-proof and durable paint are those with a lead base. Prominent among these is white lead, whose valuable properties were recognized for centuries before the scientific cause of its excellence was discovered. It combines most readily with oil, works freely under the brush, when properly applied will outwear any other pigment; gallon for gallon will cover twice the surface, and when repainting is required forms the best possible base for subsequent coats. There are two kinds on the market, that made by the old Dutch process, which has

been the standard paint for centuries, and requires upward of four months in preparation. It is a very heavy white powder, dense and impervious to light; hence its great covering properties and ability to hide the surface to which it is applied. The other is made by quick process in a few days, not differing greatly in chemical analyses, but much lighter, bulk for bulk, than the Old Dutch Process, besides being more or less crystalline and lacking opacity and covering properties, therefore requiring three coats to do the work of two coats of the Old Dutch Process lead, rendering 50 per cent more labor necessary.

ECONOMY AND DURABILITY.
We have shown that, gallon for gallon, pure linseed-oil and pure white lead, Old Dutch Process, is the cheapest paint; that it covers twice the surface of the best of other paints; that it saves in labor; that it is the most durable, and as, when repainting at last becomes necessary, the new coat can be applied, without removing the old paint by burning and scraping, it is the most desirable. When, as a property-owner, you decide to paint your house, and wish to practice economy and obtain durability, what kind of paint will you use?
HENRY LIEBER.

A TEXAS WONDER.

Hall's Great Discovery.

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

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

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

Don't ring the bell of prayer and run away: wait.—Ram's Horn.

HUNT'S LIGHTNING OIL

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

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, August 1, only limit August 5, \$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 Austin, July 26 and 27, limit July 31, \$5.00 for round trip, account of Populist Convention.

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

To Omaha, August 20, 21, 26, one fare plus \$2.00, account of convention.

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

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

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

For further information, call on any Ticket Agent, or address
CHAS. L. HOLLAND,
Pass. Agent, Dallas,
G. P. A., Galveston.

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

A NEW CATALOGUE

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

HUNT'S CURE

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

"He loves me," takes the edge off every sorrow.—Ram's Horn.

MARRIAGE NOTICES.

Sunday, July 10, 1898, at 10 o'clock, at the residence of the bride's uncle, near Bethel Church, in Parker County, Texas, Mr. John S. Johnson and Miss Cora Paul, Rev. Geo. A. Nance officiating.

At Pacific Hotel, in Sherman, Texas, on June 30, 1898, Dr. Eddie L. Seay, of Denison, Texas, and Miss Nannie Mather, of Grayson County, Rev. M. D. Hill officiating.

At the home of the bride, in Ben Franklin, Texas, W. F. Nanney and Miss May Hoge, June 15, 1898; both of Ben Franklin, Texas; by Rev. L. L. Naugle.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

BARTON.—Emily E. Barton was born in Carroll County, Georgia, February 22, 1844, and died at the home of her son-in-law, Mr. Monroe Barton, near Paluxy, Texas, May 8, 1898. She moved to Arkansas in the sixties, from thence to Texas in 1883. Sister Barton professed religion in her twenty-fourth year and has since belonged either to the Cumberland Presbyterian or Methodist Church. She was a great sufferer for sometime before her death and expected to die. She talked to her relatives about the exchange and told them that she was ready to go. She left several children, step-children and grandchildren to cherish her memory and mourn over her absence; but they know where to find her. "One by one they are gathering home." GEO. S. SLOVER.

GARRETT.—Lucinda E. Garrett was born February 13, 1830, in Tennessee, and after a lingering illness died April 30, 1898, aged sixty-eight years, two months and seventeen days. She was married to Milton Garrett February 2, 1864. Her experience as a Christian covered about fifty years of her life. When she died she was a consistent member of the Floyd Street Methodist Church, Dallas, Texas. For months previous to her death there was a gradual decline in her health. She became apprehensive that her end was not far distant and committed all to her Lord. She much appreciated the devotional services held with her during her last days. She was ready for her departure, her end was peace, her sufferings are over, her deliverance has come, and she at last dwells in her long-sought home. Her deepest solicitude was for the spiritual and eternal welfare of her four children who mourn her loss. May her prayers be answered in their final and eternal salvation. C. I. McWHIRTER.

GARRETT.—Mrs. Amanda Garrett, wife of Mack Garrett, was born October 23, 1845, in Summerville, Chattooga County, Georgia, and died at her home, near Osage, Colorado County, Texas, June 22, 1898. She joined the M. E. Church, South, at the age of sixteen and lived a consistent member to her death. She came to Texas with her husband in 1878 and had lived in Colorado County since that time. She was in feeble health for a year or more and was not able to be at Church but a few times in the last few months. She suffered a great deal the last few weeks, but with Christian fortitude, and said: "All is well and bright." To her loved ones she said: "I want you all to meet me in heaven." She leaves a husband, two sons and a married daughter to mourn their loss—two having preceded her to the glory world. But they weep not as those who have no hope, but hope to meet again in the sweet bye and bye. W. F. BRINSON, P. C.

ANSLEY.—Mary Ella, wife of O. F. Ansley, and daughter of Dr. W. M. and Mrs. Bradford, of Overton, Texas, was born at Jamestown, Smith County, Texas, December 19, 1855; was converted and joined the Cumberland Presbyterian Church at Tehuacana, Texas, in her seventeenth year; was married to O. F. Ansley in Overton, May 11, 1875; joined the M. E. Church, South, in 1879; and died at Kemp, Texas, May 18, 1898. She was a good neighbor, a devoted wife, and a thoughtful and loving mother. She was an earnest, faithful and untiring Christian worker. She loved the Lord, loved the Church, and did what she could to make the work of the Church a power for good. She was for the last two years superintendent of the Junior League. She loved to work with and for the children of the Church. Much of her work for them will abide. She patiently suffered for seven weeks with typhoid fever. When the end came she was ready to go. To her death was not a defeat, but a victory. Not a terror, but a release. She lost her way on earth, to find a home in heaven. She left the associations of her earthly home to associate with the redeemed above, and to be at home with God and loved ones. Several

times she told her husband that she would never recover, and each time said she was ready to go. Three days before her death she called for the writer of this sketch and a neighbor lady. We met in her room. She wanted the Scriptures read, prayer offered, and two hymns of her own selection sung and played on the piano. One of the hymns was, "Nearer my God to Thee." The chorus of the other was, "The toils of the road will be nothing, when we get to the end of the way." It was a moment of triumph to her. I quoted the words, "The Lord is my Shepherd." She took up the passage and quoted, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Then I repeated the Savior's words: "I go to prepare a place for you," and she finished the quotation and said: "Blessed be His holy name." A few hours before she died, when she was too weak to talk to us, I bent over her bed and asked, "Is the Lord still near you?" She responded with emphasis, "Yes, Yes." The grief-stricken husband, four daughters, and two sons who are left without a mother, the aged parents, brothers and sisters, will all miss her. But I commend them all to Him whom she loved, and pray that you may be an unbroken family in that bright world to which your loved one has gone. A. R. NASH.

TEAS.—Laura A. Teas (nee Whitsett) was born in Washington County, Texas, May 2, 1856, and died in Gonzales County, Texas, June 19, 1898. She was married to C. S. Teas December 5, 1876. She was ever affectionate, obedient to her parents and to her brothers and sisters kind, obliging and loving, and to others kind, gentle and considerate. Several years before her marriage, while in girlhood, she united with the M. E. Church, South, and lived a consistent member until her death, loved and respected by all who knew her. She was a kind and loving wife, and a devoted mother, true to her Church and pastors. She had laid aside the amount of her assessment for this year, which was paid to her pastor after she had entered heaven. For several months she had spoken ever and anon of feeling tired, but patiently waited and suffered from that unrelenting destroyer, consumption. All knew she was ready and prepared to enter into her eternal rest. A day or two before the end came she said: "Jesus says, Come unto me all that are weary and I will give you rest." And thus she passed away into the home of the good, of the pure and holy. L. G. WATKINS.

JONES.—Wm. D., the infant son of Bro. J. D. Jones and wife, died Saturday, July 3, 1898. Funeral services at our home, Mooresville Church, Sunday afternoon at 3 o'clock. Laid away by sympathizing friends to await the Resurrection morn. There were many relatives and friends in attendance to offer condolence. May our God sanctify this affliction to our good. "Suffer little children to come unto Me," says our Lord. JNO. R. STEELE, P. E.

LINKER.—Margaret P. Linker (nee Martin), mother of Rev. W. A. Stuckey, of North Texas Conference, died near Nelta, Hopkins County, Texas, July 1, 1898. She was first married to Lewis Stuckey about A. D. 1863. Bro. W. A. Stuckey being the only living child of this union. June 30, 1867, she was married to S. L. Linker, who yet lives to mourn her loss. Of this second marriage there are eight living children, six sons and two daughters. The day before her death she called all these children around her bedside (Bro. Stuckey being present) and exhorted them to meet her in heaven. Her death was a triumph. At the grave, at the funeral service, five of these boys and one of the girls, and a daughter-in-law, gave me their hands for membership in the Church. The other children were already in the Church. Peace to the bereaved husband and children. God grant that they may all meet her in heaven. B. A. THOMASSON.

Birthright, Texas.

STIMSON.—Daniel Marion Stimson was born April 25, 1827, in Pittsylvania County, Va., and died at his residence in Nevada, Collin County, Texas, June 30, 1898. His parents moved to Kentucky in 1835 and in 1850 he came to Texas. His occupation first was school teaching, and afterward farming. He was married three times: to Sarah F. Ashton, March 15, 1855; to S. J. Hunter, June, 1870, and to Mary A. Hewitt, December 7, 1875, who survives him. He reared a large family of children. It is said that he was the oldest Texan as a Methodist in his section. He was also

the first steward appointed for old Bear Creek Church, the oldest Methodist organization in the same section. Every since he has held an official relation to the Church. He died a trustee of the Nevada Church where he has resided for the past nine years. He was true to his Church and all her interests. He stood by her with heart, mind and money. He read and loved the Texas Christian Advocate. When about sixteen years of age a severe affliction of body befell him from which he was never released till his death. At times his sufferings were intense and scarcely ever was he free from pain. Having an indomitable will and energy he continued to labor to the extent of his strength till his last days under the most distressing feeling and pain. He exhibited great patience in suffering and never murmured. The goodness of the Lord was the burden of his talks to his friends and the Church in regard to his experience. He often said that his afflictions had been a blessing to him. He stated to the writer that while young he was deeply impressed that he was a sinner, and that he sought God earnestly and sincerely but obtained no hope till in his nineteenth year, and then it was not satisfactory in his heart. Such a blessing factory. He had peace, but desired to be filled with the love of God shed he did not receive till in 1861 when he was abundantly and overwhelmingly blessed, and since then many times he had received the same fullness of joy and was constrained to praise the Lord aloud. He also stated that the ordeal of death was a source of horror till about ten years ago, when God delivered him from the fear of death. He had a deep and abiding solicitude for the spiritual welfare of his children. He had severe trials and burdens, but deliverance has come. His bereaved companion has journeyed with him in the hope of eternal life, through the valley of affliction. May she and all bereaved, some sweet day, meet their loved and own to suffer never more. C. I. McWHIRTER.

BURNS.—Frances E. Burns was born in Columbia District, South Carolina, November 24, 1824. She died at her son's, Rev. W. W. Burns, near Enloe, Delta County, Texas, February 14, 1898. She was married to Benjamin Burns, Lauderdale County, Alabama, in 1845. She was converted in 1847, and joined the M. E. Church, South, with her husband. She was the mother of twelve children, nine of whom, with her husband, preceded her to the better world. Two sons and one daughter are left behind to mourn their loss. Rev. W. W. Burns, and Carmillus Burns live in Delta County, Texas. The daughter, Mally E. Hale, lives in Arkansas. T. P. Burns died a youth of fifteen summers. Mrs. F. A. Gilbert died in young womanhood. Rev. W. H. W. Burns died in middle age. He was a member of the Arkansas Conference. Rev. Samuel J. Burns came to his end by malicious hands while on his way to Texas. The other children all died in infancy. The mother of these children was a precious good mother. She lived a true Christian and taught her children in early life to pray at her knee, and the impressions made there will last through eternity. P. G. HUFFMAN, P. C.

SHEGOG.—Bro. John Coghey Shegog was born in Rockford, Ala., September 14, 1856. At the time of his birth his father, Rev. William Shegog, was a member of the Alabama Conference, and in 1859 transferred to the Texas Conference, and died in 1864 on the Bosque Circuit. Coghey's mother died when he was about six months old. Thus at an early age he was left an orphan, and his grandparents, Mr. and Mrs. Richard Shegog, took him in charge, and he was raised and educated by them. They were true Christians and tried hard to raise Coghey according to the teachings of God's word; and as a natural result of this, in early manhood he was converted and joined the M. E. Church, South, May, 1885. At once he became an active

worker in the Church. A few years later, feeling a call to preach, he applied, and the Church granted him license. However, he did but little preaching, on account of failing health, but did what work he could. It was my privilege to have him with me in many protracted meetings, and always found him a willing and successful worker, but his work was short. His health gradually gave way, and his friends and relatives realized that consumption had him in its relentless grasp, and wasted him day by day, until March 14, 1898, the work was finished, and it was reported that Coghey was dead. But he was faithful and true, and when near the end talked freely of his departure, and his nearing home. Having known him from boyhood, and being associated with him in his Christian life, and hearing his shouts of victory along the line, and seeing the strong evidence of his faith when near the river, I feel confident he has reached his heavenly home safely. He leaves many relatives and friends to mourn their loss, but they know where to find him, and God grant that may all meet him again. J. A. PACE.

Ennis, Texas.

CHAPMAN.—Little Jewel, daughter of Willie and Lucy Chapman, of Dennis Chapel Community, born November, 1896, died June 1, 1898. Jewel was a bright, sweet little girl, and it was so hard to give her up. There is comfort to the grief-stricken parents in Christ's words, "Of such is the kingdom of heaven." Jewel is no longer in their home, but she is a bright jewel in the kingdom of glory. May they find her again when the battle of life is over. B. A. THOMASSON.

Birthright, Texas.

BLAKE.—Nellie Vashti Blake, daughter of Thomas and Lula Blake, was born December 14, 1896, and died May 25, 1898, near Forest Hill, on the Petty Circuit. Little Nellie was a beautiful, sweet little girl, but she is gone. Why these little rosebuds are plucked so early we can not tell, but one thing we do know, that God doeth all things well. To the parents we would say, weep not for her; we will meet her again in a land where tears and sorrows are not known. W. H. BROWN, Pastor.

CRAWFORD.—Mattie L. Crawford was born February 25, 1859; professed religion and joined the M. E. Church, South, at the age of fifteen years; was married to Mr. L. N. Crawford April 2, 1879, and died March 17, 1898. Sister Crawford was a member of our Church at this place. She had the confidence of all who knew her. Such was her life that no one had occasion to call in question her piety. Her life in her home was beautiful. She was kind, loving and true as wife and mother, and her life has left its impress upon the family. How could it be otherwise, when she filled so completely the description given by Solomon in Proverbs, chapter thirty-one, of a good wife? She was the most patient sufferer I ever knew. For months she was confined to her bed struggling against a disease which was doing its work of death. She always seemed to think it could be worse. She spoke frequently of her departure, having no fear or regret, and died peacefully, going home to rest. JOHN HELPINSTILL.

Shelbyville, Texas.

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ABSOLUTELY CURES. SYMPTOMS—Molasses; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops itching and bleeding, absorbs the tumors. Sold by druggists or mailed for 50 cts. Prepared by Dr. Swayne & Son, Philadelphia.

As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

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Cure all liver ills, biliousness, headache, sour stomach, indigestion, constipation. They act easily, without pain or gripe. Sold by all druggists. 25 cents. The only Pills to take with Hood's Sarsaparilla.

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Manufacturers of the Celebrated **White Lime** And dealers in PORTLAND and ROSDALE CEMENTS, PLASTER, HAIR, SEWER PIPE, FIRE BRICK, etc. AUSTIN, TEXAS.

Northwest Texas Conference.

Corsicana District—Third Round.	
Wortham cir., at Rabbit Hill.....	July 23, 24
Armour cir., at Hancock.....	July 26
Cotton Cir. 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. 20, 21
Rice cir., at Heater.....	Aug. 27, 28
Corsicana cir., at Harrison C.....	Aug. 27, 28
John R. Nelson, P. E.	

Dublin District—Third Round.	
Deadmonia, at Deadmonia.....	July 23, 24
Glen Rose, at Paluxy.....	July 30, 31
Green Creek, at Green Creek.....	Aug. 13, 14
Bluff Dale, at Marvin Chapel.....	Aug. 13, 14
Duffau.....	Aug. 20, 21
Hico, at Lanham.....	Aug. 20, 21
Gorman.....	Aug. 27, 28
DeLeon.....	Aug. 27, 28
Carbon, at Carbon.....	Sept. 3, 4
Sunday-school Conference at Dublin, June 14-16.	
E. A. Smith, P. E.	

Waco District—Third Round.	
Mart, at Elk.....	July 23, 24
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.	
First Church.....	July 23, 24
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.	
Burnet, at Marble Falls.....	July 23, 24
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. 27, 28
Temple, South Side.....	Sept. 3, 4
Temple, First Church.....	Sept. 10, 11
Belton.....	Sept. 17, 18
Sam'l P. Wright, P. E.	

Brownwood District—Third Round.	
Fleming mis.....	July 23, 24
Santa Anna cir.....	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. 27, 28
Indian Creek cir.....	Sept. 2, 3
May cir.....	Sept. 10, 11
Decker mis.....	Sept. 17, 18
Bangs mis.....	Sept. 17, 18
Brownwood sta.....	Sept. 24, 25
O. F. Sensabaugh, P. E.	

Abilene District—Third Round.	
Buffalo Gap cir.....	July 23, 24
Anson cir.....	July 30, 31
Itayner mis.....	Aug. 6, 7
Baird sta.....	Aug. 13, 14
Eastland cir.....	Aug. 20, 21
Taylor Co. mis.....	Aug. 27, 28
Albany and Moran.....	Aug. 27, 28
Putnam cir.....	Aug. 27, 28
Merkel and Sweetwater.....	Sept. 3, 4
Midland sta.....	Sept. 10, 11
Colorado mis.....	Sept. 17, 18
Colorado sta.....	Sept. 17, 18
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. 6, 7
Seymour mis., at Round Timber.....	Aug. 13, 14
Benjamin, at Gillespie.....	Aug. 20, 21
Quannah sta.....	Aug. 27, 28
Childress sta.....	Sept. 3, 4
Altus.....	Sept. 10, 11
Mangum.....	Sept. 17, 18
Eldorado.....	Sept. 24, 25
C. W. Daniel, P. E.	

Clarendon District—Third Round.	
Plainview cir., at Pierce's S. H.....	July 23, 24
Floyd mis., at Lockney, 3 p. m.....	July 27
Matador mis., at Cottonwood.....	July 30, 31
Canyon City cir., at Canyon City.....	Aug. 6, 7
Anarilio sta., 8:45 p. m.....	Aug. 13, 14
Amarillo cir., at Panhandle, 3 p. m.....	Aug. 13, 14
Higgins' mis.....	Aug. 20, 21
Canadian and Mobeetie, 3 p. m.....	Aug. 23
R. A. Hall, P. E.	

Weatherford District—Third Round.	
Thurber, at Mt. Hermon.....	4th Sun July
Gordon and Strawn, at Gordon.....	July 25
Huckabay mis.....	July 26
Ellasville cir., at Ellasville.....	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
Millap cir., at Willow Pond.....	4th Sun Aug
E. A. Bailey, P. E.	

Waxahachie District—Third Round.	
Grandview, at Barnesville.....	July 23, 24
Alvarado, at Alvarado.....	July 26
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.....	July 23, 24
Lampasas cir.....	July 30, 31
Killeen, at Reese Cr.....	Aug. 6, 7
Jonesboro, at Sardis.....	Aug. 13, 14
Evant, at Silver.....	Aug. 20, 21
Hamilton, at Warren's Ch.....	Aug. 27, 28
Bee House, at Pidoce.....	Sept. 3, 4
Brookhaven.....	Sept. 10, 11
Harmony.....	Sept. 17, 18
Coryell City.....	Sept. 17, 18
Meridian mis.....	Sept. 24, 25
G. S. Hardy, P. E.	

West Texas Conference.

San Antonio District—Third Round.	
Lytie.....	July 23, 24
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 Angelo District—Third Round.	
Sterling City cir., at Water V'y.....	July 23, 24
Junction City cir., at Long M'n.....	July 30, 31
J. A. Baker, P. E.	

San Marcos District—Third Round.	
Seguin and Mill Creek.....	3d Sun July
Lockhart cir.....	4th Sun July
Harwood cir.....	5th Sun July
Buda cir.....	1st Sun Aug
San Marcos cir.....	2d Sun Aug
Gonzales.....	3d Sun Aug
San Marcos sta.....	4th Sun Aug
I. T. Morris, P. E.	

Llano District—Third Round.	
Kingsland cir.....	July 23, 24
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.	

Beeville District—Fourth Round.	
Beeville sta.....	July 23, 24
Goliad cir., at Goliad.....	July 30, 31
Corpus Christi.....	Aug. 6, 7
Blanco 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.	
Nursery cir.....	July 23
Cuero sta.....	July 26
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.	
Columbia and B., at Hinkle's F'y.....	July 23, 24
Shearn.....	A. M., July 31
Tabernacle.....	Night, July 31
Pattison, at Fulshear.....	Aug. 6, 7
Wharton and Hungerford, at H.....	Aug. 13, 14
El Campo, at Blue Creek.....	Aug. 20, 21
Angleton, at Velasco.....	Aug. 27, 28
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 29-30	
July 3, District League Conference at Columbia July 26-28.	
O. T. Hotchkiss, P. E.	

Brenham District—Third Round.	
Bellville.....	July 23
Chappell Hill.....	July 25
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. 17, 18
E. W. Solomon, P. E.	

Huntsville District—Third Round.	
Navasota.....	July 24, 25
Hockley.....	July 30, 31
Willis.....	Aug. 6, 7
Huntsville.....	Aug. 13, 14
Anderson.....	Aug. 20, 21
Hempstead, at Kirby's Chapel.....	Sept. 3, 4
Courtney and Plantersv'e, at P.....	Sept. 10, 11
Madisonville.....	Sept. 17, 18
Zion.....	Sept. 24, 25
Bryan.....	Sept. 24, 25
J. C. Mickle, P. E.	

Austin District—Third Round.	
Eagle Lake and Rock Island.....	July 23
Weimar and Osage.....	July 30
Flatonla sta.....	Aug. 1
H. M. Sears, P. E.	

Calvert District—Third Round.	
Hearne and Wheelock, at W.....	July 23, 24
Franklin sta.....	July 28
Buffalo and Oakwoods, at O.....	July 30, 31
Fairfield, at Sunshine.....	Aug. 6, 7
Petteway, at Willow.....	Aug. 13, 14
Rogers Prairie, at High Prairie.....	Aug. 20, 21
Centerville, at Redland.....	Aug. 27, 28
Jewett, at Marquez.....	Aug. 27, 28
Mt. Vernon, at Beck Prairie.....	Aug. 27, 28
Rosebud.....	Sept. 3, 4
Chilton and Lott.....	Sept. 10, 11
Durango.....	Sept. 17, 18
Geo. A. LeClere, P. E.	

North Texas Conference.

Bowie District—Third Round.	
Boonsville cir., at Pleasant V.....	July 23, 24
Crafton cir., at Crafton.....	July 30, 31
Post Oak cir., at Prospect.....	Aug. 6, 7
Pine Grove, at Antelope.....	Aug. 13, 14
Bellevue, at Wesley.....	Aug. 20, 21
Bowie.....	Aug. 27, 28
Iowa Park cir., Wagner.....	Wed., Aug. 17
Wichita Falls.....	Thursday, Aug. 18
Archer City.....	Aug. 20, 21
Holliday cir., at Allendale.....	Aug. 27, 28
Bryson.....	Aug. 27, 28
Jacksboro and Giltown.....	Aug. 28, 29
F. O. Miller, P. E.	

Dallas District—Third Round.	
Lewisville.....	July 23, 24
Grand Prairie.....	July 30, 31
Piano.....	Aug. 6, 7
Trinity.....	8 p. m., Aug. 7
Cedar Hill and Duncanville.....	Aug. 13, 14
First Church.....	Aug. 20, 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.	
Gober, at Oakridge.....	July 23, 24
Brookston, at High.....	July 27
Randolph, at Porter.....	July 30, 31
Trenton, at Pecan Grove.....	Aug. 6, 7
South Bonham, at Brotherton.....	Aug. 13, 14
Fannin.....	Aug. 20, 21
Lanier.....	Aug. 27, 28
Isaac W. Clark, P. E.	

Terrell District—Third Round.	
Fate and Royse.....	July 23, 24
Kaufman.....	Aug. 6, 7
Terrell.....	Aug. 13, 14
Renner.....	Aug. 20, 21
Wylie.....	Aug. 27, 28
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.	

Sherman District—Third Round.	
Sherman cir.....	July 23, 24
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
Hewe cir.....	Aug. 27, 28
Denison sta.....	Sept. 3, 4
Travis Street.....	Sept. 4, 5
Whitewright.....	Sept. 10, 11
Gordonville.....	Sept. 17, 18
Gunters mis.....	Sept. 24, 25
J. R. Wages, P. E.	

Gainesville District—Third Round.	
Rosston, at Rush Creek.....	July 30, 31
Montague, at Dry Valley.....	July 23, 34
Sanger, at Cedar.....	Aug. 6, 7
Greenwood, at Wilson's Chapel.....	Aug. 13, 14
Era and Valley View.....	Aug. 20, 21
Aubrey, at Oak Grove.....	Aug. 27, 28
Marysville, at Sirel's Bend.....	Sept. 3, 4
Mountain Springs, Friendship.....	Sept. 10, 11
J. M. Binkley, P. E.	

Paris District—Third Round.	
Emerson cir.....	July 23, 24
Blossom and Reno.....	July 30, 31
Clarksville sta.....	Aug. 6, 7
Woodland cir., at Albion.....	Aug. 13, 14
Deport cir.....	Aug. 20, 21
Rosalie cir.....	Aug. 27, 28
Maxey mis.....	Aug. 27, 28
Lake Creek cir.....	Aug. 27, 28
Roxton.....	Sept. 3, 4
Powderly mis.....	Sept. 10, 11
W. D. Mountcastle, P. E.	

Greenville District—Third Round.	
Blue Ridge.....	3d Sun July
Farmersville.....	4th Sun July
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.	
Como, at Harmony.....	3d Sun July
Commerce sta.....	8:30 p. m., July 22
Fairlie, at Center Chapel.....	4th Sun July
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.

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FROM THE PANHANDLE.

This is a coming country. The people have learned what to do and how to utilize their forces, and all the money spent by the Church here is not wasted.

This is my eighth year in this section, and the Church has been making progress right along all the time, so that we are getting to that point in our history when we feel that we are somebody.

It would have surprised you to have been at our District League and Sunday-school Conference at Claude, in June. The interest and the good spiritual feast we did have. This was the second conference of the kind in the district, but not the last.

Rev. J. T. Bloodworth is our District League President, and he is just whooping up the League work generally. He is the man for the place.

We have just closed our Fourth District Conference at Memphis, under Brother Hall's administration, and we decided it was the best of the four. Brother Hall has done well; he closes out his last year in good shape. Resolutions, expressing appreciation of his faithfulness as presiding elder, were adopted by the conference.

Three of the pastors failed to answer to roll-call. Brother M. R. T. Davis of Amarillo (as many know) gave up his work on account of failing health. All the preachers present made good reports, especially in material things. We have been talking too much about our white-headed calves, and the war, to be very religious, but we are going to do better.

C. S. McCARVER.

Claude, Texas July 16, 1898.

P. S.—Why did I forget in the above to mention our most important enterprise—The Clarendon District High School. A fine proposition was made by Clarendon people and we accepted. A board of trustees were elected, a building committee appointed. We hope to commence business right soon.

We suppose no one doubts the necessity of such an institution in these parts, when we tell you we are from two hundred and fifty to four hundred and fifty miles from a religious school.

C. S. Mc.

FINALLY.

Rev. E. L. Armstrong insists that he "quoted Stevens correctly." Let us see. Here is the passage in his article: "The able and scholarly historian, Dr. Abel Stevens, in 'History of Methodism,' page 372, says, after strongly commending the 'Notes and Sermons,' 'A recognized standard of theology throughout the connection.'"

If the reader will turn to the work referred to (volume I, page 372), he will read the following: "Wesley began there his 'Notes' on the New Testament, with a new version of the text—a work unrivaled among Biblical commentaries for its terseness, condensation and pertinency, and a recognized standard of Methodist theology throughout his 'connection.'"

There is a wide difference between Stevens' statement and Armstrong's pretended quotation. The unwary reader may believe that "the connection," as Armstrong has it, includes the Methodist Episcopal Church in America, whereas the most superficial student of Methodist history knows that "his 'connection,'" in the quotation, excludes it. Stevens puts "connection" in quotation marks and spells it with a capital, so that his meaning may not be misunderstood. The sermons are not mentioned in the passage or the context.

Will Bro. Armstrong deny that his article in the St. Louis Advocate of April 6, on "Our Standards of Doctrine," in which he uses Dr. Summers' name in support of his contention, contained no allusion to the expression of

my views in the Texas Christian Advocate? If he did refer to Dr. Summers, why does he not give the quotation that will bear out the reference, instead of stating that he never mentioned Dr. Summers in his reply to me? His statement is a quasi denial of a reference to me in that article, and ill comports with the brother's profession of candor.

In all this controversy I have never alluded, directly or indirectly, to the Fifth Restrictive Rule. I have been accused of being a young man, but no acquaintance of mine has ever accused me of being a fool. If, however, I should have referred to the Fifth Restrictive Rule for the purpose indicated, the accusation might be lodged and I should be condemned "without benefit of clergy." Lamentable, indeed, is the "physical helplessness" which destroys the knowledge of the difference between the Fifth Restrictive Rule and the Fifth Article of Religion!

A fact has become apparent in this controversy—if there is any evidence in the proceedings of the law-making body of the Church, from December, 1784, to the present time, or in the Discipline, for the contention that "Wesley's Sermons and Notes" have ever been standards of doctrine in the Church, E. L. Armstrong is not aware of it. He has had as favorable an opportunity for adducing it as he is likely to have, but he has failed to do so. Until the evidence is adduced the assertion will be denied. The "opinion" of Dr. Tom and Prof. Dick, and the Venerable Harry, is worth nothing if it is based upon no legislative enactment after December 24, 1784, and prior to the adoption of the First Restrictive Rule, in 1808. Before the first date there was no Methodist Church, and the rule necessarily refers to a standard already in existence.

A word more, and, as far as I am concerned, this controversy ends. I profoundly commiserate a man who will, without provocation, take up the gauntlet thrown down to another, and when he finds himself hard bested, begin to whimper about "age, standing and physical helplessness." Why didn't he think of these things before putting pen to paper, and refrain? "Age" ought to bring wisdom; "standing" should be able to take care of itself, and "physical helplessness" would suggest abstention from a task too heavy for performance. "Age" and "standing" have no place in a controversy, and one should never refuse coin of his own mintage. "Physical helplessness" is worthy of consideration only in so far as it affects the mental powers.

JOHN W. STOVALL.

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