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EDITORIAL.

A WORD ABOUT AMBITION.

EVERY man ought to develop himself to the uttermost. It is also his duty to fulfill his providential mission in those places and at those times which may be indicated by the wisdom of God. That a man should make the most of himself is perfectly clear. It is nothing but the will of God that we should develop body, mind and soul to the last limits of perfection. These things are good in themselves, and are entitled to expansion and refinement up to the very highest degrees of their natural destiny. Moreover, we should make it our chief concern to ascertain and prosecute our peculiar and legitimate life-work to the end. The sphere of our enlargement and activity is unquestionably a matter of Divine appointment, and the effort to transfer ourselves to some other arena of life and work will always be fraught with evil incalculable. To develop one's self to the last notch of possible attainment is not ambition ordinarily so-called, but obligation and privilege in the fullest acceptation of those words. To do otherwise is to duplicate the sin and folly and to incur the doom and wretchedness of the trifler in the parable who buried his talent in the earth. Having then committed ourselves to this needful and glorious task of self-development, we should give all diligence to the serving of our own generation according to the will of God. St. Paul said in the hour of his awakening: "Lord what wilt thou have me to do?" The answer came clear and specific. When Annanias, who feared and doubted Paul, had finished his expostulation with the Lord concerning him, Jesus said: "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel." Paul's life-work was thus minutely and emphatically designated, and he threw himself into it with an ardor and zeal without a parallel among men. Every man is similarly called of God, no matter how humble or how obscure. To know and fill one's sphere, leaving the times and seasons to God, and following the leadings of Providence and the monitions of the Spirit is the greatest conceivable earthly honor and the divinest privilege and joy known to mortal men.

But the ambition which starts us upon a course of Godless self-seeking and which tempts us to substitute our own plans for God's, and to choose our own arena rather than the Divine, is the fruitful and accursed source of the principal afflictions of life. We may develop our various powers to the uttermost along the lines indicated by the trend of our constitution and the idiosyncrasies of our nature. But we may not imitate another, no matter how great or good. We must be ourselves under God. Yet the ambition to tower and shine often leads us to repress and stifle the beauties of our own minds and hearts, while at the same time we fall short of the model which we proposed. We must be content to be ourselves. But this Satanic thirst for prominence and fame sacrifices the splendor and power of a native originality upon the altar of a hypocritical masquerade. We wear the lion's skin, but retain the qualities of an ass. Imitation always results in monstrosity and abortion. It is this thrice accursed ambition which makes us dissatisfied with our own peculiar life-work. We prefer another sphere and another mission. We blubber over the lowliness of our task. We whine about being kept in the background. If we had the opportunity we would cut a wide swath and show the world a thing or two. But we are victimized by the authorities and kept down by rings. But not so. We are simply refusing the will of God, which always represents the sum total of all good for us. We are tempted to leap from the pinnacle of the temple and to worship the devil for the kingdoms of the world. Our security and happiness lie in the progressive unfolding of the gifts of God. We are safe and victorious only while we tread the path of righteousness and peace. We are invincible and serene only in our alignment with God. It is a sad thing for any man when he would fain be like another and exchange his own mission and sphere for what seems to be a happier career and a wider field. "Son, go work to-day in my vineyard." So be it, whether to stir the soil, or pick up the stones, or prune the vines, or burn the litter or gather or tread the grapes. Within this vineyard the ground is holy and the humblest task a mission sacred in the eyes of God.

THE PHYSICAL BASIS OF LIFE.

WE feel constrained to say a few words in regard to the great duty of caring for one's health. We were to-day discussing the prospects of a brilliant young preacher, predicting for him a career of great distinction and usefulness when our friend remarked: "Yes, but he will die prematurely." This is probable, but not necessary. By proper hygienic regulations he could, no doubt, vastly improve his present condition and indefinitely prolong his life. But if little imprudences shall be committed, if little things conducive to vigor and vitality should be neglected, if occasionally, nature is overtaxed by study, work or recreation, if a presumptuous disregard of the laws of health shall become habitual, then the untimely breakdown is inevitable. To die before one's time, when to all human appearances it is unnecessary, is a fearful thing. But in these days of ours, when surgery and medicine have reached a point of development and efficiency hitherto unknown, when the potency and benefit of fresh air, pure sunlight, the sea-beach, the mountain-side, exercise and such like are more generally known and available than ever before, it looks like a species of criminality to shrink into chronic invalidism and die in the morning of life.

When Bishop Simpson began his itinerant career it was freely predicted that he would never reach the meridian of manhood. But horseback riding, daily preaching often in the open air, and faithful utilization of the opportunities and means at hand saved him from an untimely taking off and made him strong and buoyant to the end. Dr. Buckley, editor of the Christian Advocate, New York, has written a little pamphlet with the title, "A Hereditary Consumptive's Fight for Life," wherein he details the measures used to build up his own vitality and to stave off the most virulent of all complaints. No one need despair. As long as there is life there is hope. There is no telling what intelligence, enthusiasm and hard work can do. There is in all of us a sort of reserved force, and when we invoke it in connection with scientific medical treatment and systematic hygienic living there is no telling how speedy and gracious the results may be. A celebrated physician once said to a patient: "No man can tell what air and exercise will do for him." "No man can tell how much latent strength he has while he can digest food or respond to stimulus." "Many a consumptive have I seen get well because of sheer will and faith." The thing to do is to utilize nature's illimitable resources to the uttermost, calmly trusting in a heavenly Father's love and care.

We know men who have never done their best work through simple lack of overflowing vitality and vigorous health. Others are handicapped by some habit or ailment easily curable. Ascertaining that there is abundant ground for hope, there should be an immediate and urgent application of known remedies. The trouble in many cases is procrastination. We wait too long. Full of an optimistic spirit, we look on the bright side and anticipate better things. If there is ever to be a redoubling of one's diligence let it be here. We rank good health next to a clear conscience. For without freedom from disease and pain, lacking the strength and buoyancy of nature and life, money is no better than a mere bauble and culture itself a barren acquisition. Happy for us if, so to speak, we know the time of our visitation. Improved health would heighten our intellectual efficiency, augment our spiritual power and usefulness and multiply tenfold the value and happiness of life. The price of a sound body, like wisdom, is far above rubies.

THE INITIATIVE.

MOST men can obey orders. It is a comparatively easy thing to plod along in well-beaten paths. We become used to routine and finally lose the power of generalship and aggression. But it is a great thing to be able to step out of the well-worn grooves and to take the initiative. Leadership has always been at a premium. We ought to say to ourselves frequently, Is it enough to go along in the future just as we have been going in the past? Is not the situation susceptible of improvement? We must either cultivate the habit and power of independent planning, or else finally lose all originality. Machinery was made for man and not man for machinery. We must push the frontier further out. We must break up the old nest and teach the young eagles how to fly.

We subjoin the following judicious remarks from Zion's Herald:

It is one of the infelicities of organization that it tends to mechanical rigidity and to repression of individual action. System takes the place of zeal and spontaneity. This is the danger at the present period of excessive organization. We have a society, an association, a league, or a brotherhood, for every conceivable department. Every variation of the work must have a cumbrous auxiliary, till the Church is in danger of exhausting its power in running its machinery, leaving none for doing its work.

We must give opportunity and encouragement to individuality in doing work rather than in inventing machinery. We need to cultivate spontaneity. While order must be maintained, we must also encourage the "initiative." Not disregarding rules nor forgetting to obey orders, there must be with these the personal aggressive action and the enthusiasm which compels success. We must "fight to the front." The Church must be more than a machine; its members must have "initiative."

Incalculable is the power that lies slumbering in the secret cells of the brain. Inmeasurable, too, is the force coiled up in the chambers of the heart. Illimitable, also, is the energy of the will. The great men of history are those who through some subtle but mighty instrumentalities have carried forward the three-fold development of life to its maximum. Each case is but a picture of the wondrous potentialities of even the humblest soul. Man is the image of God.

It is the acme of magnanimity to treat with love and justice the unlovely and the unjust. Infinitely more glorious, when hushing the mighty minstrelsy of the storm, was Jesus when he endured the reproaches of guilty men and returned good for evil. Love outshines the splendor of majesty and might.

How often we are compelled to say: "Ah, but I did not think." And this is true. Much of the folly and evil of life grow out of thoughtlessness. Hence the necessity for profound self-mastery and unintermittent vigilance. He has taken a long stride toward the pinnacle of life who always speaks and acts with perfect conscientiousness and deliberation.

Profound remorse is misery unfathomable. No wonder the Lord compared it to a ceaselessly gnawing worm and to an endlessly burning fire. Oh, the bitterness of sighing over the irrevocable! Oh, the agony of being unable to requite the love of the unreturning dead! Sin breeds a poison which makes every nerve quiver with pain. Regret and apprehension, like twin devils, torment the soul.

There are some authors who teach that selfishness is the essence of sin. The fact that our duties are summed up in love to God and man gives credibility to the doctrine. To live for one's self alone, indifferent alike to the weal and woe of others, can not be the chief good of man. Until the interests of others are identified with ours, and the fraternity of the race is recognized, we can not be absolved from criminality and blame.

Communicated.

CHRISTIAN SCIENCE—WHAT IS IT?

BY REV. T. H. MORRIS.

In 1866 Mrs. Mary Baker Glover Eddy, of Lynn, Massachusetts, claims to have discovered Metaphysical Healing, or that all physical effects can be traced to a mental cause, which she denominated Christian Science. In 1870 she copyrighted her first pamphlet; in 1876 she organized the Christian Science Association; in 1879 she organized a Church for mind healing, which had no creed, and of which she became pastor. She also established a college, called the Massachusetts Metaphysical College, of which she became the President. She has been a voluminous writer, but her principle book is "Science and Health, with Key to the Scriptures." This is the chief text-book with the sect, and is more studied and more valued by them than the Bible. It is regarded as a later and more improved revelation of God to man, and Mrs. Eddy was the medium through which this revelation was made. As a literary production it stands alone. There is nothing in the heavens above, the earth beneath, or the waters under the earth, like it. It discounts the Mohammedan Koran, the Mormon Bible, and even Swedenborg's vagaries. It abounds in abstract propositions and scientific terminology. Indeed, some among them have attempted a technical language of their own, and many new words are coined by them. No doubt some weak minds are caught with this book's apparent learnedness and accept it as true simply because they can not understand it. Our Savior's simple parables and illustrations stand in striking contrast to this woman's scientific jargon and abstract incomprehensibles.

From Science and Health I will therefore gather the teachings of this sect. I will not attempt to argue its propositions. That would dignify nonsense and insult intelligence. My task will be to simply drag the preposterous tenets of this unscientific and unchristian infidelity into the light, that the world may correctly estimate it.

ALL CAUSATION MENTAL.

In order to understand her system, if I may so call it, we must seek for her central thought, upon which others depend. She gives that in the following statement: "During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the January of 1866 I gained the scientific certainty that all causation was mind, and every effect a mental phenomenon." Now, the questions arise: Have all physical effects a mental cause? Is all causation mind? Is every effect a mental phenomenon? The answering of these questions will determin the truth or falsity of her entire system. For six thousand years the world has proceeded upon a different assumption. It has thought for these ages that physical effects had physical causes, and not that they had mental causes. It thought causation was both physical and mental, and not that all causation was mental. It thought that physical effects were physical phenomenon, and that mental effects were mental phenomenon, and not that all effects were mental phenomenon. Thus it will be seen that it is Mrs. Eddy against the world. Will she be able to establisn her position? You have read of Titans in the days of old. Mrs. Eddy surpasses any Titan that ever hurled mountains at the gods. To establish this fundamental proposition Mrs. Eddy dethrones God, exterminates angels, men and devils, and destroys heaven, earth and hell. One would think even a Titan would be exhausted with this task, but this little Massachusetts woman accomplishes it with the scratch of the pen. That I have not overstated the matter I will take up her position on each of these points:

GOD.

"God is principle, and not a person. He is life, truth and love. He is as much femanine as masculine. He is all and all is God. He is good. He is spirit. He is supreme." I do not undertake to reconcile these contradictory statements. Mrs. Eddy does not explain how God could be spirit and not a person; neither will I attempt it. My task is to show what she teaches. If God is not a person, then I submit that he is dethroned from the place he has occupied in the Bible and in the estimation of the Christian world—as Lord over all.

THE TRINITY.

She says: "The theory of three persons in one God—that is, a personal Trinity or Triunity—suggests heathen gods, rather than the one ever-present I Am." Again she says: "Life, Truth and Love constitute the triune God." (Page 227.) Thus it is seen that she dethrones the Father, Son and Holy Ghost as the triune God.

JESUS CHRIST.

As this system claims to be Christian, it is important to know what she teaches upon the subject of Jesus Christ. Let her speak for herself: "Jesus was the highest human concept of a perfect man" (page 478). "Jesus of Nazareth was the most scientific man that ever trod the globe" (page 209). "It was the theology of Jesus which healed the sick and sinful. It is his theology in this book and the spiritual interpretation thereof which heals the sick" (page 32). "One sacrifice, however great, is insufficient to pay the debt of sin" (page 328). "That God's wrath should be vented upon his beloved Son is divinely unnatural. Such a theory is man-made" (page 328). From these quotations you will observe that she teaches: (1) Christ to be simply human, and not divine; (2) that it was his theology, and not his power as the incarnated God, that healed sin and sickness; (3) that Science and Health has the same theology, and therefore will heal sin and sickness equal with Christ; (4) that Christ was not the sacrifice for the sins of the world. In other words, she takes from the world all the hope there was in Christ as Redeemer, as Savior, as Lord. If this is not infidelity, nothing is infidelity. And yet it is called Christian Science! It is the Christianity that Ingersoll indorses. It will now be seen that God is dethroned by this woman,so far as she can dethrone him, whether considered as the Father, Son or Holy Ghost, or the three in one. She regards this as necessary to sustain her primary proposition.

ANGELS.

I stated that she had exterminated the angels of heaven. She says: "Angels are God's thoughts proceeding from God to man." (p. 572). They are not celestial spirits doing the will of God in heaven, but are simply God's thoughts proceeding to man. It was simply God's thoughts that sang, "Glory to God in the highest, peace on earth and good will to men," over the Judean hills at Christ's nativity. It was only God's thought that stood in the sepulchre and asked, "Why seek ye the living among the dead?" She does not stop to tell us how God, who is simply a principle, could have thoughts, but she tells us angels are only God's thoughts. St. John on Patmos did not see the angelic hosts crowding the plains of glory, but only saw a troop of God's thoughts. So she annihilates the angelic hosts to sustain her theory.

DEVILS.

In Mrs. Eddy's theology devil does not signify a lost spirit; but only "evil, a lie, error, a belief in sin, sickness and death." (p. 575). God is a principle, angels are thoughts, devil is evil. Thus does she depopulate heaven and hell. It naturally follows that since there are neither angels nor devils, there is no necessity for a heaven or a hell. She says of heaven: "Heaven is not a locality, but a state in which mind is harmonious and immortal." (p. 187). The "mind" here referred to is synonymous with God. Heaven is not even a state for angels, since angels are only God's thoughts. Hell has no existence in her theology.

THERE IS NO MATTER.

We now approach the great postulate of her teachings. The reader will find it difficult to conceive that any person should go so far into error as to give birth to such a thought, much less gain converts to the theory. I refer to Mrs. Eddy's denial of the existence of matter. She teaches that "God, spirit, being all, nothing is matter." In other words, there is no sun, moon or stars. There is no earth, with continents and oceans; with hill and vale; with forests and meadows; with bird, insect, fish or animal. Nothing that is material really exists. Upon a demonstration of this proposition she hopes to maintain her original proposition, that all causation is mental. Something over a century ago Bishop Berkely, of England, held the theory that matter had no real existence. Lord Byron in satyrical verse cauterized the folly in his day as follows:

When Bishop Berkeley said "there was no matter,"
And proved it—'twas no matter what he said;
They say his system 'tis in vain to batter,
Too subtle for the airiest human head;
And yet who can believe it? I would shatter
Gladly all matters down to stone or lead,
Or adamant, to find the world a spirit,
And wear my head, denying that I wear it.

Mrs. Eddy seized upon this fossilized error and has made it one of the pillars of her system. As Byron says, she "wears her head, denying that she wears it." I will now quote fully upon this subject that no one can charge me with misstating her true teachings. She says: "The three great verities of spirit—omnipotence, omniscience, omnipresence—contradict forever the belief that matter can be actual." (p. 4). "Thus matter will finally be proven to be nothing but a mortal illusion." (p. 19). "The science of mind shows conclusively how it is that matter seemeth to be, but is not." (p. 17). "Matter is the falsity, not the fact of existence." (p. 21). "Mortals are unacquainted with the reality of existence, because matter and mortality are not realities." (p. 111). "The theories I combat are these: (1), That all is matter; (2), That matter originates in mind and is as real as mind." (p. 166). "Matter and mind God never formed." (p. 170). "Matter examined in the light of Christian science disappears." (p. 170). "Nothing we can say or believe regarding matter is true, except that matter is unreal, and is therefore a belief." (p. 173). "Matter is neither a thing nor a person, but merely the objective representation of error." (p. 183). "God never created matter, for there is nothing in spirit out of which matter could be made." (p. 230). "What you call matter was originally primitive error in solution." I might quote ad infinitum upon this point, but enough is given to make clear her position. No words are needed to emphasize such a folly. When one gets to the point that they deny the existence of matter and the material universe, their case deserves sympathy more than censure, and causes one to wonder if the asylum is not the proper place for them. A brief recapitulation will not be out of place here. I have shown that Mrs. Eddy teaches that God is a principle and not a person; that there is no Triune God of Father, Son and Holy Ghost; that Jesus Christ was only a scientific man and not the propitiation for sin; that angels were only God's thoughts; that devil was only evil; that heaven was only a harmonious state; that hell has no existence; that there is no matter, and consequently no material universe. Such is her science and her Christianity. With this clearly defined in our minds we are now able to take up her teachings upon the subject of man.

WHAT IS MAN?

1. The first point that engages our attention is man's soul. What does she teach upon this point? She holds that there is but one soul or spirit; and that is God. Man therefore has no soul or spirit. But let her state the case: "The term soul or spirit is as improper as the term gods. Soul or spirit signifies Deity and nothing else. There is no finite soul or spirit." (p. 463). "Soul and spirit are one—God is soul. Therefore there can be but one soul." (p. 230). Not having a soul nor being a spirit, of course man can no longer be regarded as a responsible being, either under civil or moral law.

2. Not only is man without a soul, but he is also without a body. I have already shown that she teaches that there is no matter. We have always thought that man was spirit and matter united, but she contradicts this. Let her speak for herself: "Mistaking his origin and nature, man believes himself to be combined matter and spirit." (p. 64). "The great mistake of mortals is to suppose that man is both matter and spirit." (p. 112). "Error supposes man to be both mental and material. Divine science contradicts the postulate." (p. 183).

3. Since man has neither soul nor body, the question arises, in the name of common sense what is man? Let Mrs. Eddy answer the question: Man "is the infinite idea of infinite spirit." (p. 582). "Everything in God's universe is his idea." (p. 231). "Man was and is God's idea." (p. 231). Notice that man is not said to be the product of God's idea, but the idea itself. He is not spirit. He is not material. He is only God's idea. How God, who is but a principle, could have an idea, we do not know. How God's ideas should differ so widely as we sometimes see, it is hard to tell. One is drunk and another sober—one honest, another a thief. But it follows that if man is only God's idea, then God is responsible for his own ideas, and all moral and civil laws made to govern God's ideas are out of order. It can now be seen why there is no need of a Savior, of heaven or hell. But it seems a little strange that Mrs. Eddy should establish a church and college to teach God's ideas. It seems a little strange that she—one of God's own ideas—should make another of God's idea pay $300 in hard cash for three months' tuition in her metaphysical college. There seems to be method in her madness. She may not believe in matter, but does not fail to clutch the silver dollar when it is in sight. Mrs. Eddy also calls man God's reflection. She says: "Men and angels are spiritual reflections of God." (p. 192). Some of us have thought we were more than a shadow, but now find we are not. She says further: "God is not in his reflection any more than man is in the mirror which reflects him." (p. 197). Poor old humanity! It has no soul, no body, and is only an idea—only a shadow! And yet this is science! This is Christianity!

4. In following up the thought that man has neither soul nor body, but is only God's idea, she holds peculiar notions respecting man's relation to time. She says: "Man is coexistent and coeternal with God." She claims that he existed before birth: "If we live after death and are immortal, we must have lived before birth." (p. 427). She claims that he never had birth and will never die: "Man is neither young nor old. He has neither birth nor death." (p. 140). "Decrepitude is not a law or necessity of nature, but an illusion which may be avoided." (p. 141). "Death will be found at length to be a mortal dream." (p. 347). "Life is real and death is the illusion." (p. 425). "What appears to be death is but a mortal illusion. There is no death process." (p. 185). A lady Christian Scientist boasted to the writer that she did not believe in death. It was not a month before she had to deal with this grim monster. Her husband suddenly seemed ill. He fell upon the bed. His breath came with difficulty. His pulse seemed about to cease. The cold dew was on his brow. His eye glazed—a few convulsions, and he seemed to people not Christian Scientists to be dead. A day or two after this the black hearse drove up to that door, a casket went in and came out, and it appeared that there was a body in the casket. It was taken to the cemetery and laid away in the silent tomb. Flowers were bestrewn over the grave, and the family returned home. There was a vacant place in that home. There was a seat at the fireside that is now empty. There was a step that is now never heard. There was a voice that is now silent. There are sorrowing hearts and lonely persons in that home. This may be an illusion—a dream—but it is a terrible illusion or dream. Some people still think it is death. Oh, death, thou art a stern disputant!

5. Pursuing the same line of thought, Mrs. Eddy claims that man, having neither soul nor body, but being an idea of God, does not stand in the need of food to sustain life. Let her speak to the point: "Food neither weakens nor strengthens the body." (p. 118). "Admit the common hyphothesis that food is what sustains life, and there follows the admission in another direction, viz: that food has power to distroy life." (p. 387). It is amusing to notice that Mrs. Eddy hedges upon this subject when it comes to carrying her theory into practice. She advises: "It would be foolish to venture beyond our present understanding, foolish to stop eating until we gain more goodness and clearer comprehension of the living God. In that perfect day of understanding we shall neither eat to live nor live to eat." (p. 387). This was wise advice. God's idea needs three square meals a day in order to exist. It may also need calomel and quinine.

6. As a further development of the position that man is simply an idea of God, she explains that man does not possess the physical senses. "There are no material senses." (p. 174). "Divine science contradicts the corporeal senses." (p. 177). "To the five corporeal senses man appears to be matter and mind united, but Christian Science reveals him as the idea of God, and declares the corporeal senses to be mortal erring illusions." (p. 473). "Christian Science sustains with immortal proof the impossibility of any material sense, and defines these so-called senses as mortal beliefs, whose testimony can neither be true of man nor his Maker." (p. 484). "What we term the five physical senses are simply beliefs of mortal mind." (p. 17). According to this teaching we do not see, hear, taste, feel nor smell. We have no soul, no body, were never born,will never grow old, will never die, do not need food, and possess none of the physical senses. We are simply God's idea,God's shadow.

MORTAL MIND.

But man thinks differently from all this. He feels confident that he has a

soul, that he has a body, that he sees, feels, tastes, hears and smells, that he did have birth, that he did mature, that he will grow old and that he will die. He feels certain that matter is real, and that he lives in a material universe. Mrs. Eddy, to complete her system, must account for all these beliefs. How does she do this? She manufactures what she calls mortal mind, and lays to the charge of mortal mind all of these false beliefs. She says: "The author calls sickness and sinful humanity mortal mind—meaning by this term, the flesh opposed to the spirit—human error and evil in contradistinction to Truth and Good." "We call the body real, but it is truly mortal mind." (p. 83). "Mortal mind has a modus of its own, undirected and unsustained by God." (p. 108). "The material body which you call me is mortal mind." (p. 414). What then is the material personality which suffers, sins and dies? It is not man, the image and likeness of Truth, but man's counterfeit." (p. 181). So mortal mind is man's counterfeit. It imagines that man has soul and body, that he needs food, that it has the five senses, and that it gets sick and dies. But all such beliefs are false. Man is God's idea and God's idea can do none of these things. Mrs. Eddy does not tell us how God's idea could ever have mortal mind, but she says it is that way, and that settles it.

Now there comes a great conflict between mortal mind and God's idea—between the real and the counterfeit man. Mortal mind insists that man is soul and body united, that man lives in a material world, that the testimony of the senses are true, and that man needs food, medicine, etc., to sustain life. God's idea must combat all these propositions, and put to flight every such false belief. When it is victor, then man has reached his highest attainment. Mrs. Eddy is the champion of God's idea against mortal mind. She wages a more fearful war against mortal mind than Don Quixote did against the wind-mills, and comes off second best every time.

FAITH IS NOT THE REMEDY.

The remedy for sin and sickness is not faith in God, as so many suppose Christian Scientists teach. It is simply denial. On the subject of faith she says: "If we rise no higher than blind faith, the science of healing is not attained." (p. 60). "If God were understood, instead of merely believed, this understanding would establish health." (p. 99). "Belief and understanding never mingle. The latter destroys the former." (p. 172). "It is essential to understand, instead of believe." (p. 181). "To depend upon belief instead of demonstration is fatal to a knowledge of science." (p. 182). "I have healed infidels." (p. 304). "Spirit understands and this precludes the need of believing." (p. 483). Christian Science is often confused with faith-healers. They are in no way identical. Faith-healers accept the Bible as generally understood. Christian Science overturns all prevailing thought, and establishes new doctrines.

SIN AND ITS CURE.

Upon the subject of sin Mrs. Eddy denies its existence, because God's idea cannot sin. Mortal mind asserts that we sin, but mortal mind is false. The remedy for sin is therefore simply a denial of mortal mind's assertions. Let her speak: "We shall all learn that sin and mortality are without any actual origin or rightful existence." (p. 177). "A wicked man is not the idea of God. He is little else than a creation of error." (p. 185). "Lust and malice and all sorts of evil are diseased belief." (p. 402). "The destruction of sin is the divine method of pardon. Being destroyed, sin needs no other form of forgiveness." (p. 234). "To put down the claim of sin you must detect it, remove the mask, point out the illusion and prove its unreality." (p. 444). "It is the sense of sin which is lost and not a sinful soul." (p. 473). It will now be easily understood how Mrs. Eddy can get along without a personal God to pardon sin, a personal Savior to redeem from sin, and a Holy Ghost to cleanse from sin. She can also get along without the resurrection of the body, for since man never had a body and can never die he requires no resurrection. She says: "Belief that material bodies return to dust, hereafter to rise up as spiritual bodies, is incorrect." (p. 239). On page 187 she says: "No final judgment awaits mortals." Now this may be Christianity, but a great many people do not think it.

DISEASE AND ITS TREATMENT.

The reader is now prepared to understand disease and its treatment as taught by Mrs. Eddy. You will bear in mind that man has no body, and it must follow that he cannot get sick in the body. He has no five physical senses, so the testimony of the sense of feeling, sight, etc., are not to be credited. Being only God's idea, it is impossible for that idea to get sick or suffer. But mortal mind continually tells us that we have a body, do feel pain, and that we are sick. It is our duty to combat mortal mind's assumptions and insist that we are not sick. When we convince ourselves we are not sick then the disease is cured. Let us see how Mrs. Eddy deals with the subject:

1. Boils—"You say a boil is painful, but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling; and you call this belief a boil. Now administer to your patient a high attenuation of truth on this subject and it will soon cure the boil." (p. 47).

2. Small-pox—"We have the small-pox because others have it, but mortal mind, not matter, carries the infection." (p. 47).

3. Indigestion, etc.—"You say that indigestion, fatigue, sleeplessness cause distressed stomachs and aching heads. Then you consult your brain in order to remember what has hurt you, when your remedy lies in forgetting the whole thing." (p. 58).

4. Colds—"Colds, coughs and contagions are engendered solely by mortal belief." (p. 116). "If your patient believes in taking cold, mentally convince him that matter cannot take cold, and thought governs this liability." (p. 373).

5. Chills and Fever—"Chills and heat are often the form in which fever manifests itself. Change the mental state and the chills and fever disappear." "Destroy fear and you end the fever." (p. 375).

6. Palsy—"Palsy is a belief that matter attacks mortals and paralyzes the body, making certain portions of it motionless. Destroy the belief and you cure the palsy." (p. 374).

7. Wounds—"If you sprain the muscles and wound the flesh your remedy is at hand. Mind decides whether or not the flesh shall be discolored, painful, swollen or inflamed." (p. 384). "When an accident happens you exclaim, 'I am hurt.' Your thought makes the injury real. Now reverse the process. Declare you are not hurt, and you will find the ensuing good effects in exact proportion to your disbelief in physics." (p. 396).

8. Treatment of all Manner of Diseases—"Treat a belief in sickness as you would sin, with sudden dismissal." (p. 114). "But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness and immortality." (p. 126). "A sick body is evolved from sick thoughts. Evil, disease and death proceed from false beliefs." (p. 156). "Change the belief, and that disappears which before seemed to it real." (p. 193). "The remedy lies in probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder." (p. 76). "Remove the leading error and governing fear of this lower mind and you remove the cause of disease, as well as the morbid and excited action of any organ. You also remove in this way what are termed organic diseases as readily as functional troubles." (p. 376). "The remote cause of all disease is mental, even a mistaken belief." (p. 376). "Belief, not truth, produces all the sufferings on earth." (p. 385). "When the first symptoms of disease appear dispute the testimony of the senses. Suffer no belief of sin, or sickness to grow upon the thought. Dismiss it with an abiding conviction that its claims are illegitimate." (p. 389). "When the body is disposed to say, 'I am sick,' never plead guilty." (p. 390). "It is well to be calm in sickness; to be hopeful is still better; but to understand that sickness is a delusion and that truth can destroy it is best of all, for it is the universal and perfect remedy." (p. 392). "To Christian Science sickness is a dream from which the patient needs to be awakened." (p. 415). "Realize that the evidences of the senses are not to be accepted in the case of sickness any more than it is in the case of sin." (p. 384). "If the case is that of a young child or an infant, it needs to be met mainly through the parents thoughts, silently or audibly, on the basis of Christian Science." (p. 411). "Science must mightily outweigh the power of popular belief in order to heal a single case of disease." (p. 49). Much more could be quoted to the same purpose, but this is sufficient to indicate the nature of disease and its treatment. It will be seen that she regards all causation mental and the cure must also be mental.

ILLUSTRATIVE INCIDENTS.

A few illustrations of how these tenets are reduced to practice may not be amiss.

1. Two ladies, one of whom was a Christian Scientist, visited together a large dry goods store on special bargain day. As the ladies were jostled about by the great crowd around the bargain counters, the Christian Scientist said: "Ah, how unreal all of this seems!" "I think it seems very real," replied the other. "That is because you have not chemicalized from mortal mind into Divine science, where all matter is nothing and God and his idea only exist as realities." Soon they tried to cross the crowded street, and a great dray came near running over the Christian Scientist. But she gave a great leap and escaped. The other lady asked her, laughingly: "Is that dray unreal, too?" "Oh, yes, was the reply." "Well, why did you jump so, then?" "Well, you know, mortal mind made me jump."

2. A young man visited a meeting of Christian Scientists and they insisted on curing him of any disease that he might have. He only had a bunyon on his foot. He told them they might cure him of that if they could. They expounded to him the doctrine that all matter and sensation were false beliefs, and an idea of God could not have a bunyon on the foot. They instructed him on the importance of denying that he had a bunyon, and told him a cure would be effected as soon as he convinced himself that he had no bunyon. To aid him in reaching that conclusion they told him to keep repeating over and over to himself, "I've got no bunyon! I've got no bunyon!" He followed directions, and all during the meeting he was saying over and over to himself, "I've got no bunyon." As he went home he kept repeating the same words. On the way he struck his foot on a root, and with a hop, skip and a jump he yelled with oaths, "* * * !!! But I have got a bunyon!"

3. A prominent Christian Scientist, known to the writer of this article, had both a mother and brother to die sitting up in a chair denying that they were sick. Denial failed to conquer death in these cases.

4. In a certain city that I will not name may be seen in all kinds of Church work a beautiful lady, not yet middle-aged. Her face attracts you for its sweetness and deep piety. Her hair is snowy white, and she wears always a deep mourning costume. Several years ago she was led into Christian Science. Her husband was taken ill. She refused to have medical treatment. He died. She awoke from the awful error into which she had fallen too late. She will go in sorrow to her grave for ever having been beguiled into it.

5. The following conversation took place between two gentlemen. One of them, a Christian Scientist, said: "The best physicians in my town pronounced that I had Bright's disease, and failed to cure me. I have been cured by Christian Science. Now what do you think of that?" "Well," replied the other, "you must convince me first that the physicians made a correct diagnosis of your case. They are fallible, and may make mistakes. You do not believe anything physicians say, and I cannot see why you should credit their diagnosis. I have known cases that were pronounced Bright's disease to get well without Christian Science. Yours might be of that kind. Pray tell me how you knew that you had and disease at all?" "Why, my kidneys gave me great pain and I was laid up in bed for weeks." "But, hold, my friend. You teach that you have no kidneys to get diseased. Kidneys are material and you say there is no matter. You say you have pain, but you have forgotten that pain is felt only by the senses, which you say do not exist. Now, how am I to believe you when you say your kidneys gave you pain? Then you tell me that the remedy for all disease is to deny that you are sick, and how am I know that you are not carrying out your remedy by saying you are now well? If you deny it to yourself, will you not deny it to me? Then to save my life I do not see how an idea of God could ever have a diseased kidney. Surely you must be mistaken somewhere about this matter."

IT SHOULD BE SUPPRESSED.

In conclusion, let me say that it is a dangerous thing. Not only is it infidelity and subverts true religion and morality; not only is it insane in its conceptions, but it pretends to cure all diseases and thus life is often destroyed by them. They seek converts among the afflicted and the ignorant. They cause them to risk their lives trying such experiments, and too frequently fatal results follow. The State owes its ignorant and afflicted citizens protection from such madmen. The most rigid laws should be enacted to prohibit them from practicing without medical license.

In regard to the religious phase of the subject, it is sufficient to quote the admonition of St. Paul to Timothy: "O, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science, falsely so-called, which some professing have erred concerning the faith."



Among people where the practice of economy is a necessity, the buying of soap is an important yearly item. The grocer who has an eye to larger profits, may not suggest Ivory Soap. He will recommend nothing else if he is conscientious. Ivory Soap is a pure soap, all through. That makes it the most economical and best. A perfect soap for the toilet and laundry.

IT FLOATS.

A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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PUBLISHING HOUSE CLAIM.

Having sustained no official relation to this question, and having read much that has been written on the subject, pro and con, we hope to present an impartial statement of the leading facts in the case, leaving the reader to his own conclusion. The justness and equity of the claim, for the occupancy, use and abuse of the Publishing House by the government, in doing the printing for the western division of the army, for the years 1863-65, can not be better presented than in the following extract from the report of the Senate Committee of 1878, "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." There being no quesas to the validity of the claim, in due time after the close of the war the authorities of the Church began the prosecution of the case before Congress, through the agency of Rev. Dr. Abbey, an honored minister of the Church, and who was in charge of the house at the time of its seizure by the government. After a most persistent effort of six years, and a cost of $11,490 to the house for salary and expenses, Dr. Abbey failed to secure the payment of the claim. Profiting by this experience, those having the interest in hand determined to spend no more of the existing funds of the house, and to employ professional service on contingent fees. A firm was then employed on a conditional fee of 25 per cent of what might be collected, the Church to be at no expense. This effort came to naught. A third engagement was made, employing two firms, one at 15 per cent of the amount recovered, and the other to receive $50,000, the firms to bear all expenses. This effort likewise failed. We are now confronted with three successive failures, a lapse of thirty years since the close of the war, and an expenditure of $11,490. Under this most discouraging condition of affairs, in 1895 Mr. E. B. Stahlman, a prominent lawyer of Nashville and an official member of the Church, undertook, at his own expense, the collection of the claim, and was promised by the Book Committee thirty-five per cent of the amount collected—he to resort to no methods in the prosecution of the claim that would compromise the honor of the Church, and a further understanding between the contracting parties that the terms of agreement, for prudential and practical reasons, should be regarded as private. The main features of agreement having been settled, Barbee & Smith, Book Agents, were then authorized by the Book Committee to further represent the interests of the Church in the matter, and with Mr. Stahlman to draw up the terms of the contract. Threeyears had elapsed under this contract when, through the efficient management of Mr. Stahlman, a bill had passed the House of Representatives granting the claim of $288,000, and a few weeks later passed the Senate. It was pending the final passage of the bill before the Senate, in March last, that certain events transpired which have been the occasion of animadversion on the part of some, and a measure of regret to all friends of the Church.

In order to a better understanding of the conditions bearing upon the conduct of the parties in the premises it may be well at this point to mention certain facts brought out by the several committees of investigation. It has been shown that the management of the case was largely in the hands of the attorney, Mr. Stahlman, who had a conditional interest in the claim, and who had incurred heavy expense in promoting the passage of the bill, paying to one attorney alone, J. W. Baker, $10,000 and to another $2500 for professional services rendered. Mr. Stahlman, under oath, made a statement before the Committee of Investigation appointed by the Senate of other moneys used by him in the legitimate prosecution of the claim, which bore no suspicion whatever of fraud or corruption. We have already stated that the terms of the contract were to be regarded as private. This, however prudent in itself, was more especially at the instance of Mr. Stahlman, who had full management of the claim. In the third place, Barbee, Smith and Stahlman all took the position before the Senatorial Committee that Congress was alone concerned with the merits of the claim, and had no right to know or inquire into the terms of the contract. With these preliminary statements we proceed to review the transactions that have received adverse criticism.

On Saturday, March 5, Senator Pasco, of Florida, who had charge of the bill in the Senate, wrote Barbee & Smith as follows: "Some malicious persons are circulating a slanderous story about the capitol with the evident purpose to obstruct the passage of our bill; it is to the effect that you have made a contract with Mr. Stahlman to pay him 40 per cent of the amount recovered." Mr. Pasco further says in his letter to Barbee & Smith: "Send me a telegram on Monday (7th) as to the facts of the case, and authorizing me, as I am sure you can do, to deny this statement." Barbee & Smith were 800 miles away, the bill was pending before the Senate, "malicious" persons were trying to defeat its passage by saying "Stahlman is to get 40 per cent of it"—which statement Senator Pasco hoped to be authorized to deny. What were Barbee & Smith to do? They were not at liberty to divulge the terms of the contract, nor would it have been wise to have done so; but Mr. Stahlman is on the ground, 'who" (as Dr. Barbee had telegraphed Senator Bate a short while before) "understands the case thoroughly and has full authority." Hence, on Monday, Barbee & Smith telegraphed Mr. Stahlman to call on Senator Pasco and give him such information as might be necessary and proper, and at the same time telegraphed this reply to Senator Pasco's letter: "Yours of the 5th received. The statement is untrue, and you are authorized to deny it;" but further telegraphed Senator Pasco that they had telegraphed Mr. Stahlman to call and see him, and commended Mr. Stahlman to the Senator as one informed on the subject and whose statements could be relied on. Another complication arose with Senator Bate, of Tennessee, who was friendly to the bill, and knew of the letter that Senator Pasco had written Barbee & Smith on Saturday, and not having seen the telegram of Barbee & Smith in reply to Senator Pasco, Senator Bate sent, on Monday, the following telegram to Barbee & Smith: "Telegraph to-day answer to Senator Pasco's letter to you, Saturday, as to Stahlman having fee of 40 per cent," and here Senator Bate injected into his telegram, "or any other per cent" an expression not contained in Senator Pasco's letter, and further stating in his telegram that "the rumor, if true, would endanger the bill." This singular and very unreasonable telegram, stating that the "payment of 40 per cent" or "any other per cent," to Mr. Stahlman would "endanger the bill," would certainly devolve upon Barbee & Smith, a remarkably delicate and difficult task in the way of a reply. What could they say, having previously telegraphed Senator Bate that Mr. Stahlman "had full authority in the case? Not feeling at liberty to further jeopardize the sacred trust committed to them by the Book Committee, they simply replied to the first part of Senator Bate's telegram, asking them "to telegraph their answer to Senator Pasco's letter of Saturday"—they telegraphed Senator Bate that they had sent the following answer to Senator Pasco's letter of Saturday, and repeated the telegram verbatim, "Yours of the 5th received; the statement is untrue,and you are authorized to deny it"—making no further reply or allusion to Senator Bate's telegram. Now we have the whole of Barbee & Smith's offending and the circumstances attending. It is due to say, they have passed the scrutiny of three church committees, the former Book Committee in April; the Committee on Publishing Interests, of the General Conference, in May; and the new Book Committee, in June, and without the charge or detection of any real or intentional wrong. It is charitable to say that Senators Pasco and Bate may have misinterpreted the telegram of Barbee & Smith; but they were wholly unwarranted by that telegram in saying, (as did Senator Pasco, and Senator Bate said practically the same on the floor of the Senate), "I heard a rumor to the effect that some claim agent was to get a very large proportion of the amount, and on yesterday received this telegram," and read the telegram from Barbee & Smith, "Yours of the 5th received, the statement is untrue, etc.," sent in answer to his letter of Saturday, which admitted of no such latitude of construction but was restricted to the solitary inquiry, whether Mr. Stahlman was to receive 40 per cent of the claim, and which rumor he hoped Barbee & Smith would be able to deny, and which rumor alone Barbee & Smith were called upon to deny, and did deny in these words, "the statement is untrue, and you are authorized to deny it." Such broad statements as those of Senator Pasco and Bate, however innocently made, did grave injustice to Barbee & Smith, and as soon as Barbee & Smith had seen their speeches they wrote at once correcting the erroneous impressions of the Senators. It is also in proof that when the bill was pending before the House of Representatives, in answer to a direct question from a congressman wishing to know if Mr. Stahlman was financially interested in the claim, Barbee & Smith wrote the congressman, referring him to Mr. Stahlman himself, who was at the capital and could give the desired information—adding however, that the claim should be considered upon its merits, and the circumstances of Mr. Stahlman's having or not having a fee should not enter into its consideration. As the bill asked nothing at the hands of Congress in the way of a bounty or gratuity, but payment for two years' use and attendant abuse of valuable property for government purposes, we therefore fail to see the right of Congress to consider the matter of a fee as coming under their purview, or as having any relevance whatever to the merits of the claim. Still less can we understand their righteous indignation over the "35 per cent" allowed for the collection of this claim, when in the Choctaw Indian claim of $2,800,000, the Court of Claims allowed 25 per cent of this large amount for attorney's fees, and to this Congress added ten per cent more, making 35 per cent, the identical per cent paid by our Book Committee to Mr. Stahlman. With this record staring him in the face, with what show of consistency could Senator Lodge, author of the "force bill," propose the amendment that, "not more than $5,000 of the Publishing House claim should be allowed for attorney fees." Was this amendment proposed in good faith,or was it not in reality a dilatory measure, not only calculated, but intended to delay and ultimately defeat the bill by sending it back to the House for reconsideration, in case his amendment had prevailed? We fain would hope that his subsequent instigation of a "Committee of Investigation" of this matter was for the protection of the honor of the Senate rather than a coveted opportunity for the disparagement of Southern character at a most sensitive point.

We do not mean to insist that such exorbitant rate is right, but Congress alone, by its dilatory and tortuous methods has brought about this condition of things. Think of it, at the end of thirty-three years, and after three unsuccessful efforts, we recover a claim that the Senate Committee recognized as just twenty years ago. With Congress rests the remedy for the evil of which it complains. We regret to say that Mr. Stahlman, believing as he did that Congress had no right to know or inquire into the terms of the contract, and fearing that a just and meritorious claim might be jeopardized by this irrelevant issue, misled certain Senators as to the matter of his fee. This, Mr. Stahlman had the frankness to state before the Senatorial Committee. Through him some Senators may claim to have been misled as regards the fee, and as some have said that they would not have voted for the claim had they known the terms of the contract, our honored Bishops, sensitive of the honor of the Church they so worthily represent, made the following timely deliverance and overture:

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

And here as a Church can we well afford to let the matter rest. The onus is upon Congress, and we can not believe that after sober, second thought the matter will be revived. But should the Senate, because of the fee involved in the claim and misleading statements concerning it, "declare by affirmative action that the passage of the bill was due to such misleading statements," then should we stand by our trusted Bishops, in taking "proper steps to have the entire amount returned to the government." We can not close this necessarily long communication without alusion to the high, Christian character Barbee & Smith have so long sustained in public and in private life. Not a stain or breath of suspicion has hitherto rested upon either. They declare themselves innocent of any intentional wrong or deception in this whole transaction. Shall we believe them and interpret their conduct in this matter, in the light of their past honorable and exemplary lives—the one, an able, trusted minister for forty-six years, having enjoyed the highest confidence of his brethren, and among the highest positions within their gift; the other one of our most worthy, faithful and trusted laymen. While we admire the jealousy of brethren for the honor and purity of the Church, on this subject we can not be too careful; but at the same time should be equally considerate of the honor and reputation of our brethren, and not be swift to believe and parade things dishonorable. Charity thinketh no evil, suffereth long, and is kind. Undue anxiety to descry a mote in a brother's eye may disclose a beam in our own eye.

JNO. H. McLEAN.

Texas Conference.

BUFFALO AND OAKWOODS.

C. B. Garrett, Aug. 1: We closed a week's meeting in Oakwoods last night. The Church is much revived and strengthened. Three received on profession of faith and two by letter. Bro. LeClere, presiding elder, held our third conference and preached five soul-stirring sermons.

OSAGE CAMP-MEETING.

W. F. Brinson, Aug. 1: We have held the annual camp-meeting at Osage, beginning July 21 and closing the night of the 29th. We had a good many campers; very good attendance; but not the interest manifested we hoped for. Bro. G. H. Collins came in the first of the meeting and preached for us until Tuesday morning. He did good, faithful work. Tuesday evening Bro. E. S. Smith came and preached five times for us. It was a feast to hear him preach. He represented the presiding elder, and so held our third Quarterly Conference. A very good report from the stewards. We received four members during the quarter and baptized five infants.

For Heavy, Sluggish Feeling

Use Horsford's Acid Phosphate.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerves and brain.

West Texas Conference.

STERLING CITY.

C. H. Maloy, July 26: The third Quarterly Conference at Water Valley just over. Bro. J. A. Baker, presiding elder, was with me four days in a ten days' meeting. He "came, saw and conquered," for we had a most gracious meeting—the best Water Valley has ever had. Church strengthened, backsliders reclaimed, several converted and seventeen accessions to the Church. This scribe did all the rest of the preaching, and two fifteen-year old girls presided at the organ. Surely the Lord was with us—last service the best one. We decided to build a nice, new church at Water Valley and raised in one day one thousand dollars, with more to follow. We expect to have ready for dedication by conference. Have three more meetings to hold. I expect to have a good report at conference.

SAN SABA.

M. S. Gardner: For some time the coming of the Mulkey meeting had been expected with much interest by this community. On the second Sunday of this month Bro. Waller, presiding elder, commenced the meeting with the third Quarterly Conference. Bro. Gay, of Goldthwaite, also gave needed help in these prefatory services. On Friday, the 15th inst., Bro. and Sister Mulkey commenced with us for a ten days' siege, and with unremitting zeal and untiring effort did all they could. We had success in saving sinners in proportion as we worked and prayed. There were weeping penitents and rejoicing souls who had trusted Christ for salvation. About twenty have joined the Methodist Church and about ten other Churches. We closed last Sunday night and the saving influence from the meeting is yet in our midst. We had a splendid prayer-meeting last night—one of the best that the Church has had for a long time. "Work and not shirk" is the motto of many of the members. Bro. Broyles, of Milburn, helped us during the meeting. Everybody in the community most was kind and helpful. God bless them all. We shall receive several persons into the Church next Sunday morning. We have also baptized several infants. Abe Mulkey and wife are so well known in Texas and have the unstinted endorsement of Texas Methodism, or I should strongly recommend them to all whom it may concern. The people here appreciate their work as shown by the fact that when the free-will offering was made they presented them $260. Also $44.30

was donated for the Orphanage at Waco.

PORT LAVACA.

J. C. Wilson, July 27: In this field are sheaves being garnered. Have just closed a meeting at Fannin. About twenty conversions and thirteen additions on profession of faith. Was assisted by J. A. Biggs, of Edna Station; Bro. J. W. Long, of Port Lavaca, led the singing. Abe Mulkey was at Port Lavaca July 1 to 10. Forty persons gave names for membership in the Churches—twenty-nine for ours, of whom only six have been received to date. Have built a new parsonage here, costing about $400. Have received ninety-three members to date. Two meetings yet to hold. Am doing my level best for the Lord. Will have a good report at conference.

PLEASANT GROVE CAMP-MEETING.

A. W. Wilson, Aug. 1: Our Pleasant Grove camp-meeting, lasting ten days, closed Sunday night, July 31. Rev. W. O. Shugart, of Buda, was with us a week, doing some good preaching and otherwise rendering efficient aid. Miss Winnie Graham, daughter of Rev. J. T. Graham, was a great help to the meeting as organist, in song, public testimony and prayer. The good people had a mind to work and God blessed their labors. Men, women and children sought religion kneeling at the altar. About twelve professed to be converted and reclaimed. There were nine accessions to the Church on profession of faith, and some of the Christians joined the new converts in shouting praises to God. The Epworth League rally, in which many visiting Leaguers participated along with our home workers, was a grand success.

SARCO.

D. A. Gregg, July 24: We closed our meeting at this place on the above date. It was no failure; still there was not as much good done as we had hoped for. We preached a high standard of Christianity and the people were revived greatly. We opposed sin in all its forms and the ungodly were deeply convicted. Have reaised nearly all our subscriptions to the conference collections at this place. Believe the salary will be paid in full. We camped during the meeting and the people certainly fed us well. One of the boys said in the beginning of this conference year: "Boys, write occasionally to the Advocate and let us all know how each other are getting along." Have not seen the account of his meetings yet. We are trusting God and doing our best. Expect to bring everything up in full to conference. We are now at Normanna in another meeting: moving well.

MOORE CIRCUIT.

Nath Thompson: About sending in reports, I am like some folks in an experience-meeting: don't like to testify unless I have something good to tell. We did, though, have a very good meeting over at Bigfoot some weeks ago—eight joined our Church, and many more, from the stewards to the sinners, testified to being blessed. Will tell you about our meting at Black Creek later. Tehuacana—Well, we closed there last night. The bottom fell out. Heaven stooped down and kissed us there. Pen is powerless and tongue talkless to tell about that meeting. Forty-two joined our Church and nearly all of the few who were left promised for a better life and to seek God. It lasted ten days. Bro. Long, from Hondo, came down in the nick of time and helped us much. Praise the Lord and hallelujah a hundred times! As I write these lines the buzz of the saw and hit of the hammer can be heard shaping our dreamed-of parsonage into a real dwelling.

P. S.—My notion is that the standards of doctrine for the Methodist Church are the "conversion of sinners" and the raising up a "peculiar people, zealous of good works." I I had as soon try to get fat on tacks as a theology of technicalities.

SORE HANDS

CURED BY CUTICURA

My sore hands commenced with a burning on my fingers. When I rubbed them you could see little white pimples, and I felt like twisting them out of their sockets. I had high fever and cold chills, nights I had to walk the floor until I fell asleep. My hands peeled like an onion, the finger nails got loose, the water ran out, and there the burning fire was. My hands puffed up worse than a toad, the water ran through the bandage on to the floor. I went to a doctor for a year. I got CUTICURA RESOLVENT and CUTICURA SOAP. The nails hardened up, peeled off, and my hands are now cured.

CASPER DIETSCHLER, Pembroke, N. Y.

SPEEDY CURE TREATMENT FOR TORTURING, DISFIGURING HUMORS, WITH LOSS OF HAIR.—Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA, and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Boston. "How to Have Beautiful Hands," free.

Men, women and children who are troubled with sores, humors, pimples, etc., may find permanent relief in Hood's Sarsaparilla.

North Texas Conference.

CALLISBURG.

R. F. Bryant, July 23: On the night of July 9 we opened fire on the enemy's line, and for five days and nights our people fought bravely against sin and Satan, when the enemy's lines were strengthened by the second blessing, or come-out force; but thanks be to God, we were strengthened by the coming of Bro. W. A. Stuckey. He came just in time to turn loose his 12-inch gun on the enemy. We had a fine revival in the church, with four conversions, two accessions, and more to follow. Thanks to the good Lord. We closed with a good crowd and a fine feeling. The same characterized the meeting throughout. We are hoping and praying for fine revivals throughout the charge.

COMO.

J. N. Hunter, July 29: Have just closed a series of meetings, beginning at Parks Chapel July 3, and closing at Harmony July 19. These meetings were seasons of refreshing from the presence of the Lord. The Church was greatly revived, sinners convicted, and penitents professed faith in Christ. There were eight additions. Rev. W. A. Douglass, of Rosalie, and Rev. O. C. Fontaine, P. C., Winsboro Station, did most of the preaching, and did it well. We have two campmeetings to hold in August—at Forest Academy the first Sunday in August, and Pleasant Hill the third Sunday in August. Our third Quarterly Conference was held at Harmony July 16 and 17. Rev. J. M. Sweeton, of Sulphur Springs, Station, came instead of the presiding elder, who was sick, and gave us two fine sermons on Sunday. The spiritual state of the Church is good, and we are expecting a revival all around the entire circuit.

PETTY.

W. H. Brown, July 28: Our meeting at Pleasant Hill closed Wednesday night. We had a splendid meeting, but very small crowds. Wheat-threshing, hay-making and a great deal of sickness in the community kept the people away; but the Lord saved several of those who did get to come.

CHISHOLM.

D. T. Brown, August: We are having a great revival at Bethel. We have run one week and have had 50 conversions and reclamations. The pastor is being assisted by Rev. Austin L. Prewitt. He is fine help in a revival. We are expecting a hundred conversions before next Saturday night.

CAVINESS.

S. Crutchfield, July 30: We are in the midst of a good revival at Mount Tabor. The community is becoming very much stirred. We are expecting great things; 9 penitents last night; 1 conversion. Large crowd, good attention, good behavior. It will do former pastors good to know the seeds they have been sowing are now springing up to the glory of God.

ROCK HILL.

S. W. Miller, July 26: My camp-meeting to be held at the Bethel camp ground will commence Friday, August 19, 1898, and you are specially invited to attend, and all others who can do so.

East Texas Conference.

KILGORE.

J. C. Carr, July 27: I have held two meetings in this charge since my last report in the Advocate—one at Bellview, beginning July 6 and running ten days. Visible results: six conversions, seven reclamations and nine accessions. Bro. Hodges, of the C. P. Church, preached one sermon during the meeting which was highly appreciated. This scribe did the balance of the preaching. Commenced at Hickory Grove Sunday, July 17, and closed Sunday, July 24. Preached fifteen times—four times in the church and eleven times under a brush arbor. Congregations very large, both day and night. People came from eight to ten miles to attend the meeting. One old man, who lived several miles away, said he heard I was a "bad" fellow and through curiosity came to hear me. He stayed as long as he could, went home and on Saturday returned. Sunday morning as I went to the service I overtook him in the road, walking to church. (The weather was extremely warm and he weighed over two hundred pounds.) He had let some ladies have his buggy to go to church in while he walked. Result of this meeting: thirteen conversions, nine reclamations and ten accessions. I begin at Hopewell to-day.

MORRIS CHAPEL.

C. H. Smith, July 25: I drop a line to give the results of my meeting at Morris Chapel, on Canton Circuit: about twenty-five professions, fifteen accessions to our Church and others will join and some will join other Churches. The Church was greatly revived. They were old-fashioned conversions, at the mourner's bench pleading for mercy as a man pleads for his life. The local brethren constituted all the help I had—Bros. Short, Campbell and Fails.

TYLER CIRCUIT.

G. W. Riley, 30: Tyler Circuit has now one of the best parsonages in the conference, with seven rooms in all and two long, open galleries, a splendid well of water, a good, large barn and all necessary out-buildings, on a lot 100x142 feet, in the city of Tyler—all the work of this year. Many substantial donations to the preacher's family have come from various points of the circuit, and last of all a fine coat and vest for the preacher, ordered from Dallas, was delivered yesterday as a present. We are now in our protracted meetings. Will report later on.

MT. PLEASANT.

A. A. Wagner, P. C., July 23: This scribe and his family have just returned from a delightful trip to one of the best communities in Texas, i. e.: Bridges Chapel, on the Winfield Circuit. Rev. G. R. Hughes is the all-round, wide-awake preacher in charge of this wide-awake, whole-souled people. He is much in love with his people, and they allow no man to outrank him in their affections But I started in to tell about the good meetings we have had and not about Hughes or his people, but I must say that I know of no more intelligent, hospitable and pious people than those. The meeting began on the 16th instant, at 11 o'clock and the first service was a good one. The interest and power continued to increase up till the 21st, when we left it in full blast. Some 30 or more had been converted, and the shouts of happy Christians were heard at almost every service. It was indeed refreshing to witness the outpourings of the Holy Spirit, and to have such sweet associations. Their sweet memories will linger for many days. We are praying for a great revival at our approaching camp-meeting beginning August 6th, at the Irridescent Springs, one mile from this place (Mt. Pleasant). A cordial invitation is extended to all who wish to attend and get the benefit of these medicinal waters. All come.

DAINGERFIELD.

L. H. McGee, Aug. 2: Bro. W. T. Martin, pastor of the Baptist Church at Hughes Springs, and myself closed our union meeting at Hughes Springs on the 5th Sunday in July. The good Lord graciously blessed us from first to last. All the Churches in the town joined in and took an active part in the meeting. We had twenty-eight conversions. Thirteen joined our Church and seven joined the Baptist Church. Bro. Martin is a good man and exceedingly liberal and has the confidence of the people, and to know him is to love him.

LEESBURG.

R. J. Smith: On July 31st we closed a meeting at Pleasant Grove. Our meeting ran for five days. It took several days to get some of the members to speak to each other. We had only had six conversions at the close of the last service. After we had dismissed, one young man requested that we pray for him. From this the people began to pray, sing and shout and God saved fifteen souls, and seven joined the Church, making in all twenty-one conversions and seven accessions. Others will join the Church.

Northwest Texas Conference.

MEMPHIS.

J. T. Bloodworth, July 26: We are on the upgrade and are hopeful. We are not getting along so "smoothly," but successfully. The sentimental cry of a disgruntled one is heard occasionally, but the body of my membership is at work and stand by the pastor. There is a sickly demand in some quarters for peace, and in some quarters they have it, but it is of the same character of peace that reigns in the silent city of the dead. It is peace in the absence of spiritual life—"peace, peace, when there is no peace." Since we came here six months ago we have built a most beautiful church, organized two Leagues, one excellent Sunday-school, one weekly prayer-meeting and one Home Mission Society. It is absolutely marvelous how the Lord has helped us in the work. The pastor who gets this charge for next year will find a well-organized work and a good people. Have a good Board of Stewards, two good local preachers and one solid exhorter. He is one of the largest exhorters I ever saw. District Conference, recently held here, did us much good. Some of the brethren helped us in the homes where they were entertained. God bless the preacher who can go into the homes of another patorate and leave the people loving their pastor more, and more loyal to their Church than they were before he entered. Some came to Memphis and helped us. The presiding elder turned his preaching hour over to Rev. C. S. McCarver on Sunday at the District Conference, and his sermon lingers with us still. His sermon was all gold. You need not say much about it, but C. S. McCarver would make a good elder—district elder, I mean.

FORT WORTH.

E. D. Mouzon, August 1: First Church is still all right. Our congregations have steadily continued good. We have had a net gain of above forty members up to date. Among the number are some very valuable additions. Our Sunday-school is larger than at any time in the history of First Church. The average attendance during the last quarter was considerably over three hundred. The highest attendance was four hundred and six. Our Superintendent, Bro. J. B. Baker, is now in England where he attended the Sunday-school convention. There is no better superintendent in Texas than this same J. B. Baker. Our stewards have been doing well with Church finances, and are confident that they will pay every cent. I will have no trouble at all in collecting all conference assessments. We have long been in need of better music; but other Churches will have advantage over us no more, for we have just ordered a magnificent pipe organ. The Church is united. Our prayer-meetings have increased largely in attendance. I say confidently, First Church is all right. Somebody will think I am in unusual fine spirits to-day. Well, to be honest, I am. And why? First of all, the blessings of God on my labor fill me with profound gratitude. But the kindness of my people to me makes me glad also. What have they done? Well, they said, "You need a rest; you had better go to Colorado during August." I answered, "If you will raise the money I will certainly go." My stewards replied, "We'll get the money; you pack your grip." My grip is packed, and by the time my friends read this communication I will be among the mountains. I expect to do the best work of my life this fall.

ABBOTT.

J. H. Wiseman, August 1: I am here helping Brother Ferguson in a meeting; much good being done. One man blessed yesterday while I was preaching and we had a good meeting in the afternoon; but the best of the wine was reserved for the last of the feast, for while Brother Ferguson was preaching at night, we had an old-time gracious baptism of joy, and the people of the Lord had liberty.

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Old and Young

MENTAL ACTIVITY IN YOUNG CHILDREN.

Many parents have a wholesome dread of forcing the mental development of the child, but it is, I believe, even more common to underestimate his intelligence, by withholding the material for thought and imaginative activity, to compel him to exist in a sort of mental vacuum. Those of us who are responsible for the well-being of a young child are bound to keep ourselves constantly informed of the amount and kind of intellectual work that he is able to do without undue fatigue; and as his development, up to about seven years of age, is almost incredibly rapid, this implies no little effort on the part of the comparatively inflexible and stationary adult mind.

There are some people who cannot see that children perform any serious intellectual labor—except perhaps learning to talk, and even that amazing feat is lightly regarded—until they arrive at an age to master the written symbols of thought. This obtuseness accounts for much popular misunderstanding of the kindergarten.

"Don't they teach the children to read in kindergarten? Not even their letters? O, then, I suppose they just keep them amused!" said one of these unthinking mothers the other day. As if there was nothing in the world for babies to learn save letters and signs! Which, then, is the more real, the written letter—the lifeless symbol—or the thought itself? What is there more vital, more earnest than the play of childhood? It is the business of their lives! And nothing can be more important, for the time, than its intelligent direction. Little children need not amusement merely, but suitable occupation, available ideas, material for development, and these the average mother lacks time or training to supply. The kindergarten undertakes to supply them. Yet how many mothers find it convenient, or agreeable, or even fashionable, to send their toddlers to kindergarten, and how few look upon it as an essential part of their education, for which it is even worth while to make sacrifices! It is, however, by no means certain that in a fine kindergarten the work keeps pace with the child's development; and as the mother, unfortunately, is seldom qualified to judge on this point (if, indeed, it occurs to her at all), it behooves the kindergartner to be on the watch for that air of listlessness, those mechanical movements, which are the infallible signs of failure.

The child may not have "outgrown the kindergarten;" he may have been overburdened with unnecessary repetition, or kept continually at tasks too easy for him—than which nothing is more demoralizing

All wise mothers want their children to be childlike—but what is true childlikeness? and how is it best procured? Clearly, it is not that childishness, or rather dollishness, which consists of small prettinesses and tricks learned by heart, which is produced by being talked down to and written down to, and which is artificial rather than natural. The genuine child takes large views, ponders large subjects, enjoys the great books, is independent of tradition and reckless of convention, and in general looks at life in the mass rather than in detail. It has lately been discovered by psychologists that the larger motor activities are the first developed, and we now understand why the baby deserts its toys to play with the chairs or laboriously drag about his father's heavy valise or his mother's clothes-basket. Children, if they are given the freedom of the world of thought, will seize in the same way upon broad distinctions and fundamental ideas; and the shoeing of a horse, the building of a house, the family relationships, the characteristics of different races, the simplicity of a great man's character will prove more interesting than any game that ever was devised. The two principal cautions to be observed are, first, don't hurry them; and, second, don't try to explain everything. Let them take their own time, and allow them, as a rule, to make their own interpretation of life. If you have self-control enough to do this, you can answer all their questions truthfully, and they will pass unscathed through many fires, knowing only the good and rejecting the evil.

Children love classic literature—the Bible, Shakespeare, Homer, the early English poets—partly for the stately metrical swing, but chiefly for that breadth, that heroic quality which is in them. It may be well to choose the expurgated editions; a child brought up in solitude and turned loose in a big library, as some great men have been, would not receive the slightest harm, but for our children who go to school and into the parlor and on the street, we may well fear the insidious suggestion that imperils innocence.

Make the children early acquainted with great personages, and with places and things of historic interest. I know two children of three and five years, to whom Washington and Lincoln are familiar friends, who instantly recognize their features in pictures or bust, tell the salient points in their lives, and who gazed at the collection of their "relics" in the National Museum the other day with perfect delight and intelligence. The same children visited the Congressional Library, and found much that appealed strongly to them in its admirable art. The series of panels representing the Greek heroes showed them Bellerophon holding the bridle of the winged horse Pegasus, Pandora with her fateful box, and other well-beloved creations of fancy, as dear and as real to them as if clothed in flesh and blood. The symbolism of the beautiful pictures of the Family, Religion, Peace, and War was clear to them without explanation, and their original comments attracted some atention from strangers standing by. The noble architecture of the Capitol, which they see daily, has a place, I think, in the background of their minds, and is really become a part of their education.

Many of us do not realize the supreme influence of nature upon the children. It may safely be regarded as essential; for I doubt if any child can attain a normal development without long periods of the absolute freedom and repose of country life. We sometimes think that the child is not impressed with the grandeur of natural scenery; he does not seem to us to care much about the waterfall, the forest, the sky, the ocean, but rather to be absorbed in his mud-pies. True, he does not analyze his emotions in the presence of nature, after our modern, self-conscious fashion; nevertheless her majesty and beauty sink into his soul; she is to him a forming influence, an immanent force, in large part a religion.—Elaine Goodale Eastman, in The Interior.

THE MISSION OF THE ANGLO-SAXON.

The following extract from Dr. Lyman Abbott is a good putting of several instructive points:

"God has given to different nations different missions. He has given to Rome the mission of teaching the world the meaning of law; to Greece the meaning of art and philosophy; to the Hebrew race the meaning of religion. He has given this race this message: Tell the world what you can learn of God and His relation to men. The Hebrew people have added nothing to the architecture, the art, the philosophy of life; but they have been a prophetic race—discoverers of God. In this race there were pre-eminently religious men, who saw God more clearly than their fellows, and God's relation to mankind more clearly, and God's relation to human events more clearly, and told their fellows wnat they saw. And, from all their telling, natural selection says the scientist, Providence says the theologian—I say the two are the same—elected those that had in them the most vital truth, the most enduring, the most worthy to endure. Thus we have in the Old Testament something like two score of writers, the most spiritually-minded of a spiritually-minded race, telling us what they have discovered concerning God."

The Anglo-Saxon race stands for representative government and constitutional freedom. And also for the Protestant religion in its fullest and richest development. Wherever the flags of England and America float, liberty, justice, and law will abound. And beneath those ensigns, too, a spiritual Christianity will thrive. This race is now in the vanguard. We believe it follows a pillar of cloud and fire. We are the elect of God.

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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.

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DEVOTIONAL

THE BIBLE.

The Bible introduces us to God—not the pagan's polluted fancy, nor philosopher's anima mundi—but the one eternal, supreme, infinite intelligence, who burns with consuming fire the evil, and glows with eternal joys for the just; whose hand guides every star and opens every bud; whose breath is alike in the roar of the mountain storm and the sigh of the quiet sea; who follows the wandering prodigal, and watches the infant's pillow, while He marshals the ranks of angels and orders the worlds on high; who hath revealed Himself in Jesus, and made an atonement for sin, thus bridging the gulf between Himself and man. Here is the most glorious of all truths, the comprehension of all; a truth in which the mind may range forever, and still see before it fields of undiscovered glory; a truth sufficient to engage and energize a universe of minds forever. This truth is the same yesterday, today and forever; but every revolving moment, every new object presents it in a new aspect, and unfolds its burning glory. Every new struggle of a redeemed militant soul, and every flutter of the pinions of a saved, triumphant, and ascending spirit in heaven's eternal sunlight, makes this great truth a more deep, more glorious, and more interesting mystery. Is there not power in it to raise the mind to the loftiest regions of thought, and hold it spellbound there; to swell the heart into grand proportions, move it with supernatural might, and fill it either for the intensest sufferings or highest achievements of humanity? Answer, ye Luthers in bondage! ye martyrs in fire!

Men knew but little of natural science where the Bible was not known, though they had the same faculties and senses as we. No wonder. They had gods many and lords many. Jupiter, Neptune, and Pluto divided the realms of nature among themselves; in the supernal courts there were plots and politicians; and who could say what a day would bring forth in heaven, earth, or hell? Moreover, each realm had its sub-division, and each sub-division its local deity. The operations of nature were mysterious; none would venture to investigate them with daring and hope, for he might be intruding into the chambers of a jealous goddess; or, if he found her secrets, he might derive no further advantage from them after he had crossed a stream or ascended a mountain. How different the feelings of the Christian philosopher, who looks through nature to the one living and true God! Nature, he cries, is one, for her God is one; there must be harmony and simplicity in her laws. —Bishop Thomson.

MINISTERIAL FIDELITY.

The temptation to prophesy smooth things to one who, having lived far from God, comes with a tender heart inquiring the way of salvation, is very great. There appears to be danger of driving such an inquirer away by making the gate too narrow. Sympathy suggests that the way be made as easy as possible. Tender-hearted ministers sometimes cry "peace, peace, when there is no peace." A faithful minister will never lose sight of the fact that loyalty to the kingdom which he represents requires him to tell the whole truth, and let it do its own work.

Savonarola, the great preacher, reformer, and martyr of Florence, stood by the bedside of the dying Lorenzo de Medici. Lorenzo had usurped power over the Florentine Republic, and practically enslaved the people. He had enriched himslf by robberies, and made his name odious by numerous and nameless crimes. When death confronted him, he was utterly consumed with terrors. He had received the sacraments of the Church, but they afforded him no comfort. He had no confidence in the priests, for he knew by personal observation that they were as corrupt as himself. Disgusted with their hyprocrisy as much as with his own shameless career, he turned away in despair. But there was one man in whom he said he had confidence. It was Savonarola, who had publicly denounced his wickedness and incurred in wrath. Lorenzo, to the surprise of everyone, commanded the friar to be brought in. Savonarola went in the spirit of his Master.

"There are three sins," said the prince, "which trouble my conscience, and which I wish to confess that I may receive absolution." With the deepest mental agitation he recited the three great sins. "Three things are necessary," said Savonarola. "What things, father?" inquired the prince, extending the fingers of his right hand, as if to count off the indispensable requirements, with a firm voice the friar said, "First, a great and living faith in the mercy of God." "I have the fullest faith in it," was the reply. "Second, you must restore all your ill-gotten wealth." This was a hard requirement, under which Lorenzo winced; but after a moment's hesitation he nodded assent. Then Savonarola stood up and looked gravely into the cowering eyes of the dying sinner, and said, "Third, you must restore liberty to the inhabitants of Florence." This was hardest of all. The man's idol was uncovered, and he refused to surrender it. He turned away his face and made no reply. He died without repentance and without peace. But the minister of God had discharged his own conscience.

The way of salvation is as easy as anything can be to a man who is sincere in his desire to be saved at all hazards; but it is as hard as anything can be to one who has an idol in his heart. The faithful minister will find that idol, and demand its surrender in the name and by the authority of the Sovereign of the universe.—Christian Advocate, New York.

MELLOWING OF CHARACTER.

It takes time to ripen character. You cannot force it any more than you can force the ripening of an apple. There must be a season of growth, and then a season of mellowing—first the soft spring and summer sun and dews and rain, then the dry autumn heat and the nights of frost.

It is life, and life only, that ripens character; and it takes all of life to do it, too—the bitter and the sweet, the hard and the easy. Let us not be afraid, then, to live, however intensely! The moral coward—the man who is afraid of life, afraid of its depths and its heights, its valleys of humiliation and its peaks of vision, its significant experiences of whatever kind—is incapable of developing character. All these are the ripening experiences of the soul. We must expect them, as the apple expects the noonday blaze and the midnight frost. It is childish to shrink from the intensities of life. Why do we live, if not to meet life's requirements and bear its fruits?

It is always a sad thing to see a soul yielding and breaking under the stress of life; a soul that complains perpetually because it is afflicted; a soul that groans night and day beneath its burden; a soul that holds up despairing hands to God, and cries out that it is forespent and crushed to earth, and can strive strive no more. Souls are not made of such stuff as this. Souls are made to endure: Life's stress and strain are not to break them, but to strengthen them. There is not one of us who cannot endure the discipline of life, no matter how hard, if he understands what it is for, and seeks the Divine aid in bearing it. It is simply because we so often misinterpret the meaning of trial that we are so weak to bear it. Looked upon as meer aimless torment, of course there is no grace in suffering. No wonder we sink beneath the burden if we fail to see the Hand that placed it, and feel only, as we think, the grievous, purposeless weight crushing us to earth. Everything depends upon the why—the why of pain, the why of struggle, the why of weeping. If we could see, day by day, the mellowing process going on in our souls, how differently we should feel about these intense experiences of life! But so many of us seem to have no conception of the real meaning of life. These vital experiences, that are meant to cut our souls so clear and fine, like the delicate tools of the sculptor, are to us but sharp misfortune. We would fain escape them; they hurt us, and we hate them. Ah! what a sad misinterpretation of the will and purpose of our Heavenly Father! We say He is hurting us, and that is all the meaning we get out of the marvelous process of soul-refining.

Bravery, moral bravery, courage under the stress of life—how screly we all need it! Our childishness clings to us too long, with its shrinking from all that is hard and unpleasant, its petulance, its short-sightedness, its complaining. When we become men and women, are we not to put away childish things? Let us try to understand, let us try to bear, let us try to co-operate! Note the sweetness and richness and beauty of those characters that have always resigned themselves cheerfully and trustingly to God's will, and have gone on mellowing and perfecting in holiness unto the end. Such souls afford some adequate explanation of what life means, or may mean, to a true child of God. They are revelations of ourselves to ourselves; for the image unto whose likeness they have grown is a possible ideal to every one of us.—James Buckham, in Christian Register.

THE LESSON OF THE CROSS.

It is the cross of Christ that furnishes not only the programs of philanthropy, but as well the power necessary for humanitarian effort. The motive truths of the cross are the great dynamic forces of missions and ministries the world over. Faith in the One who loved us and gave Himself for us moves to faith in the men whom He can redeem. The exhibition of the supreme sacrifices of a divine sufferer tends to produce an imitative impulse in the wondering worshipers of that Savior. The grace of God energizing the soul pushes it out along lines of lowly and kindly service. Love to God becomes the strongest and steadiest inspiration to love for man.—New York Observer.

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EDUCATIONAL.

North Texas Female College.

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

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L. BLAYLOCK, Dallas, Texas.

The press dispatches show that Spain has asked for peace. The United States Government has responded and Spain has signified her acceptance. The United States will retain Cuba and Porto Rico. She will also demand a coaling station in the Ladrone Islands. A commission will be appointed to meet a like commission from Spain to consider the various questions growing out of the Philippines situation. We regard the conditions as eminently fair and do not wonder that Spain has accepted them so readily. So it seems the war is swiftly drawing to a close.

CONNECTIONAL NEWS.

The World for Christ: Rev. H. B. Someillan sends us words of cheer and encouragement. He writes from Tampa, Fla.: "We are having some fine meetings in our Cuban church. I received ten new members last Sunday morning—a precious service. I held a Church Conference last night; a good congregation. I made a talk on the duty of self-support, and everybody seemed to enjoy it. Every detail of our work was carefully looked into and thoroughly discussed. Reports were all encouraging. Our finances are improving right along. I never before saw such deep and general interest manifested by our Cuban people in Church work. This is a blessed omen. The light begins to shine upon my benighted countrymen. Jesus is passing this way. To God be all glory.

"I preached in our West Tampa new chapel last Tuesday evening to the Cuban soldiers, a large audience and very attentive hearers. General Laciet and his staff were present. Best of all, the Holy Spirit was there. I chose for a subject, "David's Combat with Goliath." It was a blessed meeting, for which I praise the Lord. I do hope you will try to get everybody interested in the immediate taking of Cuba for Christ. Our Church can't afford to miss this great opportunity. The blood of thousands of Cuban souls will be required at our hands. May God help us to be faithful, and may we show our faith by our works!"

Rev. J. J. Ransome in Christian Advocate: At Mt. Zion Church, Red River Circuit, Clarksville District, Tennessee Conference, seven miles from Springfield, Robertson Co., Tenn., on June 29, 30 and July 1, there were held the exercises of the centennial of Mt. Zion Church. Organized when Methodism in America was only thirty-two years old, when Episcopal Methodism was only fourteen years old, having outlived three generations of Americans, Mt. Zion, organized one hundred years ago with less than thirty members, has to-day over one hundred, while the membership of the present Red River Circuit—all sprung from that original Church—numbers 556.

There was to have been a reunion of former presiding elders and pastors, but some by age and feebleness, others by other duties, all were kept away save S. D. Ogburn, now a local preacher engaged in business in Springfield, intimately known all over the country, and as universally honored and loved as when pastor. T. H. Woodward, as popular as when he left the work over five years ago, and J. R. Williams, who rounded out a full quadrennium on the circuit by rebuilding one of the five churches that had decayed. Of course the present presiding elder, W. B. Lowry, fluent, tireless, and careful, was present, the occasion being also his third Quarterly Conference for the current year. And the occasion would have been a failure but for the presence and manipulation of the pastor, Dr. A. T. Goodloe, an old Confederate veteran, author of a book of war reminiscences, and veteran of the cross, with the experience of age, the energy of youth, and the heart of a little child.

GENERAL CHURCH NEWS.

Central Advocate: The eighth International Convention of the Baptist Young People's Union convened in Buffalo last Thursday and remained in session over Sunday. About 10,000 delegates and visitors were in attendance. In his opening address President John M. Chapman, of Chicago, said:

"The Baptist Young People's Union of America has just completed its first cycle of seven years. Its growth has been phenomenal; yet it is still in its initial and formative stage. The distinctive features, federation, education, denomination, give new direction to the movement, and make its forces contributory, not only to the development of the religious life of the individual, but also to the enlargement of the life and activities of our denomination.

"The development of the work in the South has been one of the features of the year. New unions have been established, and the movement has gained a force which promises to be far reaching and cumulative. The new conditions which have arisen in our national life are contributing to this unification."

Christian Advocate, New York: It having been represented that the tendency of the Christian Endeavor Societies is to be placed in an attitude of rivalry to the Church and operate as a check upon the growth of Church membership, the officers of the General Society have investigated the matter in reference to the two denominations in which the organization is strongest—the Presbyterian and Congregational. They find that immediately after the organization of the Christian Endeavor Societies a very marked increase took place in the average number of additions per annum in both Churches, and that rate of increase is growing. In the Presbyterian Church the additions from 1885, when the Christian Endeavor movement had become effective, to 1894 were 555,268, against 233,481 in the decade 1875 to 1884. In the Congregational Church the annual average of additions from 1875 to 1884 was 16,928; the average from 1884 to 1894 was 30,842. The officers do not presume to attribute the whole of this impulse to Church growth to the influence of the Christian Endeavor Societies, but they maintain that it has been a factor in the matter, and consider it demonstrated that they are not an obstacle to Church growth.

TEXAS PERSONALS.

Prof. C. P. Hudson, superintendent of the public schools of Greenville, made us a pleasant call and subscribed for the paper. We wish him a prosperous and happy year.

✣

Rev. C. M. Shuffler dropped in to see us a few days since and gave us a good report of affairs in the Grand Prairie Circuit. He is a busy worker in the vineyard.

✣

The venerable and saintly mother of Rev. Geo. E. Clothier died at the residence of her son, in Oak Cliff, a few days ago. The body was carried to Galveston for interment and a large gathering of Bro. Clothier's friends attended the funeral service. The Advocate tenders sincere condolence and offers earnest prayers for the grief-stricken family circle.

✣

Dr. E. W. Alderson, of Sherman, made us a pleasant call during the week.

✣

One of the Miami papers represents Chaplain Sexton, of the First Texas, as one of the best preachers in all that country and adds furthermore that he is a fine commissary officer besides. His mess feeds high since he became the caterer. We are prepared to believe both reports. George is a good preacher and always had a tenderness for good eating.

✣

The last account showed Chaplain Watts, of the Second Texas, in a convalescent condition. Bro. Watts has been dangerously ill, but is now considered out of peril. This is welcome news.

✣

Rev. J. F. Pierce and family, of Greenville, are spending a few days with relatives and friends in the city. We are glad to know that his most estimable wife, who has been suffering for several weeks with slow fever, is now thoroughly convalescent.

✣

Dr. Taylor, of Marshall, was in the city last week and made the Advocate a pleasant call.

SOUTHERN METHODIST PERSONALS.

Richmond Advocate: Bishop A. W. Wilson and the Misses Helen and Mary Richardson sailed last week from Vancouver, British Columbia, for China—the bishop to hold the conference of our church in Japan, Korea and China; Miss Helen Richardson to resume work in Shanghai, China, and Miss Mary Richardson to enter upon missionary life in the same city.

Christian Advocate: Dr. H. M. Du Bose, the new Secretary of the Epworth League, is letting no grass grow under his feet. He is just back in his office after an absence of two weeks in Georgia, Tennessee and Virginia, and brings with him about 700 new subscribers to the "Epworth Era." We predict that he will put the "Era" on a self-sustaining basis inside of a single year.

Wesleyan Advocate: We note with sorrow the death of Mrs. Cook, wife of Dr. W. F. Cook, of the North Georgia Conference, which occurred in Newnan on July 11. Mrs. Cook had been in bad health for many months, and yet the news of her death came to us with sudden shock. She was a pure, good woman, a loving wife, a devoted mother, a true friend, and a Christian in every sense. Our sympathies are with the bereaved family.

GENERAL PERSONALS.

The Independent: Dr. Joseph Parker, of London, has celebrated his pulpit jubilee. Born in 1830 he became local preacher at the age of eighteen, preaching his first sermon "from a saw-pit on a village green." There were special services in commemoration of this first sermon, and the crowded City Temple bore witness to the continued popularity of the great preacher.

Zion's Herald: Is anything more delightful than to meet the retired Methodist minister who grows old gracefully and sweetly, all the while radiating a pervasive optimism? So we thought as we closed an hour's conversation with Rev. Dr. BostwickHawley, of Saratoga Springs. If he had not informed us that he had passed the eightieth milestone, we should not have dreamed it possible. He reminded us of our beloved predecessor, the ever genial and entertaining Dr. B. K. Peirce. It is like a breath of spring to hear him tell of his ideals for the Church and the type of men who should lead it to a larger victory. Blessed is the lot of the stationed minister who has in his parish such superannuates as Dr. Hawley!

Central Advocate: Bishop Hartzell, who is now in this country, after a preliminary but careful exploration of various parts of his great field of labor, viz.: the continent of Africa, has just passed his fifty-sixth birthday anniversary, and, as he is in the prime of his physical and mental vigor, he gives ample promise of just entering upon his real career, although he has been ever since his young manhood a most efficient and influential worker. He is an alumnus of the Illinois Wesleyan University, and of Garrett Biblical Institute. He has been a member of the last six General Conferences. For several years, beginning with 1870, he occupied an influential post as pastor, presiding elder, and editor in New Orleans. Then he entered upon the work of the Freedman's Aid Society, in which he continued until his election to his present post in May, 1896. He has done a great work already in surveying the field, getting acquainted with the work and the workers, and directing the attention of leading minds in England and America to the enterprise which he has in hand. Not by any means the least among the things he has done is to be reckoned the influence which he has already begun to exert on leading Englishmen, both in Great Britain and South Africa.

THE PRESS.

USELESS FOREBODINGS.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own of that of our dear ones! Present joys, present blessings slip by, and we miss half their sweet flavor for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when will we learn the sweet trust in God that our children teach 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 into his each day, walk trustingly straight, knowing that evening will bring us sleep, peace and home? —Selected.

✣

FORCE OF EVIL HABIT.

Those who think to pursue a course of sin for years, and finally become Christians at the end, little know the power and permanence of evil habit. A tree was once broken down by the wind; but it was found on examination that it had been cracked many years before and straightened up and healed, but when the strain came it broke in the old crack. A broken bar of iron usually shows an old, rusty flaw; and many a broken down man may trace the final wreck of his life to the results of sin indulged in years before.—H. L. Hastings, D.D.

✣

THE REAL TOUCH STONE.

The highest achievement of charity is to love our enemies; but to bear cheerfully with our neighbor's failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging—what fly is not attracted by sugar and honey? But to love one who is cross, perverse, tiresome, is as unpleasant a process as chewing pills. Nevertheless, this is the real touchstone of brotherly love. The best way of practicing it is to put ourselves in the place of him who tries us, and to see how we would wish him to treat us if we had his defects. We must put ourselves in the place of buyer when we sell and seller when we buy, if we want to deal fairly.—Francis de Sales.

ROYSE MEETING.

On Sunday night, July 24, we closed one among the best revivals I have been in for a number of years. It lasted two weeks. We had thirty-six conversions and two reclamations. There were twelve accessions to our Church. The other Churches will receive considerable help from the meeting. The larger part of the conversions were members of the Church who had joined at an evangelist meeting sometime ago. One of the first discoveries made was that we had a large number of young people who openly confessed they were hold-up-your-hand converts and had never known anything about true conversion. Another peculiarity of the revival was the experience-meetings scarcely cut any figure at all. I have been of opinion for quite a while that convictions produced by the narration of some one's experience is for the most part emotional and weak. With this conviction I ignored in a large measure experiences. I did not rely on them. The first call for penitents and for two or three times after we asked them to give the hand and return to their seats. That became very popular. A great many went through the performance most gracefully. Some looked as pleasing as a basket of chips and others were as polite as a dancing-master, but their faces betrayed no soul-agony. I determined to use the altar and make no compromise of the God and time-honored methods of our Church. Many of the hand-shakers dropped out and mostly

a new set of seekers of religion came to the mourner's bench for prayer, and I never saw a single one of them leave the altar till after the benediction. After earnest penitents came to the altar and cried and plead for mercy it required no whipping and spurring of the Church. Almost every member seemed to want a finger in the pie. I want to emphasize this truth: that this wonderful meeting was produced by preaching the Word. For the most of the first week I preached twice per day. Afterward I had the following brethren to preach and work, and by your permission I want to say a word or two about each one. Bro. Marvin Nichols preached, prayed and sang and said amen. His preaching was propositional and metaphysical, sustained by scripture and sweetened with zeal. It was the quarterly meeting occasion. Dr. Neely was with us several days. I believe I will call him the prince of North Texas preachers. I doubt if any other preacher in the conference has stood so long in the very front rank of preachers as Dr. M. H. Neely. To give his preaching individuality in this list, I would say beauty of thought and beauty of expression. Twenty-two years ago, when I first came from Alabama to the North Texas Conference, I heard Dr. Neely preach. I have heard him often since, but I think he has done the best preaching this year I have ever heard him do. Bro. Casey said he preached us many things by way of exhortation, but I will not accept his statement. If I should describe, I would say he hit the nail on the head every time. He always took in the situation, took the proper text, said the proper thing and reached the best results. He is a scriptural preacher, with an unusually round, full and rich voice. He is very happy in a general talk to penitents. Bro. Fuller is the war-horse. His neck is clothed with thunder. He was a gallant soldier in the late war, and he has learned to regard every protracted meeting as a campaign against Satan and sin, and he plays the hero right well. He has the happy faculty of becoming interested in everthing he says. He can be as much interested in the man in the moon as Dives in hell or Lazarus in Abraham's bosom. He has a keen eye for what is around him; has a vivid recollection of all he has read and seen, and can reproduce it in shape to suit himself. I know of no man that can sway a mixed multitude with the facility that D. F. Fuller can. This meeting stirred Royse as no previous meeting has.

W. A. EDWARDS.

WHAT WAS NOT DONE.

The acts of the late General Conference have safely passed through the hands of the critics, and our legal representatives have cause to congratulate themselves upon the fact that so little has been said in condemnation. Somebody has even told us that the election of Bro. Candler to the Bishop's office was wise and godly. No one as yet has approved the election of Bro. Morrison, but if nobody else does before frost you can just notify him that he is indorsed, and I will be responsible. For my part, I am serene. So long as our Church, without alteration of doctrine or polity, adjusts her machinery to meet her ever-increasing responsibility, I will recognize it as the same Church I joined forty-five years ago and at whose altars I have ministered for thirty years.

We are all cranky on some line or other, but fortunately no crank has as yet succeeded in getting his "fad" formulated into Methodist law.

Some folks think the modern evangelist is going to save the world and that the General Conference is very stupid for not making provision for the evangelistic office. Others think the evangelist a nuisance and that the General Conference ought to sit down on him. But the General Conference, for the sake of the modicum of good accomplished by the movement, will not bitterly denounce it, and at the same time prevents it from becoming a nuisance by holding the eveangelist amenable to the same law that governs all our other preachers.

Some folks would condition a man's salvation upon his opinion as to whether prohibition should be political or non-political, that is, as to whether it should be local, State or national. While the General Conference adheres to her time-honored custom by urging upon the members to so speak and so do as they that shall be judged by the law of liberty. While some denounce the second blessing crowd as heritics and want them fired from the Church, the General Conference has taken no further notice of it than to advise and insist upon loyalty to the Church.

But the General Conference will always have something to do and "coming events cast their shadows before." We have always maintained relations the most friendly toward our sister Churches. We fraternize with their ministry and members and recognize their acts as legal and official, but the time is on us for taking some definite action in regard to those Churches which assume to themselves the right to sit as revisory courts upon our official acts. Two men located by the Northwest Texas Conference for inefficiency and insubordination, quit our Church and joined the Northern Methodists and were returned as full-fledged pastors in that Church to follow up their work of disaffection and anarchy. Two other men, expelled by the same conference for gross immorality, went right into the active ministry of the M. P. Church. Now, I submit that in each of these cases there are two principles involved. In the first instance our Church had declared those men unsuited to fhe pastorial work. The men rebelled against the disciplinary proceedure of the Annual Conference, and the Northern Church took part in their insubordination and contempt for us by taking them into the membership and ministry of their Church. Furthermore, those men have both stated publicly that they were forced out of the Church because they preached the second blessing—a false statement, known to be false by the authorities in the Northern Church. Now, in the first place, the Northern Church has arrayed herself on the side of irregularity and against order and authority, and we, as a Gospel Church, can't afford to fraternize with the spirit of anarchy. In the second place, the whole thing was in defiance of and contempt for our Church. So that we are bound by the gospel that contends for order against confusion, as well as by a wholesome regard for our own self-respect, to refuse to recognize the legal or official acts, the legal representatives or fraternal messengers of the M. E. Church until said Church shall solemnly and formally engage to desist from all such acts of discourtesy and contempt in the future. As to the M. P. Church, the crimes of which those two men were proven guilty should drive them from decent society, to say nothing of the Church of God. So that, according to our own records, moral character is not required as a thing essential to admission into the membership of the M. P. Church, and, for that reason, we can not afford to indorse that Church. Furthermore, upon unquestioned evidence of their guilt, our Church expelled them, and the M. P. Church, without evidence, restored them. And, until that Church apologizes for the discourtesy and purges itself of the contempt shown us, we have no business to recognize any of its acts or representatives. In a word, Christian fraternity cannot, and ought not, to exist where it is not mutual; that is to say, if they want us to recognize their act in taking the man into the Church or the ministry, they must recognize our act in putting him out. But so long as they persist in fishing rotten potatoes out of our slop bucket, they must eat them themselves. We don't want them on our table, and some General Conference in the near future will say to such Churches: "Keep your dirt to yourself."

JOHN C. S. BAIRD.

Loyal Valley, Texas.

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TEXARKANA CONVERSIONS.

Culpepper reports for one meeting in one Church in above town 350 conversions, and we are led to infer that very few of them joined the Church, for he says the proportion of those who did not join the Church was "fearfully large." Bro. Culpepper must have written that account of the meeting when he was under the influence of a nightmare or at least a "strong delusion." He has the reputation of a man of good sense, but even men of good sense sometimes get "off their base." How can a man be accounted as converted to God when he deliberately refuses to put himself on the Lord's side, but remains on the side of the Devil—as a large proportion of those Texarkana people have done? But, says some one, Culpepper did his work well, but those people failed to come up to their part of the good work. The bottom fact is this: There was too much Culpepper in those conversions and too little of God. Mathematics cut too big a figure in the matter. The traveling evangelist is great on the count, but when the pastor begins to enroll them in the Lord's army they beg to be excused. Converted people join God's army. Bro. Culpepper will please come to himself, ask the pastor how many joined the Church and let that be the ruling figure. The idea of reporting 350 conversions of people who immediately thereafter refused to have anything more to do with the Lord's working forces in this world! Suppose all the Churches in Texarkana had united, as he says, and there had been a "thousand" such conversions, why, Texarkana would not have recovered from the curse of such a condition for twenty years of its assumed religious life. Texarkana has had a happy escape—a special providence. But what of other places? While Texarkana is slowly dropping to the freezing point, the same count is going on in a neighboring town. It is a pity these remarkable reports are published, but the redeeming clause is that they no longer gull Methodist preachers. But the strolling brethren are bound to have a big count in numbers and money, or the stimulus to their rushing life is over and they drop into the plain ranks.

H. G. H.

San Angelo District—Fourth Round.

Milburn Circuit, at Milburn	Aug. 13, 14
Pontotoc Circuit	Aug. 20, 21
Brady Circuit, at Marion	Aug. 27, 28
Mason	Sept. 3, 4
Sherwood	Sept. 17, 18
Menardville	Sept. 21
San Angelo	Sept. 24, 25
Sterling City	Oct. 1, 2
Ozona	Oct. 8, 9
Junction City	Oct. 22, 23

J. A. BAKER, P. E.

NOTICES.

The committee elected by the Marshall District Conference to locate the District parsonage will convene in Longview August 18, 1898, and will consider the bids offered by the towns in the District, and their action will be final. Please send all bids to my address at Longview, or send some one to represent your place on the date named.

L. M. FOWLER, Chairman.

The White Rock campmeeting begins August 11, at night. The comittee will meet on Saturday, August 6, to let the stands. Everybody invited to bring a tent and come.

W. H. STEPHENSON.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(Seal) A. W. GLEASON, Notary Public.

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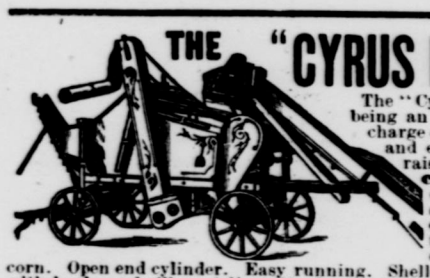
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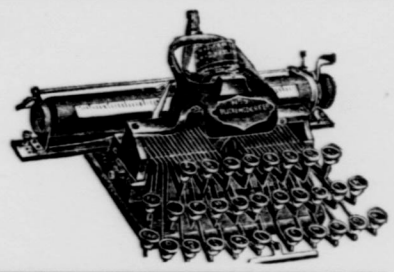


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✠

Your own enjoyment of your religion will be in proportion to others' enjoyment of it.

✠

TOPIC FOR AUGUST:

"HOW TO ENJOY RELIGION."

August 14. Helping Others. Isa. 41, 6, 7. (Out-of-door-meeting.)

This passage describes the manner in which idolators banded together in common cause against the Lord of Hosts. They made idols of gold and silver and wood, the carpenter and the goldsmith and other workmen each doing cheerfully his own part, and each encouraging the other by a friendly interest in his work. Their aim was evil and their work futile, but their hearts were one. Without a righteous incentive they were yet strong and powerful because they were united.

There was absent at least all jealousy and bitterness, which would have increased the sum of their miseries. Nothing so nearly atones for the lack of divine comfort as human love, and nothing so effectually robs the Christian of his religious enjoyment and paralyzes the Church of God as strife among brethren.

THE UNITY OF WICKEDNESS.

Even in the days of the psalmist "the kings of the earth set themselves and the rulers took counsel together against the Lord, and against his anointed, saying, "Let us break their bands asunder, and cast away their cords from us." Until this day the wicked continue in league with one another. Against the Church and the Sabbath, against temperance and morality and honesty and virtue they make common cause, and their efforts are sadly effective. Who does not remember that in the struggle of the State against the whisky power a few years ago, a large corruption fund was poured into the State by the advocates of the saloon, and that in every effort to throw off the yoke of saloon oppression, every State and community has been confronted, not only with local prejudice and passion, but with the power of an organization which contributed men and money to defeat the reform. The enemies of a Christian Sabbath, though in other matters their interests may be diverse and even conflicting, are bound together in mutual sympathy, and in this union they defy law, disregard sacred institutions, and take comfort in their lawlessness.

THE JOY AND STRENGTH OF HELPING.

Much more do both the enjoyment and success of Christians depend upon mutual encouragement and practical helpfulness. The very spirit of Christianity is that of unselfish service, service without thought of personal gain or reward. We cease to be Christian without it. That which endears our Master to the world is that he loved and helped even his enemies, and gave himself for them. Our nation, with all her glorious history, never rose to so sublime a height as when she determined to espouse the cause of a weak and oppressed people, and pour out her treasure and the blood of her sons in their behalf. Such sacrifice blesses him who receives and glorifies him who gives. "It is more blessed to give than to receive." He who is the servant of all is the greatest among men. The man who has gratified every desire, and reached the goal of every earthly ambition experiences no such satisfaction as comes to him who has helped another when he was in need; strengthened and encouraged him when he was weak, or comforted him when he was in sorrow.

HOW TO HELP.

No rules can be given to cover all cases. A watchful eye and a willing hand will find out ways to help.

Help each other in Christian duties. We can do this by doing each his part. Others are encouraged by our faithfulness.

We can help by expecting good of each other. Nothing helps a timid one so much as to be trusted.

Kind words and cordial greetings cost us nothing, while they warm the hearts of strangers and inspire hope in those who are ready to despair.

There are other ways even more practical. Feed the hungry, visit the sick, help the unemployed to find work and you have relieved their physical necessities and inspired them with such confidence in your religion that they are prepared to receive spiritual help at your hands.

Let us close the lesson with this prayer sincerely offered:

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care."

✠

To the Second Vice-Presidents of the Cuero District League:

As Second Vice-President of this department I am very anxious to make a full report at our next conference, but I can do nothing without the help of each League. Let each Second Vice-President be prompt in sending in their monthly reports. Whether you are able to make a full report or not let me hear from you promptly, and strive to do more good each month. Yours in His name,

SUSIE LITTLE.

Second Vice-President Cuero District League, Shimek, Texas.

✠

LOVELADY LEAGUE.

At our first business meeting in this month, G. V. Ridley League, Chapter 3857, elected the following officers for the present term:

President, Miss Kate Adams; First Vice-President, D. J. Cater, Jr.; Second Vice-President, Miss Lucy Adams; Third Vice-President, Prof. F. M. Martin; Secretary, Miss Anna Collins; Treasurer, Henry Withers; Paragraph Reader, Miss Duff Rayburn, whose duty it is to open every literary meeting with a special reading, preceded by questions to the League on the piece read by her at the previous meeting. For this purpose we are now using the biographies contained in "Centenary Cameos." Miss Blance Rayburn, Music Director, who directs and leads the music of every meeting, thereby aiding all whose duty it may be to preside, affording special relief to those who may be embarrassed on account of being unaccustomed to exercise in public; Librarian and Reporter, Mr. Euke K. Kennedy.

We have excellent material here, and the promise is favorable for a fine League. We will endeavor to make it such. Very respectfully,

(MISS) ANNA COLLINS,
Secretary.

✠

We clip this sensible paragraph from the Epworth Herald:

NO UNION NOW.

After this war is over let us have a union of Northern and Southern Presbyterians, of Northern and Southern Methodists.—The Independent.

That is simply impossible. What is to hinder? The colored race. Unless the Churches of the North are prepared to change their whole attitude toward the colored brethren, and cast them off forever, organic union is not to be thought of for a moment. Union talk sounds well in speeches. It reads well in editorials. But of what use is it? We will not accept the race views of our Southern brethren. They will not accept ours. Unless there is a surrender on one side or the other there can be no union. Let us face the fact, put a stop to these sentimental platitudes, and see if we can not find additional ways of co-operating in our work. Our Joint Commission on Federation wasted no time talking about union. The brethren knew that under existing conditions such a consummation is out of the question. So they endeavored to discover methods by which we could keep out of each other's way, and labor harmoniously and helpfully upon the same field. That is our present business. Co-operation, not union, is the watchword.

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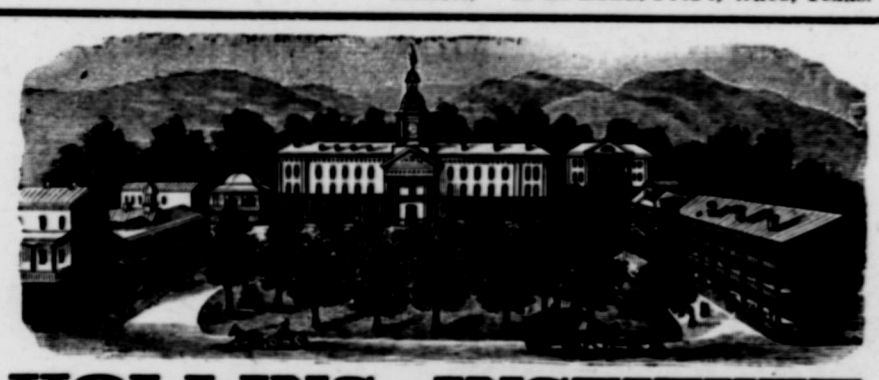
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Sunday-School Dept.

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Third Quarter, Lesson 7, August 14.

THE SHUNAMMITE'S SON—II KINGS 4:25-37.

Golden Text: Cast thy burden upon the Lord and he shall sustain thee.—Psa. 55:22.

Time: Common Chronology, between 890-884 B. C.; revised chronology 852-845 B. C.

Places: (1), Shunem, now Solam, a town about three and a half miles north of Jezereel, and fifty-three miles north of Jerusalem. (2), Mount Carmel.

Rulers: Jehoram, son of Ahab, King of Israel; Jehoshaphat or his son Jehoram, King of Judah; Benhadad II, King of Syria.

BETWEEN THE LESSONS.

Immediately after Elijah's translation we saw Elisha recognized and obeyed by the sons of the prophets as the successor of his great master. From this on to the close of his life he is the most prominent figure in the history of his country. For more than half a century he held the office of prophet in Israel (II Kg. 5:8). After the departure of Elijah, Elisha returned to dwell at Jericho (II K. 2:18) and healed the noxious waters of one of the springs of the city. He took salt in a new cruse and cast the salt into the spring in the name of Jehovah and the waters were at once healed (v. 21). We next meet with Elisha at Bethel, where he invoked the curse of God upon the irreverent and insulting boys that taunted him at the entrance of the city(II K. 2:23) Afterwards he extricates Jehoram, King of Israel, and the Kings of Judah and Israel from their difficulty in the campaign against Moab, arising from want of water (II K. 3:4-27). Then follows the story of the widow of one of the sons of the prophets, whose two sons are about to be sold for debts and how by Elisha's aid her meager supply of oil was miraculously increased and the debt discharged (II K. 4:5-7). Next we have the beautiful story of the great Shunammite woman; how she entertained Elisha on his journeys and built for him a prophet's chamber in her house, and for her great kindness was assured by Elisha that she should be rewarded by the birth of a son, a gift which she esteemed above the honors of courts and the favor of Kings, for she was childless (II K. 4:16). The sickness and death of this child of promise and his restoration to life by Elisha is the subject of our lesson to-day.

THE SHUNAMMITE WOMAN HASTENS FOR ELISHA.

Verse 16. "So she went and came unto the man of God at Mount Carmel." Her son, the gift of Elisha's propheted promise, and the reward of her hospitality, had accompanied his father into the harvest field. The fierce rays of the morning sun were too powerful for him and he was carried home to his mother only to die at noon. "And she went and laid him on the bed of the man of God, and went out." Then, without telling her husband the cause of her going, she made all possible haste to secure the aid of Elisha. The child had been born according to the prophet's word, and he could now restore him to life. Such was the woman's faith and hope.

"And the man of God saw her afar off." His residence on Mount Carmel gave him an extensive view into the valley below. "And he said to his servant Gehazi: "Behold yonder is that Shunammite."

Verse 26. "Run now, I pay thee, to meet her, and say unto her, 'Is it well with thee? Is it well with thy husband? Is it well with the child.'" Elisha knew that some important, urgent matter had brought her hither. In calm faith she answered: "It is well." Beyond this she said nothing to Gehazi; her only hope is in the help of the man of God himself.

Verse 27. "And when she came to the man of God to the hill she caught him by the feet," thus showing her reverence and humility. "This falling down and clasping the feet are actions witnessed every day in the East. I have had this done to me often," says Dr. Thomson, "before I could prevent it." "But Gehazi came near to thrust her away." He knew nothing of her mission and regarded her conduct as improper toward his master. But Elisha knew the noble woman too well to thrust her away. "Let her alone," he said, "for her soul is vexed within her." This he could see in her conduct, some great sorrow was agitating her mind. "And the Lord," said Elisha, "hath hid it from me and not told me." No doubt when Elisha first saw the Shunammite coming he had asked the Lord for light in regard to the object of her coming. So far no special revelation had been made to him.

THE WOMAN'S MESSAGE.

Verse 28. Then she said: "Did I desire a son of my lord? Did I not say do not deceive me?" The prophet could at once infer that the woman's son was dead. She speaks indirectly, and yet so frames her words as to make the most powerful appeal unto Elisha. She had not asked the favor of a son. He had promised it himself and now that her son is taking away she comes to him for aid.

Verse 29. Then he said to Gehazi: "Gird up thy loins and take my staff in thine hand and go thy way. If thou meet any man salute him not, and if any salute thee answer him not again, and lay my staff upon the face of the child." All this means that he is to go with all possible speed. The customary salutations required some time, and he must not pause for these. And he should lay Elisha's staff upon the face of the child. There was no healing power in the staff, but it was a visible sign or token of the prophetic, supernatural power, by which the child should be restored. Miraculous power is almost always connected with some outward action or sign.

Verse 30. And the mother of the child said: "As the Lord liveth and as thy soul liveth I will not leave thee." And he arose and followed her. It is a mother's heart pleading for her only son. She cannot risk the servant even with the prophet's staff and guided by the prophet's words: "Elisha must go himself. If any man has power with God he has, and if the servant's effort fails he will be there to add his."

Verse 31. "And Gehazi passed on before them and laid the staff upon the face of the child; but there was neither voice nor hearing." There was no signs of returning life, and the servant could do nothing more. He was not the man. This was not the means for the child's restoration, and so he brought back word, saying: "The child is not waked."

ELISHA WITH THE CHILD.

Verse 32. "And when Elisha was come into the house behold the child was dead and laid upon his bed." This of itself was a tender and powerful appeal to the prophet's sympathy and help. This child had been born, the special gift of God, in answer to his own prayers and according to his own prophetic word, and here now, in his own chamber, the gift of his mother's hospitality to Elisha, the son of promise lies dead. The great, tender heart of the prophet could not fail to be deeply moved by the touching, pathetic scene. And what recollections of the boy and the kindness of his mother to himself filled his mind in that solemn hour.

Verse 33. "He went in therefore and shut the door upon them twain and prayed unto the Lord." Alone with God and the dead. Only God can give back the life that he has taken, and so the prophet prays to him. The Lord's power, not Elisha's, must do this mighty work. The sequel shows that Elisha's prayer was the prayer of faith that prevails with God.

But only when man has done all that he can do will God interfere (v. 34). So Elisha went up "and lay upon the child and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm." Thus he used every natural means in his power to restore the child while praying to the Lord for his miraculous aid.

Verse 35. "Then he returned and walked in the house to and fro." There were signs of returning life, but still the struggle of faith goes on. "And he stretched himself upon the child again." God is also trying and proving Elisha. No light thing is this invading the awful realms of the dead and bringing back the departed life; invading the world of spirits and summoning back the spirit that had fled from the dissolving clay. But now the child "sneezed seven times and opened his eyes." So the prophet counted and recorded these first acts of restored respiration. What must he have felt at the first breath, the second, the third, the seventh. Ah! there are times when we count respirations—when life is coming, when life is going (vs. 36, 37). At once the prophet sends the joyful news to the mother of the child, and said: "Take up thy son." How long that struggle in the upper room had lasted we know not, nor can we measure the anxiety of the waiting mother's heart. Filled with gratitude "she went in and fell at Elisha's feet and bowed herself to the ground, and took up her son and went out."

PRACTICAL AND SUGGESTIVE.

The lesson story is one of the most beautiful and touching in all the Hebrew Scriptures. The Shunammite woman is a noble example of generous hospitality. By reason of her hospitality she is brought into association with Elisha, the man of God, and through him incalculable blessings are brought to her family and home. That prophet's chamber became more to the Shunammite than all the rest of her house. The great lesson, above all others that we should learn from this story of death and life, is that God takes cognizance of kindness shown to his servants, and rewards it with his blessing and favor. A cup of water, says Jesus, given in the name of a prophet, shall have a prophet's reward. What blessings have come to many homes in the early days of this country because of hospitality shown to poor itinerant Methodist preachers! The preacher's room in the pioneer home—what a blessing it often proved to be. Sympathy, kindness, prayer in time of sickness, comfort in hours of sorrow—all this from the preacher's room. And more than all, how often through the preacher's influence and prayer in the home has salvation come to the sons and daughters of the family—the incalculable blessing and joy of the Christian life and the imperishable treasure of the Christian character. God's blessing is upon the home that shelters God's prophet.

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WHY HOME MISSION WORK.

(Read at District Meeting of H. M. Society of Greenville District, North Texas Conference,and published by request of the presiding elder and pastors.)

Our General Secretary, Mrs. R. K. Hargrove, gives this answer as to why the work was organized or created: "It was to supply parsonages and to better the condition of women and children in the home land." A casual glance at this answer does not convey to our mind a full meaning of the work, nor of the great good being done in its different branches. We often do good to those around us, especially to our sick neighbors and friends, and in fact to others if we happen to hear of their wants; but in our home mission work we have a systematic way of looking after the sick, and more especially those who are needy and have no friends to care for them. We take our turn in visiting, and by having committees in different districts of town or city, hope to find any and all who are in need, and report the sick to our pastor. This is not done in a merely methodical way, but when God has spoken to our hearts and we are in direct touch with our heavenly Father, there is a desire to do his work, a longing to raise fallen humarity, to lead the sin-sick soul to a Savior that can save to the uttermost all that come unto God by him

Jesus said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." And who does he mean by "the least of these?" He says they are hungry, the thirsty, the naked, the stranger, the sick and those who are in prison—the very work our society is trying to do. This is not a new work either, for we read in the Bible of that good woman Dorcas, and how the widows were grieving over her death, and showing the garments she had made for them.

Some will say, "Yes, but I can find plenty to do without joining any society; there are poor coming to my door almost daily, and I never let a beggar pass without helping him some." This may all be true, but while we are doing this there may be a family in two blocks of us who are sick and suffering for proper food, yea for food of any kind, children half-clad and suffering with cold, who, but for the visiting committee from our Home Mission Society, might suffer and die, while we in our cosy homes think we are doing all we can by helping those who come to our door. Then there are so many of us who are not able in a financial way to do much good, but by giving part of our time to visiting the sick and adding our little offerings to those of others, and by our daily prayers to a Father whose hand is not shortened that it cannot save, and whose ear is not heavy that it cannot hear, who can estimate the good that can and will be done in our home land?

We are not speaking on theory, for this work has been tested, and surely God's blessing has been on those who have engaged in it, as well as those who have been assisted through its agencies. There is work for all. We have gifts differing—some can pray with those unable to attend public worship; others have the gift of song, and we can worship God in song, and should use our voices in his praise; while others feel especially blest in reading some precious promises in God's word that have been an inspiration and blessing to them. Even a bouquet of flowers, or some delicacy to tempt the sick to eat, carry with them a blessing and cheer many a heavy heart. There need not be any idle hands, none need say, there is nothing I can do. Let us look about us, sisters, and if we do not find work, there is something wrong, and we need to go to God in earnest prayer for a blessing on our own heart, and when it comes we will want to impart it to some one else; yea, we will see so much to do the wonder will be why we were indifferent so long. Some will say: "But I belong to the Foreign Mission Society, and I think the two would conflict. Not so, my sisters. I speak from experience; the foreign mission work is very near my heart, in fact, I feel I owe a great deal to this work, for God has most wonderfully blest me in what I have tried to do along this line. We may and do have ladies who hold offices in both societies at the same time, and the work of one does not at all encroach on the other. Each have their distinct places to fill. We who have the light should give it to those around us, and send it to those who have it not. God is most wonderfully blessing his laborers, both at home and in other fields; but it is only my purpose to give a brief survey of the work being done in our own borders. The records show that since our society was founded, twelve years ago, 1422 parsonages have been built in Southern Methodism, which is two-thirds the number accumulated during a whole century prior to its organization. Of this number, the society has aided more than one-half. The value of supplies sent the families of western preachers has increased yearly, the total amount being estimated at $12,238.59. The loan funds of the society amount to about $16,000. The interest in city missions has increased, and missions and missionaries have been maintained in twelve large cities, in some cases continously, but in others only a short time, while fifteen different city missionaries have been employed.

Educational mission work has been inaugurated for the mountain people and for three of the different foreign races living in this country, viz: for the Japanese, the Chinese and the Cubans. For the mountain people and the Cubans, school buildings have been provided. At London, Ky., there are over two hundred pupils, and six teachers, a superior school building and four cottages, all valued at $20,000.

At Greenville, Tenn., an industrial school of thirty pupils and five teachers has been supported, and property secured worth $9,200.

For the Cubans at Tampa,Fla., there are three schools, with two hundred and twenty-nine pupils, and eight teachers, and two school buildings,valued at $7,677.

A Mission Home at Dallas, Texas, has been erected, valued at $10,000, with about thirty inmates accommodated.

Several night schools are being taught on the Pacific coast, for the benefit of the Japanese and Chinese. Rev. H. M. McKnight is superintendent of the work, and gives very encouraging reports of the good being done. These heathen at our door are being saved, and as they come to the light make very earnest Christian workers.

Much additional work has been done, such as the support of two Doors of Hope, sewing and industrial schools, religious meetings, and other efforts for the betterment and salvation of the needy and neglected.

As I read and study of the grand work being accomplished, my heart burns within me, and I pray: Father, awaken every one of thy children in this land to a realization of their duty to thee and to their fellow beings who know not God. Help us to know that every good gift is from above, and that we are bought with a price. Help each one of us to consecrate our time, our talents, our money, our all unto thee, that thou canst use us when and where thou wilt, that our will may be lost in thine completely. Then shall that precious promise in Isaiah be fulfilled in us: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not."—Isaiah 58:11.

Glory and honor and praise to Him that giveth us the victory through Christ Jesus.

MRS. HARRY CHILDRESS.
Greenville, Texas.

✣

THE CALL TO BE A MOTHER.

When mothers realize the high calling to which they are chosen, we shall hear less of the drudgery, the narrowness, the cramping bondage of childbearing. It is small mothers that make the life small. A woman who sees the all-round work of child-culture will recognize that she has a profession which compels a more symmetrical development on the part of the individual who attains success in it than does any other.

The reason why mothers sometimes become tiresome and petty is not because they are mothers, but because they are not mothers enough. They have been mothering only one side of their child's life, and so have missed the development which would come to them in the struggle for complete motherhood. Let the most ordinary woman grasp this conception of motherhood, and begin to struggle toward living it out, and she will grow intellectually and spiritually every day she lives. The attempt to direct the growth of the whole child will inevitably react upon her own nature. Let a woman realize that to be a great mother requires the highest possible human endowment and culture; that it makes, in fact, higher demands than does art of the artist, or literature of the novelist, and she will begin to glory in her profession.

A musician, even though humble, takes pride in the fact that he belongs to the glorious fellowship who are making such harmonies as the "Moonlight Sonata" of Beethoven. So let the mother exult that she is in the high company of those who are doing a work infinitely more intricate, more delicate, more beautiful, more divine, than that of any artist on earth. The call to be a mother is not to be a nurse or a serving-maid. It is to be a co-worker with God. A woman who knows this will not fret over years of nursing and serving any more than did Jesus over his eighteen years at the carpenter's bench. That was not the work for which he came, but it was a good preparation for his work. —Home Interests.

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PAUL'S CONVERSION.

This is a subject which is always on hand and about universally handled in a way which is wholly misleading. If men, on any other occasion and in the discussion of any other topic, should use so much license and so disingenuously present their statements of facts, all men would condemn their course, as almost, if not quite, wicked. A preacher takes his text so as to be in position to discuss the conversion of a sinner from sin to holiness and from Satan to God, and takes Paul's conversion to illustrate his theme. To say that this is disingenuous is putting it altogether too mildly. It involves a falsification of the record—a misstatement of facts, as egregious as can be conceived.

Paul, who could say that he had served God with a good conscience during his whole life and who at the time of his conversion—not from Satan to God, but from his Jewish mistake of regarding Jesus as being a dangerous impostor, to the recognition of him as the Christ, who should come into the world—was on his way to Damascus, with letters from the proper authorities of the Church of God, to arrest and bring to Jerusalem those whom he and the Church regarded as bad men who were fighting against the Church of God, can not rightly be classed with the common sinner who is converted from Satan to God and from sin to holiness without doing violence to all of the facts of the case.

I was led to make the above references by a sentence in Bro. R. C. Hick's article in the Advocate of July 14, 1898. This is the sentence, about the middle of the second column of his article: "But, like Paul, they are willing to disclaim everything except a happy experience and the approval of a good conscience." Now, everybody who cares to know the truth knows that Paul did not claim what is popularly called a change of heart, called also a religious experience. His experience is graphically given by himself, and in his account we have no word about what Methodists denominate a religious experience. He did not repent, as sinners in Christendom repent, nor did he at any time claim what is called a change of heart. Is there not danger that what is called an experience will become, if it has not already become, a species of fetich? It is noticeable, in reading Advocates and other forms of Church literature that a greater stress is put upon what men have felt than upon what they have sacrificed or achieved. This is a dengerous tendency. Out of this, and as a part of it, comes second blessingism, with its attendant—well, I restrain my pencil in the interest of charity. What difference does it make to the Church, or the world, what an ordinary sort of Christian claims to have felt at some time? And how superlative the raw egotism which can induce any such an one to suppose that his moods are of any concern to anybody except himself.

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MISSIONARY COLUMN

Prepared by Rev. J. B. Sears,
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Cameron, Texas.

SIGNIFICANT FACTS FROM VARIOUS SOURCES.

The figures which follow, taken from Rev. S. L. Gulick's "The Growth of the Kingdom of God," are most significant and full of encouragement. At the end of the third century the number of Christians is given as 5 millions, 10 at the end of the fourth, 50 at the end of the tenth, 100 at the end of the fifteenth, and 200 at the end of the eighteenth. Then in 1880 the number given is 410 millions, in 1890 as 493 millions, and in 1896 as 500 millions. During the present century the increase exceeds that of the previous 1800 years.

Between 1786 and 1890 the world's population is estimated to have increased from 954 millions to 1499 millions. The Christian-governed nations increased in the same period from 341 to 891 millions, while those governed by non-Christians receded from 613 to 608 millions. Protestant nations governed 520 millions in 1890 as compared with 157 millions in 1786; Roman Catholics 243 as compared with 154 millions; and Greek Christians 128 as compared with 30 millions. In other words, Christians, who constitute about one-third of the world's population, govern about two-thirds of it. And this before the recent partition of Africa, which adds over 100,000,000 polytheists to those under the sway of Christian lands, reducing the other figures to the same extent. During the past 300 years the bulk of the world's area has changed hands. In 1600, Christian nations ruled 3,480,000 square miles, and non-Christians 45,619,000; in 1893 there were 40,317,000 square miles under Christians, and only 8,782,000 under non-Christians. Protestant nations have increased their area from 727,000 to 17,417,000 square miles.

At the end of the fifteenth century, when the Chrisian population was 100 millions, there were no Protestants; in 1891 they numbered 520 millions out of a total Christian population of 890 millions. France (Roman Catholic) had 19 millions of population in 1700 and 38 millions in 1891; while Great Britain's population grew to the same figure in 1891 from 8 millions in 1700. When the Armada threatened England, Spain had 43 millions of subjects, and England only 4 millions; now England has 38 millions, and Spain 17 millions.

* * *

The Committee of Arrangements for the Ecumenical Missionary Conference, to be held in New York, April 20 to 30, 1900, met at Clifton Springs July 14 and 15. In the absence of Dr. Judson Smith, of the American Board, chairman of the committee, Dr. A. B. Leonard, of the Methodist Episcopal Church, and Dr. Alex Sutherland, of the Canadian Methodist Church, presided. Dr. S. L. Baldwin, having accepted the General Secretaryship, to which he was elected during his recent absence in eastern Asia, was present, and reported that nearly all the great missionary societies of America, Great Britain, the Continent of Europe and Australia, had indorsed the proposition to hold the conference at the time named, and had promised to send delegates. A number of committees, such as those on programme, finance, literature, statistics, young people's work and woman's work, were ordered, and some of the members to constitute the same were named, leaving others to be added hereafter. An Executive Committee was constituted, to meet as often as may be required during the present year, and probably monthly during the next year. The committee consists of Dr. Judson Smith, Dr. S. L. Baldwin, Dr. H. N. Cobb, the Hon. Darwin R. James, Dr. F. F. Ellinwood, Dr. A. B. Leonard, Mr. W. E. Dodge, the Hon. Robert O. Fuller, Dr. J. F. Goucher, Dr. Arthur J. Brown, Dr. W. H. P. Faunce, and representatives from each of the special committeees appointed. The meeting of the Executive Committee will be called soon after the return of Dr. Judson Smith to this country, and all the machinery will be put in operation to make this the most representative and important Missionary Conference which has ever been held.

* * *

The latest intelligence from Sierra Leone puts the loss of life in the mission of the United Brethren at 7 instead of 5, or 2 men with their wives and 3 unmarried women; besides a large number of native laborers. Much property was destroyed and the surviving missionaries were compelled to leave the country until the strong arm of law has done its work of retribution and quiet has been restored. It appears also that it was not the hut tax which led to the massacre, but a mere outburst of savagery and diabolism. The July Woman's Evangel is a memorial number and gives excellent photographs of the martyred seven.

* * *

The American Board has made a demand upon the trustees of Doshisha University in Japan for the repayment of $175,000 which was put into it as a Christian institution. It has cast off its Christian features in order to gain certain advantages from the Japanese Government. It is pleasant to note that such a gross breach of faith and dishonesty has stirred wide-spread rebuke and protest among the Japanese themselves.

The last rose of summer is in bloom on the hill
And nods time to the whip-poor-will,
"Cheatham's Chill Tonic has cured the last chill;
"You can shatter the bottle now if you will
(To be sung about November.)

Christ said: "Go ye into all the world, and preach the gospel," and He did not say it to the twelve, but to the whole body of believers. If we can not go in person, we are under obligations to go by proxy. The rich man has more power to send than the missionary has to go; he can perhaps send a dozen. And why is he not called to make as great sacrifices in sending as the missionary in going? Whatever their occupations, Christians have but one business in the world, viz.: The extending of Christ's kingdom; and merchant, mechanic and banker are under exactly the same obligations to be wholly consecrated to that as is the missionary.—Exchange.

BRUCEVILLE CIRCUIT.

J. R. Steele, July 26: Eddy meeting too early by three weeks, yet much good done among those attending. I expect to try there again. At Mooreville I had the help of Bro. W. Wootton, of Marlin. He did some splendid preaching and we all liked the sermons and the preacher we love. There we had quite a revival among the members—a good meeting. Some claimed to be blest. Yet too early to have large attendance. I am now commenced at Bruce, with little prospect so far. Big rains and late crops, and there is much going off, pleasure seeking; much indifference; yet we are pressing on steadily.

The rich man who don't give, will always remain poor.

Gray hairs and wrinkles won't mean anything in heaven.

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MARRIAGE NOTICES.

At the Wiley Cottage in Dublin, Texas, July 24, 1898, Mr. Eli A. Powell and Miss Fannie Lou Perry were married, Rev. W. H. Matthews officiating.

Sunday, July 24, 1898, at 6 o'clock, p. m., at the Methodist Church in Stockdale, Wilson County, Texas, Mr. Virgil R. Knox and Miss Lillie May Wheeler, R. C. Allen officiating.

At the home of this writer July 31, 1898, by Rev. Daniel Morgan, Mr. Henry Webster and Miss Nannie Sawyer.

Near Eagle Springs, Texas, July 24, 1898, by Rev. J. H. Braswell, Mr. J. D. Fox to Miss Nora Rucker.

In the parlor of the Harvin Hotel, Angleton, Texas, at 4:30 o'clock, July 17, 1898, Mr. W. H. Elkins and Miss Lydia Elkins were united in marriage, Rev. H. G. Williams officiating.

At the residence of the Hon. Robert Duff, Angleton, Texas, July 25, 1898, Mr. T. J. Bennett and Miss Susie Smith were united in marriage, Rev. H. G. Williams officiating.

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.

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To Chicago on the certificate plan August 6 to 12, 1898, inclusive, account meeting Merchants' Association and Travelers.

To New York on the certificate plan, August 5 to 9, account meeting Merchants' Association.

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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.

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POETRY CAN IN NO CASE BE INSERTED.

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

WIDDERFIELD.—J. W. Widderfield, our recently translated brother, was born in Charlottsville, Va., in 1826, and died in Trinidad, Colorado, July 4, 1898. He came to Colorado in 1871. He was a member of the Constitutional Committee of Colorado; County Treasurer in 1882-83; thrice delegate to General Conference. He was converted at Byers. He hal lived many years in Trinidad, where he had been a pillar in our Church. In 1888 Bro. W. gave to the Denver Conference 100 cows to create a fund for our worn-out preachers and their families. He was indeed the friend of the itinerant. The wife of forty-eight years of married life survives him. Two daughters, Mrs. Aheyach, of Pueblo, and Mrs. Aimlie, of Chicago, inherit his virtues. His pastor says: "His record for uprightness has been unbroken. He was too liberal for his own good. He had nothing but words of cheer for the weary. He loved his Church." The large attendance on his funeral services indicated the high esteem in which he was held by those who knew him best. His death was triumphant. He who had borne the cross now wears the crown.

P. C. BRYCE.

◆

BLUE.—A. W. Blue was born in Lawrence County, Tenn., June 3, 1846; married to Miss Jennett Curry December 29, 1867. He professed religion and joined the Cumberland Presbyterian Church at Gardea, Lawrence County, Tenn., September, 1871. In August, 1884, Bro. Blue, with his family, came to Ellis County, Texas, and at once united with the Church. He moved to Santa Anna, Texas, in 1890, where, with his wife and daughter May, he united with the Methodist Church. He was taken sick May 4, 1898, and died June 10, 1898. The funeral services were conducted by Revs. John A. Wallace and C. E. Statham, together with the Masonic fraternity, of which Bro. Blue was a faithful and honored member. Bro. Blue was a steward in the Church, and one who put his soul into the work. It was my privilege to visit him some days before his death, just prior to the second Quarterly Conference. He was exceedingly anxious that his report should be in full and assured me that I need have no fear concerning his class. During the service held by his bedside he received a great blessing and would have praised the Lord aloud had he had the strength. He assured me his confidence was unshaken and that he was in the Father's hands, and that all things would work to his good.

O. F. SENSABAUGH.

◆

IMBODEN.—Col. John D. Imboden was born in Missouri May 5, 1825. In his early manhood he moved to Louisiana, where with frugal industry and care accumulated considerable wealth, and made many friends. At the beginning of the war in 1861 he was in the Legislature. He came home and joined the Confederate Army. The latter part of the war he came home and refugeed with his family and negroes to Texas, and remained in Texas until his death, which occurred at the residence of his only daughter, Mrs. M. E. McHenry, in Austin, on April 22, 1898. He was married twice. Both of his wives and several children preceded him to the haven of rest, leaving the one daughter and two sons to mourn his departure. Having known him for forty years, I can say of a truth I never knew a more charitable man. His hand was always open and ready to help the needy. Truly a good man has gone. He had a noble heart, a large and broad mind, a very remarkable memory, which he retained to the end. Really he was a walking encyclopedia. We will miss him, but we have this consolation, that this dreary and wretched life is not the whole of man; but there is a dwelling place prepared for the spirits of the just, where we shall see the perpetuation of man's being in a glorified state, where we hope to meet him. He had a very high sense of honor—a high regard for Christianity, the Church and her ministry, being a member of the M. E. Church, South, for many years. The love he had for his fellow men, belief in his own immortal destiny, and the faith he had in his God, assure us that he is in the home of the pure and good. As a man he was noble; as a neighbor he was true and good; as a father and husband he was one in the full sense of the term. With sad hearts we say farewell, but not forever.

W. E. MANGUM.

Commerce, Texas.

◆

PATRICK.—William Lawson Patrick was born in Centerville, Leon County, Texas, October 21, 1869, and died in Texarkana, Texas, June 4, 1898. He was the only son of F. A. and Eliza Patrick, of Longview, Texas, and his death has left them sadly bereft. The death of our dearly loved boy was so sudden. He was on his run home, and while getting a drink of water fell from his engine while it was making forty miles an hour. He was conscious for only a half hour, and his first words were, "My poor mamma." Even with death on him, he thought of the sorrow there would be in his home. They carried him back to Texarkana, where, in five hours, his spirit took its flight. Services were held over his body by Bro. George Stuart. Lawson was the pride of his parents and sisters, and all their hopes for this life seemed bound up in him. He was a son of whom any parents might be proud, but, alas! for earthly hopes. How soon they lie shattered in the dust! How terrible was the telegram that came saying, "Lawson is dead." We could scarcely believe it. But, thank God, we hope to see him again, although he was not a member of any church; yet, from certain evidence given by him shortly before his death, we think he was prepared to go. "Earth grows poorer and heaven seems more desirable when our loved ones go before us into that bright land." May God comfort the desolate parents, sisters and relatives, and point them to that better land, where we shall know no sorrow or pain, but shall be "ever with the Lord."

AUNT MATTIE.

Buffalo, Texas.

◆

BROWN.—Sister Brown fell asleep in Jesus June 25, 1898. She was devoted to her Church and a faithful worker in the Woman's Parsonage and Home Mission Society. In the death of Sister Brown we have lost one whose influence will ever abide with us. She was a constant sufferer for years, and the Christian spirit exhibited in her ill health will ever leave its impression on all who knew her, and we pray Him who doeth all things well to sanctify this visitation of Providence to our eternal good. She leaves a husband, father, mother, sisters and brothers and a host of friends and relatives to mourn their loss, to whom we will say, "Trust in God."

MRS. NETTIE HUCKER,
MRS. BELLA MAYS.

Sherman Street M. E. Church, South.

◆

HARLOW.—James W. Harlow was born October 13, 1839; was married March 19, 1868, to Nancy J. McHolffey, of Prentiss County, Mississippi, and lived there until 1885, when he came to Texas, and located near Commerce, Hunt County. He was converted during the war, while in camp. He first joined the Cumberland Presbyterian Church, and remained in that Church until eighteen years ago, when he joined the Methodist Episcopal Church, South. Seven years ago he bought a home near Harrel's Chapel. From the day he came to this community he grew in favor and love with the people. All who knew him loved him, and the verdict of all is that he was a good man. Friday, July 22, he attended Church at 11 a. m., lead in prayer and talked in the experience meeting, and that evening he went to hitch up his team to go to Church, and was kicked by a mule, from which he died in thirty-one hours. He was ready, and his last words were, "Almost gone. Glory, glory!"

J. B. ADAIR, P. C.

Merit, Texas.

◆

CULBERTSON.—Isaac C. Culbertson was born in Osceola, St. Clair County, Missouri, March 4, 1838; died in Sterrett, Texas, July 25, 1898. He professed religion and joined the Church in 1865. As long as he prospered in business he was one of the chief supporters of the cause, and after suffering reverses a few years ago he remained loyal and true. He was a man of integrity and a strong character. All who knew him respected him. His neighbors honored him; his family loved him devotedly. He saw the chief desire of his heart—his chidren grown, settled, honest, religious and bearing a good reputation. One of his sons, Rev. A. T. Culbertson, is a member of the Northwest Texas Conference. He suffered much in his brief illness with appendicitis. Surgery failed to remedy the trouble. He passed away peacefully and resigned, surrounded by his family and friends. He was twice married. His first wife was the mother of his ten children, eight of whom survive him. His widow lives near them, honored and loved. He left but little property; but, better than that, he left a good name. He was buried at Beall's Chapel, Ellis County. An immense funeral procession, traversing the prairie for four miles, to his resting place, demonstrated the esteem in which he was held by his neighbors, and the sadness on their countenances declared their sense of personal loss. Mature, but not childish; mellow, but not weak, with confidence in God and love for his fellowman, he answered the summons to his higher home. Such lives are not lived in vain. Such deaths are encouragements to his family to follow the example of his life.

HORACE BISHOP.

◆

COKER.—Simeon Miles Coker was born in Georgia February 5, 1824, and died May 15, 1898, at his son's residence in Weatherford, Texas. He married Sarah Turrentine December 10, 1846, who died May 5, 1861, leaving five children, still living. Finally he moved to Louisiana and married Mrs. Sarah Embery October 12, 1865, who died November 29, 1889, the mother of one child, still living. In 1870 he came to Dallas, Texas; thence to Weatherford in 1876. At the end of 74 years, 3 months and 10 days our grandpa laid down his life. He embraced religion at an early age and joined the Methodist Church, to which he was fully devoted till death. We place a high estimate upon his life. He met and discharged life's duties and obligations in all the relations of life faithfully and in the fear of God. He was a true and devoted husband, an affectionate father and grandfather, a kind neighbor and truly a devoted Christian. Five of us were left fatherless when small. Since 1889 he having lived with us filled the place of both father and grandfather. He came with us to Dallas last August but returned to his home in Weatherford five weeks previous to his death. He was three years in the civil war; a typical Southern man; politically a Democrat; possessed of strong convictions and tender feelings; pleasantly humorous and very social. His last illness was painful, yet he was able, by grace, to commit all to Him whose promise never fails, and was ready for the last trying ordeal and peacefully fell asleep in Jesus. He will be sadly missed in our home. We loved him dearly. The vacancy left by him never can be filled. We sorrow in the hope of meeting him in the home of the soul. His granddaughter,

LULA HOLFORD,
Dallas, 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. Ever 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. He had peace, but desired to be filled with the love of God shed abroad in his heart. Such a blessing 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.

◆

MIMS.—Mrs. Mary J. Mims was born in Wake County, North Carolina, and moved to Alabama when quite young. On November 23, 1836, she was married to William A. Mims, with whom she lived until his death, July 18, 1875. He was a faithful Christian—a steward and a class-leader of the Church. In 1876 she moved to Texas with her son and son-in-law. The last eight years of her life were spent in Franklin, Robertson County, in the home of her daughter, Mrs. L. D. McKinney, where she died in the triumphs of the Christian faith June 26, 1898. Though a great sufferer for a long time, as the end drew near she became more patient and humble. During the last six weeks of her life she prayed earnestly for a speedy release from suffering, if it was the will of God. With her there was no fear of death, for it had long lost its sting. A devoted wife, a loving mother and a good neighbor has gone to rest. From early life she was a member of the Methodist Church, and preachers were always welcome in her home. She loved her Church and was a friend to every good cause.

F. O. FAVRE.

Everyone knows the expense and annoyance of lamp-chimneys breaking.

Macbeth's don't break; and they make more light.

Write Macbeth Pittsburgh Pa

PILES ITCHING PILES SWAYNE'S OINTMENT

ABSOLUTELY CURES. SYMPTOMS—Moisture; 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 by mail 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.

Positively refuse all substitutes.

Sewing Machine

And the Texas Advocate, for $22.00.

VIA THE M K AND T MISSOURI, KANSAS & TEXAS RAILWAY COMPANY.

SOLID TRAINS OF
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Freight Prepaid to Nearest Railway Depot.

Machines are Sold Under a Full Guarantee.



Description of the New High-Arm TEXAS ADVOCATE SEWING MACHINE.

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

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

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

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

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

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

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

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

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

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

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

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

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

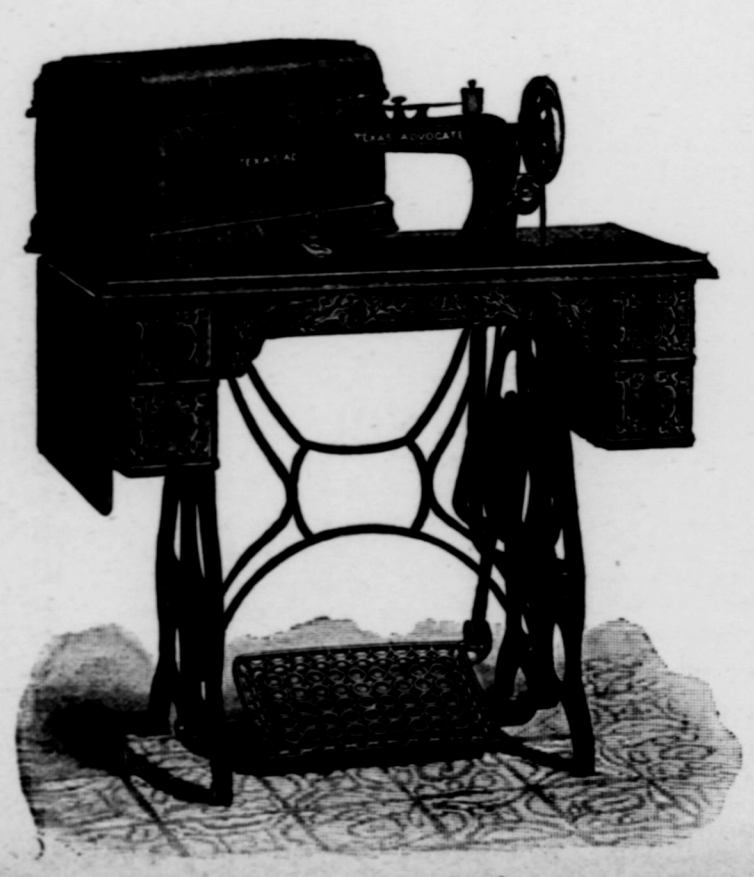
THE SHUTTLE CARRIER is of a new design and is fitted with a spring lining which balances the shuttle and does away with the noisy clicking so noticeable in other machines.

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

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

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

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



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UNCLE DICK AT NAPLES, ETC.

Naples is a small town on the Cotton Belt Railroad, about forty miles west of Texarkana. Like all East Texas towns, Naples is very hospitable. Our home was with Bro. Bolin, not a member of the Church, but ought to be. His wife is a jewel and his two-year-old baby is a daisy—about the smartest two-year-old I ever saw, except my boy when he was about that age. Of course, he can not be excelled.

The conference was a model, and Bro. Smith a model presiding elder. The business was all closed up Saturday morning. He gave everybody all the time they wanted to talk, and insisted on their talking more. He let Prof. Williams and Godbey talk about the East Texas Conference school at Jacksonville; he let Bro. Hardy, one of our most scholarly young men who graduated at the Southwestern University and now has a position in the Wall School at Honey Grove, talk. We congratulate the people of that community on getting such a valuable young man to instruct their children and young people.

He gave the good women one evening to organize a Home Mission Society, which they did to perfection. Outside the other work they raised quite a deal of money in life membership. The women are the larger and better part of the Church.

The Southwestern University was not represented, but that was not the fault of the "beloved."

He gave us all the time we wanted for the Orphan Home, and we sung them our old song with variations. The people heard us gladly, and the preachers tolerated us, and altogether we got some money. One lady wrote on one of our cards: "I can pray for you, but that is all."

Bro. Bowman is the pastor at Naples, and he keeps both his eyes open, and nothing seems to escape his notice.

Bro. Hughes, with his sermon, put us on the mountain top, and Johnson made us feel like going into all the world to tell the "old, old story of Jesus and his love." Bless God for holy men, moved by the Holy Ghost, to preach the gospel.

From Naples we went to Pittsburg, the home of Lon Morris, the shouting banker. That old soldier of the cross, that man of God, who has been preaching the gospel for near a half hundred years, is the popular pastor. He and his good wife are very much at home. Their house of worship is a thing of beauty and is splendidly furnished. It is easy to preach in that house and to that congregation. The people sing—of course, the choir sings—but the people, without fiddle or horn, they sing, and the Holy Ghost is in the singing.

The superintendent of the Sunday-school is a master at the helm. The school is controlled, but not to death. Everybody is alive and everybody obeys orders. I have never seen order as perfect. May God give the Church many such men!

We preached an hour, took a collection, ate a good dinner, came back to Mt. Pleasant, preached at night, was made comfortable and happy at Dr. Black's; learned to love all his family; and came home Monday. How will that do for a superannuated preacher?

The District Conferences are now about all over; so I can now go anywhere the brethren want me—and a good many places they do not want me. The brethren and the people have all been so kind to me and the Orphan Home that my love for them and my zeal for the work is very much increased. But the time is short—the working time will soon be over. "What our hand finds to do, we must do it with our might."

R. W. THOMPSON.
391 Ervay Street, Dallas, Texas.

Forgiveness is the key that opens heaven.—Ram's Horn.

LEAGUE WORK IN THE COUNTRY.

To the Presiding Elder and Members of the Brenham District Conference:

I have been requested to prepare a paper on Epworth League work in circuits, or to speak on the subject. I want to say that my experience on this line of work has been limited. I have only had the experience in two Epworth Leagues since its organization in the M. E. Church, South, but I find the work indispensable. Now upon my present charge we found it a very difficult task to organize an Epworth League, from the simple fact of our membership being so badly scattered. We succeeded twelve months ago in organizing with ten members, and we have succeeded beyond our expectations, our League now numbering forty-two. To put the Epworth League at its best, it will be necessary to insist upon greater compactness, greater thoroughness in study and work.

It must adapt itself as thoroughly to the most cultivated part of our young people as it has up to this time to the "crowd."

It must guide its members in the study of general and Methodistic Church history, of doctrines and usages. It must put stress on the study of the Bible, on the study of the laws of spiritual life as set forth in the Scriptures; on the adaptation of the Church to the age in which we live, that we may as Methodist Christians know the needs of the people and minister to their bodies and souls in the name of Christ who loved the whole world and tasted death for every man.

To make a success of the Epworth League requires promptness. Be on time. Not only the leader of the meeting, but every member of it should be in their places at the time appointed.

To bring the work more fully before the League, each department must have its committee.

First. The duty of the Devotional Committee shall be to see that a topic is assigned and a leader appointed for every meeting and to do what it can to secure faithfulness to the membership pledge.

Second. Aid and Charity Committee. This committee shall visit the sick or afflicted and provide voluntary nurses, if needs be, and to do what it can to cheer and aid, if possible, and needful by material comforts.

This committee may adopt means for relieving the burden of poverty resting upon the poor and endeavor to obtain employment for such as are worthy, reporting all special cases to the pastor.

Third. Literary Committee. This committee shall provide the intellectual exercises and entertainments of the League by means of lectures, debates, essays, literary programmes.

It shall have charge of all courses of study pursued by the members and of reading courses in connection with the League.

This committee will specially endeavor to promote the systematic study of God's word by encouraging examinations on selected portions of scripture.

And its aim is also to instruct the members in the doctrines and history of the Methodist Church.

Fourth. Social and Visiting Committee. It is the duty of the Social Committee to promote the social interest of the League by welcoming strangers to the meetings and by providing for the mutual acquaintance of the members.

Fifth. Music Committee. It shall be the duty of this committee to provide for the singing at the Young People's meetings and for musical programmes for public meetings of the League. And the best material we have should be appointed as leaders.

J. L. RUSSELL.

If the Baby is Cutting Teeth,

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

WACO DISTRICT LEAGUE CONFERENCE.

The Waco District League Conference will be held at Bruceville, August 30-31. Let all the leagues of the district elect at least three delegates, and send their names to G. W. Kincheloe, Bruceville, Texas.

We are anxious for a good attendance and a profitable meeting. A program will be sent to all the leagues in a few days.

W. J. BARCUS, President.

It is too much to have to scratch for a living and for relief also. Hunt's cure will not help you in the former case, but will sure cure the Itch, Tetter or Ringworm, or it costs you nothing. Price 50 cents.

MARSHALL DISTRICT CONFERENCE.

This body convened in the town of Henderson June 8, 1898.

Rev. L. M. Fowler, though feeble in body, presided to our great satisfaction It was fitting that his nephew, Rev. Ellis Smith, should be Secretary.

The disciplinary injunction was strictly obeyed, e. g., the giving of prominence to religious worship.

All the pastors were present at some time during the conference, except Rev. D. P. Cullen.

A resolution of condolence and sympathy was adopted in behalf of Rev. D. W. Towns and family.

Quite a number of lay delegates were present.

Three young men were licensed to preach. Same number recommended to the Annual Conference for admission on trial.

Sixty-five dollars was subscribed to aid in purchase of lot adjacent to our school property at Jacksonville.

Rev. J. D. Burke, of Minden; J. T. Smith, of San Augustine District; S. N. Allen, of Troupe and Overton, and "Uncle Dick" were visitors.

Steps were taken to purchase a suitable lot and erect a house thereon for a district parsonage.

We had some lively discussion, but all conducted in the spirit of love.

The spiritual state of the district is encouraging.

John R. Heartsill, W. W. Heartsill, Dr. Pettey and H. L. Griffin were elected delegates to the Annual Conference.

The preaching was done by Revs. J. C. Carr, D. F. C. Timmons, J. M. Mills, Gus Garrison and Ellis Smith.

Prof. E. R. Williams represented our conference school, and did it well.

Uncle Dick secured some sixty dollars for our Orphanage.

The next conference is to convene at Kilgore.

H. B. SMITH, Ass't Sec'y.

RADWAY'S READY RELIEF

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

No 3 VAN NESS PLACE New York.

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

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

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

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

GEORGE STARR.

50c per Bottle. Sold by Druggists.

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55 Elm Street, New York.

Sewing Machine
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PROFESSORS and TEACHERS

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

THE ANNEX . . .

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

THE FITTING SCHOOL . . .

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

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

EXPENSES.

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

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

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

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