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EDITORIAL.

BETTER THAN PRECIOUS OINTMENT,

IF a man in middle life or old age were questioned in regard to his experience, he would most undoubtedly declare that the whole series of events had tended to make him wiser and better. He would confess that when tempted to choose a lower good that he had been suddenly and powerfully wrenched away. He would acknowledge that divine Providence had repeatedly kept him from permanent indifference to the spiritual life. He was forced to see that character is the supreme good. He was compelled to notice the contrast between divine and eternal things and the superficial and transitory interests of this present life. Dr. Stephen Olin once preached a sermon upon the following subject: "Human Life Inexplicable Except Upon the Hypothesis That It is a Probation." He proved and illustrated the point that the moral element can not be ignored. Every where conscience and law come to the front. The perfectibility of human nature is recognized, and all things are arranged to bring about the consummation so devoutly to be wished. This explains poverty, sickness and pain. This accounts for disappointment, perplexity and the manifold grievances of the race. If men were let alone, if they were allowed to prosper in all their undertakings, worldliness would soon become dominant and evil perpetual. But the nest which we have feathered for ourselves is broken up, and we spread our plumage to the skies. Our love is unrequited, and we fix our grief-stricken heart upon God. Our ambitions are blasted and we find our solace in religion. Our treasure is lost, and we turn to the pursuit of better things.

It will be a sad day for any one when God ceases to trouble his conscience and alarm his guilty fears. It will be a sore calamity to become impervious to the light and influence of truth. Nothing can be conceived more dreadful than to have the Spirit leave one to his own imaginations and devices. The climax of misfortune would be to have divine Providence no longer interested in one's moral life and spiritual welfare. Hence, our troubles are often the proof of heavenly protection and favor. Our chastisements are the badge of Sonship. Our bitter griefs are the pledge of hope. To see one in luxurious ease, successful in all his enterprises, indifferent alike to the claims of God and man, content in his bestial environment, is to contemplate one who shall soon experience a stupendous and fearful awakening or one given over to the reprobacy of his heart and the delusions of his mind. Those who are advanced in life have long since seen that God would not leave them to gravitate earthward and hellward without an attempted warning and rescue. They have been required, whether willingly or unwillingly, to observe the accentuation put by Almighty God upon the spiritual life. They have been waked up and sternly required to face the problem of duty and work.

Our true wealth lies in our spirit-

ual possessions. No schedule of property, no inventory of intellectual treasure, no roll of honor or list of friendships can avail us if the heart be barren of grace or poor in the consolations of revealed religion. Said Milton: "A good man is the ripe fruit our earth holds up to God." A greater than Milton said: "A good name is better than precious ointment; and the day of death than the day of one's birth." Character is imperishable; it survives the dissolution of the last hour; it is the passport to heaven and the medium of communion of God.

THOUGHTS SUGGESTED BY THE WAR.

FROM THE FOUNDATION OF THE United States of America we have maintained a decidedly exclusive policy. We have held that a certain provincialism was unquestionably best for us. Our fathers warned us against any entangling alliances with the nations of the world. We have sought to prevent Europe from acquiring new territory in the western hemisphere; we have set ourselves against European encroachment upon the various governments of the mighty West, and have steadily refused to adopt a policy of colonial expansion. It was proclaimed far and wide that it was both our duty and interest to develop and improve the resources of our own imperial domain, contentedly leaving the great work of worldwide civilization to others. Beyond a little foreign travel, a little commercial enterprise and a little missionary work we have preserved our unique and transcendent isolation. Our influence and counsels in Europe, Asia and Africa go for nothing. This original exclusiveness has been inviolably preserved.

But can a nation like ours refrain any longer from participation in these mighty world movements? Does not the principle contained in the proverbial phrase, noblesse oblige, require us to shoulder a part of this colossal responsibility and enterprise? Can we, with our intelligence, wealth, character and innumerable facilities, remain an indifferent and idle spectator of this gigantic process of enlightenment and evangelization? Have we no mission beyond that of self-aggrandizement and luxurious ease? Statesmen, journalists and others would answer these questions differently. Some would insist upon a scrupulous and unwavering devotion to the traditional policy. Others would demand an aggressive movement, plunging right into the center of the world-wide arena. To propound such interrogatories seriously would be to develop two classes among us—the conservative and the radical. But however this may be, all at once Divine Providence seems on the point of solving these problems for us. By a series of almost unparalleled events we have been forced into war and conquest. Possessions held for hundreds of years by one of the oldest of the European States have fallen or are about to fall into our hands. We have been compelled to act as umpire and guardian. We must either care for this new territory by formal annexation or resort to the expedient of

a protectorate. In another instance a new-born republic has deliberately sought direct incorporation into our government. And all this without our seeking. Indeed all this against our wish and time-honored principles. This much is transparently clear, the institutions and laws of America would prove an incalculable blessing to the people involved. Such a course of action on our part would mark the dawn of a new epoch in the world's history and would hasten the coming of the Kingdom of Christ.

Such a gigantic step on the part of the United States might involve us in foreign wars, but then war has always been the engine of civilization and ultimately the guarantee of peace. It might necessitate the expenditure of vast amounts of treasure, but can we weigh money against the political, the intellectual and the spiritual interests of men? It might lead to unrest and trouble at home, but can we remain in a condition of luxurious and inglorious ease, careless alike of the sorrows of the world and the signs of the times? Anglo-Saxon rule has always been a blessing to the race. Suppose England had had no colonial policy? Suppose Great Britain should retire from Egypt, India and Africa to-day? It would mean retrogression; it would mean a relapse into barbarism; it would mean the extinguishment of the light of civilization and religion throughout wide tracts of the earth and the abandonment of the heathen to their fate. If America, as Providence opens up the way, solely in the interest of freedom, commerce and religion, should ever enter this broad theater of modern activity, the race would receive a distinct and potent forward impulse and the dawn of the millennium would be appreciably advanced. It looks as if we were about to get out of our swaddling clothes and leading strings. It looks as if we were about to make our measureless influence felt for good in the regions beyond. The talent is to be no longer wrapped in a napkin. Provincialism is coming to an end. Our fathers were wise in their day, but their wisdom is not the gauge of the destiny of man or of the purpose of God. We are on the threshold of a new future, and if we are true to duty as we see it, God will take care of us.

A WISE PASSIVITY.

Rev. W. J. Dawson, in "The Young Man," submits a few reflections on the value of contemplation which we take the liberty to reproduce. Two prominent characteristics of Americans are talkativeness and overwork. Perhaps nowhere in the world is the orator so popular as with us. Speaking is at a premium. Then, too, our life is largely a swift rush to the chosen goal, breeding overexertion and associated evils. But there must be an occasional pause. Hear him:

Most of us live busy lives, and for most of us leisure is scant. Nevertheless, we should see to it that we get at least one hour each day to ourselves. The mind can not grow without the habit of contemplation. This hour should be sacred to contemplation. It should be shared not even with the closest friend; it is our own hour,

the hour when we commune with our own soul, and inspect ourselves. The old religious writers knew the value of this habit when they wrote much on the duty of self-examination. We are all liable to fritter ourselves away.

The world is too much with us; late and soon

Getting and spending we lay waste our powers:

We have given away our hearts—a sordid boon.

So wrote Wordsworth, and Wordsworth is the prophet of the contemplative life. We cannot all live as Wordsworth did, nor is it desirable that we should; but we all need the habit of contemplation, if we are to grow wise in mind and tranquil in spirit. And it may be that most is happening to us when we are doing least; for what Wordsworth called a "wise passivity" is as needful as wise energy.

Society is made up of conservative and progressive elements. The former moderate the pace of the latter, and the latter quickens the movements of the former. Hence a wholesome equilibrium just as the balance of centripetal and centrifugal forces give us the stupendous swing and silent harmony of the solar system.

The preacher ought not to belong to the scholarly type alone. He should be more than a bookworm and student. Nor should he be distinctively professional. He ought to be a masterful man of affairs. He needs catholicity of view and breadth of sympathy. He should be a man among men, and full of the Spirit of God.

It ought to be one of our principal aims to secure symmetry of character. There is too much one-sidedness. If Mary's contemplation and spiritual disposition could have been blended with Martha's active and practical turn, the joint product would be a much more admirable and useful character than either single life. The blending of the metaphysical and poetical John with the enthusiastic and utilitarian Peter would have produced a much finer specimen of manhood.

The Scripture is full of paradoxes. We are to be in the world and yet not of it. We are to lose our life in order to save it. We are to work out our own salvation and yet stand still and see the salvation of God. When we are weak we are strong, and though poor we make many rich. The contradictions are apparent and not real. The study of these and similar antinomies will yield wisdom, strength and joy.

If we live right the truth of that fine remark of Phillips Brooks will be abundantly realized: "Life seems a feast, in which God keeps the best wine to the last." In age our capital is enlarged, our momentum is increased and our vantage ground strengthened. With larger capacities and richer resources, why should not a green old age prove a nobler and a happier season than youth?

Communicated.

STANDARDS OF DOCTRINE.

In the Advocate of May 19 Rev. E. L. Armstrong has an article with the above caption. The first paragraph is a curiosity. This is the logic: Whatever is in the course of study is a standard of doctrine in our Church. "Wesley's Doctrinal Standards" (sermons) are in the course of study, therefore "Wesley's Doctrinal Standards" are a standard of doctrine in our Church. The major premise warrants other interesting syllogisms, e. g., whatever is in the course of study is a standard of doctrine. Broadus on the preparation and delivery of sermons is in the course of study; therefore Broadus on preparation and delivery of sermons is a standard of doctrine. Again, the doctrines taught and rejected by a standard of doctrine must be taught and rejected by the ministers of our Church. Broadus in the book referred to repudiates infant baptism; therefore infant baptism must be repudiated by the ministers of our Church. Bro. Armstrong's remarkable statements warrant another syllogism, since logic is Bro. Armstrong's speciality. Whatever is in the course of study is a standard of doctrine; but the course of study to-day is not identical with that of twenty years ago; therefore the standards of doctrine to-day are not identical with those of twenty years ago. Or, to put it in another form: Whatever is contained in the course of study is a standard of doctrine; but the course of study is constantly subject to revision and change, therefore the standards of doctrine are constantly subject to revision and change. Another syllogism may enable us to see something we hadn't thought of before. The College of Bishops in making Broadus a standard of doctrine have established a standard contrary to an "existing standard" (Wesley's sermons); the first Restrictive Rule says the General Conference shall not do this; therefore the Bishops have actually done what the rule says the General Conference shall not do. This process might be continued, but these syllogisms are sufficient to show "where we are at" according to Armstrong theory and logic.

Our logician has mentioned some prominent Scriptural doctrines, viz: the witness of the Spirit, future reward and punishment, etc., and makes two assertions concerning them: 1. That they are doctrines peculiar to us, classes them with "our distinctive doctrines;" and 2, that we get them from Wesley. First, I assert what everybody knows, and hence requires no proof here, they are not peculiar to us; secondly, these doctrines did not originate with Wesley. If they had had no higher source than that they would have been discarded long ago. My impression is—and I speak with some degree of confidence—my impression is, I say, that those doctrines are taught in a volume which was in existence before John Wesley's birth, and that volume is designated in our fifth article as "The Holy Scriptures." Dr. Armstrong appears to be profoundly innocent of any knowledge of the existence or teaching of that article. If a minister of our Church should preach "contrary" to the doctrines mentioned he would be arraigned for violation of the fifth article of religion and Wesley's name would not appear in the indictment if it was legally framed.

Bro. Armstrong seems to think that the Christmas Conference was hardly an incident in the history of Methodism. For his information—everybody else knows it—I wish to state that during the week beginning December 24, 1784, and ending January 2, 1785, a Church was organized in the city of Baltimore by a body of men that has since that time been generally designated as the "Christmas Conference"—a Church which never had an existence before, but which has existed continuously from that date to the present. That conference adopted the twenty-five articles of religion—the twenty-four drawn up by Mr. Wesley and one added by themselves—as the confession of the Church, and with the "large minutes" as a basis, by elimination and addition, they formed a Discipline for its government. Bro. Armstrong gives us information: "Not a word was uttered in the Christmas Conference of 1784 on the subject of doctrine except on the Articles of Religion, and they caused no debate, as they were in perfect harmony with the standards as far as they went." Now I am grateful for that addition to my stock of historical knowledge. The information is authoritative. Bro. Armstrong was present and listened to the proceedings of that conference. He must have been there, for these assertions are derivable from no extant his-

torical source. I doff my tile to the oldest man alive!

The last quotation also destroys a cherished opinion of mine, viz: that the members of the Christmas Conference possessed common sense. They did not, E. L. Armstrong being the dependent. By the "standards" in the quotation we are to understand Wesley's Sermons and Notes. These were retained as standards of doctrine, and in addition the conference adopted the twenty-five articles of religion. "These articles of religion...were in perfect harmony with the standards as far as they went;" therefore the Christmas Conference did what no body of men of ordinary intelligence would have thought of doing. They adopted two confessions—one of them full and complete, the other incomplete in its extent, but "in perfect harmony" with the first "as far as it went."

It appears to be a weakness of the Armstrongs to use a list of names like a club with which to cudgel those who are of a different opinion. Let us see how much support E. L. Armstrong receives from some of his references. I take a few samples.

In an article a few weeks ago in another periodical on the same subject he cites by name, without a quotation, my old preceptor in systematic theology, Dr. Thos. O. Summers, as supporting his contention. For three years I was under the tuition of Dr. Summers. After their publication I reread his lectures, and I think I have a fair acquaintance with Dr. Summers' views on some questions. Bro. A. will please give the exact reference so that we may determine what countenance Dr. Summers gives to his theory. I think the reference will not be forthcoming.

Stevens is cited also. The extract is too brief to prove anything. Let the reader turn to the History of Methodism, vol. II, p. 447. On that page Stevens asserts that the sermons and notes are standards of doctrine—in the Wesleyan Church in England. On the following page, where he is speaking of American Methodism, the Articles of Religion are regarded by him as "standard," while the sermons and notes are not mentioned. Read the two pages.

Allow me also to quote Stevens: "Wesley's abridgment of the thirty-nine articles of the Church of England reduced them to twenty-four, and reduced and amended several of the retained articles. The positive features of this compendium show that the theology of American Methodism is essentially that of the Anglican Church in all things which, according to the Church and the general consent of Christendom, are necessary to theological 'orthodoxy,' or 'the doctrines of grace.'...He evidently designed the articles to be the briefest and barest possible symbol of expedient doctrines, and not even a requisite condition of Church membership, though a requisite functional qualification for the ministry. He consigned his other tenets, however precious to him, to other means of conservation and diffusion, for it was not his opinion that the orthodoxy of a Church can best guarantee its spiritual life, but that its spiritual life can best guarantee its orthodoxy." Comp. Hist. of Amer. Methodism, pp 190-1. With these definite statements before him the reader will see that Stevens and E. L. Armstrong do not occupy common ground.

Dr. Tigert freely criticizes, and justly, Bishop McTear's statements in the earlier editions of the Manual. On page 131 of the Manual (8th ed.), the Bishop says: "Usage and general consent indicate these standard expositions to be Wesley's Sermons and Notes on the New Testament, Watson's Theological Institutes and Wesleyan Catechisms, and the Hymn Book." But a "standard exposition" in a popular sense is by no means a "standard of doctrine" in a legal sense. In an addendum, dated June 1, 1883, he revises all that: "American Methodists (1781) vowed 'to preach the old Methodist doctrine' of Wesley's Notes and Sermons." May, 1784, 'the doctrine taught in the four volumes of sermons (the first fifty-two of our edition) and notes on the New Testament' was reaffirmed. The Deed of Declaration (February, 1784), legally established these standards in the parent body. These statements are true, but they are irrelevant to this discussion. The Bishop continues: "The rule (1808) guards them equally with the articles." For this statement he gives no proof, and there is none. "Usage allows Watson's Theological Institutes and the authorized catechisms and hymn-book to be high expository authority." This is true also. If the Bishop had continued his researches further he would doubtless have revised his statement as to the scope of the rule.

Dr. Tigert is quoted as favoring the Armstrong contention. The chapter on the subject in his Constitutional His-

tory appeared in the Review several years before the publication of the book. Over against that chapter allow me to place other utterances of the same author. In the preface to Summers' Systematic Theology, dated Christmas Eve, 1887, Dr. Tigert says: "This work is at once a complete system of Wesleyan Arminian divinity and an exhaustive commentary on the twenty-five Articles of Religion which embody the doctrinal views of American Methodists." The editor of Summers' Lectures had a proper appreciation of the scope of the articles. Why he changed his views, if he did, within a year, is for him to explain. Immediately after reading his Constitutional History I addressed him a note in criticism of the chapter referred to, proposing, as I have done in one of these papers, to yield the question if a syllable of evidence from the Discipline or the proceedings of the law-making body of the Church from December, 1784, to the close of the General Conference of 1808, should be adduced in favor of his contention. In a letter over his own signature, dated February 6, 1894, and now lying before me, he says: "I was fully aware of the lack of positive evidence on the question you raise between 1784 and 1808. I have searched everywhere that such evidence might be found, but in vain." He goes on to say that he does not discuss the question, "Are there other standards? but, 'What are the other standards?' In other words, he assumes the point to be proven. If Dr. Armstrong can get any comfort out of Dr. Tigert's championship of his theory with these facts before him, he is welcome to it.

My Corsicana friend evidently gets his reference to Burwash of Canada from Dr. Tigert. According to the reference there is a three-fold standard: 1. The standard of preaching—the sermons. 2. The standard of interpretation—the notes. 3. The standard of unity—the articles. Now, I submit that this classification is the "standard" of nonsense when examined from a legal standpoint. "Standard of preaching" indeed! One might as well speak of a standard potato.

The writer of the article under review labors under a peculiar misapprehension. He supposes that if the Church did not adopt the sermons and notes as standards of doctrine it "repudiated" the doctrines taught in them. No statement could be wider of the mark. The Church never has adopted Watson's Institutes as a standard of doctrine. If one, however, should conclude from that fact that the doctrines taught in the Institutes are "repudiated" by the Church, the conclusion would prove beyond the possibility of a doubt that his logical bump is a hole.

We are still waiting for some evidence that the sermons and notes have ever been standards of doctrine in the Methodist Episcopal Church, South. If it exists it can be given in a few lines, and this discussion will close. If it does not exist the theory is baseless and further discussion will be fruitless.

JOHN W. STOVALL.

San Marcos, Texas.

GALVESTON NOTES.

Our League Conference is a matter of history. It left its impression. The speakers acquitted themselves well. Bro. Hay, of Mexia, opened with a rousing sermon. Drs. Young J. Allen, John R. Allen, E. W. Alderson, Alonzo Monk, did nobly. The compliance of Drs. Hoss, Stell and G. W. Briggs with their promises had made our Galveston Conference as great as any of our Texas Conferences. It is not a small thing to disappoint 3000 Leaguers. The conference was decidedly missionary in its influence. The preachers at a critical moment saved our conference from an action that would have embarrassed us in the future. The Galveston Conference decided that it is time to disband this conference when the preachers cease to attend and take a lively interest in the same, the critic in the Advocate to the contrary.

Rev. T. J. Duncan was the most unique character of the conference. He remained behind after the adjournment of the conference and gave us a most helpful sermon on the following night, Friday, Saturday we rested.

Bro. Geo. Stuart opened on Sunday. He was with us three Sundays. The pastors who have been here many years declare the meeting the best in the history of Galveston, so far as they know that history. The meeting was not great as to the number of accessions. Thirty have joined St. John's since the meeting and perhaps as many as twenty the other Churches. The meeting was not great as to the number of accessions, but in deep spiritual influence, in the quickening of the Church, in the creation of religious sentiment, in the erection of family altars, in the increased prayer-meeting, Sunday-school and Church

attendance—in these things the meeting was really great. I believe it is the truth to say that Methodism now leads our Protestant forces. St. John's has had nearly seventy additions since conference and our other Churches perhaps fifty in the city. We haven't as much money as the Presbyterians, nor perhaps quite as much as the Baptists, but we have more members than either and more people attend our services. St. John's membership is now reaching toward 400, St. James 200, and West End 150. The attendance on our preaching, Leagues, Sunday-school is most encouraging. Think of 400 people hearing the pastor of St. John's at the night service. Not one less heard my address, "Behold the Man," last Sunday evening. We thank God and take courage.

The Advocate, through the labors of that good man, Rev. Geo. E. Clothier, has twice the reading members in Galveston that it had a year ago. We all like it. W. D. BRADFELD.

Galveston, Texas.

PREACHERS AT THE STATE LEAGUE CONFERENCE.

In the Advocate of May 19 we see an article from Bro. Sumner, of Dallas, under the head of "A Mild Protest," in which he seems to think that the League Conference at Galveston was in "some respects" a failure because the preachers were too prominent.

We would not notice this but for the fact that if passed unnoticed it might have a tendency to make some of our young Leaguers suspicious of their pastors.

He thinks they were too conspicuous in motion-making, discussions and committee work. Now, we would ask who placed them "in the important positions on nearly all of the committees?" Was it not our President, who is himself a layman? The discussion, which it is presumed provoked the "mild protest," was very ably championed by laymen—our President on one side and Mr. Allen, of Galveston, on the other.

He says: "It seems that they (the preachers) had gone to Galveston with their combination already formed." Really it doesn't seem to me that there would be any occasion for a previous combine on the part of the preachers to hold the League to its missionary work, for after three years of experience it appears that the missionary spirit has grown.

What about turning the League over to young enthusiasts and persons whose desire for popularity and conspicuousness exceeds their desire to glorify God? It is my opinion that young people should "be seen and not heard" on such grave questions as were under discussion when our youthful brother failed to get the recognition which he so much desired. If we are true Methodists our pastors are our leaders; hence it is their duty to go before. For my part, I am a Methodist and an Epworth Leaguer. My pastor is my adviser.

He assails the judgment of the Programme Committee by his criticism of the programme as to long sermons and the like. Now we think big meetings should have subjects and speakers in proportion. In the District League "methods and managements" may be thoroughly discussed.

He states that "the preachers have their various conferences where they can discuss to their heart's content, and they should allow the lay delegates at the League Conference to feel that it is their meeting, and that its responsibilities rest upon them—where, as a matter of fact, it does not rest." He seems to think that it is the preacher's highest ambition to discuss, and that he discusses for discussion's sake. Why he thinks that the laymen have and should feel any more responsibility and concern about the State League than the pastors, I do not understand; for it seems to me that the shepherds should feel deep concern for their flock.

When he says, "Whenever the preachers assume to run the League, just then will its doom be sealed," etc., he certainly forgets that he is a Methodist, or that the League is, and that the constitution of the League plainly says that "the pastor shall have general supervision of the League." I imagine if Bro. S. should have general supervision of a business he would consider that he was running it. My observation is that where the pastor does not take the initiative in League enterprises there is not much of it done. Young energy, thought, enterprise and consecration may be the "basal rock" upon which the League rests, but certainly when it moves the lever of mature judgment should guide it.

How can the preachers be its "reserve force"—stay in the background—and still "direct it" and "keep constant vigil over it?" Directors or leaders generally come to the

front. It would undoubtedly take a great deal of presumption on the part of a young Leaguer to ask such as Bro. Alderson, Father Duncan and others like them to "stay in the rear" and let him who is in, or has just emerged from his "teens," undertake to handle such momentous questions as then concerned the conference. Now, just think how it would look to have these brethren, who have shed tears of joy and of sorrow over the welfare of the Church before we were born, take back seats and listen to our council and be governed by the sentiments that we mould. It has been said "young men for war, but old men for counsel." My opinion is that it is our duty to work, and that of the older heads to direct.

H. Y. PRICE.

Bee House, Texas.

SOUTHWESTERN UNIVERSITY.

Twenty-Fourth Annual Commencement. It was a definite purpose in the plans of Dr. Martin Ruter when he reached the Republic of Texas, in October, 1837, to found an institution devoted to higher Christian education.

He did not live to see the purpose consummated, but he so impressed this thought upon his co-laborers that 1840 saw it materialize in the erection of Ruterville College.

During the next thirty years the Methodist Church in Texas projected some twelve colleges and a university, and yet in 1870 there was nothing that the Church could show in the way of permanent operations for these years of struggle and the great outlay in men and money.

Drawing a lesson from this past, the Texas Conferences united under a solemn compact upon a central institution, resolving to make it worthy of the Church which was to found and foster it. This institution was located at Georgetown, August 21, 1873, and its halls were opened to students October 6, following. Under this policy Southwestern University, after twenty-five years of life and labor, stands the peer of any institution for higher education in the South.

CHAPEL TALKS.

The twenty-fourth annual commencement was inaugurated at the last chapel exercises, Thursday morning, May 26. This has become an important occasion at the close of each year's work. There are impromptu talks by the members of the faculty, short good-byes from the graduating class, responses from the undergraduates and occasionally a message from the outside world, brought to us by some former student who has been spying out Canaan and who has gathered of the figs and of the pomegranates and of the grapes of Eschol, but who declare "nevertheless the people be strong that dwell in the land, and the cities are walled and very great; and moreover we saw the children of Anak there."

Like a Methodist experience meeting it is a time for introspection as well as for facing the future, and it gives a moral and spiritual uplift to all present.

FITTING SCHOOL DECLAMATION.

At 4 p. m., the same day, after the opening prayer by Rev. John E. Green, the large audience that had gathered in the College Chapel listened attentively to the declamation contest by members of the Fitting School. At its close Rev. John W. Stovall, Chairman of the Committee of Judges, delivered the medal to Mr. R. A. Porter.

Prof. S. H. Moore, the principal of this important and necessary department of Southwestern University, presided on this occasion, and announced that Mr. A. H. Karbach, of Goodwin, Texas, had won the scholarship which gave him free tuition in Southwestern University for next year. A free scholarship is also offered to the following correlated schools: Alexander Collegiate Institute at Jacksonville, Coronal Institute at San Marcos and the Honey Grove High School.

THE CONCERT.

The musical concert that was given by the pupils who have been under the instruction of Mrs. Crawford, Mrs. Van Buskirk, Miss Martin and Miss Cahoon, was of the highest order. After Rev. I. T. Morris had led in prayer, the following programme was rendered:

1. "Festival Overture".....Lentner
Misses Walton and Leavell.
2. "Traumeri" (violin solo)
Schumann Ernst
Miss Hallie Leverett.
3. Variations on Mozart's Theme,
A. Reidel
Misses Collard, Caylor, Kennedy,
Lumpkin.
4. "La Zingara" (vocal solo) Donizetti
Miss Merle Bowen.
5. "Roses de Bohme".....Koalski
Misses Clower and Dicken.
6. "Polonaise" op. 53.....Chopin
Miss Velma Bailey.

7. "The Shadow Song" (Dinnorah talking to her shadow). Meyerbeer
Miss Kate Eldman.
8. March op. 39.....Hollaender
Miss Mabel Walton.
9. "Symphonie" (violin duet)...Moret
Misses Cahoon and Leverett.
10. "Capriccio Brillante" op. 22.
Mendelssohn
Miss Georgie Sneed.
- Orchestral Part, second piano,
Miss Velma Bailey
11. Vocal Trio, "Sweet and Low,"
Barnby
Misses Jones, Bowen and Sneed.
12. Impromptu op. 142....F. Schubert
Miss Kate Eldman.

ORATORY, DECLAMATION, ELOCUTION.

Friday was the day given to the Juniors, who delivered original orations at 10 a. m., the Sophomores, who declaimed at 4 p. m., and the class in elocution, who recited at night. Each of these occasions was a contest for a medal. Mr. C. I. Brooks, of Gainesville, was the successful junior. Mr. C. M. O. Rabe, of San Antonio, won the medal in declamation, and to Miss Althea Jones, of Houston, was awarded this honor in the elocution contest. The elocution class the past year has been under the instruction of Miss Mason. She has had a full class and has done thorough and effective work.

LITERARY ADDRESSES.

Saturday was the day for literary addresses, and a notable day it was to Southwestern University. We had no Bishop with us this year—the commencement exercises coming so close upon the adjournment of the General Conference would not allow that honor—so the order of things was just a little different. Dr. James H. Kirkland, Chancellor of Vanderbilt University, delivered the literary address to the Alamo and San Jacinto Societies at the morning hour. He spoke of the great needs of the day, and of how these needs may be met by the power acquired through education. His theme was a lofty one, the imagery and thought was impressive and the diction was unsurpassed. As a scholarly effort it ranks pre-eminent. Those who heard it will never forget it.

The influence of Dr. Kirkland's visit will abide with us. He spent several days in Georgetown, counseling with the Board of Curators, talking with the members of our faculty and getting acquainted with our people. The relationship between Southwestern University and Vanderbilt has always been close—the visit of Chancellor Kirkland will be a new bond between these schools.

The inimitable Dr. John Mathews, of Centenary Church, St. Louis, addressed the literary societies of the Annex at the afternoon hour. He was at his best, and it goes without saying that the address delighted all who heard it, and yet it would be difficult to subject it to a synopsis.

THE DEBATE.

The greatest occasion of the commencement exercises to every student of Southwestern University is the champion debate that always comes off on Saturday night. Prof. R. S. Hyer presided. On the rostrum with him sat the Presidents of the two societies and the debaters. The question read: "Resolved, The railroads of the United States should be owned and operated by the Government." The affirmative was represented by R. B. Creager and C. W. Dennis of the San Jacinto Society, and the negative by C. A. Sweeton and R. E. Thomason of the Alamo. The debaters are all of the graduating class—they are selected by their respective societies on account of excellence in debate—and they had been preparing for this occasion for some weeks. It was a hard-fought battle, but the verdict was given in favor of the negative.

SUNDAY.

The baccalaureate sermon was preached by Dr. John Mathews. His text was II Cor. 4:6. He had a full house and he captured his congregation. Many came forward at the close to thank him for the good that had come to them through his presentation of the truth.

The afternoon was given to the Epworth League. It was the young people's occasion, and short addresses were delivered by Rev. C. M. Brown, Dr. John Mathews and Dr. J. H. Kirkland. At 8:30 p. m. Rev. J. L. Massey, of the Texas Conference, preached the sermon to the undergraduates. His text was taken from St. John 10:10. His was a thoroughly prepared discourse.

COMMENCEMENT DAY.

On Monday, 10 a. m., the faculty, followed by the graduating class, marched in procession into the chapel and occupied seats upon the rostrum. Dr. John R. Allen, who has been Chairman of the Faculty for the past year, presided. After prayer by Rev. J. L.

Massey, the following was the programme:

- "Polacca," Weber, Miss Kate Eldman.
1. Salutatory, Sam Milliken, Lewisville, Texas.
2. J. R. Bowman, Plano, Texas, "The Mightiest Factor of the Civil War."
3. D. L. Cobb, Groesbeck, Texas, "A Crisis in Christendom."
4. R. B. Creager, Brownsville, Texas, "The Unknown Southern Dead."
- Cho., "Hail Smilin' Morn'."
5. C. W. Dennis, Farmers Branch, Texas, "The Mystery of Ages."
6. C. A. Sweeton, Sulphur Springs, Texas, "The Retiring Message of the Nineteenth Century."
- "Neck and Neck," Kunkel, Misses Walton and Snyder.
7. R. E. Thomason, Era, Texas, "The Contribution of the Anglo-Saxon to Our Present Civilization."
8. W. E. Thompson, Hillsboro, Texas, "God Save the King."
9. Valedictory, C. A. Nichols, Belton, Texas, "Daughter of Love." Award of medals.

Rev. M. S. Hotchkiss, Chairman of the Committee of Award, delivered the medal to R. B. Creager for the best oration.

This was followed by the baccalaureate address to the graduating class and the delivery of diplomas by Dr. Allen. Twenty-three graduate in the literary department; nearly as many more in the commercial, and special diplomas were given as follows:

In art, Misses Velma Bailey, Alie Charles, Pearl Lockett and Merle Bowen.

In vocal music, Miss Merle Bowen.

In instrumental music, Miss Velma Bailey.

In elocution, Misses Mabel Dean and Ruby Simon.

ALUMNI MEETING.

At 4 o'clock Monday afternoon the Alumni Association was addressed by Rev. H. A. Boaz, A. M. of the class of '94. It was a strong address, full of thoughtful and carefully prepared utterances. Mr. C. G. Carroll, A. M. of '97, was elected President of the association.

BREAKING DIRT FOR THE NEW BUILDING.

At 5:30 p. m., the impromptu ceremony of breaking dirt for the foundation of the new University building was witnessed by a large and enthusiastic crowd, who had assembled at the appointed place.

Dr. Jno. R. Allen presided over the occasion. After a most appropriate prayer by Dr. John Adams, of the East Texas Conference, Dr. H. A. Bourland, representing the President of the Board of Curators, in a few sentences, and an energetic use of the pick, inaugurated the work. This was followed by a number of representatives of the Boards of Trustees and Curators, faculty, students, visitors and citizens. It was a glad occasion to all, as it represented the beginning of a work that had long been looked forward to.

It is not too much to say that while others have done much towards making this occasion possible, yet it is mostly due to the intense earnestness and indefatigable energy of Rev. F. B. Sinex, the Financial Agent, that the new building for Southwestern University has been begun, and its completion is an assured fact.

GRADUATING EXERCISES OF THE LADIES' ANNEX.

Monday night witnessed the closing exercise—the graduation of the senior class of the Annex. The salutatory was read by Miss Daisy Kennedy, who received the second honor. This was followed by essays, read by Misses Olivia Caylor, Lillie Hall, Berna Little and Zella Moss, interspersed with music, and closed with the valedictory, read by Miss Myrtle Collard, who received the first honor.

THE NEW REGENT.

Just before the close of the exercises Dr. Bourland announced that the curators had elected Prof. R. S. Hyer Regent of Southwestern University, and that he had reluctantly consented to accept the office. Prof. Hyer has been connected with Southwestern University for seventeen years; he is thoroughly familiar with the history and policy of the institution. He knows its needs and is awake to its highest interests. He possesses the confidence and the hearty support of the faculty, and he enters upon an assured success in the high duties to which he has been called.

THE PAST YEAR.

The year 1897-8 has been a notable one in many respects to Southwestern University. It has felt in some of its departments the general business depression brought upon the South by the low price of its great staple, but in other lines advanced steps have been taken. The mid-winter course of lectures has been inaugurated. Dr. Hoss delivered the course last year and Bishop Granbery will deliver a series the coming winter. On the material side it has been a marked year. The

capacity of the Annex, through the unaided efforts of Dr. Allen, has been about doubled by the completion and thorough equipment of a substantial rock wing to the building; and the sanitary conditions and comfort of the building has been greatly added to by modern improvements and additions. But the crowning work of the year has been closing the contract and beginning the foundation of the new University building. The high standards of the University have been thoroughly maintained in all departments of instruction and in all matters of discipline. The Board of Curators, after looking into these matters, passed a series of strong resolutions indorsing Dr. Allen's administration and thanking him for the successful management of all the interests of the University. C. C. CODY.

THE CHILDREN'S HOME SOCIETY.

The Children's Home Society of Texas has a very decided sphere of activity, viz: The finding of homeless children, or children worse than homeless, getting legal possession of them, caring tenderly for them in nurseries and placing them (by adoption or by special contract) in carefully selected family homes. It has thoroughness of organization and completeness of equipment on the ground where the children are to be placed. It places each child in the atmosphere of a Christian home, where its hungry little heart can feed on parental love as the growing plant feeds on the sunlight, and where its responsive love and childish glee shall be as sunshine in the home. The society's only outlay is for work done in its specific line, including, of course, the incidental expense of the support of the children during the interval between their reception and placement. The most advanced idea of those who make a study of reform school systems is that which most fully realizes the home idea. And the best of all reformations is a well-governed Christian home. And if this be true in cases needing reformation, how much more blessed will the truth apply to infancy and plastic childhood where the only need is good family government, instruction in Christian truth and the inspiration of the Holy Ghost to make the life abound in usefulness? Why not begin earlier and take the child that from any cause is homeless and turn it over to God's institution, the family, and enrich its heart life with household affection and seek for its spiritual transformation the shedding abroad of the love of God in its young heart? In the providence of God there are childless homes, and amid the sin and sorrow of this world there are homeless children that need parental love and guidance. Why not find these childless homes, where the presence of a child will be a boon and a blessing and seek out the friendless babe and the shelterless waif and place the homeless child in the childless home? To do this is the mission of the Children's Home Society, organized in Texas. The work is undenominational, like that of the Y. M. C. A. and the American Bible Society, and like them is under evangelical Christian management.

They have placed up to date over 125 children in good Christian homes. There are among the readers of the Advocate a number of good homes where a child would be a great blessing. Any one wanting a child let them write me. Address

REV. I. Z. T. MORRIS,
Fort Worth, Texas.

GOOD NEWS.

Two years ago there was an election held here to determine whether or not Alto should continue to be cursed by an open saloon. The precinct went dry by a majority of 76. Since then we have had a quiet little town. There have been some violations of the local option law and some of the offenders have had to pay the penalty. Last Saturday, the 4th, an election was held to decide whether or not the town should continue dry. The prohibitionists worked faithfully. Three hundred tracts were distributed, three or four sermons were preached on "The House of Horrors," and the Alto News, under the editorial management of J. E. Shook, kept up an unceasing fire against king alcohol. Four hundred and three votes were polled, 315 of which were for prohibition and 88 were against it, giving the pros. a majority of 227.

Our charge is moving on about as usual. Finances are a little behind, but all hands are hopeful. Crop prospects are fine. W. L. PATE,
Alto, Texas.

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

BLUM CIRCUIT.

O. P. Kiker: Along with the war enthusiasm and the call for volunteers, we are trying to make our Churches recruiting stations where volunteers may enlist in the army of the Lord Jesus. We are having some of the most spiritual services since my pastorate at this place begun. Besides having three regular prayer-meetings, we have several cottage prayer-meetings. These cottage prayer-meetings are of the old type. The class assemble, and in one mind and in one accord they engage in Divine worship. I believe Tom Clark is the best class-leader I ever saw. He sings, prays, testifies, calls mourners and then opens the doors of the Church. At one of these meetings, two children were baptized, one adult received into the Church and one man reclaimed. Bro. McCready, another child of God, is holding similar services in the vicinity of Blum. At Cottonwood and Chapel Grove, the interest and attendance are good. Rio Vista has improved wonderfully. Two years ago Rio Vista was a dead number almost spiritually. Now large and attentive crowds assemble and the singing can't be beat in Johnson County. Cleburne Station not excepted. And they respond heartily to the calls for finances. In cash and subscription they have exceeded two dollars per member. Lone Willow leads in the support of the preacher in charge, having up to date paid almost two dollars per member. I consider it providential that I, in my first labors as a pastor, should have the assistance of two local preachers who are my seniors in years and who have ever been faithful to God and the Church. At Blum, the head of the circuit, we are hopeful; while all are not living as they should, yet in the main we have a faithful, God-serving folk. They responded liberally to the call for a parsonage. Since January, we have built and almost paid for a neat three-room parsonage. With Cole and Ellis, local preachers; Dyer, Burton, Bell and McCready as stewards; Crawford, President of the League; Bell, at the Sunday-school, and Mrs. Kiker, President W. P. and H. M. Society, I see no reason why Blum Methodism should not prosper. We have the District Epworth League with us soon and Abe Mulkey in August, beginning 12th. So next year, with Jno. R. Morris as presiding elder, and Sterling Richardson as pastor, with Gus Barnes as junior preacher, things would move lively.

ALEDO.

C. E. Lindsey, June 13: Our third Quarterly Conference has just passed. It was a very pleasant occasion; appointments all represented but Aledo. The stewards' report was in advance of last year. We have painted the parsonage during the quarter, and the conference collections are being provided for. This is the fourth year for presiding elder and preacher in charge in this charge, and we want it to be the best of the four. The people have stood by me on this work in trying to build up the Church. There has been some growth along several lines; but we hope to see yet greater things before the year closes. A great deal of grain is being lost on account of so much rain.

BELTON.

R. M. Seaton, June 3, 1898: Since coming to Belton I have preached once for Bro. Little; three times for the prisoners in jail at the request of the League, three times at the poor farm, twice at Bean's Chapel, and twice for Miss Ellie Moore's Cottage Girls. Have helped in the Sunday School, prayer meeting and League. Also called on twenty-eight families; held prayers with a few. This old time-honored custom of Methodism has gone out of fashion too much among the people called Methodists. It is the greatest pleasure of my life to preach the gospel, and it is the most important business in this world. Some have asked for prayers as seekers of religion, and many Christians have said, "I enjoyed your sermon." One said, "It will help me in living right." Thank the Lord for these encouraging expressions. I expect to leave Belton next Friday. Say to all my brethren and friends of the West Texas Conference that I am waiting for the Lord to send his angels to carry me to Abraham's bosom.

MT. VERNON CIRCUIT.

M. L. Lindsey, June 10: I have just been going the rounds on my circuit, filling my appointments, and I am thankful that I have been permitted to fill all of my appointments since conference; and still more thankful that God has seen fit to use me as an humble instrument in his hands in the salvation of some souls. I believe that

this is the sweetest consolation that comes to the human soul: A consciousness that through his instrumentality souls have been brought to a saving knowledge of the Lord. Our Quarterly Conference convened at Mt. Vernon last Wednesday, and it was an occasion of great pleasure and profit to all who attended. Bro. LeClere preached a grand sermon, after which the Lord's Supper was administered to the comfort and edification of all who communed. Yes, and an old gray-haired brother came up to me after we were through with tears in his eyes and said: "Bro. Lindsey, I wanted to commune with you all so bad, but my Church wouldn't let me; but remember my heart is with you." And I took his hand and felt that I held the hand of a Christian, but alas! one that was fettered. By the time the services were all over, we were all somewhat hungry, but we did not have to depart to go into the neighboring cities to buy for ourselves food, but the good women, in the Spirit of Christ, bade us remain, and so we were all filled, and then they gathered up the fragments, showing that the Lord still provides. In the afternoon we had children's exercises and the business meeting. Everybody enjoyed the day very much.

WEIMAR.

W. F. Brinson, June 13: We observed Children's Day in Weimar on the 8th of May. The programme was well carried out. The children did well and the young ladies who trained the children are commended for their patient and faithful work. We had a very good collection. Second Quarterly Conference was held the 9th, and the presiding elder was with us but a few hours. We had very good reports. Later.—We began a meeting on the night of the 26th and continued two weeks or more; closed last night. We were rained out several times and from last Thursday we had no service until Sunday. We were encouraged with good and attentive congregations from the first service to the close. The Church was revived and we trust much good to be the result of the meeting. We received one by letter and one by ritual, and our own little "Linnie," eight years of age. This is the third one of our children to come into the Church at this age. Most of the preaching was done by the pastor. We had two excellent sermons by Bro. Boaz, of the Old School Presbyterian. They did us good. We had three sermons by Bro. S. W. Thomas, of Richmond, and the good help of our own Robert Paine, local preacher. Thanking these brethren for their help, we leave the results with our blessed Lord.

MIDWAY.

We are moving along as well as could be expected on this work for these hard times. Our second quarterly Conference for this year was held at Midway the 4th and 5th of this month, and was a pleasant, and I trust a profitable occasion. Bro. Mickle was with us, and preached four very fine sermons, that did us much good. The financial report was rather slim, as there was only \$81.65 reported this quarter. Of this amount the churches paid as follows: Madisonville \$48.75, Union Hill \$8.50, Midway \$16.70, and Elwood \$7.70. We observed children's day service at Madisonville and Midway, and had splendid services at both places, but the collection was small—only \$5.00 in all. I wish to express my thanks to the following young ladies for their faithful work in training the children and preparing them for the exercises. Mrs. Myra Wakefield, Mamie Ford and Emma Westmoreland, at Midway, and Jessie Thomasson and Pearl Wycough, of Madisonville. May God bless these noble young ladies and make them abundantly useful in the church is the earnest prayer of their pastor. We are working and praying for a glorious revival of pure and undefiled religion all over this work. I am well pleased with the work of the General Conference, and hope that the new quadrennium upon which we have just entered will be one of great spiritual power, and that the mighty hosts of our beloved Methodism may move forward and accomplish grander victories in the future than in the past.

W. W. HORNER.

June 7, 1898.

WINFIELD.

G. R. Hughes, June 10: Winfield is a little town on the Sherman branch of the Cotton Belt. It has a bright future; the only steam pottery works in Texas is located here; the only thing we need now is a first-class merchant. Well, the Bishop thought I was the man for this work; so I came and have been hard at work. We left our new and well-furnished parsonage at Quitman to come to this dilapidated, unfurnished one. Well, as usual, we went to work, bought furniture and paint

and paper, and now we are at home and doing well. We have observed Children's Day with good result. I opened fire on the camp of the devil in May, and for eight days we heated them hot. In many particulars this was one of the most successful meetings I ever held. I never called mourners nor opened the door of the church. I was preaching to sinners in the Church. Hundreds promised to lead better lives. The eighth day in the afternoon I saw people gathering all over town. If we had been near Key West, I would have been scared, but just then we noticed those big-hearted men, J. S. Hogue and P. N. White, and their wives in the lead, and they said, "Be of good cheer; do thyself no harm." You guess at the rest. We had more things—good things, things to eat, drink and wear than we ever had before. Then our railroad agent, A. N. Temple, stepped forward and said: "In token of our appreciation to the conference and our love to you and your dear wife, we present you these goods," with many other good words. In reply, I read the twenty-third Psalm and lead in prayer for his kindness to us. We have four appointments. They pay \$500 to the preacher in charge, \$70 to the presiding elder, \$142.50 on the collections, and they pay it every rattle out of the box. Crops are good and we expect to be at conference, D. V., with a good report. We are pushing on all lines and looking after the Advocate.

JACKSONVILLE.

T. T. Booth, June 13: Protracted meeting season about upon us, and we are expecting refreshing seasons from the Lord. We are already succeeding well in raising a \$575 claim against our parsonage, and think that by January, 1899, it will be clear of debt.

Have you Eaten Too Much?

Take Horsford's Acid Phosphate.

People impose on the stomach sometimes, giving it more than it can do. "Horsford's" helps to digest the food, and puts the stomach into a strong and healthy condition.

KELLYVILLE CIRCUIT.

W. W. Gollighugh, June 6: We have observed children's day at three of our appointments: first at Shiloh, May 8. The church was nicely decorated, and the services were of a spiritual character,—the best I ever saw. The collected amounted to \$3.85. Dinner on the ground in abundance; Church Conference in the evening, and all went home feeling that the day was well spent. The next was at Trinity, May 29. The church well decorated and the services were a credit to all concerned and will be long remembered by all who were there. The collection was \$4.15. Plenty of dinner on the ground and all enjoyed it, especially the preacher. Church Conferences in the evening and after it, with happy hearts, we turned our faces homeward. The third one was at Kellyville, June 5. The church was beautifully decorated and the program was well executed. Collection \$3.00, making a total for the three places of \$11.00. We used the program published at Nashville.

SANTO.

J. M. Pilgrim: Yesterday was Children's Day at Cornth on Santo Mission. It was an all day meeting, with much dinner on the ground. The Sunday-school did fine. It was a feast for all present. The people came from far and near. And the best of all, the Lord was there. And of course love reigned in the hearts of the people. We used the program issued by the House. The collection amounted to \$3.50. Thank God for the Sunday-school, and for the little children. We are serving a good people. We are pressing the cause of our blessed Christ, and expecting victory through His name. Our prayer to God is for a sweeping revival on Santo Mission this conference year.

CORYELL CITY.

R. J. Tuley: Our Second Quarterly Conference was held May 18th. It was greatly enjoyed by all who attended. Bro. Oswalt, of Gatesville, preached us a splendid sermon in the morning, and Bro. Hollars, of Oglesby, gave us another in the afternoon. We were glad to have these brethren with us. Coryell City circuit is all right, and we hope to go to Conference with a clean sheet. We had Children's service at New Hope third Sunday in May; it was a decided success. We are quite sure much good was done. Bro. Clomer, the Superintendent, is in favor with the people. From the quarterly meeting we went to Coryell City, where we had Children's service for our school at that place. The good women had beauti-

fully decorated the church with flowers and cedar; added to this the sweet music of the children and the pieces recited by them, made an impression on the large congregation that can never be forgotten. Bro. N. S. Reese is our Superintendent at this place, and is doing a great work for the Master.

HALLETTSVILLE.

J. P. Garrett, June 6, 1898: Two of our Sunday-schools observed Children's Day. The school at County Line carried out the program sent us by the Sunday-school board. This was the most interesting Children's service that I have ever attended. The collection taken was \$4.05. The Hallettsville School also used the printed program which was prettily. These schools are in good condition, and doing the Church good service.

EDNA.

J. M. Holt, P. C., June 7, 1898: We have now been on the Edna Circuit six months, and have filled every appointment but one, and missed that one on account of high water. We have been well received and well cared for, among the people and membership on the work. Owing to the large territory and so much visiting to be done we have no permanent place of abode; but have found a hearty welcome at almost every home in the charge. While times are hard and money scarce, and they can't pay much until they make their crops, they know just how to treat a preacher and make him feel at home. There is much to be done in this coast country; there are so many people coming here from everywhere, and bring their certificates with them. But as they don't know whether they will like the country or not, just keep their certificates in their pockets. Our second Quarterly Conference is a thing of the past. Our Presiding Elder was on hand; staid with us a week; preached us three sermons that will live long in the hearts of our people; dedicated our new church at Traylor's Chapel, and organized a Sunday-school for us. Appointments for protracted meetings on the Edna Circuit: Eltoro, 1st Sunday in July; Red Bluff, 4th Sunday in July; Traylor's Chapel, 5th Sunday in July; Carancaho, 1st Sunday in August. All preachers and Christian workers are especially solicited to attend these meetings, and we ask all of our brethren in the ministry, and members of the Church to pray earnestly for our success, and that many souls may be saved, and the cause of our God built up.

The household remedy is Hunt's Lightning Oil. All aches and pains quickly relieved. Satisfaction or money refunded.

GOOD NEWS.

From Friday night, May 27, to Sunday night, June 5, is a time long to be remembered by the people of this town and surrounding country on account of the mighty outpouring of God's spirit in the conviction of sinners, the conversion of mourners and the uplifting of the Christian. We were known as a people hard to reach with the gospel. Bro. Joe F. Webb, our pastor, was fully aware of the fact that his strength, his success, was alone in God. At his regular appointment, one week before the beginning of the protracted services, he requested all who would covenant with him to pray for the success of the approaching meeting to come forward and give him their hands. A goodly number entered into this covenant, feeling in the very deep of their hearts that though a Paul may plant and Apollos may water, God alone gives the increase. At the same time I didn't lose sight of the fact that God proposes to save the world through the instrumentality of man and that we are co-laborers together with him. Bro. Webb came in the spirit of the Master. Burdened for the salvation of souls, I suppose, made the earnest effort of his ministry. The Church had made due preparation by getting their own hearts pure and clean. God being faithful to fulfill his promises, met with the people in the first service. Many of our members were ready to say, "Here, Lord, am I; use me." The people shouted and sang "The Old-Time Religion." Sinners were convicted as of old, came to the altar in tears, got down on their knees, found peace in believing on the Lord Jesus Christ, regenerated, made new creatures in Christ Jesus, and would go to their ungodly associates in the congregation and plead with them to accept Christ. All denominational lines disappeared during these services—Baptists, Presbyterians, all, entered into the spirit of the occasion, and were abundantly blessed. Many of the young converts volunteered to

lead in prayer at our prayer and praise service. Not one, that I remember, failed to publicly testify to the saving power of God. No, this grand and glorious work was not brought about by the work of an evangelist! No clap-trap methods were adopted; no sharp, witty or stinging expressions; not a single anecdote, but the power of the gospel as preached by our pastor, assisted by Bro. Francis, of the Helena charge, who preached and worked faithfully for the salvation of sinners. This is all the preaching help Bro. Webb had. Grandpa Ryan, of Runge, was with us during the meeting and did much good in talking, praying and shouting the praises of God. Bro. Geo. Rutherford and four Christian girls, all of Runge, assisted in prayer and song during the entire meeting. Eternity alone will reveal the results of this meeting. Visible results: twenty-six conversions (several of whom were members of the Church); fourteen joined the Methodist Church—others we suppose will join other Churches; seven infants baptized. On Sunday at 11 a. m. Bro. Webb raised his conference collections in full, in cash and gift-edge subscriptions. Every dollar against the Kennedy Church is amply provided for. Our preacher's salary is over-paid to date. Bro. Webb is in high favor with this people, and is accomplishing much and great good as an humble instrument in the hands of Israel's God. Yes, our preacher is happy—our people are happy.

M. A. HINES,
Kennedy, Texas, June 9.

THE ABILENE DISTRICT CONFERENCE.

The fourteenth session of the Abilene District Conference was held at Cisco, Texas, May 26-29, 1898. The conference was presided over by the presiding elder, Rev. J. S. Chapman, D. D. The entire session was marked by a harmonious enthusiasm, interest and devotional spirit that is characteristic of old-time Methodism. The attendance was very good, every pastor save one being present, and lay delegates from nearly every charge. The work of the conference was done by committees, who diligently inquired into every detail of the work as the reports from the various charges were made. Our presiding elder, Bro. Chapman, gave direction to all the work with a kind but firm hand. As a presiding officer he is possessed of rare gifts, and is universally loved and honored by all our people.

The reports from the committees show that there are about 4,000 members of the Church in the district, with an average attendance on the ministry of the word of 1,800; also that our pastors are preaching every Sunday to 1,000 persons who are not members of our Church. There have been since the annual conference 334 persons received into our societies. Several good revival meetings were reported, and the spiritual state of our charges is for the most part in very good condition. We have seventy organized societies, with twenty-six houses of worship. There are nineteen pastoral charges, and twelve parsonages. Our League and Sunday-school work is in the main in good, healthy condition.

The Woman's Parsonage and Home Mission Society is at work in the more important places, and made a fair showing our Church papers are being circulated to no small degree throughout the district.

The indications for a District High School, to be established at some point within our bounds, are very encouraging. A very competent committee was appointed to take charge of this interest, of which, no doubt, we will hear more in the near future.

Asa Holt, J. M. Williamson, J. H. Bass and J. G. Moss were elected delegates to the Annual Conference, and

J. M. Murchison and Rev. Jno. M. Lane, L. E., were chosen alternates.

Colorado City was unanimously selected as the place for the meeting of the next session of conference.

Cisco performed her part well in taking care of the conference. Bro. S. W. Turner, the pastor, by his untiring courtesies and efforts to make everybody feel at home, won the hearts of all in attendance.

The Committee on Public Worship crowded the entire occasion with appropriate religious exercises, and we enjoyed some fine preaching from time to time.

The conference was honored with the presence of Revs. W. H. Vaughan of the Orphanage, W. F. Lloyd, D. D. of the Polytechnic, J. S. Tunnell of Mineral Wells, W. F. Cummins of Dallas, R. F. Dunn of Breckinridge, C. D. West of Rising Star, and W. J. Moore of Granbury College, as visitors, each of whom preached to the edification of all present, during their stay among us.

Special meetings of the pastors and of the local preachers, and of the lay delegates, called separately by the presiding elder, for prayer and counsel together looking to preparation for more thorough and efficient work throughout the district, added much to the religious pleasure and profit of the entire occasion. It was remarked by many who have been connected with the Abilene District for years, that there has never been a more spiritual and profitable district meeting held within our bounds than this one. Both the lay and clerical members returned to their respective charges with new zeal, more courage, and better preparation for the Master's service, and the prospects for a great victory at almost every point in the district are very encouraging.

C. W. IRVIN, Secretary.

Baird, Texas.

THE TERRELL DISTRICT CONFERENCE.

With such weather as we had during our District Conference at Mesquite, June 9-12, I suppose it is not out of place to make mention of it in the first paragraph. It rained from one to ten times each day, and the black mud was up to its best in sticking. Notwithstanding this Methodist weather, for it sprinkled and it poured, we all had a good time and appreciated the generous hospitality of the citizens of Mesquite and community.

W. K. Strother was elected Secretary. Dr. H. M. Neely, our "beloved," presided throughout the conference and preached a most excellent sermon Sunday morning on Rom. 12:1, 2. The preaching was all of a high order. Bros. Beckham, Fuller, P. A. and W. A. Edwards preached for us. Yes, Uncle "Dick" was on hand and represented the orphans, preached a good, practical sermon and took a collection.

The business part of the conference was interesting; some of the reports occasioned warm but pleasant debates. Finances all behind, but the brethren are hopeful of a good report by conference.

Paul W. Ellis and George G. Hamilton were licensed to preach. W. A. Dunn, P. W. Ellis, G. E. Holly and C. R. Gray were recommended for admission on trial.

The following brethren will represent the laity in the Annual Conference at Greenville next November: Rev. W. A. Cotton, Sidney Bass, Wm. Dozier and Taylor McGinnis.

Dr. C. C. Cody represented the Southwestern University; Rev. W. F. Cummins, the Texas Christian Advocate; Mrs. W. H. Johnston, the Mission Home; Rev. J. G. Miller, the Polytechnic College, and R. W. Thompson, the Orphans' Home.

The next session of the conference goes to Terrell.

W. K. STROTHER, Sec.

NOBLESSE OBLIGE.

"Here, boy, let me have a Sun."

"Can't, nohow, mister."

"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard at the city hall."

"Yes, but that was down t'other block, ye know, where I hollered."

"What does that matter? Come, now, no fooling; hand me out a paper; I'm in a hurry."

"Couldn't sell you no paper in this here block, mister, cos it b'longs to Limpy. He's just up to the furdur end now; you'll meet him."

"And who is Limpy, pray? And why does he have this especial block?"

"Cos us other kids agreed to let him have it. Ye see, it's a good run on 'count of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on an' thrashed. See?"

"Yes, I do see. So you newsboys

The Staff of Life in Danger.

Extreme care is necessary in purchasing baking powders to avoid those made from burnt alum, phosphatic or other harsh acids, of which there are innumerable brands in the market.

Great efforts are made to foist these inferior powders upon consumers by the inducement of a lower price and by grossly false representations as to their ingredients and comparative value.

Alum baking powders have been declared by the most competent authorities injurious to health. Therefore every precaution must be taken to keep them out of the food. They are sold under many names, and new brands are continually appearing.

It is safe to avoid the use of any new or doubtful brand until you have had it analyzed. The purity of any powder sold at a lower price than Royal may be suspected.

Royal is a pure cream of tartar baking powder and its exclusive use is the practical and positive safeguard against alum and the various adulterations found in other brands. It has been analyzed and recommended by the U. S. Government chemists, by the health officers of New York, Chicago, San Francisco, London, etc., and by eminent physicians and scientists generally, who give it the greatest praise for its marvelous purity and leavening strength.

The Royal powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world.

ROYAL BAKING POWDER CO., NEW YORK.

have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in a clear field.—Standard.

THE WEED'S WINGS.

"Mamma, I never knew weeds were so pretty. Just look here! And Gracie held before her mother a downy white globe of the daintiest texture, clinging to a stiff, brown little stem."

"Isn't it beautiful?" said mamma. "See the globe is made of white wings."

"Wings, said Gracie, wonderingly. They look like little white stars."

"Yes, answered mamma, "they do, but they are really wings. Do you see the cluster of little brown seeds at the center?"

"Yes," said Gracie, looking at it carefully.

"Now," said mamma, "pull one of them out. No, wait. Blow the globe instead."

So Gracie blew upon it gently and lo! away floated the little white stars, each carrying with it a tiny brown seed.

"Now do you see," asked mamma, "why I called them wings? Each little seed has a wing and when the wind blows upon it, it flies away, carrying its seed with it, and then it drops down, sometimes a long way from the spot where the little weed which bore it grew, and there the little seed lies until it sinks into the earth, ripens, and sends forth another weed of the same kind."

"Isn't it wonderful, mamma? And see, too, how beautiful each little wing is. I don't think I shall ever say 'old weeds' again. Their seed-wings are as pretty as the flowers."—The Sunbeam.

Let sin live, and it will kill you.

If the Memorial Day is to be continued in its intended meaning, it must grow to be the time of happy memories for all our heroic dead. Each has his own horizon of immortality in which a few stars shine—our own, our fellow combatants in life's great struggle, whose quiet heroism has touched our hearts and nerved us to self-sacrifice, whose struggles and defeats and victories we have seen and wondered at. Some went down after long years with the white crown of honor. Others fell in what our lack of faith calls an untimely overthrow. These are the heroes of our closest memory, and these shall link our thoughts to all the glorious names which went before. . . . The glory of the springtide that brings us flowers for the graves of our beloved brings also the prophecy of hope. We can not remember good in human lives without anticipating something better yet to come. The day is at the turning point of spring. So much beauty, often checked and broken, is behind, but beyond is summer with her harvest time. In these sacred memories of lives departed, as in the stories of the heroes of the faith of old, much that is written is for our example. And as we think of them the fellowship of knowledge and of love with God is strong upon us that we sorrow not, even as others who have no hope.—Congregationalist.

CAMP-MEETING.

D. V., our camp-meeting, about midway between Nolanville and Killeen, will open Friday night before the first Sunday in August and continue till closed. Fine shade, water, etc. It will be on self-sustaining plan. Ministers who come to help, cared for. Through Him we expect a great meeting.

F. M. WINBURNE, P. C.

Killeen, Texas.

PROTRACTED MEETINGS.

Protracted meetings at the following times and places:

Marv's Church.....July 10
Aledo.....July 17
Godfrey's Chapel.....Aug. 10
Anneta.....Aug. 20
Benbrook.....Sept. 1

C. E. LINDSEY, P. E.

Aledo, Texas.

ECZEMA FOR YEARS CURED

TWO REMARKABLE CASES.

I have been an intense sufferer from Eczema for five years. I tried medicines, four doctors, one a specialist in skin diseases, with no improvement, and setting me almost frantic with dreadful itching. After using three bottles of CUTICURA RESOLVENT, and one box of CUTICURA SALVE, I was completely cured.

GEO. A. LOWE, 907 Market St., Phil., Pa.

I had Eczema for seven years, and my scalp was in a bad state. Three inches of my back was covered with a dry scab. The itching was so bad I thought it would drive me mad. I tried all remedies, but could not get cured. I used five bottles of CUTICURA RESOLVENT, five cakes of CUTICURA SOAP, and five boxes of CUTICURA SALVE, and I was completely cured.

C. LONG, 325 Wilton Ave., Toronto, Can.

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Sold throughout the world. POTTER DRUG AND CHEM. CO., Prop., Boston. How to Cure Eczema, mailed free.

Old and Young

A NOTED MINISTER'S REMINISCENCES.

"The most peculiar person I ever met," said an aged clergyman, chatting of early ministerial experiences, "was Samuel Dunwoody. He was for many years one of the leading members of South Carolina Conference, and his life and character made a strong impression on me as a young man.

"One Saturday he went with me to hold a quarterly meeting. It was one of those cold, dreary, rainy days whose chill penetrates to the very bones, and the good fire we found at the little country church was very grateful to us.

"Brother Dunwoody took for his text Acts 28:2: 'And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.'

"He arranged his sermon under three heads: (1) Man's extremity is God's opportunity; (2) Many of the heathen are not as bad as we think they are; (3) True charity never loses its reward.

"I was greatly impressed by his sermon, as I always was whenever I heard him. The premises from which he drew his conclusions were all scriptural; his preaching was as clear as a crystal stream. He was the most perfect example of dual consciousness I ever knew. While preaching he seemed to have no thought of his surroundings or his audience.

"Once while preaching a wasp flew in and buzzed about his head. Without seeming at all diverted from the clear delivery of his line of thought, he went to work to catch the wasp, and at last succeeded. Then deliberately, and with apparently minute attention, he dissected the poor insect, pulling off its wings and legs one by one, gazing intently at each dismembered part, and throwing it over his shoulder.

"I was told that on one occasion he had worn an extra garment to church, because of the cold, and probably feeling encumbered by it, while offering prayer he took it off, rolled it up, and put it in his saddlebags.

"Once in company with several brother ministers, he stayed overnight at the home of a friend, from which they were to take an early start on horseback for General Conference. In the morning, while gathered in the parlor for devotions, Brother Dunwoody went out. They waited, expecting, of course, his speedy return. They waited as long as they dared, but as he didn't come, they concluded to start and leave him to overtake them. They hadn't gone far before they came up to him, walking briskly along, and earnestly preaching.

"Good morning, Brother Dunwoody," called out one, 'where are you headed for?'

"I'm going to Richmond to General Conference."

"Well, you don't intend to walk all the way, do you?'

"He started with astonishment. 'Why,' he said, 'I thought I was riding!'

"One day, as he went to fill an appointment, he took his saddle on his shoulder, expecting to stop at the pasture to get his horse. Becoming deeply engaged in thought, forgot all about the horse, and walked the whole distance, with the saddle on his shoulder.

"His peculiarities extended even to his courtship. He was on his way to Conference, and having taken dinner with a lady he said to her, without any of the preliminaries usual on such occasions:

"In a week I shall come back from Conference, and if you are willing we will be married."

"Startled by the abruptness of the proposal, she exclaimed:

"Why, Brother Dunwoody, you must be making fun of me!"

"He continued walking up and down the room, apparently in deep thought for a few minutes. 'I think you'd better consider the matter,' he said at last. 'You will probably never get another chance.'

"She considered the matter and accepted him, and it was well for him she did, for he needed some one to look out for him in temporal things. He was a child in everything but preaching, and he was as mild and sweet as one. He did a good work, but the time came when, like others, he had to retire from active work.

I shall never forget the plea he made in Conference when his brethren decided that he was too old and feeble to continue in the itineracy. It was pathetic; he couldn't bear to give up; the Conference was in tears. But some parts of his speech were laughable too.

"Some of you think I can live without any quarterage; but I can't. When my wife and I were married we had two little Negroes, and they have increased to the enormous number of thirty-two. But they are a dead expense to me; it takes all my quarterage to support them!"—Mrs. G. S. Barnes in New York Christian Advocate.

THE BROKEN WING.

If Ray Woodbine had only known—but then how many things all of us, whether young or old, would leave undone if we only knew!

The way it happened was this. Ray and his friend, Hal Addison, were taking a ramble in the woods a mile or so from the village. It was the latter part of August, and the woods were wearing their heaviest robes of green, and the weeds and grass had attained their rankest growth.

But what were the boys carrying in their hands? It grieves me to tell, but I must be an honest reporter. Each boy carried a "sling-shot"—boys often call it a "nigger shooter"—in his hand, and as they walked along they shied pebbles at various kinds of marks. If they had shot only at trees and fenceposts and thistle-stalks, no harm would have been done; but, you see, a boy with a sling-shot is apt to fling his pebbles at other objects—even at living things.

There were the nuthatches creeping about on the tree trunks, the chickadees tilting among the twigs, and the field sparrows flitting among the weeds at the woodland border; at all of these Ray and Hal aimed their dangerous missiles, and one of them really struck a little bird and killed it.

"Hi!" cried Ray. "Wasn't that a fine shot? You couldn't do that again."

This proof of marksmanship seemed to whet the boys' appetite for shooting at birds. At length Ray ran excitedly to a large oak, followed closely by Hal.

"See there!" Ray whispered. "Isn't that a robin up there among the branches?"

"I believe I can shoot it. Keep quiet. Hush-sh-sh!"

Ray placed a large pebble in the flap of his sling, drew back the rubber strings, and then let the missile fly up into the tree. Only too true had been the boy's aim. The next moment there was the frightened outcry of a robin, and the bird fluttered and fell, but caught itself on a lower perch, where it was hidden from the boys' sight by a clump of leaves.

"I hit it! It hit it!" exclaimed Ray in great glee.

Unable to catch another glimpse of the bird, the two boys sauntered on, little thinking of the cruel deed that they had done, or the suffering that would result from it. Let us follow the sad fortunes of Master Robin.

The rock had struck him on his side and right wing, and had partly stunned him. If he had not fallen into a thick clump of twigs and leaves he would have dropped to the ground. He sat panting, and clinging to the slender branches with his claws, not daring to move lest those two cruel boys should see him. And, oh, what a sharp pain ran through his wing! It made his whole body quiver, so that he could scarcely keep from crying right out.

He waited until the boys had gone away, and then tried to fly to a more comfortable perch. But why—what—was wrong? He could not fly at all! He could not use his right wing, and when he tried to move it, the pain was so sharp that he almost fainted. The wing was broken.

Worst of all, in fluttering about he lost his foothold and fell to the ground, where he lay stunned and sorely bruised. It was fortunate that no bad boys or other bird enemies came beneath the tree while he lay there, or he surely would have been killed. By-and-by he came to, and then crept away into a clump of grass and weeds, and was safe for the time.

But think for a moment—how could Master Robin escape from his enemies if he couldn't fly? You may imagine what a sad time he had.

When he had rested awhile he hobbled along through the grass until he came to a little hollow. Here he drank and bathed in the stream, and felt somewhat refreshed. In the bushes he was able to catch a few insects, and he luckily found a few berries for his supper, and then, as night fell, he

crept into a thick bush and slept as best he could with his feverish broken wing.

By being on his guard all the time Master Robin managed to elude his enemies for a good many weeks. But what a wretched life it was! There were the hawks, the minks, the cats and the bad boys—how could he keep out of the way of all of them?

One day he was capturing crickets in a small open place in the hollow, when suddenly he caught sight of a sparrow hawk swooping right down toward him, its terrible claws stretched out just ready to clutch him. Master Robin sprang away, but only in the nick of time, and the hawk struck the sod on the very spot where he had stood a moment before. Before the hawk could recover from his surprise, the robin had slipped into a thick cluster of weeds. It was a narrow escape.

A few weeks more passed, and Master Robin's wing seemed to be healing. He could scramble and fly into a bush. But one day a mink leaped at him, missing him by a hair's breadth. Master Robin had barely time to scramble up into a dense thorn-bush; but in doing so, he struck his lame wing against a limb, making it as useless as ever.

What a sad time he had after that! Some of his bird comrades pitied him and gave him warning of danger, but it is true that wild birds can do little to help their disabled friends.

The last of October came, and most of the birds had gone south to a warmer clime, leaving Master Robin almost alone in the wooded hollow, for the few birds that remained for the winter were not his kin. How lonely he felt. And now that the trees and bushes had shed their leaves, it was more difficult than ever to hide from his sharp-eyed enemies, so that he lived in constant terror of his life.

Still he contrived to keep himself alive by finding insects on the ground and picking seeds and berries that hung low on the bushes. However, his food grew scarcer every day, and he had to hobble farther from his hiding-places to find it, often "taking his life in his hands," as the saying is. He was beginning to grow poor, and many a time he went to his cold couch on the ground beneath the bushes with an empty craw.

Perhaps if no snow had fallen he might have fared through the winter. But in December a violent snowstorm swept over the country, covering the ground with a cold mantle six inches thick. What now was a poor bird to do when he could not lift himself out of the cold snow? Will Ray Woodbine and Hal Addison tell me that? Just think of the pitiful condition of Master Robin now!

In the morning he crept out of his snowy couch, meaning to go in search of his breakfast; but he was soon out of breath with his violent efforts at hobbling through the snow. Above him in the bushes he could see some clumps of haws and dogwood berries, but they might as well have been a mile up in the sky for all the good they did Master Robin with his broken wing.

All day he fluttered about in the snow, but could not find a mouthful of food. At night he crept into his bed hungry and shivering and so weak that he could scarcely gasp.

"Oh, if only those cruel, cruel boys hadn't broken my wing!" he cried, his bosom heaving with sobs. "Where are my mates now? They are happy in the warm southland, with plenty to eat and warm beds to sleep in, while I—here Master Robin gulped—"am here all alone, starving and freezing to death! Would boys do such deeds if they knew—how—how much we birds have to—suffer on account of their cruelty?"

Master Robin was growing too weak to talk, too weak even to think. For awhile he suffered terribly from the fierce cold; then he grew warm and numb, and—

When the snow melted four weeks later, a boy found Master Robin's dragged form beneath the bushes.—Leander S. Keyser, in Epworth Herald.

Doubtless the little readers of the Outlook have heard that the great musical conductor, Anton Seidl, is dead. Now his friends are telling stories of his home life which show him to have been a gentle, lovable man, devotedly attached to two pet dogs. One of these was a little dachshund named Mime. Mime was lost one day from the home in the Catskills where Mr. Seidl lived. A search party started out after him. He was traced to a woodchuck's burrow. It was discovered that he had dug his way into this burrow so vigorously that he had closed the passage out in throwing up the dirt behind him. When he was dug out he was very hungry and very

tired. Food had been brought by a member of the party for the little dog. This he ate ravenously, and the moment that he had finished eating he dashed back into the woodchuck's hole out of which he had been dug, as though he had not had any unpleasant experiences in it. He was captured a second time and taken home in his master's arms.—Outlook.

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has also brought happiness to thousands of homes barren for years. A few doses often brings joy to loving hearts that long for a darling baby. No woman should neglect to try it for this trouble. It cures nine cases out of ten. All druggists sell Wine of Cardui. \$1.00 per bottle.

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Mrs. LOUISA HALE,
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"When I first took Wine of Cardui we had been married three years, but could not have any children. Nine months later I had a fine girl baby."

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DEVOTIONAL

WHEN HALF OF LIFE IS GONE.

It comes to you suddenly one day, in the midst of your planning, the thought that half of your lifetime is gone. It startles you. What a little while it seems since that other time when you were planning and dreaming of the future! How long a lifetime seemed then! How many things you meant to do, how much you would accomplish for yourself and others, in the golden years lying between now and the halfway place! Where have the years gone to, and where are the dreams that then you dreamed? Alas, how few of them ever came true!

Then come thoughts of neglected opportunities. If you had only been a little wiser here, a little more far-seeing there, some of the ships might have come home treasure-laden that long ago went down on the rocks. If you had only realized in those years how rapidly they were going, how much an hour, a moment counts up in the long run of a lifetime, you would have seen to it that none were wasted, but each one would have yielded to you some useful lesson, some elevating thought, and so brought you nearer day by day to the ideal of manhood which was before you. Then the needy you might have helped, the heavy-hearted you might have cheered; they pass in long procession before you, and you seem to hear the sorrowful words, "Inasmuch as ye did it not unto the least of these, ye did it not unto Me."

With the thought of vanished opportunities comes also the thought of vanished friends. Ah! how many started with you then who have drifted out of sight on the way, the busy, noisy world coming between; and how many more have slipped out of the pushing, struggling, eager throng, closed their eyes to its temptations and their ears to its allurements, and with folded hands and peaceful brows await for us to join them. If you could only go back and walk the way with them again, you would love them better, you would hold them closer; but alas for the remorselessness of time! How much he takes, how little he ever gives back! But that is not all; there are brighter places.

There has been some work, bravely and faithfully done, not always as wisely, as perseveringly as might be, but something which has helped another in need; something which has farthered you one step in the way you intended to go. Not all the time has been wasted, and here and there you feel that you have approached a little toward your ideal, even if it is still very far off. Then there are sweet and blessed recollections of times when the heart swung open freely to the ones you loved, when they entered in and read for themselves all the trust and deep devotion of your soul; and though you were sometimes cold and indifferent, sometimes careless and unresponsive, they had been admitted to this holy of holies, and knew what was behind the veil. There are also many memories of help which has come along the dark places of the Everlasting Arms which have borne you up in your weakness, and the great Rock which has sheltered you in the midst of storms.

No; after all, it is not regret and remorse alone which come to you at this sudden halt at the halfway place. There is a subdued and tender gladness "that is akin to pain" in this review of the way you have just passed over.

Then you turn your back upon it and face about to the future.

A little slower, a little more deliberately you take up those plans again. The years which are left you to work are not so many by half as you had then, but you are not discouraged. You know now what an hour is worth. You will waste no time in fruitless experimenting, but be able "to act to-morrow what you learn to-day." You have worked enough

"to watch
The Master work, and catch
Hints of the proper craft,
Tricks of the tools' true play."

With a strong arm, a clear eye, and a steadfast heart much is possible in the years that yet remain. And the friends who still walk with you, you will go out from this place and take their hands in a tenderer, stronger clasp; you will look into their faces with a warmer interest, a deeper affection written upon your own; you will open the doors of your heart to them oftener, and the holy communion will be sweeter and more soul-satisfying than anything you have ever known.

The weak and halting, the hungry and faint, who pass your way will

find a readier hand to help, since you have remembered how short the time in which to win the sweet commendation, "Well done, good and faithful servant." And so you may yet be able to say with the poet:

"Grow old along with me!

The best is yet to be,

The last of life for which the first was made:

Our times are in His hand

Who saith: 'A whole I planned;

Youth shows but half, trust God, see all, nor be afraid.'"

—By Mrs. Elizabeth D. Fielder, in N. Y. Christian Advocate.

TRUTH AND CHARACTER.

Men are vexed, says Goethe, at finding that truth is so simple. They should bear in mind that they have quite enough to do in applying it to their needs in practice. The chasm between the capital of truth in the world and the utilization of it is immense, and yet it is constantly ignored by those who affirm, either by words or by implication, that what the world needs is more truth, and that society has failed so far to attain its highest ends because it has not attained the highest truth. As a matter of fact, society has never yet lived up to the truth which it possesses. It has scarcely begun to draw in a practical way on the enormous accumulation of truth which has been bequeathed to it, and which it holds in trust for future generations. Nothing could be more irrational and superficial than the talk about the exhaustion of Christianity as a force in the world. As a matter of fact, the world has never yet tested Christianity except in the most imperfect and rudimentary way. It has no right to affirm what Christianity would do for society or with society, because it has never yet tried in any thorough and complete way to make society Christian in deed and in spirit. Society has never yet felt the influence of the tremendous forces which reside in Christianity, because it has never yet surrendered itself to those forces. In every community some men and some women have tried or are trying to shape themselves consciously and completely in harmony with the Christian ideal, but no Christian society in the true sense of the word has ever yet existed, and no man is in a position, therefore, to affirm that Christianity has failed in any particular. Very few men so incorporate truth into character as completely to test it. They open themselves to it in fortunate hours; they surrender their imaginations to it; they are moved by it at times to something approaching resolutions; but they rarely persist in the patient process which slowly turns truth into moral power by incorporating it into character.

Many men suppose that life is as complicated and difficult as they find it, because truth is so difficult of attainment. As a matter of fact, truth is always at hand and always simple. The difficulty does not lie in that direction; it lies in the other direction. Truth lies within the vision of any man, however limited his faculty; but character involves immense effort, and men grow perplexed and impatient, and imagine that what they need is more truth, when, as a matter of fact, their supreme need is more moral vitality. God has not spared the truth; the world is full of it. Man has never yet risen to a real conception of the capital of truth to which he has fallen heir, and has consequently failed to utilize it to the full.—The Outlook.

PROFITING BY EACH DAY'S DISCIPLINE.

Make the best of the discipline of every day. We are not to study and improve great occasions only, but carefully to improve life's routine and commonplace. Sometimes we see a man in a comparatively small way of business; he seems to have little or no chance of accumulating wealth, and yet, when at length he dies, everybody is surprised to find that he possessed large property. Then people ask as to how he became thus rich. No one left him anything; he never gambled; he robbed nobody; he had no splendid speculation or windfall; and yet he died wealthy beyond all expectation. Then it dawns upon people that the diligent shopkeeper had been steadily making and accumulating pound after pound, persevering in self-denial and thrift year after year, and at last found himself with a large fortune. "So is everyone that is rich toward God." Such go on day by day bringing conscience into small responsibilities, showing great principles in trifling things, sanctifying commonplaces with the Word of God and prayer, and finally are millionaires of the Spirit, gloriously rich in the incorruptible treasure. One of the very greatest of the secrets of life is the fullest sanctification of daily routine.

We are tempted to think much of a few extraordinary things, and to despise the ordinary commonplace. As everybody knows the gold and diamonds of Brazil are of enormous value, they are earnestly sought and much talked about, and yet the exports of sugar and coffee from that country in one year are of more value than all the gold and jewels found in the territory in fifty years. It is much the same with our moral life—the profit lies in the daily homely things and experiences, not in the tragedies and triumphs which are moving and splendid exceptions. Common people, things, tasks, duties, ups and downs; herein, properly improved, is found the immortal wealth of faithful souls.—W. L. Watkinson, D. D.

There are two extremes in men's views of death. One is to make too little of it; the other is to make too much of it. Let us do neither. If Christ has abolished death, and if there is a permanent meaning in his words to Martha, "Whosoever liveth and believeth in me shall never die," there is something unchristian and even degrading in treating or anticipating it as if we lived and died amid the shadows of a pagan world. Yet, when we think from what it separates us, and to what it introduces us, what it will mean for the human soul in its nakedness and feebleness to appear before God, and what a tremendous thing it will be presently to receive at the judge's hand all the things that we have done in the body here, there is something almost appalling in the ever nearing approach of the divine messenger. Even St. Paul, who sings his majestic psalm over it does not scruple to speak of it as an enemy to be overcome; but he adds for our consolation that it is the last enemy we shall ever have to meet, and that we shall not meet it alone. The holiness of God, the inevitableness of judgment, the end of opportunity, are tremendous realities. But against them all we have this triumphant chal-

lenge: "If God be for us, who can be against us?" After all the secret of secrets is to sanctify the Lord God in our hearts, and to look out from the pavilion of his indwelling presence on the gathering water-floods and the boisterous river. He rewards faith with perfect peace, and to the soul that looks to him he tenderly whispers, "I am thy salvation."—Bishop Thorold.

God looks up at us from every sweet flower that blooms. The beauty that fills our earth is a pledge to us of God's thought and love for us. We all know the familiar story of the great traveler who was saved from perishing on the desert where he had fallen, faint and famishing for water, by seeing a little speck of green moss peeping out of the hot sand. This gleam of life assured him that God must be near, thus putting new hope into his heart, and giving him strength to rise and struggle on until he found water. Every plant or flower should remind us of God, make us reverent. A writer says:

"We are not left of God
So long as a rose blooms at our window-pane;
So long as the sun shines, and the soft rain
Calls forth the early violets from the sod.
If but a wild briar by our pathway nod
After its winter death awakened again,
Seeing its life we may forget our pain
Of unbelief. Who brings forth life
but God?
He stains with tender tint the lily's lip;
Feeds with incessant care the insect crew;
Drops honey for the wandering bee to sip
In a white chalice set with pearls of dew.
The glow-worm hath its lamp; the fire-fly's light
Is but a pledge of love writ on the night."

—J. R. Miller, D. D.

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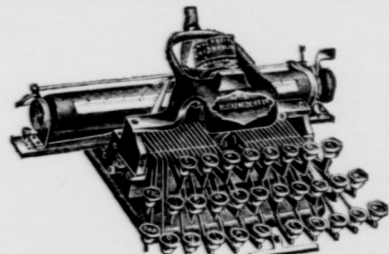
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L. BLAYLOCK, Dallas, Texas.

The Trustees of the Texas College of the C. M. E. Church in America, an institution located in Tyler, Texas, will meet several of our preachers and laymen in the Advocate office, June 23 next, in order to confer in regard to the interests thereof.

The Senate of the United States has ordered an investigation of certain rumors concerning the amount alleged to have been paid lobbyists in connection with our recent claim. If the Senators desire this, we have no objection, for the simple reason that it will put our Agents and Church in the proper light before the world. Senator Morgan, of Alabama, who voted for the investigation, said he believed that the investigation was ordered for political purposes. While seeing no necessity for such an inquiry, he was willing for the facts to be developed. It is a little singular that the very Senators who most bitterly opposed the granting of the claim are the very men who are now seeking to embarrass the Church.

The war news of the week may be summarized as follows: No great battles have been fought on either sea or land. However, troops have been landed in Cuba and the coil is being slowly but surely tightened about Santiago and the Spanish fleet. This Cuban stronghold will be attacked in the rear and will necessarily succumb to the superior force. The fall of the city will involve the capture of the fleet, as it can not possibly escape to sea. Another expedition is being sent to Porto Rico as rapidly as possible. The insurgents have invested Manila and some fierce fighting has taken place. The fall of this place is daily expected. The reinforcements sent to Admiral Dewey are well on their way to the East. Great events may be looked for soon, and it is generally believed that just as soon as we strike one more decisive blow Spain will sue for peace.

CONNECTIONAL NEWS.

We append to our Summary of General Conference legislation of last week the following additional items:

Paragraph 247 was amended so as to read: "Let every Sunday-school be organized into a missionary society, auxiliary to the Board of Missions." The words "so far as practicable" were left out. It was further provided that the collection of one Sunday in each month shall go to missions, the collection to be credited to the regular assessment for missions where it is claimed.

The Bishops were instructed to appoint a commission, consisting of three of their number, three elders and three laymen, to ascertain and report to the next General Conference what is the Constitution of the Church.

Bishops and presiding elders presiding in District Conferences were authorized to decide questions of law,

leaving the Conference to determine how far the law decided applies to the case in hand, as in Quarterly and Annual Conferences.

A Missionary Institute, or mass meeting is to be held once a year in each District. The presiding elder is charged with the work of superintending the Institute and is also required to preach at least one sermon a year in each pastoral charge in his District.

GENERAL CHURCH NEWS.

Rev. J. D. Walsh, in the Central Advocate points out the following parallelism:

In 1866 the Southern Church had 481,164 members. The Methodist Episcopal Church then had 929,259 members. The smaller number, expressed in decimals, is .5177824 of the larger number, or a little more than one-half. The date above given was the General Conference in May, which was for the year ending the preceding December 31, 1865. Coming to the year ending December 31, 1884, we find the Southern Church had 941,327 and the Methodist Episcopal Church had 1,835,490, the smaller number being then 5129-5167 of the larger. After nineteen years each had almost doubled and stood relatively within a quarter of 1 per cent where they stood in 1866.

Four years ago the membership of the two Churches was, respectively, 1,317,791 and 2,524,053, the less number again .52165762 of the other. And last January they were 1,465,757 and 2,869,005, respectively, or .5112435 as against .5177824 thirty-two years ago, a difference in favor of the larger number of only a little over a half of 1 per cent. Now this shows a most remarkably even ratio of increase for almost a third of a century. The fact is all the more striking when we remember that smaller ratio of gain naturally follows as religious bodies enlarge their number. But here the larger body—almost double the other—has maintained its relative position thirty-two years.

Christian Advocate, New York: The Archbishops and Bishops of the Roman Catholic Church in the United States, with the indorsement of Martinelli, the special delegate of the Pope in this country, have issued and ordered read in every church a circular letter, stating that the resort to arms was not determined upon "until after every effort had been exhausted to bring about an honorable and peaceful solution of our difficulties with Spain." It commends the "patient calmness, the dignified forbearance, the subdued firmness of President McKinley" declares that "whatever may have been the individual opinion of Americans prior to the declaration of war, there can now be no two opinions as to the duty of every loyal American citizen. Its own position is stated thus: "We, the members of the Catholic Church, are true Americans, and as such are loyal to our country and our flag, and obedient to the highest decrees and the supreme authority of the nation;" and it calls upon the faithful to "beg the God of battles to crown their arms on land and sea with victory and triumph, to stay unnecessary effusion of blood, and speedily to restore peace to our beloved land and people." All priests are instructed in their daily masses to pray "for the restoration of peace by glorious victory for our flag." These hierarchs claim that the Roman Catholic Church teaches that love of country is next to the love of God. In view of their numerous constituency this is an important communication.

TEXAS PERSONALS.

We acknowledge with pleasure the receipt of an invitation to the marriage of Miss Parule May Bowman to Mr. James R. Adams, in Plano, Texas, June 23, 1898.

The first number of the Epworth Era, under the new management, is just to hand. We are much pleased with it and tender congratulations to the editor and his constituents.

We have received a very helpful and encouraging note from Rev. J. M. Peterson, of Clarksville. We learn, incidentally, that his charge is in a very fine condition, having just passed a gracious protracted meeting.

Mrs. G. S. Sexton, who has been in Mobile for several weeks with her husband, Rev. G. S. Sexton, the Chaplain of the First Regiment of Texas Volunteers, is now on her way to Jefferson, Texas, her former home. Bro. Sexton has just been ordered to the front.

SOUTHERN METHODIST PERSONALS.

Rev. L. B. Leigh, in Christian Advocate, New York:

Dr. Hunter and the Rev. Jerome C. Berryman, of St. Louis Conference, are the only living delegates who represented the Southern wing of the Methodist Church in the General Conference held at New York in 1844,

which formulated the plan of separation. In the following year the plan thus matured was carried out at a general convention held in Louisville, Ky. In 1846 Dr. Hunter was a delegate to the first General Conference of the Methodist Episcopal Church, South, held at Petersburg, Va., and has been a delegate to every General Conference, except two, since that time, a period of half a century.

In that dark period immediately following the close of the war, known as the reconstruction era, when the people of the South were everywhere seeking their ablest, purest, and best men to guide and direct them, Dr. Hunter was, by spontaneous call, induced to suspend temporarily his ministerial labors and enter the field of politics. He was in 1866 chosen State Senator for Dallas and Bradley Counties, and was elected President of the Senate when that body met. In 1867 he was elected, together with John T. Jones, of Phillips, to the United States Senate, but refused to take the iron-clad oath exacted of Southern men seeking seats in that body, and never went to Washington.

In 1871 the Democracy of Arkansas, in casting about for a Moses to lead them out of the wilderness of reconstruction tanglements, abuses, and oppressions, instinctively turned to this "grand old man" as the most proper person. After much persuasion, he partially consented to enter the field for Governor against Baxter. About this time he opened a camp-meeting down in Bradley County, and became so enthused with his work that he conceived a sudden disinclination to re-enter politics. He accordingly sent word to the politicians at the State Capital that he could not make the race. Since that day Dr. Hunter has confined his labors to the Lord's vineyard.

Dr. Hunter's health is good, and he continues to preach almost every Sunday in some of the Little Rock Churches, when the weather is propitious. He was a delegate to the last General Conference, and headed the delegation.

The Christian Advocate: A letter from W. W. Pinson, pastor of Mulberry Street Church, Macon, Ga., informs us of the death of Mrs. N. E. Harris, which sad event took place in that city on the early morning of the 1st inst. Mrs. Harris was the eldest daughter of the late Rev. John W. Burke, and the wife of our life-long and highly esteemed friend, Col. N. E. Harris. She was a Christian from her youth up, and we doubt not died in the good hope of eternal life. No words are adequate to express our sympathy with the bereaved husband and his orphaned children. May the God of all grace give them abundant comfort.

GENERAL PERSONALS.

Times Herald: Dr. F. S. Bourns, of Atlanta, Ga., has been appointed by President McKinley Chief Surgeon with the rank of Major, on the staff of General Wesley Merritt, who goes to the Philippine Islands as military commander and Governor-General. He is a son of Rev. A. F. Bourns, one of the veteran preachers of the Detroit Conference, and now pastor of the Campbell Avenue Church, Detroit. A graduate of Ann Arbor, Dr. Bourns spent four years in scientific investigation in the Philippines, tramping everywhere over the islands, becoming thoroughly familiar with their topography, people, climate, resources, etc. He is undoubtedly one of the best posted men in the United States upon all that pertains to the Philippine group. Gen. Merritt upon consultation with him, believed that he was indispensable to the work to be done in the islands, and asked the President to make the appointment.

The Outlook: In the death of Rev. George A. Howard, D. D., at Catskill, New York, the Presbyterian Church has lost an honored pastor, and Catskill, perhaps, its most prominent citizen. Dr. Howard was a brother of the late Deacon John T. Howard, of Plymouth Church, Brooklyn. He began his ministry in Catskill in 1850. In 1890, after forty years of labor, he retired from active service, and was made pastor emeritus. He was the pride and joy of the whole community. The local paper says of him: "sition—one of such perfect esteem respect and fond pride." Though he was often called elsewhere, he chose to remain in the parish in which he was ordained until he had completed his ministry. The relation between him and his people seems to have been well-nigh ideal. He was an occasional contributor to the Christian Union and the Outlook. He received his degree of Doctor of Divinity from Hamilton College in 1871. As a man, a citizen and a pastor he will long be remembered and tenderly loved.

THE PRESS.

ABOVE ALL, CHARITY.

One of the characteristics of a well balanced mind is the trained ability to wait for the subsidence of rash emotions. The impetuosity of overflowing waters is not more certainly destructive than is the wild rage of an uncontrolled passion in the soul. Happy is that man who has effectually learned the art of repressing ungenerous and hasty impulses.

We sometimes maintain that as essential to religion which really is not, and when others fail to meet our standard, we either unconsciously depreciate them or show a hostility of feeling, as though God had committed to us the government and correction of souls. We have known many non-professors of religion who, in respect to charitable judgments, seemed to surpass some who claimed to be Christ's own. A great work remains to be wrought in all such. It is not well to be self-deceived. Unless charity be truly our possession we surely are not in harmony with heaven, where love rules all. The uncharitable critic is the enemy of no one so much as himself. Languor will steal upon him in his work, spiritual death will surely come upon his soul, and a distrust of his motives will take possession of his friends. No real fellowship can co-exist with such a spirit. When our fellowship is with the Father and with his Son, Jesus Christ, and when the fellowship that we have with one another is maintained by walking in the light as he is in the light, then is fulfilled the prayer of our Lord, "That they all may be one; that the world may believe that thou hast sent me."—Christian Advocate, New York.

A JOYFUL RELIGION.

If we are Christians, then being happy and joyful is a duty that we owe to our Lord. If we are the redeemed of the Lord, let us say so. Our souls should make their boast in the Lord, for we have good cause to praise him and to bless his holy name at all times.

It is also a duty that we owe to our fellowmen. Men of the world are not attracted by those that have sad hearts and sorrowful countenances, for they see enough sorrow in the various paths of life; but, when they see one that is the possessor of a happy heart and cheerful countenance, then they are anxious to know the source of this happiness after which they are striving in vain. In this way the happy Christian becomes a light to guide others to Christ. Long-faced Christianity has always been dishonoring to God and repulsive to the world.—Rev. William Patterson.

DIVINE DISCONTENT.

We moralize, we philosophize about the discontent of man. We give little reasons for it, but the real reason of it all is this, that which everything lying behind it really signifies: that man is greater than his circumstances, and that God is always calling him to come up to the fullness of his life. Dreadful will be the day when the world becomes contented, when one great, universal satisfaction spreads itself over the world. Sad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do, because he is the child of God. And there is the real secret of the man's struggle with his sins. It is not simply the hatefulness of the sin, but it is the dim perception, the deep suspicion, the real knowledge at the heart of the man that there is a richer and a sinless region in which it is really meant for him to dwell.—Phillips Brooks.

ST. PAUL'S, DENVER, COLORADO.

I have received several letters from my North Texas friends, and will say through your most excellent paper that we are very comfortable as to a home. We have an excellent brick parsonage. It is furnished with all needed furniture, and is modern in all its appointments.

The Epworth League has recently added a beautiful dinner set. Thirty-eight have been added to the roll of the Church in the past five months. Our congregations have grown steadily from the first Sabbath. We have arranged for a debt on the church that promises to be fruitful of much good to the Church. I have hunted up all of the members, many of whom had quit going to Church. I am more and more convinced of one thing, and that is, Southern Methodism has both a place and use in Denver. We are needed here to preach a gospel unmixed with politics, etc. The health of my wife seemed

much improved at first, but the altitude is too great for her, and for the last two months she has declined. Colorado has in many respects an admirable climate. It is almost an infallible cure for asthma. It is wonderful how those who have lung troubles improve on coming here. Denver is filling up rapidly with persons afflicted with some form of these troubles. Even after they are far gone some come here and live for years who could not live as many months elsewhere. This is not a place for invalid pastors. It will be of incalculable benefit to the preacher, but is hard on the Church. It requires constant and hard work in this distant field. The other Churches are represented by strong men, both mentally and physically. It is remarkable how much work a man can do in this altitude without tiring. There are a few who cannot stand the altitude, and when this is the case, the sooner they retire from it the better it is for them.

I often ride 10, and even 20 miles, in one evening on my wheel doing pastoral work. I know no place where faithful and wise work pays better in its returns than in the city of Denver. The pastors of the M. E. Church have treated me as a representative of the M. E. Church, South, with great cordiality. I am a member of their pastors' association, and meet with them each Monday morning. The M. E. Church has some magnificent churches and some representative men in this city. Here Bishop Warren resides, and here they have a great university. It is in no sense the equal of the Vanderbilt, but it is a good school, and has some first-class men in its faculty. We have only two churches in the city of Denver. Our people are very hopeful, and the outlook is very encouraging for permanent growth. We have had an unusually late spring. We had two hailstorms in the city that have done great damage. Denver is a great city and has many advantages. It is one of the best built cities I have seen for years. The dear old Advocate brightens our home each week. We all enjoy reading its spicy pages. It is one of the very best of the family of Advocates. If its editor will come to Denver, we will give him a royal welcome, and allow him to write some of his editorials from the foot of the Rockies. Say, why not an editor have some rest? Come to our conference in the early part of August, and we will see that you have a good home and plenty to eat, and a generally good time all round. Love to the brethren of North Texas. More anon.

W. M. P. RIPPEY.

BECKHAM-BENNETT DEBATE.

In the Baptist Vedette, a Baptist paper published at Hico, Texas, of May 26th, there is an article signed by some unknown quantity by the name of "R." who pretends to give a correct report of a one day's debate which took place at Valley View, May 17, between Elder J. H. Bennett, Baptist, and Rev. T. J. Beckham. Dr. Miller, who was present during the discussion, and is pastor of one of the Baptist Churches in Dallas, gave a singular report in the Baptist and Herald last week. Judging from the way these Baptist brethren rushed into their papers, one would think that they did not regard Bro. Bennett equal to the occasion, and hence, what he lacked in argument during the discussion, they would supply by giving an incorrect report of the matter.

Dr. Miller said the disputants were well matched, but he failed to say one word about Bro. Bennett being allowed to write every word in the proposition, and Bro. Beckham being compelled to affirm a negative in order to get Bro. Bennett to debate at all. Again the Doctor says, "Bro. Beckham would not confine himself to the subject in debate; . . . that the mode of baptism was not in the discussion. But he failed to say one word about Bro. Beckham showing, on page 14, Section 2 of Mr. Hibbard's work on Baptism, that the "mode" was in the debate; and he did not open his mouth about Bro. Beckham reading an agreement signed by Bro. Bennett, allowing Bro. Beckham to read any statement of Mr. Hibbard's that he saw proper. And farther, he did not say a word about Bro. Bennett attempting to read the said agreement and stopping with part that suited him, and had to be forced by Bro. Beckham to read all of it. Again the Doctor said he laid aside his prejudice as far as he could. If his statement is correct, he must have had a wonderful amount of it to begin with, for, in his short article referring to the debate he mentions the names of Methodist ministers about nine times, and not once does he condescend to even call them "brother." Whereas, he refers to Baptist ministers about twelve times, and he calls them "brother" every time. One who would show his prejudice as plainly as this,

is hardly liberal enough to give a correct report of a debate. Lastly, he says, "Every one of Bro. Bennett's friends are perfectly willing to risk our cause in his hands."

Last Saturday, May 28, Bro. Beckham saw Bro. Casstephens, a leading Baptist of the Valley View Church, and called his attention to the last part of Dr. Miller's article, and asked him if Dr. Miller spoke for the church at Valley View, or did he speak for Dr. Miller? He said, "He spoke for Dr. Miller, not for the Church" at Valley View. Bro. Beckham told Bro. Casstephens that he was ready for a week's debate if they wanted it, but he did not encourage Bro. Beckham in the matter. Having briefly noticed some of Dr. Miller's errors, we will now examine "R's" report:

1. He says: "Bro. Bennett questioned the correctness of Mr. Hibbard's calculation regarding the number John baptized, etc. Whereupon Rev. T. J. Beckham, a noted Methodist disputant, arose in the congregation and agreed to defend it." I wonder why "R." did not say that Bro. Bennett challenged any man to defend the statements? Then Bro. Beckham arose and agreed to do it. "R." either writes from memory, or from hearsay, as he has but little regard for the facts in the case.

2. "R." says: "Beckham went to Rockwall with a Methodist preacher before the debate, and worked up considerable enthusiasm among the Methodists by ridiculing Bro. Bennett, calling him Fice, Bantam, Sucker, etc. The Methodists got a good many to go to the debate, but instead of it being a picnic, it was a tiresome day for the Pedos." 1. I will say that Bro. Beckham never went to Rockwall in his life accompanied by a Methodist preacher. 2. He went to Rockwall to hear a debate between a Cumberland Presbyterian and a Baptist minister, not to work up enthusiasm as "R." falsely charges. 3. He met the said Methodist preacher while there. 4. As to a part of the ridicule Bro. Beckham says: "I plead guilty by saying that Bro. Bennett's actions during the Rockwall debate reminded me of 'Fido,' for at every announcement his lonesome face was before the audience." 5. The Rockwall Methodists did not get "money" to go to Valley View, for I only saw three or four of them there. 6. "R." says: "It was a tiresome day for the Pedos." Yes, we admit this, for the most tiresome thing in the world is to have nothing to do, and at the same time be compelled to look into the pale face of a groaning Baptist.

Again, "R." says: "The Methodists admitted their champion defeated, and the Baptists were more than pleased." I suppose their defeat and pleasure took place during Bro. Bennett's first speech, when he ran out of anything to say, and had to sit down twenty minutes before his time was out. "R." says: "Elder Beckham challenged Bro. Bennett for a general discussion, but he, being a Baptist preacher, had no right to accept, but he would have to direct his challenge to the Church, who give it respectful consideration." But "R." forgot to give us the names of the Methodists who admitted their defeat. Let us have them, Bro. "R." Some proof to your assertions will be better. "R." also forgot that Bro. Beckham read the following at the close of the discussion, signed by Bro. J. H. Bennett, in a letter to Beckham, dated April 7, more than one month before the debate came off, viz.: "I am anxious to meet you on the Hibbard matter, also on infant and the mode of baptism. . . . I am confident that the Valley View Church will agree to a debate on the last two named subjects, just as soon as we dispose of the Hibbard matter." Now, "R." would it not have looked better for you and Dr. Miller to have said something about this document when you attempted a report of the debate? To-day Bro. Beckham (May 28) asked Bro. Hailey, who is a member of the Baptist Church, who "R." wrote for? He said: "For himself he supposed; not for the Church."

I will now notice some of the facts that these short headed reporters overlooked: 1. Neither of them say a word about Bro. Bennett breaking down twenty minutes before his time was out, and was so empty he could not say a word. 2. They say nothing about Bro. Bennett having required a document, and tried to read one part of it and leave off the other, but was forced to read all of it. 3. They say nothing about that extract Bro. Beckham read from Bro. Bennett's letter, referred to in this article. 4. They say not a word about Beckham proposing to let Bro. Bennett immerse him if he would find a case of immersion in the Bible, no guess-work, and Bro. Bennett would not even try it. 5. They say nothing about Bro. Bennett jumping the subject and talking about John baptizing babies. 6. They say not a word about Beckham showing a falsehood in the Baptist manual, and Bro. Bennett not defending it. 7. They say not a word

about Armitage's (Baptist) pictures, where John poured water on Christ; no reply. 8. Bro. Beckham read from Carson, where he says John nor Christ ever went into the water in baptizing; no reply from Bro. Bennett. 9. "One could be in the river and not in the water" (Carson); no reply. 10. Why John left the deep Jordan to go to the shallow Enon, if immersion was his mode? No reply. 11. They say not a word about Bro. Beckham reading Smith and Granbery's Dictionaries, defining Enon, and no reply from Bro. Bennett. 12. Nor do they say anything about Bro. Beckham giving eleven passages of scripture on the length of John's ministry against his human proof on the length of it. Last Sunday night (May 29) Bro. Beckham read a part of Dr. Miller's statements to his congregation, and told the Baptists if they would risk their cause with Bro. Bennett against him in a week's discussion to let him know when they adjourned, but not one of them said a word to Bro. Beckham. This is a correct report of the debate.

D. T. BROWN, Moderator.
Chisholm, Texas.

MY MOTHER'S DEATH.

The long watches of the night are over, and she is gone; gone from her earthly home; gone from the society of those she loved; gone to live with the "dear ones" "over yonder," and with the angels. She was happiest when surrounded by her family and friends; but death called and she went away willingly. Part of her family had long since gone over, and one quite recently (my dear sister Nellie), and were waiting and watching for her; and when the messenger came she was ready to go. For thirteen long weeks she had suffered, oh, so patiently! The night was dark and gloomy without, but within there was a holy quiet, only disturbed by the heavy breathing of our dying mother and the sobs of weeping children and friends, who had watched and waited at her bedside for days and nights, hoping and praying that death might stay his hand and leave her with us a little longer; but day after day she seemed to care less for things of earth and more for those of heaven. On Sunday night, May 15, at 12 o'clock, in Crestview, Tennessee, our mother went home. Morning dawned, but mother did not look on the sunshine. She was shrouded for the grave, but saw not her apparel. Then the coffin came, and friendly hands lifted the precious remains into the softly-cushioned bed; and now the coffin is closed by the same kindly hands, and the procession moves out toward beautiful old "Cross Bridges" (the home of our childhood), where loving friends await to pay the last sad tribute to one who was loved by all who knew her, and to heap flowers on her grave. May God bless every one who put a flower on my mother's grave or administered to her in her last illness. Oh, that I had been permitted to be with her at the last, and had the privilege of pressing those lips that had never deceived us, those lips that always spoke our name in love; but God had directed otherwise. How sad and lonely I feel in my "Texas home," to know that at nightfall no mother is praying for me. But what a sweet consolation it has been to me all these years to think of her words to me when I first linked my fortunes with that of a "Methodist preacher." "Mollie, my child, remember that wherever you go I shall always pray for you at nightfall." Farewell, mother, a long, last, sad farewell; but, our sainted mother, we will not deplore thee as lost, for that bond which united us here shall exist in all its strength and vigor when the wheels of the universe shall stand still. Only a few more days, and time with us will have closed, and, "mother dear," you may "watch and wait" for us, for we are all coming to that beautiful home where Jesus is to live with you through the ceaseless ages of all eternity.

MOLLIE GRAY SHUTT.
Armour, Texas.

HERE IS MONEY FOR YOU.

A Correspondent says: "I was awfully hard up and it seemed almost impossible to make money at anything. Five weeks ago, almost in despair, I began selling non-alcoholic flavoring extracts and have cleared over \$26.00 a week; one day I made \$8.00. Everybody wants them, as they are in powdered form, and lovely for ices, puddings, cakes, candies, etc. They are perfectly pure and far superior to liquid extracts. Address the U. S. FRUIT CO., St. Louis, Mo., and they will start you to work at once, and it's your own fault if you don't make money. It's nice work for ladies—my sister sold as much as I did last week. You can sell over and over to the same family. Why be idle when you can make \$26.00 a week. I give my experience for the benefit of others who desire a profitable employment."

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If there be any pleasure inconsistent with religion, it should be shunned the more because it is a pleasure.

If there be any company where fervent piety is out of place, it is as deadly as malarious swamps.

Seek pure companionship and exalted pleasures as you seek the pure mountain air or the soft breezes of the seashore.

Studies or work in office or store may be laid aside and resumed at will, but if religion be left behind, the loss will not be easily recovered.

TOPIC FOR JUNE: "LESSONS FROM LIFE."

June 26: Vacation Temptations.—Acts 28:3.

We have tried in vain to discover any connection between the subject and the passage of Scripture referred to. Paul was not having a vacation. He was a prisoner, and shipwrecked. Neither was he tempted. He was simply bitten by a serpent. We conclude, therefore, that either there is a typographical error in the reference or the one who prepared the topics has given the passage a forced and fanciful application.

There are, however, temptations peculiar to the vacation season, and it will be well for all to expect them and be ready to meet them.

TEMPTATION TO NEGLECT ATTENDANCE AT THE HOUSE OF GOD.

Several circumstances contribute to the temptation:

The sun is hot; one's energies are depleted; the cool and quiet of home are inviting; the regular routine of work, both of yourself and others, is more or less interrupted, and so the temptation to follow inclination rather than duty is very strong.

SOME THINGS TO CONSIDER.

These hot summer months afford, in many respects, your best opportunities. Others will be absent from some of the causes mentioned; you can, therefore, the less easily be spared. You may take to the Sunday-school, just when they are needed most, the brightness and cheerfulness that will encourage the superintendent, and sustain the flagging interest of the younger members. You may go to the preaching service with a prayerfulness and responsive sympathy that will inspire the preacher and compensate, in great measure, for the small and listless congregation. You may help to keep the devotional meeting of the League alive and interesting during the most trying period, while some members are away, and others are careless; and in doing these things you will grow in grace and find that the vacation season, instead of being demoralizing to your religious activities, is a time of sweet and satisfactory service.

TEMPTATIONS OF TRAVEL.

Many of the young people will spend the vacation visiting friends, or upon excursions of various kinds. Here the temptations will be greater than at home. Absent from your own Church and League, and perhaps among friends who are careless or irreligious, you will be tempted to lay aside your religion as you have your studies or other employment and give yourself wholly to pleasure seeking. A recent number of the Epworth Herald gives a delightful account of how a company of young people camped for a summer outing near a village attended services at the Church, entered heartily into the worship and, though strangers, during the few weeks of their stay, were the means of arousing a fresh interest in religion on the part of the whole village. They furnish a good example. Wherever we are, whether bent upon pleasure or business, let us be, above everything else, Christians, devoted to Christ and the Church.

OTHER TEMPTATIONS.

Along with the temptations to neglect comes the temptation to lower the standard of moral obligation. It sometimes happens that practices are indulged away from home, entirely at variance with one's principles and profession.

The Christian is never off duty, and never from under the eye of his com-

mander. The theater, the dance, the card party, the wine supper, he must have nothing to do with, except to discourage in a kind, earnest manner. If he does less, he is traitor to his cause and surrenders like a coward to avoid a conflict.

Let everyone who can enjoy a vacation this summer. For those from the school-room, the office, the counter, or the pastorate, new life and energy will be found in a few weeks of recreation. But let the thoughts be as exalted and the life as unspotted from the world and the discharge of religious duties as punctual as at any other time.

TYLER DISTRICT.

Tyler District Epworth League Conference will be held June 28 and 29, at Athens, Texas. All the officers are requested to be present. We desire a large attendance and hope every League in the District will be represented. MATTIE SMITH.

Mineola, Texas.

SULPHUR SPRINGS DISTRICT.

The Sulphur Springs District Epworth League Conference will be held at Cooper on July 5, 6 and 7, 1898. The opening sermon will be preached by Rev. N. B. Read at 8:30 p. m., July 5. An interesting programme has been arranged for the occasion. Each League will be entitled to four delegates. Let us have a full attendance. Let every delegate bring his or her Bible and a copy of "Young People's Hymnal," and let all pray for the success of the conference.

H. D. WOLFE,
Pres. S. S. Dist. E. L. C.

To the Second Vice-Presidents of the Northwest Texas Conference:

Our League Conference meets in a few weeks at Temple, and I am anxious to carry there a full report of the work done in the Charity and Help Department, but I can do nothing without your help. Will you send me at once a report of your work since last July? Will the pastors urge an immediate response to this call? I trust that not one League will delay. Whether you have done much or little, let us hear from you promptly. Yours in His name, STELLA GIBSON,
Second Vice-Pres. N. W. T. E. L. C.

ALL FOR CHRIST.

All I do for Christ
This my motive be—
All I do to see
Done, O Christ, for thee.

All I have for Christ
This my purpose be—
All I have to see
Held, O Christ, for thee.

All my life for Christ
This my striving be—
All my life to see
Lived, O Christ, for thee.

All my friends for Christ.
This my effort be—
All my friends to see—
Turned, O Christ, to thee.

All the world for Christ.
This my prayer be—
All the world to see
Come, O Christ, to thee.

All, yes, all, for Christ:
Now, and time to be,
Self and all I see,
All, O Christ, for thee.

Dear Leaguers—Is your League dying? Are you discouraged? If so, let me suggest a method by which you may get your absent members to attend the services. No leaguers could have been more discouraged than we were. Sometimes we felt like giving up. But God would not let us. He wished us to work just a little more and see how great the reward. One Sunday recently only twelve Leaguers were present at our devotional services, and our hearts were very sad. An earnest petition was sent up for the success of our League and ere we left that church God came into our very midst and the shining faces were evidences of the blessings showered upon us from heaven. There was within our hearts a determination to get the others to attend. So we devised upon this plan: On some plain white cards we wrote the following invitation, with subject of lesson and name of leader at the bottom:

"Come to Broadway League next Sunday at 4 o'clock. We miss you. We need you."

A committee of four young ladies drove around leaving one of these cards with a fresh rosebud inserted in one corner at each Epworth Leaguer's door. Result: A congregation of forty-two were present the next Sabbath.

We are now going to take some of these cards to those who have dropped out entirely, and may perhaps win them back. We feel like saying, "Praise God from whom all blessings flow," for we owe it all to him. May we all do a grander work, is my prayer.

FANNIE L. BURNS,
Sec. Broadway League.
Gainesville, Texas.

A TRIBUTE.

When I first went to Lockhart Circuit Aunt Wilson, the best Irish Methodist I ever saw, said "you must be sure and go over to see Grandma Otto. She is German and speaks broken English and is too old and feeble to go five miles over that rough road to Harrison Chapel, but does love so much for her preacher to come to see her."

I found my visits always very pleasant and profitable, and when we had a little arbor meeting near her house how she did enjoy it. Not long ago I received a letter from one of her boys, upon whom she leaned in her latter years, saying his mother had gone to heaven the 30th day of March, 1898, after living here in this world since the 14th day of September, 1825. Born in Germany. She had been a member of the Methodist Church about forty years. Praise the Lord, for precious in his sight is the death of his saints. Once her pastor.

NATH THOMPSON.

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INDIGESTION,
DYSPEPSIA,
CONSTIPATION
and All Disorders of the Liver.**

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

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

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Sunday-School Dept.

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Second Quarter, Lesson 13, June 26.

REVIEW OF SECOND QUARTER.

Golden Text: Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21.

LESSONS.

I. Matthew 15:21-31. Title: The Woman of Canaan.

Golden Text: Then came she and worshiped him, saying, Lord, help me.—Matt. 15:25.

II. Mark 16:1-8. The Resurrection of Jesus.

Golden Text: Now is Christ risen from the dead and become the first fruits of them that slept.—1 Cor. 15:20.

III. Matt. 17:1-9. The Transfiguration.

Golden Text: We beheld his glory, glory as of the only begotten of the Father.—John 1:14.

IV. Matt. 18:21-35. A Lesson on Forgiveness.

Golden Text: Forgive and ye shall be forgiven.—Luke 6:37.

V. Matt. 21:6-16. The Triumphal Entry.

Golden Text: Hosannah to the Son of David: Blessed is he that cometh in the name of the Lord.—Matt. 21:9.

VI. Matt. 22:1-14. The Marriage Feast.

Golden Text: Come, for all things are now ready.—Luke 14:17.

VII. Matt. 24:42-51. Watchfulness.

Golden Text: Watch ye, therefore; for ye know not what hour your Lord cometh.—Matt. 24:42.

VIII. Matt. 25:31-46. The Day of Judgment.

Golden Text: He shall reward every man according to his works.—Matt. 16:27.

IX. Matt. 26:17-30. The Lord's Supper.

Golden Text: As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.—1 Cor. 11:26.

X. Matt. 27:11-26. Jesus Condemned.

Golden Text: Christ Jesus came into the world to save sinners.—1 Tim. 1:15.

XI. Matt. 27:35-50. Jesus Crucified.

Golden Text: Christ died for our sins, according to the Scriptures.—1 Cor. 15:3.

XII. Matt. 28:8-20. The Risen Lord.

Golden Text: I am he that liveth and was dead, and behold I am alive forevermore.—Rev. 1:28.

GENERAL QUESTIONS.

For whom was St. Matthew's Gospel originally written?

What great truth was it designed especially to establish in the minds of Jews?

How does St. Matthew treat the history of Christ so as to make the teaching and events of his life bear specially upon the question of his Messiahship?

Briefly state the characteristics of the other three Gospels.

What great truth of St. Matthew's Gospel is set forth in the Golden Text for the past quarter?

How much time in the life of Christ is embraced in the lessons of the past quarter?

QUESTIONS ON THE LESSONS.

1. What is the title of the first lesson? Golden Text? Time? Place? Persons mentioned?

What did the woman of Canaan desire of Jesus?

What view did the disciples take of her case? How did Jesus try and reward her faith?

2. What is the title of the second lesson? Golden Text? Time? Place? Persons mentioned?

What announcement did Jesus make in regard to his sufferings?

How did St. Peter object to his words. How did Jesus reply to him?

What great condition of discipleship did Christ lay down?

3. What is the title of the third lesson? Golden Text? Time? Place? Persons mentioned?

Give a brief account of the transfiguration?

What two great Old Testament prophets talked with Jesus?

What was the subject of their conversation?

What did the voice out of the cloud say?

How do you account for the radiance of the face of Jesus?

What great lessons concerning the spiritual world do we learn from the transfiguration?

4. What is the title of the fourth lesson? Golden Text? Time? Place? Persons mentioned?

What question did Peter ask Jesus about the duty of forgiveness? How did Jesus answer him? How did Jesus teach him the duty of forgiveness?

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What great practical lesson do we learn as to the duty of forgiving? (See verse 35.)

5. What is the title of the fifth lesson? Golden Text? Time? Place? Persons mentioned? On what day did the triumphal entry take place? Describe it. What took place in the temple?

What special significance has the triumphal entry in the life of our Lord?

Why did he now allow himself to be declared a King? What prophets are referred to in the lesson?

Is Jesus still King? Can children love and praise him?

6. What is the title of the sixth lesson? Golden Text? Time? Place? Persons mentioned? What is the parable of the marriage feast? What great lesson did Jesus design to teach? What is meant by the wedding garment? What is the meaning of "For many are called, but few are chosen?"

7. What is the title of the seventh lesson? Golden Text? Time? Place? Persons mentioned? What reason is given for watching?

Does anyone know when Jesus will come again? What great duty does Jesus enforce upon us because we know not the time of his coming? What is the reward of the faithful servant? Of the unfaithful servant?

8. What is the title of the eighth lesson? Time? Place? Golden Text? Persons mentioned? Briefly describe the scene of the judgment. How will Jesus separate the good from the bad?

What will he say to those on his right hand? To those on the left?

What is the final reward of the good? What is the final destiny of the wicked?

9. What is the title of the ninth lesson? Golden Text? Time? Place? Persons mentioned? When was the Lord's Supper instituted. What great event in the history of Christ does the Sacrament of the Supper show forth?

What does the breaking of the bread signify? What does the wine represent? Should every Christian partake of the Lord's Supper?

10. What is the title of the tenth lesson? Golden Text? Time? Place? Persons mentioned? By whom was Jesus condemned?

Why were the chief priests and elders so bitter against Jesus?

Why was Jesus silent in the presence of Pilate?

What is said about the release of prisoners at the Passover?

Whom did Pilate desire to release? Why? (See verse 18.)

Whom did he release?

How did Pilate signify that he was innocent of the blood of Jesus? Was he innocent?

What is the title of the eleventh lesson? Golden Text? Time? Place? Persons mentioned? Where was Jesus crucified?

What was the inscription on his cross? Who mocked him and what did they say?

What prayer did Jesus utter on the cross? Who mocked him and what crucified with him? Did both of these mock Jesus? How do you account for the fact that one of the robbers was saved?

What did Jesus say just before his death? What is said about darkness over the land? Of what was this darkness a sign?

12. What is the title of the twelfth lesson? Golden Text? Time? Place? Persons mentioned? Who appeared unto the women at the sepulcher in the early morning? What did the angel tell the women to do? When did Jesus meet the women, and what did he say to them?

What false report did the chief priests and elders tell the soldiers to circulate?

What is said of the eleven disciples in the sixteenth verse? How many disciples saw Jesus there? Who doubted?

What was his last, great message here?

What is meant by all power?

What gracious promise did he make to his disciples?

Is he with his people still?

EDUCATION AND MEN.

Much has been written for and in defense of education. I speak in the sobriety of fact. We have been forced to write in the defense of education. However, every precept given and every appeal uttered and every line written for or in the defense of education and sent out on its royal mission will return again. Some day as the years multiply in the march of time all these precepts and appeals and lines will return, not as an "empty void," but metamorphosed into a mighty host of living, animated creatures, moving with the impulsive tramp of conquering troop.

When all these precepts and appeals and lines are multiplied by the sum of all the lives of the boys and girls that shall go out from our schools thoroughly equipped to meet the issues of life what a grand total do we see.

The subject of "higher education," whatever that phrase means, whether the development of the whole man or the mental faculties only, needs no higher vindication of its high setting in the empyreal sphere of intellectual achievement than the demonstration of practical utility.

This is the keystone in the arch that holds intact the superstructure of the whole body of science. It has ever been the criterion of all human experiences, whether scientific or per se empirical.

Practical demonstration in any given line infuses new life into all parallel lines of research. It inspires with renewed energy the faculties of the inventive genius, and sets in sympathetic motion the whole frame of nature. Thus it is that the marts of trade, the laboratory of science, and the school room are constantly replenished from the fresh products of scientific discovery.

The doctrine of utility—that which promises the greatest good to the greatest number—so far as it applies to society alone, has met in a most democratic manner all the objections of a gainsaying multitude. The sub-

jective influence of our educational centers upon the people generally has had the happy effect of dislodging much of the prejudice against those institutions.

Only a short time ago it was equivalent to the loss of a friend to press the claims of the "endowment" principle. Now this factor of the institution counts its voluntary patrons by the score. It is matter of profound gratitude to God to note the change of sentiment. I know men whose habit it was to spiritualize every text and thus avoid, as they seemed to think, any obligation to support the institutions of the Church. The burden of every prayer was that the preacher might have "souls for his hire," and the saying of our Lord's, "It is more blessed to give than to receive," was a meaningless paradox. It is true these things are not apprehended by the natural senses. No sinner can fathom the deep things of God any more than he can see with the natural eye the shore-line of that mighty nature that emptied itself that we through His poverty might be made rich. Some of these men have since tasted the good Word of God, and the "change" is remarkable for its breadth of view. No longer narrow and selfish, but by the grace of God broadened. No longer ruled by the spirit of avarice, but they allow all Scripture to be the canon of its own interpretation. No longer led captive by the carnal appetites, these, too, have been brought under the powers of an enlightened mind, and the man of God is made to reflect the image of that nature that shrunk not in the presence of sufferings, who was wounded for our transgressions and bruised for our iniquities. This was the palladium of Christ's disciples in times of cruel mockings, of scourings and of bonds and imprisonment. It was this self same spirit—unselfishness—that lifted them above the pollutions of life, that gave them that mighty assurance of faith and that hope that kept them alive in joyful anticipation of an abundant entrance at the right hand of God on high. JOEL S. GRAVES.

Blue Ridge.

A WIFE EQUAL TO A GOLD MINE.

My husband was in debt, and I being anxious to help him thought I would sell self-heating flatirons and I am doing splendidly. A cent's worth of fuel will heat the iron for 3 hours, so you have a perfectly even heat. You can iron in half the time and no danger of scorching the clothes. I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make \$1.50 on each iron and have not sold less than ten any day I worked. My brother is doing well and I think anyone can make lots of money anywhere selling irons. J. F. CASEY & CO., St. Louis, Mo., will start anyone in the business, as they did me, if you address them. MRS. A. RUSSELL.

JOSEPH GILLOTT'S STEEL PENS

GOLD MEDAL, Paris Exposition, 1889, and the Chicago Exposition Award.

THE MOST PERFECT OF PENS.

Vane - Calvert Paint Co. ST. LOUIS, MO.,

Manufacturers of Mixed Paints.

This firm needs no indorsement—their goods speak for themselves.

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For ST. LOUIS, CHICAGO and the EAST.

Superb New Pullman Vestibuled Buffet Sleepers.

Handsome New Chair Cars (Seats Free).

Only... Line... Running through Coaches and Sleepers to New Orleans without change.

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Besides many other styles of Gold Rings in stock. We make to order or repair any ring. New Illustrated Catalogue of different patterns sent on application.

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This firm is reliable—Texas Advocate.

WOMAN'S ...DEPT...

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

NOTICE.

To the Presidents of Auxiliaries of Woman's Parsonage and Home Mission Societies, Georgetown District, Northwest Texas Conference:

The District meeting of Woman's Parsonage Society will be held in Round Rock, first Friday, Saturday and Sunday in July.

As this will be our first meeting held separate from the District Conference, we wish to make it a success, and to do this, each auxiliary should send a delegate and full reports, also prepare a paper on the subjects heretofore given. We trust every pastor will see that one delegate from each charge will be sent to the meeting. Should you not have an auxiliary, send some one that you think will make a good worker. Wake up, Woman's Parsonage and Home Mission Society! Let us have a good spiritual time. Mrs. J. M. DANIEL, District Sec. Georgetown Dist.

ATTENTION, AUXILIARIES OF THE N. W. T. C. W. P. AND H. M. S.

Mrs. Barnum has been called home on account of the death of a beloved brother and may not be able to attend to the duties of her office as Treasurer for possibly ten days or more. On her return all communications will receive the usual careful attention.

MRS. H. W. WILLIAMS, President.
Fort Worth, Texas.

DISTRICT MEETING.

The district meeting of the Woman's Home Mission Society of the Greenville District will be held in connection with the District Conference at McKinney, June 28. Each Society is entitled to two delegates, and it is earnestly hoped that there will be a full representation.

MRS. E. W. HARRIS, Dist. Sec.

The Woman's Foreign Missionary Society, North Texas Conference, has suffered a great loss in the death of Mrs. J. H. Cockrell, of Terrell, the faithful and efficient treasurer of the Society.

There is always sadness in the thought of the ending of the earthly career of one whose life has been useful, and full of blessing to others, and especially is it so when that life is cut off in early years as in this case, and we can but feel a pang of regret that this dear sister was taken thus from the walks of life in the years of young womanhood. But we know that One who "is too wise to err" orders all our ways, and we bow in humble submission to the will of an all-wise heavenly Father, taking comfort in the thought that all is well with our departed sister, who lived such a beautiful life of consecration to the service of God, exemplifying in all her acts such a Christ-like devotion to the welfare and happiness of others. It was a privilege to have known her, and to have been associated with her as co-worker in the service of our Master, and we know we express the sentiments of our sisters of the Conference Society when we say that one more lovely in character, and more faithful to the call of duty than our sister has rarely been among us. As a Conference Society the loss of this faithful officer and member is deplored, yet the blow has fallen most heavily upon the auxiliary at Terrell, of which she was an active member, especially as this is the second bereavement which has come to that auxiliary this year, having been so recently called to lament the death of Mrs. Wm. Allen, a valuable member and a consecrated Christian worker, one whose life was singularly lovely in good deeds for others. Mrs. Allen was, for a number of years treasurer of this same Conference Society, having been succeeded several years ago by Mrs. Cockrell. We feel that this Society has been indeed blessed in the services of two such members, and we urge that those of us who still remain may emulate their noble example, and remain faithful to the work entrusted to us, looking forward to a blessed reunion hereafter in "the city of our God."

Resolutions to the memory of Mrs. J. H. Cockrell, of Terrell, were adopted by the auxiliary Woman's Foreign Missionary Society of Terrell, and appear in another column of this issue of the Advocate.

BOARD MEETING.

By Mrs. Harry Evans, Sulphur Springs. A call meeting of the joint Conference Board of Directors of the Ann-Browder-Cunningham Mission Home and Training School at Dallas, was held May 17, in the guest chamber at the Home, which room, by the way, has been neatly furnished by the Congregational ladies of Dallas. There were present Mrs. C. C. Armstrong, Weatherford; Mrs. S. C. Follin, Ft. Worth; Mrs. H. W. Potter, Beaumont; Mrs. Harry Evans, Sulphur Springs; and Mesdames L. P. Smith, W. H. Johnson, W. C. Young, A. G. Eakin, W. L. Henry, Henry Dorsey, Dallas.

Each member seemed to have at heart the success of the Home, and the business was conducted with an eye single to its interests. It was the first time that the three Conferences pledged to the support of the Home had all sent a representative to a meeting, and a Christian fellowship was shown by the harmonious way in which all business was conducted.

In the afternoon, at the Home, the Board met with the local Society of Dallas, and what a pleasure it was to be with those zealous women. Mrs. Briggs, the President, made everything move along in a business like manner; Mrs. Burt, Recording Secretary, read a faithful report of the work for the past month, while Mrs. Seay, as Corresponding Secretary, impressed us as very painstaking in her work. Each one present seemed to have her heart in the work. All the committees were ready to report, although this was only a call meeting. How much the Home owes to these good ladies of Dallas, who compose the local society, nobody will ever know; but we are sure that the Master has the record, and that the reward will come in good time. Arrangements are being made to start a laundry, to open up the sewing room on a more substantial basis, and to make the girls well-trained workers. All of which will give exercise to the diversity of talent natural among so many girls. How proud I am to think that Texas has taken the lead in this work.

The Board was served with a substantial well-cooked dinner, which had been prepared by the girls themselves. All the girls we saw seemed to be contented, and wanted to make themselves useful. Who can say that the Home hasn't helped them? Who could be in a home with Mrs. Rankin, the matron and not strive to be better? For the past few weeks the Home has been blessed with the presence of Mrs. M. Armstrong of Weatherford, whose life, no doubt, will inspire all the girls with whom she comes in contact. I'm sure that all present felt that the meeting had been not only pleasant, but had filled each one with more zeal for the work. If every Christian woman who goes to Dallas would make the Home a visit, I'm sure great good would result to the Home as well as the visitor. Sisters, seeing is believing! Go to the Home and I think then you can say, with Christ, "Neither do I condemn thee; go, and sin no more."

Scrofula, hip disease, salt rheum, dyspepsia and other diseases due to impure blood are cured by Hood's Sarsaparilla.

MARRIAGE NOTICES.

At the bride's residence, June 5, 1898, Mr. Ben Pearson and Miss Dee Looney. The groom is from VanZandt County; the bride of Comanche County, Texas. Rev. Mac M. Smith officiating.

On June 5, 1898, near Buffalo Springs, Texas, by Rev. J. A. Kerr, Mr. W. A. Brock and Miss Fannie Murphy.

May 27, 1898, at the parsonage, in McGregor, Texas, by Rev. J. H. Braswell, Mr. J. P. Seymore and Miss Fannie McQuillan.

June 5, 1898, at the parsonage, in McGregor, Texas, by Rev. J. H. Braswell, Mr. A. L. Dalton and Miss Mary McKamie.

At Glenwood Methodist Church, at 7:30 p. m. May 26, 1898, Mr. R. M. Cralle, of Huntsville, Texas, and Miss Lizzie Chatman, of Nash, Texas, Rev. C. A. Evans officiating.

At the residence of Mr. James M. Mitchell, in Malakoff, Texas, on May 29, 1898, Mr. Dock Boyett and Miss Dollie Gallimore, Rev. R. J. Birdwell officiating.

At the residence of Mrs. Laura H. Turner, Texarkana, Ark., June 2, 1898, by the Rev. G. C. Hardy, Rev. J. R. Dickerson, of Little Rock Conference, and Mrs. Sue B. Burch.

At the home of the bride's mother, at Prairie Dell, April 17, 1898, Mr. R. L. Foote and Mrs. Mattie Galt, Rev. Wm. I. Ball officiating.

May 19, 1898, Mr. E. L. Berry and Miss V. L. Butler, Rev. W. I. Ball officiating.

May 22, 1898, at the home of the bride's mother, Mr. W. M. Brown and Miss Delia Lancaster, Rev. W. I. Ball officiating.

At the Methodist parsonage, Dublin, Tex., June 8, 1898, Mr. W. L. Terry and Miss Cora Alexander, Rev. W. H. Matthews officiating.

At the residence of the bride's father, Mineral Wells, Texas, Mr. J. E. McAdams and Miss Sallie A. Watkins, April 26, 1898, Rev. J. S. Tunnell officiating.

In Mineral Wells, Texas, June 5, 1898, Mr. B. M. Griswold and Miss Etta Johnson, Rev. J. S. Tunnell officiating.

MISSIONARY COLUMN

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

The Mission Boards have had a minimum of trouble about titles, and the administration of funds in the East. Except occasional friction under papal opposition, there has been as little inconvenience as could be expected. The following account recently published, giving some detail of the action of the Board of Trustees for the University of the American Board at Kioto, Japan, will be read by students of missions with interest. While there perhaps need be no fear of the alienation of the property from its original purpose, yet that such attempt should be made, is a matter of general regret, and all the more so as it is in Japan:

THE AMERICAN BOARD AND THE DOSHIHA.

The Prudential Committee of the American Board has a direct interest in the reported action of the trustees of the Doshisha in Japan by which two of the clauses of the Constitution of the University have been eliminated, and its distinctively Christian character practically abandoned. It is, perhaps, significant that, notwithstanding the peculiar relations sustained by the Board to the Doshisha during the years past, no word has come from the Trustees.

For eighty-eight years the board has conducted mission work according to the terms of its charter, "for the purpose of propagating the Gospel . . . by supporting missionaries and diffusing a knowledge of the Holy Scriptures." Acting on this principle, it assisted in the establishment and conduct of the Doshisha, using for the purpose funds that could not legitimately have been applied to other purposes. On the acceptance by the trustees of the Doshisha of a formal constitution recognizing as "unchangeable principles" these principles of the board, it consented to the full transfer to the trustees of the property thus appropriated for the use of the Doshisha, as well as the legal title of the missionary houses in Kioto. This it could never have done without violation of trust had it not been for this recognition in the Doshisha Constitution.

Under this same conviction the Board continued to advance money for the support of the Doshisha, and used its influence to secure donations, notably one of \$75,000 by the Hon. J. M. Harris, for the establishment of a School of Science, "to constitute a part of a Christian University . . . in the hope of promoting the cause of Christ in Japan." It also, by reason of its continued confidence in the integrity of the trustees, the board in 1893 transferred to them the legal title to mission property in Sendai, Maebashi, Tokio, Tan, Ohayama, Totteri, Miyazaki and Migata, on the condition that the board have the use of it for thirty years, and that then it should become a part of the trust endowment of the Doshisha.

The attention of the trustees should be called to the difference between a mere corporation and a body of trustees, holding trust funds. The latter are bound by the terms of the trust and can have no control outside of the conditions named. The elimination from the constitution of the Doshisha or its classrooms of the Christianity which was an essential condition of all these trust funds, would involve an obligation either to restore that condition or to refund the money given under the trust. If, therefore, the common report be true that such changes have been made in the constitution and conduct of the Doshisha, the Board may feel compelled to do what it has never done in all its history—call upon the trustees to return to the Board the \$98,455 in gold furnished by the Board under the trust for the purchase of the site of the Doshisha for the erection and equipment of buildings for library and apparatus, and for the purchase of land and erection of houses in Kioto for its missionaries. So, also, it would call for the return of the property outside of Kioto to be deeded to the Board, or such persons as might be designated in accordance with the laws of Japan. There would also be involved the return of the \$75,000 given by Mr. Harris through the Board as trustee for the School of Science in connection with the Doshisha.

We insert a short extract from the Foreign Mission report made at the Northern Presbyterian General Assembly some two weeks ago at Winona Lake, Ind. Especially should Southern people note the per capita payment.

The average per capita payment for Foreign Missions among the denominations of the South is less than 20 cents.

"The Board of Foreign Missions is out of debt," which was received with great applause. The Board expended last year \$881,000, and asks \$1,000,000 for the year to come. The report was a fine review of the work all over the world. Secretary Robert E. Speer gave his first official address before the Assembly, making a fine impression. Speaking especially on the financial side of the question he showed, amid sensation, a gradual decrease in the contributions per capita, saying that among the great missionary agencies of the world we must take our place second in the land and the third in the world." In saying that the Church gave one dollar per member to the cause thirty years ago, and only ninety-two cents to-day, he overlooked the fact that one dollar was worth but seventy cents thirty years ago. When the Foreign Missionaries were brought to the platform, the venerable Wilson, from Siam; Woodside, from India; missionaries from China, Africa, South America, Mexico and all parts of the world, there was great applause. Several of the missionaries addressed the Assembly. The closing address, of great power, was made by Dr. Pentecost, and the report was unanimously adopted, without one word of criticism, and amid applause.

A TEXAS WONDER.

Hall's Great Discovery.

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

Bardwell, Ellis Co., Texas, Dec. 10th, 1896.—This is to certify that I am 66 years old, and have suffered 30 years with kidney and bladder troubles. I have received more benefit from one-half bottle of Hall's Great Discovery, of Waco, than all the medicine I used in the 30 years, and I can fully recommend it.
B. F. LOVELESS

E. W. Hall, sole proprietor, box 219, Waco, Texas. Sold by Texas druggists.

It is just as much a sin to indulge your eyes in intoxicating pictures, as to indulge your throat in whiskey.

If you ask what is the quickest, best and safest Chill Tonic, the answer will invariably be, "My friend, use Cheatham's; it is pleasant and guaranteed." Put up in both the tasteless and bitter styles. 50 cents.

The poorest possible use for a man's brains is to think forever about himself.

Hunt's Cure for Itching Piles.
Hunt's Cure for Ringworm.
Hunt's Cure for Tetter.
Hunt's Cure for Eczema.
Hunt's Cure cures all Skin Troubles.

Gospel Tents to rent. Address Ira O. Wyse, Greenville, Texas.

FOR SALE.

On Terms to Suit, two beautiful tracts of unimproved land in Harris County, 25 miles northwest of Houston, in a thriving community. One tract contains 180 acres, and the other 120. Lands in this community are valued at \$15 to \$20. The above is offered for \$10 per acre. Easy payments.
R. T. WOOLSEY,
Pastor M. E. Church, South,
Cold Springs, Texas.

The Machine which I ordered from you came last week, and after trying it I find it as represented. I am very much pleased with it.
MRS. T. C. MITCHELL,
Marfa, Texas.

After having your Sewing Machine for the space of 3 months, will now take pleasure in recommending it. Don't see how you can afford to sell such a Machine at the price. It's simply hand some and durable. Gives perfect satisfaction in every way. Respectfully, MRS. IDA HOOD,
Calvert, Texas, July 26, 1897.

RESOLUTIONS OF RESPECT.

(From Auxiliary W. F. M. S., Terrell, Tex.)
Whereas, Our Heavenly Father hath cut off the life of our sister, Mrs. Kate Cockrell, who died May 24, A. D. 1898, and the waters of affliction therefore flow over us, the joy of our hearts has ceased, and our gladness is turned into mourning; therefore, be it

Resolved, 1. That the Woman's Foreign Missionary Society, North Texas Conference, has lost one of its most faithful members, ever willing and ready to do her duty.

2. That the Auxiliary Woman's Foreign Missionary Society of Terrell has lost one of its best members—one who was a true Christian, a model daughter, sister, wife and mother.

3. That her loss is not only felt by our society, but by those with whom she came in contact daily.

4. As a friend, neighbor and companion her influence for Christ was felt at all times.

5. That she was truly a missionary on earth, willing and ready at all times to assist in planting the banner of Christ and defending his doctrine in the uttermost part of the earth.

6. To the bereaved family of our departed sister, who now mourn her loss, that while we weep with you, we can say that the Great Missionary has seen proper to call her from our midst, that "she is not dead, but sleepeth."

7. That a copy of these resolutions be spread on our minutes and another copy be given to our city papers and the Texas Christian Advocate for publication.

MRS. ED. R. BLUMPASS,
MRS. LAURA PURVINE,
MISS ETHEL COWLES,
Committee.

Terrell, Texas.

UNANSWERED LETTERS.

June 9—T. Stafford, subs. Joel S. Graves, sub. M. W. Rogers, sub. D. J. Martin, sub. J. W. Bowden, sub. W. W. Horner, sub.

June 10—C. A. Evans, sub. W. H. Matthews, sub. R. J. H. Thomas, sub. D. J. Martin, sub. D. W. Gardner, sub.

June 11—Isaac L. Mills, sub. J. W. Fort, sub. W. O. Shugart, sub. J. M. Barcus, sub. C. W. White, change. N. B. Read, change. R. S. Adair, trial subs.

June 14—T. T. Booth, sub. S. Weaver, sub. L. S. Barton, sub. J. W. Story, sub. I. J. Coppedge, sub. J. M. Holt, subs.

June 15—M. I. Brown, sub. T. B. Vinson, sub. J. J. Canafax, sub. J. B. Turrentine, sub. W. S. May, sub. W. C. Pryor, sub.

A NEW CATALOGUE

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

He is strong who never does wrong.

Northwest Texas Conference.

Corsicana District—Third Round.

Blooming Grove and Cryer Creek, at Blooming Grove, June 18, 19
Thornton cir. at Big Hill, June 25, 26
Horn Hill mis. at Mesquite, June 26, 27
Greesbeck sta. at Mesquite, June 29
Frost cir. at Emmett, July 2, 3
Barry cir. at Tinkle Chapel, July 9, 10
Brandon cir. at Rhenzi, July 16, 17
Wortham cir. at Rabbit Hill, July 23, 24
Armour cir. at Hancock, July 26
Kerens cir. at Buffalo, July 28
Cotton Gin cir. at Shiloh, July 30, 31
Mexia sta. at Shiloh, July 31, Aug. 1
Dawson cir. at Harmony, Aug. 13, 14
East Corsicana mis. at Mumford, Aug. 6, 7
Corsicana sta. at Mumford, Aug. 6, 7
Rice cir. at Hester, Aug. 20, 21
Corsicana cir. at Harrison, Aug. 27, 28
John R. Nelson, P. E.

Brownwood District—Third Round.

Mullin cir. Blanket Springs, July 5, 6
Center City cir. Lookout Mount, July 9, 10
Goldthwaite mis. at Lookout Mount, July 10, 11
Lometa, Pleasant Grove, July 12, 13
Comanche cir. Sidney, July 16, 17
Comanche sta. Sidney, July 16, 17
Fleming mis. at Sidney, July 23, 24
Santa Anna cir. at Sidney, July 30, 31
Blanket cir. Green's Chapel, Aug. 6, 7
Robert Lee, Bronte, Aug. 13, 14
Winter's mis. Wingate, Aug. 20, 21
Ballinger sta. Wingate, Aug. 22
Glen Cove mis. at Wingate, Aug. 27, 28
Coleman sta. at Wingate, Aug. 27, 28
Indian Creek cir. at Wingate, Sept. 2, 3
May cir. at Wingate, Sept. 13
Decker mis. at Wingate, Sept. 17, 18
Bangs mis. at Wingate, Sept. 17, 18
Brownwood sta. at Wingate, Sept. 24, 25
O. F. Sensabaugh, P. E.

Dublin District—Third Round.

Granbury, June 18, 19
Dublin, June 25, 26
Iredell and Walnut, at I. 9:30 a. m., July 1
District Conf. at Iredell, 2:30 p. m., July 1
Carlton, at Fairview, July 9, 10
Proctor, at Liberty, July 13
Sipe Springs, at Liberty, July 16, 17
Desdemonia, at Desdemonia, July 23, 24
Glen Rose, at Paluxy, July 30, 31
Green Creek, at Green Creek, Aug. 11
Bluff Dale, at Marvin Chapel, Aug. 17
Duffau, at Lanham, Aug. 20, 21
Hico, at Lanham, Aug. 23
Gorman, at Lanham, Aug. 27, 28
DeLeon, at Lanham, Aug. 28, 29
Carbon, at Carbon, Sept. 3, 4
Sunday-school Conference at Dublin, June 14-16.
E. A. Smith, P. E.

Waco District—Third Round.

Aquilla, at Wesley Chapel, June 18, 19
Morgan, at Morgan, June 24
Whitney, at Morgan, June 25, 26
Morgan, at Morgan, June 27, 28
Peoria, at Towash, July 2, 3
Abbott, at Honest Ridge, July 9, 10
Bosqueville, at Bosqueville, July 16, 17
Mart, at Elk, July 23, 24
Mt. Calm, at New Hope, July 30, 31
West, at Elm Mott, Aug. 6, 7
Lorena, at Stanford, Aug. 13, 14
East Waco, at Stanford, Aug. 21, 22
Morrow Street, at Stanford, Aug. 28, 29
Fifth Street, at Stanford, Sept. 4, 5
Jas. Campbell, P. E.

Fort Worth District—Third Round.

West Cleburne, at Georges C., June 18, 19
Cleburne, at Georges C., June 19, 20
East Cleburne, at Greenbriar, June 25, 26
Mansfield and St. Paul, at Britton, July 2, 3
Smithfield, at Keller, July 9, 10
Mulkey Memorial, at Keller, July 10, 11
Arlington, at Keller, July 16, 17
Missouri Avenue, at Keller, July 17, 18
First Church, at Keller, July 23, 24

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

Georgetown District—Third Round.

Rogers, at Rogers, June 18, 19
Moffat, at Leona, June 25, 26
Florence, at Pleasant Grove, July 9, 10
Bertram, at Shady Grove, July 16, 17
Burnet, at Marble Falls, July 23, 24
Salado, at Belle Plains, July 30, 31
Granger, at Macedonia, Aug. 6, 7
Round Rock, at R. R., Aug. 13, 14
Taylor, at R. R., Aug. 20, 21
Georgetown, at R. R., Aug. 28, 29
Temple, South Side, Sept. 3, 4
Temple, First Church, Sept. 10, 11
Belton, Sept. 18, 19
Sam'l P. Wright, P. E.

Abilene District—Third Round.

Cottonwood cir. June 18, 19
Roby cir. July 2, 3
Snyder cir. July 9, 10
Truby mis. July 16, 17
Buffalo Gap cir. July 23, 24
Anson cir. July 30, 31
Rayner mis. Aug. 6, 7
Baird sta. Aug. 13, 14
Eastland cir. Aug. 20, 21
Taylor Co. mis. Aug. 27, 28
Albany and Moran, Aug. 27, 28
Merkel and Sweetwater, Sept. 3, 4
Midland sta. Sept. 8
Colorado mis. Sept. 10, 11
Colorado sta. Sept. 9, 11
Cisco sta. Sept. 17, 18
Abilene sta. Sept. 24, 25
J. S. Chapman, P. E.

Vernon District—Third Round.

Graham, at Center Ridge, June 18, 19
Throckmorton, at Profit, June 25, 26
Haskell, at Tanner, July 2, 3
Vernon sta. July 9, 10
Harold, at Starr, July 16, 17
Chillicothe, at Big Valley, July 23, 24
Crowell, at Paradise, July 30, 31
Seymour sta. Aug. 6, 7
Seymour mis. at Round Timber, Aug. 6, 7
Benjamin, at Gillespie, Aug. 13, 14
Quannah sta. Aug. 20, 21
Childress sta. Aug. 27, 28
Altus, Sept. 3, 4
Mangum, Sept. 7
Eldorado, Sept. 10, 11
C. W. Daniel, P. E.

Clarendon District—Third Round.

Wellington mis. at Campbell's, June 18, 19
Clarendon mis. at Webster's ch. June 25, 26
Memphis cir. at Memphis, July 9, 10
Childress mis. at Gypsum, July 16, 17
Silverton and Tulla, at Wright 3 p. m., July 22
Plainview cir. at Pierce's S. H., July 23, 24
Floyd mis. at Lockney, 3 p. m., July 27
Matador mis. at Cottonwood, July 30, 31
Canyon City cir. at Canyon City, Aug. 6, 7
Amarillo sta. 8:45 p. m., Aug. 8
Claude and Goodnight, at G., Aug. 13, 14
Amarillo cir. at Panhandle, 3 p. m., Aug. 18
Higgins' mis. at Panhandle, Aug. 20, 21
Canadian and Mobette, 3 p. m., Aug. 23
R. A. Hall, P. E.

Weatherford District—Third Round.

Springtown cir. at Walnut, 3d Sun June
Peaster, at Peaster, 4th Sun June
Whitt, at Bethesda, 1st Sun July
Breckenridge cir. at Eollan, 2d Sun July
Ranger mis. at Wayland, 3d Sun July
Thurber, at Mt. Hermon, 4th Sun July
Gordon and Strawn, at Gordon, July 25
Huckabay mis. at Gordon, July 26
Ellasville cir. at Ellasville, 5th Sun July
Mineral Wells sta. at Ellasville, 1st Sun Aug
Weatherford mis. at Brazos, Aug. 10
Lipan cir. at Brazos, 2d Sun Aug
Santo mis. at Palo Pinto, 3d Sun Aug
Millsap cir. at Willow Pond, 4th Sun Aug
E. A. Bailey, P. E.

Waxahachie District—Third Round.

Itasca, at Itasca, June 18, 19
Midlothian, at Midlothian, June 25, 26
Venus, at Oak Branch, July 2, 3
Red Oak, at Ovilla, July 9, 10
Ferris, at Bluff Springs, July 11, 12
Bristol, at Reynolds, July 14, 15
Ennis, at Ennis, July 16, 17
Grandview, at Barnesville, July 23, 24
Alvarado, at Alvarado, July 23, 24
Osceola, at Union Valley, July 30, 31
Avalon, at Lone Oak, Aug. 6, 7
District Conference at Midlothian, June 14, at 9 o'clock a. m.
Horace Bishop, P. E.

Gatesville District—Third Round.

McGregor, at Stockton, June 18, 19
Meridian, at Stockton, June 25, 26
Copers Cove, at Stockton, July 2, 3
Oglesby, at Stockton, July 9, 10
Gatesville, at Stockton, July 16, 17
Lampasas, at Stockton, July 23, 24
Lampasas cir. at Stockton, July 30, 31
Killeen, at Reese Cr., Aug. 6, 7
Jonesboro, at Sardis, Aug. 13, 14
Evant, at Shive, Aug. 20, 21
Hamilton, at Warren's Ch., Aug. 20, 21
Bee House at Pidcocke, Sept. 3, 4
Brookhaven, at Stockton, Sept. 3, 4
Harmony, at Stockton, Sept. 10, 11
Coryell City, at Stockton, Sept. 17, 18
Meridian mis. at Stockton, Sept. 24, 25
G. S. Hardy, P. E.

West Texas Conference.

Llano District—Third Round.

Blanco cir. July 2, 3
Llano sta. July 9, 10
Willow City cir. July 16, 17
Kingsland cir. July 23, 24
Cherokee cir. July 30, 31
San Saba sta. Aug. 6, 7
Kerrville sta. Aug. 13, 14
Center Point sta. Aug. 20, 21
Bandera cir. Aug. 27, 28
Rock Springs cir. Sept. 3, 4
Boerne cir. Sept. 10, 11
I. K. Waller, P. E.

San Angelo District—Third Round.

Faint Rock & Menard, at Lipan, June 18, 19
Mason cir. at Bethel, June 25, 26
Sonora and Ozona, at Colorado, July 2, 3
Sherwood cir. at Christoval, July 9, 10
San Angelo sta. July 16, 17
Sterling City cir. at Water V'y, July 23, 24
Junction City cir. at Long M'n, July 30, 31
J. A. Baker, P. E.

San Antonio District—Third Round.

Sabinal, June 18, 19
Big Foot, June 25, 26
Carrizo Springs, July 2, 3
Eagle Pass, July 9, 10
Del Rio, July 16, 17
Brackettville, July 11, 12
Uvalde, July 16, 17
Lytle, July 23, 24

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

Cuero District—Third Round.

Sweet Home cir. June 25
Victoria sta. June 29
Leesville cir. July 2
Kanabo cir. July 9
Welder cir. July 9
Nursery cir. July 9
Cuero sta. July 23
Morales cir. Aug. 6
Edna sta. Aug. 12
Edna cir. Aug. 13
Port Lavaca cir. Aug. 20
Clear Creek cir. Aug. 27
A. C. Biggs, P. E.

Beeville District—Third Round.

Rockport cir. June 18, 19
Beto, at Mt. Pleasant, July 6
White Rock, at Lane, July 9, 10
Dodd, at Windom, July 13
Honey Grove sta. July 14
Petty, at Pleasant Hill, July 16, 17
Ladonia sta. July 19
Gober, at Oakridge, July 23, 24
Brookston, at High, July 27
Randolph, at Porter, July 30, 31
Trenton, at Pecan Grove, Aug. 6, 7
South Bonham, at Brotherton, Aug. 6, 7
Fannin, at Pecan Grove, Aug. 13, 14
Lannius, at Pecan Grove, Aug. 20, 21
J. M. Alexander, P. E.

San Marcos District—Third Round.

Luling cir. 3d Sun June
Belmont cir. 4th Sun June
Dripping Springs, 1st Sun July
Kyle and Pleasant Grove, 2d Sun July
Segula and Mill Creek, 3d Sun July
Lockhart cir. 4th Sun July
Harwood cir. 5th Sun July
Buda cir. 1st Sun Aug
San Marcos cir. 2d Sun Aug
Gonzales, 3d Sun Aug
San Marcos sta. 4th Sun Aug
I. T. Morris, P. E.

Texas Conference.

Brenham District—Third Round.

Pleasant Hill, June 18, 19
Lexington, June 25, 26
Giddings, 8 p. m., June 28
Deannville, July 9, 10
Caldwell, July 16, 17
Belville, July 23
Chappell Hill, July 23
Lyons, July 30, 31
Brenham, Aug. 6, 7
Milano, Aug. 13, 14
Davilla, Aug. 20, 21
Cameron cir. Aug. 27, 28
Maysfield, Sept. 3, 4
Ben Arnold, Sept. 10, 11
Cameron, Sept. 17, 18
Rockdale, Sept. 18, 19
E. W. Solomon, P. E.

Huntsville District—Third Round.

Montgomery and Conroe, at M., July 2, 3
Dodge, at Riverside, July 9, 10
Cold Springs, at Evergreen, July 9, 10
Prairie Plains, at Johnson's Ch'l, July 16, 17
Navasota, at Johnson's Ch'l, July 23, 24
Hockley, at Johnson's Ch'l, July 30, 31
Millican, Aug. 6, 7
Willis, Aug. 14, 15
Huntsville, Aug. 21, 22
Anderson, Aug. 27, 28
Hempstead, at Kirby's Chapel, Sept. 3, 4
Courtney and Planters'v'e, at P. Sept. 10, 11
Madisonville, Sept. 17, 18
Zion, Sept. 21
Bryan, Sept. 25, 26
J. C. Mickle, P. E.

Austin District—Third Round.

Elgin sta. June 18
McDade cir. at Milton, June 25
Bastrop sta. July 1
Cedar Creek cir. at Upton, July 2
Smithville sta. July 8
West Point cir. at Muldoon, July 9
LaGrane sta. July 15
Columbus sta. July 16
Eagle Lake and Rock Island, July 23
Weimar and Osage, July 30
Flatonia sta. Aug. 1
H. M. Sears, P. E.

Calvert District—Third Round.

Franklin cir. at Holly, June 25, 26
Bremont and Reagan, at Reagan, July 2, 3
Marlin sta. July 3, 4
Stranger and Harmony, at Oletha, July 9, 10
Personville, at Union, July 16, 17
Kosse and Alto, at Alto, July 19
Calvert sta. July 21
Hearne and Wheelock, at W., July 23, 24
Franklin sta. July 23, 24
Buffalo and Oakwoods, at O., July 30, 31
Fairfield, at Sunshine, Aug. 3
Brewer, at Willow, Aug. 6, 7
Rogers Prairie, at High Prairie, Aug. 13, 14
Centerville, at Redland, Aug. 20, 21
Jewett, at Marquez, Aug. 27, 28
Mt. Vernon, at Beck Prairie, Aug. 27, 28
Rosebud, Sept. 3, 4
Chilton and Lott, Sept. 7
Durango, Sept. 10, 11
Geo. A. LeClere, P. E.

Houston District—Second Round.

Matagorda, at Ashby, June 18, 19
Washington Street, June 25, 26
McKee Street, June 26, 27
O. T. Hotchkiss, P. E.

North Texas Conference.

Bowie District—Third Round.

Alvord cir. at Smith's Chapel, June 18, 19
Sunset cir. at Pleasant Valley, June 19, 20
Bridgeport, at Pleasant Valley, June 25, 26
Rhine, at Walnut, June 26, 27
Chico cir. at Pleasant Ridge, July 9, 10
Decatur sta. July 16, 17
Decatur cir. at Sweetwater, July 17, 18
Boonsville cir. at Pleasant V., July 23, 24
Crafton cir. at Crafton, July 30, 31
Post Oak cir. at Prospect, Aug. 6, 7
Pine Grove, at Antelope, Aug. 7
Bellevue, at Wesley, Aug. 13, 14
Bowie, at Wesley, Aug. 14, 15
Iowa Park cir. Wagner, Aug. 17
Wichita Falls, at Glady's, Aug. 20, 21
Archer City, at Glady's, Aug. 21, 22
Holiday cir. at Allendale, Aug. 27, 28
Bryson, Aug. 28, 29
Jacksboro and Gibtown, Aug. 28, 29
F. O. Miller, P. E.

Paris District—Third Round.

Centenary, Paris, June 18, 19
Lamar Avenue, Paris, June 25, 26
Ammona cir. at Coleman Spgs., July 2, 3
Marvin cir. at Glory, July 9, 10
Detroit cir. at Byrdtown, July 9, 10
Bagwell mis. at Lone Star, July 16, 17
Emberson cir. July 23, 24
Blossom and Reno, July 30, 31
Clarksville sta. Aug. 6, 7
Woodland cir. at Albion, Aug. 9
Deport cir. Aug. 13, 14
Rosalia cir. Aug. 17
Maxey mis. Aug. 20, 21
Lake Creek cir. Aug. 27, 28

Roxton, Sept. 3, 4
Powderly mis., Sept. 10, 11
W. D. Mountcastle, P. E.

Gainesville District—Third Round.

Denton Street, June 17
Broadway Street, June 18
Henrietta sta. at night June 24
Benvenue cir. at Benvenue, June 25, 26
Dexter and Woodbine, Callisburg, July 2, 3
Belcher and Spanish Fort, July 9, 10
Bonito, at Prairie View, July 10, 11
St. Jo, at Gladys, July 16, 17
Rosston, at Rush Creek, July 30, 31
Montague, at Dry Valley, July 23, 24
Sanger, at Cedar, Aug. 6, 7
Greenwood, at Wilson's Chapel, Aug. 13, 14
Era and Valley View, Melvin, Aug. 20, 21
Aubrey, at Oak Grove, Aug. 27, 28
Marysville, at Sivel's Bend, Sept. 3, 4
Mountain Springs, Friendship, Sept. 10, 11
J. M. Binkley, P. E.

Bonham District—Third Round.

Bonham sta. June 28
Bailey, at Crandall, July 2, 3
Ector, at Mt. Pleasant, July 6
White Rock, at Lane, July 9, 10
Dodd, at Windom, July 13
Honey Grove sta. July 14
Petty, at Pleasant Hill, July 16, 17
Ladonia sta. July 19
Gober, at Oakridge, July 23, 24
Brookston, at High, July 27
Randolph, at Porter, July 30, 31
Trenton, at Pecan Grove, Aug. 6, 7
South Bonham, at Brotherton, Aug. 6, 7
Fannin, at Pecan Grove, Aug. 13, 14
Lannius, at Pecan Grove, Aug. 20, 21
Isaac W. Clark, P. E.

Greenville District—Third Round.

Allen, at Murphy, 3d Sun June
Princeton, at Milan's, 4th Sun June
Wesley, Greenville, 1st Sun July
Floyd, at Clinton, 3 p. m., July 6
Lone Oak, 2d Sun July
Blue Ridge, 3d Sun July
Farmersville, 4th Sun July
Kingston, at Harrall's C-G, July 30
Merit, at Harrall's Camp-ground, Aug. 1
White Rock, at Harrall's Camp-g'd, Aug. 2
Neola, 1st Sun August
Weston, 2d Sun August
Bethel, 3d Sun August
Kavanaugh, 4th Sun August
I. S. Ashburn, P. E.

Sulphur Springs District—Third Round.

Reilly Springs, at Arbala, 11 a. m., June 30
Sulphur Bluff, at Mt. Zion, 1st Sun July
Sulphur Springs sta. 3 p. m., July 5
Cumby, at Oakland, 2d Sun July
Winnsboro sta. 8:30 p. m., July 15
Como, at Harmony, 3d Sun July
Commerce sta. 8:30 p. m., July 22
Fairlie, at Center Chapel, 4th Sun July
Campbell, at Jones' Bethel, 5th Sun July
Mount Vernon, at Mt. Vernon, 1st Sun Aug
Cooper, at Foster's Chapel, 3d Sun Aug
Wolfe City sta. m., Aug. 26
Celeste and Lane, 8:30 p. m., Aug. 26
Ben Franklin, 1st Sun Sept
Leonard, 2d Sun Sept
County Line, 3:30 p. m., Sept. 16
C. B. Fladger, P. E.

Terrell District—Second Round.

Forney cir. June 18, 19
Kemp cir. June 25, 26
Crandall, at Providence, June 26, 27
Rhinehart, at Providence, July 2, 3
M. H. Neely, P. E.

Sherman District—Second Round.

Gunter's mis. June 18, 19
J. R. Wages, P. E.

East Texas Conference.

Marshall District—Third Round.

Longview sta. June 18, 19
Hallville cir. June 25, 26
Marshall sta. July 2, 3
Harrison cir. July 9, 10
Reckville cir. July 16, 17
Kelleyville cir. July 23, 24
Jefferson sta. July 30, 31
North Side, Aug. 6, 7
Henderson sta. Aug. 13, 14
Kilgore cir. Aug. 20, 21
Henderson cir. Aug. 27, 28
Coffeyville cir. Sept. 3, 4
Church Hill cir. Sept. 17, 18
L. M. Fowler, P. E.

Beaumont District—Second Round.

Newton mis. June 17
Burkville, at Weeks' Chapel, June 18, 19
Livingston, at Livingston, June 24, 26
Leggett mis. at Providence, June 25, 26
Pinckney mis. at Hollywood, July 2, 3
T. J. Milam, P. E.

Palestine District—Second Round.

Holcomb, at Liberty Hill, 4th Sun June
Jacksonville cir. at Providence, 1st Sun July
Trinity, at Trinity, 2d Sun July
Groveton, Tuesday after., 3d Sun July
Alto, at Adams ch., 3d Sun July
Elkhart, Wednesday after., 3d Sun July
West Palestine, 4th Sun July
O. P. Thomas, P. E.

Pittsburg District—Second Round.

Naples cir. at Omaha, June 18, 19
T. P. Smith, P. E.

Tyler District—Second Round.

Grand Saline, at Union Chapel, June 18, 19
White House, at Liberty Hill, June 25, 26
John Adams, P. E.

San Augustine District—Second Round.

Homer, at Empria, June 18, 19
Lufkin sta. at Lufkin, June 20
Carthage, at Borene, June 22
Sexton, at Milam, June 28
Hemphill, at Union, July 2, 3
Sharpville, at Union, July 7
San Augustine and Chireno, at Chireno, July 9, 10
Nacogdoches sta. at Nacogdoches, July 13
J. T. Smith, P. E.

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MORRIS.—Mrs Annie Morris (nee Carter) is dead and gone to her reward on high. This good little woman was born in Prentiss County, Mississippi, December 16, 1879, and died April 8, 1898. She was a member of the M. E. Church, South, and lived a beautiful life. Every one spoke in her praise. She was a friend of God, a friend of the Church. She loved God's people. Her pastor was always a welcomed visitor in her home. She was kind and patient in caring for the sick. In fact she lived not for herself alone, but for others. This world is now better by her having lived in it. The mighty concourse of people that were present at her funeral was an attestation of her pure, good life that she had lived. But she is no more. God took her to the home of the pure and good. Her little babe soon followed her. Let us bring beautiful flowers of the sweetest fragrance and brightest hue and lay them on her untimely grave. W. B. BAYLESS, Pastor.

BROWN.—John H. Brown, aged forty-nine years, departed this life May 30, 1898, at the residence of his brother-in-law in Upshur County. Was there a few days for rest and recreation, being a little poorly, but not confined to his bed. Monday morning he grew worse, and by 9 o'clock was a corpse. Bro. Brown was a good man; had been a member of the M. E. Church, South, at Soule's Chapel for fourteen years. His last words were to meet him in heaven. He leaves a good wife and four children and a large circle of friends to mourn the loss of a good man, husband and father. The writer preached his funeral sermon Tuesday, May 31, to a large and attentive audience at Soule's Chapel, and laid him in the cemetery to await the resurrection morn.

S. W. JONES.

SMITH.—Lucien Drayton Smith was born in Buncombe County, North Carolina, April 21, 1827, and died at his home near Eulogy, Texas, May 19, 1898. He moved to Smith County, Texas, in 1852; was married to Miss Amanda M. Reagan in 1855, and has since lived in several different sections of the State. Bro. Smith was converted and joined the Methodist Church when a mere boy and lived a quiet, earnest and faithful Christian until his death. He was of the old-time Methodist stripe—caring less for dogma and more for experience. Those who knew him best speak in the highest terms of his merit. He left no financial legacy for his children, but, better, he gave them the influence of a noble Christian character. He left a companion and a number of children to whom his death brings deep sorrow, but they have many sweet memories as well as the pleasant hope of the final reunion which can but mingle joy with their sorrow.

GEO. S. SLOVER.

KING.—John R. King, the subject of this memoir, was born in Stewart County, Tenn., March 24, 1816; came to Texas in 1837; settled at Seguin, where he lived several years. He joined the M. E. Church in 1844 and remained with the Southern branch. He was married to Miss Ruth E. Wheeler December 2, 1851. Several years after his marriage he moved to Stockdale, Texas, where he died May 17, 1898. These are mere dates, but they cover the events of a noble and well-spent life—one honored of God and loved and respected by men. Bro. King represented Guadalupe County in the Legislature one term and Wilson County two, and all through his public life he proved himself "the noblest work of God"—an honest man, true to his convictions. He was quite feeble several months before he died, but bore his sufferings with that fortitude which characterizes every true Christian. It has never been my privilege to attend anyone who was more resigned. All day before he died we frequently heard him say, "Bless the Lord, O my soul." He leaves six aged companion and six children, three boys and three girls. All are Christians except one. One of his sons is Rev. Jesse King, now a member of the West Texas Conference. Through the

testimony of a well-spent life and triumphant death, they know where to find him. We followed his remains, together with a large concourse of friends and relatives, to the grave, where we said good-bye to meet him again on the golden shore. May God comfort his aged companion and direct all his children to that home above.

B. H. PASSMORE.

BERRY.—Nancy E. Berry was born in Habersham County, Ga., February 12, 1818, and died at his home in Eulogy, Texas, May 15, 1898. She moved to Texas in 1879, and has lived with her son-in-law, Rev. Mr. English, for several years. On account of the incompleteness of the record more history can not be given. Sister Berry was one of the old veterans who had stood long and faithfully by her Church and God. Having been so severely afflicted, she longed for the time when she could be freed from pain and live with the angels. She often told her friends that her trunk was packed and she was ready for the summons. Such lives destroy the sting of death.

GEO. S. SLOVER.

KINDEL.—T. J. Kindel, son of T. J. and Nettie Kendel, was born April 29, 1897, and died May 30, 1898. There is so little to say about these little ones whose lives are so short, yet how they fill our hearts and homes, and what a dreadful vacancy is left when they are taken from us. Little "T. J." was of the most tender and affectionate type of babyhood—he was always good and was already learning to obey. Though so young, he had accomplished the blessed mission of brightening sad, empty hearts, and his sweet influence will linger with us forever. How thankful we are in this trying hour of the assurance that of "such is the kingdom of heaven," and of the declaration, "That in heaven their angels do always behold the face of my Father, which is in heaven." We shall know where to find you, precious baby.

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

MURPHY.—W. M. and Mittie Murphy were sadly bereaved on October 10, 1897, in the death of their little daughter, Nora. Nora was given them January 18, 1893. She was a beautiful child, pleasant and good. The home was happier then, but this one cloud drove out much of the sunshine. Her bright eyes are seen no more, nor her little feet heard about the place, and yet she is happy on the golden shore. A golden thread of love binds more closely those who are left behind, to the better world. Her parents know the God to whom she has gone. May he comfort them. E. G. ROBERTS, Marysville, Texas.

EXUM.—Bro. J. M. Exum was born in Davidson County, Tenn., near Nashville, July 26, 1829. In 1831 the family moved to Madison County, Tenn., where he was reared. He was married to Miss D. A. Jones, March 13, 1861. Rev. Davy performing the ceremony. There were born to them seven children, five of whom are living—two sons and three daughters. Bro. Exum, with his family, moved to Lampasas, Texas, April, 1877; resided there till June, 1889, when he moved to Mobetie, Texas, where he resided till his death, which occurred May 3, 1898, at 6 o'clock in the afternoon. His death was caused by injuries received in a cyclone May 1, 1898. Bro. Exum had been a Master Mason for over forty years. He had been an acceptable member of the Methodist Episcopal Church, South, for thirty-two years. He loved his family and sought their comfort and happiness above his own. He leaves a wife, five children and a host of relatives and friends to mourn their loss.

W. L. CHILDRESS.

BROWN.—George Marvin Brown was born at Anderson October 9, 1883, and died at Hillsboro May 21, 1898. Another family circle has been broken. Death has entered for the first time another home and claimed one of its brightest ones. Little Marvin's death was a sad one. While riding he was thrown from a horse and received injuries from which he shortly afterward died. We know that dear little Marvin is now at rest, safer than when with us, but how hard to part with him whose brightness filled the home like the sunshine fills the earth. Heaven is now made brighter by one more little angel, who has entered its courts of glory. His little feet will never tread earth's rugged pathway, his little hands will never bear the burdens of life, his little heart, so tender and true, will be kept free from all sin. His stay on earth was not long, but his visit was full of sunshine, hope and cheer to his loved ones. The little fellow's mission was certainly

not in vain. Returning to the courts of glory he has carried a golden cord to bind the hearts of papa, mamma, and all who loved him, closer to the eternal throne. Our little Marvin was attractive and winning in his manner and a child of bright promise, but it was not the divine will that he should remain with us. Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." AUNT SUE.

GRAVES.—On the evening of June 1, 1898, at 10:30 p. m., the death angel entered the home of Bro. and Sister Graves, of Rockland, and took their little adopted son Wayne, age 5 years. He was a bright and promising child in whom all their fondest hopes and affections were centered, and he bade fair to meet their brightest anticipations. But God knows best and has taken their treasure that their heart might be with him also, for where our treasures are there will our hearts be. Though lost to sight, to memory dear, and I commend you both to him who heals all hearts and wipes away all tears.

J. J. RAPE.

SAULSBURY.—William I. Saulsbury was born in Benton County, Mo., A. D. 1836, and grew to manhood and was married there to Miss Sarah Reaves in 1855. In 1872 he moved to Texas and settled near Ferris, in Ellis County, where he lived till 1893, when he moved to Erath County, bought a farm and settled near Harbin, on the Fort Worth and Rio Grande Railroad. Here he lived till the time of his death, which occurred June 3, 1898. Bro. Saulsbury was converted and joined the M. E. Church when he was fifteen years of age. He lived a consistent and active member of the Methodist Church till after he was married, serving the Church in the capacity of class leader. Some time after his marriage, he changed his Church relation and joined the Christian Church, of which he lived a devoted member till his death. But he has served his generation and his work on earth is done. He is gone to his reward and "rests from his labors, and his works do follow him."

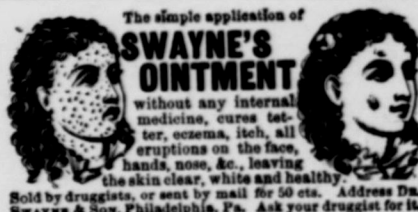
U. J. MORTON.

MATHIS.—Mrs. Fannie Mathis (nee Landrum), of Florence, Texas, was born in the town of Lampasas, Texas, September 4, 1873. She departed this life in much peace, surrounded by her loved ones, March 26, 1898. Sister Mathis was soundly converted at the age of eight years, and from the day of her conversion until her death "Christ was all to her." It was my good lot to have been her pastor for four years, and a better Church worker I never met. There were some lines of work she was more successful in than others and her special forte seemed to be with penitents at the altar. I have witnessed as many as a half dozen converted at one service while she was instructing and praying with them. When we found what preachers call a "set-fast" we just turn him or her into the hands of this godly woman and she seldom failed to lead them to Christ. Her last words were, "There is a glorious rest awaiting me." And she fell asleep to awake and greet us on the resurrection morn. God bless the bereaved husband and her little children. JAMES M. SHERMAN.

HIGHTOWER.—W. H. Hightower was born in the State of Georgia, September 20, 1832; moved to Texas in November, 1865, and for the past twenty-one years has been a citizen of Palo Pinto County. He was first married to Miss Tabitha R. Pollard in the State of Georgia, October 18, 1854. Of this marriage there were four children, only one of whom, Mrs. A. L. Howard, of Mineral Wells, Texas, survives. Bro. Hightower was married a second time, after the death of his first wife, to Mrs. A. E. Rector, September 16, 1868. Of this marriage four children were born, three of whom are still living. After an illness of only thirty-seven hours death came to him March 28, 1898. For many years Bro. Hightower has been an official member of the Methodist Church. He loved his Church and was true to all of its interests. He filled his place in life and has gone to his reward above.

J. S. TUNNELL.

Mineral Wells, Texas.



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North Texas Female College and Conservatory of Music

Mrs. L. A. Kidd Key, Pres't, SHERMAN, TEXAS

The faculty of this excellent school has been enlarged and strengthened by the following changes and additions:

Harold von Mickwitz, Director of the Conservatory of Music, was a pupil of Leschetizky, who is recognized as the greatest living teacher of piano. Mr. Mickwitz was a classmate of Paderewski, and is personally recommended by the above artists, Fannie Bloomfield Zelsler and Victor Herbert. Mr. Mickwitz is probably the only authorized exponent of the celebrated Leschetizky method in the South, and those who desire the best advantages will do well to take notice.

Herr A. J. Friedman, our new Vocal Teacher, comes highly recommended as an artist and as a gentleman. Mrs. Holt, in writing of him, assures us that he is a genuine artist, and that we are fortunate in securing his services.

Miss Mary O. Norris, who takes charge of our Art Department, is a teacher of unusual ability. She was engaged by the Legislature of Arkansas to paint portraits of Washington and Bryan, which she did to their greatest satisfaction. Miss Norris is now in New York, getting the latest in her profession. Instruction will be given in the whole range of art, including the latest in china painting.

Prof. A. M. Merrill, a graduate of Dickinson College, will give instruction in Natural Sciences. He is now in the Harvard Laboratory, pursuing his studies. We are adding a splendid physical and chemical laboratory, and pupils in these branches will be required to do individual work.

Among other improvements, furnaces are being put in "Annie Nugent Hall." The public may feel assured that I will spare no care or means to keep this institution in the front ranks, and that I will give my patrons and pupils the benefit of the best culture and talent that can be commanded. Respectfully,

MRS. L. KIDD KEY, Sherman, Texas.

OPIUM and Whiskey Habits Cured Write B. M. Woolley, M.D. Atlanta, Ga.

This
**MAGNIFICENT
 MACHINE**

AND TEXAS ADVOCATE, One Year,

\$22.00



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 $5\frac{1}{2}$ 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.

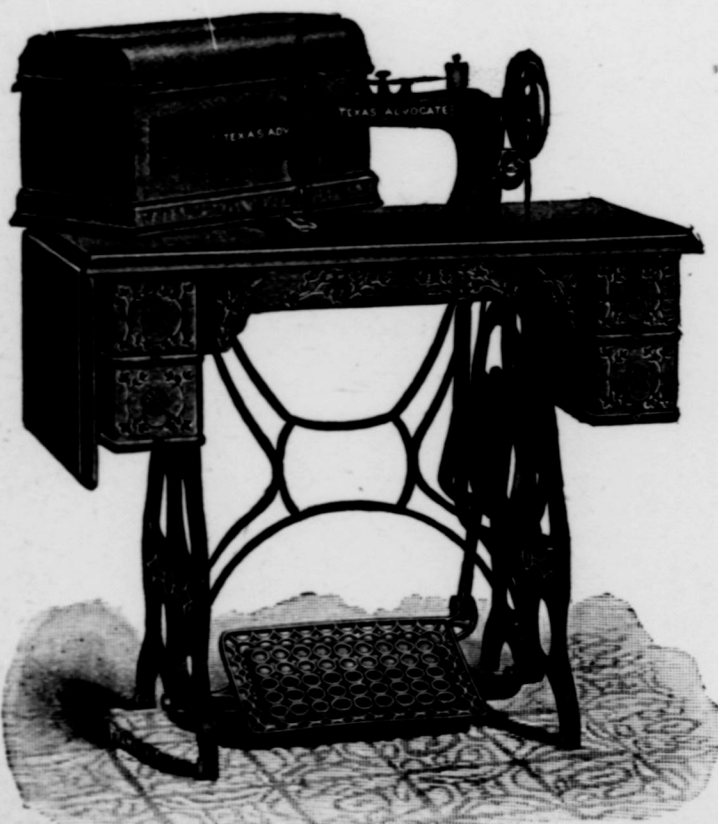
THE SHUTTLE CARRIER is of a new design and is fitted with a spring lining which balances the shuttle and does away with the noisy clicking so noticeable in other machines.

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.



YOU RUN

NO RISK!

WE GUARANTEE SATISFACTION.

SEND IN YOUR ORDER, with the Cash, and if the machine is not in all respects as represented you may return at our expense, and get

YOUR MONEY BACK.

ADDRESS:

**TEXAS CHRISTIAN ADVOCATE,
 DALLAS, TEXAS.**

Cash Must Accompany
 All Orders.

DR. PRICES CREAM BAKING POWDER

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

GAINESVILLE DISTRICT CONFERENCE.

We have just closed the most peaceful, harmonious and spiritual session of conference that many of us ever attended. Shouts of joy went up at almost every devotional service. The preaching was of a high order and attended by the Spirit. During the session we had preaching by L. S. Palmer, J. C. Weaver, J. W. Blackburn, P. L. Smith, E. G. Roberts, J. W. Tinscher, R. F. Bryant, J. E. Crutchfield, W. T. Harris and M. C. Blackburn. Bro. Gage, of the Indian Mission Conference, also preached once.

All reports are of a high and hopeful order and there is certainly no preacher who can go back to his work without feeling that he is better prepared for his duties and labors.

There were four men recommended to the Annual Conference for admission on trial. They were H. B. Johnson, R. P. Buck, R. E. Dickert and C. L. Miller. Three of these are young men and two are serving as supplies in this district. One preacher, G. C. Smith, came to us from the Wesleyan Methodist Church and was recommended to the Annual Conference for recognition of orders.

Two fine young men were licensed to preach.

The regret of all was that all the preachers and their wives could not be present.

J. E. Jordan is taking temporary rest, J. L. Morris is in the midst of a protracted meeting at Gainesville and W. A. Stuckey had not returned from the East.

A touching service was held in memory of Bro. W. M. Robbins, who died at his post while serving the Dexter charge.

The conference passed a stirring resolution on temperance.

The Committee on Missions reported that a mission should be established for North Gainesville and adjacent territory.

The reports showed that good work was being done in the interest of the W. P. and H. M. Society and also in Leagues and Sunday-schools.

J. W. Tinscher has the banner Sunday-school charge of the district. Never was a conference more kindly and hospitably entertained.

May God bless the good people of Nocona and their noble pastor, G. F. Boyd. J. E. CRUTCHFIELD, Sec.

FORT WORTH DISTRICT CONFERENCE.

The twenty-second session of the Fort Worth District Conference was called to order by the presiding elder in Grapevine at 2:30 p. m., May 26. Father E. H. Hudgins extended the welcome and John R. Morris replied in behalf of the conference. Roll call showed fifty-nine to be in attendance. One charge had no representative; four charges had one each; two preachers in charge were absent.

Rev. M. S. Hotchkiss, of Corsicana; Rev. D. L. Cain, of the East Texas Conference; Mrs. W. H. Johnson, of Dallas; Mrs. S. C. Follin, District Secretary of the Woman's Parsonage and Home Mission Society; H. A. Burns, representing Weatherford College; Rev. W. E. Dear, pastor Baptist Church, Grapevine, were all introduced to the conference.

The usual committees were appointed, besides the completing of committees already appointed by the presiding elder.

Of the twenty-three local preachers in the district all had their license renewed except A. P. Taylor, and his was not, at his own request.

Rev. I. Z. T. Morris gave an account of his work, which was well received, and the brethren are praying the blessings of the Father upon him.

Communications from our schools were read and represented by different members of the conference.

Sister Johnson made a very happy

representation of the Rescue Home in Dallas and secured \$9.25.

C. P. Cox, John M. Stanley, Walter Nash, T. W. Shannon, W. S. Park, R. H. White and J. J. Creed were licensed to preach. All of these are from the Polytechnic College.

J. F. Sigler, Polytechnic College; J. T. Stateson, Glenwood; T. W. Hollingsworth, Marystown; A. M. Quayle, Grapevine (none of whom are local preachers), were elected delegates to the Annual Conference, with Rev. F. A. Cole, of Blum, and Jim Langston, of Cleburne as alternates.

Glenwood was chosen as the next place of meeting.

Report of District Secretary of the Woman's Foreign Mission Society, Mrs. A. J. Booty, was read, giving a total of 351 members and \$390.50 raised.

Recommendation for Admission on Trial—R. B. McSwain and T. W. Shannon, Polytechnic College; S. Richardson, preacher in charge of Trinity Mission, Fort Worth, and A. D. Porter, of Grapevine.

For Deacon's Orders—R. B. McSwain and J. G. Adams.

Resolutions concerning the love and appreciation of the four year term of the presiding elder read and heartily approved.

Resolution of thanks to Grapevine, etc.

Our presiding elder made a new move (at least to the Secretary) this year. He appointed the chairmen of the different committees about a month before the conference, and they were to gather all the facts. It certainly gave us a more precise conference and far more interesting than the old plan. The preachers seemed much pleased. All the committees reported advance. The Committee on Temperance said something about tobacco and how the non-chewers and smokers did speak, and how the chewers and smokers raised points of order, etc.

Only ten of the twenty Recording Stewards had their books on hand.

Five parsonages and three churches have been built. Two new churches on foot.

Eros, Hotchkiss, Walkup, Bolton and Carlton did some good preaching.

At 5 p. m. Saturday the conference adjourned, after an exceedingly pleasant and profitable time.

E. V. COX, Secretary.

TREASURER OF BOARD OF MISSIONS.

The Board of Missions, at its session held in Baltimore during General Conference, elected J. D. Hamilton Treasurer for the ensuing quadrennium. For years a member of the board and of its Auditing Committee, Mr. Hamilton is thoroughly acquainted with the policy of the board and the business of the office. We bespeak for him all the courtesies extended his predecessors. All correspondence relative to financial matters, hitherto directed to G. W. Cain, should now be addressed to J. D. Hamilton, Treasurer, 346 Public Square, Nashville, Tenn.

WALTER R. LAMBETH,
J. H. PRITCHETT.

FLORENCE CIRCUIT.

Plan of meetings for Florence Circuit: Florence, Fourth Sunday in June; Pleasant Grove Camp-meeting, on Lampasas River, second Sunday in July; Prairie View, fourth Sunday in July; Wesley Chapel, second Sunday in August; Youngsfort, Friday night before first Sunday in July. Meeting at Youngsfort conducted by O. C. Swinney. Meetings will commence at 11 o'clock, with the sacrament of the Lord's Supper. Meetings will continue ten days. Would be glad to have sample copies of all our papers and school catalogues for free distribution at these meetings. Would be glad to have a representative of our schools with us. We will arrange for the convenience of all campers. The Lord is with us. The God of Jacob is our refuge. Come and work with us and pray for us, that we may persuade men to be reconciled to God.

SAM'L B. SAWYERS.

Florence, Texas.

CHILDREN'S DAY.

Received on Children's Day collection to June 5, 1898:

C. S. Cameron, Florida	2 80
R. B. Bonner, Hico	3 00
Mac M. Smith, Carlton	5 00
W. H. Crawford, Barry	2 80
R. J. Tooley, Coryell City	2 00
Ben Hardy, Childress	4 00
K. C. Armstrong, Weatherford, less 10 cents exchange	2 60
Ben Middleton, Saralvo	1 70
M. H. Hudson, Morgan Mill	3 00
S. C. Littlepage, Bristol	4 65
J. H. Braswell, McGregor	2 00
W. H. Matthews, Dublin	5 85
D. C. Stark, Bangs	2 40
J. P. Mussett, Frost	5 94
C. S. FIELD,	
Treas. S. S. Board N. W. T. C.	

A CORRECTION.

In the article of Rev. J. Marvin Nichols, which appeared in the Advocate some time since, Alexander Collegiate Institute was credited with 66 pupils. This was an error. I reported an enrollment of 66 at the Annual Conference at Marshall, December, 1896. This was for that fall. The enrollment for 1896-97 was 86. The enrollment for last session was 99.

E. R. WILLIAMS.

Alexander Collegiate Institute, June 9.

Dr. Simmons' Sarsaparilla invigorates the nervous system, tones and strengthens the digestive organs, and at the same time eradicates disease. Fifty cents and 50 doses.

DISTRICT CONFERENCES.

Waxahachie, Midlothian	June 14
Palestine, Rusk	June 16
Calvert, Lott	June 16
Dallas, Trinity Church, Dallas	June 16
Cuero, Edna	June 17
Llano, Johnson City	June 21
San Marcos, Gonzales	June 21
San Augustine, Carthage	June 22
Anstlin, LaGrange	June 23
Weatherford, Peaster	June 23
Huntsville, Willis	June 23
Sulphur Springs, Commerce	June 23
Donham, Honey Grove	June 23
Gatesville, Meridian	June 23
Sherman, Van Alstyne	June 28
Waco, East Waco	June 28
Greenville, McKinney	June 28
Houston, Richmond	June 29
Brenham, Giddings	June 29
Tyler, Athens	June 30
Brownwood, Coleman	June 30
Bowie, Bowie	June 30
Dublin, Iredell	July 1
Pittsburg, Naples	July 7
Clarendon, Memphis	July 7
Beaumont, Jasper	July 28

DUBLIN DISTRICT.

All members who expect to come to the District Conference at Iredell, July 1, by private conveyance, will please notify the undersigned.

All delegates to the W. P. and H. M. Society Conference, which meets at the same time, will please send their names, as I have no roll of their delegates.

J. R. B. HALL.

Iredell, Texas.

BOWIE DISTRICT.

Applicants for elder's orders in the Bowie District will please meet the committee at the M. E. Church, South, in Bowie, June 29, at 8 p. m.

J. D. WHITEHEAD,
For Committee.

PITTSBURG DISTRICT.

Let all those expecting to attend the Pittsburg District Conference at Naples, beginning July 7, 1898, let me know at once. We expect to provide homes for all that notify us of their intention of coming. There are three things essential for me to know in order to provide homes: 1. Who you are. 2. How you will come. 3. When do you expect to arrive?

Will all pastors having Epworth Leagues in their charges that will send delegates to the District Epworth League Conference, which will convene the 5th of July, please see that their names are sent in at once.

H. W. BOWMAN, P. C.

The Tyler District Conference will convene at Athens, June 30, at 9 o'clock a. m. Opening sermon at 11 a. m. by S. N. Allen. The following subjects will be discussed during the conference: Missions, by W. P. Fiedger, B. H. Greathouse, G. W. Riley, C. B. Cross, Sunday-schools, by A. A. Kidd, D. C. Take, F. A. Downs, W. W. McAnally, P. R. White, Knox Henderson, Epworth League, by R. M. Kelly, G. M. Fletcher, J. W. Bridges, M. I. Brown, J. B. Bishop. How to Have a Revival in Every Charge, by C. H. Smith, Albert Little, T. B. Vinson, B. C. Ansley, E. R. Large, John Adams. Church Extension, led by B. H. Greathouse. The railroads will give reduced rates.

JOHN ADAMS, P. E.

BROWNWOOD DISTRICT.

Let everyone who intends to bring his wife or daughter to the District Conference, which meets in Coleman, June 30, notify me at once. If any member knows he will not attend, it would be a favor to us if he would let us know it. We hope every member of the conference will attend. We extend to you a hearty welcome and shall do our best to make it pleasant for you.

W. C. HILLEBURN.

Coleman, Texas.

BRENHAM DISTRICT.

We are now providing homes for the delegates to our District Conference, which will convene at this place June 29 to July 3. Let each preacher or delegate who intends to bring his wife to the District Conference, notify me at once. Come praying that the spirit of God may rest upon us.

M. F. DANIEL, P. C.

Giddings, Texas.

He Feels All Right.

"I was troubled with a tired feeling, and boils broke out on my body. I procured a bottle of Hood's Sarsaparilla and began taking it. The boils soon disappeared, and I have not had any sign of them since. I have felt all right ever since taking Hood's Sarsaparilla."—W. S. DODDS, Cornerville, Ark.

HOOD'S PILLS are the favorite family cathartic. Easy to take, easy to operate. 25c.

EPWORTH LEAGUE NOTICES.

To the Leaguers of the Northwest Texas Conference:

Your annual League Conference is to meet in Temple, July 6, at 8:30 p. m., and continue two days. Each League is entitled to one representative for every thirty members or fraction of fifteen.

Now we hope every one of you will send your full quota of delegates. We want to have a good conference. Don't forget, however, to send the names of your delegates at once to Prof. J. E. Blair, Temple, Texas.

JNO. M. BARCUS,

Pastor First Church, Temple.

AUSTIN DISTRICT LEAGUERS.

I wish to remind the Junior Epworth Leagues that they are entitled to representation at our conference at Elgin, June 28, 29 and 30, and that we hope they all will send delegates.

I am instructed by the Chairman of the Programme Committee to say that the expenses of the conference will be more than were expected, and I hereby would suggest that every League in the district send one dollar, either by delegate or by mail, for the purpose of defraying expenses. Again, I would urge a good attendance. Hoping to meet many of you and that our conference will be both interesting and profitable to all, I am, yours in Epworth League Christian bonds,

H. B. COMBS.

Bastrop, Texas.

If the Baby is Cutting Teeth.

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

Hair Hints

It is much easier to keep the hair when you have it than it is to restore it when it's lost. If your hair is "coming out" it needs instant attention. The use of AYER'S HAIR VIGOR will promptly stop the hair from falling, and stimulate it to new growth.

"Some years ago my hair began to fall out and I became quite bald. I was advised to try



Ayer's Hair Vigor

and had used it but a short time when my hair ceased to fall out and a new and vigorous growth made its appearance. My hair is now abundant and glossy."

THOS. DUNN,
Rockville, Wis.

There is no worse fate possible for a man in this life, than to be compelled to live with a self that he does not respect.

SANTA FE ROUTE EXCURSION RATES.

American Medical Association, Denver, Colorado, June 7 to 12. Rate, One fare plus \$2 for round trip. Dates of sale, June 3, 4, 5. Limit, June 25.

State Convention Y. P. S. C. E., Dallas, June 7 to 9.—Rate, Distance plan, \$5 maximum. Dates of sale, June 6, 7. Limit, June 10.

Baptist Young People's Union, Brenham, June 21 to 26.—Rate, Distance plan, \$5 maximum. Dates of sale, June 20, 21, 22. Limit, June 27.

Texas State Teachers' Association, Galveston, June 28 to July 1.—Rate, Distance plan, \$5 maximum. Dates of sale, June 27, 28. Limit, July 2.

For further information, call on or address

W. S. KENAN,
G. P. A., Galveston.

CHAS. L. HOLLAND, P. A. Dallas, Texas.

NATIONAL EDUCATIONAL ASSOCIATION.

The National Educational Association meeting this year in the National Capital, July 6 to 12, will be the greatest gathering of the Nation's greatest educators since the inauguration of the same in 1894, with that veteran teacher, Zalmon Richardson, as President.

I write to try to bring before the teachers of Texas in this part of the State the many advantages offered by this association to them and, if possible, to induce some of them to avail themselves of this, an opportunity of a life-time. There are to the close student, the inquiring teacher, presented fifteen distinct departments, viz.: School superintendence, normal schools, elementary schools, higher instruction, industrial education, art education, kindergarten instruction, music education, secondary education, business education, child study, physical education, natural science instruction, school administration. All these departments rest upon the council of education.

These departments have their separate halls for meetings, hence each teacher or visitor can select that study or subject upon which he wishes enlightenment—instruction—and apply his time to it.

Aside from and in addition to all these advantages for gaining literary or book knowledge, Washington City is a great study of itself. Whether we turn our attention to its natural features, its streets, its parks and its water fronts, or to the one thousand and one collections of art, its galleries, its universities, its hotels, and its numerous costly public buildings; Washington City, to the student, the sight-seer, or the pleasure-seeker, is the most wonderful city of our wonderful Western world.

The hotels have made reasonable rates, and there are more than twenty hotels, all good enough for anybody. The railroads have extended favorable rates—one fare plus \$2.00 for the round trip, with the usual layover privileges. Once in Washington City and you are in a short ride of the great Atlantic cities, the mountain and sea-board resorts.

These reduced rates are not restricted to teachers, but are open to all persons, hence it will be a good opportunity for many going East, whether on pleasure or business, to avail themselves of these liberal rates. It is suggested that those intending to attend this meeting should at once set about making their preparations and not wait till after the State Teacher's Association meeting in Galveston June 27, 28 and 29. An act worthy of imitation was performed by the Tarrant County Teacher's Association. They sent at their own expense two of their number as delegates to the Department Superintendents' meeting at Chattanooga, February 22, 23 and 24. This liberal action is commended to other teachers, not only of our counties, but of our cities.

ALEX. HOGG.