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EDITORIAL.

Simplicity and Sincerity.

EGOTISM abounds. Self-consciousness and self-assertion constitute one of the characteristic vices of our modern age. This conceit manifests itself both directly and indirectly. Some announce and advocate their claims boldly. Others reveal in a word or gesture their overweening pride. The brilliant remark is made, not spontaneously and because suggested by the occasion, but deliberately and in order to reveal the conversationalist's intellectual power. Often a speech is made not to advance business, but to air one's knowledge of parliamentary law, or to display one's oratorical skill. Even those who have wrought a good work and have won success and fame often spoil the achievement and record by an inordinate vanity. If one writes a masterpiece he must forthwith tell the world how he did it. If one achieves phenomenal success he must needs advertise far and wide the process. In all this there is a diseased self-consciousness and an ostentatious display of pride and egotism utterly irreconcilable with the religion of Christ. Childlike humility, profound conscientiousness, undisguised simplicity of mind, transparent sincerity lie at the very bottom of the Christian life.

It is impossible to conceive of St. Paul explaining how he wrote the Epistle to the Romans. It is equally impossible to think of St. John advertising the method which he employed in writing the fourth gospel. In either case there would have been an intellectual intoxication and spiritual self-sufficiency absolutely antagonistic to the genius of Christianity. If we were to discover in some ancient library a pamphlet with the title: "How I Wrote Hamlet," or "How I Wrote Paradise Lost," we would immediately feel that these great authors had compromised their character and had tarnished their fame. Truly great men do their work instinctively and commit it to the future. They are the last men to find out the magnitude and grandeur of the performance. There is a beautiful unconsciousness about both true wisdom and saintliness. Great men follow out their convictions and impulses; they obey the mandates of their temperament and do the work which lies nearest to them—careless alike both of reward and fame. The best men obey their conscience and do their duty with an eye single to the glory of God—indifferent to either praise or blame. They are guided by principle. They are dominated by wise and mature convictions and by virtuous and beautiful sentiments and are supremely unconcerned about the consequences. The innocence, the artlessness, the simplicity of childhood render it the model of the Christian life.

No man ever developed a finer character or lived a sublimer life than the Apostle Paul, and in the twelfth verse of the first chapter of Second Corinthians he gives us the key to his holiness and happiness. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."

It was a sheer moral impossibility that Paul should have attitudinized as either a great or a good man. Humility was the bedrock of his moral manhood. He was nothing better than a sinner saved by grace. Though forgiven, he could not forget the guilty past. The consciousness of present imperfections and past sins weighed him down to the earth. The only difference between himself and the worst was the fact that the grace of God dominated his heart. He was nothing less than the least of all saints.

Paul's happiness was the testimony of a good conscience. He had lived right as far as he could and had done his level best. This was an inexhaustible fountain of strength and peace. No misfortune or persecution could rob him of the deep, sweet consciousness of the love and care of God. A childlike simplicity distinguished all his manners and movements. There was nothing artificial or ostentatious. He had nothing to hide and nothing to display. Artless and earnest, transparent and faithful, he served his own generation by the will of God. Joined to these graces was a godly sincerity. He was sincere before God. God had searched him and known him. His heart was bare to the omniscient eye. His life was absolutely uncovered. His motives were pure and God knew it. He hungered and thirsted after righteousness; his heart and flesh cried out for the living God. All this was apparent to Christ. Paul's motto was that of Hagar in the wilderness: "Thou God seest me." He lived and wrought in the immediate presence of God. Nor was his life dictated or dominated by any considerations of fleshly wisdom. He was moved by forces from beyond the stars and followed after ideals framed by the wisdom of God. His religion was a supernatural power—no philosophy or art—no human device whatever. His religion was a divine life in the soul. The grace of God transformed him and kept him from the evil which is in the world.

Well may we adopt such a standard; well may we breathe such a spirit; well may we secure and incorporate into our life such noble and immortal elements. Character is everything—the true riches; the imperishable portion. The forces which shaped Paul's life and destiny are available to us. Let us follow him as he followed Christ.

True manhood is a great thing. Wisdom, strength to do and endure, are among the essential elements. Reason dominant, conscience enthroned, and volition powerful and active, constitute integral factors of manliness. Nor should we underestimate in our catalogue of masculine virtues a robust body and perfect health. On a broad physical foundation the superstructure of finer qualities may be raised. The old formula of a sound mind in a sound body is a good one. When all the elements which constitute manliness are harmoniously combined we behold a godlike spectacle. Such manhood is richly worth seeking. "Quit you like men."

The doctrine of the omnipresence of God ought to be utilized in the interest of our personal edification and comfort. We should recognize not only the transcendence of God, but also the immanence of God. The Divine Presence is over and about us. We may say with Hagar: "Thou God seest me." Like Adam, with faith's interior eye unsealed, we may see him as he walks in the garden in the cool of the day. We may be profoundly conscious of this unseen presence and realize that God is our refuge and strength. God is to many like an absentee landlord. He sits on the rim of the universe to see it go. This is a false view. "Lo, I am with you alway, even unto the end of the world."

Learning and religion ought to be rendered attractive. Seeing how essential they are to our happiness it is a crime to shroud them in gloom. Teaching is a noble art, and he who does it well brings his pupils and patrons under everlasting obligations of gratitude. So when religion has been rendered fascinating by cheerful instruction and sunny example the recipients thereof are supremely blessed. There is a great deal in method. God runs the universe in the best possible way. Imitating such precedents we should endeavor so to inculcate both truth and grace as to render them palatable and refreshing. Foolish teachers and parents have done incalculable damage to the young.

The pioneers in all departments of activity and enterprise ought to be held in everlasting remembrance. It is easy to follow a beaten way. It is easy to appropriate the fruits of the discoveries and inventions of others. Too often we boast of our civilization and progress, forgetting that others laid the foundation, mapped out the way and gave the impulse. This thing of shelving the fathers and ignoring the past is positively criminal. It argues inordinate self-sufficiency and pride. Other men have labored and ye are entered into their labors." So spoke the Christ, recognizing with a fine sense of justice the work and sacrifices of long-forgotten toilers in the vineyard. Some sow and some reap. The honor and reward are equal.

Christ recognized the fact that men of wealth are stewards. This wealth is a talent like genius, character, influence or any other gift. Men of wealth, after providing for the comfort of their families, ought to use the remaining surplus for the good of the race. There should be no laying up of treasure on earth. Let every one administer his own estate. After a reasonable provision for those dependent upon him, the balance is God's—to be used immediately for the alleviation of suffering, or to be invested for generations yet unborn. Every talent is more generally and faithfully used than money. The majority of rich men constantly ignore this duty. A stern reckoning awaits those who have wasted their Lord's goods.

In these days of hurry and bustle we find ourselves face to face with a terrible danger; and it is this—no time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what is the result? The result is—no time to be alone with God, and this is immediately followed by no inclination to be alone with God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

This "desert life" as many call it, is of an importance that can not be overvalued; and as if with a trumpet we would sound it in the ears of brethren. Let us turn to the pages of God's Book; for we can turn nowhere else, if we are seeking light on this or any other subject. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been called; and his school was simply this: "In the desert alone with himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert alone with him.—London Christian.

Mr. Spurgeon says that he saw, while on a visit to the gardens of Hampton Court, many trees almost entirely covered and well-nigh strangled by the huge coils of ivy which were wound about them like the snakes about the unhappy Laocoon. There is no untwisting the folds; they in their giant grip are fast fixed and the rootlets of the climbers are constantly sucking the life of the trees. There was a day when the ivy was a tiny aspirant, only asking a little aid in climbing; had it been denied, then the tree need not have become its victim, but by degrees the humble weakling grew in strength and arrogance, and at last it assumed the mastery and became the destroyer. Just the same with the beginning of sin; the least little act of disobedience, it may be a lie, then another, then something else, and they become alarmingly frequent, and each time a little more wicked until they gain the mastery over us, and overwhelm us, and at the last drag our souls down to hell. "Every man is tempted when he is drawn away of his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—C. W. Bibb.

ORIGINAL ARTICLES

"BE KINDLY AFFECTIONED ONE TO ANOTHER WITH BROTHERLY LOVE, IN HONOR PREFERRING ONE ANOTHER."

This is a day of unrest and contest; but this is not an unprecedented state. History is only repeating itself. The world has had its periods when thought and sentiment were recast and revolutions brought about. If we are to believe the statements of some of the scientists there have been periods of material disturbances brought about by natural causes working their evolutions because of innate force. They even give us the names of the periods: Silurian, Devonian, Carboniferous, Triassic, Jurassic, et al. From cruder forms of material, according to this theory, by the ascending scale the beauties of this old earth have been evolved. Whether there is any truth in this or not, I shall neither deny nor affirm at this time. But of this I am sure, that great revolutions have occurred among the nations of earth during the past ages which have superinduced a higher degree of culture and a better moral sentiment. This was not the result of natural causes, as some would have us believe, not the result of human autonomy, but of an extraneous life-force which is found alone in the gospel of truth. Facts, events, thoughts and sentiments have correlated themselves to a great center which we denominate truth. By this great life-force errors have been eliminated and the apex of man's ideal conceptions of the divine life incorporate in terrestrial beings is visible to the eye of faith. But we do not all see alike. To this I desire to call attention as we advance with the train of thought in mind. There is much in the brief proposition submitted by our Redeemer: "Every one that is of the truth heareth my voice." Immediately Pilate asked: "What is truth?" Again and again this question has been propounded. In the ages agone men traversed the field of speculative philosophy, submitted theories to be overturned by others, they spun first one and then another system, vainly striving to solve from merely a human standpoint the ethics of heaven and find relief for the sin-sick soul. Seneca, the stoic philosopher, bewildered amid the obfuscation of his times, and desirous to know the right, cried out in the anguish of his soul: "O that one had a guide to the truth!" But after all this speculation of the ages—this theoretical moralizing and theological disputation—we have in one short sentence the embodiment of the truth.

Here it is: "God is love." How simple and easy! This is the basic principle. From this arises a law which settles all questions and ends all controversy. An element as pervasive as the dominion of God; a factor which is the counterpart of Deity; the expression of the Godhead. "What is truth?" Love. Then what is love? Here's the rub! Define it—who can? It is greater than any definition of love. No man can define love. It outstrips human grasp. Dr. Joseph Parker says: "If you wish to see a lexicographer really humble, ask him to define 'home,' 'love,' 'peace,' 'life.'" How often is time wasted, strength exhausted, talent misapplied and God dishonored by hair-splitting distinctions and theological nomenclature. Review the annals of the past, and we are compelled to view the great law of love transgressed—ignored—by Titanic belligerents upon the theological battlefield with quivers full or arrows with acrimonious points, dripping with caustic. The victor returns from the battlefield fresh and gory, with the scalp of his victim dangling from his belt. What matters it if a brother's feelings have been wounded? What difference does it make if the rules of logic, parliamentary regulations and the law of love have been disregarded? Did not the contestant begin the fight to a finish? Was he not determined to have victory at any price?

Over what is all this contention? Why this crimination and recrimination? Why this judging and prejudging? Why this arraignment one of another? Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Shall I answer? Bring the question down to the last analysis, and what do we find?—Love. This is the Alpha and Omega—nothing more, nothing less. Why perplex with questions? Why debate, strive and contend? Why berate, anathematize, accuse and discourage? Is there not a solution to all these questions in the simplestatement serving us as a caption—"In honor preferring one another?" This is a severe test, I grant you, but it is God's test. Aside from human speculation, theories and statements let us receive the ethics of God: "Beloved, let us love one another: for God is love; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this was manifested the love of God toward us, because God sent his only-begotten Son into the world, that we might live through him . . . . Beloved, if God so loved us we ought also to love one another. . . . If we love one another, God dwelleth in us, and his love is perfected in us. . . . . If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from him, That he who loveth God loveth his brother also." This is plain talk, right to the point, and it is authoritative. It is heaven's own utterance—the theology of Deity. What now? Much every way! Love is the test, and there is no other, nor can there be. Love is the law of life—the first law, the last law, the highest law, the only law. At this altar every knee must bow, every tongue confess. Before this arbiter every question must be adjudicated. Love is the umpire in the dominion of God. What matters it "though I speak with the tongue of men and of angels, and have not love? I am become as a sounding brass, or a tinkling cymbal. And what if I do have the gift of propnecy and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not love?" After all this, "I am nothing." And should my benevolent impulses prompt me to bestow all my goods to feed the poor, and should an unintelligent zeal prompt me to bring my body to the funeral pile to attest my fidelity to a thoeory, "and have not love, it profiteth me nothing.

What is the one inspiration to the true Christian heart? Love. Then what are its manifestations? Hatred, emulations, wrath, strife, seditions, heresies, envying, malice? Nay, nay! but joy, peace, long-suffering, gentleness, goodness, kindness, humbleness of mind, and forbearing one another. . . . Above all these put on love, which is the bond of perfectness. These are the fruits of the divine life. The mission of Christ to the world was not to fill the heads of men with mere speculations, to kindle a fire of contention and stir up choler by spirited and acrimonious debate, while icebergs stupefy our affections. Christ came not to possess our brains with some cold opinions with which to fetter our hearts as icicles invest the apple tree in mid winter. "Christ was a master of the life, not of the school; he is the best Christian whose heart beats with the purest pulse toward heaven—not he whose head spins the finest cobweb." The sun, so far as we know, is the heat of the material universe. We are told that heat is essential to the existence of the material universe. Love in the spiritual world is the same as heat in the natural. It melts and thaws our frigid hearts and fructifies our nature. It is the evolutionary element that brings out the higher from the lower stages of Christian experiences. Two forces operate the evolution of the planets around the sun. The centrifugal force would rush them madly forward through space to the subversion of order and the destruction of the planetary system. But God in his wisdom ordained another force equally powerful: the centripetal. This counter-force holds the planets in their orbits while they, with lightning speed, fly through space. Every planet in this vast system of worlds is dependent for its safety on the good behavior of its neighbors. While the sun is the great center of attraction, yet there is the mutual and counter-attraction of all the planets in this system upon each other. Here is unity and harmony. All are attracted to a common center, and each so correlated to the other and to the system as such that the tardiness of one of these planets, superinducing the loss of a half minute of time, would so derange the entire system as to produce the most fearful consequences, confusion would ensue, worlds would crash, tremble and fall, and desolation and ruin would take the place of order and beauty. We have a corresponding system in the spiritual world. God's love is the centripetal force, attracting our hearts to him. Each member of this great system has his personal orbit, but is correlated to God and to every member of the vast system of redemption, that order must be observed. If one member leaves his own orbit and intercepts the path of another, the harmony of the system is destroyed. God is not the author of confusion, but of order. Duties never conflict. Every man is bound by the vow of fidelity to his Church. This he dare not break. If so, he contravenes the order of God, he brings confusion into the system of which he is a part. If to observe the scope and intent of his vow he should be brought to make sacrifices, then he has but carried out the requirements of love, which endureth all things, beareth all. A misguided zeal will always and everywhere work mischief. My ideal of a true Christian is fidelity to God at all times. How can a person maintain his or her fidelity to God without fidelity to the Church? But suppose there is a difference of opinion as to what constitutes fidelity, how shall that be decided? Love is the arbiter and will decide the question if given a chance. What a lesson we are taught by the study of this question. How kind, loving and tender-hearted we should be! Is not this the badge of our profession? Is it not the mark and brand of our Lord? That is exactly what he says: "By tnis shall all men know that ye are my disciples, that ye love one another." Men are designated by their badges. By them they are recognized by their fellows at sight. So Christ says all men shall know that ye are his disciples by this love for one another. How expressive the motto so often quoted: "In essentials, unity; in non-essentials, liberty; in all things, love." As I follow up the traces of this love, admire its beauty, behold its achievements, contemplate its possibilities and rejoice in its realization, I review the breeches made upon it and the affronts offered it with a sense of pain. "If ye bite and devour one another, take heed that ye be not consumed one of another." If we take the thirteenth chapter of First Corinthians as our standard, we will have the bond of union which will terminate all our difficulties. This condiment of heaven must serve to crystallize thought, sentiment and deed. Without it all else fails; with it all chasms are bridged. If reviled, it reviles not again. It shines brightest beneath the darkest cloud. Its claims are asserted above the loudest peals of contention; its sublimity is demonstrated in the grace of humility. At this shrine let every knee bow; at this altar let all worship. Then we shall see eye to eye and face to face.

Let nothing in the foregoing be understood to oppose all proper Christian discussion and ventilation of questions.

R. C. ARMSTRONG.

Weatherford, Texas.

ECHOES FROM GEORGIA.

Recently I have been over much of the territory of this great State and find many indications that are encouraging. The revival fires in our towns and cities are burning as they have not in many a day. Some really wonderful meetings have been held. Especially has there been a great quickening among the young people, and I am one who believes that the Epworth League movement has much to do with this.

Not long ago it was my privilege to be in the best State Sunday-school Convention ever held in this State. Its President, though the President of more than twenty banks, had time to preside and to give his best work to the convention. Most of the addresses were up-to-date in thought, energy and eloquence, and mightily stirred the hearers. The service of song, led by a Georgia-raised singer, made a delightful feature. The early morning prayer and testimony meetings, with the other devotional exercises, showed much of the revival spirit.

Probably the most enthusiastic religious gathering that this State has ever known was the State Epworth League Conference recently held in Atlanta. About two thousand delegates were in attendance, and they, with the thousands of people whose interest was almost equal to that of the delegates, crowded the Moody tabernacle, which accommodates about eight thousand people. Some of the leading speakers in American Methodism were on the programme and their speeches showed the wisdom of their choice. In the first service the enthusiasm was high and increased to the end. If mighty influences for good were not set in motion by this great meeting, then I know not how to judge of such things.

Resolutions of no uncertain sound on the subjects of intemperance and Sabbath desecration were passed with a unanimity and spirit that were really wonderful. The most fiery utterances of the speakers against dancing, cards and theater-going were cheered to the echo. In that gathering the patrons of such amusements were in the hopeless minority and meekly kept silence. The wildest excitement was aroused by the terrific arraignment of the liquor traffic by Rev. George Stuart. I do not think I ever saw an audience stirred to so high a pitch, and that great speech will bear fruit all over the State.

P. L. STANTON.

Fairmount, Ga.

NORTHERN PUBLISHERS.

Can you not get the Northern publishers to do one of two things—either to treat us of the South with some degree of respect, or to respect themselves enough not to beg and plead for our patronage and support?

It is true our poverty places us at their mercy so far as publishing houses are concerned. It is true they publish our school books; it is true they write our histories (school histories), and it is also shamefully true that our people give support to a class of monthlies that with each issue send out some sensational "stuff," and associate the names of the men who figured conspicuously in the war against the Constitution and the Government of the fathers, thereby prejudicing the mind against an honest, poor and helpless people; but I think the acme is reached when a publishing house that publishes only religious literature will send out circulars and plead and beg for our patronage, and yet not a single Southern man's name to be found on the long list of testimonials. Is a Church with a million and a half members thus to be snubbed? Is the Baptist Church (Southern) thus to be treated? And yet shall we not resent it? As for myself I take it for granted (of course) that representative Southern men will not lend their influence to the spread of such literature; therefore, I refuse to buy.

ANNIS.

THE SUNDAY-SCHOOL AND MISSIONS.

The cause of missions is pre-eminently the cause of Christ. No missions, no Church, no Christ. In no department of the Church is it more important to keep prominent the great commission than in the Sunday-school, and from no other source could there yield more permanent fruit. The harvests of no other field can be more abundant. In this paper I mention a twofold result should every Sunday-school "be organized into a missionary society:"

1. The Sunday-school as a tributary to the Board of Missions would swell the aggregate sum to be annually reported. If the 238 schools of the East Texas Conference will this year pay $1428 for missions, this would be $6.00 for each school—just 50 cents a month. True, there are some that can not pay this much, while others can pay double the amount and more. But if only half the sum mentioned were raised, one additional laborer could be kept in the foreign field. The Sunday-schools of the East Texas Conference are able to support a missionary.

The second result would be that of planting the missionary idea in soil not yet hardened by worldly greed. Our Lord's cause is suffering to-day not because the Church is poor in material resources. If the Church of to-morrow measures up more fully to its duty it will be because the Christ idea of missions is planted in the children. At this point an important duty rests upon pastors, sperintendents, teachers and, above all, parents.

"But," says one, "the contributions of our school do not more than keep it in necessary supplies." To this I answer, it does not do that well. The average school is poorly supplied, and largely because it depends on the nick-

el collection from the children. The Quarterly Conference is "a board of managers" for the Sunday-school and should see that it does not suffer for supplies. Children should be taught their duty towards other children who know not God. This done, most of them would readily regard it a privilege to do their duty.

Pastors and superintendents, would it not be well for us to observe paragraph 247 of our book of Discipline, which says: "Let every Sunday-school, so far as practicable, be organized into a missionary society, auxiliary to the Board of Missions?"

A suggestion: Let the first Sunday of each month be missionary day. Turn the contributions of that day over to the pastor to be applied to missions—not, however, to the credit of his assessment, but to the credit of the Sunday-school. Let the annual statistics show what each school does for missions.

Our minutes of 1896 show that 14 schools paid $285.32. What of the 224 that paid nothing? The amounts paid are as follows: Marshall, $50; Northside, $2.10; Longview, $10; Jefferson, $5.80; Tyler, $114; State Line (Texarkana), $8.50; Atlanta, $2.50; Pittsburg, $9.17; Palestine, $10; Timpson, $10; Carthage, $8; Minden, $5; Beaumont, $23.25; Beaumont and Sabine Pass, $27.

Brethren, let us see to it that the "amounts collected for missions" in the Sunday-schools this year shall be far in advance of that of any previous year. CHAS. F. SMITH.

Henderson, Texas.

AMENDING THE BOOK OF DISCIPLINE.

In view of the fact that much excitement and bad feeling exist within the Methodist Episcopal Church, South, concerning the efforts of irregular evangelistic preachers, and unless something is done matters will grow worse, the undersigned offers the following as a solution of the matter. Let the next General Conference insert the following questions in the Discipline:

Shall a local preacher hold meetings within any pastoral charge when the presiding elder, the pastor and the official board protest against it?

Answer. He may if he so desires. He shall be at perfect liberty to correspond with any faction or factions thereat who may be joined with outsiders and members of other Churches unfriendly to the success of the pastor and arrange to hold meetings at all hazards.

Ques. 2. Shall a traveling preacher become pastor of a charge when not sent by the legally constituted authority?

Ans. He shall at his own option. He may serve notice on the presiding Bishop of his Annual Conference that he desires a certain work. Should the Bishop fail and refuse to appoint him according to his request, he may at once, or as soon thereafter as he may choose, arrange terms with any faction or factions there existent, and with any or all others not in sympathy with the success of the regularly appointed preacher in charge, to take all such and as many others as he can secure under his own pastoral supervision, and report his action to the next succeeding Annual Conference.

If this compromise does not give satisfaction, let another be found.

SOLON.

BRO. LOYD'S ADMONITIONS.

In the Advocate of April 1st a very strong, earnest appeal from the pen of Bro. Lloyd appears admonishing his brethren of the second blessing hue not to leave the M. E. Church, South. His reasons for this advice were noted by this writer as follows:

1. They owe a debt to the Church which they could not pay if they left her.
2. The M. E. Church, South, needs you.
3. She wants you, though a few rash ones perhaps desire otherwise.
4. Come-outism is bad.
5. Be equally far from organizing a new Church.
6. Do not join M. E. Church, but hold on to, preach and teach your theory of holiness. In this you must be let alone, or those who preach otherwise will backslide and hurt the doctrine of holiness, too, for the "great public never draw fine distinctions."

Now, it does seem to me that Dr. Lloyd's advice is not sound, and that his protest is therefore out of order. Let us look at admonition No. 5:

1. Too many denominations already.
2. Doctrinal formulas alone not sufficient ground for distinct, separate organization.
3. One generation can not formulate doctrinal beliefs and opinions for another.
4. Have no guarantee that they would remain "sound in the faith," etc.

Now, I confess surprise at these suggestions as coming from one of our chief educators. If these points bear upon the subject at all, are they not against him? The implied convictions back of these suggestions would be a strong basis for a new Church.

Suppose there were a thousand distinct denominations in my own State, if they were unscriptural in their theology there would be the very strongest possible ground to me for a new statement of doctrine founded upon the Word of God—especially if the error be in the doctrine of holiness. If the doctrine be that of holiness and this is not sufficient ground for a change, then pray what would be sufficient doctrine about which to discriminate? "Without holiness no man shall see the Lord," therefore, the doctrine of holiness is fundamental.

Can not one generation formulate doctrine for another? Should I hesitate to tabulate my beliefs for the guidance of my children and erring brothers? Does this favor come-outism? disintegration?—which? Where does he stand? Should future generations become unsound in faith, why should that deter me? The above reasoning would say, "Let Roman Catholicism alone. If you are in it stay there, for the future generations might not accept your amendments," etc.

There is a worm here which would eat the very core out of all sound ecclesiasticism and would espouse freelovism. Bad doctrine, unsound beliefs, erroneous opinions usually mean an unsound life.

If regeneration by the Spirit of our God, through faith in the Lord Jesus Christ, practically followed by self-denial, godly living, is not "holiness unto the Lord," and second blessingism, a distinct work of grace subsequently wrought by the Spirit upon personal faith with adequate profession of sanctification is "holiness unto the Lord," then there is abundant ground for a new Church in the South.

For the following reasons I believe reformation or separation one should speedily bring relief:

1. We are divided among ourselves. "A house divided against itself can not stand." The only apparent way for us to be united is for about seventy-five per cent of our people to imbibe the views and profess the alleged attainments of about twenty-five per cent.
2. Then so long as there are schisms in the body—"I beseech you that there be no schisms." Paul was opposed to two contending factions in one body.
3. Each hold the other as growing sectarian in the same Church! To this there are noble exceptions, of course; but many of our second blessing brethren are continuously riding their hobby in the prayer-meetings, Church and social circles, and charge the Church and preachers at large as being against holiness if they do not espouse their views.
4. Meetings are being held in the same charge at the same time, supported by members of the same Church and Quarterly Conference. If the pastor says it is not wise, he is then assailed as an anti-holiness man and fighter of the doctrines of his Church. Thus a wedge is entered between the pastor and young people of his charge who are irreligious; for even the wicked desire a holy ministry, and the "great public never draw fine distinctions." Therefore, I believe a Church should be organized with a theory of holiness as its doctrinal basis, setting forth as nearly as possible just what the twenty-five per cent, who are second blessingists, believe. Then a preacher in the M. E. Church, South, could preach without being assailed as unsanctified by the members of his own Quarterly Conference as a fighter of holiness—an opposer of true piety.

Our preachers have been slow to impeach these brethren, though they are thrust upon us in an unconstitutional garb—sometimes out-and-out-comeouters. Dr. Lloyd surely does not know what the rank and file have to endure. I have preached for about a half hour (last half of sermon) the truth of God, which Bro. Lloyd would accept as sound, and one of my own officials on his knees in the altar before me groaning deeply because I was not of his specific opinions. He was not a graduate of Polytechnic—no, not of Webster's blue back. This is a rare exception, 'tis true, but a pupil of second blessing die. Let something be done so "the great public may be able to draw fine distinctions."

G. J. IRVIN.

Bardwell, Texas.

SOME CHANGES SUGGESTED FOR NEXT GENERAL CONFERENCE.

I have noticed with some interest the controversy between Bros. Collard and Holt, and as well as I kept up with it I think it involved but one point—the word, "perfect love."

But I am in favor of a formulated statement of the doctrines of our Church, and the way to effect the changes is to agitate through the columns of the papers. I am aware that every proposed change will be met with the objection, "Better let well enough alone," and an array of the great success of the Church. But before such argument can have much force it must be proven that success has been achieved through this particular feature.

1. Nothing is ever good enough that can be made any better.
2. The agitation for a change of any rule proves the rule is not satisfactory to all.
3. Nothing but experiment can test the superiority of one rule over another.
4. All human institutions are more or less amended as they grow older.
5. Our Church makes some changes at every General Conference.
6. A formulated statement of doctrine would be no violation of the first restrictive rule of our Discipline.

Now I will submit the following propositions:

1. Our people as a rule do not know what "our standards" are—"doctors differ."
2. If they knew, they have not the books.
3. If they had the books, they have not the time nor disposition nor capacity to search these standards to settle questions of doctrine.
4. After all the research that can be made it still leaves a great deal to individual judgment, which has and always will breed confusion.

Now, it seems to me, that a plain statement of what we do believe on all questions of doctrine could do no harm and might do a great deal of good.

I think also that the time for ordaining local preachers should be changed from four to two years and local elders from eight to four years and traveling preachers respectively to one and two years.

If it is necessary to ordain a local preacher at all, it seems to me that the present rule causes too much delay. Sixteen years is more than an average of ministerial life, and if that is true at least one-half of life is gone before he is fully qualified to do the work of a minister.

There is not the same reason for delay now that once existed. Every preacher before he is licensed passes before a competent committee an approved examination, both as to doctrine and the ordinary branches of an English education, and if this committee does its duty the preacher has his education and is in a large measure qualified for the work of the ministry when he begins.

I have made these statements merely without arguing them that others may express their views pro and con, if they wish. WM. A. EDWARDS.

Fate, Texas.

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The Summer Term of the College will also be in progress at the same time.

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West Texas Conference.

THE FIGHT FOR LOCAL OPTION IN SAN SABA COUNTY.

M. S. Gardner, June 2: All good people of San Saba County are rejoiced that on the 29th ult. local option was carried in the county. We of the town of San Saba feel proud that of the sixty-eight majority San Saba precinct gave a majority of fifty-six—a gain of seventy-three votes for prohibition over last year. The county was carried for prohibition in the face of many and strong difficulties. Last year, after two years of local option, the whisky crowd were able to carry this section of the county. The ladies' union prayer-meeting continued to talk for and pray for local option. When the time was opportune an election was secured for last Saturday. Capt. W. C. Dutton was sent for, and on we moved to victory. Bro. Dutton is a hard hitter, knowing when and where to give the "knock-out blow." He is a dauntless, wise and energetic lecturer and worker. Without him we doubtless would have lost the fight. May God bless him with many future years to help us free our beloved Texas from the curse of the rum traffic. In this canvass one of the encouraging manifestations was the unity of effort among Christians of all denominations. May the day soon come when there may be a close federation of the forces of Christendom, that our opposition to evil may be a united one.

East Texas Conference.

DALBY SPRINGS.

Wm. Sproule, June 7: We rather unexpectedly entered upon a meeting here on Saturday night before the fifth Sunday, which closed yesterday morning, June 6th. Bro. R. J. Smith, of DeKalb, had promised to preach for us on the fifth Sunday and remained with us all the week, doing all the preaching, and he preached with power. He has fine tact in the management of revival meetings. He won the hearts of our people, and has the complete confidence and respect of both saint and sinner. Any pastor might consider himself fortunate in securing his help. His preaching is sound, Scriptural, logical and full of the Holy Ghost fire. Some of the results: Twenty-one conversions and reclamations, many Christians quickened into new life, and the Church on a much higher plane of spiritual life. Every one of the new converts will lead in prayer or bear testimony when asked to do so. The Church is now much better prepared for efficient Christian work than before our meeting, and with God's help we can hope for still better results in the meeting at this place to begin with the fifth Sunday in August. We give God all the praise.

TENEHA.

S. M. Thompson, June 1: The second Quarterly Conference for this charge convened at Wade's Chapel last Saturday and Sunday. I can truthfully say that it was the best Quarterly Conference that I have attended in ten years. Our presiding elder, J. T. Smith, is every inch an elder. He does not merely call the questions laid down in the Discipline, but he brings out the meaning of the questions as he goes along. And my, how he did preach! Happy is any preacher who has such a presiding elder. This is not "taffy;" it is truth. We continued the meeting until Monday night. Results: Seven converted and four accessions to the Church. We now have a comfortable parsonage, having expended $350 since Annual Conference. By fall we expect to have it completed. We serve a kind, good people. Expect to pay the collections in full.

LUFKIN.

T. T. Booth, June 1: We have just closed a three weeks' meeting in Lufkin, and the following are some of the visible results. We had from time to time the help of Bros. W.W. Nunn, W. L. Pate, and W. A. Manley, each of whom did valuable service, and was greatly appreciated by those of our people who were in regular attendance. But many, from many causes, failed to be in regular attendance, and so without intending it, stood in the way and defeated what would have been a great meeting to themselves and others. But those who came and stood by and made some sacrifice for the cause, were greatly blessed of God. There were two very bright conversions and seven accessions to the Church by ritual, while quite a number were reclaimed who were already members of the Church. A young men's prayer meeting was organized and has started well. and on the last day of the meeting a collection was taken on the general collections, and $148.00 was raised in good subscription, and the sacrament of the Lord's Supper was administered. In the past there has been evangelist after evangelist holdings meetings in this town, and most of the people joined the Church; but few of them truly religious, and so where the Lord needs them most they fail to respond. But the Lord reigns, and some of us will continue to trust him and believe that he will solve all our unsolvable problems and bring to pass in due time the right things. But all things considered the meeting was a success and we thank God and take courage. We are working for the Advocate and it is doing good work here.

North Texas Conference.

LEONARD.

J. N. Hunter, June 7: Last Friday night there was a meeting at the Methodist Church here under the auspices of the Woman's Parsonage and Home Mission Society. A beautiful quilt was presented to the pastor and with the quilt a pounding—yes, sir, a regular pounding of good things that filled us too full for utterance. Our W. P. and H. M. S. is small in numbers, but large in good works. Yesterday was our Children's Day. It was a stromy, wet day, yet we had a full house, and the programme was fully carried out. The children did remarkably well, and elicited much praise for their performance. Collection, $1.55.

WHEATLAND CIRCUIT.

I. J Coppedge: The spiritual state of this charge is improving, especially at Wheatland; but what I wanted to say "specially" was that last night when I got home from prayer-meeting I found that the pounders had been to the parsonage. Yes, this time of year, and brought meat, flour, coffee, canned goods, corn, and other things, and a message left saying it was not ended. May the Lord bless Bro. John Penn and those who helped him in this deed of kindness and love to the pastor and his family. Mrs. Coppedge and the little girls are especially thankful for nice dresses. Not long since the good ladies presented Mrs. Coppedge a nice hat. We are truly thankful for these tokens of love. Now for a revival at every appointment.

SULPHUR BLUFF.

S. M. Ownby, June 1: The month of May has been a grand old time with the preacher, people and children of Sulphur Bluff charge. We have held five children's day services this month. The programme was elegantly carried out; had some of the best singing I ever heard. The ladies of Dennis Chapel, Tarrant, Lone Star and Nelta did serve most excellent dinners. Last Sunday was our day at Nelta. The table was 130 feet long and three feet wide and was filled to its utmost capacity, and some families had to put their dinner on the ground. All the good things to eat were there. Our collections have been very good—$22.10 in all. But bear in mind that this is one among the oldest circuits in North Texas Conference, and this is the first children's day service that has been observed. We are moving along well with our work on all lines. Crops look fine and the people are becoming encouraged both financially and spiritually. The church building spirit is getting up. We have now the deed to land at Nelta and efforts are being made to build there this summer. I believe we will build at least three church houses this year. At least they are needed and the people can build if they will, and I believe they will. Our parsonage is in bad condition, and I hope we may be able to do something in the way of improvements on it this year.

Texas Conference.

CAMERON CIRCUIT.

Ida F. Porter, Secretary: Children's Day was observed at old Salem Church, Cameron Circuit, on the fifth Sunday in May, having been postponed from the third Sunday on account of rain. Bro. Cullen, our pastor, was with us and opened the service by Scripture reading and prayer. A welcome was given us by little Miss Katie Nesbit. The Publishing House programme was rendered in part. Have you heard of Jesus by little Miss Katie Nesbitt. The Also the forty questions and answers were very instructive. The subjects of "Education" and "Object of the Sunday-school" were ably discussed by Bros. Cullen and Threadgill. The children deserve and received the highest praise for the manner in which their part of the programme was rendered. In fact, I think the whole affair was a general surprise, inasmuch as it was such a grand success, being the first service of the kind in the history of the Church. I believe it even surpassed the "send off" Bro. Cullen ventured to give it at he District Conference at Caldwell last week. And now the best part of it was the collection, which amounted to $6.15. Excellent, we thought, for a small country Church. Such a happy occasion can not soon be forgotten, and I am sure will result in great spiritual and social good to the community.

WHEELED.

W. D. Bradfield, Galveston, June 2: I believe this is a new word as I use it, but something new has happened. The brethren have told of their "poundings," but none have been "wheeled." This pastor has. After prayer-meeting last evening one of the young men called me into my study to tell me of his coming marriage, I supposed, but imagine my surprise when, in behalf of the young men of St. John's Church, he presented me with a beautiful Remington bicycle—high grade, '94 patent. Speak? Who could? There I was with great billows of feeling rolling over me, and nothing could I say but "you take my breath." I had felt for months that I had the kindest Church in the connection; now I make bold to say it. I "christened" this beautiful wheel by a ride to the Gulf this morning before breakfast and took a magnificent plunge. The Gulf took in the situation and did her best. While "the boys" in the old "Northwest" pull weeds for their morning exercise I will roll down beautiful Tremont and commune with the sea. Wouldn't John Nelson enjoy this? and Sam Hay and John Barcus and old John Morris? Even our dignified (?) editor would like it. As soon as the "Pagoda" extends her ropes I mean to invite the Rev. Jas. Campbell to come and take a plunge with me. The present limited capacity of bathing room forbids an immediate invitation. By-the-way, begin now to make your plans for our State League Conference in '98. Let ten thousand roll in. We may have to follow the Toronto plan—have a number of places in the city for the meeting, but you come. We will give you a magnificent welcome to the Island City. Come and baptize us with your enthusiasm and spiritual power. But to the wheel—I shall live nearer the feet of my Master that I may indeed be a help and a blessing to the noble people who have so kindly remembered their pastor.

Northwest Texas Conference.

ARMOUR CIRCUIT.

L. W. Carleton: Rev. John R. Nelson held our second Quarterly Conference. Armour entertained it handsomely. Church was dedicated. Bros. J. K. Wood, R. E Farrow, Chas. J. Hancock, H. B. Lowe and June Cogdell were made a committee to build a church house midway between Cedar and Cedar Island, to be known as the Hancock Chapel. Uncle Charlie has blessed his generation—a chapel shall perpetuate his memory. Boggy Springs camp-meeting begins July 30.

AN ALL-DAY MEETING.

Sam'l Morriss: A great meeting, a great sermon and the very best singing! The fifth Sunday in May was one of the days that will be remembered in the history of Bruceville. By invitation of the Epworth Leagues, senior and junior, Moody, Stanford and Mooresville Leagues and community came together for an all-day meeting. The day was all that could be desired. The congregation was immense. The sermon by the pastor, W. W. Dorman, was all that could be desired. A splendid programme was rendered. Indeed it was good to be there. The best part of the programme was rendered by the juniors—the best thing I

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ever saw. Among the many good things was a most excellent paper read by Miss Ruth Irwin.

STRAWN.

Mrs. W. W. Edwards, Cor. Sec., June 2: The Woman's Parsonage and Home Mission Society of this town gave an ice cream supper May 29 for the purpose of paying off a church debt, which amounts to $60. The weather was bad and rainy, but the good ladies came en masse and braved the inclemency of the weather, bespeaking the stern and enduring stuff these soldiers of Christ are made of, bringing their baskets of cake and cream; and the results were we cleared $22.50 above expenses. The results would have been much better if the weather had been good. We will have another soon, for we no not intend to rest until we have paid off all the church debt. We take the liberty to impose on the time and space of the Advocate as a means of expressing our thanks to those who helped us in this good work who were not members of our society. We "especially" thank Mr. and Mrs. Y. M. Edwards, of Alvin, Texas, who sent us a nice box of cape jasmines. Those were rare flowers here and sold readily at 5 cents each, thus swelling the funds of the evening to larger dimensions.

ENNIS.

T. S. Armstrong: Wednesday night we closed a meeting of much interest and power. The meeting lasted fifteen days and was fraught with deep interest from the first service. Rev. T. G. Whitten, of Midlothian, did the preaching until the last few days of the meeting. W. A. Hemphill, of Sherman, led the singing. Bro. Munger, of Lampasas, was with us the first week and did efficient work. He and Bro. Hemphill are a power in a revival that is unparalleled by any duet I have ever yet seen. Their singing not only charmed and held the multitudes, but impressed and no doubt sent conviction to the hearts of many. We were very anxious that Bro. Munger should stay through the meeting, but he thought best to go, and we could not dissuade him. Bro. Whitten's preaching was clear, strong and earnest. His work was efficient and no doubt will bring fruit beyond the present results of the meeting. His wife and children were with us a few days. We all love them very much and our prayers shall go with them wherever their lot may fall. We have received nineteen into the Church and probably more will join. Some will join other Churches. The Church, or the faithful part of the Church, was greatly blessed. The town feels the influence of the revival.

ESTACADO.

J. T. Bloodworth, June 1: This is the old "Quaker colony," or what is left of it. They settled here some twenty years ago. Bro. Chas. Holmes and family are the only ones living here. Other "friends" have gone elsewhere. It is a treat to worship with these reformed Quakers. They are spiritual in a high degree. Miss Rosa Holmes, a beautiful daughter of some eighteen summers, was wonderfully converted in the 10 o'clock service this morning. Great service! What shining faces! What tears of joy! It was good indeed to be there. Sinners were on their knees from one end of the house to the other. Bro. J. W. R. Bachman, the pastor, is an earnest and successful man. He is a tireless worker. His wife is as true as gold. They have a fine baby. Of course it will make a Bishop or Bishop's wife, and I hardly know which. I think, though, it will be a Bishop's wife. This is in many respects a great country. Cotton will not grow here to amount to anything, and I am glad of it. This is strictly a stock-farming country. Vegetables are fine here; can raise cabbage to do all winter. Some fruit; grapes do well. We have fine school interest; fine grade of teachers. The poor man's children can attend school here nine months in the year; nothing else to do. It will tell on this country in the near future. Where cotton is extensively grown children are defeated in getting an education. I was raised in a cotton country. I got to attend school about six weeks during the hot summer days. I think for about ten years I ranged around about "baker," "shady" and "tidy," just about holding my own. These words were nestled in that blue volume presented to the world by Mr. Webster. Some of you have likely seen it. If I had not had cotton to contend with, I might have made a Bishop, connectional man, presiding elder, or some other great man, and then I might not, etc. If such had been the case, I could have offered myself as a candidate for the General Conference this fall. I could have gone like a lamb to the slaughter, for the sake of Zion. Likely I would have been prepared to endure anything if my brethren thought best to afflict me in that way. Like things are I doubt my ever being at a General Conference, unless it is held at Planview, or wherever I am appointed to serve the Church as pastor. Of course, cotton or no cotton, I am willing to do my best.

CHILDREN'S DAY.

To the Preachers of the North Texas Conference:

We hope those who observed Children's Day will be prompt in making their report to the Treasurer, Dr. S. B. Neilson, Ladonia, Texas, so that he may be able to make his report at an early day to the different boards, as the law requires. Please read the action of the Sunday-school Board at last session: "All funds collected on Children's Day shall be forwarded by the pastor to the Treasurer of Conference Sunday-school Board, and he in turn forward ten per cent of aggregate to Treasurer of General Sunday-school Board and ten per cent to Treasurer of General Board of Education. Those who failed to observe the day will please do so yet.

A. F. HENDRIX, Chairman.
Van Alstyne, Texas.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

MARRIAGE NOTICES.

Barnes—Touchtone.—At the residence of E. M. Barnes, Whitney, Texas, June 3, 1897, Mr. G. M. Barnes and Miss Lola Touchtone—all of Whitney, Texas, Rev. S. C. Littlepage officiating.

Barclay—Loftin.—In Oak Cliff, Texas, on the 6th day of June, 1897, Mr. W. R. Barclay and Miss Susie Loftin, Rev. Jno. T. Whitaker officiating.

Myers—Cameron.—At the residence of J. B. Bennett, near West Dallas, Dallas County, Texas, on May 24, 1897, J. W. Myers and Mrs. Allie Cameron—all of Duncanville, Dallas County, Texas, Rev. J. B. Bennett officiating.

Waide-Dunn.—At the home of the bride's father, Rev. J. M. Dunn, near Bolivar, Texas, on May 26, 1897, Mr. J. B. Waide and Miss Sarah Cemilla Dunn, at 11 o'clock a. m., Rev. M. M. Dunn officiating.

Barrett—Edwards.—At the district parsonage in Llano, Texas, June 2, 1897, Mr. I. P. Barrett and Miss Mary Edwards—all of Pontotoc, Mason County, Texas, Rev. M. A. Black officiating.

James—Hart.—At the parsonage gate, Peoria, Hill County, Texas, at 6 p. m., on June 2, 1897, Mr. Sam James and Miss Nolie Hart—all of Peoria, Texas, Rev. C. S. Cameron officiating.

Kemp—Young.—E. T. Kemp and Miss Mary Young, June 2, 1897, Rev. Fred L. Allen officiating—all parties of Rockdale, Texas.

Lane—Habermacher.—June 2, 1897, in the Methodist Church at Flatonia, Texas, Mr. Joe R. Lane and Miss Ella E. Habermacher, of Flatonia, Rev. W. Wootton officiating.

Garvin—West.—Thursday morning, May 27, 1897, by Rev. W. Wootton, Mr. Geo. T. Garvin and Miss Lizzie West—all of Navasota, Texas.

Boyles—Cutbirth.—At the residence of the bride's father, Mr. Sam Cutbirth, of Belle Plains, May 25, 1897, Mr. C. S. Boyles and Miss Prudence Cutbirth, Rev. W. B. Wilson officiating.

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OLD AND YOUNG

A STORY FROM REAL LIFE.

In the early fifties there entered a certain university in the South a pale, thin lad who matriculated in the freshman class. He was poorly clad, but his clothes, face, hands, and nails were scrupulously clean, and he kept them so all the time.

When this boy paid his board and tuition and bought second-hand books, he had less than $5.00 left for spending money during the half-session. Although he was so poor that he could not at first join one of the literary clubs, and was not able to go in society circles even during his last year, he was loved and respected by all the professors and all the boys. He was so studious, punctual and kind-hearted, people were obliged to like him.

A little while after he entered school one of his room-mates saw a smoothing iron behind his trunk. At first it was supposed that the iron was used for pressing out the boy's trousers. He always remained up, and studied after the other boys had retired; one night one of them awoke and saw him down before the fire ironing his shirt. The poor boy actually had but one shirt, and when it was soiled he laundered it at night while the other boys slept. Of course, that one shirt did not last him the five years he remained in school, but it was certainly all he had when he entered.

At the end of the fourth year he received the A. B. degree; next year, A. M. His mother, a poor widow, sold one of her two plow-horses to help the boy through the fifth year. During his first three vacations he had taught summer schools, but his health would not permit during the last.

At the end of the fourth year he redegree he was dressed in plain brown linen coat and pants, without a vest. He graduated at the head of his class, and when a beautiful gold medal was presented to him he stepped from the rostrum and walked straight to the back of the room, where, right by the door, sat a homely old woman in black, and tied the blue ribbon with the great glittering medal around her neck. She buried her wrinkled face in her brown hands and wept like a child. The applause, when it finally came, was deafening and prolonged.

The young man chose the law as his profession, and rose rapidly. In a little while he was counsel for a great corporation at a salary of $6,000 a year. His old mother lived with him in ease and luxury during her last years. The man's health failed in '85 or '86, and a prolonged stay in a milder climate did not restore it. His name is spoken with reverence where he was brought up, and also where he spent his professional life. A life-sized portrait of him adorns one of the walls of his alma mater.

I am sure that what I have written is not fiction, for an aged and honorable minister of the gospel, who was one of the professors in the university at the time, told me about it some years ago. Thinking of this boy, and what he accomplished under such unfavorable circumstances, constantly inspired me as I struggled through college, poor enough myself, but a millionaire compared to him. Surely it is worth while to write this for the encouragement of boys who strive against odds to educate themselves.—W. F. Melton, in Epworth Herald.

THE SELFISHNESS OF ILL HEALTH

"Unselfishness is a game that two ought—mark you, I don't say can, but ought—that two ought to play at."

The remark was called forth by a case my friend and I were discussing. It was that of a young man who for several years had been in ill-health. An acute disease had left him an invalid, not altogether hopeless or incurable, but still confined to his room, and with no immediate prospect of being able to leave it. Though it was a sad case, for his hopes of a useful life were blighted, it was not without its alleviations. Two sisters devoted themselves to him; they gave up all the pleasures of society for his sake; they lived only to anticipate his wishes; morning, noon, and night saw them devising schemes for his amusement or laboring to add to his comfort; no sacrifice was too great for them to make; and the result, instead of being beneficial, was, as far as he was concerned, the reverse, for, from being a meek, patient sufferer, he was transformed into an unconscious tyrant.

"Poor Frank fancies the light hurts his eyes," said one sister, as she drew down the blinds, and prepared to sit in semi-darkness. "The click of knitting-needles irritates Frank's nerves," said the other, as she laid her work aside. "Frank feels that everything bright and cheerful is mocking him," they chimed in concert, "and therefore we deny ourselves for his sake. Self-denial is a duty, you know."

It was this that called forth my friend's remark. Frank did not dream he was selfish; he never realized that any self-sacrifice was required of him, he received his sisters' attentions as his right, and plumed himself on being a martyr. It was his part to receive; theirs, to give; and the result was that his misery and despondency, not to speak of his demands, increased day by day.

It is no unusual case. There is more of this unconscious selfishness in the world than appears at the first glance, and more of it, perhaps, in our own hearts than we think.

How many of us who are familiar with pain and weakness and languor can say truly that we have never exacted more attention from our friends than we need have done, that we have been always patient and considerate, willing to see and thankful to receive every little kind deed bestowed on us? I fear there are few. We are apt to take all as our right, as the proper tribute paid to our weakness and ill-health; we seldom try to realize how much others may be denying themselves for our sakes, nor at what a cost their services are sometimes rendered. We become like spoiled children—the more we get, the more we demand, and our wants, instead of diminishing, multiply day by day.

And then how many of us have a conscience void of offense in the matter of peevishness and irritability? What a deal of extra trouble do we unhesitatingly give in this matter! We are not quite so well to-day as yesterday, and therefore every one must feel the effects of it. We must not suffer and no one know it. And how apt are we to grumble at trifles!—the opening or closing of a door, the rustle of a paper, the fall of a cinder on the hearth, the condition of the fire, the placing of a chair, each is made a source of trouble to ourselves and of worry to our friends.

Have you ever observed how much more patient the sick are in a hospital than they are at home, how submissive they become—how grateful they are for all that is done for them? At home they question and find fault and tyrannize over their friends; but they never do so with strangers. Peevishness seems to vanish when they leave the family circle; they grow quiescent and contented. Why should this be? Why should we treat those near and dear to us with less consideration than we do strangers? Why should we lay on them burdens which we would never ask outsiders to bear, and demand sacrifices which are as unnecessary as they are selfish?

"I never sing now because my sister doesn't like it," said a sweet little maid; "she's so sensitive, you know, and has had so much sorrow, that I feel it would be cruel to do anything she doesn't like, so I've given up singing."

Very right and kind of the little maid, but not so right of the sister who accepted the sacrifice.

There are sacrifices which we have no right to accept, even when they are offered voluntarily. "Oh that one would give me drink of the water of the well at Bethlehem, that is at the gate." Yet when the brave men burst through the hosts of the Philistines, and brought back the water, David would not drink it. Why? Because it had cost too much. They had risked their lives to get it. "Shall I drink the blood of these men who have put their lives in jeopardy?"

I think there is a lesson for an invalid in this. Some things that are offered to you cost too much. If they are the price of another's health or another's happiness, or another's usefulness, they cost too much. Refuse to accept them; rather bear your burden alone. And does it ever strike you how much you may be the poorer by accepting these sacrifices? You may get what you long for, it is true, but even in the getting of it you will find it has lost its sweetness. One of a family who was deaf said, "Don't speak so much to each other; it irritates me to know you are speaking when I cannot hear what you say." And so, out of sympathy with the afflicted one, lips were closed, and smiles checked, and silence reigned. She got her wish, but the the shadow that rested on the family circle was more depressing to her than the sight of gaiety which she could join. Better to witness joy that you cannot take part in than to see no joy at all.

Oh the shadows that even the best and the brightest, and the most hopeful among us cast, shadows often thrown unconsciously—the shadow caused by a look, a frown, a petulant tone! We don't mean it, perhaps, but the result is the same as if we did; the cheerful are depressed by it, the hopeful cast down. Instead of gladness in our dwelling there is gloom. And what can be said of those miserable people who would banish every pleasure which they cannot enjoy, and fain lay the burden of their own pain and weakness on every one beside them? They have their reward; the burden comes back doubly weighted to their own shoulders, and stays there.

What a blessing it would be, not only to the weak, the suffering, the invalid, but to the whole of the little world in which they are placed, if they would but take to heart some such counsel at this:

Do not foster and pet and magnify your complaints; they will only take deeper root by such treatment. And don't let your self-sacrificing friends make too much of you. Take your own proper part in the game of unselfishness, try and find out by experience the blessedness of consideration for others, and, instead of always receiving benefits, try and give.

What can you give, you will say, as you hold up your thin, nerveless fingers—what can you do for anyone? Give love instead of always claiming it, give joy instead of trying to take it away, keep back the murmur that will cause pain to your friends, cultivate a gentle, resigned, patient spirit; fill your sick-chamber with the light that comes from inward peace. "He who imparts light to another," as Dr. Trench says, "has not less light, but walks henceforth in the light of two torches instead of one." And it is the same with happiness: strive to make those beside you happy, and you will find how greatly your own happiness is increased.

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Hence that most determined, almost proud, resolve of the apostle, when he declares—"I will not be brought under the power of any." Under the body? No! he will scorn that low kind of thraldom. Meats, drinks, appetites—none of these shall have the mastery in him. He will assert the supreme right of the soul or person, above the house it lives in; so God's pre-eminent right in the soul. He will say to the body—"stay thou down there"—as they that fast do, in fasting; and, what is more profoundly, more scientifically rational than fasting, when it is practiced in the real insight of its reasons? It is the soul rising up, in God's name, to assert herself over the body; over its appetites, passions, tempers, and, if possible, distempers. And how often the poor, coarse, stupid, sensual, fast bound slaves of the body, calling themselves disciples, need this kind of war, and a regular campaign of it, to get their souls uppermost and trim themselves for the race.—Horace Bushnell.

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Evolution.

One of the assumptions thrust forth by radical advocates of the Darwinian theory of Evolution is that the scholars of the age have almost universally accepted it as without question an established fact. It is refreshing to find, therefore, a scholar who has mastered the facts in the case sufficiently to be able to give a reason for his conviction that the theory aforesaid is "not proven." Dr. H. D. Jenkins, in the New York Observer, writes with keenness and force on the question, concluding his trenchant article as folows:

"The fact is that the theory is founded upon a whole series of assumptions, and opposed by a whole series of facts. That there has been a development of species and varieties is patent; but there has been not one single instance adduced in history or geology of a crossing of certain well-defined boundaries sufficiently narrow. There is no centaur in the rocks any more than upon the fields. Huxley himself has shown that if there ever was a transformation of a pug dog into a Maltese cat it must have been by design, as the transformation would require the concurrent change of at least fifty organs and parts, a concurrence which could not be the result of change inside twenty eternities.

"And as for the extension of geologic time, which may be granted as scientifically demonstrable, that which is not proven to occur in time does not become probable by simply giving more time. If twice two does not make five to-day it will not help it to make five by granting eons of ages in which to accomplish that result.

"I write only for myself. But after twenty-five years' study of the subject I am still more heartily a believer in creation by divine fiat than I was ever before. I find the universe made up of elements not only unresolvable, but contradictory in their very attributes. I find life and no-life as wide apart as ever, and the problem as far from solution as when it was first broached. I find the orders of nature succeed each other not by imperceptible degrees, but by great leaps and bounds. I find the embryo now simulating earlier and now later forms. I find species and varieties capable of wide development, but always reverting again to original types. I find that time is not a force, and duration not a cause, to account for changes otherwise mysterious; and to me evolution is not simply a "hypothesis," but a hypothesis erected upon a half-dozen others, each one of which is flatly contradicted by the facts of observation in the natural world. Personally, I propose to wait until the doctrine is squared with itself and the facts all about us, before I feel under any obligation to square my theology or creed to its assumptions."

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The Art of Right Living.

Dr. John Watson, the "Ian Maclaren" of the immortal idyls of Drumtochty and the lecturer who proved so popular on many American platforms, resumed his ministry in Liverpool after his visit to this country by preaching a remarkable sermon on "The Art of Right Living." His text was Acts 13:36: "After he had served his own generation by the will of God, he fell on sleep."

In this way an apostle sums up the activity of David, who was the most brilliant and forceful character in the public history of Israel. One is greatly instructed and heartened to find life described here as service. The first thing every man has to do is to make his own calling and election sure in order that by the force of his spiritual character he may be a light and strength to his fellow-men. If he spends his whole life simply in looking after his own affairs and the affairs of his family, or even in the careful cultivation of the inner life, he may be respectable, and in a limited sense pious, but he fails to hit the mark. When he dies, nobody outside of his home misses him, and so his life is condemned upon the face of it. He was born into this world a living man, and became an integral part of a generation—a generation with its trials and sorrows, its hopes and struggles. From that generation he got such successes as he has won; to that generation he is bound by endless ties of sympathy and gratitude; and if he shall choose to live alone with a careful and calculative, however respectable, selfishness, compounding here and there with charity and public life by a subscription—the cheapest and easiest composition that can be made with your public creditors of a generation—then that man can have no respect. He has never lived.

Service of the city in which his lot is cast is the best service a man can render to his generation. Many are willing to carry the larger politics of the country in their hearts who are not willing to be the patriots of a city. When a man is content to drudge and slave so that there may be a cleaner, holier, happier, and better-educated city, that man lives near to the ideal of public service. If in addition to his city he carries in his heart his friends and those who appeal for his help, he has solved the problem of right living, and walks the streets with a purity, dignity, and charity that make those who look at him feel better and stronger. How is this great thing done? It is a magnificent tribute to Christianity when you are able to say that the life which you admire was lived in the faith of Christ and in the love of God. According to the Bible idea, no man can live right except by the will of God; which means that he did not see the face of his fellow-men only, but saw the face of God; that he did not catch only what was said by this world, but caught what fell from the lips of God; that he did not merely see excellent examples before him of good living, but saw by the spiritual eye the Perfect Man moving before him in the paths of life. God is visible to such men in every generation, and they keep pace with His marchings, reshaping their ideas of service, their conceptions of Christian truth, and their methods of life. They begin a measurable career, go from strength to strength, wider and broader and deeper, and then just when they have done all the things you expected them to do, the sun begins to western and go down behind the hill. When they have served their own generation by the will of God, they fall on sleep.

This noble and inspiring conception of human activity needs to be held up before our selfish and pleasure-loving generation. The old Puritan ideals which filled life with seriousness and grandeur are fading out of the thought of our day, and that hedonistic philosophy which insists that personal enjoyment should be the one aim of life is coming to the front. The creed which some of our cultured teachers would have us accept is laid down in "Marius the Epicurean." It may be expressed in a few words: A counted number of pulses is given us of varied dramatic life. We have an interval and then our place knows us no more. The chief concern is to expend that interval in getting as many pulsations of pleasure as possible into the given time. Only paganism can be the goal of those who follow that philosophy. The more excellent, because the Christian, way is that mapped out by Ian Maclaren in his "Art of Right Living."—Zion's Herald.

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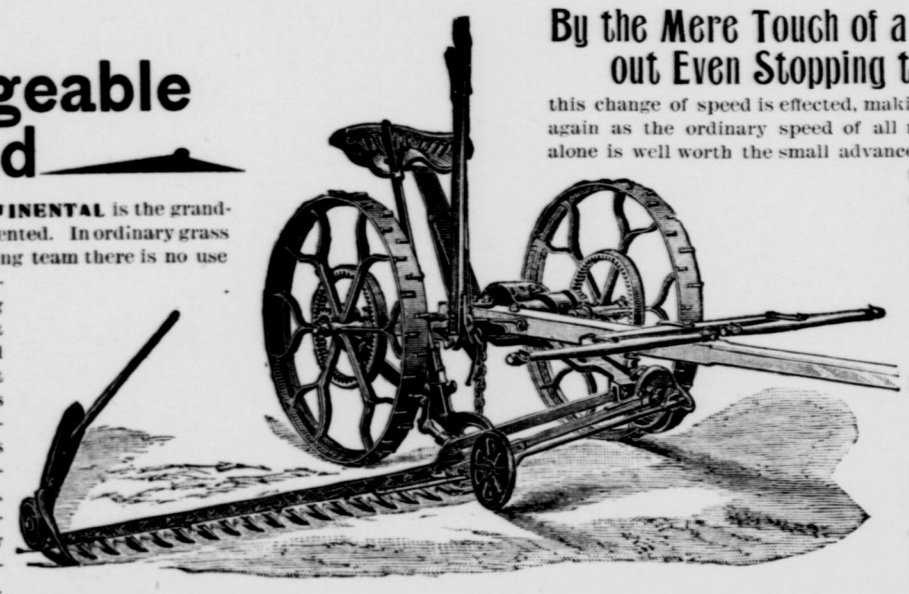
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CONNECTIONAL NEWS.

Christian Guardian: Rev. Dr. Sutherland, Secretary of the Methodist Mission Board, Canada, has been selected by the theological faculty of Vanderbilt University, Nashville, Tennessee, and a Board of Bishops of the Methodist Church, South, to deliver the next course of lectures on the Cole foundation. The object of the fund donated by Col. E. W. Cole, of Nashville, is to establish a foundation for a perpetual lectureship in connection with the Biblical Department of the University to be restricted to a defense and advocacy of the Christian religion. The theme recommended for the next course is "The Relation of the Church to Sociology." The course consists of six lectures, extending over a period of ten days.

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Danville Register: The addition of the Danville College for Young Ladies, in this city, to the flourishing Randolph-Macon System of Colleges is now assured, and next session the school will be a part of the system. Of the debt of $10,000 on the buildings and grounds, more than $9,700 has been subscribed to pay it off. President W. W. Smith has accepted the tender of the school and is preparing for the next session. The name of the school will probably be changed to the Randolph-Macon Seminary or some similar title. The new arrangement will be mutually advantageous, in that it will not only give this school the prestige of the Randolph-Macon System, but will add to that system a valuable and well-equipped school property, and greatly increase its facilities for thorough, systematic, higher education of women. What the changes in the faculty of the present school will be cannot yet be stated.

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Our Homes, referring to the late meeting of the Central Committee of the Parsonage and Home Mission Society, says:

The General Treasurer's report also showed an advance in the most substantial way—that is, in the receipt of dues. She had received in dues $5,116.61. This is, as is well known, but half of the dues, the other half remaining in the Conferences. The whole amount of dues is twice the amount that she received—$10,233.22. Last year the total in dues was $8,779.18, making an increase of dues this year of $1,454.04—greater increase than in any previous year. Special donations and contributions to loan funds are, of course, variable; and do not indicate either an advance when flush, or a falling back when not so generously given. By the amount of dues alone can we gauge our progress. Amount received in special donations was $7,539.73; in loan funds, $2,669.77. Total received by General Treasurer, $15,326.11.

The greatest drawback to winning recognition of the true and real force of the society is the fact that our funds are so scattered—bits retained in the various Conferences and in local work—that it is well-nigh impossible to get full reports of all the society has raised and the work it has accomplished.

This is to be regretted, as a society's power for good is almost universally judged by the amount of funds it has received; and such is human nature that men and women want to give where much has been given, because the giving of many to one cause empowers the society receiving to accomplish the purpose in view, and no one likes to place his gifts where there is possibility of failure.

Now if all the funds raised by our society could be massed, temporarily, in the hands of the General Treasurer, one could at a glance see the force of the society; and the purposes, either local or for the conference, for which the funds were raised would not suffer, for the constitution would positively require that they should go back and be used as the donors had directed. We who love the cause, and wish it largest success, must put our wits together and work out this problem, the solution of which is so vital to our full success as a society.

GENERAL CHURCH NEWS.

The following special prayer has been ordered in the Church of England for the occasion of the Queen's diamond jubilee:

"O Lord, our heavenly Father, we give Thee hearty thanks for the many blessings which Thou hast bestowed upon us during the sixty years of the happy reign of our gracious Queen Victoria. We thank Thee for progress made in knowledge of Thy marvelous works, for increase of comfort given to human life, for kindlier feeling between rich and poor, for wonderful preaching of the Gospel to many nations; and we pray Thee that these and all other Thy gifts may be long continued to us and to our Queen, to the glory of Thy holy name, through Jesus Christ, our Lord. Amen."

❖

The Interior: The Home Board reduced its debt from the sum of $310,000, as it stood April 1, last year, to $147,000, April 1, this year, and this has been further reduced to about $100,000. The amount paid to missionaries and teachers was, in round numbers, $670,000, on this a cut of ten per cent was made, so that the missionaries contributed the sum of $67,000 to the payment of that debt, leaving to other givers, dead and alive, the credit of reducing the debt by the sum of about $133,000. We really can not afford to keep that $67,000. It doesn't look well, you know, for our rich churches to pocket that money. It does not honestly belong to us, it belongs to the missionaries, and we ought to pay it. We rise to move that we square that account this year, and start in with balanced books and consciences. It will only cost us about an old-fashioned half-bit—six and seven tenths cents—apiece, to pay it. A nickel and two cents will do it and leave some to spare. Is there any man, woman or child in the Presbyterian Church who is willing to beat a poorly-paid home missionary and his wife out of seven cents? Equally divided among the missionaries it will give them about fifty dollars apiece—they only get an average salary of $500 a year.

❖

The Independent: For some time past the German Church governments and synods have been agitating the matter of an increase of salaries for the pastors. The subject has now been brought officially before the Prussian Parliament, and the Cultus Minister has advocated the measure. At present pastors in Prussia begin with a minimum salary, of 1,800 marks (1 mark is 24 cents) in the country and 2,400 marks in the city. Every five years there is an increase of 300 marks until the maximum of 3,600 marks is reached for the country and 4,500 for the city. In special cases, particularly in Berlin, where the cost of living is high, the congregation arrange for an additional increase. Since 1891 no Stolgebuhren, i. e.—extra pay for baptisms, confirmations, funerals and the like, are allowed. Practically the same arrangement for the salaries of pastors exists in other German States, only that the maximum and minimum sums vary somewhat, as do also the rates of increase. After a service of thirty or forty years pastors are entitled to a pension reaching as high as half of the salary, and provision is also made for their widows and orphans by all German States. As a rule Protestant pastors are better paid than the Catholic priests, on the ground that the latter have no families to maintain. The higher ecclesiastics of the Catholic Church, however, the Bishops and Archbishops, are paid much better than are the superintendents, consistory counselors and other dignitaries of the Protestant Churches. The salaries of the Catholic dignitaries is settled by special arrangement with the Vatican authorities. It is highly probable that the increase will be granted by the Government.

TEXAS PERSONALS.

We had the pleasure of a call from Rev. John S. Davis during the week.

❖

The Senate of Texas passed resolutions of respect and thanks to Rev. F. S. Jackson, the late efficient and popular chaplain. We are pleased to note this recognition of meritorious service.

❖

Dr. John R. Allen was unanimously elected Chairman of the Faculty of Southwestern University. He is thus ex-officio Regent and will guide the business of the institution until Dr. McLean's successor is elected. Dr. Allen is richely qualified to fill this delicate and responsible position.

❖

Prof. H. C. Pritchett, Principal of the Sam Houston Normal Institute, of Huntsville, was elected Regent of the Southwestern University in place of Dr. J. H. McLean, resigned. He declined the position. Prof. Pritchett is one of our ablest and noblest laymen and is splendidly qualified to serve the cause of Christian education. The election was a very high honor indeed.

❖

In a private note, renewing his subscription, Bro. J. T. Kilgore, of Yorktown, writes: "I want the Advocate for company. I have no other preacher. My precious treasure, to whose address you have been sending the Advocate, was called from labor to reward August 20, 1896. We joined hands and started up the mountain September 10, 1850. Our latch-string was always on the outside to the wayfaring man of God and others. I must march alone, but the way is not dark, nor the distance great, and in His time we will meet again."

❖

Gov. C. A. Culberson vetoed the other day a bill to make our divorce laws more lax. We are glad to see that he is opposed to laws favoring easy divorce. He says:

Whether regarded in the nature of a civil contract or religious sacrament, marriage is the corner-stone of our social fabric. It is the foundation of the advancing civilization of mankind. Every divorce is hurtful to society, and every happy and permanent marriage is a blessing. Easy severance of their ties encourages hasty and inconsiderate marriages, but the knowledge that they will be as durable as the conditions of society will permit will make them in a large measure the result of deliberation and sound judgment. Adherence to laws which have stood the test of time will spare our State the shame of becoming the divorce refuge of adventurers and profligates and tend to make marriage, as beautifully described by Sir James McIntosh, a school of the kind affections and a fit nursery for the commonwealth.

SOUTHERN METHODIST PERSONALS.

Holston Methodist: The honorary degree of Doctor of Laws was conferred Rev. D. C. Kelley, of Columbia, Tenn., by the University of Nashville at its recent annual commencement. This is a worthy compliment to a very worthy man.

❖

The Memphis Christian Advocate, reporting the Dyersburg District Conference, says: "The presidency of Bishop A. W. Wilson was all that could be demanded. His searching questions and wise counsels were an inspiration to all to a deeper consecration and renewed effort in the service of God. His preaching was with the wisdom of the Holy Ghost and the power of the Spirit. He unmasked sin and exhalted Carist."

❖

Dr. A. Coke Smith in Baltimore Advocate: In the afternoon I heard Dr. Candler in the chapel of Vanderbilt University preach a strong, incisive sermon. Candler is no ordinary man; he thinks on a high plane, and has a way of putting things that will not let you forget that he has something to say, and knows how to say it. Dr. Whitehead filled the pulpit at West-End Sunday night, giving them a timely, vigorous, and edifying sermon, I would have heard him had I not been engaged at that hour myself in a laborous effort to set fire to a pile of "brush" into which I had fallen; but the night was damp and my match did not strike fire.

❖

Alabama Advocate: Our readers will receive the intelligence contained in the following note with sorrow. Let the prayers of the Church go up that the "evening time" of this long and useful day of life may be "light:"

Summerfield, Ala., May 25, 1897.

Dear Brother—We were called here last Friday to see Dr. Mitchell. It might be of interest to his friends to hear from him. I found him very low, and I think his long and useful life is slowly drawing to a close. He is lying in a comatose condition, with occasional complete consciousness, when he will talk of the affairs of the Church and orphanage. He was told yesterday of the serious illness of Bro. Minefee, when he remarked that all the churches ought to take up collections and forward them immediately, as the orphanage was in need of funds. When the end comes I will wire you.

R. D. JACKSON.

❖

Dr. C. W. Hinton in Wesleyan Advocate: I desire to write a few words of a personal nature to give information to my friends and brethren as to my health.

Divers newspapers have had a sensational paragraph recently about me. They have stated an incident in my preaching two weeks ago at Howard, Ga.

This incident was exciting and alarming I admit, and perhaps justified the news-makers in their exaggerated statement. While preaching I fell from the pulpit platform, about two feet high, to the floor. This was from a strange momentary weakness which caused me to lose my balance and I fell. It was no paralysis nor anything like it, as has been stated. Not being hurt in the least and without a moment's loss of consciousness, I arose and took my seat in a chair in the altar and finished my sermon, resuming exactly where I closed when I fell. So much for my habit of extemporaneous speaking which has been life long. Intelligent auditors were amazed at my self-possession.

Let me say the scene was very animated for a time. Could my friends see me walk and hear me talk (as I have done since by the hour) they would no think of paralysis.

GENERAL PERSONALS.

The Independent: Dr. Theodore L. Cuyler is the oldest regular contributor to the columns of The Independent. For nearly forty years now he has been writing for this paper. In addition to a wide circulation in many American papers, his articles appear in British and Australian publications, many are translated into Swedish, while two printed volumes are in Dutch. Several articles translated into the Mahratta dialect of Hindustan form a recent volume. Dr. Cuyler thinks that copies of these pieces issued by the press mount up in hundred millions. On one occasion in England a number of railway employes gathered about him to thank him for articles of his they had read. Many letters are sent to him by members of this immense "newspaper parish," who are, perhaps, entirely unknown to him. It is inter-

esting to know that Dr. Cuyler's first venture in print was an antislavery plea in the Ithaca Chronicle. He was fifteen years old. While a "theolog" at Princeton, he contributed to Godey's Magazine, and wrote the first articles for the first number of the Nassau Monthly—a Princeton literary periodical, still published under another title. In 1847 The New York Observer printed the young minister's first contribution to the religious press. His dear friend, Dr. Cortland Van Rensselaer, saw this and said to him: "You are on the right track; work at that as long as you live." "And I have obeyed his injunction," says Dr. Cuyler.

✥

The Interior refers as follows to the "Gospel in Brief" by Count Leo N. Tolstoi:

It is interesting to know that this volume is the fourth part of a larger work existing in manuscript form in Russian. No part of the work can be published in Russia according to the existing laws of Russia. The first part of the work, it seems, gives an account of Tolstoi's conversion to belief in Christianity, at the age of fifty, after a life of scientific and critical unbelief. The story of his conversion has been made known partially in other ways, and is of general interest. It follows the same law as that of the late Gorge A. Romanes, the evolutionist; the grounds and motives working in the minds of both of these eminent men leading them to Christianity seem to have been the same. The second and third parts of Tolstoi's work are critical and negative, attacking the theology of the churches: the fourth, in the main as given in this volume, is constructive; it includes what the author believes to be the true interpretation of the mind of Christ. It is couched in plain, and sometimes very homely language. The method followed is that of condensing the gospel narratives into one continuous story, thus aiming to present a life of Christ, and in that life to weave his teachings in their proper historical connections. We can not accept the interpretation of Tolstoi as altogether the true one, but it is worthy of the most serious consideration on the part of all thoughtful Christians, as a reading of the Christian religion by one who believes it to be the truth, and who has vindicated his sincerity by an earnest effort to conform his life altogether to his teaching. Besides this, a considerable interest is naturally attached to the volume, as the production of one who is entitled to be called a genius, and a keen as well as sincere man.

THE PRESS.

THE POWER OF CONSCIENCE.

"So strong is the influence wielded by conscience, and so frequently does it cause the wrong-doer to atone for his sin, that for the past eighty-five years the Conscience Fund has been officially recognized as one of the regular sources of revenue for the United States Government," writes Clifford Howard in the June Ladies' Home Journal. "During this time the consciences of the American people have added to Uncle Sam's resources at the rate of about three hundred dollars a month, or a total sum up to the present year of something over $300,000—the amounts of the individual contributions varying from a few cents to several thousand dollars. The smallest contribution ever made to the Conscience Fund was received in May, 1896, and consisted of a two-cent stamp, which was enclosed in the following letter of explanation: 'I once sent a letter in with a photograph (unsealed), which I have since learned was not lawful. I enclose stamp to make it right.' By a curious coincidence the largest sum ever contributed reached the treasury department about the same time that the stamp was received. This was a bill of exchange for $14,225.15, which had been sent to the Secretary of State by the Consul-General at London, to whom the money had been given by a clergyman on behalf of a person unknown, no name being given."

COMFORT THROUGH SORROW.

The beattide of Christ shows that the blessing of sorrow lies in the comfort. A large portion of the Bible is comfort which can become ours only through sorrow. We can cay, "Blessed is night, for it reveals to us the stars." In the same way we can say, "Blessed is sorrow, for it reveals God's comfort." The floods washed away home

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and mill—all the poor man had in the world. But as he stood on the scene of his loss, after the water had subsided, broken-hearted and discouraged, he saw something shining in the bank which the waters had washed bare. "It looks like gold," he said. It was gold. The flood which had beggared him made him rich. So it is ofttimes in life. Sorrow strips off loved possessions, but reveals the treasures of the love of God. We are sure, at least, that every sorrow that comes brings to us a gift from God, a blessing which may be ours if we will accept it. . . .Clouds gather in the sky with ominous theatening; but they pass, and leave their rich treasure of rain. Then the flowers are more fragrant, the grass is greener, and all living things are lovelier. Sorrow comes. There is agony in the heart. There is crape on the door. There is a new grave in God's acre. But all hearts are softer. Love is tenderer. Prayers are more fervent. There is more of heaven in the household life. The cloud has left its treasures of rain. "Blessed are they that mourn: for they shall be comforted."—J. R. Miller, D. D.

We know not, verily, that which is laid up for us. There are such beautiful things put by. In God's house and in God's time there are such treasures.—Mrs. A. D. T. Whitney.

DISTRICT SUNDAY-SCHOOL CONFERENCE.

Programme of Waxahachie District Sunday-school Conference at Italy, June 24, 1897:

Sermon by Rev. C. L. Browning, June 23, 8:30 p. m.

June 24, 8:15 a. m.—1st topic: "What Results Should be Expected from a Well Conducted Sunday-school?"—led by Ed. Anderson, Major and W. L. Tanky; 2d topic: "What can be Done to Advance the Spiritual Interest of Our Sunday-schools?"—led by A. M. Dechman, H. T. Jinks, E. A. Blvins; 3d topic: "How Should Sunday-school Teachers be Selected and Developed?"—led by W. H. Knight, J. B. Armstrong, W. W. Daffron; 4th topic: "How Shall we Reach Those Who are in Greatest Need of the Influence of the Sunday-school?"—led by Mrs. J. W. Bettus, W. B. Head, Capt. Tipton; Essay by Miss Mabel Johnson—Subject: "Lambs of the Fold." Sermon by Rev. J. A. Hyder—subject: "Infancy;" 5th topic: "Kindergarten Methods in Sunday-schools"—led by Henry Martin, Mrs. W. E. Ward, Mrs. A. L. Wesbrook; 6th topic: "What has Methodism to Gain from Interdenominational Sunday-school Conventions?"—led by F. A. Winn, F. P. Works, A. N. Thomas; 7th topic: "My Experience as a Sunday-school Superintendent"—led by A. M. Curry, W. A. Calfee and all other superintendents; 8th topic: "Lesson Preparation—Its Importance and Methods"—led by J. C. Smith, D. C. Johnson, J. B. Sherril; 9th topic: "How to Reach and Hold the Young People by the Sunday-school"—led by Bro. Spiva, Mrs. Groce, A. S. Wilson; essay by Miss Emma Moore. Mass meeting 8:30 P. M.—addresses by Revs. J. W. Adkisson, T. G. Whitten and J. W. Dickinson, to be followed by a "Sunday-school Consecration Service"—J. H. Edwards leader of music.

Basis of representation: one superintendent and three delegates from each Sunday-school in the district.

A. M. DECHMAN, Sec'y of Com.

P. AND H. M. SOCIETY.

The President of the North Texas Conference Parsonage and Home Mission Society has called a meeting of the Executive Committee for June 15, 1897, to be held in Dallas. A full attendance of the officers of the society is desired. Important business concerning the new Rescue Home will be transacted and arrangements for the Annual meeting to be held in Sherman will be made.

MRS. L. P. SMITH,
Conference Corresponding Sec'y.

A BARGAIN.

Sister Easterling offers the library of her deceased husband, Rev. W. F. Easterling of the North Texas Conference, for $25.00. There are some rare books, and the books new, except some Southern Reviews by Bascomb, as far back as 1849, and the Reviews by Bledsoe, as far back as 1871. Would cost about $100.00. Correspond with Mrs. W. F. Easterling, Montague, Texas.

G. F. BOYD.
Nocona, Texas.

CORRECTION.

In last week's Advocate you make me say "The Cotton Belt Railroad will grant a rate of one and one-third fare to the District Conference at Sulphur Springs." I should have said to "Mt. Vernon."

J. W. CLIFTON.
Mt. Vernon, Texas.

PERSONAL.

I want to find some old soldier who was in the war with the Seminoles in 1832 or on up to 1840. My husband was a soldier and I want to find proof that I may get a pension. I will be thankful to any soldier of the war who will send me his name and address.

MRS. A. C. WHITE.
Pidcoe, Texas.

Georgetown District—Third Round.

Granger, Indian Creek	July 3, 4
Little River, Three Forks	July 10, 11
Liberty Hill, Rock House	July 17, 18
Round Rock, Jonah	July 24, 25
Georgetown	July 25, 26
Florence, Prairie View	Aug. 1, 2
Bertram, Mt. Horeb	Aug. 8, 9
Moffatt, Midway	Aug. 15, 16
Salado, District Conference	Aug. 18
Salado, Prairie Dell	Aug. 25
Bartlett, Bartlett	Aug. 29, 30
Belton	Sept. 4, 5
South Temple	Sept. 5, 6
Temple	Sept. 11, 12
Rogers	Sept. 18, 19
Taylor	Sept. 25, 26
Burnet	Sept 29

DISTRICT CONFERENCE. Woman's Parsonage and Home Mission, League and Sunday-school Conferences for the district, camp-meeting and old-fashioned Methodist gathering and reunion at Salado, August 18-24. Careful programmes will be ready by July 1st. These will fix hours and work. A great time is expected.

Sam'l P. Wright, P. E.

Calvert District—Third Round.

Stranger and Harmony, Oletha	June 19, 20
Kosse, at Alto	June 22
Durango, at Blevens	June 26, 27
Marlin	July 4
Chilton and Lott, at Lott	July 10, 11
Bremond and Reagan at R	July 16
Calvert	July 17, 18
Hearne and Wheelock, at W	July 24, 25
Rosebud, at Powers Ch	July 28
Buffalo and Oakwoods, Cedar	July 31, Aug. 1
Fairfield, at Sunshine	Aug. 2, 3
Personville, at Union	Aug. 7, 8
Jewett, at Marquez	Aug. 14, 15
Centerville, at Leona	Aug. 18
Rogers Prairie, at Macy	Aug. 21, 22
Franklin	Aug. 23
Mt. Vernon, at Beck Prairie	Aug. 28, 29
Pettaway, at Willow	Sept. 4, 5

J. B. Cochran, P. E.

Pittsburg District—Third Round.

Mt. Pleasant Sta., at Mt. P	June 20, 21
Queen City, at Forest H	June 26, 27
Atlanta Sta., at Atlanta	June 27, 28
Pittsburg Sta., at Pittsburg	July 4, 5
District Conf., at Atlanta	July 8, 11
De Kalb Mis., at Spring H	Fri., July. 16
Dalby Cir., at Hubbard's C	July 17, 18
Leesburg Cir., at Ebenezer	July 24, 25
Gilmer Cir., at Glenwood	July 31, Aug. 1
Daingerfield Cir., Bradfield's C	Wed., Aug. 4
Winfield Cir., New Hope	Aug. 7, 8
Linden Cir., Union Chapel	Aug. 14, 15
Park Mis., at Red Springs	Aug. 21, 22
Quitman Cir., at Quitman	Wed., Aug. 25
Musgrove Cir., at Marvin's C	Aug. 28, 29
New Boston, at New Boston	Sept. 4, 5
Naples Cir	Wed., Sept. 8
Fairview and Rose Hill, at F	Sept. 11, 12
Texarkana, State Line, at S L	Sept. 12, 13

Rev. J. S. Mathis will preach the opening sermon at the District Conference on July 8, at 11 a. m.

T. P. Smith, P. E.

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Hood's Pills cure nausea, sick headache, biliousness, and all liver ills. Price 25 cents.

The Word of God, and rational thought from it, unlocks all the mysteries of life.

A Wife Equal to a Gold Mine.

Will some of your readers give me a good recipe for making a cold starch! I am selling self-heating flatirons and iron a little at every house and have to use some starch every place and want to know how to make a good cold starch. 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, as with the old iron, and you can get the most beautiful gloss. 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 will address them.

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The man who tries to be famous and religious, will not be able to succeed at both.

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Rosy cheeks, bright eyes and a quick step, can be secured by using Dr. Simmons' Sarsaparilla. The peculiar feature of this remedy is that it strengthens and builds up the system while it eradicates disease. 50 cents and 50 doses.

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Epworth League

Address all communications to Rev. Sterling Fisher, San Antonio, Tex.

TOPIC FOR JUNE:

"EVERYDAY WARNINGS."

June 13: Reflections for the Department of Finance.—Prov. 16:8; 28:8-22.

The subject indicates only partially the scope of these passages of Scripture. Their practical instructions are valuable to individuals as well as to Leagues, and their declaration of principles is vital to success and good character.

There is no surer index to character than the estimate placed upon money; and the means resorted to for obtaining money is an indication of the esteem in which it is held.

The Possession and Use of Money is Necessary and Right.

THE POSSESSION AND USE OF MONEY IS NECESSARY AND RIGHT.

It is the well-nigh universal medium of exchange; no enterprise can be carried on without it; no household can be provided for, physically or intellectually, without its use; no Church can perform its mission of doing good to both the bodies and souls of men without having at its command reasonable sums of money. For two departments of the Epworth League the expenditure of money is indispensable: for the Literary Department books must be purchased and papers subscribed for; for the Department of Charity and Help food and clothing must be provided for the suffering, medicine for the sick, and whatever is done in the way of relieving physical suffering or advancing the material interests of the Church, calls for the expenditure of money.

HOW MONEY SHOULD BE OBTAINED.

1. By honest labor. This is a divine law. Idleness is a vice and the friend to all other vices. No possessions are so valuable as those that are the fruit of toil. Of men who have risen from poverty to affluence it is doubtful if one is ever so happy again as when he came in at night to the shelter of a simple home where love presided, and whose comforts were provided by his daily toil.

2. By honorable exchange. All sharp methods in business are unchristian. If I take advantage of the necessities or ignorance of another, and know that I do not give him value for his money, I am dishonest. Failure to disclose the facts so that another is deceived and overreached in a trade, is dishonesty. It is said by some business men that it is impossible to do business except by a certain kind of misrepresentation, so demoralized have the business methods of the country become. Let not Christians be caught by the prevailing disorder.

SOME THINGS TO AVOID.

Gambling. This prevalent vice has many methods—gambling with cards, whether in a fashionable parlor for a prize or in a gambling den for a stake. Speculating in futures is one of the commonest and most destructive forms of gambling. All lotteries, wheels of fortune, etc., are to be classed with this vice. "It is the endeavor to get money by dispensing with labor, to make it without honestly working for it. It entails widespread ruin and degradation. It is in itself evil, apart from its deadly effects. It proposes to confer gain without merit, and to reward those who do not deserve a reward. It proposes to benefit us while injuring our neighbor—the happiness of the winner involves misery of the loser. The young should especially guard against this vice, which has been a rock upon which many a promising life has made disastrous shipwreck."

HOW TO GET MONEY FOR THE LEAGUE AND OTHER CHURCH WORK.

First and always by cheerful and systematic giving. We can never be free form the vexatious problems of Church finance until every member contributes regularly and gladly a proportionate part of his means. Haste to be rich results in covetousness. Our people withhold their means from the Lord and stagnation and spiritual death ensue. For the safety of the young and the prosperity of our beloved Church, let the League pay especial attention to the subject of systematic giving.

ARE ENTERTAINMENTS AND SUPPERS FOR RAISING FUNDS ALLOWABLE?

These should not be necessary, and would not be if many of our people were less penurious. Where they are conducted fairly and honorably, free from raffles and grab-bags and fishing-ponds, and a full equivalent is given for the money received, these affairs may not be objectionable in themselves, but let the plan be tried of appealing directly to the conscience of the people for means to carry on the work of the Church, and with patience and education let us get beyond the necessity for other methods.

Above all, let all wrong or questionable methods be avoided, for a good end cannot justify the wrong means.

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A Letter From One of Our Missionaries.

To the Texas Leagues—If we do not write to you often enough, do not think it is because we do not appreciate the relationship sustained by us toward you, or that we do not remember that we belong to you in an especial manner. No! but it is because head, hands and heart are kept so busy with the work and its many different phases. Since our arrival in Shanghai last fall we have been wonderfully blessed in many different ways, and although numerically the Church has not grown to any great degree, still we can see that God's spirit is at work upon the hearts of the people, and the leaven is spreading.

'Tis interesting to watch and see how He works and the wondrous ways He has of bringing many to a knowledge of the truth. Ofttimes He uses our so-called misfortunes as His opportunity of making known His truth to some poor soul in darkness. And as, while we were at home we heard from all that it was our personal experience they wanted to hear, you'll excuse this epistle if it seems too personal.

I was sick with la grippe, I suppose, Mr. Hendry had his work to attend to, then came in Amah (a house servant) and said her husband was sick and although she hated to leave me, under the existing circumstances, still she felt she must go to him. In a day or so word came that he was dead. She was poor and asked that I get no one in her place, as she would like to come back. But after waiting a few days and she did not come, I sent her word she must either come or get some one in her place. And as their custom is that a woman must not go out more than is necessary, for a month or more after her husband's death, she brought a relative to take her place, promising to come herself in about a week. Now, this relative had never been in a foreigner's house and knew nothing at all about the work, and their houses and ways being so different from ours, you may imagine it not to be an easy task to teach them. So I was not happy over the matter one bit, but decided that "half a loaf was better than no loaf" and told her I would try the relative for one week and then she must come herself. Yes, she said she would. This woman had never heard of God, or Jesus and his love, notwithstanding she lived in stone's throw of our Trinity Church. So I used the opportunity of telling her of Christ. After hearing the first time she seemed quite delighted and happy and said she wanted to hear more. And every time she would hear the Church bell ring for services she would start up, and with a smile would say: "Is that for preaching?" And when told it was, just like a little child, happy when given permission to go anywhere, she'd say, "I must go and hear: I want to know more of this doctrine." After a few days she gave her name as a probationer, and this week she brought in two of her distant relatives to whom she had told this wonderful doctrine, who also gave their names as probationers, and the next evening one of these women brought a friend of hers who was anxious to hear. So we might say that through this poor woman's misfortune, her husband's death, and through my misfortune, her leaving me, four women were given the opportunity to hear the gospel story, and we trust will believe and be saved. We have had several deaths in our Church here this year, and probably the account of two of them would prove interesting to some. One was an old lady eighty-one years old, and who had been a believer for some twenty years or more. She has a daughter employed by our native Woman's Missionary Society as their Bible woman. The old lady had had asthma for several years, but being so old was unable to combat against it through another winter. She was confined to her house and bed for some time before her death, during which time I visited her. I found her with just a sweet, innocent, childish expression on her face, and they said she was just waiting for the summons; that she had no special pain; but, like a little baby, wanted to sleep all the time. Finally, when the summons did come she was ready, and her last words were: "Jesus has come for me and I must go." Thus the spirit of Dzung ta ta wended its way home. A triumphant death is a power for good at home, and who can estimate the good such a death can be in a heathen land?

But I'm sorry to say that the death of Leer nya nya was not, humanly speaking, so triumphant. One of the first native Christian women to call upon me in Shanghai was Leer nya nya, and as she lived just across the street we became right good friends. For several years she also had been subject to that disease so common among the Chinese, asthma, and it took a deeper hold than ever upon her this winter and she was confined to her room and bed the greater part of the winter. She, her youngest son, a boy about fourteen years of age, and her future daughter-in-law, who, according to the custom of the country, was making her home with them, were all Christians. But her oldest son and daughter were still heathens. She and I had had several conversations, in which she would always point out the advantages and joys of the Christian religion. She said that it made no difference to her whether she die to-day or to-morrow; that she was not afraid and she knew that when she died she would go to heaven and her body would suffer no more. She said before she accepted the Christian religion she was always afraid of dying, of devils, etc.; but "now" she'd say: "I'm not afraid at all." During her last illness I visited her frequently, and although suffering severely in the body, she would frequently say she was not afraid to die and that she knew it would be all right. On Thursday before her death she told the Bible woman who was visiting her that she wanted to be buried according to the Christian custom and in the Church's burying-ground. So, what was our astonishment and chagrin when, on the following day, the Bible woman went to visit her to find both Buddhist and Taoist priests at the front door, going through with their chanting and services to propitiate the devils that they would not kill her. And within was found incense and ghost money, also used in idolatrous worship at funerals. Why were they doing this—was she dead? No; the Bible woman went up stairs to her room and spoke to her, asking her how she was. "Oh," she says, "Dzung nya nya, go away; you are frightening me to death." But by this time one could see that death was taking hold upon her and she was not in her right mind; also this oldest son and daughter, themselves being afraid of the devils, as they believe, that were after her, were the ones that were having these priests, etc., for their own sakes; and doubtless from those constantly with her she heard nothing but the word "devil." To think of one of Christ's own being obliged to die with such environment! She was a Christian and we do not count her death as a discouragement, but rather as an encouraging feature. We know that from it God will bring some good. Her youngest son was compelled by his elder brother and sister to go through with heathenish ceremony, and as she was their mother she, of course, was buried by them and with heathenish service. We could do nothing. The boy was also compelled to leave the Anglo-Chinese College, where he was a pupil, and we saw nothing of him for about two months. But now we have hopes of his return, and we trust that God will yet use him as a power for good among his own people.

The woman's work does not prosper as I should like to see it here in Shanghai—we are so scarce of workers to take up that special feature; also we have only one Bible woman, and we need more.

But enough for this time. May the Leagues of Texas be abundantly blessed and so filled with His spirit that they shall be able to do more and greater things for their Master. Yours in Christian love,

MRS. J. L. HENDRY.

Shanghai, China, April 23, 1897.

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We have received from the League of Meridian, Texas, resolutions of respect in memory of the ex-President of the League, Mr. J. A. West. He was a good man, and dying, left that best of all legacies—a good name.

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A newly organized League is reported from Nix. The officers are miss Ida McCauley, President; Miss Belle Loyde, First Vice-President; Miss Tira Berry, Second Vice-President; Miss Bertie Loyde, Third Vice-President; Ed. Loyde, Secretary; Mrs. Frank Supple, Treasurer. There are eighteen members and they expect to do well.

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Toronto Conference.

To the President or Secretary of each League in Texas:

Please write me at once the number from your place expecting to go to the International meeting of the Epworth League at Toronto in July, in order that arrangements may be made for rates and transportation.

We expect to have sleeping cars at central points, and if enough go, combine them into through trains. As the numbers will have much to do with rates, it is necessary for you to make up your lists at once and send them to me.

B. M. BURGHER,
Chairman Transportation Com.
Dallas, Texas.

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Sherman District Leagues.

"Now for the last rally." On the 22d ult. I sent you a circular letter together with report blanks and delegates' certificates for the next session of the N. T. E. L. Conference, which meets in Dallas, June 16-18.

Local Secretaries—Secretary Thomasson desires to make this gathering of reports a most thorough one. Will you assist him? If so, please mail reports so the same will reach me at once. Fail not; the success of the conference in general depends materially upon your immediate response to this request.

Badges—Let every League in the

ARMSTRONG & McELVY, Pittsburgh.
BEYMER-BAUMAN, Pittsburgh.
DAVIS-CHAMBERS, Pittsburgh.
FAHNESTOCK, Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
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Or, four 25-lb. kegs of white lead, $6.00; five gals. pure linseed oil, $2.00; four cans tinting colors, 80 cts.; ½ pt. Japan dryer, 15 cts.; ½ pt. turpentine, 5 cts. Total, $9.00—**a saving of $8.50 in favor of Pure White Lead** without considering its greater durability. Examine the brand (see list).

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National Lead Co., 1 Broadway, New York.

district get badges with the words "Sherman District" printed across the upper end of same.

I hope to see every League in the District well represented at Dallas.

Go to the conference with a spirit of prayer and consecration. Pray for a gracious outpouring of the Holy Ghost upon our meeting there.

The secret of its success lies in the fervency and perseverence of the secret prayers offered by the individual Leaguers. Watch for our special train. On to Dallas! Yours for the work,

R. M. MEANS,
Sec.-Treas. S. D. E. L. Conf.
Whitesboro, Texas.

Dear Leaguers—Some time ago we sent out fifty printed pamphlets containing suggestions, outlines for work and monthly report blanks to each League and pastor in the district.

Please adopt and use the monthly report blanks which we have given for the three departments. Do this and we will soon have more system in our League work, for heretofore reports made to Conference were so incomplete, there being such a sad lack of system among us all, that no very definite idea of the work being done could be gained. We must make this our best year's work.

Having just received a large supply of literature from the Nashville Publishing House, we are prepared to furnish every pastor and League in the district with free Epworth and Junior Tracts or application blanks for charters. These will be forwarded by return mail if stamp is enclosed with request for same.

We are authorized by the Executive Committee of the Sherman District Epworth League Conference to levy an assessment of two cents per member upon all the chapters in the district, for the purpose of raising funds for the defraying of expenses connected with the workings of our Annual Epworth League Conference.

It is requested that the assessment be collected at once and sent to the undersigned.

If every League will promptly respond to this call it will relieve us of any further consideration of this question.

Please don't delay. Yours for success,

R. M. MEANS,
Sec-Treas. S. D. E. L. Conf.
Whitesboro, Texas.

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Waxahachie District League Conference.

This conference met at Alvarado, April 29 and 30. Ten out of the twelve charges in the district were represented, and the programme was a pronounced success. Reports showed all the Leagues successfully prosecuting the work of the Devotional and Charity and Help Departments, but reports on Literary Departments were not so good. Only three junior Leagues were reported.

All the interests of the League received careful consideration. Officers for the ensuing year are W. B. Head, President; J. E. Major, First Vice-President; Miss Stella Gibson, Second Vice-President; Miss Josie Yarbrough, Third Vice-President; Henry Martin, Secretary; Mrs. J. M. Bettis, Superintendent of Junior Work.

Alvarado entertained the conference with true hospitality.

The next conference will meet at Waxahachie.

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A Note from the German Leagues.

The second Annual Conference of the German Epworth Leagues was held at Castell, in Llano County, May 6 to 10. An appropriate programme had been prepared; invitations sent to the different Leagues, and ample provision made for a good attendance.

The rally was undoubtedly a success. The attendance from abroad was not as large as had been expected; but from the first day great interest was manifested and the programme was executed to the delight and profit of all in attendance.

This conference has created not a little enthusiasm for the League movement among us germans, and we are assured that even with us conservative folks, it has passed the days of probation.

For the inspiration of all League workers permit me to say that with a membership of only 325 our conference has undertaken to raise $150 in six months in order to defray the expenses of a missionary about to begin work on a new mission in Western Texas.

The following officers were chosen for the ensuing year: President, C. A. Lehmberg, Industry; First Vice-President, G. Senkel, East Bernard; Second Vice-President, C. H. Beneke, Houston; Third Vice-President, C. H. Grote, Castell; Secretary, E. Frenzel, Castell; Treasurer, Mrs. Lisette Stein, New Berlin. C. A. LEHMBERG.

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Attention, Leaguers of the Austin District.

The Austin District Epworth League Conference meets in LaGrange, Texas, June 15 to 17. Presidents of the Leagues please send the names of your delegates to Rev. Jno. E. Green, also send the number of visitors who you think will go from your League.

Entertainment will be free to all who may attend.

Send names as soon as possible.

Fraternally, WM. H. MACKRELL,
President.

Sunday-School Dept.

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

SECOND QUARTER—LESSON 12, JUNE 20.

PERSONAL RESPONSIBILITY.

ROM. 14:10-21.

Golden Text: It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. —Rom. 14:21.

Time: St. Paul wrote his letter to the Romans from Corinth at the close of his three years' residence there (Acts 20:3) in the spring of A. D. 58.

The Epistle to the Romans justly deserves to be classed among the very greatest of all St. Paul's writings. It covers, of course, a wide range of subjects, touching the deepest things of theology and the questions of conscience and Christian work and experience. Especially have we here the fullest and most conclusive discussion of the great doctrine of justification by faith anywhere to be found in the sacred writings. This was the doctrine proclaimed by St. Paul throughout his wide circuit of the Roman Empire—"being justified by faith we have peace with God through our Lord Jesus Christ." On this truth he founded his Churches, and before this simple and mighty evangel the old religions of the world went down and the religion of Jesus extended its glorious empire. This great Epistle to the Romans St. Paul wrote in Greek—a language in which he had been trained from his boyhood; the most perfect instrument of human thought, and the language at that time most universally spoken. The Church at Rome was composed of Jews and Gentiles. Men were present from Rome on the day of Pentecost; these probably were the founders of the Church there. It embraced, no doubt, at the time of this writing, men and women who had been converted under the ministry of the apostle himself. A Christian woman of great influence and respectability, Phoebe, carried the letter from Corinth to the brethren at Rome.

LIGHT ON THE LESSON.

The student should carefully study the present lesson in the light of its context and of the living questions of that day. Among the living questions of that day was the question whether a Christian should eat animal or exclusively vegetable food; whether he should eat meat which had been offered to idols; whether the Gentile convert should pass into the Church of Christ through the ceremonial rites of Judaism; and questions of Sabbath observance. These were among the living and burning questions which, in the formative period of the Church, St. Paul had to deal with—questions which were made delicate and difficult by the mixed Jewish and Gentile membership of the Church. In dealing with these questions two sides of St. Paul's character are brought prominently into view: his strict conscientiousness and his magnanimity—he was always a man of pure conscience; and after his conversion he was always a man of the largest liberty and tenderness toward others. The infinite pity of Christ toward his own narrowness and bigotry as a Pharisee gave him, ever afterwards, a brother's pity and sympathy toward his weak and erring fellowmen. In our lesson to-day he presses upon us the question of our own personal responsibility in the terrible light of the coming judgment and our own account to be rendered there must we view all the questions of conscience wherein we differ from our brethren.

V. 10-13—Judging Thy Brother.

In the opening verses of the chapter St. Paul addreses the "weak brother," the over-scrupulous man about non-essential things. Now he speaks to the stronger: "Why dost thy judge thy brother, as if he were not sincere? Why set him at naught, as if he had no conscience and no right to be persuaded in his own mind and to decide for himself. A man of deep personal convictions should always be a tolerant man; the firmer he holds to his own convictions the more he should realize that his brother must also stand by his own conscience. For we shall all, says St. Paul, stand before the judgment-seat of Christ. Christ is the judge, not we. Then he appeals to the word written by Isaiah (45:23): "As I live every knee shall bow to me and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore, says the apostle, judge one another any more. Before that awful bar of Christ, on that last day, human words of praise will be reversed and be shown to be empty and vain; human decisions of censure also will be reversed and the condemned man approved and crowned. In another Epistle he says: Judge nothing before the time (I Cor. 4:5). It is a small thing for me to be judged by you or by man's judgment. Ah! great, overwhelming fact—Christ the Lord is my judge; and this is the strong point of his argument here. So, then, every one of us shall give an account of himself to God. Let us, therefore, (this is his conclusion) judge not one another any more. Let us understand Paul: There is a right and a wrong, and according to the light we have, in the spirit of the Master, we must seek to guide the erring brother into the right and away from the wrong. But you dare not to limit your brother's liberty touching a matter of personal conviction; you dare not venture within the sacred inclosure of his own conscience and say to him: "You must, on the peril of your soul, give up this thing." On this spirit of judging within the domain of personal conscience has been founded the inquisition, the rack, the stake, wholesale martyrdom and ex-communication; and the anathemas of the lost, pronounced by human fallible lips. Here also arise many of the milder follies of Protestantism—such as judging men upon questions of successions, governments, baptisms, methods of work, names and conditions of Church membership. Paul's position is: When you come to a question of conscience, Christ is your brother's judge, and you both trespass upon your brother's liberty and usurp the place of Christ if you judge him. That question of conscience, as you must yours also, your brother must carry up to the one Court which can decide upon it—"the judgment-seat of Christ."

But, says the apostle, judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. This judgment is concerning ourselves—a very different thing from judging our brother's conscience. You are not to use your liberty, though you may be much the wiser and larger man in spiritual views, so as to cause your brother to stumble and fall. You must not move him into scandal, so that he shall hate or judge you; you must not move him away from his own conscience into conformity even with yourself.

V. 14-21—Principles Illustrated.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself. Paul's breadth of view was received from Christ himself. This one quality in the teaching of Jesus; its spirituality as opposed to all dead formalism; its breadth of view as opposed to all rigid Pharisaism, gave his words originality and authority, which none of the official teachers had. Nothing is unclean of itself—neither flesh nor herbs. Both are lawful under the gospel. But if a man esteem anything unclean to him, it is unclean. His conscience makes it so. Wonderful power of conscience! To go against it is to sin; to defile the spirit, to unhinge all moral life, and set the man at war with himself. With his conscience the man must go to the final judgment. Infinite love and wisdom, which alone can do so, will there accord the right. But now, says the apostle, if thy brother be grieved with thy meat, thou walkest uncharitably. Here it is the question of restraining your own liberty for the sake of your brother's conscience. Love, not liberty, must be your great guiding principle here. Then, strongly, St. Paul says: "Destroy not him with thy meat, for whom Christ died." Jesus died for him, and yet by your eating meat he may be destroyed. Will you value your meat more than you value your brother's life? More than his soul?

Let not your good—your light, your liberty, your freedom of thought, your large views—be evil spoken of by being offensive to others. When they offend, they bring forth words of censure. Here is the ideal, the standard of practical conduct toward others, for which the enlightened Christian must constantly aim. This was the standard of Paul and of Jesus; both of them were spoken against; and so shall we be; but the line of our action is nevertheless clear—the wrong must not be ours.

Put the highest things first. The kingdom of God is not meat and drink, but righteousness—right living, right character, and peace with God and man and joy in the Holy Ghost—these are the essential things, and whoever has them is a disciple of Christ. And he that serveth Christ in these things, in righteousness—the solid work of a true, upright life and peace and joy, which go with it as the fruit of the indwelling Spirit—is acceptable to God and approved by men—wise and good men; men of spiritual insight, who discern the spirit beneath the letter and the form; men who see true faith, even when divorced from form.

V. 19-21—Final Exhortation.

Peace and edification—these we must earnestly follow after. Practical divinity, says Mr. Wesley, tends equally to peace and edification. Controversial divinity less directly tends to edification, although, as they of old, sometimes we can not build without it. For meat destroy not the work of God, which he builds in the soul by faith and in the Church by accord. All things indeed are pure—flesh and herbs alike—and so everything that God has made, every creature, as St. Paul says in writing to Timothy. But it is evil to that man who eateth with offense. Then he makes the broad statement: It is good—good in the largest sense—honorable, manly, magnanimous, yea, and beareth in it the Christlike love (for even Christ pleased not himself)—neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth—by imitating thee against his conscience, or is offended at what thou dost to the loss of his peace, or is made weak—hesitating between imitation and abhorrence, to the loss of that joy in the Lord which was his strength"—so comments John Wesley. Naturally we would like to indicate applications at the close of such a lesson, but lack of space does not allow:

1. Keep your eye fixed upon the judgment-seat of Christ. He alone is the judge within the domain of conscience.

2. The lesson is addressed to the strong, wise man. His great achievement is so to use his liberty as not to offend or destroy his brother, who sees evil where he does not see it. My father and mother, long since gloriously passed into the skies, taught me total abstinence as to the use of tobacco, wine, whisky and worldly amusements. On this platform I stand with them. So have I taught my sons. And so I believe that all Christians, and especially Christian ministers, if not for their own conscience, yet for the sake of those whom they love and would save, should abstain from the use of these things. This would be a good thing, and compass at once the physical and spiritual regeneration of our race.

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WOMAN'S DEP'T

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

Notice.

To the Preachers of the Sulphur Springs District:

Please see that the ladies of your charge send a delegate to the W. P. and H. M. Society, to be held at Mt. Vernon, June 18, during the District Conference. Send names of delegates to Bro. J. W. Clifton not later than June 10, and homes will be provided for all.

MRS. HARRY A. EVANS,
District Secretary.
Sulphur Springs, Texas.

The Spiritual Work of the W. P. and H. M. Society.

(Read at District Conference at Roxton, Texas.)

We recognize the fact that woman's sphere is pre-eminently the home and realize that the "hand that rocks the cradle rules the world." We know that to speak the gentle word in the midst of anxieties and vexations of daily cares will receive its reward of the Savior. To make our homes healthful, pure and happy; to raise our children in the fear of God, are duties recognized by us, and when we keep Christ with us continually by prayer and the study of his Word, these duties become joyous and the drudgery of daily toil is glorified, because done for the Master's sake; and yet we too have received freely of the grace of God and we would, in our way, give unto others.

In the Parsonage and Home Mission Society we must have our class-meeting, a devotional meeting where we read the Word of God, sing his praises, pray and talk of the experiences of the soul. We there learn to talk of the soul-life, its temptations, trials and triumphs; and as we talk and pray together our zeal is increased. We are strengthened for service and are made to realize that the salvation of souls is of the first importance and not the material things of life—the wherewith we shall be fed and the wherewithal we are to be clothed!—which so often holds the first place in the hearts of our women.

We deem it a privilege to occupy the place as workers in our Church which the General Conference has given us in this society and are glad that, added to the duties of making our pastors comfortable, building homes for the homeless preachers, building schools for our foreign population and for the mountaineers of the South, as well as the Indian—close neighbors to us—we repeat, we are glad that to all these duties is added the one to be helpful to our pastors—in visiting the needy and sick and those in prison, in welcoming the stranger, in nursing the new converts, in talking and praying with the erring and comforting the sorrowing.

How many bruised hearts in the world because of "man's inhumanity to man!" How many burdened souls because of sin! How many tempted, fainting ones, discouraged and disheartened! It is our mission to seek these out and tell them of Christ the great healer, of Christ the willing burden-bearer, of Christ who gives strength in the midst of weakness.

Sometimes the motherless girl is found, whose heart, though aching with its loss, is seeking after the seeming brightness of the world and straying into forbidden paths. With prayer for help from the Holy Spirit and a heart full of love given of God, we approach her, speaking tenderly of a sainted mother awaiting this daughter in a heavenly home and the Christ who is willing and able to help her to go to that mother. The quick rising tear and tender arms thrown around you in response, though you may be only a stranger speaking in the name of the Master, tell of a heart so hungry for mother's love. How sweet to help this young life to see and love the Savior!

And there are boys in our towns, perhaps far distant from mother and home, that a word of love may keep from a life of sin! Oh, what a privilege to speak these words and to win souls for Christ! Oh, that we could awaken to the responsibility of helping the weak ones! May the Holy Spirit quicken the hearts of all the women of our Church and impel them to service in this work! "In all of our cities there is a work for Christ that only women can do, and there is a work for us as Methodist women."

"The General Conference has entrusted this to us; then let us not scatter our forces into little detachments here and there, nor serve as volunteers in the forces of others; but firmly, unitedly, co-operating with our pastors, let us go forward under the authority of our beloved Church to do this great work."

Quietly, watchfully, let us do what lies nearest to us, entering where God opens the way, ever trusting the result to him, who has commissioned us in this way "to preach the gospel to every lving creature."

Be trustful, be steadfast, whatever betide thee.
Only one thing do thou ask of the Lord—
Grace to go forward wherever he guides thee;
Simply believing the truth of his Word.

MRS J. T. WEBSTER.
Paris, Texas.

W. P. and H. M. Society.

It has been some time since I have said anything about our Woman's Parsonage and Home Mission work through the Woman's Department. I have been for the past few months just as busy as I possibly could be organizing societies and attending District Conferences. It has been said to me several times: "Why, I thought you had given up the work as organizer." Now, for the benefit of many I will say I gave up the work in the North Texas Conference so as to devote more time to the Northwest Texas and Indian Mission Conferences. I had given five years to the North Texas. The Lord blessed me abundantly in my work in that conference, as he has in the other two. I shall ever remember my trip last month through the Dublin District—the pleasant people I met and the many kindnesses shown me at Gorman, Sipe Springs, DeLeon and Dublin. Three good societies organized and others strengthened. The Board of Missions was in session at Dublin. I enjoyed attending these meetings very much. I shall not forget my ride of seventy-five miles on a freight train, and a stock train, at that. I missed connection with the passenger train, but I could not disappoint those who were expecting me. My visit to Azle was a successful one. Finding a society of seven, left them with a membership of eighteen. Our district meeting at Fort Worth, held at Mulkey Memorial Church in connection with the District Conference, was a success in every way. Many thanks to Bro. Wyatt, the presiding elder, and Bro. Boaz, the pastor, for kindnesses shown us. The Corsicana District Conference, held at Rice, was a fine meeting. The largest delegation I have ever seen at a District Conference. Many thanks to Bro. Nelson and Bro. Snoddy for their kind treatment, as time was given me for my work before the conference. Many of the pastors promised to organize as soon as they possibly can. I have just returned from the Winnewood District Conference, held at Davis, I. T. Had a good time in spite of the hard rain. Our work is moving grandly on. I have organized a number of societies this spring and winter in the Indian Mission Conference by sending literature and written instructions. The preachers are taking great interest in the work and doing all they can to organize their good women. May the Lord bless them. MRS. W. H. PURCELL,
Organizer N. W. T. and Ind. Mis Confs.
Gainesville, Texas.

Parsonage and Home Mission Work.

We as an Auxiliary of Waxahachie are moving along slowly but surely. Interest somewhat on the increase, but as yet the average attendance does not exceed ten. Where are these absent members on Friday afternoons and what are they doing that they can not spare one afternoon during the week for God's own work? I leave this question with them. I know there are many who possibly have the best of excuses for not attending, while others have none—just careless and perhaps lack of energy, especially during hot weather. Dear sisters, don't let us become careless and indifferent (if such is your condition), but let us join our forces and push this work forward. Where there is union there is strength, and without this very little can be accomplished. This Parsonage and Home Mission work in our Church is a very necessary as well as an important work, and if we as Church members neglect supporting this organization in various ways, it will become a failure -v-oan-j ETil will of necessity become a failure. We are pledged to our beloved pastor and the Church as a whole to support every organization, so if we fail in any one of these we are displeasing God. We may exercise all our faith possible, but as faith without works is dead, then is our faith vain; "for as the body without the spirit is dead, so faith without works is dead."

Our much beloved pastor (as a few of us know) has been touching us up on this point all along, and has reproved and rebuked us so tenderly, lovingly and in such a fatherly way, that surely none can become offended. As "shepherd of the flock" he only reproves us for our own individual good, and surely it grieves him to have to inflict such on us, but most assuredly we as a society need such doses as he occasionally administers to us; and as the physician knows what is best for the patient, and although the medicine may taste bitter at times, remember that the bitterest dose ofttimes proves the most effective, so swallow it down, do not murmur or complain, and leave the result in God's hands, praying that he will make us whole, cure us of our infirmities, make us more useful, more consecrated to his work and for his cause here on earth. I feel that the sermon on last Sabbath went right home to the hearts of many, and to such an extent as to prove beneficial, so that in future, from week to week, the attendance and interest will be greatly increased.

We had an "experience social" in April, also one on last Friday, May 21st, both of which, so far as they went, were very good, but the cry was, as has always been, "the same old crowd," but be that as it may, from this same old crowd $13.00 were realized and some of the absent members had made money to be given in some other time, as they could not be present. The first social nine members present, and on Friday last same number. Experience of many the same, but all were interesting to hear. Some had sold vegetables, lard, butter, eggs and milk; one obtained money by making base-ball suits; another by selling her pet squirrel; another by sewing; another by inflicting severe punishment on a poor old hen, after this manner, depriving her of her fond hopes of motherhood, etc.

These socials do far better than anything we have undertaken; but, sisters, don't be alarmed; you shall have a rest, as you surely deserve one, on that subject, especially the nine faithful ones!

Our next attempt will be a first Monday dinner, from which we hope to realize a neat little sum. You see we are always striving to do something, let it be ever so little; that little may grow to larger things in time to come. It behooves us to work, if we ever expect to gain the crown awaiting God's faithful ones, and I for one shall strive to obtain the crown laid up for me. We should be always ready and willing at all times, for at "such a time as we know not the Son of Man cometh," and if he should appear and find us slothful in business and idle in his vineyard (when our time and talents should be devoted to him), we may listen for these words: "I know ye not." Our sole object and aim is not to make money; at the same time it is a very important factor, as no organization can be run successfully without it, but principally to carry out the following: 1. Systematic giving. How many of us observe this item? I am loth to acknowledge that I do not, but will try to do so hereafter. 2. Visit the sick and strangers. Remember a short visit, accompanied with a few kind, loving words, will comfort and cheer the hearts of many weary ones. 3. Distribute papers and leaflets. This has been done to some extent in our society, but we could improve, could carry such to every meeting if we'd just think of it, and if we can not distribute them individually, they can can be deposited in the box at the entrance, so others can give them where most needed. When this is done, please do not fail to report to the Corresponding Secretary. 4. Distribute garments to the poor and needy. Our society has done well on this line, as many garments have from time to time been reported. 5. Hold cottage prayer-meetings. I can safely say we have utterly failed in this item of work the present year, less being done than any previous time. It is a very important work. We must rouse up, go to work, hold these prayer-meetings and in that way perhaps may save some soul. 6. Visiting corrective or benevolent institutions. One visit only has been made by our members in this cause. Hope to report more favorably on this at some future time. Bear in mind, all the questions are propounded in the Corresponding Secretary's book, all of which should be answered at every meeting, and is done to some extent.

We have three additional subscribers to Our Homes, making seven on our list. Our agent has done her best to secure new subscribers, but without avail.

In closing I will say this: Bear in mind that we of ourselves can do nothing, but with the aid of Christ can do all things. Do not forget to crown him with the glory and honor, and not ourselves, for to him and him alone is glory and honor due. He is all in all. We are weak vessels in his hands, only to be used for that which is good and ennobling in the service of Christ.

Whatever we do
Should be done with a will,
Remebering this promise:
"I will be with you still."

Press forward, dear sisters;
No time for delay;
Do all that you can
While yet it is day.

No matter how little
It may seem in your sight,
That little done cheerfully
May shed a great light.

Ever onward and upward
Our motto should be;
After gaining the victory
His dear face we shall see.

COR. SECRETARY.
Waxahachie, Texas.

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Them but darkness and despair.
It cures all diseases arising
From or promoted by impure
Blood by its intrinsic merit as
The One True Blood Purifier.

The evils of our friends are more dangerous than those of our enemies.

"Showers of blessing" are most likely to fall upon the Church when the pastor has an overflowing cup.

For Dyspepsia

Take Horsford's Acid Phosphate.

Dr. LEE W. BATTLE, Durham, N. C., says: "I recommend it very much to dyspeptics, after meals, with good results."

Dr. Simmons' Sarsaparilla will not reproduce hair on bald heads or replace amputated arms, but will purify impure blood, give health to the sick, and bring rosy cheeks to the pale face. 50 doses 50 cents.

The devil soon gets a mortgage upon the man who drinks—and he already owns the man who sells.

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

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

SCHLUTER.—One of the purest and sweetest of spirits has taken its flight to the land of angels and of song. Mrs. Annie Laurie Schluter died at Waco, May 14, 1897, after an illness of only two days. She was the devoted wife of Bro. W. P. Schluter, and the beloved daughter of Rev. D. B. Hale, a Baptist minister in Texas many years. She was born in Gallatin, Tennessee, November 10, 1863; came to Texas when quite a child; was converted under Major Penn in early life, and has ever lived an active, joyous, happy Christian. She was buried in Jefferson, Texas, beside her little boy, who had not long preceded her to the heavenly land, and where she was tenderly loved to a degree almost unsurpassed. The beautiful floral offerings together with the unusual attendance at her obsequies was an expression of but a small portion of the esteem in which she was held; for from the lips of rich and poor, small and great, fall words of unwonted praise to her sweet and unselfish life, and expressions of deepest sorrow at her untimely demise. "The Morning Times" of Waco, where she had lived only a few weeks, refers to her in the following words: "She was one of the noblest, purest, and sweetest of women that the great and good God had blessed this earth with. All through life her living was marked by the mildest disposition, the sweetest temper, the most gentle and loving kindness, the purest and most sincere devotion to Christian duty. Wherever she has resided she has been most tenderly beloved; if there be purity in life, if there be a genuine follower of the meek and lowly Nazarine on earth, this dear woman's life has been a full exemplication of it." As her pastor, I must say that I never met a more lovely character and one more true and loyal in her service and devotion to the Master. We deeply feel our loss, but well know that what we count loss is to her but gain. Sweet peace to her precious memory, and may the thought of her beautiful life linger with an undying fragrance in the hearts of those she loved so well. ELLIS SMITH.

BLANTON.—The subject of this sketch, Robert Blanton, son of Sam and Sallie Blanton, was born in Fannin County, Texas, December, 1876; professed religion in Grayson County, Texas, in 1893 and joined the Methodist Church, South, the same year, in which he lived a consistent Christian life until death took him. He died at his father's home, near Pecan Grove, on April 1, 1897. Thus one of the best and purest young men of our country has gone to his reward. His death was very triumphant. He exulted in the hope of heaven and sang songs of praise while under the physician's knife. His own mother preceded him to heaven; and while his father, stepmother, brothers and sisters weep over his grave and memory they have the blessed assurance that they know where to find Robert in reality.

W. J. BLUDWORTH.

Trenton, Texas.

BROOKS.—Eva B. Brooks, daughter of D. W. and M .A. Brooks, was born May 13, 1877, and died January 2, 1897. She joined the Methodist Episcopal Church, South, at the age of ten years, under the ministry of Rev. John S. Davis. In the Church she continued a faithful member until God called her to the Church triumphant. In life Miss Eva was the charming friend to the religious class of young people; but the aged were equally attached to her. She was the idol of her father's heart. Her social qualities and intellectual attainments made her the object of attraction with all who met her. Her goodness was of the quiet, undemonstrative kind. She was ever at the post of duty. Devoted to her parents, sisters and brothers, kindly attentive to her pastor and his family, she is sadly missed; but, bless God, we know where to find her. B. A. SNODDY.

BLANTON.--Mrs. Zilpha Blanton was born in Alabama in April, 1833; moved with her parents to Mississippi in childhood and from there to Cass County, Texas, in 1848. Shortly after coming to Texas she was married to Charles W. Blanton. They moved to Parker County, Texas, and there met the red-skins. Their life was pioneer in the main. They lived in Collin and Cooke Counties. In 1888 they moved to Wilbarger County, where her husband died in 1890. Since that time she has made her home with her children to the time of her death, which occurred from a severe attack of la grippe on February 13, 1897, at the home of her daughter, Mrs. A. C. Adamson, in Vernon, Texas. She professed religion at the age of fifteen, joined the Methodist Church and ever lived an humble and devoted Christian life.

H. A. KIGHT.

BROOKS.—W. E. Brooks, familiarly known as "Eddie," was the only son of D. W. and M. A. Brooks, was born April 24, 1868, and died in Wortham, Texas, January 8, 1897. Eddie professed religion and was baptized into the communion of the M. E. Church, South, under the ministry of the writer in 1884. It's a great pleasure now to recall the great meeting in which he and his lovely sister, together with many others, were so happily converted. Soon after his conversion we separated, but from boyhood he took a firm stand for God and the right and soon developed into a strong Christian manhood, serving the Church in various capacities—as Sunday-school Superintendent, steward, delegate, etc. While never demonstrative in his religion, yet I never knew him to shrink from any duty enjoined upon him by his Church or community; besides he was liberal by nature and inheritance in supporting the institutions of the Church. F. M. WINBURNE.

Wortham, Texas.

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Hall's Family Pills are the best.

WEST.—It becomes my sad duty to report the recent death of our loved friend and brother, J. Aubrey West. He is known and loved by many preachers and members of the M. E. Church, South, throughout this conference. Born September 11, 1871, he was baptized at the age of seven, and in 1882 joined the Methodist Church in Weatherford, thus giving the greater part of his life to Christian work. He was an all-round character. He lacked only one year of graduating at Vanderbilt University. His morals were almost perfect and his spirituality known to all. In his death the Church at this place has lost one of its brightest members. As a son he was loving and obedient; as a student careful, industrious and honest; as a friend the truest, the warmest, the best; as a Christian he was faithful, zealous and consistent. Those knew this noble young man can realize the great loss which we sustain. On Wednesday, May 12, 1897, his spirit passed out into the great beyond, where we, if faithful, may meet him by-and-by.

W. D. WEATHERFORD.

Weatherford, Texas.

BELCHER.—Susan H. Belcher, wife of B. A. Belcher and daughter of Thos. and Helen Franklin, was born January 23, 1853, in Jefferson County, Ala.; was married to B. A. Belcher September 24, 1868; moved to Mississippi; remained there two years; thence to Texas in 1870; settled in Denton County; was converted under the ministry of Geo. S. Gatewood, August, 1872; joined the M. E. Church, South, October, 1874, un-



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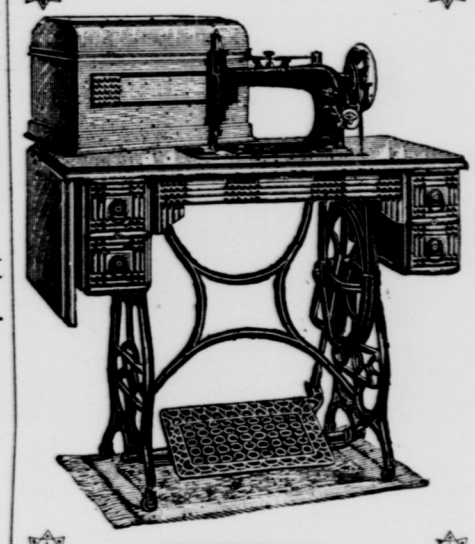


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ADDRESS

Texas .. Christian .. Advocate,

DALLAS, TEXAS.

der the ministry of John Beverley. She was the mother of ten children, four of whom preceded her to the glory land. She departed this life May 11, 1897, at 10 p. m. Her body was laid beneath the mundane clod in Pilgrim Rest graveyard, while her spirit went to live with the Lord and those gone before. Bro. Belcher is a local preacher in our Church; Sister Belcher was a preacher's wife indeed; she never hindered him, but was always willing and ready to help him spread the gospel of Christ. As a wife she was a helpmeet in all things; as a mother she was kind and true; as a neighbor she was liked by everyone who knew her; as a Christian she was faithful and true until death. With her death was only a dream, for Jesus was with her in the dark valley of death and crossed before her the Jordan stream. May God bless the bereaved husband and children. She has gone up the shining way. Angels have taken her spirit home. She will wait till the final day, when you all may come one by one. Her funeral was preached by the writer. G. M. FLETCHER.

DOUGLASS.—Astynx S. Douglass was born September 24, 1871, and died at his home, near Covington, Texas, April 27, 1897. He was converted in July, 1893, and joined the M. E. Church, South, of which he lived a member until his death. He was married to Miss Hallie Smith, November, 1896. His death was sudden. In the strength, hope and ambition of young manhood the Lord saw fit to take him. He was a true friend, a faithful son, a kind huband and an honorable, upright young man, and was held in high regard by the community. He had a host friends. An immense throng gathered at his grave to see him laid away. We shall miss him greatly. May the loving care of a faithful Father ever be over the broken-hearted young wife and may His richest blessings be upon the father and mother and the home so suddenly bereaved by the death of this friend and brother.

J. H. STEWART.

Waco, Texas.

HOSKINS.—Alfred G. Hoskins was born in Newtown, King and Queen County, Va., February 14, 1810; departed this life May 21, 1897, being eighty-seven years, three months and seven days old. He emigrated to Tennessee when about nineteen years of age and to Bowie County, Texas, in 1847, where he lived until his death—over fifty years. Judge Hoskins, as he was better known, was often honored by the people of Bowie County. He was elected and filled the offices of Justice of the Peace, District and County Clerk and County Judge. Bro. Hoskins made a profession of faith in Christ and united with the M. E. Church when about twenty-two years of age, and for over sixty-five years lived an active, consistent Christian life. His faith never failed him. He was ripe unto the harvest—"Fit meat for the Master's use." He died a triumphant death.

W. J. OWENS.

FLYNT.—Melvina Flynt was born June, 1839; professed religion and joined the C. P. Church at eleven years of age; was married to R. P. Flynt in 1855; was the mother of four children—one of whom preceded her to the glory world. When she came to Texas, some fifteen years ago, she united with the M. E. Church, South, at old Union Springs, now in the bounds of the White House Circuit, where she lived and labored for God and humanity until May 24, 1896. Then she was not, for God took her to himself. It was the privilege of the writer to be her pastor for six years, and it was never my privilege to know a truer or more faithful and devoted Christian woman. But the whole Church and community feel their great loss; but our loss is her gain; for to her to live was Christ, and to her to die was gain. Let all meet her. Farewell, Sister Flynt.

T. T. BOOTH.

CHANEY.—Sister Jessie Willard Chaney, wife of Ob. D. Chaney and daughter of T. J. and Naomi S. Ross, was born April 13, 1869, and departed this life to enter into life eternal May 12, 1897. Sister Chaney was a member of our Church. I was with her some in her sickness. A few days before she died I went to see her. She had me to read and have prayer. I was not present when she died, but was told she said she was willing and ready to go. She lingered long at Jordan's banks, but had a glorious crossing. Jesus was with her in the dark valley. She has gone up the shining way to meet her dear mother and loved ones. May God bless her bereaved husband and father. The funeral service was conducted by her pastor. G. M. FLETCHER.

DONEGAN.—Winnie Vivian Donegan, youngest daughter of Bro. Jasper F. and Sister Eva Donegan, was born May 16, 1895, and died May 23, 1897, aged two years and seven days. God gave this little life to cheer the home and catch the affections of father and mother and then he sent the death angel to remove it to a better home beyond. Jesus said: "Suffer the little children to come unto me, and forbid them not," and with tearful eyes we look up to him and say, "Thy will be done." Bro. and Sister Donegan are training their children in the way they should go, and God, who is not unfaithful to forget their labor of love, will unite them on the beautiful shore, for, saith he, the promise is to you and your children. May they take the comfort that this promise affords.

G. W. HENDERSON.

Douglass, Texas.

POPS.—Christiana Pops was born in Germany in 1821, and came to this country in about 1858, and among the first things put her Church letter with the Methodists. She died April 6, 1897, leaving two children. Thus the beginning and end of a simple life of a good woman. She was taken sick and died suddenly at the home of a neighbor, where she had gone to attend the sick. She died like her former pastor, Bro. Potter, at her post, and like her Savior, ministering to others.

NATHAN THOMPSON. Pastor.

WYNNE.—Mrs. Mollie Wynne was born January 30, 1860, and born again to a new life in 1874, and ever since has planned and worked for the happiness of others. Sometimes she became weary and staggered under the burdens of life, but a few words of cheer would revive her energies, and, taking up her task, she labored on until our Heavenly Father, her God, said, "It is enough." She was married to C. K. Wynne in 1884 and was a devoted wife and mother, leaving to her weeping family the precious heritage of a Christian life. As a daughter, she was obedient and considerate—never having given her parents the least trouble by any act of disobedience. Heaven is dearer now to loved ones here because her life has been transferred to the eternal city of God. R. F. DUNN.

HITE.—Died, near McComb, Texas, on May 23, 1897, little Mabel, daughter of Bro. Green and Sister Lee Hite. Little Mabel was born September 28, 1895. She was a bright, happy little girl and the only child. She was much loved by her many friends. A large concourse of sorrowing friends followed her to the Whitesboro graveyard last Monday and wept as we laid her little body to rest. But she is gone, and we are bereaved. Thank God we will meet again. Weep not, dear parents; little Mabel is at home with Jesus and her little brother, safe forevermore. Her pastor, W. H. BROWN.

BURNEY.—Henry Tatum Burney was born near Center Point, Texas, May 26, 1878, and died April 4, 1897. At the age of thirteen years he was converted and joined the Methodist Church. For several years he was very pious, but falling in with bad company he was lead off and became worldly-minded. At the camp-meeting held near Center Point last July he was reclaimed and was to the day of his death full of the Holy Ghost and good works. After several days of sickness he called for the writer and others, and informed us that the Lord had called him home. To each of his relatives and friends who were out of Christ he made earnest appeals to accept the gospel and be saved. I have never witnessed anything like it—his pleading, his prayers, his songs will follow me to the end.

J. T. H. MILLER.

Center Point, Texas.

PHYSICIANS BAFFLED.

Prof. R. S. Bowman, Instructor of Natural Science in Hartsville College, Cured of a Severe Illness by Dr. Williams' Pink Pills for Pale People after Physicians Failed.

From the Republican, Columbus, Ind.

Prof. R. S. Bowman, the able instructor of natural science in the famous Hartsville, (Ind.) College, is well and favorably known, not only as an educator, but also as a minister of the gospel, as for a number of years he was pastor of the United Brethren Church at Charlotte, Mich., before coming to Hartsville.



PROF. R. S. BOWMAN.

Some time ago he had a severe illness which was cured almost miraculously. A reporter hearing of this, interviewed him regarding his experience. Prof. Bowman was in the midst of his work when the reporter called, but he cheerfully gave him a hearing.

"A year ago last fall," said the professor, "I broke down with nervous exhaustion, and was unable to properly attend to my duties. I tried different physicians but with no relief, and also used many different proprietary medicines, spending almost fifty dollars for these medicines alone. I then succumbed to a siege of the grip in the middle of winter, and was left in a much worse condition. My Kidneys were fearfully disordered, and my digestion became very poor. I was indeed in a bad condition.

"A minister in conference learning of my condition advised me to try Dr. Williams' Pink Pills for Pale People. I had heard much about the wonderful curative powers of this medicine, but it was with reluctance that I was finally persuaded to try it, as it seemed that nothing could do me any good. However, I procured three boxes of pills and took them strictly according to directions. By the time the last dose was taken I was almost cured, and in better health than I had been for years. I continued using the pills awhile longer and was entirely cured. I can cheerfully recommend Dr. Williams' Pink Pills for Pale People."

Such was professor Bowman's wonderful story which was further endorsed by the following affidavit.

Hartsville, Ind., March 16, 1897.

I affirm that the above accords with the facts in my case. R. S. BOWMAN.

Subscribed and sworn to before me this 16th day of March, 1897.

LYMAN J. SCUDDER, Notary Public.

State of Indiana, ss.

Dr. Williams' Pink Pills for Pale People contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are sold in boxes (never in loose form, by the dozen or hundred) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

JOSEPH GILLOTT'S STEEL PENS

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

THE MOST PERFECT OF PENS.

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

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MISSOURI, KANSAS & TEXAS RAILWAY.

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AND
FREE RECLINING KATY CHAIR CARS
TO
St. Louis, Chicago, Kansas City.

CLOSE CONNECTIONS TO ALL POINTS
East, North and West.

FIRST-CLASS MEALS AT OUR OWN DINING STATIONS 50 CENTS

$22.50

FOR WHAT?
A First Class Ticket from Texas to San Francisco.

WHEN?
To be exact, June 29-30, July 1-2-3—at the time of the Christian Endeavor Convention.

BY WHAT ROUTE?
The Santa Fe

The same rate will also apply to intermediate points, and in the reverse direction. From some points the rate will be slightly higher.

OPEN TO EVERYBODY.
Send for Time Folder and detailed information to any agent of the Santa Fe Route, or to the undersigned.

S. A. KENDIG, Pass. Ag't, Ft. Worth
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BIG FOUR ROUTE
Uusurpassed TRAIN SERVICE.

St. Louis to Toronto
VIA
BUFFALO and NIAGARA FALLS.

ROUTE of the Famous Noonday Train
ST. LOUIS TO NEW YORK AND BOSTON
THE
KNICKERBOCKER SPECIAL

A. J. WHITEHEAD, T. P. A., DALLAS, TEXAS.
WILLIAM P. DEPPE, A. G. P. A., ST. LOUIS.

East Texas Conference.

Pittsburg District—Second Round.

Naples cir, at Naples.....June 12, 13
Winfield cir, at Oak Grove.....June 19, 20
The District Conference will convene at Atlanta on July 8, at 9 a. m., and embrace the second Sabbath. Delegates will be elected on this round. T. P. Smith, P E.

Marshall District—Second Round.

Arleston cir, at Harmony..2d Sab in June
Jefferson sta.....3d Sab in June
Church-hill, at Oakland....4th Sab in June
Coffeeville.....1st Sab in July
Kilgore cir, Bellvue.....2d Sab in July
O. P. Thomas, P. E.

San Augustine District—Second Round.

Shelbyville cir, at McClelland.....June 12, 13
Appleby mis, at Linflat.....June 19, 20
Douglass mis, at Douglass.....June 23
San. and Chi., at Chireno.....July 3, 4
Sharpsville mis, at Sharpsville.....July 6
Hemphill mis.....July 8
Sexton cir.....July 10, 11
J. T. Smith, P. E.

Beaumont District—Second Round.

China mis, at Winnie.....June 12, 13
Newton, at Beura.....June 19, 20
Port Bolivar, at Port Bolivar.....June 26, 27
T. J. Milam, P. E

Palestine District—Second Round.

Elkhart cir.....June 12, 13
Trinity, L. and G.....June 10
Saron mis.....June 19, 20
The Palestine District Conference will convene in the Methodist Church in Jacksonville, Texas, June 30, 1897, at 9 a. m.
L. M. Fowler, P. E.

Tyler District—Second Round.

Canton, at Morris Chapel.....June 12, 13
Edom, at Holly Syrings.....June 19, 20
Lindale cir.....June 26, 27
Tyler, Marvin.....June 27, 28
Troupe and Overton.....Wed, June 30
Tyler City mis.....at will
District Conf. at Grand Saline.....July 8-11
Delegates to the District Conference will be elected this round. John Adams. P. E.

Northwest Texas Conference.

Clarendon District—Third Round.

Claude, at Washburne.....June 12, 13
Amarillo sta.....June 19, 20
Memphis, at Prairie Hill.....June 26, 27
Floyd, at Lockney.....10 a. m., July 7
Plainview, at Plainview.....July 10, 11
Clarendon cir, at Naylor's S. H..July 17, 18
Silverton and Tulia, at Salem...July 24, 25
Kirkland, at Elba.....July 31, Aug 1
Wellington.....Aug 7, 8
Channing, at Texline.....Aug 11, 12
Higgins.....Aug 14, 15
Canadian and Mobeetie.....Aug 21, 22
R. A. Hall, P. E.

Dublin Distrit—Third Round.

Carlton, at Gilmore.....June 12,13
Granbury.....June 19, 20
Stephenville.....June 26, 27
Desdemonia, at Ross Chap.....July 3, 4
Glenrose, at Elm Flat.....July 10, 11
Duffau, at Oden Chapel.....July 17, 18
Green Creek, at Cow Creek....July 24, 25
Morgan Mill mis, at Bethel..July 31, Aug 1
Carbon, at Romney.....Aug 7, 8
Rising Star and P., at Pisgah.....Aug 8, 9
Bluffdale, at Asbury.....Aug 14, 15
Hico, at Lanham.....Aug 21, 22
Gorman, at Oakland.....Aug 28, 29
Sipe Springs cir, at Macedonia....Sept 4, 5
Iredell and Walnut, at W. S.....Sept 11, 12
DeLeon.....Sept 18, 19
E. A. Smith, P. E.

Corsicana District—Third Round.

Corsicana sta.....June 19, 20
Kerens cir, at Prairie Point...June 26, 27
Groesbeck sta.....July 3, 4
Mexia sta.....July 4, 5
Richland cir, at Birdston.....July 10, 11
Frost and Salem, at Salem.....July 17, 18
Brandon cir, at Rienzi.....July 20
Barry cir, at Cook's S. H.....July 24, 25
Hubbard cir, at Hancock.....July 28
Armour cir.....July 31, Aug 1
Wortham cir, at Woodland.....Aug 7, 8
Corsicana cir, at Grape Creek..Aug 14, 15
Thornton cir, at Big Hill.....Aug 18
Horn Hill mis.....Aug 19
Dawson cir, at Jones' Chapel...Aug 21, 22
Blooming Grove cir, at Mt. Zion..Aug 28, 29
Cotton Gin cir, at Campbell's B'h.Sept 4, 5
Powell mis.....Sept 11, 12
Jno. R. Nelson, P. E.

Brownwood District—Third Round.

Bangs mis, at Trickham.....June 12, 13
Bollinger mis, at Winters.....June 19, 20
Brownwood sta.....June 26, 27
Ballinger sta.....July 10, 11
Santa Ann cir, at Rockwood....July 17, 18
Indian cir, at Chapel Hill.....July 24, 25
May cir, at Holder.....July 31, Aug. 1
Elm Cove, at Midway.....Aug 7, 8
Lometa cir, at Long Cove.....Aug 14, 15
Goldthwaite cir, at Big Valley..Aug 17, 18
Blanket cir, at Zephyr.....Aug 21, 22
Goldthwaite and Mullin.....Aug. 28, 29
Coleman sta.....Sept 4, 5
Decker cir.....Sept 7, 8
Robert Lee.....Sept 11, 12
Comanche sta.....Sept 18, 19
Comanche cir.....Sept 22, 23
Fleming cir.....Sept 25, 26
O. F. Sensabaugh, P. E.

Gatesville District—Third Round.

Coperas Cove.....June 12, 13
Meridian sta.....June 19, 20
Gatesville sta.....June 28
Jonesboro, at Jonesboro.....July 3, 4
Brookhaven, at Brookhaven.....July 10, 11
Lampasas sta.....July 18, 19
Lampasas cir, at Shady Grove..July 24, 25
Oglesby, at Oglesby.....July 31, Aug 1
Gatesville cir.....Aug 7, 8
Coryell City, at Coryell City....Aug 14, 15
Valley Mills, at Harris Chapel..Aug 21, 22
Crawford and McGregor, at C...Aug 28, 29
Harmony.....Sept 4, 5
Hamilton.....Sept 11, 12
G. S. Hardy, P. E.

Vernon District—Third Round.

Farmer, at Olney.....June 17
Graham, at Salem.....June 19, 20
Throckmorton, at Profit.....June 22
Haskell, at Mesquite.....June 26, 27
Vernon, at Vernon.....July 3, 4
Crowell, at Savilla.....July 10, 11
Harrold, at Grapevine.....July 17, 18
Seymour sta, at Seymour.....July 24, 25
Benjamin mis, at Round Timbers..July 28
Chillicothe, at Doans.....July 31, Aug 1
Quanah, at Childress.....Aug 7, 8
Eldorado, at Willow Vale.....Aug 14, 15
Mangum, at Rock House.....Aug 18
Altus, at Martha.....Aug 21, 22
District Conference at Vernon, July 1st, at 8:30 a. m. C. W. Daniel, P. E.

Fort Worth District—Third Round.

Mulkey Memorial.....June 13
Glenwood.....June 17
Riverside and Fossil, at R.....June 19, 20
Peach Street.....June 20, 21
Azle, at Bluff Springs.....June 23
Arlington sta.....June 26, 27
Marystown, at Joshua.....July 3, 4
Arlington cir, at Kennedale....July 17, 18
Cleburne cir, at Liberty.....July 24, 25
Cleburne sta.....July 25, 26
Mansfield, at Helland.....July 31 Aug 1
Covington, at Cottonwood.....Aug 7, 8
Blum, at Blum.....Aug 8, 9
Georges Creek, at Acton.....Aug 12
Cresson, at Bruce.....Aug 14, 15
Grapevine, at Minter.....Aug 21, 22
Smithfield.....Aug 28, 29
Geo. S. Wyatt, P. E.

Waco District—Third Round.

Morrow Street.....May 30
Fifth Street.....June 6
Lorena, at Oak Grove.....June 12, 13
Bruceville at Mooreville.....June 19, 20
Troy, at Childers.....June 27, 28
Aquilla, at Wesley's Chapel.....July 3, 4
Morgan, at Kopperl.....July 10, 11
Moody.....July 17, 18
Whitney, at Towash.....July 24, 25
West, at Elm Mott.....July 31, Aug 1
Mart, at Elk.....Aug 7, 8
Bosqueville, at Bosqueville.....Aug 14, 15
Abbott, at Willow.....Aug 21, 22
Peoria.....Aug 28, 29
Mt. Calm.....Sept 4, 5
Jas. Campbell, P. E.

Weatherford District—Third Round.

Weath'd, First Church, at F'st C.1st Sun in June
Weath'd, Couts Mem'l, at C. M..2d Sun in June
Peaster cir, at Veale sta.....3d Sun in June
Mineral Wells sta, at Mineral Wells....23d June
Millsap cir, at Olive Branch.....1st Sun in July
Aledo cir, at Godfrey's Chapel....2d Sun in July
Springtown cir, at Knob.....3d Sun in July
Weatherford mis, at Shady Gr'e.4th Sun in July
Whitt cir, at Christian.....1st Sun in Aug
Lipan cir, at Pisgah.....2d Sun in Aug
Santo mis, at New Hope.....11th July
Gordon and Strawn.....3d Sun in Aug
Ranger mis.....18th Aug
Eliasville cir.....4th Sun in Aug
Breckenridge cir.....25th Aug
Huckabay mis.....5th Sun in Aug
Thurber cir.....31st Aug
E. A. Bailey, P. E.

Abilene District—Third Round.

Albany cir.....June 12, 13
Moran mis.....June 14
Eastland cir.....June 19, 20
Cisco sta.....June 21
Big Springs.....June 26, 27
Midland.....June 30
Colorado mis.....July 1
Colorado sta.....July 3, 4
Buffalo Gap cir.....July 10, 11
Baird and Putnam.....July 17, 18
Merkel.....July 24, 25
Anson.....July 31, Aug 1
Truby.....Aug 2
Roby.....Aug 4
Snyder.....Aug 7, 8
Cottonwood cir.....Aug 14, 15
District Conference at Big Springs June 24-27.
J. S. Chapman, P. E.

Waxahachie District—Third Round.

Ennis sta.....June 12, 13
Sims and Glenw'd cir, Foreston, June 19, 20
Italy sta.....June 28
Milford cir, at Midway.....July 3, 4
Hillsboro sta.....July 7
Reagor cir, at Chapel Hill.....July 10, 11
Venus cir, at Venus.....July 17, 18
Alvarado sta.....July 24, 25
Bristol cir, at Reynolds.....July 31, Aug 1
Avalon cir, Avalon.....Aug 7, 8
Ferris cir, at Bluff Springs.....Aug 10
Red Oak cir, at Ovilla.....Aug 12
Grandview cir, at Island Grove..Aug 14, 15
Itasca sta.....Aug 21, 22
Osceola cir, at Lovelace.....Aug 24
Midlothian sta.....Aug 28, 29
District Sunday-school Conference at Italy, June 24.
District Conference, at Italy....June 25-27
B. R. Bolton, P. E.

Georgetown District—Second Round.

South Temple.....June 5, 6
Rodgers, at Heidenheimer.....June 12, 13
Temple.....June 13, 14
Taylor.....June 19, 20
Burnett, at Marble Falls.....June 26, 27
District Conference some time in August. Place and time not yet definitely determined.
Sam'l P. Wright, P. E.

Texas Conference.

Huntsville District—Third Round.

Anderson cir, at Fairview.....June 19, 20
District Conf., at Conroe.....July 1-4
Millican cir, at Wesson.....July 10, 11
Madisonville, at Elwood.....July 17, 18
Zion cir, at Lake Grove.....July 21, 22
Courtney and Plantersville at P.July 24, 25
Hockley cir, at Springer....July 31, Aug 1
Hempstead and Waller, at H.....Aug 7, 8
Navasota sta.....Aug 11, 12
Prairie Plains cir.....Aug 14, 15
Willis sta.....Aug 21, 22
Conroe and Montgomery.....Aug 24, 25
Cold Springs cir.....Aug 28, 29
Dodge cir.....Sept 1, 2
Huntsville sta.....Sept 4, 5
Bryan sta.....Sept 8, 9
W. Wootton, P. E.

Houston District—Third Round.

Richmond sta.....June 12, 13
District Conf., at Wharton.....June 15-19
Wharton cir, at Wharton.....June 19, 20
Tabernacle.....June 26, 27
McKee Street.....June 27, 28
St. James.....Wed night, June 30
St. John's.....July 3, 4
West End.....July 3, 4
Angleton, at campground.....July 10, 11
Cedar Bayou, at Camp-ground..July 17, 18
Columbia and Brazoria, at Hinkel's Ferry.....July 24, 25
Alvin sta.....July 31, Aug 1
Matagorda, at Camp-meeting.....Aug 7, 8
Patterson, at Fulshear.....Aug 14, 15
Dickinson, at Webster.....Aug 21, 22
Shearn.....Aug 28, 29
City mis (Houston).....Aug 28, 29
O. T. Hotchkiss, P. E.

Austin District—Third Round.

Hotchkiss Memorial sta, Austin,June 12, 13
First Street, Austin.....June 19, 20
Manchaca cir.....June 26, 27
Smithville sta.....July 3, 4
Manor sta.....July 10, 11
Webberville cir, at Colorado C..July 14, 15
Elgin sta.....July 17, 18
Tenth Street, Austin.....July 24, 25
McDade cir, at Morgan C..July 31, Aug 1
Winchester cir, at Milton Chapel.Aug 7, 8
Weimar and Osage, at Osage....Aug 14, 15
Bastrop sta.....Aug 21, 22
Cedar Creek cir, at Upton.....Aug 28, 29
LaGrange sta.....Sept 4, 5
Eagle Lake and Rock Island....Sept 11, 12
Columbus sta.....Sept 18, 19
Flatonia sta.....Sept 25, 26
H. M. Sears, P. E.

Brenham District—Third Round.

Cameron sta.....June 27, 28
Rockdale sta.....July 4, 5
Ben Arnold mis, Walker's Creek....July 7
Lyons cir, at Elizabeth Chap...July 10, 11
Giddings, at Burton.....July 17, 18
Cameron cir, at Corinth.....July 24, 25
Caldwell sta.....July 31, Aug 1
Lexington cir, at Liberty.....Aug 4
Deanville mis, at Salem.....Aug 7, 8
Davilla cir, at Lebanon.....Aug 11
Sealy cir, at San Felipe.....Aug 15, 16
Bellville cir, at Cochran.....Aug 21, 22
Pleasant Hill cir.....Aug 28, 29
Brenham sta.....Sept 5, 6
Chappell Hill sta.....Sept 9
Milano cir.....Sept 11, 12
Maysfield cir.....Sept 15
J. C. Mickle, P. E.

North Texas Conference

Terrell District—Third Round.

Terrell sta.....2d Sun June
Chisholm cir, at Bethel.....3d Sun June
Terrell cir, at College Mound.4th Sun June
Fate cir, at Mt. Zion.....1st Sun July
Forney cir, at Forney.....2d Sun July
Garland sta.....3d Sun July
Rockwall sta.....4th Sun July
Kemp cir, at Tolosa.....1st Sun Aug
Cochran and Caruth.....2d Sun Aug
Mesquite, at Locust Grove.....3d Sun Aug
Kaufman sta.....4th Sun Aug
Pleasant Mound, at P. M.....5th Sun Aug
Wylie.....1st Sun Sept
Crandall.....2d Sun Sept
C. B. Fladger, P. E.

Sherman District—Third Round.

Whitewright sta.....June 12, 13
Van Alstyne sta.....June 19, 20
Denison sta.....June 26, 27
Whitesboro sta.....June 27, 28
South Travis.....Tuesday, June 29
Willow Street.....Wed, June 30
Bells cir.....July 3, 4
Whitesboro cir.....July 10, 11
Collinsville cir.....July 17, 18
Pottsboro.....July 24, 25
Sherman and Howe cir, at White Mound.....July 31, Aug 1
Denison and Preston.....Aug 7, 8
Gordonville.....Aug 14, 15
Pilot Grove.....Aug 21, 22
J. R. Wages, P. E.

Gainesville District—Third Round.

Woodbine, at Wesley Chapel....June 12, 13
Belcher, at Barrell Springs....June 19, 20
Nocona, at Montague.....June 20, 21
Dye Mound, at Dry Valley.....June 24
Rosston cir. at Forestburg.....June 26, 27
Era and Valley View, at Spring Creek, July 3, 4
Denton cir, at Boliver.....July 10, 11
Greenwood, at Slidell.....July 11, 12
Mountain Springs, at Friendship.July 17, 18
Dexter.....July 24, 25
Bonita and Illinois Bend, at Duckberry, July 31, Aug 1
Spanish Fort.....Aug 7, 8
Aubrey cir, at Oak Grove.....Aug 14, 15
Marysville cir, at Sivel's Bend..Aug 21, 22
J. M. Binkley, P. E.

Dallas District—Third Round.

Oak Lawn.....1st Sun June, at night
Ervay Street.....2d Sun June
Trinity.....2d Sun June, at night
West Dallas.....3d Sun June
Oak Cliff.....3d Sun June, at night
Haskell Avenue.....4th Sun June
Floyd Street.....4th Sun June, at night
Renner.....1st Sun July
Plano.....2d Sun July
Cedar Hill and Duncanville....3d Sun July
Grand Prairie.....4th Sun July
Lancaster.....1st Sun Aug
Argyle.....2d Sun Aug
Wheatland.....3d Sun Aug
Denton.....4th Sun Aug
Lewisville.....5th Sun Aug
T. R. Pierce, P. E.

Sulphur Springs District—Third Round.

Cumby, at Oakland.....June 12, 13
Sulphur Springs sta.....July 4
Riley Springs, at R. S.....July 10, 11
Farlie, at County Line.....July 16
Commerce sta.....July 17, 18
Wolfe City sta.....8 p. m., July 18
Cooper, at Foster's Chapel.....July 20
Sulphur Bluff, at Tarrant.....July 22
Como, at Parks Chapel.....July 23
Winnsboro sta.....July 25
Leonard, at Grove Hill.....July 31, Aug 1
Bailey, at Center Point.....Aug 3
Celeste, at Lane.....Aug 7, 8
Mt. Vernon.....Aug 12
District Conference at Mt. Vernon, June 16-20. W. M. P. Rippey, P. E.

Paris District—Third Round.

Roxton cir. at Elmgrove.....June 12, 13
Marvin cir, at Rockford.....June 19, 20
Lamar Avenue, Paris.....June 26, 27
Blossom and Reno, at Blossom....July 3, 4
Annona, at Annona.....July 10, 11
White Rock and McKenzie, at Brewster July 13
Clarksville sta.....July 17, 18
Rosalie, at Bethel.....July 24, 25
Detroit, at Bagwell.....July 28
Deport, at Halesboro.....July 31, Aug 1
Woodland cir.....Aug 7, 8
Emberson, at Forest Chapel....Aug 14, 15
Maxey mis, at Round P. Chap...Aug 21, 22
Lake Creek cir,.....Aug 28, 29
Powderly mis.....Sept. 4, 5
W. D. Mountcastle, P. E.

Bowie District—Third Round.

Decatur sta.....June 12, 13
Decatur cir.....June 13, 14
Alvord cir, Tuesday.....June 15
Bowie sta, Wednesday.....June 16
Boyd cir.....June 19,20
Iowa Park, Thursday.....June 24
Holiday cir.....June 26, 27
Wichita Falls sta.....June 27, 28
Rhome cir.....July 10, 11
Sunset cir, Thursday.....July 15
Blue Grove cir.....July 17, 18
Crafton cir.....July 24, 25
Chico cir.....July 25, 26
Bryson and Salthill.....July 31, Aug 1
Jacksboro and Gibtown.....Aug 1, 2
Henrietta and Benvanue.....Aug 7, 8
Boonsville.....Aug 14, 15
Postoak cir.....Aug 21, 22
Bellevue cir.....Aug 22, 23
Archer City.....Aug 28, 29
F. O. Miller, P. E.

Greenville District—Third Round.

Merit.....2d Sun in June
Quinlan.....3d Sun in June
Greenville.....4th Sun in June
Kingston.....1st Sun in July
Nevada.....2d Sun in July
Allen.....3d Sun in July
Anna.....4th Sun in July
McKinney.....1st Sun in Aug
Weston.....Aug 4
Farmersville.....2d Sun in Aug
Bethel.....3d Sun in Aug
Neola.....4th Sun in Aug
Blue Ridge.....5th Sun in Aug
I. S. Ashburn, P. E.

Bonham District—Third Round.

White Rock, at McCran's.....June 12, 13
Bonham sta.....June 15
Dodd City, at Windom.....June 19, 20
South Bonham, at Brotherton..June 26, 27
Bonham cir, at Ravena.....July 3, 4
District Conf., at Pecan Gap.....July 8-11
Ben Franklin, at Lane's.....July 17, 18
Ladonia sta.....July 20
Gober, at Prairie Point.....July 24, 25
Randolph, at Blanton.....July 31, Aug 1
Trenton, at Pecan Grove.....Aug 7, 8
Lannius, at Allen's Chapel.....Aug 14, 15
Fannin.....Aug 21, 22
Isaac W. Clark, P. E.

West Texas Conference.

San Antonio District—Third Round.

Comal Street.....2d Sun June
Hondo.....June 22, 23
Rio Frio.....3d Sun June
Travis Park.....4th Sun June
Oak Island.....1st Sun July
Del Rio.....2d Sun July
Eagle Pass.....3d Sun July
Gallinas.....4th Sun July
Anchorage.....1st Sun Aug
Franklin.....2d Sun Aug
Cotulla.....3d Sun Aug
Carrizo Springs.....4th Sun Aug
Brackettville.....5th Sun Aug
Uvalde.....1st Sun Sept
J. D. Scott, P. E.

Beeville District—Third round.

Goliad cir, Charco.....2d Sab June
Beeville sta.....3d Sab June
Rockport sta.....Tuesday, June 22
Corpus Christi sta.....Wednesday, June 23
Alice cir, at Banquete.....4th Sab June
Oakville cir, at Lebanon.....1st Sab July
Laredo.....Wednesday, July 7
Wade City cir, at Ramirena...2d Sab July
Floresville cir, at Shiloh.....3d Sab July
Stockdale cir, Caddo.....4th Sab July
Skidmore cir, at Berclair.....1st Sab Aug
Lavernia cir, at Utzville, Wednesday, Aug 4
Helena cir, at Seals Chapel....2d Sab Aug
Runge cir, at Runge.....3d Sab Aug
Karnes City cir.....4th Sab Aug
J. S. Gillett, P. E.

San Angelo District—Third Round.

Sonora and Ozona, at Sonora...June 12, 13
Paint Rock and Menardville cir, at Menardville.....June 28
Milburn cir, at China Creek.....July 3, 4
Brady cir, at Marion.....July 10, 11
Pontotoc cir, at Pontotoc.....July 17, 18
Mason cir, at Loyal Valley....July 24, 25
J. A. Baker, P. E.

San Marcos District—Third Round.

San Marcos sta.....June 12, 13
Gonzales sta.....June 19, 20
Belmont cir, at Oak Forest....June 26, 27
Luling cir, at Prairie Lea.....July 3, 4
San Marcos cir, at Harris Chap.July 10, 11
Buda cir, at Mendoza.....July 17, 18
Lockhart cir.....July 24, 25
Dripping Springs cir.....July 31, Aug 1
Harwood cir.....Aug 7, 8
I. T. Morris, P. E.

Cuero District—Third Round.

Sweet Home cir.....June 12
Leesville cir.....June 26
Yoakum sta.....July 3
Clear Creek cir.....July 10
Cuero sta.....July 13
Edna sta.....July 17
Morales cir.....July 24
Victoria sta.....Aug. 11
Port Lavaca cir.....Aug. 14
A. C. BIGGS, P. E.

Llano District—Third Round.

Cherokee, at C.....3d Sun in June
Blanco, at Flat Creek.....4th Sun in June
Kingsland.....1st Sun in July
Round Mountain, at Rockvale, 2d Sun in July
San Saba sta.....3d Sun in July
Willow City.....4th Sun in July
Llano sta.....1st Sun in Aug
M. A. Black, P. E.

New Mexico Conference.

El Paso District—Third Round.

Alpine.....June 13
District Conference at Alpine, Texas, June 16-20. C. C. EDINGTON, P. E.

What Hood's Sarsaparilla has done for others it will also do for you. Hood's Sarsaparilla cures all blood diseases.



The Bane of Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unrifled by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.

EPWORTH LEAGUE NOTICES.

NOTICE.

The Tyler District Epworth League Conference will be held at Grand Saline, beginning Tuesday evening, July 6th. It will be held in connection with the Church District Conference and all delegates of the conference are requested to go in time for the League Conference.

KNOX HENDERSON,
Athens, Texas. President.

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DISTRICT LEAGUE CONFERENCE.

The Pittsburg District Epworth League Conference will meet at our church in Atlanta, Texas, on July 6 and 7. Each League is entitled to four delegates. Please elect your delegates at once and send their names to Rev. A. A. Wagnon, Atlanta, Texas, and entertainment will be provided. Efforts are being made to secure reduced rates. T. P. SMITH, P. E.

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LEAGUERS OF AUSTIN DISTRICT.

We will use the Young People's Hymnal at the District League Conference to be held at LaGrange, June 15-17. Bring your books with you, as there will be none for sale.

D. H. HOTCHKISS, Chairman.

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NORTH TEXAS LEAGUE CONFERENCE.

North Texas Epworth League Conference Executive Committee is hereby called to meet in the basement of First Church, Dallas, Wednesday evening, June 16, at 8 o'clock, for the purpose of considering some important matters relative to the coming conference. A. W. CULLUM, President.

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Programme of the Northwest Texas League Conference at Brownwood, Texas, June 29 to July 1, 1897.

Programme of the Northwest Texas League Conference, at Brownwood, Texas, June 29, 1897:

TUESDAY EVENING, JUNE 29.

8:15, Song and Prayer Service; 8:30, Opening Sermon, Rev. E. A. Smith, Dublin; 9:30, Object Lessons in Social Intercourse.

WEDNESDAY MORNING, JUNE 30.

Sunrise Prayer Service, conducted by J. B. Baker, Fort Worth; 8:45, Song Service; 9:00, "Why We Invited You," the City: by the Mayor of Brownwood; the Church: by Rev. E. E. Hendricks. 9:15, "Why We Came," Miss Alfie Fisher, Hillsboro, and J. A. Fain, Weatherford; 9:35, President's Annual Report; 9:50, Social Reunion.

DEPARTMENT OF WORSHIP.

10:00, Report of the First Vice-President, Miss Mattie Nutt, Granbury; 10:15, "Thoughts on this Report and Suggestions for the Future of this Department," Robert Brown, Coleman; 10:35, "The Real Object of the Worship Department and How Attained," Dr. J. W. Adkisson, Waxahachie; 11:00, Open conference of this department; 11:30, Address, "The Origin and Progress of the Epworth League," W. P. Hancock, Palmer; 12.00, Adjournment.

Wednesday afternoon, June 30—2:15, Song Service. Department of Charity and Help—2:30, Report of Second Vice-President, Miss Stella Gibson, Waxahachie; 2:45, "Thoughts on this Report and Suggestions for the Future of this Department," Miss Clara Rogers, Polytechnic College, and F. W. Chatfield, Baird; 3:15, Open conference of this department; 3:45, General hand shaking; 3:55, "How we may Interest Young Men in League Work," Mrs. Dock Clark, Fort Worth and Chas. Potts, Granbury; 4:25, Address, "Our Duty to the Social and Business World," Dr. George F. Perry, Hamilton; 5:00, Adjournment.

Wednesday Evening, June 30—8:15, Song and Praise Service; 8:30, Sermon, Rev. T. J. Duncan, Taylor.

Thursday Morning, July 1—Sunrise Consecration Service, conducted by W. T. Blakeney, Cleburne; 8:30, Song Service; 8:40, Paper, "Congregational and Altar Work in Revivals, Importance and how made successful," Mrs. Abe (Louisa) Mulkey, Corsicana; 9:00, Election of Officers; 9:40, Report of Superintendent of Junior Work, Miss Nanie Dixon, Hillsboro; 9:55, "Thoughts on this Report and Suggestions for the Future of this Department," Rev. T. G. Whitten, Midlothian; 10:15, Open conference of this department; 10:40, "The Children of Methodism, (a) Yesterday, (b) To-day, and (c) To-morrow," (a) Miss Harper Lemaster, Granbury, (b) Miss Jimmie Lumpkins, (c) Mrs. C. S. Field, Gatesville; 11:10, Sermon, "Loyalty to the Church," Rev. C. L. Browning, Itasca; 12:00, Adjournment.

Thursday afternoon, July 1—2:15, Song and Thanksgiving Service; 2:30, Selection of next place of meeting, reports of committees, etc. Department of Literature—2:45, Report of Third Vice-President, Mrs. N. G. Rollins, Abilene; 3:00, "Thoughts on this Report and Suggestions for the Future of this Department," Dr. J. H. Wysong, Hico; 3:20, Open conference of this department, conducted by C. C. Cody, Third Vice-President, State League, Georgetown; 3:45, Practical application of literary thought and conversation; 3:55, "What Our Literary Department may hope to Achieve," A. W. Evans, Comanche; 4:10, "Written in Rock," Miss Mary Richmond, Ennis; 4:20, Thoughts Worth Remembering Culled from our Reading Course," by each Leaguer present, led by Prof. C. C. Cody; 4:30, General outline of Campaign for our next year, five-minute talk by Junior Superintendent, Third Vice-President, Secretary and President-elect; 5:00, Adjournment.

Thursday evening, July 1—8:15, Song and Praise Service; 8:30, General Jubilee Meeting, conducted by Rev. W. L. Nelms, Waco; 9:30, Farewells.

We will also have consultation services for all District Officers, Local Presidents, Junior Superintendents, First, Second and Third Vice-Presidents, at hours not to conflict with regular conference work. In other words all of each line of office work will meet in separate sessions and consult as to work in their particular line. For instance, all Third. Vice-Presidents will meet together and all District Officers, etc. You can not afford to miss these meetings if you are an officer. It is highly important that all Leagues elect delegates at once and send names to W. H. Mayes, Brownwood. Don't neglect this later than first Sunday in June at latest. The basis representation is one for every 30 members and major fraction thereof, provided that every League is entitled to one delegate and preachers are ex-officio members. Elect persons who will attend and let your prayers go with them that we may be greatly blessed.

Reports for the year in the three departments of the senior work will be made on the last quarterly blanks, which will be sent you. That is to say, you will make an annual report instead of last quarterly reports and send to your District Secretary or our Conference Secretary, Prof. E. P. Williams, Fort Worth, and this must be done at the latest by June 15. Don't neglect this. If our District Secretary has failed to supply you with blanks, write for them at once. If you have no District Secretary, write Bro. Williams. The Junior Leagues will report direct to Miss Nannie Dixon, Hillsboro, by letter stating any work done, as we have no blank forms for this department. Don't neglect to let us know what the children of Methodism are doing.

All Leagues that have not responded to the one cent expense assessment are asked to send at least one dollar to Treasurer T. F. Temple, Weatherford, at once in order that we may not be embarrassed with a collection at Brownwood. Our expenses have not been great, but we must have some expense money or quit the field. You should do your part or withdraw from the ranks.

The recent State meeting in our midst will reduce the attendance at Brownwood unless some sacrifices are made, and it becomes the imperative duty of each Leaguer in our bounds to lend a helping hand. Study the programme. There is a place in it for you to give us your best thought on any line of work. Our attendance will be good and the interest such that your loss will be great if you do not attend. The railroads will give cheap rates, which will be announced in due time. Brownwood will entertain all who come with the warmth of gladness peculiar to the West. "Come thou with us and we will do thee good." EXECUTIVE COM.,
Northwest Texas E. L. Confer.
Hillsboro, Texas.

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NORTH TEXAS LEAGUERS.

I am going to call names next week and have published a list of the chapters failing to send in reports for the Dallas Conference, and special attention will be given those Secretaries who have been written to three times and yet neglected to respond. One more chance will be given you, however; the list will not be made up until the 14th. Send in a report by that time and your name will not appear. Now, if you want to redeem yourself and spare me an unpleasant duty send in a report at once. GUS. W. THOMASSON,
Van Alstyne, Texas. Secretary.

AUSTIN DISTRICT.

Austin District Leaguers, Attention:

Let every one whose name appears on our District Programme make a special effort to be present at our conference. The absence of anyone on our Programme will greatly embarrass both the committee and the Conference. Remember that this is not primarily a favor to the committee, but an obligation you are under to your Church and League, to advance the interest of both. Let every League take a collection on next Sunday to send by delegates. Let every delegate elected try to attend. Places where no League is organized should be sure to send as many as three and more if they can do so. Yours for a good meeting. R. T. BLACKBURN.
Chairman Programme Com.

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GREENVILLE DISTRICT LEAGUERS.

Dear Leaguers—Please send me the blanks I sent you to fill for conference at Dallas, at once, if you have not already forwarded same. Be sure and send a liberal contribution for conference to Miss Norine Wooldridge, Palestine; also, report amount contributed to our District Treasurer, Miss Pearl Davies, at Quinlin. Yours "All for Christ." CARRIE ROACH.
Greenville District Secretary.

ROCKWALL.

Owing to the recent rains and consequent hindrance to farmers, our meeting at Rockwall is postponed until first Sunday of July. Let all interested take notice.
D. F. FULLER.

CHURCH DEDICATION.

Rev. I. W. Clark, presiding elder of the Bonham District, will dedicate our church at McCrow's Chapel the second Sunday in June, at eleven a. m. All the former pastors are duly invited.
ZORO B. PIRTLE, P. C.

SOUTHWESTERN UNIVERSITY.

Dr. McLean having retired from the Regency of Southwestern University, the Faculty, acting under the authority of the Board of Curators, have elected Rev. Jno. R. Allen, D. D., as Chairman, to serve until the vacancy is filled by the board. The Faculty have prepared a report for the District Conferences, and as far as possible there will be a representative of our University at these and other summer meetings. Prof. R. F. Young will have charge of the correspondence during the summer. Anyone desiring information in regard to the University or Ladies' Annex are requested to address him at Georgetown.
C. C. CODY, Secretary.

Unanswered Letters.

June 3—W. Price, has attention. Robt. B. Bonner, change made. H. H. Vaughan, sub. G. W. Gardner, subs.

June 4—J. J. Canafax, sub. M. M. Dunn, sub. W. W. Horner, sub.

June 5—H. H. Vaughan, sub.

June 7—W. H. Terry, sub. Thos. Gregory, sub. Jos. T. McKeown, sub.

June 8—Wm. Sproule, sub. J. M. Armstrong, subs. W. J. Snow, sub. Jno. S. Davis, subs. C. C. Davis, sub. J. B. Minnis, subs. M. M. Dunn, sub.

June 9—J. P. Mussett, sub. A. L. Scarborough, sub. J. W. Bridges, sub. N. A. Keen, sub.

DISTRICT CONFERENCE NOTICES.

District.	Place Held.	Date.
Gainesville	Broadway, Gains'e	June 9
Houston	Wharton	June 15
Marshall	Jefferson	June 16
Sulphur Springs	Mt. Vernon	June 16
El Paso	Alpine	June 16
Dublin	Hico	June 22
Gatesville	Gatesville	June 23
San Augustine	Nacogdoches	June 23
San Angelo	Menardville	June 24
Weatherford	Mineral Wells	June 24
Abilene	Big Springs	June 24
Waxahachie	Italy	June 25
Greenville	Lone Oak	June 29
Palestine	Jacksonville	June 30
Beaumont	Beaumont	July 1
Austin	Smithville	July 1
Huntsville	Conroe	July 1
Bowie	Jacksboro	July 1
Vernon	Vernon	July 1
Brownwood	Brownwood	July 2
Sherman	Bells	July 6
Clarendon	Plainview	July 8
Bonham	Pecan Gap	July 8
Tyler	Grand Saline	July 8
Pittsburg	Atlanta	July 8
Georgetown	Salado	Aug 18

PALESTINE DISTRICT.

Reduced rates on the certificate plan will be allowed on the I. & G. N. and Cotton Belt to all attending our District Conference, June 30, at Jacksonville. Let all coming to represent the Leagues of the district in the organization of a District League Conference, send me their names at once, so that homes may be procured for them. G. V. RIDLEY.
Palestine, Texas.



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SAN AUGUSTINE DISTRICT.

I wish at once the names of the members of the W. P. and H. M Society and of the wives or daughters of preachers or other members who expect to attend the District Conference at Nacogdoches. Also the brethren who are coming by private conveyance will please write me, that I may arrange for care of horses. Brethren, me prompt; the time is short, and we will only provide for those who notify us that they will come. We hope that you will come praying for a revival. L. A. WEBB, P. C.
Nacogdoches, Texas.

NORTHWEST TEXAS LEAGUE CONFERENCE.

The railroads in the borders of the conference have made a rate of one and a third fare to the conference at Brownwood, June 28 and 29, good returning July 2. You will pay full fare coming, taking receipt for purchase price of ticket and will be given return tickets at one-third fare on showing your receipt to joint agent here. Do not neglect this. Leaving Fort Worth or Temple on 29th, you can arrive in time for opening service that night. Delegates and pastors who expect to attend should write me as early as possible, that I may secure homes for all. We expect a large attendance. WILL H. MAYES,
Brownwood, Texas.

DISTRICT MEETING.

The district meeting of the W. P. and H. M. Society of Waxahachie District, Northwest Texas Conference, will be held at Italy, in connection with the District Conference, June 25 and 26. Each auxiliary in the district is requested to elect a delegate and send name of same at once to Rev. J. R. Morris, Italy, Texas.
MRS. J. W. ADKISSON,
Vice-President Conf. Society.

WAXAHACHIE DISTRICT.

Let all parties who expect to attend the Waxahachie District Sunday-school Convention and District Conference notify me at once, and state whether you will come by private conveyance. JNO. R. MORRIS.
Italy, Texas.

ABILENE DISTRICT.

To Members and Visitors of the Abilene District Conference:

Ask your ticket agent for reduced rates on Texas and Pacific Railroad. We have made application for same and asked that tickets be on sale June 23 and 24, good to return June 28. Let everybody come to stay over Sunday. We hope to dedicate our new Church at that time. If any of the pastors know of any of their delegates that will not come please let me know it at once. C. D. WEST, P. C.
Big Springs, June 7, 1897.

NOTICE.

Applicants for "admission on trial" from the Abilene District will please meet the Committee of Examination at the Methodist Church in Big Springs, on Wednesday morning, 9 o'clock, June 23, 1897.
J. T. L. ANNIS,
For Committee.

HOUSTON DISTRICT.

We desire to make some change in our notice to parties attending District Conference at his place. Homes will be furnished for preachers' wives, visiting ministers and connectional brethren.
W. R. CAMPBELL, P. C.
Wharton, Texas.

SULPHUR SPRINGS DISTRICT.

Delegates to the District Conference at Mt. Vernon, June 16, take notice: When you get your ticket to Mt. Vernon also get a certificate from the ticket agent of same.
J. W. CLIFTON.
Mt. Vernon.

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