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EDITORIAL.

Thoughts on Friendship.

THE mutual friendship of Jonathan and David constitutes one of the most beautiful incidents in Scripture. The strong, manly heart of each clung to the other with a death-like tenacity. The conduct of Jonathan toward David was the quintessence of magnanimity, and the lament of David over Jonathan is the most touching and powerful elegy in the literature of the world. These two men in their youth were at the opposite extremes of society—Jonathan a prince of the blood and heir-apparent, and David a peasant and a shepherd. But love broke down all the barriers in the way of their intercourse and leveled all the adventitious distinctions of life. A genuine love cemented their young hearts in an indissoluble friendship and has exalted human nature to the loftiest heights of moral splendor. The life of man is all the lovelier and the race all the better and happier for this profound and immortal attachment. It is a revelation of the possibilities of the human heart.

Jonathan had everything to make him dislike and persecute his young friend. He knew that the peasant lad was the providentially designated successor of Saul, and that David's enthronement and coronation were equivalent to his own discomfiture and humiliation. But he does not waver. Such was the purity and depth of his own unchangeable love that he cheerfully surrendered place and profit to his friend. It was a marvelous exhibition of disinterested love and unselfish devotion. Jonathan hoisted the floodgates of his generous and sympathetic soul and turned the full stream of affection upon his playmate and his lover. And David was worthy of such devotion. His bearing toward his princely friend was chivalrous in the extreme. There was an overflowing gratitude and a knightly gentleness in all his communications with the son of Saul deserving of boundless admiration and everlasting remembrance. David, in his happier days, long after Jonathan had passed from the sight and hearing of men, continued in many thoughtful and appropriate ways, to testify his appreciation of his royal friend. The lofty and godlike passion of the Son of Saul was reciprocated to the full. There was a generous rivalry between them as to which should bestow the more. For each, long before the dawn of the Christian era, had anticipated the characteristic doctrine of Christianity—"that it is more blessed to give than to receive." There was nothing of a calculating or commercial element in this pure and impassioned union and intercourse. Two noble and congenial souls meet, and from henceforth they are welded in one. It was the baptism of heroic souls into the communion of a godlike brotherhood. They had taken the sacrament of an immortal friendship. Indescribably beautiful—such unprecedented affection! More than royal and knightly—the bearing of these lofty spirits! Jonathan was ready to give everything, even life itself. David was equally unselfish and responsive. Heart answered answered to heart. Human nature was transfigured.

It is instructive and refreshing in an utilitarian and commercial age like ours, when competition is so sharp and unrestrained; when the secular struggles to prevail and interests clash, to witness a friendship so unselfish and so unsullied. It is a monumental demonstration, that still, potential within the heart of man, there is a capacity for high and heroic action and for romantic enthusiasm and love. Beneath the hardness and the incrustations of a severely secular life there still sleeps a chivalry and grace which may be awakened into an undying and triumphant course. Chords never touched, or long since unstrung and inactive, may be tightened and tuned and made to vibrate with the music of a noble love.

Our attitude toward man is the measure of our attitude toward God. "If we love not our brother whom we have seen, how can we love God whom we have not seen?" This human love was intended to educate us for the higher and diviner love. Capacity for friendship means capacity for adoration and worship. A feeling of coldness toward man is the greatest conceivable disqualification for religion and life. Habitual inhumanity is an impassable barrier to communion with God. We do not wonder that David was so deeply religious, so passionately devoted to God, so unrestrainedly ardent and active in the work of the Most High. His heart, enlarged and trained through the love and service of man, found its superlative development and profoundest joy in union and fellowship with the living God. The love we bear our fellows is the index of the love we bear to God and is a providential and gracious discipline for the highest and divinest of all realms.

In the lament of David over Jonathan we hear the wail of a broken heart. It is the eloquence of bereavement—the poetry of blighted hope.

"How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

"How are the mighty fallen and the weaqons of war perished."

These sad elegaic strains remind us of our insecure tenure of our own friends and suggest that we give them a richer love and a better service before they pass beyond our reach.

We should studiously cultivate a contented frame of mind. Practice makes perfect here as well as elsewhere. To complain of the weather is to impeach the wisdom and beneficence of God. To rail at human life is to arraign the administration of the Most High. If we do not like our lot, let us make it better. If we can not make it better, let us submit to the inevitable. When we reflect how little we deserve and how much we have, we ought to cease our foolish and wicked repining. The grace which breathed a serene contentment into the heart of Paul can tranquillize our own.

A cold intellectuality may be admirable, but not loveable. The intellect never reaches the meridian of its power until it is conjoined vitally and permanently with the heart. Love is supreme. Charity never faileth. It is folly to isolate and develop any one department of human nature. A symmetrical expansion and refinement of the whole man should be our objective point and ultimate aim. When the energy of mind is kindled and intensified by the flames of the heart it is quadrupled. Love can redeem a comparatively barren mind and can double the force of a weak one.

It is no small thing to believe in God and in the words, works and ways of God. Perfect faith is the loftiest attainment of the soul. It is the coronation and apotheosis of the spiritual life. To have the vision of God, to see the proof of the revelation of his truth, to appreciate and rejoice in his works, to discern and accept his administration of the world's affairs, is to reach the serenest and brightest altitudes of human experience. Credulity and superstitution may be the spawn of imbecility, but true faith is the triumph of the best powers of the soul. "Have faith in God."

A prudent man ought to escape many of the evils of life. Surely there is no lack of warning. Danger signals hang out everywhere. The history of the world is a solemn and a mighty admonition. Biographies of distinguished men, both good and bad, point a moral. No sane and observant man can doubt the baleful consequences of sin. He who sins now sins with his eyes wide open. When we come to the parting of the ways there are sign-boards to show us the safe route. That we may profit by observation and experience should be our constant prayer.

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. . . . This "desert life," as many may call it, is of an importance that cannot be overvalued. Let us turn to the pages of God's Book. On scanning its 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 well 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.

If you are to be anything in the world, Christ must make you. You can succeed only by his permission and help. Have you let him into your life to work and to build up and to transform? You are neighborly with him; but that will not do. He must be allowed to become something more than your neighbor. He must be admitted into your heart. He must be allowed to abide at the very focus of your being, and in the very springs of your life. Mere neighborliness would never have made Paul or John. It took personal, enthusiastic faith and love and surrender to make them. That you may reach the goal of life, that you may realize your best possible self, that you may be what Christ can make you, I call upon you to make an absolute surrender of your soul and body and spirit to Christ. Open your whole life to his in-coming.—David Gregg, D. D., in "Our Best Moods."

Christ said that the works He did we should do, "and greater works than these." He turns us from the miracles unto higher things which are within our reach as his disciples. He might have given to us the power to lay our fingers upon benighted eyes and give them sight, to put our hands upon crooked ankle bones and give them strength, to speak to the sick and bring them back to health, and to summon the dead to life again. Greater works than these are ours. If you open the eyes of a man so that he sees God, if you touch his ankle-bones so that he walks with God, if you bring healing to his spirit and he is made holy, if you shall call the dead to the life of a child of God, your greater work is done.—Alexander McKenzie, D. D.

A student missed learning but one single lesson. At the end of the year the principal problem given to him in the examination fell in the lesson he had missed, and he failed in it. Then a hundred times in after years did he stumble and make mistakes in problems and calculations, because he had lost that particular day's lesson. Thus failure in any duty, any day, may fling its shadow to the close of life.—J. R. Miller, D. D.

Life in the soul is the tide of the Divine ocean flowing as it has opportunity through the narrow channels of human nature. Everything else is only a colorable imitation of life, and a mode of existence.—John Watson, D.D.

Be what you wish others to become. Let yourself, and not your words, preach for you.—Amiel.

ORIGINAL ARTICLES

GEORGETOWN, FORT WORTH, ARDMORE.

I considered it a very great privilege to attend the commencement exercises of these three institutions, and I am very grateful to the brethren at each place who contributed so much to my enjoyment by their courtesies to me while I was among them.

At Georgetown, our Church has an institution which is now, pernaps, the most important of all of our institutions to be carefully fostered. Its territory is really larger than that of any other institution of learning which we have. Its opportunity for usefulness is very great. It is our strongest plant in the Southwest. The measure of success which it has already enjoyed is good promise that its constituency purposes to stand by it even more faithfully hereafter than hertofore. We ought, as a Church, by all means, to use our utmost endeavor to furnish better buildings and equipment, and create a sufficient endowment for that work which the Southwestern University can accomplish if the friends of Christian education in Texas, and, for that matter, throughout our Cennection, will rally to this institution as they should. The recent commencement showed that the college had had a prosperous year. An unusually large class, perhaps the largest in its history, was graduated. I took occasion to examine into the institution as best I could, and was delighted with its standard, and with the work the young ladies and gentlemen in attendance had done during the last year. Dr. Jno. H. McLean, who has been connected with the institution for seventeen years—for the past several years as Regent—has done a work which will last long years after he has passed away, and which ought to build him in the hearts and history of Methodism in Texas an everlasting monument. He retires with hundreds of friends approving the work which, in the face of many difficulties, he has accomplished. He goes out with grace and dignity, as well as with the esteem of his friends. I unite with the editor of the Texas Christian Advocate in the opinion that whatever he shall undertake to do for the Church which he has loved all his life, will be done with faithfulness and to the great advantage of that Church. I do not know that a selection has been made for the Regency, but there is not a more important thing pending in the affairs of the Methodist Episcopal Church, South, than the selection of a Regent for this University. May God guide the curators to the end that they may display wisdom in securing this successor.

The commencement sermon of Bishop E. R. Hendrix was one of the finest sermons I have heard in many years. It was a great credit to his head and his heart, and a benediction to the commencement exercises.

The address of Bro. Mouzon was thoughtful and stimulating. I enjoyed it very much, and I hope he will take occasion to magnify elsewhere, as he shall have opportunity, the cause of Christian education in which he is deeply interested and about which he thinks clearly. I did not have the pleasure of hearing the afternoon address, but I heard it spoken of by the brethren in the highest terms.

Rev. W. M. Hayes retires after several years of faithful service from the financial agency of the institution, and many men believe that a fortunate selection has been made in his successsor, Bro. F. B. Sinex. It is believed that Bro. Hayes will be as useful in the future as in the past, and that whether he continues in the educational field or returns to the pastorate, the blessing of God will continue to abide upon his labors.

From Georgetown I went to Fort Worth and preached the commencement sermon for the Polytechnic College. The beautful Church of Bro. Horace Bishop was filled with a magnificent congregation who were attentive and helped the preacher, and who were evidently interested in the subject of Christian education. This college is situated in a city which many people consider to have the brightest future of any city in Texas. It has certainly shown a remarkably vigorous life in the past, and draws a great territory. Not the least of its institutions by a great deal is the college over which Dr. Lloyd has presided for several years, and into which he has thrown unusual vigor and energy. His attendance is flattering, and the outlook is that this institution will "grow from more to more" and be a constantly increasing blessing to many boys and girls in Texas. Fort Worth is rich enough to put it upon a firmer foundation and ought to stand by it. It will be the greatest advertisement that this great Western city could possibly have: but the moral and spiritual forces which it will contribute to the citizenship of Fort Worth, constitutes its highest claims.

I went from Fort Worth down to Cleburne and addressed the congregation of Bro. Bourland. As President of the Board of Curators of Southwestern University he is deeply interested in the cause of Christian education. I enjoyed very much the hospitality of his home, and the privilege of speaking to his people.

Returning via Fort Worth, I went to visit Hargrove College, at Ardmore, Indian Territory. I would make this letter too long if I undertook to state how much I was impressed with the natural resources of this wonderful country. Its atmosphere is exhilarating; its plains are beautiful and rich, and its people are surprisingly pushing. We have but a small beginning at Ardmore, and we ought by all means as a Church to do something as early as possible for the enlargement of the college which we have here. It is well located for the command of a large part of the Territory; it has done a good work in the past; the people of the town are, I believe, willing to rally to it, and the trustees are anxious to do everything possible for it. It is a two-story brick building, substantial and stately, crowning a hill overlooking for miles and miles as lovely a country as I ever saw. The population of the Territory is rapidly increasing, and will continue to increase. Our Church already has a good hold on the Territory, and if we wish to save it and to subsidize it for the Kingdom of Heaven, we ought to lend a helping hand to the brethren who have done well already for the college, and purpose to do still more, according to their ability.

I return to the work in my office greatly helped by the labors of the trip; but I have a feeling almost of sorrow when I think how poorly equipped these institutions about which I have written are in the face of the magnificent work they might do if they had more money. Nobler men do not work anywhere in our colleges, and still the need for men and money is not greater anywhere else.

The time will inevitably come when this Southwest portion of our Church will be in fact, as it is now potentially, perhaps our most magnificent domain. Here a great battle is to be fought, and a growing civilization to be crystallized. I learn that the crops in Texas are so large that the old barns must need be torn down and new ones built in their stead. Many of these crops belong to Methodist people. Methodism in Texas is two hundred thousand strong. She is able to do abundantly above all that could be reasonably asked or thought of for her colleges.

May God bless the men and women, preachers, and laymen who have so far helped in the matter of supporting these institutions, and may the Southern Methodists of this great empire speedily equip, according to its needs, the schools which we have there.

R. J. BIGHAM.

GENERAL CONFERENCE WORK.

The transfer power belongs to our Bishops, and rightly so. Our episcopacy would be trammeled without it, and, of course, less efficient. As it is, in filling any given place they have the aggregated effective itinerant ministry to draw from. So it seems that this transfer power of the Bishops makes every effective traveling preacher connectional. His labors may be distributed over several Annual Conferences during his effective ministry, but the last conference in which he held membership he broke down toward the close of the first year; and at the meeting of the conference he asks for and obtains the superannuated relation. Then he comes in for a share of a very sacred fund. Some are going to look at him unkindly and insinuate that he should be cared for by those who received the major part of his labors and the best of his ministry. This may be spoken in an undertone, but the brother is bound to hear it, and his heart will bleed over it. Again, we have an immense country, and inside of these boundaries we have a great variety of soil and climate. There are to be found hills, mountains, valleys, swamps, cities and towns. Some very healthy locations and some otherwise. Now, if a brother sees the end approaching in a certain conference that has much of the "otherwise," in order to build up and to continue in the work he requests his Bishop to transfer him to another conference where the climate is better suited to his peculiar trouble. When he comes some brethren are going to say: "Another fellow to break down on us in a year or two." The transferred brother feels crushed, and thinks less of Methodist preachers than he did when in good health. I have often thought to avoid burdening a weak conference in a healthy country, that if the brethren would take a supernumerary relation with the home conference, then come and get well, the field would be open to them, and that would be the remedy. But who would feed the wife and children and board the preacher while he is getting strong and well? There is too much heart-bleeding here to harmonize with our Methodism; it mars our beautiful system of Church government. And yet the question has two sides. I see how one of the smaller conferences in a healthy locality may be from year to year unloaded upon until forced to raise a hand against the transferring of men in poor health. While just, it seems so cold and hard; so unlike the spirit of the blessed Master. Let the General Conference give the remedy. Our Methodism is a wonderful movement, but may we not take out some of the little wheels and put in larger? Our pastors are our chief men, and we must take care of them. When a preacher is superannuated, put him on the whole Church and not upon any given conference. Let West Texas help take care of Dr. Hunter, of Arkansas, and Arkansas be a factor in the support of Dr. Barbee when he superannuates. Make the conference collection connectional, and let the Book Agents pay it out per capita. Then a preacher, sick or well, if able to do work, can transfer to any conference (in the event there is a place for him) and take an appointment, and there will be no just cause for any objection. We will then feel more like brethren and not that we are pushing against each other's interest and devouring the children's bread.

M. A. BLACK.

Llano, Texas.

MODERN REVIVALS.

A revival can only occur where life has ceased or at least become dormant; or, in technical language, in the case of apostasy or backsliding. Such is the uses of language with us. The propriety of this language when applied to the conversion of sinners can be recognized only upon the hypothesis that all sinners are apostates. This I think is a sound biblical position. Jesus, in speaking of babes, says: "Of such is the kingdom of heaven." The necessary inference is that our babes are "lively members" of the household of God. The parable of the prodigal son teaches the same lesson. The son living in his father's family went away from it and then became "lost" and "dead." When he came back he was "found" and was "alive again"—literally "lives anew."

The application of the term revival to the stimulations of a cold Church to greater activity is admissible only because of the modern use and signification of the term.

After this definition, the modes used for the accomplishment of this desirable end should be carefully studied. We can not assume that the Bible has left us without ample instruction on this point. If it has treated of this subject, no other authority should be tolerated. As no inspired writer has ever undertaken to show us how to prepare for, promote or conduct revivals, we are left to their examples as our only source of information.

In the Old Testament we have record of two very great revival incidents. First, When Israel was converted from the service of the gods of Egypt to that of the Jehovah. This was done by the display of mighty power and miracles. But there is no evidence that amongst all those millions of converts a single bad man was made good.

Second. When Elijah by prayer brought down fire from heaven and all the people forsook the worship of Baal and, bowing to the earth, cried, "Jehovah, he is God," we have another great revival under the display of wonderful power. But that any bad man was made good does not appear. Directly after this God taught the prophet that these displays of tremendous power were not his way of carrying on his work.

In the New Testament we find John the Baptist conducting a wonderful revival. He preached repentance, "breaking off their sins by righteousness"—right living. "John did no miracles," but by preaching led to a change of life.

Jesus performed miracles, but taught that they were proofs of his Messiahship. He preached only how men should live; how they should act and think.

Peter preached to the Jews only that Jesus is the Christ. To Cornelius he preached the death and resurrection of the Christ and that all the prophets taught "that through his name everyone believing in him receives remission of sins."

Paul preached repentance "toward God and faith toward our Lord Jesus Christ."

None of these preached about heaven or hell. This statement will not be challenged except as to a few remarks made by Jesus. An honest and careful study of those passages will justify the declaration just made.

None of them told of deathbed scenes or horrible incidents of which they were witnesses or had read. None of them indulged in jokes, witticisms or funny anecdotes. None of them regaled their audiences with details of their former vicious lives.

None of them advertised their willingness to assist the brethren, with the understanding that either a fixed compensation per diem or at least a diligent canvass for a good collection was to be had.

None of them organized an atraction in the shape of organ and singers (to be included in the cost of services rendered) by which the attention of the people should be drawn to the performance.

None of them ever had occasion to talk to men in such a manner as to find it needful to ask the women to stay away.

None of them ever manipulated their audiences with marchings about, kneeling, handshakings, standing up, holding up hands and such like.

None of them advertised taking topics to catch the fancy of those having itching ears.

Now, mark you, this is not a criticism of these processes, but simply noting what a vast improvement is made over the apostolic modes by the genius of our modern days. We see the circus and theater by diligent advertising and offering attractions secure large crowds. Why may not we? Paul and Peter thought that the preaching of the gospel was sufficient, but then they lived a long time since.

Then, again, our modern evangelist greatly prefers those communities where there is a strong Church, able to bear the expense of employing all these equipments. Paul preferred to go where the gospel had not been preached. But he had been educated in a different school, and doubtless would learn very much if he would read our papers and books prepared for the preparation of revivals.

From the days of the apostles it seems to have been supposed that men educated and trained for the work could, by the foolishness of preaching the simple gospel truths, train the Church to efficiency and thus make it the instrument of saving the world. Under such teaching the godly walk and conversation of Christians was supposed to be a mighty factor for good. We have discovered an error in all this. We need an annual arousement, a great stir, an excitement which shall attract the people. Either we have lost the old force or that old force has lost its potency. We anticipate as of regular occurrence months of lethargy, to be followed by feverish stimulation. Is this an improvement? Our regular pastors are held as not competent to do the necessary work. All are taught and accustomed to rely upon getting help. That is, employing some trained athlete in spiritual exercise. These athletes need not be educated—not even

very familiar with the Bible; they need not be remarkable for matured religious experience. But they must know how to manage a revival.

After a preacher has been helped in a meeting by one of these specialists he finds a simple gospel sermon rather dry in the estimation of his people. His ministry is discounted unless he apes in some measure the performances of these birds of passage. Then, too, he has a herculean task to train the "converts" in the dry details of trying to live like Christians.

Now, in conclusion, have we actually improved upon the apostolic plans and modes of procedure? Is there any adequate return in results for the expenditure made? Were our people taught from Sabbath to Sabbath that holy living is the one and only requirement of the gospel and fed with that kind of food which Jesus and his apostles ministered, there would be little need for these tremendous agonies. But when we depart from the biblical mode of preaching; when we emphasize that which is, if at all, only casually mentioned, and neglect the weightier matters of a daily life of right living, we may expect failure. Then we are driven to expedients that at least are of doubtful propriety.

Much discussion has been had on the question of evangelists. No satisfactory solution has been reached, although considerable heat has been engendered. May not the difficulty be more radical than that of evangelists? May it not be in our departure from God's own appointed modes of doing his work among men? We may well consider this matter. Then we shall probably find a solution by which the whole difficulty may be corrected. He who has been properly selected by the Church as competent, and duly appointed to teach the people, ought to be able to discharge all the needed functions of a preacher.

Can we by any flight of fancy think of James at Jerusalem, after consultation, sending off to Antioch or some other place for "help?" Then leaving the place consecrated for worship, and by unusual efforts, working up his congregation, glorifying the great evangelist and his itinerant chorister until the curiosity of all is excite? Then when gathered using every conceivable means to get up an excitement, and under this excitement marching people into a profession? Of course, he would afterward, as a part of the contract stipulation, be expected to tell what a success his evangelist is; but save his orthodoxy by saying, "To God be all the glory." MORRIS EVANS.

Seguin, Texas.

WESLEY IN SAVANNAH.

Occasionally we hear from the lips of those who are not well disposed toward Methodism that Jno. Wesley was guilty of immoral conduct while acting as a missionary at Savannah, Ga. This charge is usually made by those who have an utter disregard for the truth, or else they are so prejudiced against the Methodist Church that they will neither listen to reason nor to the historical facts in the case. To such persons we would reply in the language of Nicodemus: "Doth our law judge any man before it hear him and knoweth what he doeth?"—Jno. 7:50.

In order to understand the facts in this much misunderstood case, let us first ascertain some of the reasons at least that induced Mr. Wesley to become a missionary at Savannah, Ga.

During the reign of George the Second, King of England, there was a law in force that demanded the imprisonment of all persons who were not able to pay their debts.

Many good and honest men, but unfortunate and poor financiers, often found themselves helpless victims of what doubtless seemed to them to be a hard and unmerciful law. The miserable condition of the debtor class at last attracted the attention of the British Parliament. In 1728 a commissioner was appointed at his own request to look into the condition of these poor sufferers. The work was cheerfully done, and the result was, the jails throughout the Kingdom of Great Britain were thrown open, and these poor victims were sent home to their helpless families. Their noble commissioner was not yet satisfied. The liberated prisoners and their families were disheartened and disgraced in their native land. Then this question arose: Is there no land beyond the sea where poverty is not a disgrace and debt a crime? This great philanthropic commissioner betook himself to King George and asked permission to plant a colony in America. His case was heard and his request was granted. On June 9th, 1732, charter was granted for the strip of land lying between the Savannah and Altamaha Rivers.

About the middle of the following November one hundred and twenty of these English emigrants set sail for the new world. They arrived at Charleston in January, 1733, and on the 1st day of the following February they laid the foundation for the city of Savannah, and this big-souled commissioner become their first Governor. His name was James Oglethorpe, and was a High Churchman, educated at Oxford—the alma mater of Jno. Wesley.

In April, 1734, Oglethorpe returned to England. In Fefruary, 1736, he arrived in Savannah with three hundred new emigrants; among them were Jno. Wesley and Charles Wesley, Chas. Delamotte and Benjamin Ingham.

Having now traced Mr. Wesley from England to Savannah, Ga., let us see if we can find his reasons for coming to America as a missionary.

Mr. Wesley's father died in 1735. Shortly afterwards Jno. and Charles visited a Mr. Hutton, of London. There they met Dr. Jno. Burton, of Curpus Christi College, Oxford, who introduced him to Gov. Oglethorpe. The Governor and Dr. Burton were so pleased with Mr. Wesley that both of them urged him strongly to undertake a mission to the infant colony. But before he accepted the invitation, he conferred with his brother Samuel, then his old friend William Law, Messrs. Clayton and Byrom, and lastly, with his mother, who said to him: "Had I twenty sons, I should rejoice if they were all so employed."

First, Mr. Wesley was invited by the Governor of Georgia to take charge of the Savannah Mission; and, second, he was urged by some of the wisest and best men of all England and by his godly mother to undertake this ardous work; third, but the strongest reason for his going to Georgia is given in one of his letters bearing date October 10, 1735: "My chief motive is the hope of saving my own soul. I hope to learn the true sense of the gospel by preaching it to the heathen. . . . They are as little children—humble, willing to learn and eager to do the will of God."—Tyerman, Vol. I, p. 115. Whatever else may be said against Mr. Wesley's moral character in America, one thing is certain, the above-named gentlemen who urged him so strongly to come to Georgia did not believe him to be an immoral man while in England. McTyreire (p. 87) says the first thing that Oglethorpe and Wesley did on their arrival at Savannah was to kneel and thank God for his providence, and the Governor gave orders to build a church. Shortly after Wesley took charge of the Church at Savannah, on March 12, 1736, he met Miss Sophia Christiana Hopkey, one of his members. Tyerman (Vol. I, p. 146) says: "She took every chance possible to be in his company and asked him to assist her in studying French. Oglethorpe did his best to urge on the courtship. Meanwhile Wesley took sick, and was confined to his bed for a week. Miss Hopkey would hardly let Delamotte attend Mr. Wesley, but waited on him day and night herself. She even went so far as to ask Oglethrope what sort of dresses Wesley liked, and she dressed accordingly. Delamotte suspicioned that there was a case of love between them and asked Wesley if he was right. He got no answer from him. After a while Wesley submitted the matter of his courtship to the elders of the Moravian Church. They asked him if he would abide their decision. He said, "I will." Then they advised him to proceed no farther. Wesley replied, "The will of the Lord be done." That Mr. Wesley and Miss Hopkey loved each other, I am free to admit, but that he ever acted ungentlemanly towards her is contrary to all the facts in the case. The decision of the Moravian elders on Wesley's courtship seems to have ended the whole matter. On March 8, 1737, Miss Hopkey engaged herself to a Mr. William Williamson, and four days later they were united in marriage. Wesley still paid pastoral visits to Mrs. Williamson as one of his parishioners. Her husband become jealous, and eight days after their marriage forbade her attending his place of worship, or even to speak to Wesley. Notwithstanding his interdict, on July 3 she attended the sacramental service. At the conclusion of this service, Wesley having seen some things reprovable in Mrs. Williamson, frankly told her of them. She became enraged at him, and three days later her uncle by marriage, Mr. Causton, chief magistrate of Savannah, accompanied by the bailiff and the recorder, called on Mr. Wesley and demanded an explanation. Wesley promptly and fearlessly gave it. However, she continued to receive the sacrament at Wesley's hand till August 7th, five months after her marriage, at which time he forbade her joining in the Lord's Supper.

The next day Mr. Wesley was arrested and brought before Mr. Bailiff Parker to answer to the complaint of Mr. Williamson, who demanded a thousand pounds sterling of Mr. Wesley for defaming his wife and refusing to admit her to the Lord's Supper. Wesley's answer was, "The Lord's Supper is an ecclesiastical matter over which this court has no jurisdiction." The bailiff told him he must appear at the next Savannah court. Williamson demanded bail for his appearance, but the officials ruled that Wesley's word was in itself sufficient.

Two days later Causton called on Wesley and requested him to send to Mrs. Williamson in writing "the reasons for repelling her before the whole congregation." Wesley complied, and wrote thus: "To Mrs. Sophia Williamson," "At Mr. Causton's request I write once more. The rules whereby I proceed are these: So many as intend to be partakers of the holy communion shall signify their names to the curate the day before; this you did not do."—Tyerman, Vol. 1, p. 153.

The above shows that Mrs. Williamson had violated a rule of the Church. This being true, how could he give her the Lord's Supper? About a fortnight from the time Mr. Wesley appeared bebore Mr. Bailiff Parker to answer the charge of Mr. Williamson, the Savannah court was to meet (August 22), over which Mr. Causton, the chief magistrate of Savannah, and an uncle of Mr. Williamson, was to preside. During the interval of the arraignments of Mr. Wesley, let us inquire into the life and character of the man (Mr. Causton) before whom Mr. Wesley is shortly to be tried. Before the sitting of the Grand Jury, Causton went to Mr. Burnside, the Secretary of the Trustees for the Georgia colony, and asked him to sign a certificate to the effect that Mrs. Williamson had for ten months past been as constant communicant as any other, and that she was unblamable in behavior. Burnside said he could not sign it with a safe conscience, knowing it to be false. Causton fed and feasted at his own table the whole of the forty-four jurymen for several days prior to the trial.—Tyerman, Vol. I, p. 155. Bailiff Parker, before whom Mr. Wesley first appeared, was a man of no education and a slave to drink. In December, 1734, the trustees of the colony sent a Mr. Gordon, from England, to act as magistrate, but Causton refused him provisions from the public store for the colonists, and he had to leave. The same Grand Jury that found (through Causton's bribery) ten bills against Wesley, immediately proceeded to examine the official acts of Causton. They found him guilty of dishonesty in withholding the allotted land from the immigrants, and his certified report of the management of the public store was refused by the trustees as incorrect. In September, 1737, these charges were sent by the Grand Jury to the trustees at London, and in October, 1738, Causton was turned out of his office, and the store had to be sold to pay the debts of the trustees.—Tyerman, Vol. I, p. 145. By the foregoing facts Causton is proven a liar, a thief, a briber of witnesses and a rascal. Having examined the character of Causton and his bailiff, let us now briefly see who the jurors were that found the ten bills of indictment against Mr. Wesley. We have said that the jury was made up of forty-four men. "One was a Frenchman, ignorant of the English language; one a Papist; one a professed infidel; three were Baptists; sixteen or seventeen were Dissenters; and of the rest, several had personal quarrels with Mr. Wesley and had openly vowed revenge."—Tyerman, Vol. I, p. 154.

Was there ever a more diabolical plot laid to destroy a man than the one laid by Causton and his henchmen? When the jury met, Causton delivered his charge to them, warning them of "spiritual tyranny and to oppose the new and illegal authority which was usurped over their consciences." He then handed them a paper entitled, "A List of Grievances." But there were some men on that jury who would not receive Causton's "List of Grievances" without witnesses to confirm it; so they had Mrs. Williamson brought before them, who testified that she had no objection to Wesley's conduct towards her prior to her marriage. Next Mr. and Mrs. Causton were brought in and he testified that had Wesley asked his consent to marry his niece (Miss Hopkey) he would have granted it. Ten others testified for the plaintiff, and some of Wesley's letters were read. There is a striking similarity in the trials of Christ and Wesley. Neither was allowed a witness nor a counsel. Each had to plead his own cause. After a few days' delay a majority of the jurors returned a verdict of guilt against Wesley. But a minority of twelve of the jury, including three constables and six tithing men, drew up and signed a document and sent it to the trustees of Georgia, at London, to the following effect: "That they were thoroughly persuaded that the charges against Mr. Wesley were an artifice of Causton, designed rather to blacken the character of Mr. Wesley than free the colony from religious tyranny, as he had alleged." (Tyerman, vol. 1, p. 157.) There is something remarkable in the verdict of these twelve men. First, They rendered it in the face of all of Causton's feasting, bribing, threats, and with a strong probability of losing their positions as constables and tithing men. Second, They knew John Wesley was a poor minister, getting only his victuals and clothes. Third, They knew he had no employment for them when dismissed by Causton. Fourth, They loved the truth better than they did Couston and his filthy lucre. How did Mr. Wesley meet the indictments? The day after they were read to the people he appeared in court and spoke as follows: "As to nine of the ten indictments against me, this court has no jurisdiction over them, they being matters of an ecclesiastical nature. But as to my writing and speaking to Mrs. Williamson, it is of a secular nature, and this I desire should be tried here, where the facts complained of were committed." (Tyerman, vol. 1, p. 159.) To show that Mr. Wesley was right in his statements, let us notice a few of the charges and the men who are to pass sentence on him. The tenth bill: "That about July last (1736) he baptized the child of Thos. Jones, having only one godfather and mother, notwithstanding that Jacob Mathews did offer to stand godfather." There were on this jury one Frenchman who could not speak English, one professed infidel, three Baptists, and about seventeen Dissenters. First, Wesley lived and died a member of the Church of England. Second, Not one of the foregoing parties was even a member of Mr. Wesley's Church. Third, What right had those Dissenters, Baptists and that infidel to say whether there should be one or forty godfathers in baptizing an infant? Fourth, Think of a Baptist trying a Methodist in a Church court! Fifth, Think of a Roman Catholic passing an ecclesiastical sentence upon a Protestant! Sixth, And above all, think of an infidel acting as a juror in a Church trial! Wesley was right when he refused to let that jury try him on those nine charges. They had no more right to try him on those charges than a private citizen here has to try the Presi-

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dent of the United States. Wesley was perfectly willing to be tried by that court on the Mrs. Williamson matter, and did appear at seven successive sittings of that court, but Causton would not try him. After Mr. and Mrs. Williamson had stabbed Wesley they determined to sail for England, perhaps to publish the whole matter there. As soon as it was known that Williamson and his wife were going to England Delamotte urged Wesley to go also in order to remove the misrepresentation that they would likely make. Wesley consulted his friends and they were unanimously of the opinion that he ought to go. So accordingly he called on Causton and told him that he designed to set out for England immediately and placarded an advertisement in the square of the unbuilt town to the same effect. (Tyerman, vol. 1, p. 163.) Causton then published an order requiring all the citizens and officers of the colony to prevent Wesley from leaving. Wesley had appeared at seven sittings of the court and knew full well that it was impossible for him to get a trial; so about 5 o'clock p. m. he, in company with four others, left Savannah forever. Mr. Whitefield went to Savannah the same year Wesley left. He wrote: "The good Mr. John Wesley did in America is inexpressible. His name is very precious among the people."

Wesley arrived in London on February 3, 1738. He went immediately to Governor Oglethorpe and waited upon the Georgian trustees, gave to them a written account why he left the colony and returned to them the instrument whereby they had appointed him minister to Savannah." We have the testimony of the twelve jurors, the four men who assisted Wesley in leaving Savannah, and the sainted George Whitefield, all certifying to the good character of Mr. Wesley while in Georgia. There are three highly commendable things in Wesley regarding his Savannah trouble, viz.: First, He would not be tried in ecclesiastical matters by a petty magistrate's court. Second, He did not leave the scene of trouble without notifying the officer and public in general. Third, He went immediately to his employer on arriving in London and surrendered his credentials, at the same time telling them why he had left Savannah. John Wesley had the courage, zeal and faith that makes martyrs. He did not fear the face of man. T. J. BECKHAM.

A RETROSPECT.

This day seventy years ago I first saw the light. I was born of religious parents. Among the first things I remember was my baptism by John B. Chapman; then the family altar, the prayers and songs of my father; then his death; the scene at the grave's mouth; then the prayers and counsels of my precious mother, long since crossed over. I was converted at about nine years of age. I have been preaching forty years—sixteen as a local preacher, twenty-four as an itinerant, four years as Chaplain in the army. During that time I have witnessed over four thousand conversions. My health is fine. All through the past a kind Hand has led me. I feel like thanking God and taking courage. I am reading and studying more than at any time in life.

J. J. HARRIS, P. C.
Ranger, Texas, June 23, 1897.

DISTRICT CONFERENCES.

CATESVILLE DISTRICT.

The District Conference for Gatesville District met here Thursday, June 24th, and closed its business late in the afternoon of the 26th. Rev. G. S. Hardy, our new and much-beloved presiding elder, presided, and though a new man in the place, he is by no means new as a presiding officer. He is tender yet strong, kind but firm, and looks well after every interest of the great Church to which he belongs. The organization was completed by electing James M. Robertson, of Meridian, Secretary.

All of the pastors but two were present, but the attendance of our local preachers and lay delegates was not as good as it should have been. The total attendance was about one hundred.

The reports from the several pastors was up to good average, and they disclosed the fact that Gatesville District is not going to be in the rear of the procession. The reports on Sunday-schools and spiritual state of the Church were especially good, and we long to see the day when every Methodist will wake up and do his full duty along these important lines of spiritual power in Church work.

A most excellent programme had been prepared by our presiding elder, printed and generally distributed, so that all business was transacted with dispatch and in regular order.

There were only three local preachers whose licenses were not renewed, and the conference declined to renew their licenses because they did not use them, and because they were disloyal and inefficient generally. This district expects the local preacher to use his license and not fold his hands and do no preaching, and again we expect and demand of all our preachers loyalty and efficiency.

Christopher Moore, G. F. Winfield and Ben Hardy (brother of our presiding elder) were licensed to preach. K. M. Turner, J. M. Maloy and Henry L. Munger were recommended to the Annual Conference for deacon's orders, and Henry L. Munger, T. N. Lowrey, Ben Hardy and A. W. Waddill were recommended to the Annual Conference for admission on trial.

James M. Robertson, S. S. Munger, W. L. Ayers and Rev. S. D. Waddill were elected delegates to the Annual Conference, with H. Y. Price, J. W. Turner, W. T. Rea and Rev. S. W. Warren, alternates.

Rev. C. S. Field, the pastor of Gatesville Station, and his good people entertained and provided accommodations for the conference to the satisfaction of all; in fact, Gatesville did herself credit, and Field well understands what his brethren want and expect.

The next session of the conference is to be held at Meridian, and this scribe here and now assumes the responsibility, and most urgently invites the editor of the Advocate to come down and let our people see him, and besides it was stated on the conference floor that Meridian was a most healthy place for raising large, healthy, frying chickens of the old type.

The conference was visited and addressed by Rev. John M. Barcus, of Temple; Rev. John R. Nelson, of Corsicana, another new but "grand dady" elder; Rev. Dr. W. F. Lloyd, of Fort Worth; Rev. Dr. Rankin, of Austin; Prof. C. C. Cody, of Georgetown, and last, but by no means least, Miss Minnie Rawlings, of Burnet, and Mrs. W. H. Purcell, of Gainesville. These visitors all did us good, but when I say that Sister Purcell captivated the conference with her address, I use but a mild expression. God bless these noble, consecrated and sweet-spirited women.

Our district parsonage is almost paid for, and it is a credit to the district and a monument to our dearly beloved former elder, Rev. E. F. Boone. Bro. Boone can truly say that his good work follows him, and his labors with us for four years are still fresh in our memories. Bro. Hardy is a good man as successor of Bro. Boone, and he is in great favor with all of our preachers and people.

JAS. M. ROBERTSON, Sec'y.
Gatesville, Texas.

CUERO DISTRICT AND DISTRICT LEAGUE.

The Epworth Leagues of Cuero District organized at Hallettsville last year and met this year on June 15th, two days previous to the opening of the twenty-seventh session of the Cuero District Conference—both at Victoria, the city of roses. Major G. W. L. Fly, the President of the League Conference, very ably presided. We all love him and re-elected him to the same position. The programme was well carried out. The reports from departments and the addresses were interesting and practical. From the thirteen charges in the district some twelve League Chapters were reported. Some are in good condition; others languishing. Most all the chapters had to report that they knew of no conversions through the immediate work of the League. The Literary Department has been active, but not so successful as it might have been. Evidently there were resolutions formed in several minds to go back home and try to induce the young Leaguers to read good literature more. Rev. J. D. Scott, presiding elder of San Antonio District, was with us and preached on Wednesday morning a very thoughtful and impressive sermon, presenting at its close the claims of the San Antonio Rescue Home. On Wednesday night the rally, conducted by Rev. J. A. Biggs, of Edna, provoked a general and hearty hand-shaking time, which drew the Christians of all denominations closer together. It was decided that the two conferences meet at different times and places another year.

On Thursday, at 9 a. m., District Conference was opened, Rev. A. C. Biggs, P. E., in the chair. The President read John, 14th chapter, and made some very impressive remarks, exhorting all the members to make the meeting a spiritual feast. Spread-eagle sermons were vetoed, the presiding elder agreeing to vouch for the reputation of his preachers as sermonizers. Our presiding elder believes and makes us feel that if the District Conference is not a spiritual occasion it is a failure. The preachers also go back to their charges feeling more than ever that if they are not soul-savers they are failures. All the pastors were present except one. Delegates from every chage except two. Only two committees beside the one on Public Worship were appointed. Most of the work was done in open conference. The subject of home missions is a very engaging one with us, in view of the vast amount of immigration to Victoria, Jackson and Calhoun Counties. The women's societies of the Church seem to be doing little in our district. The claims of the American Bible Society have been given some attention, but not so much, perhaps, as that very worthy institution deserves. The district parsonage trustees reported a good, new parsonage, not yet finished. A resolution was introduced to the effect that delegates and preachers should make it their habit to remain over the District Conference Sunday. As visitors, we had Prof. A. A. Thomas, of Coronal Institute, San Marcos; Dr. J. E. Harrison, of San Antonio Female College; Rev. W. R. Peebles, of Tennessee Conference, and Rev. F. S. Onderdonk, of Laredo.

The following brethren had their censes to preach renewed: T. J. Stockton, W. L. Brown, W. A. Myers, C. M. Myers, G. K. King, E. J. Thomasson, W. A. Garrett, Wm. J. Glass, J. R. Wilson. W. A. Newkirk was granted license to preach. C. M. Myers and T. J. Stockton were recommended to the Annual Conference for local deacon's orders.

Almost all the charges reported conversions. Preachers and delegates were full of love to God. The love-feast Sunday afternoon was a most precious season. The sermons and prayers and singing were soul-refreshing. Bro. Johnson and the good people of Victoria have the gratitude and kindly regards of all those in attendance. We all left thinking well of Victoria Christians and more than ever in love with Methodists—yes, with all the people of God and with a stronger desire to save men from sin. May the Lord lead us all in ways of usefulness.

J. A. PHILLIPS, Sec'y.

SULPHUR SPRINGS DISTRICT.

The eighteenth District Conference, Sulphur Springs District, North Texas Conference, met at Mt. Vernon, in the comfortable and bountiful house of worship just completed by our Church and the good people of Mt. Vernon, June 17, 1897. W. M. P Rippey, presiding elder, in the chair; E. B. Thompson, Secretary, and J. J. Clark, assistant. Roll being called, showed the attendance of all the pastors but one and a fair attendance of the ex-officios and delegates elect.

The work was done according to disciplinary outlines with earnestness, good humor and harmony, exemplifying "the bonds of love and the unity of the Spirit." The preaching and the work mainly were truly spiritual. Among the many pleasant and profitable things we enjoyed was the presence of Rev. R. W. Thompson, of the East Texas Conference, representing our Orphan Home with earnestness and succcess, and Rev. J. R. Allen, D. D., President of the faculty of the Southwestern University, both of whom preached to and for us.

The preacher in charge, J. W. Clifton, and his people, with tender care and abundant labors, entertained us royally—each member, in praise, claiming the best home. The presiding elder was wide-awake, corrective, suggestive, forbearing and in his own cheerful way guided the helm with a steady hand.

From the reports from various brethren, all in all the district is in a healty condition and the outlook quite hopeful.

By a vote of conference a request for publication of the following:

Whereas, There is great deal of Sabbath desecration in portions of the district, such as Sunday base-ball, excursions, harvesting oats, and a hundred evils; and,

Whereas, We believe such things are contrary to the teaching of God's Word and violative of our General Rules, which forbids the profaning the day of the Lord by doing work therein; therefore,

Resolved, That each pastor in the district preach at least one sermon at each appointment on Sabbath observance. J. T. BLUDWORTH,
J. W. BECKHAM,
W. B. BAYLESS.

On the 19th we closed our labors with the usual whereases and resolveds and benedictions.

E. B. THOMPSON, Sec.
Commerce, Texas.

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North Texas Conference.

ALLEN.

Mrs. S. L. Ball, July 5: We take this method of thanking the good people of Whites Grove for putting a nice, large, new No. 8 cooking stove in the parsonage, which was very much needed; also for two sets of window shades. We also thank the ladies of Allen for the new set of chairs and two rockers placed in the parsonage sometime ago. We serve a noble people. May God's richest blessing rest upon them and help us to do our duty in administering to their spiritual wants. We all love the dear old Advocate. It is so nice in its new dress.

TERRELL CIRCUIT.

C. C. Davis, July 4: The third Quarterly Conference for the Terrell Circuit was held at Locust Grove June 26. Bro. Fladger was present and presided. Financially, it was the best quarter of the year so far. Rev. L. P. Lively preached on Saturday, Rev. A H. Brewer Saturday night and Bro. Fladger on Sunday at 11 a. m. We have been protracting ever since and the interest is increasing at every service. Ten professions and six additions to the Church to date. Baptized three children to-day. Bro. Brewer is still with us. We finished raising the collections for Locust Grove and Pleasant Valley to-day.

West Texas Conference.

KINGSLAND.

Russell Brooks: Our third Quarterly Conference was held at May's Chapel. Bro. Black, our presiding elder, was on hand and preached for us on Saturday, but owing to ill health was not able to preach Sunday. Sunday was a great day with us. Long before the time for service people could be seen coming in all directions. When the hour for service arrived there were more than could get in the house. Our voices mingled in songs of praises to God. In the afternoon we held an old-fashioned experience meeting, in which, with joy, we told of God's mercy and goodness toward us. We enjoyed a feast to our souls. It was the beginning of a protracted meeting. May God come in power to own and bless.

BERCLAIR.

D. A. Gregg: Berclair is a small place situated on the Southern Pacific Railroad. The people are clever, nice, intelligent and kind, but they as a majority, especially the young, have been blinded by the god of this world (pleasure). I will say for the encouragement of the young that I never have seen people that were more willing to be led if some of the Lord's people would take the lead. Of course, there are a few exceptions there, but as a majority they want to do right. Our meeting was a grand success. Large crowds, perfect behavior, good attention and deep, sympathizing prayers were in our behalf. On Sunday in 11 o'clock the walls fell, and for the first time in the history of some grown people's lives they heard a shout. The street service Saturday at 4 o'clock was very spiritual. This was the first time the gospel was ever preached on the streets of Berclair, and, of course, it created an excitement, but the Lord was with us. We sent a small sum of $2.05 from this place after street service to Bro. R. W. Thompson to help pay for the addition to the Orphanage. We made a number of warm friends there, for whom we shall never cease to pray—especially among the children. We go now to Blanconia.

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Northwest Texas Conference.

WINTERS.

Marion Mills, June 28: Our third Quarterly Conference was held the 19th and 20th of this month. Bro. Sensabaugh, our presiding elder, was with us, preaching to the delight of us all. He looked well after the interests of the Church. On account of threshing and laying by crops there was not a good attendance of the members. Finances behind some. I think with the present prospects we will be able to meet all the assessments on the mission. We have purchased a two and one-half acre lot and have built a four room parsonage, with front porch, worth $350; $125 remains to be paid, and the property is clear. The spiritual condition of the Church is good. We have some new-fangled theories in our midst, but don't think they will last long.

KERENS.

Sam C. Vaughan, July 1: The good ladies of the Aid Society here deserve much credit for valuable work they have done on our church here. They bought fifty yards of nice Brussels carpet and put on the pulpit and rostrum floor and some six-dollar curtains and other valuable work about the pulpit. God bless the good women.

BOSQUEVILLE CIRCUIT.

C. E. Gallagher, July 1: We have held five Children's Day services on the Bosqueville Circuit, and everyone of them was an abundant success. The large audiences attending these services were greatly benefited and perfectly delighted. The collections are as follows: Bosqueville, $14.55; Wesley Chapel, $5.55; Greenwood, $7.15; Evergreen, $5.73; Mt. Zion, $3.12. Total, $36.10. Thirty-five dollars and ten cents has been forwarded to Rev. C. S. Field; $1 subscription to collect.

COVINGTON.

C. L. Ballard, July 4: After the spring term of Polytechnic College was out, with my family and part of my household goods we moved to Covington for the summer. The good people of this community, through the efforts of Mrs. Maggie Rogers and Miss Kate Worthington, had been to the parsonage and papered the two front rooms and the hall; also put a nice safe, dining-table and an excellent cook-stove in readiness for use. We have been handsomely pounded, from oats in the barn for horses and cow to an abundance of the good things of this life for the family in the dining-room; and each day brings us some pleasant and useful reminder of this people's appreciation of their pastor and family. May God bless all their good efforts for his cause. We have some fine specimens of Christian character on this work. We begin our series of meetings next Saturday night, running till in September. May God give great success to every meeting.

IREDELL.

J. R. B. Hall, July 5: Last night we closed perhaps the most profitable meeting ever held in this city. Rev. R. J. Deets and Prof. Robinson were with us, and they are truly men of God. Dr. Deets is a man of fine pulpit ability, and a true Methodist preacher in the fullest sense of the word. Having received his appointments at the hands of our Bishops for nearly a quarter of a century has put him in complete harmony and sympathy with the pastorate. His work is deep and we believe permanent. His sermons on repentance, justification by faith, restitution, etc., had the proper ring to them and did much good. Dr. Deets has a peculiar tact for uniting more thoroughly the pastor and his people—a thing that most evangelists lack. We feel that his visit was a great blessing to our people, and we heartily commend him to all as a safe and successful revivalist. There were about eighty-four conversions and reclamations, forty-one added to our Church and some to other Churches. Iredell Methodism is at high tide. We appreciate very much our relation to these good people.

SOUTH TEMPLE.

J. M. Armstrong, July 5: Our good women have made some valuable additions to the parsonage in the shape of a splendid cook-room and back gallery. To further show their appreciation of the gospel and the Lord's servants, they inaugurated a huge donation party to supply the pantry, and sent the preacher's folks last Friday afternoon a note which ran about thus: "The P. and H. M. Society will be pleased to entertain their pastor and his family at the church from 8 to 9 this p. m." Of course we could but yield to such an invitation. At the church an impromptu programme was rendered, consisting of song, prayer, an appropriate talk from the chairman of the Board of Stewards, a response by the pastor, and a good social time with the large number present, closing out with a cheerful and co-operative effort in removing to the kitchen the manifold articles donated. For all these tokens of kindness we are deeply grateful. A nobler set of women than we have would be hard to find. The men are clever also. God bless them all.

Texas Conference.

CENTERVILLE.

H. G. Williams: We closed a meeting at Pleasant Ridge the 1st inst. It was a good meeting, though we had no help. The Church was revived. One applied and was recommended by Church Conference to the Quarterly Conference for license to exhort. Seven joined by ritual, two were restored by Church Conference and five were baptized. To God be all the praise.

MADISONVILLE.

W. W. Horner, June 28: We closed our first protracted meeting on this work at this place last night. Visible results: Two professions and two additions to the Church. The Church members who attended regularly were considerably revived and strengthened and we hope to see them more active and vigorous in Church work in the future than they have been in the past. I am sorry to say that there were some members of the Church who did not attend a single service, and others who were present only a few times. What can such members think when they reflect on the solemn vows that they took when they united with the Church? May God help them to consider this matter seriously and repent of their sins. We were ably assisted by Bro. G. E. Clothier, of Bryan, Station, and his preaching was sound. Scriptural and pointed. Our people were delighted with his preaching and we hope to have him with us again at the camp-meeting, near this place, embracing the second and third Sundays in August. We have four other meetings to hold yet.

East Texas Conference.

PARK.

R. L. Steelman, July 2: Our meeting closed last night. Taking all things into consideration, it was a glorious success. The Church here has been in a bad condition, but, thanks be to God, she is no more thus, but is united now under the banner of King Immanuel. Some seven or eight conversions. Bro. Owens preached three able sermons at the start, and Bro. Nelson did the balance of the preaching. He preached in the Spirit, with the power of God resting with him. Bro. Nelson has served these good people before, and he has the love and respect of every man, woman and child here. He labored hard for the Master, and has placed us under lasting obligations to him. May he live long to work in the vineyard of the Lord.

TROUPE.

S. N. Allen, July 1: Troupe and Overton Circuit is still in the ring and doing work for our Lord. Our second Quarterly Conference is a thing of the past. Only one day's service, but we had a good meeting. Our elder did some of his good preaching, to the delight of us all. Finances behind, but we think everything will come up all right in the end. The good women of the Woman's Foreign Missionary Society met with our Church here the 16th of June and left an influence that we believe will do great good. They organized a society at this place that we think will be a great means of grace to us. God bless the good women! If it weren't for the good women I don't know what would become of our Church. No town will lose anything by having the Woman's Board meet with them. They did all good who attended. we have six meetings yet to hold, and hope to have a glorious revival all over the work.

DEKALB.

J. W. Scoggins, July 5: We had a Sunday-school celebration at Austin Chapel on the 3d; the grandest day that ever was known at this place. Attendance four or five hundred. The good behavior was spoken of by everyone. The march was very good. The welcome address by our pastor, Rev. R. J. Smith, was excellent. He also gave us a speech at 11 on "Sunday-schools" that held the audience spellbound for fifty minutes and will never be forgotten. Among the otherwise things that he said was, "That the most beautiful thing in the world was a pure, intelligent Christian character." We all love and appreciate our pastor. The essays and recitations by the Sunday-school children were all well rendered. We next resorted to the table, which was heavily laden with good things. We feasted our bodies, sang some good songs and went home rejoicing. We have the best county Sunday-school in Texas, consisting of eighty-two regular pupils. Glory be to God for a successful Sunday-school.

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OLD AND YOUNG

PLAIN TALKS FOR BOYS.

Every boy who has any stuff in him wants to succeed. By success he means high position, big salary or income, reputation, influence, power. Seldom is the higher success that results from lofty character, irrespective of wealth or fame, taken into account. So, for this concluding paper, I will deal with pure worldly success, the kind that men are recklessly struggling for the world over.

If the average boy approaching manhood were to analyze his ambition and define his goal twenty years ahead, it would be the presidency of a bank or great corporation, the head of a rich firm, tne foremost place in the chosen profession of law, medicine, or the ministry, a seat in Congress, or perhaps the mayoralty of his town

And here comes the surprising and encouraging truth that these great prizes of a life are not hard for the well-equipped man to attain. The competition for them is not severe. Indeed, strange as it may seem, the big place is usually hunting for the man. There is room at the top. The bottom is crowded with those struggling fiercely for the small prizes. The top has ample elbow room for the few who are up there.

To explain a little. Every corporation or firm that employs men knows how hard it is to find just the right material for responsible positions. It is easy enough to fill the routine places where brains and character are not essential; but commence to look for a man above the ordinary, and the trouble begins. One man available is honest, industrious, faithful, but lacks a trained mind. Another is capable, energetic, hard working, but there is a shadow of doubt about his moral strength under temptation. Another is honest, bright, true, but lacks industry or the power of application. Still another seems to possess every needed thing, but is without health and endurance. And so on through the list. It is next to impossible to find one who combines in himself the necessary qualities for a high and responsible position, unless there is mixed up with them some shortcoming or failure. The well-rounded man, morally, intellectually, physically, is a prize in the business world, and those controlling great interests are grabbing for him. He commands the highest pay while he serves others, and in due time you find him at the head of his own great interests.

Now turn from the top downward. With each descending step in the scale the number of those competing for place increases in geometrical ratio, until at the very bottom you find the greatest crowd of all. The lower the pay, the more menial the work, the greater is the scramble for it. For example, take a great manufacturing corporation. Its President dies or retires. The salary is perhaps 25,000 a year. The directors begin the search for a successor, and if they find two or three broad, able, and forceful men from whom to make a selection, and who have not already better positions, they will be fortunate. But suppose the vacancy is that of assistant bookkeeper or bill clerk at $40 a month. A hundred men—yes, a thousand, if it is in a great city—can be had in a day's time. And the $25,000 man is cheaper than the $40 a month man. I was told the other day of a vice-president of a great corporation in New York who had by a timely, sagacious stroke made his company $600,000 in a single year.

It was enough to pay his salary of $30,000 a year for twenty years in advance. The President of the Pennsylvania Railroad died recently, leaving a $50,000 position to be filled. There was no scramble for the office. One man was available who had mounted every successive round of the ladder, but he practically had no competitors. I know a man who started as a poor German boy in the night schools of a Western city, working step by step through the mechanical departments of a large manufacturing business, proving himself master in each place, until the management of a great enterprise came to him unsought at $25,000 a year. I know a railroad president who, coming from a small town in Maine, by sheer force of brains and character reached a commanding position. To one high office was added another, until his combined salaries equal that of the President of the United States.

Let us ask a few questions. Is it natural brilliancy or luck that puts one man so far ahead of his fellows? It is neither. Analyze the character of the men in highest places. You will find they attained their positions by preparation, mental, moral, physical, technical; brains well trained, energy well directed, work well sustained. Study the steps in the character of Gladstone, of Benjamin Harrison, of Carnegie, of Rockefeller, of Wanamaker, of P. D. Armour, of M. E. Ingalls and prove the statement.

Are the qualities of success attainable by a man of ordinary natural abilities? Unquestionably, yes. First the character; then the preparation; then the opportunity. The latter comes to most men sooner or later, but rare is the man who is ready to seize it. U. S. Grant as a boy in Ohio built his character. At West Point and in the Mexican war he made his preparation, in the Civil War he found his opportunity. Here are a few of the essential qualities which will win against all the powers of so-called ill luck.

1. Absolute, unswerving integrity. Is that unattainable?

2. Brains, mental grasp. Given a fair mind, what is that but education and discipline?

3. Energy and force of character. This is a question of exercise of will to overcome laziness and love of ease.

4. Capacity for work, executive power, the ability to bring things to pass. This is the product of industry by system or method. It is energy conserved and well directed. It is the art of making every stroke count.

5. Personal manners, engaging address What is this but the result of close, unselfish adherence to the rules for making a gentleman?

All these qualifications are not easy, it is true, but they are not impossible. It is really your own choosing whether you will be among the richly rewarded few at the top, or the hungry multitude at the bottom.—Archer Brown, in N. Y. Christian Advocate.

MARJORIE'S WORK FOR JESUS.

"Our Father in heaven, I do thank you for the flowers and tubs of water." This is what little Marjorie put in her prayer at the close of a long, hot day in summer.

The weather had been very hot and dry for a long time, and everybody's flowers were dying. To be sure, there were not many flowers on the street where Marjorie lived, for flowers do not grow very well in the little back yards of big city houses—there is too much dust and smoke, and the soil is hard and full of ashes. But kind aunt Alice had sent in from the country a whole barrelful of soft, fine stump-dirt Marjorie to use for her tiny garden. You see, Marjorie was raising flowers to give to Jesus, and she knew if she gave them to lame little Bessie at the Children's Home, and poor old Tim who had only one leg, and the man with the crooked back, and the white-faced little children at the hospital, and blind Mrs. Price and Mary Kent at the Old Ladies' Home, she knew Jesus would feel that she was giving them to him. So she patiently picked the weeds from the little garden, and trotted back and forth with her little sprinkler many itmes through the long, hot days. She could not manage the big hose, so John kept a big tub filled with water for her, and the flowers seemed to know they belonged to Jesus. The pansies, one after another opened their sleepy blue eyes; the sweet peas climbed gayly over the wire net, away up to the sitting-room window; and the mignonette and rose-geraniums filled the air with their fragrance. Every morning the pansies smiled at her as she sprinkled their velvet cheeks, and dozens of new sweet-peas nodded their pretty heads as she poured the cool water about their roots. Then she would cut her treasures carefully and lay them in the box lined with damp cotton that her mamma always had ready for her, and give them to Kate to put in the cool cellar until she was ready for them. Then she would go into the house, warm and tired, the damp curls clinging to the little flushed face. But after a bath and a nap and luncheon, she would be as bright and sweet as one of her own pansies, and mamma and she would go to some of the many places where the dear flowers would be so welcome, and Majorie's heart would be filled with joy as she saw how much better it is to give than to receive. And so it came that, after an unusually wearisome day, when she felt that she was really working hard for Jesus, she was so glad she could do something for him, even though she was only a tiny girl, and her gratitude and love shaped themselves into the litte prayer: "Our Father in heaven, I do thank you for flowers and tubs of water." And I believe that the Father looked down on the tired little sleeper, and said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—Harriet B. Clark, in the Western Advocate.

We ought never to be willing to live any year just as we lived the last one. No one is striving after the best things who is not intent on an upward and a forward movement continually. The circular movement is essential, too—the going around and around in the old grooves—routine work, daily tasks; yet, even in this treadmill round, there should be constant progress. We ought to do the same things better each day. Then in the midst of the outward routine our inner life ought to be growing in earnestness, in force, in strength, in depth.—J. R. Miller, D. D.

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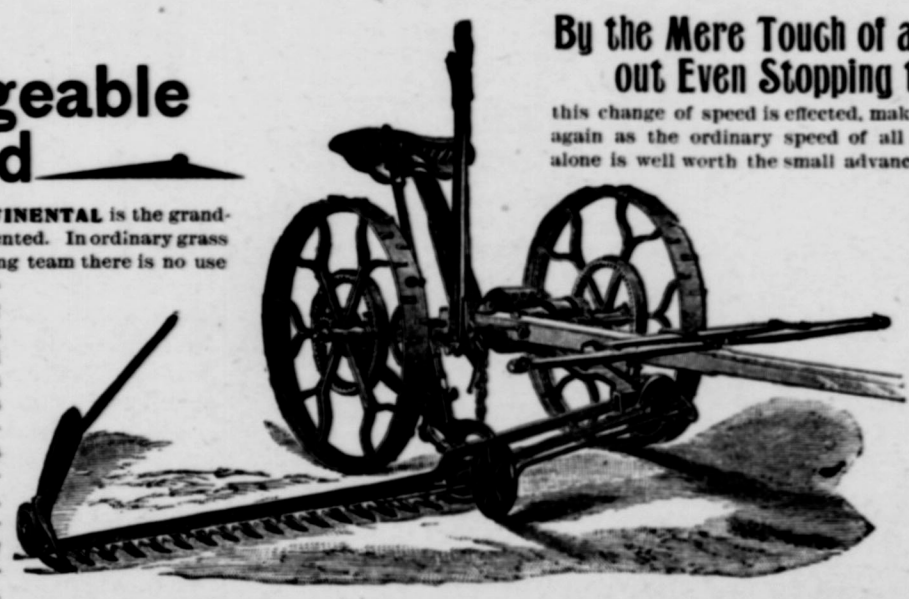
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DEVOTIONAL

A Blessed Experience.

Dr. Payson, in his last days, said: "Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were to be removed, they would be miserable; whereas, God can make them a thousand times happier without them. To mention my own case: God has been depriving me of one blessing after another; but as every one was removed, he has come in and filled up its place; and now, when I am a cripple and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety.—Selected.

❖

The Cross.

Some years ago a party of travelers were passing over one of the Swiss mountains. After they had gone a considerable way, it began to snow heavily, and the oldest of the guides gravely shook his head and said: "If the wind rises we are lost." Scarcely had he spoken, when a gale arose, the snow was whirled into multitudinous drifts, and all waymarks were obliterated. Cautiously they moved on, not knowing where they were, and almost giving themselves up for lost. At length one of the guides, who had gone a short way before them to search out the path, was heard shouting, "The Cross! The Cross! We are all right." And what had the cross to do with it? It was one of those religious memorials which one so frequently meets in Roman Catholic countries, and this one, set up at first by some private individual for a personal reason, had become at length a well-known and easily-recognized landmark for the traveler. Hence, the moment the guide saw it, he knew where he was, and what direction to take. But what was true of that symbol in their case, is true in all instances of the thing which it signifies; for we may always know where we are when, with our eye of faith, we can see Christ crucified.—Western Christian Union.

❖

Character by Contact.

"Do you know that even your physical presence is a moral bulwark for me?" asked one Christian business man of another. The question was fervent and genuine. The man meant what he said—he meant it because he felt it. And his frank utterance might be as frankly repeated by thousands of others. We all know that character is supported and sustained by contact with character. The morally strong man is always a bulwark to his neighbor; and even where two men are equally strong, morally, each feels a certain support and help in the presence of his friend.

Very few Christians fully realize the missionary value of character pure and simple. Yet it is, perhaps, the most potent of all evangelizing agencies. It is the man, and not the presentation of doctrine, over and over again, that leads the sinner into a better life. Read the story of it in such a book as Mrs. Ward's "A Singular Life," where the Christ-like character of the young mission preacher drew within its circle of influence so many children of the slums, and nourished in them the divine life. Literature is full of it—this testimony to the redeeming power of character. Men and women come into intimate touch with a good man; and are made good. They seem to imbibe character by contact. The virtue of the good man passes into them, as did the virtue of Christ into the woman who touched His garment.

The practical lesson of this truth seems to be the futility of seeking to help others, morally or spiritually, without soundness of character in oneself. It is a pitiful thing, for instance, to see a father trying to instruct and coerce his boy into a life of virtue, while he himself is morally loose and irresponsible. No matter how strong, or reasonable, or winning the doctrine, unless the boy sees the father himself living by it, how hopeless, how fruitless, is mere admonition!

On the other hand, the father whose character is strong and pure needs not to utter a word in order that his boy may have the most effectual solicitation to noble living and thinking. It is enough that the son comes into contact with such a character as that of his father. True living is best preaching, everywhere and always; and indeed, if a man lives and thinks nobly, every word that he speaks will have a sermon-quality.—Zion's Herald.

❖

Nature as Healer.

When the Master said to His disciples, worn with the ceaseless coming and going of the multitudes, "Come ye yourselves apart into a desert place, and rest awhile," we may be certain that He knew what was best for them. He did not invite to thronged caravansaries, to crowded pleasure resorts, but "into a desert place," aloof from the busy haunts of men, where Nature's "various language" can be heard, the "voice of the desert never dumb."

Nature seems to forbid the artificialities of life, the midnight oil, the turning of night into day and day into night, and invites to simplicity, to regular habits, to sanity. The very solitude brings its needed balm. The rush and hurry of life not seldom betrays us into actions and expressions that do not reflect our deepest self. Words and deeds come from the dire necessity of compulsion. We need time for the troubled needle of our spirits to adjust itself to conscience and conviction. And Nature calls to silence, to meditation, to thoughtfulness. She seems to say to our doubts and fears, "Be still." She becomes what the poet Chaucer fitly calls the viscar of almightie God," thrilling the deepest consciousness with the voice, "Let all the earth keep silence before Him."

Charles Kingsley in "The Hermits" has well said: "We must remember that without solitude, without contemplation, without habitual collection and recollection of ourselves from time to time, no great purpose is carried out, no great work can be done; and that it is the bustle and hurry of our modern life which causes shallow thought, unstable purpose, and wasted energy in too many who would be better and wiser, stronger and happier, if they would devote more time to silence and meditation, if they would commune with their own heart in their chamber and be still."

The greatest characters of holy writ knew the value of solitude on the mountains, in the deserts, or by the sea. Moses spent much time amid the rugged peaks of Sinai, gathering strength and wisdom for his office. And "on Nebo's lonely mountain" he met death alone with God, "and no man knoweth his sepulcher unto this day." The crushing responsibilities that were upon him, just as in the case of Lincoln and Washington, drove him to solitary communion and contemplation.

Elijah too found no refuge like the mountain silences of Horeb when the battle of life had set strongly against him and he was discouraged and praying to die. There God met him. And in the solitudes of those rocky fastnesses he listened to the still, small voice that he might never have heard amid the haunts of men.

The healing power of solitude and secret communion with God restored the prophet as a moral and spiritual power to his generation.

Of the forerunner of the Christ it is significantly said: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Isreal." From the wilderness of Judea he issued forth, proclaiming with strange power that the kingdom of God was at hand. The deep spiritual insight which he possessed was not acquired from earthly teachers. That "voice of the desert" had been his instructor.

Of Christ himself, though differing from his forerunner in respect to social qualities, it is recorded that at the outset of His ministry He was 'led up of the Spirit into the wilderness." Some of the most significant lessons of His entire career come to us from His experiences there. Afterward, on the eve of every great event, he was apparently accustomed to seek the solitude of the mountains or the seashore for all-night seasons of communion and reflection. This habit doubtless enabled Judas to locate his Lord in the Garden of Gethsemane on the night of the betrayal.

Paul also drops out of sight for three years in Arabia, subquently to his conversion, where presumably the school of silent meditation and reflection did for him its work. Well says the poet:

"If the chosen soul could never be alone,
In deep mid-silence, open-doored to God,
No greatess had ever been dreamed or done.
The nurse of full-grown souls is solitude."

Even in art and science those who have done great work upon the earth have been men given to solitary meditation. The great inventors, artists, scientists have received their inspiration, like Endymion, from the voice of solitude. Turner, the great nature-painter, used to spend hours upon hours in mere contemplation of nature, without using his pencil at all. It is said of him that he was seen to spend a whole day sitting on a rock and throwing pebbles into a lake. Rallied by his friends on his day of idleness, as they exhibited in triumph their achievements with pencil or brush, he replied, "I have learned this at least, how a lake looks when pebbles are thrown into it."

When Haydn, the musician, was in company with some distinguished persons, and the conversation turned on the best way of recuperating wasted and exhausted energies after long and difficult studies, one said that he found solace in a bottle of wine, another in gay society, but Haydn said that for his part he retired to his closet for secret communion with God, and nothing exerted so beneficial an influence for him as this.

Thronging multitudes can alone be fed by him who drinks deep and often of the healing balm of solitary communion with his own spirit and with his God. Such responsibility should lead one to press his way

"On and up where nature's heart
Beats strong amid the hills."

Mere imitation is impossible there. The public teacher loses his artificiality. He merges his personaliy in his message like John Baptist. He becomes a voice crying in the wilderness of this world, "Behold the Lamp of God!" Earnest and unaffected speech is hardly possible to him who has not felt the strength of solitary communion.

Nature is a skillful healer. In the hours of solitude she probes our festering pride. When we gaze upon the works of God in nature we cry out with the psalmist, "What is man that thou art mindful of him?"

In her silent presence it is impossible to be longer dishonest with ourselves. We may veil our true natures among men, but amid the solitudes of nature we instinctively feel that no trick can here avail. Our hearts are laid bear as before the great Searcher. Nature appeals to the better self in us. She lifts the soul to higher and holier ambitions. She makes it clean and sound again.

Nature brings back the feelings of childhood and the undimmed faith of earlier years. Skepticism and infidelity may flourish amid the deceptions and antagonisms of social intercourse and political life, but they are strangely incongruous in the presence of the mountains, the forests, the flowers, the sea. We are not surprised, therefore, when we hear Keats singing:

"To one who has been long in city pent
'Tis very sweet to look into the fair a prayer
And open face of heaven—to breathe
Full in the smile of the blue firmament."

It is easy to worship amid the solitudes of nature. The very silence summons to reflection, to meditation. Then, too, there is a sense of companionship in nature. "There is society where none intrudes." And it is easy there to pray. When darkness descends we feel with Longfellow that

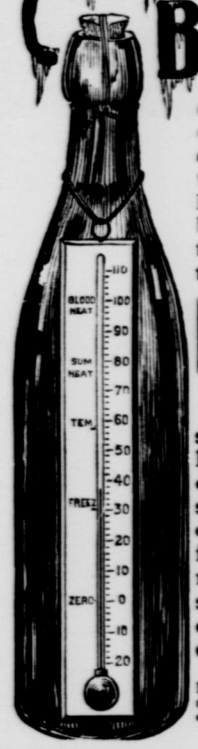
"Nature with folded hands seemed there
Kneeling at her evening prayer."

Then we feel that "mild and healthy sympathy" of which Bryant sings.—F. W. Merrell, Ph.D., in Christian Advocate, New York.

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The Curators of Southwestern University met in Waco, July 6, in order to elect a Regent. Several nominations were made, and in due time Prof. R. S. Hyer, of Georgetown, was elected. While appreciating very highly the honor, he felt constrained to decline the position. The Curators then, after earnest deliberation, thought best to defer the election until called together by the President of the Board, or until next June. Extensive preparations are now being made at the University, and the outlook for the future is favorable. Dr. J. R. Allen, who is acting Regent, and the Faculty, are doing their utmost to conserve and promote the interests of the University, and we sincerely trust that they will have the sympathy and help of united Texas Methodism.

The Rescue Home has been completed and opened. A great many of the very best people in Dallas paid the institution a visit on opening day. We are glad also to chronicle the fact that numerous and valuable donations were made to the Home by benevolent citizens of Dallas. The Home has now begun its mission of mercy in good earnest and ought to be sustaned by the prayers and gifts of the Christian people of Texas.

DALLAS TO TORONTO.

A special party of Epworth Leaguers leave Dallas on the following schedule via M., K. and T. Ry. and Wabash Ry.:

Lv. Dallas at 10:15 a. m., Monday, July 12.
Ar. St. Louis 6:00 p. m., Tuesday July 13.
Lv. St. Louis 8:10 p. m., Tuesday, July 13.
Ar. Detroit 9:00 a. m., Wednesday, July 14.
Lv. Detroit 9:15 a. m., Wednesday, July 14.
Ar. Suspension Bridge 5:10 p. m., Wednesday, July 14.
Ar. Niagara Falls 5:18 p. m., Wednesday, July 14.
Remain in Niagara Falls until 9:45 a. m., Thursday, July 15.
Lv. Niagara Falls 9:45 a. m., Thursday, July 15.
Ar. Lewiston 9:55 a. m., Thursday, July 15.
Lv. Lewiston 10:55 a. m., Thursday, July 15 (steamer).
Arrive Toronto 1:15 p. m., Thursday, July 15 (steamer).

Steamer ride across Lake Ontario from Lewiston to Toronto.

Estimate of expense for this trip, including sleeper, meals, etc., en route, is $46.25. The party will be in charge of representatives of the above lines and will be composed of both ladies and gentlemen from Dallas and neighboring cities and towns, and will be chaperoned by Mrs. Henry Hamilton, of Dallas. All Leaguers desiring to accompany this party will please write to Mrs. Henry Hamilton, No. 235 Bryan Street, Dallas, Texas, at once, so that your name may be enrolled and sleeping car accommodations be secured. There are many features pertaining to this trip of especial interest to those who take advantage of it to Toronto.

CONNECTIONAL NEWS.

Bishop Hendrix: The Board of Missions at their session in May, separated the Korean work from the Chinese Mission Conference, and created the Korean Mission. In doing this more was had in mind than simply greater economy of administration by avoiding the expense of travel of the missionaries in Korea in attending the sessions of the China Mission Conference, although this would be less than if the new mission were located in Northern China, as at one time seemed probable. The eagerness to hear the gospel on the part of the Koreans, their breaking away from their false religions, and the spirit of liberality and self-support which was early developed, showed the field to be unusually inviting. Our board shared the conviction expressed at the same time by the Committee on Foreign Missions reporting to the General Assembly of the Presbyterian Church, which used these words: "Of all the fields now open to missionary effort, Korea seems to stand first in the matter of blessed opportunity. The recent war has only served the better to prepare he Koreans for hearing the gospel." This view is shared by every board whose missionaries are laboring in Korea. The last Hermit Nation, save Thibet, is wonderfully open to the messengers of Christ.

The Woman's Board of Missions of our Church have resolved to enter this inviting field and have made appropriations to purchase property in Seoul, and to send out their first missionary this year. With the help of two such experienced workers as Mrs. Reid and Mrs. Collyer, we may expect most encouraging results. The Parent Board has property at three important points, namely, Seoul, Songdo, and Koyang. In the last-named place the property of the board, consisting of ample lot and a house of worship, with a room adjoining for the itinerant missionary, was a gift of our first organized class in Korea, assisted by Chinese Christians in Shanghai, and our first probationers are the fruit largely of the labors of our native preacher, Kim Sundal, Dr. Reid using his earliest acquaintance of the Korean language in carefully instructing them. Commanding and ample sites have been secured in Seoul, the present capital, and in Songdo, the former capial of Korea, and we will soon have a missionary resident in each city, Rev. C. T. Collyer removing to Songdo while Dr. Reid, as superintendent of the Korean Mission, will continue to reside in Seoul. These two important centers will enable our missionaries to reach hundreds of thousands of Koreans, and that, too, in some populous centers where ours are the only missionaries. It is hoped that we may be able to add a medical missionary to our force in Korea before the year closes. It is fitting that a Luke should join our Paul and Silas in their apostolic work.

GENERAL CHURCH NEWS.

Exchange: On Tuesday of last week sentence in the case of General Booth-Tucker, who was convicted about a month ago by a jury in New York of maintaining a public nuisance at the Salvation Army barracks by holding a noisy meeting from 8 p. m. to 4:30 a. m., and thereby disturbing the rest of people in the neighborhood, was suspended by Judge Newburger, who said among other things to Mr. Tucker:

"You are to be commended for the good work you have done, but you ought to consider the people about you. If you had conducted services in the usual way you would not be before this bar now. I am informed that you are willing to obey the law hereafter, and I propose to suspend sentence upon you, which means you are to be within the law at all times, and may be rearrested at any time and sentence passsed upon you. You are not to annoy your neighbors, and this suspension is no license for you to do so."

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Rev. W. H. Milburn, in the Central Advocate, refers thus pleasantly to old days in the Illinois Conference:

Another full day's drive brought us to Quincy, the seat of the Conference. It was presided over by Bishop James Osgood Andrew and was the last he held north of the Ohio river, for his case in the General Conference of the following spring was the occasion for the division of the Church. The Rock River Conference had been set off from the old Illinois three years before, but few of the more prominent members had fallen on the north side of the line, although a number were afterward transferred and therefore nearly all the notable men of the early days who had been spared by death were at this session. Foremost stood Peter Cartwright representing one type of the pioneer Methodist preachers, still stalwart and retaining much of his early force and fire, but his voice, like that of most of the early preachers, had lost its melody as well as impressive strength by misuse and abuse. Among the noble veterans were Joseph Edmondson, Barton Randall, Charles Holliday, William L. Deneen, while some of those who still bore the burden and heat of the day were Newton J. Berryman, Colin D. James, George Rutledge, John VanCleve, Norman Allyn, John S. Barger, N. P. Heath and Chauncey Hobart, my best beloved and most helpful friend among the brethren of that day.

Bishop Andrew presided with his characteristic promptitude, skill and dignity; I have rarely seen his equal as the chairman of a deliberate assembly I was indebted to his glowing and vivid account in a private talk about Stephen Olin for my first distinct and satisfactory impression of that greatest creature that has appeared in our Methdist ranks, whose kingly intellect, child-like simplicity, profound realization of Christ's person and truth, appropriation of the unction and power of the Holy Ghost by the surrender of his own will and therefore the impassioned and almost resistless fervor of his argument, persuasion and appeal are not fitly, scarce at all, represented in the printed volumes of his sermons.

TEXAS PERSONALS.

Rev. T. G. Whitten and wife made the Advocate a very pleasant call this week. They report Midlothian Station in a flourishing condition. On July 30th a big tabernacle meeting will begin. It has been thoroughly advertised with appropriate literature, and will be conducted by the pastor. Excellent music has been arranged for, and all things point to a great revival.

SOUTHERN METHODIST PERSONALS.

The Wesleyan Advocate, referring to the recent Emory commencement, says:

When Dr. Candler had completed his address Dr. Morgan Calloway stepped forward, and in a few appropriate words, made known to Dr. Candler that the trustees of Emory College had conferred upon him the degree of L.L. D. Dr. Candler replied with becoming modesty, saying: "Coming from you, gentlemen, I prize it more highly than if it had come from Cambridge, in England, or Edinburgh, in Scotland."

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St. Louis Advocate: Rev. J. W. Lewis, D. D., died at the home of his son-in-law, S. L. Jamison, at 3885 Washington Boulevard, in this city, June 23. His funeral was conducted at St. John's Church on Friday morning, several ministers participating in the service. He had long lived in St. Louis, and served as pastor of First Church when on Eighth and Washington Avenue; St. John's and Centenary, and was presiding elder of the district. He was pastor at Boonville, Kansas City, and other places in Missouri, and rendered much valuable service to the Church. He served in the General Conference. He was for some years Agent of the American Bible Society. His wife preceded him to the heavenly inheritance several years. He was also called to moura the death of his daughter Mary, who died a few years ago, in young womanhood.

Bro. Lewis had been for a number of years on the non-effective list by reason of an enfeebling affliction. Most of the time he was able to go from his home at pleasure, and often attended preachers' meetings; but was not able to perform pulpit labor. He had many warm friends among all classes in the Church and community. No department of the Church committed to his care suffered under his ministry In the conference room he was effective, and specially so in financial departments, particularly as chief man on the Board of Finance for many years. His daughter, Mrs. Jamison, and his son's son, Silas and Joseph W. survive.

GENERAL PERSONALS.

The Methosdists of Boston recently tendered Bishop Foster a magnificient reception, at which many congratulatory remarks were made The Bishop responded, in part, thus:

"My words shall be few. My religious life extends back to my infancy, and my ministerial life down to my early childhood. I thank God for godly parents, and that religious impressions were made upon me from the cradle. I am my own spiritual father. I commenced preaching when I was ten years old; and as I was preaching to a company of children, when I knelt down to pray my heart was broken and I sobbed and wept, and all the children did the same. I believe that two of them were converted at that very meeting, and they came into the Church with me. My sense of sin was deep. My parents took me to a camp meeting, and for five days and nights I wrestled with others at the mourners' bench. But about midnight the fifth night God came to me. I rose to go to my mother and tell her the strange fact that it was high noon to my soul; and I shouted all night.

"When I was thirteen years and six months old, the circuit preacher on one occasion requested me to retire from the meeting place. I did so, frightened and wondering. After dinner he asked me to go into the ajoining room, which frightened me still more. But he handed me an exhorter's license. And sixty years ago tonight my ministry as a traveling preacher began, when I was seventeen. A great joy to my heart is that for sixty years I have aimed at nothing but to try and save men. I rejoice on thinking over my appointments, that there are more than three thousand names on the Church record of persons brought to Christ through my instrumentality. I have striven all the time to build our great Church in the beauty of holiness.

"Now, thanking you for your love and friendship, I pray that God may bless you and make you more and more holy, more and more efficient and successful in upbuilding his cause and kingdom in the earth.

"One prayer that has been offered here for me I should modify. I do not pray for many years longer. If God's will is for many years, I will be patient. I feel that I am on the verge and rim of heaven; and I am willing to go if the Lord wants me. I thank you all for your kindness and love."

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In an article in The Rocky Mountain Christian Advocate Bishop Vincent says of Wesley:

"The more he studied Church history—in which department of learning he was an adept and a master—the more clearly he saw gospel power is not conveyed through long lines of leaky and dilapidated aqueducts from far away reservoirs, but that it descends in present showers of blessing from over-arching heavens that are full of water. He did not look back into dead and buried centuries when he sought energies of grace, but he looked upward and within and found source and force at the same moment. John Wesley was neither a Romanist nor a Ritualist.

❖

The New York Evening Post: The retirement of Sir G. O. Trevelyan from Parliament, on the score of ill health, has served to raise the question how much a man's political career is helped or hindered by his being a man of letters. Distinguished literary talents have been steadily in the House of Commons for the past hundred years, from Burke to Macaulay and John Morley. The House today contains (to speak only of the names that jump into one's mind) writers as well known as Mr. Lecky, Professor Jebb, Augustine Birrell, Mr. Bryce, Mr. Balfour, Mr. Curzon, Justin McCarthy. But the literary character and the political character usually struggle for supremacy, and one or the other goes down. Burke was greater as a writer than as a statesman, though by no means so inferior in the latter capacity as is often said. Macaulay's Parliamentary career was a success, yet it is the Macaulay of letters, not of the Commons, who lives and will live. On the other hand, all Mr. Gladstone's contributions to literature go for nothing beside his eminence as an orator and public man. John Morley comes nearer than almost any of them to blending the two characters happily. He has grown amazingly in strength as a Parliamentary speaker, and, most surprising of all, as a popular orator, but he has not thereby sacrificed anything of his literary insight and finish. It must be admitted, however, that his experience is exceptional.

THE PRESS.

HAPPINESS.

There are people forever in search of happiness who never find it. Happiness oftenest comes by indirection. You are intent on duty, and are surprised to find you have stumbled on more than you sought. To make happiness the end of your seeking is an easy way not to find it. It is a coy blessing. Hovering about your path, it yet eludes your grasp. Attempt to put your hands upon it, and, like a wild gazelle upon the mountain, it bounds away. The search for happiness is like the search for the end of the rainbow—it recedes as you advance. You cannot capture it. After all your planning and your straining after happiness you will have to give up the pursuit and content yourself with following the plain and plodding path of duty, and to find your joy in fidelity to conscience, and in obedience to the divine will. In attaining this blessing imitate the boatman who directs his prow above the point of destination and so makes sure of it. Aim at something higher than happiness, and the higher will be sure to include the lower.—Great Thoughts.

THE PULPIT'S THEME.

The great theme of the pulpit is Christ. It has always been the same—"For we preach not ourselves, but Christ crucified." The phrase "preach Christ" has been so used as to become a cant phrase, but it correctly describes the business of the pulpit nevertheless. Jesus has become an absolutely real, an absolutely historical personage. For a long season he was lost. He was buried in ecclesiastical traditions and theological theories. Bold spirits even declared the story of the gospels to be a mere romance woven round a fascinating Galilean hero. The world wanted him and therefore created him. But we have swept from him the clouds of myth and legend, and he stands before us to-day as he never did, the vividest personage in all the past, the Christ of well-established history. There is in Jesus a real answer to every vital question, to every geunine need of the hour. There are partial answers elsewhere, but they are only partial, and they are absorbed in the answer given in him. Every revelation given in the great book and every other book flows into the revelation we have in Jesus, loses itself in him.—Rev. J. Morlais Jones.

THE VALUE OF THE SOUL.

It was the Author of Christianity Himself who discovered the equality of men, because he was the discoverer of the soul. He gave human equality its charter when he said: "What shall it profit a man if he gain the whole world and lose his own soul?" because he said that about the soul not of the prince nor of the saint, but of the publican and the harlot. Oh, how could he say it? How can the soul of a publican or of a harlot be of greater value than the world? It is because the image of God is upon it; it is because the soul is immortal; it is because there are infinite possibilities in it. In spite of the rubbish and dirt with which it may be overlaid, there are in it fragments and relics of greatness, nobleness, and tenderness, and by taking hold of these the whole manhood and womanhood may be drawn forth and restored to its dignity and destiny.—Rev. James Stalker, D. D.

CHRISTIAN SCIENCE.

From the St. Louis Weekly Globe-Democrat, of April 20, 1897, I clip the following: "Serfdom. 'Man is a serf, because he agrees with himself that he is one, and in this very act he acknowledges his mastery, for what he says concerning himself becomes the law of his being.

When he agrees with himself that he is a sovereign, his serfdom will cease and he will have the mastery over sickness, discord, disease and death which are but the phenomena of ignorance.'—Rev. F. E. Mason, Christian Scientist, Brooklyn, N. Y.

The name Christian Scientist labels the professor, a Scientist like Christ, or one who teaches the science of the Christian religion.

A happy day for the world would it be if the Christian religion could be reduced to a science and be recognized, taught and studied in every school in the land. The reverend (?) poses as a philosopher, but we rather doubt his scientific claims. The inspired volume was closed by John, the Beloved, about eighteen hundred years since and curses were pronounced upon any many who either added to or took from the words of the book (Rev. 22; 18, 19), hence we conclude that the gentleman will not lay claim to a new revelation from God.

St. Paul says "I have not shunned to declare unto you all the counsel of God" (Acts 20:27), and again, "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Hence we conclude again that the Christian scientists must hold that the above article is embodied in the Pauline Gospel.

We will see what is back of it. Unfortunately Mr. Mason tells us neither the full extent of the sovereignty of man nor from whom he obtained his sovereignty. If however, he is sovereign over sickness, disease, discord and death we feel warranted in concluding that his sovereignty extends over everything but man. I knew a man who taught his children this doctrine and as a result his daughter is a harlet and a son in the penitentiary.

A phenomenon is an appearance. I suppose he means that disease, etc., are the results or consequences of ignorance.

Paul says that death, and, by consequence, its precursor, disease, are the results of sin (Rom. 5:12), not of ignorance; hence we fear that Mr. Mason, the philosopher and theologian, slightly erred. In Rom. 8:20 we find that God subjected man to vanity—i. e., sickness, discord, disease, death, etc., in hope of man's attaining to the resurrection of the just, but Mr. Mason, like the Campbellite preacher, begs leave to differ with the brother, Paul; it is all due to man's ignorance.

I submit that the purest men that ever lived, the apostles and prophets, died. Why did they die? Mr. Mason says it was because of their ignorance, not knowing the law of their being.

For six thousand years, with but two exceptions (and they, Enoch and Elijah, are not real exceptions), men women and children have died and are dying. Why? Because of ignorance.

Now, since all die, including Christian scientists, we must conclude that all are ignorant. If then a Christian scientist is ignorant, how can he teach that which he does not know? In Isaiah 38 we read of Hezekias as being sick unto death and the remedy (a plaster of figs) used, for his recovery, by the prophet Isaiah who was instructed by the Jehovah as to what to use. Is it not rather singular that God forgot to inform either Isaiah or Hezekiah that if Hezekiah would assert his sovereignty he would recover?

Timothy had a disease of the stomach (I. Tim. 5:23) for which Paul prescribed a little wine. Modern Christian scientists, however, would say, assert your sovereignty, Timothy. Paul, though the cheifest of the apostles and moved by the Holy Ghost, is behind the times. We read of the companion and fellow-laborer of Paul, Luke, as the beloved physician (Col. 4:14). Luke is the only one of the evangelists who bore this distinction. Now, since by the law of their being—i. e., asserting their sovereignty—the sick become well and the dying vanquish death and live, medicine is useless and a physician is a fraud.

Does it not look rather bad in St. Paul to be laboring in the ministry with Luke, and especially calling him the beloved physician? Isaiah says of Christ, "Himself took our infirmities and bare our sicknesses." Matt. 8:17; Is. 53.

This we must therefore conclude was due to the ignorance of either Isaiah, who was moved to speak by the Holy Ghost, or to the ignorance of Jesus Christ, the second person in the Godhead. Christ laid his hands on the sick and they recovered, rebuked fevers and they fled, touched the eyes of the blind and they received sight, spake to lepers and they were cleansed; so they the inspired writers; but no, not so, says the Christian scientist; these agreed with themselves that they would be no longer slaves and by the law of their being they became well. Was it not rather hypocritical in Christ to receive the honor of healing them when it was the operation of the law of their being?

Perhaps, however, this is the estimate placed on Christ by them; if so, then their science would be properly named Hypocritical Science, or Science of Hypocrisy. But again, James says "the prayer of the faith shall save the sick" (James 5:15), and Jesus says the sick need a physician (Matt. 9:12). What now, Scientist? Did James err? Did the Lord of Glory, the eternal Word, by whom all things were made, not know? Was he ignorant of the law of man's being? Jesus himself died; will you say to him: Thou fool, ignorant of the law of your being, you need not have died. But whence comes this law, why has it not been discovered before and why do these scientists sicken still and die?

Every law must have an originator. Did God originate it or did man? Did man originate it? Then I submit that man has made a god of himself, deified himself and become independent of his Creator, and hence, since he obeys his own law, the theory of a judgment day and the casting of the wicked into hell is an absurdity.

Jesus says, "He that exalteth himself shall be abased." But James says "There is one law giver (God) who is able to save and to destroy" (Jas 4:12). Now did God originate such a law, and if so (I speak as a man) did he not overdo the thing? In deifying man, did he not lose his prestige as supreme and has not his grip on the universe gone from him? Doubtless the wish is father to the creed, and hence its formulation. This is doubtless an improvement (?) in the sciences since the years in which I studied them. I shall anxiously wait the day when a Christian scientist shall put into practice the logic and development of this wonderful science. Then, one being in Dallas shall will to be in to New York, and ignoring distance, trains, etc., he will be instantly in New York.

He will fly at will from place to place quicker than lightning, defy hunger, play with lightning, turn the world upside down, create planets at will and be lord of all he surveys. The only trouble will be that so many sovereigns will call for so much territory, that immensity will have to be multiplied so often that some of us might have to get on the outside of the utmost limits.

Paul says "whatsoever is not of faith is sin," but the scientist, whatsoever is not of the will is sin.

The Bible and common sense make all things to depend upon God, but this science (uncommon sense) hinges everything upon man's will. The book says Christ is the Savior of all men, but this doctrine makes man his own God and Savior.

There is only one little objection to this Christian science, so-called, and that is, there is no truth in it. The devil is the father of it, and infidelity is its mother. It is one of many sons born to this ancinet couple. He is the espoused of silly headed women and the father of a brainless and soulless progeny. M. L. HALLENBECK.

The truth, the task, the joy, the suffering, on whose border you are standing, O my friend, to-day, go into it without a fear; only go into it with God—the God who has been always with you. Let the past give up to you all the assurance of Him which it contains. Set that assurance of him before you. Follow that, and the new life to which it leads you shall open its best richness to you.—Phillips Brooks.

Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—Horace Mann.

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Epworth League.

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TOPIC FOR JULY:

ST. PAUL AND SOCIAL RELATIONS.

July 11: His Relation to Industry.—Acts 18:2, 3, 18; 20:33-35.

The Apostle Paul constitutes the link in the Christian system between two classes of society—the brainworkers and those who support themselves by manual labor. He was educated in the best schools, brought up in the immediate presence of the most learned Doctor of the Law, and was possessed of a broader culture and more liberal spirit than any of the other apostles, while at the same time he was a skillful maker of tents, and toiled at his trade even during his most trying and arduous labors as an apostle.

An Example of Industry.

The apostle could not tolerate laziness. Writing to the Church at Thessalonica he reveals the fact that one of the conditions of acceptable membership in the Church was that a man should work, and others were commanded to refuse to feed an idler or a loafer. He emphasized this command by his own example, and though they ought to have supported him while he was engaged in incessant labor for them, yet he declares, "Neither did we eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargeable to any of you."

Industry a Companion of Christianity.

This is especially noticeable in missionary operations among pagans. Civilization and Christianization must be accompanied by self-support by honest labor. Missionaries to the wild tribes of American Indians tell us that one of the principal causes for the opposition of these people to the Christian religion is that it declares that the men must work and support their families—an announcement that is greeted with scowls of disapproval by those who are accustomed to live in idleness while their squaws till the ground and dress the game and serve them. Such habits must be cured, or those reclaimed relapse into idolatry and vice.

The Workman's Religion.

These are times of increasing industrial discontent. Strikes and riots are symptoms of a serious malady, and in the general dissatisfaction there is a tendency in some quarters to quarrel with the Church and with religion. Every reformer worthy of attention will consider that the cause of labor has no ally so powerful as the Christian Church, and no friends so true as its Founder and the leaders of its work. Our blessed Lord was a carpenter, the son of a humble peasant. Paul supported himself by making tents while conducting the most remarkable religious campaign the world has known. John Wesley shocked the formal pietists of his day by devoting himself to the neglected colliers and miners of England, and ever since the toiling middle classes have largely engaged the attention of Methodism and constituted her working force.

Lessons for Leaguers.

Don't be afraid to work—Manual labor in honorable. It is vastly better to keep out of so-called society than to sacrifice rugged manliness for the sake of it. It is better to work at a trade or till the soil than to clerk in a store. There are many young men bleaching and starving in hot offices who would get a new view of life by means of a year of manual labor.

Keep yourselves identified with the laboring classes—Love the lowest laborer and let him know it. Make the man whose hands are hard and knotted and whose clothes are coarse and threadbare feel that you are honored by his presence. He is in all probability the best and worthiest one among you. You may consider yourselves fortunate if you are honored with the friendship of a young woman who wears a calico dress and her last year's bonnet that she may support her mother or help her ambitious brother to an education.

Be independent.

Be industrious.

Do any honorable work rather than be idle.

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Texas League Headquarters.

Mr. Ed D. Steger, of Bonham, is at Toronto and has established Texas League headquarters at the Metropolitan Methodist Church.

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Epworth League.

The Epworth League is now planted in the pines on Melrose Circuit. We have just organized two Leagues. Officers at Melrose Church: Dr. H. A. Hardeman, President; Mrs. Leah Wilson, First Vice-President; Mrs. Mattie Mast, Second Vice-President; Prof. H. T. Mast, Third Vice-President; Miss Winnifred Ceal, Secretary; Miss Norma Swift, Treasurer. This League organized with nineteen members. The other is at Simpson Camp-ground Church. Officers: R. E. McKewen, President; Miss Florence Rector, First Vice-President; Mrs. W. H. Alders, Second Vice-President; Mr. Hollie Hobbs, Third Vice-President; Miss Nannie McKewen, Secretary; Miss Jimmie McClure, Treasurer. Organized with thirty-three members. The League work is new here and it will do well.

W. W. GOLLIHUGH, P. C.

✠

Too Little Alone with God.

We are far too little alone with God; and this, I am persuaded, is one of the very saddest features in our modern Christian living. It is work, work, work—at the very best, some well-meant, Martha-like serving; but where, where are the more devoted Marys, who find the shortest, surest way to the heart of Jesus by ceasing very much from self-willed, self-appointed toils, and, sitting humbly at his feet, to let him carry on his blessed work within ourselves? If the Mary-like method were carried out more, it might abridge considerably the amount of work apparently accomplished, but it would incomparably enhance the quality. What though we should loose a hundredweight, and get instead of it only a pound—if the hundredweight lost were only lead, and the pound gotten were pure gold?

God is not looking for great men. He can use small men. Out of the mouth of babes and sucklings he ordains strength. He is not looking for many men; he can get along with a few. He once said that there were too many, but he never said that there were too few. But he does want men; he has taken man into partnership in his work, and does not seem to work without him. When judgment is to be averted from Jerusalem, he tells the prophet: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgement, that seeketh the truth; and I will pardon it."—Methodist Times.

✠

The Secret of a Happy Life.

My friend's question resolves itself into just this: "How may I be a happy Christian?" with the word "happy" doubly underscored. It is not a useless question, nor does it betray an unworthy ambition. It is a question that thousands of others are asking, half conscious of a lurking disappointment that the religion which they heard so extolled as the source of all peace and joy is not what they were led to believe.

The trouble with many is that they are seeking for the happiness of emotion, and not the happiness of deeds. Happiness sought for its own sake, whether sought from Christ or from the world, always eludes us. Christ gives us happiness as the government coins money, that it may be spent and not hoarded.

Take no less time than you have already taken, my friend, alone with God, with your Bible, on your knees. Nay, spend more in this way; but be sure to use every good impulse, every aspiration to a nobler, purer, more unselfish life.

Rise from your knees every morning with the settled purpose to make some one else happier, whether you are happy or not; to spend a sunshiny, cheery day, so that father, mother, brother, sister, or friend may catch the cheer.

In short, transmute all your desires and aspirations for happiness and holiness into practical, tangible efforts to make some one else happier and better.

"Take down those saints, and coin them into shillings," once said Cromwell, of the silver saints in a Catholic cathedral, "and send them about their Master's business." So we need to take down our lofty emotions from the niches they occupy, and send them on some errand of mercy and love.

Do not think much about yourself and your emotions. Forget whether you are happy or not, if you can. Remember only that others are unhappy, and that you can lighten their lot.

In very humble household duties, in very little everyday matters, you can spend the coin of happines that God will every morning give you upon your knees, and every day you will go to Him oftener and more earnestly for more coin to use for Him.

Even our Lord, you remember, not only spent whole nights in prayer on the mountain, but He went about doing good.

When you have learned to forget in these kindly deeds whether you are happy or not, you will never have unwelcome doubts about being a Christian at all; and you will suddenly remember some day that you are a most happy Christian after all, while all the rest of the world will know that you are an unselfish, useful Christian.—Golden Rule.

✠

It is not enough to save men. We must build men, and we must build their brains. And the brain material which we use must have been made where science and philosophy are studied from the most earnest Christian standpoint. Men must see these things through God's light, and not through man's blind conceits. But they must see them where light is allowed to shine. As a people we have a duty as sure and unmistakable to our colleges as we have to missions or to Church extension societies, or to any other phase of our great work for which we provide admonishing columns in our conference minutes, and for which we urge our membership to pray and give, as looking to the judgment. Pray for the colleges. Give to the colleges. Send the young people to our colleges. Remember that the educated Paul did more to found churches and to set up the visible kingdom than all of the other apostles put together. Back up your Gamaliels with your paying praying.—Pres. James R. Day, LL. D.



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THIRD QUARTER—LESSON 8, JULY 18.

STUDIES IN THE ACTS AND EPISTLES.

Paul at Thessalonica and Berea.
Acts 17:1-12.

Golden Text: They received the Word with all readiness of mind and seached the Scriptures daily.—Acts 17:11.

Time: Probably the summer and early autumn of A. D. 52.

Place: Thessalonica, the capital of the province of Macedonia, one hundred miles west of Philippi, on the bay of Thermae, an arm of the Aegean Sea, and Berea, a walled town, sixty miles west of Thessalonica.

Between the Lessons.

When the morning broke, after the eventful night, which added the jailer and his household to followers of Christ, the magistrates, from some cause, sent orders to the jailer to "let those men go." Now, therefore, said the new convert, glad of the release of his benefactors, "depart and go in peace." But the liberty offered him in this unceremonious manner St. Paul promptly refused, and he declares a fact startling to his persecutors, and which at once excited in them great alarm—viz., that he and Silas were Roman citizens. Publicly an uncondemned they had been beaten and cast into prison, and thus the authorities themselves were breakers of the Roman law. And now, says St. Paul, after this illegal and public wrong, do they thrust us out privately? Nay, verily; but let them come themselves and conduct us out. So the tables were thoroughly turned. And they came and comforted them and conducted them out and requested that they would depart from the city. Released from prison, the apostles entered the home of Lydia, and when they had seen the brethren and comforted them, they departed from the city. In all this we see tact, courage and dignity on the part of St. Paul. "His conduct that night placed Christianity on a high vantage ground, not only in the prison but in the whole city of Philippi."

V 1-4—Founding of the Church in Thessalonica.

All of the missionaries do not at once leave the infant Church at Philippi. St. Luke, and according to Dean Howson, Timothy also, remained for a time with them. Timothy rejoined Paul and Silas, it seems, at Berea (Acts 17:14). But St. Luke does not appear with them again until the third missionary journey and the second visit to Macedonia (Acts 20:4-6). Canon Farrar and others, however, think that only St. Luke remained at Philippi; while Paul, Silas and Timothy went forward. The student will note that St. Luke changes his style from the first to the third person, showing that he was not with the apostolic company. When "They" (not "we") "had passed through Amphipolis." Across the entire breadth of Macedonia was the Via Egnatia, one of the greatest roads of the Roman Empire. Paul's habit was to found Churches first in the great populous cities—the strongholds of heathenism and of every kind of wickedness—and these great cities would thus become mighty distributing centers of Christian influence and power. Thessalonica was now the objective point. Their journey accordingly was westward along the Via Egnatia. They touched at the river-girt city of Amphipolis, some thirty-three miles from Philippi; then on to Apollonia, about the same distance; and then thirty-seven miles would bring them to the city of Thessalonica. Paul and Silas passed through Amphipolis and of Apollonia—that is, they did not preach the gospel there. The Spirit of God, who forbids and commands, joined to their best human judgment, pointed them forward to the capital of Macedonia.

Thessalonica was a great commercial center, commanding a vast inland and maratime trade. It was, by its situation and influence, a most suitable place for one of the starting points of the gospel in Europe. Writing soon afterwards of the brethren there he says: "From them the Word of the Lord sounded forth like a trumpet, not only in Macedonia and Achia, but in every place your faith toward God is spread abroad (I Thes. 1-8). Thus it very soon became a great missionary center.

At Thessalonica there was a synagogue of the Jews, and Paul, as his manner was, went in unto his fellow-countrymen, and first to them delivered his message concerning Christ. For three Sabbath days he reasoned with them out of the Scriptures—their own Scriptures—a common standing ground for the preacher and his hearers. All acknowledged the imperative authority of these Scriptures. Opening and alleging—throwing light upon the sacred page, and bringing out, and proving to them the great facts that Christ, their promised Messiah, must needs have suffered and risen again from the dead. This was not their view of the Christ of Old Testament prophecy—not a sufferer, not one crucified, but a King, a conqueror, a ruler of matchless earthly glory and power he was to be. St. Paul, therefore, demonstrates to them the great characteristics of Christ, which, in gazing upon his kingly splendor, they had overlooked. He was to suffer, to be put to death, and to rise again from the dead. Having shown this prophetic character of Christ, he then moved forward to his great practical conclusion: "This Jesus whom I preach unto you is Christ."

St. Paul's powerful and painstaking exposition of the Scriptures was not in vain. Some of the Jews saw the Old Testament picture of the Christ in the portrait of Jesus the Nazarine, and they believed, and consorted with Paul and Silas—that is, forsaking their former views and fellowship, they cast in their lot with the humble missionaries who had brought the glad tidings of salvation. And of the devout Greeks, a great multitude. These were not so hindered by national and religious prejudices as the Jews. And of the chief women—women of high social standing not afew. Thus, it seems, St. Paul's preaching was abundantly successful in Thessalonica. But this very success is made the occasion of its interruption.

V. 5-10—Paul and Silas Driven Out.

The unbelieving Jews moved with envy—that powerful and wretched passion which has played so great a part in all the persecutions of Christian history; envy, a sense of wretchedness and hatred at the happiness and prosperity of another. As Christianity grew, traditional Judaism declined; and hence their envy. No passion of the corrupt human heart is more utterly satanic; and it will use any means to carry out its end. In this instance it is the tactics which had already been used at Iconium and Lystra. They gathered together a mob of the worthless idlers about the market and landing places—lewd fellows of the baser sort—always ready for any evil work. With these they set the whole city in an uproar. "The devil fishes," says Mathew Henry, in "in troubled waters." They assaulted the house of Jason—the host, no doubt, of the missionaries. Their purpose was to bring them—that is, Paul and Silas—out to the people. This furious mob was in a spirit to tear them in pieces—like wild beasts they were thirsting for blood. Not finding the chief offenders they drew Jason and certain of the brethren (all of these but recently converted to Christ) before the rulers of the city. The word "politarchs," which St. Luke uses here, is a fine tribute to his accuracy as a historian. Thessalonica was a free city—that is, "it was entirely self-governed in all its internal affairs" within its assigned territory. These rulers, or politarchs, were the supreme magistrates of a free city.

Before these rulers, speaking of the apostles, they say: "These that have turned the world upside down are come hither also. They did not misjudge Christianity here; from the first it was radical and revolutionary." "Not peace, but a sword," said Jesus. All the evil must go down before it in governments, home, commerce, religion; this is the trend and end. The enemies here also charge the apostles and their new converts with treason: "They all do contrary to the decrees of Caesar, because they proclaim another King, one Jesus." By this grave charge the rulers were troubled, and felt obliged to take notice of it. They therefore, took security of Jason and the others—the new converts arrested with him—and let them go. Jason and his friends pledged that Paul and Silas should leave the city—a very grave responsibility; but the apostles accepted it, and the brethren immediately sent away Paul and Silas by night unto Berea. Money had been most likely deposited by Jason and his companions with the magistrates, which should be forfeited if the missionaries remained in Thessalonica.

V. 10-12—A New Church at Berea.

Berea is a city sixty miles southwest of Thessalonica. It still boasts of eighteen or twenty thousand inhabitants and is placed in the second rank of cities of European Turkey. In St. Paul's time it contained a Jewish colony. Paul and Silas coming thither went into the synagogue of the Jews. The few lines which St. Luke writes of these Jews has given them an imperishable title to the highest order of nobility. In contrast with those at Thessalonica they most gladly and with open minds received the Word and searched the Scriptures daily, whether these things were so. Truth sought after in this way can not long remain undiscovered. Therefore—because of this honest and earnest search to know the truth—many of them believed. They that seek shall find. "Search the Scriptures," said Jesus; "they testify of me." Precisely this the Bereans did, and light shone for them upon the sacred page—light of the knowledge of the glory of God in the face of Jesus Christ. Also of honorable women which were Greeks, and men not a few were among the believers. It was a glorious success and a great comfort, following the forced departure from Thessalonica; a new and numerous Church at Berea.

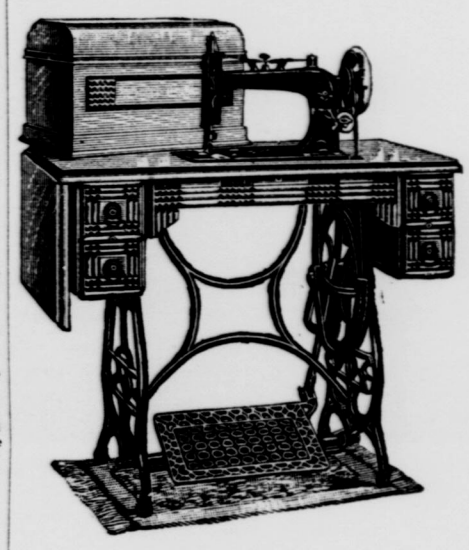
The old idea of piety was that it consisted chiefly in a rigid censorship of one's own character and conduct. Mr. Wesley was accustomed to say of the Methodists of his day: "They have no quarrel with anybody except themselves." By one of the queerest imaginable perversions of the truth it has come to pass in our time that the most convincing sign of the genuineness of a man's religion is found by many persons in his readiness "to pitch into" somebody else.—Nashville Advocate.



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WOMAN'S DEPT

It is again requested that all contributions from the members of the W. F. M. Society and the W. P. and H. M. Society to this department be sent directly to the office of the Advocate. This arrangement is made because of the absence of the editor of this department for the summer. All articles intended for this department will receive due attention if sent to the Advocate office, marked "For Woman's Department." This arrangement will be in order until further notice, and we hope to hear from our contributors regularly.

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An interesting article, full of items connected with the recent annual meeting of the Woman's Board of Foreign Missions of our Church, held in Birmingham, Ala., has been received from Mrs. E. J. Robinson, of Paris, Texas, Corresponding Secretary of W. F. M. Society, North Texas Conference, who attended the meeting. But as a copious extract from the Christian Advocate, Nashville, giving an account of the meeting appeared last week in this department, we can not give space to the article. We hope to quote from its well-written pages, however, as space permits in future.

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Bowie District.

The district meeting of the W. P. and H. M. Society convened in the Methodist Church at Bellevue, Texas, 9 a. m., May 26, 1897. Mrs. J. W. Rowlett, District Secretary, took the chair and conducted the devotional services. Mrs. U. S. Rea was elected Secretary. The roll was called and the following delegates responded: Decatur Station, Mrs. W. W. Williams; Bellevue, Mrs. H. H. Vaughan, Mrs. Lottie Hatfield, Mrs. D. T. Banks, Mrs. Harbison; Rhome, Mrs. W. S. May; Chico, Miss Josie Eddings, Mrs. Hawkins; Henrieeta, Mrs. W. A. Dawson, Mrs. M. E. Ford, Mrs. R. D. Welborne; Wichita Falls, Mrs. U. S. Rea, Mrs. S. R. Green, Mrs. O. Rohatch; Fanning, Mrs. Wm. Weaver.

The following pastors were also present: Revs. F. O. Miller, R. G. Mood, J. W. Rowlett, H. H. Vaughan, M. B. Johnston, T. L. Miller, W. F. Clark, W. S. May.

The auxiliaries were called and the delegates made their reports, which (owing to our inability to get a correct report) we give below in the summed up form of the district report.

The address of welcome was delivered by Mrs. H. H. Vaughan and the response by Mrs. R. D. Welborne.

The first subject on the programmme was "The Organization of the W. P. and H. M. S." A paper on the subject, written by Mrs. E. B. Yearger, was read by Mrs. Lottie Hatfield.

Rev. W. F. Clark made a talk on "The Need of Parsonage Building."

By the request of the chair, Rev. J. W. Rowlett made a talk on "What Has Been Accomplished in Parsonage Building by the W. P. and H. M. S."

General discussion was then engaged in by several of the ministers present.

Rev. F. O. Miller pronounced the benediction and the conference was adjourned until 2 p. m.

The afternoon session was opened with singing by the choir. Mrs. W. W. Williams conducted the devotional services.

The programme was resumed and a paper by Mrs. Lottie Hatfield on "The Relation of Each Auxiliary to its Own Parsonage," followed by a talk by Rev. R. G. Mood on the "Home Mission work."

In the absence of Rev. W. M. Leatherwood, Bro. Mood also took up the subject of "What Home Mission Work Does Each Auxiliary Society Propose to Do."

Mrs. W. W. Williams read a very instructive paper on "What Home Mission Work is Being Done by the Central Committtee and Conference Societies." This was followed by general discussion and a short recess.

The programme was then continued by Rev. H. H. Vaughan, with a short talk on "The Advantages of the W. P. and H. M. S. Over the Pastor's Aid," in which he compared the pastor's aid to a sour old maid and the W. P. and H. M. S. to a blushing maiden in her teens.

Rev. J. W. Rowlett gave an excellent talk on "How to Raise Funds for Local Purposes," followed by Rev. W. F. Clark.

A motion was then made and carried to adjourn until 9 a. m., May 27.

Rev. F. O. Miller delivered the conference sermon at 8 p. m., which was greatly enjoyed and duly appreciated by a good congregation.

The morning session was opened at 9 a. m., and Mrs. S. R. Green conducted the devotional services, and the programme was concluded by Mrs. U. S. Rea reading a paper on "The Importance of Official Duties," followed by a talk on "The Importance of Devotional Services," by Rev. F. O. Miller.

Reports of committees were then given.

Committee on Dallas Rescue Home reported as follows:

Resolved, That we are in hearty sympathy with the work being done by our Dallas Rescue Home; that we are truly glad and thankful to know that the new building will soon be ready for occupancy, and that we commend the faithfulness of those who have the work in charge.

Resolved, That each auxiliary be also urged to send as soon as possible the $10 requested by the Building Committee.

Resolved, That each auxiliary be also urged to raise a certain sum monthly to pay on current expenses of the Home.

Yours in sisterly love,

MRS. W. A. DAWSON,
MRS. U. S. REA,
MRS. T. R. GREEN.

It was also resolved that a vote of thanks be tendered the good people of Bellevue for their genial hospitality and to the choir for excellent singing and cheerful compliance with every request.

We of the Bowie District will ever hold Bellevue in loving remembrance.

There were several queries propounded and answered.

It was decided that the next district meeting would be held at Chico.

The Decatur Station Auxiliary was awarded the banner this year.

The meeting closed with a regular old-fashioned Methodist experience meeting, winding up in a general handshaking and a joyful expression of love and good-will by all present—each one declaring herself ready to take up the work for another year with renewed energy and enthusiasm.

MRS. U. S. REA, Rec. Sec.

The reports from the auxiliaries show the following totals for the district: Connectional members added during year, 18; total connectional members, 109; monthly meetings during year, 77; subscribers to Our Homes, 30; subscribers added during the year, 4; taking reading course, 1; pledged to systematic giving, 6; sick and strangers visited, 326; papers and leaflets distributed, 361; garments distributed, 283; cottage prayer-meetings held, 45; connectional dues remitted, $73.60; contingent fund, $5.85; special donations remitted, $76.95; expended on station parsonage, $156.80; local Church work, $95.25; value of supplies sent off, $30; value of supplies given locally, $29.15; miscellaneous, $47.10. Total, $514.70.

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From Beckville.

Perhaps it will be of interest to the little readers of the Advocate to hear what the "Busy Bees" of Beckville are doing.

Sister W. A. Sampey organized our society the first Sabbath she spent here, which was on the 10th day of January, with thirty-three members. We now have sixty-five members, ten of whom are honorary. The following are the new officers elected last Sabbath: Nettie Moseley, President; Zora Whitfield, Vice-President; Lona Smith, Corresponding Secretary; Daisy Turk, Recording Secretary; Gladys Whitfield, Treasurer.

We have collected $6.85 dues and $5.95 for missions at the Easter service. We have a programme for each Sabbath, viz.: First Sabbath, Bible reading and question box; second, study of Bible characters; third, song and prayer service; fourth, business meeting.

I am a little girl ten years old. I love God and want to be busy in his service. Any question you can send to our question-box will be gladly received by

Your little friend,
LONA SMITH, Cor. Sec.

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Report of Conference Corresponding Secretary for quarter ending June 1, 1897:

Number Auxiliaries, 37; new Auxiliaries organized, 4; Juvenile Auxiliaries, 7; connectional members, 479; connectional members added during quarter, 53; local membership, 593; members added during quarter, 58; monthly meetings during quarter, 97; members present during quarter, 3380; life members, 12; subscribers to Our Homes, 200; new subscribers during quarter, 36; members taking home reading course, 106; pledged to systematic giving, 92; sick and strangers visited, 1336; papers and leaflets distributed, 1861; garments distributed, 172; cottage prayer-meetings or Bible readings, 46. No reports from Atlanta, Naples, Texarkana and Kilgore.

MRS. GEO. CALL, Cor. Sec.
Orange, Texas.

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District Meeting W. P. and H. M. S.

At the Terrell District Conference, held at Royse City, June 3, the District Secretary, Mrs. Dashiell, conducted the exercises of the Parsonage and Home Mission Society, hearing reports read from delegates representing each auxiliary. Two auxiliaries did not report. The reports financially were very favorable, and spiritually the same. Reports were read from Terrell, Forney, Garland, Royse and Rockwall Auxiliaries. ANNIE HOLT, Cor. Sec.

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District Meeting W. M. F. Society.

At the Terrell District Conference, held at Royse City, June 3-6, the District Secretary, Mrs. Allen, of the Woman's Foreign Missionary Society, conducted the exercises, and heard reports read from different auxiliaries. The reports show that the auxiliaries in the district have done good work for the missionary cause. May God's blessings rest upon all missionary workers, is my prayer. Reports from Terrell, Forney, Garland, Allen's Chapel, Reinhardt and Rockwall Auxiliaries were heard. MRS. ELLA WEST, Sec.

Unanswered Letters.

July 1—J. W. Dickinson, sub. Sam R. Hay, sub.

July 2—Thos. Gregory, sub. C. L. Spencer, sub. S. N. Allen, sub. W. W. Gollihugh, sub.

July 3—F. M. Winburne, change made. J. A. Black, o. k.

July 5—C. L. Browning, subs. T. J. Duncan, has attention. T. J. Minnis, change made.

July 6—J. A. Wyatt, sub. A. W. Wilson, has attention. G. R. Ray, sub.

July 7—T. B. Vinson, has attention. M. S. Hotchkiss, sub. W. B. McKeown, subs.

The first thing a man must do if he desires to be used in the Lord's work is to make an unconditional surrender of himself to God. He must consecrate and then concentrate. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense age, and if a man is to succeed he must set himself apart for the work and throw all his energy into it.—D. L. Moody.

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MARRIAGE NOTICES.

Hodge—Wallace.—On the 29th of June, 1897, Mr. Henry M. Hodge and Miss Abbie C. Wallace—all of DeWitt County, Texas; by Rev. L. G. Watkins.

Freece—Coleman.—At the home of the bride's parents, July 4, 1897, by Rev. Daniel Morgan, Mr. John Freece and Miss Mattie Coleman—all near Lometa, Texas.

Edwards—Atwell.—Rev. E. R. Edwards, of the North Texas Conference, and Miss Dimple Atwell, of Hutchins, Texas, June 30, 1897, by Rev. P. A. Edwards, father of the bridegroom.

Wakefield—Wallis.—At the residence of the bride's brother, Lewisville, Texas, June 29, 1897, Mr. H. F. Wakefield and Mrs. Bertha Wallis, by Rev. J. A. Wyatt.

Russell—Buchanan.—At the residence of the bride's mother, in South Temple, Texas, on 27th of June, 1897, Mr. Will J. Russell and Miss Alice Buchanan, Rev. J. M. Armstrong officiating.

Ferguson—Richardson.—At the residence of the bride's father, Capt. G. W. Richardson, in Denton, Texas, June 23, 1897, Dr. James A. Ferguson and Miss Franklin Richardson, Rev. O. S. Thomas officiating.

Willis—Davis.—At the residence of the bride's father, Mr. W. E. Davis, Mr. Eugene Willis and Miss Mattie Davis, on June 30, 1897, at 8:30 p. m., Rev. S. H. Allison officiating.

Neely—Holsouser.—At the residence of the bride's father, Mr. J. S. Neely and Miss Alice, Holsouser—all of Granger, Texas; Rev J. M. Bond officiating.

Tarney—Potter.—In the Commercial Hotel pariors, Phoenix, Arizona, by Rev. T. R. Stewart, Mr. James M. Tarney and Miss Catherine Potter, daughter of the late Rev. A. J. Potter, of the West Texas Conference.

McLaughlin—Barnes.—At the residence of the bride's father, near Stanford's Chapel, McLennan County, Texas, at 4 p. m., June 28, 1897, Mr. Geo. B. McLaughlin and Miss Georgia Lee Barnes, Rev. C. E. Gallagher officiating.

Revel—Woods.—At the residence of the bride's father, near Erath, McLennan County, Texas, May 8, 1897, Mr. H. J. Revel and Miss Mary Wood, Rev. C. E. Gallagher officiating.

Smith—Robuck.—At the residence of the bride's parents, July 4, 1897, Prof. Dan Smith and Miss Maude Robuck—both of Helena, Texas, Rev. M. W. Francis officiating.

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CONVENTION W. P. & H. M. SOCIETY.

The fifth convention of the Woman's Parsonage and Home Mission Society, M. E. Church, South, will be held in Knoxville, Tenn., October 26th and continue through November 1st. MRS. R. L. BLEVINS.

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Makes the mighty graveyard and the angel band.
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"Hath a dog money?" Hath a drunkard friends? Be rather "a dog and bay the moon" than a drinking man and obey the evil.

THE LEAF WITHIN MY DIARY.

I have heard it said so often
That there is a record found
Of all good and evil in us,
Which is kept and closely bound.

And that when the angels come
It will be our record taken,
To say of good or evil,
That our earthly souls have done.

Oh! How lovely would it be
If the leaves within my diary
Were as cloudless as the sea!

Come, my comrades; come, my foe,
Let us conjure as we go;
It's a blessing we must pray for,
Whether friend or no.

To be pure and holy now
And as spotless as the heavens,
In our book of records kept.

So we'll cleave to one another,
And we'll tear from out the book
All those leaves of blackened records
Which impair its comely looks.

Where are the friends so cruel-hearted
To refuse this boon to me?
Where are enemies so meanly
As to stand within my way?
Let those leaves be brushed aside now
And the pages bound anew,
So that in the resurrection
There will be ought against me found.

There is a leaf within my diary—
Tear it from it if you can;
There is a leaf within my diary,
Blurred and stained within it stands.
Who will help me, let him come now;
Who will curse me, let him stay!
And with one accord let them say
That this blurred and blotted leaf
Shall not stand within my way.

Leave me, comrades, here awhile,
Till I brush my thoughts aside.
And can say I know I knew you,
And this blotted page is mine!
'Tis the leaf on memory's book;
It is a bleak and barren page;
Blur it, tear it, as you may,
Still it's a stain that's there to stay!

No! The Alchemist I see now,
'Tis the Savior of the lost;
And the "Page" and "Cloudy sea" there
Is washed as white as driven snow.

W. C. KIMBROUGH.

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STILL ON THE ROAD.

The Weatherford District Conference met at Mineral Wells. The brethren in fine spirits, full of religion, full of fun, and full of anxiety for their work. Brother Bailey, the presiding elder, knows and feels the responsibility of his office. He sets the key high, and works up to it. He leads the brethren, and they follow gladly. Times are hard, money scarce, but when we spoke of the Orphan Home every ear heard and every eye brightened and Brother Armstong suggested that we take a collection like the negroes, and with the suggestion he pulled a dollar from his pocket, (he had to go very deep for it) and brought it to the table; others came until we had a fair collection. We only had a part of a day to spend with the conference. They treated us very kindly indeed. May God bless them. We came by home and took dinner; then for Italy, where we were cared for by Bro. Cunningham and his good wife. The business of the Waxahachie District Conference was well advanced. A motion was made to cut off all speeches at fifteen minutes. We thought the Orphan Home was ruined, but the motion was promptly voted down; that left me free to speak as long as I desired. The conference gave us Saturday night. The people heard us gladly. Everybody loves the Orphan Home, but they do not realize that the children have to eat and dress. What would become of the children if our good manager did not take the money out of his own pocket to give them bread? The year is half gone and not one-fifth of the charges have paid their assessments. Brethren, hear me: Take your collections and forward the money to Bro. Vaughan.

Bro. Bolton is a master in a District Conference; business and religion all up. The closing exercises were interesting, indeed.

"What good have you all got out of this meeing," said the presiding elder, and one after another arose and said the fire burned, old-time religion was present, and everybody sung: "It makes me love everybody."

Home one day, and then to Lone Oak, to the Greenville District Conference; but too late—the last prayer was being said by the presiding elder and tears were flowing from all eyes as we walked in. But, thanks to a poor railroad service the brethren could not get away that night. At 8:30 next morning we had preaching, and after a short talk we taxed every man a dollar who was going away. Then we preached again at 11 to the people, and at night we told them of the Home and asked them to help us. They did what they could. The ladies promised much in the way of boxes.

We could say much of old friends and their kindness at Lone Oak and Greenville, but space wil not permit. We go to Sherman to-day.

REV. R. W. THOMPSON.

391 Ervay St., Dallas, Texas, July 3.

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POETRY CAN IN NO CASE BE INSERTED.

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

MILLER.—Sadie Florence, only child of Dr. T. J. and Maggie Miller, was born February 13, 1896, and died June 14, 1897. Little Sadie was permitted to stay on earth only sixteen months and one day—just long enough to become most precious to the hearts of her parents and to cheer them by her innocent prattle. Faith in Christ Jesus alone can cheer them now and banish darkness and sorrow from their home. They know in whom they trust.

A. L. GRIBBLE.

Collin County, Texas.

ROGAN.—Mrs. Mary Armour Rogan (nee Brown) was born in Bolivar, Tenn., on Feb. 26, 1832, and died in San Saba, Tex., on May 7, 1897. In 1838 she came to Texas and was married to Dr. J. C. Rogan at Prairie Lea, Caldwell County, Texas, on May 18, 1853. Since 1857 Bro. and Sister Rogan have resided in San Saba and the former now at the advanced age of 75 years waits hopefully the "meeting again" in a brighter world. When they first reached this place they joined the M. E. Church, South, and have done very much in building up Methodism here. Their house was always the preacher's home until Sister Rogan's health failed. The orphan had no truer friend than was Sister Rogan. She seemed to realize a special call to this work. Also, she did a great work in gathering children into the Sunday-school. She gave clear evidence of being ready to die when approaching the end. Though in sorrow for the death of her niece, Sister John Walters, whom she had reared, her faith in God was unshaken, and she passed away in peace.

DOWLING.—Ida Elizabeth, wife of Louis Dowling and daughter of Rev. J. D. S. Conolly, was born in Barbour County, Alabama, April 24, 1860; was converted and joined the Methodist Church at the age of fourteen; moved with her husband and children near Woodville January 18, 1896, and died of typhoid fever June 18, 1897. Our acquaintance with Sister Dowling was not extensive, but for the short time we knew her there was every evidence that she lived an exemplary life. An affectionate wife, a devoted mother, a true Christian has gone. She loved her Church. She loved her Savior. She leaves a husband and four children, an aged father and mother May God sanctify this affliction to the good of all, and may we all some day meet again where parting is unknown.

S. E. WILSON.

HEATH.—Thos. Heath was born October 10, 1844, in the Indian Territory, while his parents were moving from Missouri to Texas. He died May 8, 1897. His father settled for a time in Jefferson, Texas, from whence Thomas, at sixteen years old, enlisted in war (Parsons' Texas Brigade). At close of war he was married to Miss Mary J. Bilbo, of Claiborne Parish, La. In 1865 they settled in Hill County, Texas, on Cedar Creek, where, in 1889, he was happily converted under the ministry of Rev. Jim Bond. He lived a consistent religious life. His last sickness was short. He lived two weeks after he was taken sick. He was patient and resigned to die. He departed in perfect peace. He was a most excellent citizen, an affectionate husband, a loving and tender father. He leaves a wife and children, all grown. Peace to his ashes. God grant that his wife and children may all meet him in heaven.

C. S. CAMERON.

Peoria, Texas.

WOODS.—Martha Woods was born in Bibb County, Ala., September 23, 1816; was married to A. R. Woods August 22, 1833; moved to Texas in 1846, where she died May 23, 1897.

The above is the brief family record chronology of my loving mother from whom I have been separated upward of five years. Being denied, by uncontrolable circumstances, the coveted privilege of administering to her bodily wants in her last days of suffering, I seek here to assuage irrepressible emotions by a reverent contribution to her sacred memory. When I first saw the light I peered into the face of a Christian mother. I never had occasion to doubt it. Every step in life corroborated the proofs of my early impressions. Nothing impressed my young life so much as the reserved, sweet, uncomplaining spirit she exhibited in all the vicissitudes of life. The love she felt and the interest manifested for the sake of her children can only be known in the unknown care of a mother's heart. Her last hours on earth on earth were hours of great suffering, but now she is at rest and free from pain. Her last words were: "Come, dear Savior, and take me home." A devoted son,

W. H. WOODS.

GLENN.—Mrs. Emma V. Glenn (nee Weathers) was born in Barbour County, Ala., September 10, 1860. She was married to J. T. O. Glenn September 15, 1875. She was converted the next year and joined the Methodist Church. The following winter the family moved to Louisiana, where they resided till 1883, when they settled at Buffalo, Leon County, Texas. She passed from earth to her reward June 10, 1897. Bro. Glenn and his six boys are left to mourn her departure. A girl and boy awaited her coming to the better world. Thank God, there is bright hope in our sorrow. Her sufferings were intense, but her faith was firmly fixed in Jesus. Her testimony as she faced death was, "I am ready;" "God will take care of my family;" "Bless God." Her death was a surcease of suffering—a release from pain, a triumph over fear. We will meet her in glory.

PASTOR.

PRYOR.—Bro. J. P. Pryor was born in Graves County, Ky., July 8, 1844; died June 16, 1897. He was married to Miss Sallie E. Pipes April, 1870; was a faithful and loving husband and father; as a neighbor he was loved by all who knew him. He was converted in 1874 and joined the M. E. Church, South; served as steward, class-leader and Sunday-school Superintendent. A more faithful and loyal Christian never lived. A loved one has gone. God bless the weeping wife and mother and the sorrowing children. His last expression was, "I am ready to go."

R. F. BRYANT, P. C.

Callisburg, Texas.

DUFF.—Mrs. Martha D. Duff was born March 17, 1843, in Alabama, and died May 27, 1897, at her home in Chisholm, Rockwall County, Texas; converted and joined the Methodist Protestant Church when quite a girl. She was married to Mr. D. A. Duff November 19, 1868. Soon after their marriage they joined the Methodist Episcopal Church, South, which she loved and served until her earthly life ceased. She leaves a husband and eight children broken-hearted because of the loss sustained. The writer became acquainted with her and was her pastor in 1891, and knew her to be a model mother, devoted wife and zealous Christian. For several years affliction's hand was laid upon her, and many months before she was called from labor to reward the weary wheels of life moved slowly; but as a true handmaiden of the Lord she waited patiently the will of God, but longed to go. Just a few moments before she breathed her last, to her husband she said: "Heaven is my home," and exhorted him, together with her children, to meet her there.

D. T. BROWN.

Chisholm, Texas.

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DAVIS.—Adora Florine Davis, daughter of Chas. M. and Mary E. Hardman, was born in Elbert County, Ga., November 2, 1852, and died at the residence of her brother, W. E. Hardman, May 15, 1897. Sister Davis was a great sufferer in the flesh for two years, but her faith was in Him who has power of the waves of death's rough sea. She will doubtless be among those "who have washed their robes and made them white in the blood of the Lamb."

J. L. SULLIVAN.

ROBERTS.—Winnie Davis Roberts, daughter of Rev. Rev. S. D., and Cora Roberts, was born at Bartlett, Texas, November 28, 1889, and fell asleep in Jesus May 31, 1897, aged seven years, six months and two days. Her stay on earth was very brief, yet long enough to completely win the affections of all who knew her. She was the eldest child of her parents—intelligent, beyond her years; loving, kind and obedient. And now that she is gone her fond parents are heartbroken. Her schoolmates and friends are made sad, but we are sure that our loss is her eternal gain. Little Winnie has gone to be with the blessed Savior, where there is neither sorrow, nor crying, neither any more pain," for the former things are all passed away.

J. W. STORY.

Bartlett, Texas.

AKIN.—Mrs. M. G. Akin (nee Watson was born Nov. 12, 1827, and died May 16, 1897. She was married to S. P. Akin August 26, 1846, in Hardin County, Tennessee. They continued to live in Tennessee until 1869, when they moved to Texas, and in 1872 settled in Erath County, and afterwards moved to Wilbarger County, in 1890. Her husband preceded her to glory some three years, having died August 6, 1894. She was the mother of nine children, eight of whom lived to be grown, but four were waiting in heaven with the father for the coming mother. We trust the remaining five will continue faithful to the end and make an unbroken family in heaven. She was converted in early life and joined the M. E. Church, South, living a faithful Christian and devout member of the Church. She loved her Church, Church paper, discipline and hymn-book, but, best of all, she loved her Bible and her God. A true mother and devoted Christian has gone to her reward. She served her Master by serving humanity. Her life was full of good deeds and the Master said, "Inasmuch as ye did it unto one of the least of these ye did it unto me; enter thou into the joy of thy Lord."

SAM R. HAY.

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PALESTINE, TEXAS.

East Texas Conference.

Tyler District—Third Round.

Tyler, Cedar St.,.....Thur. night, July 15
Mineola sta.....Friday night, July 16
Emory, at Point.....July 17, 18
Wills Point mis, at Clifton.....July 24
Wills Point sta.....July 25, 26
Whitehouse, at Walnut G...July 31, Aug 1
Malakoff sta.....Aug 7, 8
Edom cir.....Tuesday, Aug 10
New York, at Red Hill.....Aug 14, 15
Athens.....Wednesday night, Aug 18
Tyler, at Pleasant Retreat.....Aug 21, 22
Troupe and Overton.....Aug 28, 29
Walton and Cottonwood.....Sept 4, 5
Grand Saline, at Oakland.....Sept 11, 12
Canton cir.....Tuesday, Sept 14
Lindale cir.....Saturday, Sept 18
Tyler, Marvin.....Sept 19, 20
Tyler City mis.....Tuesday night, Sept 21

John Adams, P. E.

Beaumont District—Third Round.

Orange .....July 17, 18
Liberty, at Wallaceville .....July 24, 25
Woodville cir.....July 31, Aug. 1
Kountze cir. at Nona.....Aug. 7, 8

Palestine District—Third Round.

Wells mis, at Michella.....July 10, 11
Homer cir.....July 15
Lufkin sta.....July 17, 18
Holcomb cir.....July 24, 25
Crockett sta.....July 30
Grapeland cir.....July 31, Aug 1
Crockett cir.....Aug 7, 8
Brushy Creek cir.....Aug 14, 15
Jacksonville cir.....Aug 21, 22
Alto cir.....Aug 28, 29
Rusk sta.....Aug 30
Jacksonville sta.....Sept 4, 5
Elkhart cir.....Sept 9
Trinity, L & G.....Sept 11,12
Saron mis.....Sept 18, 19

L. M. Fowler, P. E.

Pittsburg District—Third Round.

District Conf., at Atlanta.....July 8, 11
De Kalb Mis., at Spring H...Fri., July, 16
Daiby 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., at Hamell's Chap. 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.

Marshall District—Second Round.

Kilgore cir, Bellvue.....2d Sab in July

O. P. Thomas, P. E.

San Augustine District—Second Round.

Sharpsville mis, at Sharpsville.....July 6
Hemphill mis.....July 8
Sexton cir.....July 10, 11

J. T. Smith, P. E.

Northwest Texas Conference.

Georgetown District—Third Round.

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
Taylor .....Sept. 18, 19
Rogers .....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.

Dublin Distrit—Third Round.

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.

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.

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.

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.

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.

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.

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 Kirk.....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.

Clarendon District—Third Round.

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.

Weatherford District—Third Round.

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.

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.

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.

Texas Conference.

Huntsville District—Third Round.

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'.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.

Brenham District—Third Round.

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.

Houston District—Third Round.

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.

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.

Calvert District—Third Round.

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.

North Texas Conference

Terrell District—Third Round.

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.

Whitesboro cir.....July 10, 11
Collinsville cir.....July 24, 25
Sherman and Howe cir, at White Mound .....July 31, Aug 1
Denison and Preston.....Aug 7, 8
Pilot Grove.....Aug 14, 15
Gordonville .....Aug 21, 22

J. R. Wages, P. E.

Gainesville District—Third Round.

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.

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.

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.

Greenville District—Third Round.

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.

Paris District—Third Round.

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.

Rhome cir.....July 10, 11
Sunset cir, Thursday.....July 15
Blue Grove cir.....July 17, 18
Crafton cir.....July 24, 25

PILES ITCHING PILES SWAYNE'S OINTMENT

ABSOLUTELY CURES.

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

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

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.

Bonham District—Third Round.

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.

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.

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.

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 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.

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.

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—Fourth Round.

Penasco, at Upper Penasco.....Aug 8
Tularosa, at La Luz.....Aug 15
White Oakes, at Bonito.....Aug 29
Roswell .....Sep 5
Eddy .....Sep 12
Pecos .....Sep 15
Alpine .....Sep 19
El Paso.....Sep 26

Camp-meetings: At Hope, July 16 to July 25; at Upper Penasco, July 30-Aug. 8; at Bonito, Aug. 20-Aug. 29.

C. C. Edington, P. E.

FITS STOPPED FREE Permanently Cured Insanity Prevented by DR. KLINE'S GREAT NERVE RESTORER

Positive cure for all *Nervous Diseases, Fits, Epilepsy, Spasms and St. Vitus' Dance.* No Fits or Nervousness after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying express charges only when received. Send to Dr. Kline, Ltd, Bellevue Institute of Medicine, 931 Arch St., Philadelphia, Pa.

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FIRST-CLASS MEALS AT OUR OWN DINING STATIONS 50 CENTS.

GRANBURY COLLEGE COMMENCEMENT.

As I am a member of the Board of Trustees of this school, it was my duty and my pleasure to attend most of the exercises of the late commencement, May 15-20. The members of the Visiting Committee were not in attendance; so I will give a brief report of the school and its year's work and its successful closing. This, as you know, is one of the oldest schools in the State under the auspices of our Church. We have fine property here, and one very happy feature is, it is out of debt.

Prof. W. J. Moore, who has been connected with the school for more than twenty-one years, took charge as President about one year ago to put it upon a more solid and successful basis. The depression in business and the political agitation and the general failure of crops all indicated an unfavorable time for such a task; but he and his colaborers walked and worked by faith—not by sight. The work done and the advancement made are highly satisfactory to the board and to the patrons. The school is in fine repute at home. We heard nothing but praise of its management, discipline and work.

The commencement exercises were specially interesting, showing that a faithful year's work had been done. In fact, many of the old citizens pronounce them the best ever had in the history of the school. We did not arrive in time to hear the sermons on Sunday, but judging from the praises on every hand we are sure that Bro. Mouzon, of Abilene, and Bro. Blackburn, of Smithville, preached very fine and appropriate sermons on Sunday.

The exercises by the various societies and departments of the school continued until Wednesday night.

Hon. S. C. Padelford, of Cleburne, delivered the commencement address on Wednesday to a large audience.

Thursday was "old students' day," and a royal, happy occasion it was to see the former students and teachers for the past twenty-five years meet and mingle, renewing and strengthening the friendships of bygone days. Rev. J. J. Shirley delivered the address of the occasion. It was a happy effort. He reviewed the past, rejoiced over the present and gave an encouraging forecast of the future. He was formerly President of the school and is widely known and universally beloved.

At night the Alumni Association held their annual meeting. Rev. S. W. Thomas, A. B. of 1887, now of Houston, was the speaker of the occasion. His address was fine and duly appreciated.

The board met on this afternoon and heard the reports of the President and reviewed the work done and duly indorsed same. Bro. Moore was re-elected, with the same faculty as last year, with the valuable addition of Dr. Noble Adkisson to the chair of chemistry and physics, and Mrs. Adkisson as principal of preparatory department.

We were glad to have with us in our councils Revs. Bolton, Bailey and Dunn, who are members of the board.

It was said that there were more visitors, trustees, former students and preachers, and a larger attendance generally on the exercises than on any former occasion. All show the intense interest in the school.

So winds up a very successful year's work, with very bright prospects for the future. Our school is on a good basis and in safe hands and we commend it to all.

E. A. SMITH.

Dublin, Texas.

"Strangely visited people. All swollen and ulcerous, pitiful to the eye. The mere despair of surgery he cures."—*Macbeth, Act IV, Scene I.*
No necessity of such conditions these days. Pond's Extract cures it.

We excuse our selfishness by assuming our greater need.

Cheatham's Tasteless Chill Tonic, the best ever made. It's been in the battle and through it stayed. It hoisted the banner, "No Cure, No Pay," and that's the motto it works under to-day.

Some families have good home-made bread and bad home-made manners.

The richest and poorest, the oldest and youngest, the proudest and humblest, the largest and smallest, all use Cheatham's Chill Tonic. Guaranteed. Put up in both Tasteless and bitter styles. Tasteless 50 cents.

FREE TREATMENT
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Hay Fever, Catarrh, Asthma, Consumption, Bronchitis, Deafness,
AND ALL DISEASES OF THE
THROAT, LUNGS, NOSE AND EARS.
I will guarantee a positive and permanent cure for any of these diseases, to those who will follow my directions and use the
SANA-CERA CURE
To introduce this cure in every community, I will, for a limited time, send medicine for a 3 months' treatment *free of charge.* Send me your name and address, and symptoms at once. These diseases are more easily cured now than at any other season of the year.
DR. M. BEATY, 125 W. 12th St., Cincinnati, O.
NOTE.—Dr. Beaty stands high in Cincinnati as a specialist physician and Christian gentleman, and we believe him to be worthy of patronage.

Our deeds have an inescapable reflex influence; what we do helps to make us what we are. All our activities both manifest character and shape character; deeds are never trivial. You think, perhaps, that you may do many things now which you will not do by-and-by, and that these will have no permanent result in your future condition. It is a dangerous mistake. Many a young man indulges himself in "sowing wild oats," and forgets that every sowing has its harvest. They that sow the wind reap the whirlwind. The sins of youth are the seeds of many a grievous harvest reaped in old age with remorse and unavailing tears.—Philip S. Moxon, D.D, in The Aim of Life.

There is only one way to get to know God, and it is along the path of obedience, along the path of bowing our stiff knees, and opening our lock-jawed mouths, and praying out of our hearts, and giving our entire obedience to His will.—Rev. John McNeill.

A 50-cent Iron Tonic. Pure, Soluble Iron concentrated and pure Amorphous Quinine is contained in Cheatham's Chill Tonic, making it the most desirable Iron Tonic on the market. It is a true tonic, strengthener, appetizer, toner up of the system and blood purifier. Only 50 cents.

DISTRICT CONFERENCE NOTICES.

District.	Place Held.	Date.
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

EPWORTH LEAGUE NOTICES.

CONDENSED FROM THE SECRTTARY'S REPORT.

To the Officers and Members and Members of the North Texas Epworth League Conference in Fifth Annual Session at Dallas, June 16-18, 1897:

Brethren—As your Secretary I have the honor to submit an account of my stewardship for the year just ended. Soon after the books were turned over to me I discovered that there was not a membership roll of the Chapters in the conference, and I set about immediately to compile such a register. Without recounting the many obstacles which I met in this work, it gives me pleasure to say that I now have a register comprising the name of every Secretary of every League within the bounds of the conference. When I tell you that it has taken nearly a year to obtain this information you will understand the magnitude of the undertaking. I have been ably assisted by the District Secretaries, all of whom have been untiring in their efforts and loyal in their co-operation. This register will enable my successor at the beginning of the year to get in close touch with the various Leagues.

At a meeting of the Executive Committee held in August, 1896, plans were formulated by the several officers for the year's work. The proceedings of this meeting were condensed in the form of a circular letter and sent out to local Leagues, and I am persuaded that good results have emanated therefrom. At that time we had three districts unorganized, to-wit: Bonham, Paris and Gainesville. Two of these, Bonham and Gainesville, have since organized, and I am advised by Bro. Mountcastle, presiding elder, that Paris District will organize soon.

Another feature of this meeting was the appointment of a Junior League Organizer. You can judge the merit of this new office by the report submitted by Miss Wooldridge.

I would consider this report incomplete if no mention was made in regard to the keeping of records. I find that a great many of the local Secretaries keep no record whatever and are going along in a very careless manner. When called upon for a report the answers are frequently, "About so-and-so." Our Executive Committee sought to remedy this evil by recommending the sending of records to the District League Conferences for examination. It is my opinion that this suggestion should be incorporated in our by-laws and made mandatory.

In the matter of finance to defray the expense of the work incumbent upon him, your Secretary has been embarrassed except insofar as he has been able to advance from private funds. There must be a change here or it will soon be difficult to elect one to whom the office will be acceptable. I believe the only practical solution of the matter is to levy a stated tax. Another recommendation I would make is that the offices of Secretary and Treasurer be combined; the interests of the two are so closely related that it would be a matter of economy.

The following is my statistical report:

Total number of chapters enrolled, 183, of which 37 are Junior. Total membership, 6711, of which 1275 are Juniors. By districts as follows:

Terrell—Miss Jonnie Shands, Secretary, Forney: Organized October 2, 1896; 9 Chapters reported; 348 members. Chapters not reporting, none.

Paris—Rev. J. A. Black, acting Secretary, Paris: Unorganized; 5 Chapters reported; 207 members. Not reporting, Chicota, Lamar Avenue (Paris), Liberty, Deport, Prattville, Lake Creek, Blossom, Woodland, Kanawha, Bethel; membership so far as known, 96. Total, 15 Chapters; 303 members.

Bonham—J. M. Terry, Secretary, Bonham: Organized 1896; 12 Chapters reported 502 members. not reporting, Brotherton, Dodd City, Ector, Forest Grove, Gober at Gober, Lamasco, Mt. Pleasant, McCraw's Chapel at Honey Grove, New Hope. Demised, Trenton. Membership, 354. Total 22 Chapters; 856 members.

Gainesville—C. B. Potter, Secretary, Gainesville. Organized April 2, 1897; 10 Chapters reported 369 members. Not reporting, Bolivar, Crumb, Cooper (Denton) County), Era, Broadway Jr., (Gainesville), Walnut Bend, Pilot Point Jr., St. Jo Sr., St. Jo Jr., Montague Jr., Montague Sr., Marysville; members so far as known, 223. Total, 22 Chapters; 592 members.

Sherman—Robt. M. Means, Secretary, Whitesboro: Organized September 6, 1895; 23 Chapters reported 841 members. Not reporting, Travis Street Jr. (Sherman), N. T. F. C. (Sherman), Sadler; membership, 151. Demised, Cedar, Ferguson's Chapel, McComb (Whitesboro), Porters, Sedalia, Tioga. Total, 26 Chapters; 992 members.

Dallas—Henry Lamar, Secretary, Dallas: Organized 1896; 15 Chapters reported 624 members. Not reporting, Aubrey, Ervay Street (Dallas), Haskell Avenue Jr. (Dallas), St. Mary's (Oak Cliff), Lancaster Jr., Lewisville Jr., Floyd Street Jr. (Dallas), Oak Cliff Jr., Plano Jr.; membership so far as known, 190. Total, 24 Chapters; 814 members.

Greenville—Miss Carrie Roach, Secretary, Greenville: Organized July, 1896; 15 Chapters reported 748 members. Not reporting, Caddo Mills, Kingston, Lavon, Nevada, Neola, Salem, Weston, Lone Oak Jr., Farmersville Jr., Merit Sr.; mebership, 427. Total, 25 Chapters; 1175 members.

Sulphur Springs—Asa Ramsay, Secretary, Sulphur Springs: Organized 1896; 6 Chapters reported 249 members. Not reporting, Bailey, Celeste, Grove Hill, Harmony, Mt. Vernon, McCorkle, Wolfe City, Winnsboro Jr., Commerce Jr.; membership, 337. Total, 15 Chapters; 586 members.

Bowie—John S. Lillard, Secretary, Bowie: Date of organization not given; 14 Chapters reported 599 members. Not reporting, Bellevue, Blue Grove, Boonsville, Agnes, Archer City, Dent, Decatur Jr., Decatur Circuit, Nocona, Nocona Jr., Raleigh. Membership, 446. Total, 25 Chapters; 1045 members.

A brief synopsis of the work done by each League will be given soon. Fraternally,

GUS W. THOMASSON, Sec.

Van Alstyne, Texas.

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ACTING DISTRICT SECRETARIES.

Acting District Secretaries have been appointed by the presiding elders as follows: Texas Conference—Huntsville District, Prof. J. L. Pritchett, Huntsville; Brenham District, Rev. J. B. Poteet, Cameron; Houston District, Geo. F. Moore, 1506 Milam Street, Houston. North Texas Conference—Paris District, Rev. J. A. Black, 439 N. Travis Street, Paris.

It is hoped that other appointments will be made as soon as possible. The appointment of these Acting Secretaries completes the chain of officers and facilitates the work of my office. Presiding elders in unorganized districts are urged to appoint an Acting Secretary without delay . I am preparing a lot of printed matter for distribution, and must have the District Secretaries in order to effectually reach the local chapters.

LOCAL SECRETARIES

Are urged to write short letters to the League Department of the Advocate, giving anything of interest concerning their chapters. This feature will prove a stimulus and encourage others to do with might what their hands findeth to do.

Yours fraternally,
GUS W. THOMASSON,
State Secretary.

Has Great Confidence.

"I have been troubled with biliousness, headaches and dizziness, but since taking Hood's Sarsaparilla I am entirely free from these complaints. I have great confidence in this medicine. I have also found Hood's Pills beneficial."—EARL MYERS, Agricultural College, Stillwater, Oklahoma.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

PERSONAL.

Please say to the brethren who have me booked for meetings that I am going to the mountains for the summer on account of throat and lung trouble, and can hold no meetings until fall.

R. H. H. BURNETT.

Dallas, Texas, June 5, 1897.

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POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
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REMOVAL.

The Will A. Watkin Music Company desire to call attention to the fact that they have removed from the building occupied by them for the past fifteen years into the one adjoining on the west, Nos. 265 and 267 Main Street, Dallas, Texas, which has recently been entirely remodeled and elegantly fitted up with a view to their occupancy. Their present ware-rooms are decidedly the handsomest piano ware-rooms in the State. The artistic taste displayed in the interior arrangement make them among the most attractive in our city, and is only commensurate with the splendid stock of pianos, organs and other musical instruments carried by this firm. The Watkin Music Company, who carry a very large stock, include in their line the world-renowned Steinway and Fischer, and other well known pianos. They feel gratified in asserting that they have for the past fifteen years secured a most satisfactory patronage from the best musical people of our city, State and adjoining States and Territories, and they solicit a continuance of the same, and most cordially invite their patrons and friends to call and inspect their beautiful new quarters.

A GOOD RAZOR.

If you wish a good, reliable Razor, at a reasonable price, buy it of C. P. Barnes & Co., Louisville, Ky. They warrant their goods to be as represented. Send for illustrated catalogue of razors.

When the Christian finds the lion's den in front of him he will miss much if he tries to go around it.

Thousands Celebrate

With thankfulness their restoration to health by the use of Hood's Sarsaparilla.

Think of the vast army who have been cured by this medicine—

Men, women and children, who have suffered the consequences of impure blood, who have been the victims of scrofula sores, eruptions, dyspepsia, nervousness, sleeplessness.

They have tried other medicines and have failed to obtain relief. They tried Hood's Sarsaparilla and it did them good. They persevered in its use and it accomplished permanent cures. Do you wonder that they praise it and recommend it to you?

When our children go astray, the cause is outside of them; when the children of others go wrong, the cause is inside of them.

Hunt's cure rapidly destroys Itch, Ringworms, Eczema, Tetter and like trouble. Under its influence the diseased cuticle scales off, leaving a smooth, white, healthy skin in its place. A wonderful remedy, and only 50 cents a box.

Starr Pianos--Jesse French Organs.

Write Manufacturers—Jesse French Piano and Organ Co., 315 Main St., Dallas, Texas, and save money. More capital than all Texas houses combined—St. Louis, Nashville, Birmingham, Montgomery. Factories: Richmond, Ind.

The man who truly follows Christ will never have to go where he will not find it a joy to go.

Our New Priced Catalog now ready. It shows a variety of cups, casters, butter dishes
SOLID SILVER & PLATED WARE
syrup stands, ice-water pitchers, goblets and waiters, forks, etc., to any address
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