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## EDITORIAL.

### A HINT TO THE CHRISTIAN STUDENT.

Both directly and indirectly, consciously and unconsciously, we are affected by the literature which we read. As our companions impress us for good or for evil, so the books which we peruse promote or hinder intellectual and moral growth. The law of association is inexorable and is not more applicable to us in our social relations than in our educational and spiritual pursuits. To read superficial books is to dwarf the mind. To familiarize one's self with tainted intellectual stuff is to poison the springs of the soul. He who communes only with the "master-minds" secures through such stimulus and association the greatest possible enlargement and culture. He who dwells in an atmosphere, created by the noblest devotional literature, will refine and perfect correspondingly his spiritual life. Poor reading and demoralizing literature are like a slim and tainted diet. Intellectual and spiritual impoverishment are the inevitable result. Our literary banquet should be abundantly provided with life-giving nourishment and delicate viands.

A man's library is an index to his mind and heart. There is no better key to the penetralia of the soul, education and character, than the books which lie upon our shelves. Were we to visit a friend and find in his study the works of the English Deists and French Encyclopedists, the volumes of Paine and Voltaire, the productions of modern skeptical scientists and rationalistic critics, we should not hesitate to classify him as an infidel. But should we find the ancient and the English classics, together with the standards of theology and the sweetest devotional treatises on record, we should immediately pronounce him a student of wide and varied culture and a Christian to the very core. No man can read habitually and exclusively the philosophy, science and literature which are interpenetrated by veins of skeptical and sacrilegious thought and which are shorn of all distinctively spiritual influence without adopting the materialistic standpoint and repudiating the landmarks of evangelical Christianity. Nor can one surrender himself entirely to the moulding and vitalizing inspirations of the universal and unexceptionable masterpieces without being drawn to the true, the beautiful and the good. Our favorite authors furnish the clue with which one can thread the labyrinthine windings of the soul.

Just here comes in a grave and imminent peril. Believing that universal reading is necessary to put and keep us abreast with the march of human thought, we are in danger of studying much that is inimical to our moral welfare and that ought to be sternly proscribed. In order to secure this wide survey of the world's intellectual work we come into contact with loathsome associations. It is a question how far a student may indulge his propensity to universal reading; certainly not to the extent of building up erudition at the expense of character. It is true that St. Paul says: "Prove all things; hold fast that which is good." While he gives us a world-wide license to investigate he suggests a solemn caveat. If, like Lord Bacon, we "will take all knowledge to be our province" and endeavor to sweep the vast champaign of human thought, we must do so with the profoundest discrimination and conscientiousness. If we must have science, let us seek it apart from its infidel setting, no matter how brilliant and fascinating. If we must have philosophy, let us get it at the hands of educated Christian men. If we must have literature in all its

plenitude, let us prepare to offer a sacrifice for uncleanness when we have finished our pursuit. If the student reads the masterly writings of that brilliant coterie of scientific thinkers who have recently died, he will no doubt get a broader and clearer conception of the material universe, but at the same time he will incur the risk of a blurred spiritual vision, chilled devotional sentiments and a ruinous moral paralysis. If he will peruse the works of Rabelais, the stories of Boöecio, the Heptameron and kindred writings, he will obtain a deeper insight into the manners and customs of a by-gone age; but with the added knowledge he will find the trail and slime of the serpent upon his heart. If modern realistic novels, with the poison of illicit love imbuing every page, is prerequisite to culture, it is a culture dangerously and demerly bought. To read widely and recklessly is to balk the very purpose we have in view. There can not be too much eagle-eyed vigilance and painstaking care.

A great many books, while not professedly skeptical or irreligious, chill the feeling of devotion. There are volumes which, while they do not positively undermine or destroy our faith, leave us with less of the glow of worship and the rapture of communion. Our thought may not capitulate to the argument, but the heart feels the withering blight. It would be easy to catalogue a number of volumes whose intellectual benefit is counteracted by the loss of the warmth and joyousness of the spiritual life. To meddle with rationalistic works gleaming with the fascination of genius is a dangerous enterprise; for if they do no damage our faith in revealed religion they will at least substitute a cold and barren intellectualism for the life and fire of conscious adoration. We conclude with the following statement and suggestion by John Wesley, one of the very wisest men who ever lived: "I have spent about thirteen years in the most celebrated university in the world, in pursuing both such learning as the nomenclature standard requires and as my private genius inclined me to; but I intend to spend my uncertain remainder of time in studying only what makes for the moral improvement of my mind, and the regulation of my life. More particularly, I shall apply myself to read such books as are rather persuasive than instructive; such as warm, kindle and enlarge the affections and awaken the divine sense in the soul; being convinced, by every day's experience, that I have more need of heat than light; though were I for more light, still I think the love of God is the best light of the soul of man."

### A CHARACTERISTIC DREAM.

Our thoughts and actions are deeply, though sometimes unconsciously, affected by our vocation and environment. A man's business by reflex influence colors his internal life. His associations and circumstances are narrowed in his meditations and emotions. A preacher will use in ordinary conversation a theological vocabulary. A teacher of the ancient classics will habitually introduce into his talk and writings allusions characteristic of those great studies. The impressions and influences constantly brought to bear upon us will reveal themselves in manifold, subtle ways. Our associations and habitual employments tell upon us and shape and tinge our deepest life. Our very dreams are conditioned upon and moulded by our waking experiences. The following anecdote from Harper's Magazine illustrates and confirms the proposition announced above: The professor of mathematics in one of our larger colleges, the father of a bright boy of eight years, took a nap the other afternoon on the lounge in his

study. The rest was well earned, for the professor had just finished a three hours' exercise in Atelian Functions. He had not been asleep long when his wife heard the most heartrending groans issuing from the apartment. Rushing to where her husband was found him sitting upright upon the lounge, holding his face in his hands. "What is the matter, dear?" asked Mrs. K. "I've had the most horrible dream," the professor replied. "I dreamed that our Charley was a minus quantity under the radical sign, and I couldn't get him out!"

### Connections News.

New Orleans Advocate: The twenty-fifth annual Seaside Camp-meeting will be opened on Wednesday evening, July 15, next, and continue for eight or ten days. The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services. An Inter-state Epworth League Conference will convene immediately after close of camp-meeting, and run through July 31. A splendid programme has been prepared. The camp-ground is located on the Mississippi Sound, having a frontage of nearly 1400 feet, and a depth of nearly two miles.

Arkansas Methodist: The invitation which went forth from the Leagues at Little Rock for the members of the organization throughout the State to rally to a grand conference at the City of Roses was enthusiastically responded to. Not less than 1400 Leaguers gathered to the conference from the 23d to the 25th.

The gathering waked up the city. The people had supposed that three or four hundred young people were as many as could be expected. When, therefore, they saw the special trains coming in, the street cars decked with streamers and loaded with young people gathering to the place of meeting—Glenwood Park—everybody began to inquire what it meant.

The first meeting was on the evening of the 23d. Rev. R. G. Miller, of the First Presbyterian Church, and for the Endeavor Societies; Ed Windfield, for the city, and Prof. Ed Sims, for the Epworth Leagues and Churches, delivered the welcome addresses. Rev. L. B. Hatcher, of Hot Springs, responded. The great tabernacle had not a vacant seat, and the meeting was enthusiastic and joyous.

The work on Wednesday was begun at sunrise by a prayer-meeting, which seemed the very gates of Heaven to those who attended. Dr. D. C. Kelley, in St. Louis Advocate: A number of Methodist papers, North and South, have commended upon the recent action of the M. E. General Conference in retiring from active service two of the Bishops. These comments, as we here see them, have two marked features. Some of these criticisms treat the facts as if they were new to Methodist history, others add the suggestion that the action taken has a grave bearing on the contention as to the episcopacy being an office or order. That the action is not new, will be seen from the following quotations from the General Conference Journals of the M. E. Church, South. It is equally true that the action has no bearing, whatever, upon the question of order or office. An elder is retired when superannuated, but remains an elder and is entitled to support. A Missionary Secretary, when worn out, may be retired from active service, as may an editor, but retained on the pay roll, the former being admittedly an order and the latter only an office.

JOURNAL 1858, PAGE 472. Resolved, That the General Conference pass the characters of Bishops Soule, Andrew, Paine, Pierce and Kavanaugh; and that the venerable senior Bishop be relieved from all official duties beyond his remaining strength.

JOURNAL 1866, PAGE 129. On motion of W. A. Smith: Resolved, That the College of Bishops be and they are hereby requested to arrange their work that Bishop Early may be at liberty to travel through the connection at his option; and as in the case of Bishops Soule and Andrew, be released from the responsibility of supervising any particular episcopal district. Some of our editors would do well to put on their office shelves copies of the General Conference Journal.

General Church News. Dr. T. B. Stephenson, in New York Advocate: The widow of Sir Francis Lyett has just died, and a considerable amount of money becomes available for Methodist Church purposes. Sir Francis was a partner in the great glove-manufacturing firm of Dent, Merfort & Co. He possessed a large fortune, and he made good use of it. While supporting fairly well all the connexional interests, he gave himself chiefly to the multiplication of Methodist Church buildings in the metropolis. To this he gave \$250,000. For he begged nearly an equal amount. He devoted his time and skill to secure suitable sites. The money was spent in grants to meet local efforts. The result is the modern Methodistism of London. Forty years ago our Church was weaker in London than in any other great city of Britain; today it has great life and vigor. For many years past the increase of membership in the London District has been larger than in any other throughout the connection. To Sir Francis Lyett, not only many churches are due, but also after providing for relatives left to his wife a life-interest in his property, and made Methodist the residuary legatee. In addition to handsome legacies to foreign missions, the Theological College and other objects, about \$100,000 will be available for Methodist Church building, of which two-thirds are to be spent in London and one-third in places, chiefly in villages and small towns, outside the capital.

Rev. William Park, in the Independent: I. What seemed impossible a century ago has actually been done. Just as railways have been made through the great mountain ranges of America, so entrance has been gained into countries firmly closed against the gospel. It has been found that the gospel suits all races, and even the most savage of men become new creatures when they receive it. The speaker dealt with China, India and Japan in this connection showing what progress has been made in each, and giving Dean Vahl's estimate of the number of communicants in the heathen lands at the end of 1894, as 1,000,000, and this only represents one part of the progress that has been made. We are not now entering unknown regions without a guide-book or a guide. We know our difficulties, and we know that they can be overcome.

2. What may be called the foundation work of missions all over the world has been almost entirely done. The Bible has been translated into more than three hundred languages, and a great mass of Christian literature prepared in many tongues. Methods of work have been tested and many questions in regard to them settled forever.

3. The great number of native Christian workers now at our disposal. Dean Vahl estimates native pastors at 300, and native helpers at almost 3,000. We now see plainly that our work is to establish self-supporting and self-governing Churches, which by and by shall be able to carry on the work themselves. In many of our missions there are large congregations, consisting not only of converts, but of the children and grandchildren also of converts, who have the traditions of one or two generations of Christian faith and life behind them.

4. The wonderful spirit of unity and brotherly love which has developed among the Churches, as they find themselves laboring together in the mission field. In view of all these facts we can scarcely wonder that, though from one point of view our success is small, yet an assurance of fast approaching victory all along the line is taking possession of the Church. We are beginning to realize not only that all things are possible to God, but that all things are possible to him that believe.

5. The new currents of thought and feeling in some heathen countries that are stirring in the national life and which though not without peril yet on the whole augur well for the more rapid extension of Christ's kingdom. The character of many of our converts. We have not only missionaries but converts also of whom we may well be proud.

Looking at the subject from another point of view, note: 1. A vast amount of attention is being bestowed, in our literature of to-day, upon Christian missions. This is sometimes unfriendly, though often men in high authority, who are truly conversant with our missionary work, delight to testify to the nobility of the men and the usefulness of their labors. In any case we welcome observation, examination and criticism. We are willing to amend our methods if they are defective.

2. The increased spirit of liberality which is being manifested. Dean Vahl estimates the money raised for missions in 1894 as above two and three-quarter millions sterling. Many of our missionaries pay their own way; many of our people who cannot go send substitutes to the foreign field. Missionary associations of all kinds are at work, and are ever devising new methods of raising money. We should be sure that we miss no good method of raising money, and that we carefully avoid employing any method that would be displeasing to our Lord. 3. The Student Volunteer movement, a direct answer to the Churches' prayers, and as a challenge to the Churches' generosity and effort. 4. The progress of true religion in all our Churches. The spiritual life of our home Churches is advancing, and as foreign missions are the outcome of the spiritual life of the Church, the higher the tone of that life at home the greater will be the success of missions abroad.

THE PRESS. A Great Library. One of the greatest treasures of Oxford is the Bodleian Library, named for its founder, Sir Thomas Bodley. It is said to contain nearly three-quarters of a million of books and manuscripts. It requires several volumes, folio, to contain the catalogue of the printed works alone. Besides works of present and practical use there are many ancient and curious books whose associations with eminent persons give them a peculiar interest. Here, for instance, is one said to have been in the pocket of Charles I. and there another which was presented as a New Year's gift to Queen Elizabeth. The library is entitled by law to a copy of every book published in the Kingdom, free of cost.

A great library always impresses me; and as I wandered through these aisles and looked at the tiers rising above tiers of books, I confess to deep sympathy with Mr. Beecher's utterance inspired by his very collection. Said he: "I walked solemnly and reverently among the shelves and through the halls, as if in a pyramid of embossed souls. It was their life, their heart, their mind that they treasured in these book urns. . . . They longed for fame? Here it is—to stand silently for ages, moved only to be dusted and catalogued, valued only as units in the ambitious total, and gazed at occasionally by men as ignorant as I am of their name, their place, their language, and their worth. Indeed, unless a man link his thoughts with the everlasting wants of men, so that they shall draw from them as from wells, there is no more importance to the thoughts and feelings of the soul than to the muscles and the bones. A library is but the soul's burial-ground. It is the land of shadows."—Rev. C. M. Meilan in Zion's Herald.

The Revelation of the Father. Philip was right: "Show us the Father, and it sufficeth us." Our soul thirsteth for the living God. That is the deepest longing of the human heart. No man knoweth the Son but the Father, and no man knoweth the Father but the Son and he to whomsoever the Son will reveal Him. That is our prime duty toward Christ, then, not to sit down and try to compute Him, but to use Him as a celestial field-glass; to scour the heavens with Him; to pull the Father and the Father's throne near to us as the astronomer drags down the constellations by means of his telescope. And then, when you have used Christ as a means of securing glimpses into the being and Spirit of God, there is no need to worry as to the shape your opinion of Christ will take. That is secondary matter, and will take care of itself, and will probably take care of itself well. The more deeply He lets you into a knowledge of the Father, the harder it will be for you not to associate Him in some inexplicable way with the Father. Once and once only, for a short five minutes, I looked into the heavens one winter night through a college telescope. The heavens were wonderful, and when I was through, I almost wanted to worship the telescope that could come so close to the great stars, and that could so easily bring into my eye the unspeakable message from their distant glory. Let not your heart be troubled. Do not puzzle over Him. Your best knowledge of Christ, and truest estimate of Him will come, not by looking at Him, but by looking through Him. Just as I learned to understand and reverence the telescope, not by the dim candle suspended in the observatory, but by the light that was shed through it from the stars.—Rev. C. H. Parkhurst, D. D.

### Texas Personals.

Rev. W. F. Gibbons, of Junction City, West Texas Conference, passed through Dallas this week. We regret our absence when he called at the Advocate office.

Prof. B. F. Cabell, President of Potter College, Bowling Green, Ky., is in Texas looking after the interests of his eminently successful school. He came to see the Advocate, a visit highly appreciated.

Rev. H. M. Dufosse, of Tyler, has been in bed several days with a sharp attack of typho-malarial fever. He writes cheerfully, and we hope to be able to report him thoroughly restored before long.

The home of Rev. C. B. Carter, of Alvord, has been brightened and blessed by the advent of a fine boy. The happy event occurred July 2. We offer sincere congratulations and best wishes to all concerned.

Rev. W. H. Vaughan, the Agent of the Orphan Home, after attending several District Conferences in North Texas in the interest of the noble institution which he represents, passed through Dallas, July 6, on his way home. He is an indefatigable worker and withal successful, and we bid him God-speed in his humane and sacred task.

Dr. I. Alexander, of the East Texas Conference, writes us that the conference-school, "The Alexander Collegiate Institute," is on a firm and prosperous basis. The prospects of this institution are brighter than ever before, and the friends of Christian education are greatly encouraged. The new President, Prof. Williams, is a fine man for the place, and we predict for him a successful administration.

### Southern Methodist Personals.

Memphis Advocate: The Rev. T. P. Brewer who has for fifteen years been in charge of Harrell Institute in the Indian Mission Conference has resigned that position. His health and that of his wife requiring a change. Bro. Brewer has rendered most efficient service both in the educational department, and in the ministry since his union with the Indian Mission work. His many brethren in the Memphis Conference where he began his ministry remember him with affection and wish his speedy restoration to health. Bro. Brewer writes that the Rev. W. R. Thornton, a recent transfer from Tennessee Conference, will succeed him as President of Harrell Institute.

The Arkansas Methodist reference to Bishop Key's sermon before the Epworth League Conference, which assembled in Little Rock June 25:

Bishop Key's sermon at 11 a. m. Wednesday, 24th, was upon the work of the Holy Ghost. The speaker was in love with his theme. He noted the lack of depth in Christian experience. He pictured the deep anguish, the solitary thought and prayer, the earnest inquiring of penitents as he had observed them in his earlier years. He spoke of the clear, strong, joyous experience of regeneration, the conscious and full deliverance from the bondage of sin into the liberty of the children of God.

Now the mourner's bench is almost abandoned. We think of bringing people into the Church rather than bringing them to Christ. Genteel people step over the line and enter the Church, not changing their conduct and realizing no change in their experience.

The Bishop insisted that the Church had ceased to expect the work of the Holy Ghost, even his existence as a person was a doctrine almost abandoned.

The Holy Ghost must be recognized and honored. We must make place for him. We must make way for God thus to be glorified. To the Holy Ghost Jesus committed his words and the unfolding of his work. We are living under the dispensation of the Holy Ghost. The church must recognize her Guide and Master. Without this, human agencies guide the Church, and our religion is a form of godliness without the spirit and power.

New Orleans Advocate: Letters just received from China by the Bride's relatives, who live at Holly Springs Miss., announce the marriage of Dr. Annie Walter, superintendent of the Woman's Hospital at Sochow, to Dr. John Burrus Fearn, the medical missionary from the Mississippi Conference, in charge of the Men's Hospital at the same place. The happy event occurred about two months ago, the news, however, being rather slow in reaching us.

The ceremony was performed by Rev. D. L. Anderson, the presiding elder. The room, it was said, was crowded with Chinese and foreign guests, among them being the United States consul, who in a neat little speech of congratulation, said that he considered it not only a

pleasure, but an honor to witness the marriage of one who had won such an enviable name in so short a time as Dr. Annie had. The couple were the recipients of many elegant presents. Their Chinese friends presented them with two large steamer trunks full of Chinese valuables. Our best wishes go with the newly-wedded pair.

Rev. W. M. Green, in Southern Advocate: I had at first a correspondence-acquaintance with Dr. W. D. Kirkland and wife. Then, on his official visits to Nashville, I began to know him personally. When he came as Sunday-school Editor it was my pleasure, occasionally, to visit his family at home, and was entertained in the private sanctum as an old acquaintance. Eighteen months ago, when in Florida with my wife and Col. T. D. Fite, a card was sent to my room bearing the name, written in a bold hand, "W. D. Kirkland." I was surprised that a man suffering with bronchitis and indigestion, and seeking health like myself, could seem apparently so well. He was in full flesh, good color, and hopeful—had great admiration for and confidence in St. Augustine as a health resort. I was suffering from an attack of the grippe in full, with all of its concomitant demoralization. I hated Florida and despised St. Augustine in particular—resolved if I ever sailed out to sea—made up my mind never to eat an orange because it was associated with Florida. I once ate Leon Gordon's Alcazar, De Soto and Tampa Bay hotels were gorgeous horrors in my imagination, created expressly to torture me. Rather die than not, if I could get back home. Had been in times past fond of fishing, but resolved that I would never wet another line in any ocean, sea, river, lake, creek, spring-branch or pond. Fortunately for the peace of my wife and Col. Fite, I was as gentle as a sick lamb—never rose in rebellion but once, and that was when a proposition was made to prolong our stay. However, my appetite and sleeping qualities were good. Such was my condition in mind and body when Dr. Kirkland sent up his card. Wife and I will never forget his kindness; for, being familiar with the quaint old town, he acted as guide, and we visited together all the points of interest. I found, much to my surprise, that I could outwalk the Doctor, which I did not understand then, but do now.

### General Personals.

The Independent: The wives of Major McKinley and Garrett A. Hobart are both lovable and winning women. Mrs. McKinley, whose health has long been delicate, is stronger to-day than she has been for many years. The doctors, however, despair of her complete recovery; and in the event of her occupying the White House next year most of the social burden of entertaining will fall upon Mrs. Hobart. Mrs. McKinley is the daughter of the late James Saxton, a publisher of considerable reputation, and she was born and brought up in Canton, where, it is said, she was a noted belle; and she has retained her youthful appearance to a remarkable degree. Many are the stories told of the romance of her marriage and subsequent life with Major McKinley; and it is true that the Major is as devoted to her now and she to him as when they were lovers. Her health does not prevent her from taking an active interest in politics, and she is as strong a protectionist as her husband. Her tastes are all very artistic. Mrs. Hobart is forty-five years old, but has the carriage of a woman of thirty. She is magnetic, and her face is most expressive. She is sincere, witty, and eminently a woman of culture. The Hobarts are Presbyterians, and the McKinleys are Methodists.

Central Advocate: The crowning feature of Dr. Henry Martyn Harman's character is his Christian life. He has pursued his researches far and wide,—ancient and modern languages, archaeology, travels, oriental geography, modern criticism, rationalistic researches, all coming within the range of his studies. It may be worth while, therefore, to have from his own lips an expression of his conviction concerning the Christian religion. We have intimated above that he early learned that Christianity has a vitalizing and satisfying experience to offer to the inquiring soul. This experience has not been dimmed by his researches. He believes to-day with all his heart in the gospel as a satisfying portion. In answer to a request asking him for a word or two in regard to his own religious convictions, we have this beautiful testimony: "I have derived from my researches more joyment, I think, than the Vandarbills and the Goulds ever got out of their railroads. . . . My studies have convinced me that Christianity rests upon the most solid basis of facts; its moral and religious teachings find a response and confirmation in my heart, and assure me that the gospel is the power of God unto salvation."



DEVOTIONAL.

Dr. Blake on Spurgeon.

In an article contributed to The Examiner, the Rev. Prof. W. Garden Blake of Edinburgh, has this discriminating criticism of the late Mr. Spurgeon: "And now we come to good, honest, faithful Charles Spurgeon. Where shall we place him among the preachers of England? Not in any school or group that we know of, but just by himself. In every way Spurgeon was a wonder, but most of all as a preacher. To use the modern phrase, he beat the record. For of no other preacher was it ever true that, besides preaching to thousands with his voice every Sunday, he preached to a vastly larger congregation from week to week through the press, and that for a period of more than thirty years. Perhaps the first thing that accounts for his success was the remarkable way in which the great truths of the Gospel had become realities to himself, so that in his own life he was ever seeing their beauty, appreciating their blessedness, and realizing their power. Then there were his singularly clear and full views of actual human life, of the temptations of men, their sins, their sorrows, their hopes, joys and fears; the excuses and subtleties to which they resort when doing wrong or when declining the offer of the Gospel; the awful consequences of continuing in sin, and the glorious rewards of faith and obedience. Moreover, the great and constant tool with which he did his work was the glorious Gospel of the grace of God—a tool which he had a rare art of keeping sharp and keen, so that he never became formal, or commonplace, or dull, but was always fresh and vivid. This profundity of view was the genius of Spurgeon; his mind never nothing of ruts; again and again he presented the same great truths, but always without monotony or repetition. It is the same sort of genius that we see in the great painters—in the cherub faces of Raphael's 'Ascension of the Virgin,' every face different from another. Lastly, there was the charm of homeliness in Spurgeon's preaching, homely illustration, homely application."

The Utilization of Defeat.

Defeat in the plans and purposes of human life is a not unusual experience, and may be either partial or complete and final. When complete, defeat is, of course, irreparable. Partial defeat, however, may prove an important help in securing our final triumph. In innumerable instances defeat has proved the royal road to success on broader lines and in fuller measure. No one can touch the summit of great achievement who has not taken lessons in the severe school of disappointment and failure. To lose teaches us how to gain. To come short makes it possible to touch the goal. By backing, the engine acquires impetus to take it through the drift; and men are often indebted for their final victory to what was regarded by them at the time as a misfortune. "All these things are against me," was the bitter cry of Jacob. How little he had learned that men are often indebted for their best things to what seem adversities. Defeat in his narrower purpose was God's method of lifting him to the unseen heights of opportunity and blessing. The way to Sinai and to the possession of the Land of Promise was through famine and the bondage of Egypt. The path of Providence is seldom by air-line, and not infrequently seems to lead in an opposite direction; but what was to our narrow vision a movement away, is not unlikely the very best road to the supreme end. To induce men to enter the way of life God is often obliged to hedge up or blot out the by-paths they are so much inclined to follow. Defeat is the good angel with the drawn sword to drive us from the crowded way of danger and head us toward the ultimate goal. The value of defeat may be seen in various ways. Defeat arouses men to consideration. It sets their mental machinery in motion, cases them to think and to survey the situation. In seasons of prosperity they are quite inclined to remain at ease, as they are borne on by the current to places of danger and death. The encounter of a sudden gale, or the grazing of a hidden rock in the stream, may startle the careless voyager in time to save them from the fatal leap over the cataract. The exposure of his great sin saved the Palmist from other crimes ahead. The sin was ever before him as a beacon of warning. Though he had repented and renounced, he could not forget it. It haunted him like an awful specter in his meditations by day and his dreams by night.

Defeat tends to rouse what is noblest and best in men. In seasons of great prosperity the appetites and passions come to the surface and assume control. People greatly prosperous in material things are often tyrannized over by what is basest in them. Appetite or lust of power or the flesh drives them, like another herd of swine, down a steep place to be drowned in the sea. To such men early defeat is a merciful provision of Providence. It calls a halt and opens their eyes to the great gulf which yawns before them. The better qualities, the moral nature, which had slumbered in the calm of prosperity, is started into

consciousness by the shock. The conscience, instead of being drugged and sent to the rear, is placed in command. At the crucifixion Peter was following what was worst in him—his fears; but the cock-crow brought to remembrance the words of the Master and opened the way for his triumph on the day of Pentecost and in an honored apostleship. Blessed is the man who lives according to the divine nature in him! To attain this high estate no price in self-denial or struggle is too great. It is a purpose and plan in accord with the purposes of God concerning us.

Defeat, though apparently crushing, adds to the mental and moral vigor of those exercised thereby. The oak on recovering its equilibrium and balance after the storm sends its roots deeper into the soil. The rude blast adds to its strength and toughness. The explosive learns to use its power only when imprisoned and apparently rendered helpless; but, once bound and confined like another Samson, the wiles are sundered and the prison walls shattered in the twinkling of an eye. The use of the energy inherent in it is dependent upon some pressure. In damping the river we are sure to be made aware of the irresistible force of its current; the impetus is equal to the resistance. Steam and electricity are harmless when allowed free movement; but once narrow the field of their operation by driving them as it were into a corner and they will blow the universe into fragments. So man in the struggle with temptation learns to take on infinite strength. Overcome once and again, it may be, he gathers might in the struggle with adverse forces. The most valiant soldier of Christ is often the one who bears the scars of many a former battle. In the struggle against Napoleon the allies learned how to conquer the conqueror. They were roused and took on resolution; they learned his tactics and methods. In the Civil War our armies gained by their reverses; Bull Run and Manassas made Vicksburg and Appomattox possible. Each blow of the enemy deepened loyal sentiment and resolution. In open attack the devil is often the loser; the pressure discovers the lad able with his sling and giant's sword to bring down Goliath.

Defeat insures a serious study of the causes of failure and methods of recovery. The first leak reveals the seaworthiness of the vessel, and presses upon the master the importance of immediate repair. The cause of the trouble was not far to seek, but exposure was the only sufficient spur to duty. The first battles of the Civil War were valuable to us mainly in revealing to the nation the causes of defeat. The men in rebellion gained victories; the loyal people gained more than victory—a knowledge of their own deficiencies and the resolution to improve their methods of attack. "I have tried and failed; I will never try again," was the verdict of unwisdom. "I have failed, but I have learned how to conquer next time," was equal to the best wisdom of Solomon. The fact of one or many failures should never deter from fresh attempts. The study of failure on one field may be the education needful for success on another. To the believer defeats are victories. Old Caleb at Kadesh won in his defeat. He had a day after to-day, while the other side had no future. In eternity you may bleed God for defeat, which you have learned to utilize.—Zion's Herald.

OLD AND YOUNG

A Flower Party.

Marion Dillaye's friends had received invitations to a flower party to be given on the evening of June 1 at her beautiful home, and were wondering what novelty she had planned, for Marion's entertainments were always as original as they were artistic. On this evening the spacious parlors were decorated with lilies and snowballs, and the color scheme was continued in the hostess's gown—a creamy white with lavender ribbons and a bunch of pale heliotrope blossoms at the belt. Chairs were arranged in rows before the piano, and when all the guests were seated, the programme began with a piano solo, the "Flower Song," by Gustave Lange. Louis C. Elson's setting for Woodworth's lyric, "The Daffodils," was sung, and this was followed by that dainty creation of Ethelbert Nevin's, "Narcissus," the player prefacing it with a narration of the myth which suggested the theme and an interpretation of the four parts into which it is divided. Another young American composer was represented by Arthur Foot's "The Hawthorn Wins the Damask Rose," arranged for cello obligato, and the encore was Nevin's "Deep in a Rose's Glowing Heart." The familiar song by Schumann, "Thou Art to Me a Flower," followed, and Marston's quartet for mixed voices, "Once Bloomed a Rose in Avon-town," closed the musical programme.

A large bunch of leaves arranged like a calendar to turn over a rod was suspended from the molding, and Marion explained that it contained material for a contest. "On each page," she said, "is written a quotation from some well-known poet, and each refers to a flower. You are to guess the author's name. The first to name the author is the best to name the flower."

presented with a flower, and the possessor of the largest number of flowers so won is to receive this as a prize," and she pointed to a well-executed study of roses in water-colors, her own work.

One by one the leaves were turned until all the quotations had been attributed to their authors. These are what the pages bore:

I know a bank whereon the wild thyme blows,  
Where oxlips and the nodding violet grows.  
Shakespeare.

Gather ye rose buds while ye may,  
Old time is still a-flying.  
Herriek.

Of all the flowers in the meads,  
Than love I most these flowers white and red,  
Such that men callen daisies in our town.  
Chaucer.

When daisies pied and violets blue,  
And lady-smocks all silver white,  
And cuckoo buds of yellow hue,  
Do paint the meadows with delight.  
Shakespeare.

Every shepherd tells his tale  
Under the hawthorne in the dale.  
Milton.

Such a starved bank of moss  
Oh! that may mourn!  
Blue ran the flash across,—  
Violets were born.  
Browning.

Violets dim,  
But sweeter than the lids of Juno's eyes  
Or Cytherea's breath.  
Shakespeare.

Meadows trim with daisies pied.  
Milton.

Winking Mary-buds begin  
To ope their golden eyes.  
Shakespeare.

Green grow the rushes, O!  
Burns.

To me the meanest flower that blows  
Can give  
Thoughts that do often lie too deep for tears.  
Wordsworth.

'Tis the last rose of summer  
Left blooming alone.  
Moore.

Die of a rose in aromatic pain.  
Pope.

Wee, modest, crimson-tipped flower.  
Burns.

Oh, it came o'er my ear like the sweet south  
That breathes upon a bank of violets,  
Stealing and giving odor.  
Shakespeare.

A primrose by the river's brim  
A yellow primrose was to him,  
And it was nothing more.  
Wordsworth.

Pleasures are like poppies spread:  
You seize the flower, the bloom is dead.  
Burns.

There's rosemary, that's for remembrance;  
And there is pansies, that's for thoughts.  
Shakespeare.

Full many a flower is born to blush unseen,  
Gray.

That come before the swallow darts and take  
The winds of March with beauty.  
Shakespeare.

Oh, a dainty plant is the ivy green.  
Dickens.

You may break, you may shatter the vase, if you will,  
But the scent of the roses will hang round it still.  
Moore.

A rosebud set with little willful thorns.  
Tennyson.

The rose that lives its little hour  
Is prized beyond the sculptured flower.  
Bryant.

The most successful guessing had been done by two of the audience, and they found on counting their flowers that a tie resulted. Marion was prepared for this emergency, and turning one more leaf, disclosed a more difficult test.

Tender-handed stroke a nettle,  
And it stings you for your pains.  
But neither one could name the author, Aaron Hill. Marion turned another leaf, showing the line from "Lycidas."

"Like to that sanguine flower inscribed with woe,  
and said that the poeting should be given to the one of those two who first told to what flower Milton referred. "Hyacinth," was the reply, and the speaker received the prize.

Servants then entered to remove the chairs, and two little girls executed the flower dance very prettily, presenting in the course of it a bunch of flowers to each guest, and Marion explained that the possessors of corresponding flowers were to walk together to the dining-room. Much merriment ensued while the matching was taking place, and then in procession the couples passed to flower-decked tables. Nasturtium sandwiches and coffee were served first, and candied violets and rose-leaves with the fees. Thus ended the evening, which the guests were

DR. PIERCE'S PELLETS FOR THE LIVER

unanimous in pronouncing "thoroughly charming throughout."—Minnie Adele Varney, in the Outlook.

Brothers.

"Dear me!" exclaimed Clara Ward, freely. Now Clara had three little brothers, aged respectively two, four and six, whom she thinks—no, did think—were no earthly good. "I wish," she continued, "that all boys were exported to the arctic regions, and we girls left here just as we are—only there would be no hats and caps to pick off the floor, no ragged jackets to mend, no dirty tracks to sweep from the floor, and, above all, no one to yell and make a noise and worry poor kitty half to death," she added.

"That night Clara had a strange dream. Somehow the boys were all gone and Clara must make the fires, go for the letters, drive the calves to pasture, dig the potatoes, and do many other things she never knew before had to be done. But still worse, there were no little arms to clasp her neck in a fond embrace; no rosy lips to kiss her and call her "my dear, big sister." How lonesome she was! for her mother was in heaven, and her Aunt Dora, who kept house for them, was no company at all.

"When the house was once tidied up it stayed so all day, for prim Miss Clara made no trash—no, indeed. So she could not even have the cleaning up to do for pastime. But, ah! there is her little brother Frank standing at her bedside, and the morning sunshine is streaming in at the window.

"Ah, it was only a horrid dream after all, and Clara was heartily glad of it. "For what would I do without my dear little brothers?" she mused, as she hastily buttoned her shoes, for Aunt Dora was calling her to come and get the table. What a nice warm fire one of those very little brothers she had called a bother only yesterday had made her!

And it was with a feeling of thankfulness in her heart that Clara responded to Baby Hal's good morning kiss. Ah, Clara, you have learned a good lesson that you will not soon forget. The boys could not help wondering what had come over their elder sister, who was usually so cross and fretful, now so cheerful and obliging. That night as Clara knelt by her bed, as she had done since her dear mother's death, she asked Him, who rules on high to make her always so, and I think that her prayer was answered.—Alice Howard, in Our Boys and Girls.

Observe the Lily.

It was drowsy weather, such as comes when the sky is pale, like a dreamer's face. Neckler hot nor cold, the sunshine smoldered on the shadow-rims and flickered softly across meadow plots. There were few distinct noises, but from far and near a multitudinous humming made itself vaguely disturbing. I was tired, or lazy, or possibly a trifle distempered; at all events, I flung down my pen and took a moment's comfort, gnawing feebly, yet viciously, at the file of mutiny. This voyage on a sea of ink, would it never end? Why should I live but to obey the imperious commands of—there! it is a wood thrush singing.

Now, if I had the freedom of a wood thrush, and could get my living while idly flitting from odoriferous spray to fragrant twig-tip, I might find life good and experience something not a pinching and grinding worry. If I could grow, as the plants grow, without labor, without economy, without competition. What was it the gentle Master said? "Observe the lilies of the field, how they flourish; they do not get themselves; they do not even spin." But how shall I draw from this observation any salve for my brain, chafed with overwork? "Solomon, in all his glory, was not clad like one of these." Still, where does my comfort come in? I have toiled and fagged myself, and my coat is threadbare. The splenic glancé flung at the universe out of my eyes might have done harm, had its ray not been cut by a glint of ruby from the tapers of a sapsucker (Sphyrapicus varius), which just then lit, with a dainty waack, against the bole of a maple tree close to my study window. Happy bird! One shrill note, and then, true to

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the Greek hammer in its name, it began tapping the rough bark at the rate of five strokes the second, with its chisel-pointed bill. Full soon the cambium was reached, and out bubbled the rich broth which nature stores for its favorite. Pit after pit was pecked, and draught after draught did sphyrapicus enjoy. Then, bracing himself with his stiff tail feathers, he preened his glossy back.

A pair of blackbirds were in the bluegrass under my trees, hunting worms and beetles for their young. Tufts of violets, Claytonias and windflowers shook as if in a dreamy rapture of love. I kicked some leaves of manuscript lying on the floor near my toes and spitefully shoved the inkstand to a far corner of my desk. Observe the lilies, and the birds, and the trees; they do not fag themselves; they are provided for. Yes, I observe. In grim revolt I sprang across the room to where stood my bow and quiver in a corner. I would observe that bird over the pile of an arrow. What right had it to be making wounds in my maple? I chuckled while stringing the bow and putting on my shooting gloves. Caveat peius! It was after I had stolen out by a side door and sneaked around a corner of the house, after I had let go a shaft, which indeed hit delightfully close to sphyrapicus and scared him so that he giggled like an idiot as he flew away, that I really began to observe. The pile of my arrow had smashed a hole in the maple's bark ten times as large as that made by the sapsucker. To begin with, I had bitten off my nose to get even with my face. A great bubble of cambium paste bulged from the wound. I went and examined it. Of course it would heal. The tree would attend to that, in the same way that it had always built its annual ring of new wood. And then, like a flash, came the recognition of work as the universal price of life.

My tree was at work, incessantly doing its gathering, its selecting, its combining. All winter its roots had been brewing a fine liquor for the needs of spring; and now, between the bark and the old wood, by a process as mysterious and complicated as that which distills a song from the brain of the poet, a belt of sweet new tissue, from taproot to topmost twig, was forming out of pungent fluids and viscous cell-stuff. And the lily of the field, it too was doing its task for dear life. From bulb to bud a glow of intense, steady, serious effort was visible. The making of a flower, the fine modeling, the splendid coloring; do you imagine that this is not work? At the end of the task the whole plant is fagged, exhausted, and yet it must go on and prepare for winter and gather its forces for another springtime effort.

The blackbirds and robins and brown thrushes have to work from morning until night and often enough, I doubt not, they go to roost by no means full fed. Solomon was never arrayed like a Baltimore Oriole; but then he never worked as hard, never saw one of his slaves work half as hard as does that little bird from year's end to year's end. And getting back to the lily of the field, let us observe that it must work when sick even harder than when well. Wounded, it has no surgeon; poisoned, it has no physician; but must fall to and cure itself, meantime going right on with all its other duties. With the bird it is the same; it cannot take sick leave and lie off for a month. It must scratch and peck or it must die. Fish, reptile, mammal, everything has before it the fight for life to which it must set itself and keep it up from birth to death.

Misery loves company. It cleared up my temper to find out that I was no deeper in the mud than all other living organisms were in the mire. I reflected complacently that no big bowman dared take a shot at me with a powder-headed arrow; that if I were ill kind folk would minister to me. Moreover, I heard no sound of complaint in all the groves and streams and fields, no fretting, no kicking at the limits of Providence. The lilies smiled gloriously while they toiled, and the birds and grasshoppers sang throughout their labors. Work is life, a mode of motion by which the universe progresses; and he is not fit to live who is not content to go right on fighting and singing to the end.—Maurice Thompson in the Independent.

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(From Epworth League State Conference Souvenir, San Antonio, Texas.)

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SUNDAY-SCHOOL DEPARTMENT.

Address all communications for Sunday-school Department to Rev. I. W. Clark, Sulphur Springs, Texas.

AS THE SEED MANIFESTS THE GLORY AND power locked up in its shell by the opening rose or the luscious fruit, so the grace of God in the human heart seeks its highest expression in the developed character of its possessor.

AS THE FIG TREE WAS CURSED FOR bearing leaves without fruit, so Christian people should be careful of professions without accompanying works as the unmistakable evidence of living faith.

THE SUNDAY-SCHOOL THAT FAILS TO bring the parents in touch with its interests and thereby quickens home piety, has come short of its real mission.

THE MAN WHO IS ALWAYS SHYING and kicking at "bossism" betrays thereby his need of a boss.

HE WHO CAN NOT OBEY HIS SUPERIORS is disqualified to lead others, either in Church or State.

THE TRAINING OF CHILDREN DEPENDS more on the example than the precepts of parents.

SELF-GOVERNMENT IS THE FIRST and most important qualification of a governor.

MENTAL DISCIPLINE IS THE GREATEST benefit derived from a common school education.

SHE WHO FILLS THE PLACE OF a good mother and a good wife is not far from human perfection.

THIRD QUARTER—LESSON 3, JULY 19. The Ark Brought to Jerusalem.

Golden Text: O, Lord of hosts, blessed is the man that trusteth in thee.—Psa. 84:12.

defeated Israel and captured the ark, but God defended the ark, and Dagon fell before it. The people suffered from terrible calamities, and were forced, by visitations of God's displeasure, to restore the ark, and it was left at Kirjath-jearim for twenty years.

David gathers the people together to go after the ark, and prepares for a great revival. The Church often runs after strange gods: self-exaltation, undue envy and jealousy against fellow workers, substituting humanly devised methods for the pure gospel of Christ.

David and the house of Israel played before the Lord, etc., manifesting great joy at having the ark of the Lord on the way to the City of David, but when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the ark of God.

Uzzah had been accustomed to the ark, and familiarity made him careless about his conduct. People often get careless, who stay about the sanctuary, and some preachers allow familiarity with holy things to make them careless in their worship of God.

Uzzah, probably, considered himself privileged above his fellows because the ark had been so long at his father's house, and some people now consider themselves as oracles for no better reason than that their parents were pillars in the Church.

Uzzah felt that he could manage the ark, and that even God depended on his hand for protection.

We have seen professionals who claimed that their faith was necessary to move the people, and that no amount of piety could supplement their absence, and when a break comes in the revival they must put forth their hand, in the form of a professional manipulation, to stay the ark. Ahio and Uzzah must not only drive the cart, but the hand of Uzzah must steady it, though it eclipse the power of God, and show to the people the peculiar power of the sons of Abinadab.

Some of these professionals prophesy to their congregations that God has revealed to them that some of them will die in a few days, and, to confirm it, they recite striking fulfillments of former prophecies.

Men too often assume the place of the Holy Spirit, and claim powers that do not belong to men.

Revelations come in answer to the prayers of the Church, and any substitution for this means of grace is leaving the ark of God out of the tabernacle of Moses, which will certainly be followed to defeat as signal as that of Saul's, and as disastrous as that of the sons of Eli.

David feared the Lord because Uzzah was slain, but David's conscience smote him for his imprudence and irreverence, and God intended to rebuke him in the death of Uzzah, as well as to show Israel that he is God, and all power belongeth unto him.

The Lord often humbles the boastful spirit that he may make him useful, and some preachers render themselves useless by assuming to themselves the glory of divine work.

David turns aside and leaves the ark in the house of Obbedom the Gittite, for he was afraid of the ark that required men to act circumspectly before God. He doubtless felt the necessity of help, but he was now riding on a buoyant current, and was willing that some one else might play the part of strict obedience to divine law.

How we love to get away from God when we become self-important, and how easily the minds of men are turned by sudden promotion. Obbedom was blessed because he took the ark into his house, and God always blesses the man who keeps house with the ark in it. Family worship is the secret of domestic happiness, and no amount of worldly pleasures can supply the want of the home altar, but whoever raises his children without God in the family will sooner or later reap the fate of

Uzzah, who lost sight of God and imagined his own hand sufficient for emergencies. David discovers his error, and the Lord, in his own way, leads David to see his mistake, and to lay the foundation of the national prosperity on the love of God.

He calls together the people again, and makes every preparation to honor God; he brought up the ark of God from the house of Obbedom into the city of David with gladness.

This was the greatest day of David's life, for here was laid the basis of a brilliant success in every department of his life.

He became the mightiest conqueror of his time; no man ever gained such signal victories. He became the greatest poet of all the ages, and his harp has become proverbial—David's harp being a synonym for perfection in music. He was honored as the man after God's

EPWORTH LEAGUE DEPARTMENT.

Address all communications for League Department to Rev. Sterling Fisher, Kyle, Texas.

THEY who are taught by Christ get more than human wisdom.

HE who in the midst of pure Christian influence and good companionship continues in a life of sin is on the way, like Judas, to ruin and disgrace.

It is one of the diabolical features of sin that they who love a man most are the principal sufferers from his perfidy.

ZEAL without knowledge is fanaticism. Knowledge without zeal is spiritual death. Of the two evils fanaticism is the less.

If a man's heart is given to Christ, do not condemn him for his mistakes. They prove him human, and he is learning to correct them.

THE professed disciple who, in social or political relations, abandons Christian principle for reward repeats the offense of Judas Iscariot.

HE who having thus offended does not surrender the reward with loathing and remorse is worse than Judas.

WHAT most hearts need is not more cultivation, but better soil.

TOPIC FOR JULY: "The Disciples of Our Lord."

July 19: The Groups and Characteristics of the Twelve. Matt. 10:1-4; Mark 3:13-19; Luke 6:12-14; Acts 1:13.

The study of character as it is revealed in the daily life and walk has always a certain interest. We are even unconsciously impressed by the words and acts of men whether we read what history has recorded of their lives or have the closer knowledge of personal contact and observation, and from that we form our judgment of their characters, and if the judgment is an honest, unbiased one, it will be in the main correct.

In addition to the knowledge of the common life of a man, we have observed him on some extraordinary occasion when he was off his guard, when he suffered some great misfortune, or rejoiced in a wonderful triumph, or struggled with fierce temptation, then indeed may we see exhibited traits of character before unknown and not taken into the account.

The record which is left us of the lives of the apostles covers a very short period of time, but during that time these men were placed in such circumstances and relations as revealed their characters as the X ray reveals the hidden frame of man. These passages of Scripture give us only lists of the names of the apostles, for their characteristics we must seek through the whole period of their association with Christ and their subsequent history.

The separation of the disciples into groups is arbitrary, and to some extent fanciful. They may be so separated on the basis of the possession of a common characteristic, or of their prominence in the Scripture history, or upon almost any ground, and with possibly some profit, as such a classification makes necessary a study of their characters. Different writers have suggested different groups. We copy this division, leaving the student of the lesson to make the application:

1. The impulsive group—Peter, Thaddeus and James. 2. The affectionate group—John, Andrew and Nathaniel. 3. The group of legalists—Thomas, Philip and James the Less.

4. The financial group—Judas, Matthew and Simon.

SOME TRAITS OF CHARACTER.

We may profitably notice some prominent characteristics of the disciples, beginning with him who was the recognized leader and spokesman. Peter, a most admirable character, whose very faults proceeded from his intense devotion to his Master, and whose sad downfall was expiated with tears and penitence.

heart, and our Lord is called the Son of David.

Our own nation prospered so long as the people honored God and godly men figured in the legislative halls and led our armies to battle, but when infidelity and the saloon supplanted the religion of Jesus and Ashtaroth took the place of the ark of God, discontent, revolution and decay have been the history of the nation.

People may discuss politics, and hold conventions, and plan to defeat rival parties, but until the ark of God is brought up from Kirjath-jearim and placed in the National Capitol, and all the people turn to the testimonies of the Lord, vain will be the hope of the nation. The gospel is the power of God unto salvation, and the saloon, with its blighting and damning influence, can never have the favor of God, and the people who tolerate it will reap the fruit of their sowing.

The other officers are: First Vice-President, Miss Ada Brown; Second Vice-President, Rev. T. A. Partlow; Secretary, J. H. Meyers. The presiding elder, Rev. E. C. Briggs, is vigorously advancing the interests of the League.

The State Conventions of the Christian Endeavor and Baptist Young People's Union, met last month in San Antonio. The attendance at each was about 3000.

Epworth summer-schools have been established in New York, Michigan, Illinois and Iowa, for the study of Epworth League methods and related themes.

Here is a suggestion for the Second Vice-President, coming from a League in Macon, Ga.: "A tea for Mrs. Dixon, a poor lady who has been bedridden for many years."

DISTRICT LEAGUE CONFERENCE. The Weatherford District Epworth League Conference met at Gordon at 8:30 p. m. Services were conducted by the President, W. D. Weatherford, of Weatherford.

The welcome address was read by Miss Ella Turvin, of Gordon. Next was a response in behalf of Leaguers by Rev. W. D. Bradford, of Weatherford.

Rev. E. E. Hightower, of Gordon, next addressed the audience on "The Necessity of Epworth Leagues," after which Conference adjourned until Tuesday.

TUESDAY, JUNE 30, 1896. 6 a. m., sunrise prayer-meeting was conducted by W. D. Weatherford, after which was held an experience and praise service.

9:30 a. m., services were opened by lesson read by Rev. J. D. Hendrickson, of Ellaville. Next an address on "How to Arouse and Maintain Interest in League Work," by W. S. Hale, of Strawn, after which a paper prepared by Miss Mamie Fain, of Weatherford, on "The Relation of the Senior to the Junior League," was read by T. F. Temple, of Weatherford.

An essay on "The Relation of the Social to the Devotional Meetings," was next rendered by Miss Mattie Robinson, of Whitt.

11 a. m., a sermon on "The Epworth League and Missions" was preached by Presiding Elder E. A. Bailey, of Weatherford.

2 p. m., services were opened by lesson read by Rev. W. F. Robinson, of Whitt, after which was an address on "What is the Literary Department Expected to Do?" by E. E. Edmondson, of Strawn. Next was an essay on "The League Programme—How Prepared," by Miss March Carlock, of Gordon. Then an essay on "How Can the Sunday Evening's Services Arouse Interest in Bible Study?" was read by Miss Annie Yeager, of Mineral Wells.

The Committee on Resolutions next offered the following report, which was adopted:

"We, the members of the Weatherford District Epworth League Conference, having at heart the highest attainable good of society, the promotion of Christian piety, right living, and a pure civil government righteously administered, and viewing with alarm the organized efforts of dealers in intoxicating drinks to continue the illegal sale of said intoxicants with the accompanying evils within the bounds of this district, and recognizing that the officers of the law, in many instances, are either inefficient or unable, unaided, to prevent the law being violated, or to bring the violators thereof to justice; therefore, to maintain the present standard of Christian piety, good society and civil government and to open a way to future advancement, through which the youth of this country may attain the highest development of pure character, be it

Resolved, 1. That this District League Conference and all citizens who can make the purposes and sentiments herein expressed their own, render all the honorable aid in their power to the officers of the law, and juries and courts of said district to arrest sale of said intoxicants.

2. Whereas, cigarette smoking is such a repugnant and injurious practice among the boys and young men of our land, be it

Resolved, That all true Leaguers use their influence, both by practice and precept, to suppress this vulgar and unprofitable habit.

3. Resolved, That the Epworth Local Leagues use their organic influence to assist their respective

(Continued on eighth page.)

SIMMONS LIVER REGULATOR. No Household Should be Without It, and, by being kept for immediate use, will save many an hour of suffering and many doctors' bills.

BEST FAMILY MEDICINE. No Household Should be Without It, and, by being kept for immediate use, will save many an hour of suffering and many doctors' bills.

LEAGUE NOTES. The Cuero District Conference devoted a day to the League, and effected a permanent district organization. Maj. G. W. L. Fly, of Victoria, of whose value to the Church in many ways abundant proof has been given, is President.

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Rev. A. P. Mutt, Methodist Protestant Church, Wood County, O.

PERSONALLY appeared before me, a notary public, in and for the said county, the Rev. A. P. Mutt, who, being duly sworn, declares that the above statement is true. Sworn to before me and subscribed to in my presence this 5th day of August, 1894.

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Marvin Nichols' article of last
week was worth a year's subscrip-
tion and more. S. FISHER.
Kyle, Texas.

The TEXAS CHRISTIAN ADVOCATE has
first place among papers in our
home. I. S. SMITH.
Lone Oak, Texas.

UNANSWERED LETTERS.

JULY 2.-J. R. Atchley, sub. J. W.
Johnson, sub. J. B. Luker, sub. E.
S. Williams, sub. W. B. McKeown,
sub. J. P. Skinner, sub. Geo. S.
Clark, sub. J. W. Horn, sub. Has at-
tention. W. W. Watts, sub. Jno. R.
Nelson, sub.

JULY 3.-T. M. Price, sub. Has at-
tention. R. M. Morris, sub. Wm.
Sproule, sub.

JULY 4.-Alex Methvin, sub. T.
B. Vinson, sub. Chas. Davis, sub.
J. Marvin Nichols, sub. Jno. A.
Wallis, sub. J. N. Hunter, sub.
JULY 6.-G. F. Boyd, sub. J. W.
Bridges, sub. G. W. Henderson, sub.
Jno. E. Ronch has attention. C. L.
Browning, sub. J. H. Wiseman, has
attention. C. L. Spencer, sub. C. C.
Davis, sub.

JULY 7.-J. W. Thompson, sub.
Laurence Reynolds, sub.

JULY 8.-J. M. Holt, sub. C. G.
Shutt, sub. John L. Williams, sub.
J. W. Gibbins, sub. W. H. Biggs,
sub.

HARM IN NO HARM.

[A paper read before the Northwest Texas
Epworth League Conference at Weatherford
by Mrs. F. B. Carroll, of Van Alstyne, Texas.]

There is a border land of evil which
often lies close upon the confines of
good. The trailing arbutus and the
poison oak weave their tender vines
together under the brown leaves in the
early spring. Whoever would pluck
the flowers must guard his hand
against the intrusive poison.

One of our greatest English poets
has said that:
"Vice is a monster of such frightful
mien,
That to be hated, needs but to be seen."

But vice and sin are not wont to
show their real faces. They clothe
themselves in bright array; they de-
corate themselves with the very form
of virtue; they assume the very pos-
ture and speech of purity and good-
ness. It is possible, to deceive the very
elect of God.

There is a way, says the wise man,
which seemeth good unto a man, but
it goeth down into the places of sorrow
and death. And so it is that much of
the world's crime and sin are done in
the very name of virtue and under the
sacred forms of religion.

Harm has always clothed itself in the
garb of "No Harm." And this, not
only in the matter of worldly amuse-
ments and self-indulgences, but also
as touching the deep principles and
practical duties of the spiritual life. In
an age like this, when the young peo-
ple are in the front, it is especially
needful to guard against the allurement
of vice and the dangers which lurk
under the deceitful forms of evil.

Let us begin with the "No Harm"
of slighting the sermon and worship,
which now often follows the League
service. The Epworth Leagues are in-

deed a specialist, but yet he must be an
all-around Christian with hand and
heart for every department of Christian
work. Some Leaguers think their
whole duty is to their League service
only, and when it is held before the
evening sermon they come to give them-
selves in song and prayer and testimony
with enthusiasm. And at the close of
their service they think there is no
harm in their turning their backs on
the coming sermon and quietly walking
out for an evening's promenade or a
visit to some other Church.

If the Christian life be half-hearted,
if there be lack of true consecration,
it is apt to defend itself and guard
itself with a whole line of negatives--
a long glittering array of "No Harms":
No harm in spending the morning
hours of the Sabbath in slumber; no
harm in not attending the Sunday-
school; no harm in getting to Church
so late as to lose the greater part of
the sermon; no harm in being late for
the League service; no harm in neg-
lecting the mid-week prayer service.
No young person who desires to make
the most of himself and wants to be-
come a well-rounded Christian, can
afford to be blind to the harm in these
"no harms."

In our Sunday-school the systematic
study of the Bible, going through the
book every seven years with all the
contemporaneous history of the Old
and New Testaments, is needed by all
to fit them for the work of the day, as
well as to help in the formation of
character. No Leagues can afford to
be out of the Sunday-school.

Again, would you grow in grace and
in the knowledge of our Lord and Sa-
viour? Then be sure to be at the preach-
ing services and know there is harm in
your leaving before the sermon is over.
Sometimes your pastor has studied and
prepared his sermon with special refer-
ence to your needs, and when you do
not come, or having come, if you
leave before he has the opportunity
to deliver to you the message, many
evils result from this one no harm of
yours. Other young people follow the
example set by you, a professing
Christian, and that which would have
led them into the Light is lost. The
words which you should have had to
help you bear life's burdens during the
travelling week are never heard by you.
But instead the idle talk of your com-
panions is an instrument in the hands of
Satan to drive away all good impres-
sions--even those received at your
League service. No wonder then, as
time goes by, your League becomes life-
less and prayerless. The trouble is
not with the League, but with you.

I have heard some say there is no
harm in conversation before the ser-
mon of the hour begins. Have you
ever noticed how absorbed the speaker
is before he delivers his message? How
wholly unconscious he seems of all sur-
roundings? And we, who are about to
engage in the worship of our most holy
God can see no harm in talking and
laughing in his house at a time set
apart for worship. It is said that the
beauties of Japan are lined
with mirrors, and as the worshippers
come silently in they quietly take their
places to meditate upon their lives and
characters as seen in their own faces
in the reflecting mirrors. Oh, that all
our Leaguers would see the need of in-
trepidity--of looking within them-
selves before the hour of divine wor-
ship, then would their hearts be ready
for the message. And what strength
and beauty come to the soul that lis-
tens aright to the preaching from
God's Holy Word. How God's mes-
sengers gather enthusiasm from such
listeners!

Again, what harm is there in a lit-
tle diversion on the Sabbath day? You
say there is no harm in a social call, on
that day; or to take your bicycle and
wheel around the city or off to some
place of public recreation for an hour
or two in the afternoon or evening,
or a drive into the country, perhaps, to
sit on the outskirts of some grove meet-
ing. No harm? Have you before go-
ing read your Bible, studied your
League topic, and by prayer and medi-
tation prepared for the next service?
Have you by your actions and conver-
sation shown to your companions that
you are a true follower of Christ, who
commands you to remember the Sab-
bath day and keep it holy? When you
returned from that drive was your
soul filled with devotion and helpful
thoughts, so that as you entered the
League service on time you were ready
to make it truly a devotional meeting?
You know you could not, because your
time has gone to waste and the Lord's
day was as much desecrated as if you
had wilfully planned to do so. There
is harm in using the Lord's day for
any other purpose than to worship
God, works of mercy and for a time of
rest.

Many of our business men think
it no harm to use the Sabbath as a
time-saving day with reference to a
week day's work. The Methodist mer-
chant will not work in his store on
Sunday, but he thinks it no harm to
start on his journey to a distant city
to purchase a stock of goods and
thus save a day to his business. Is
there no harm in robbing God of his
worship, and the Church of your fel-
lowship, while you use the Sabbath to
save time for pleasure and for busi-
ness? This outward desecration of the
Sabbath is only a sign of the times;
only a symptom of a disease which
is afflicting the whole basis of
society--the very life and progress of
religion. The disregard and desecra-
tion of the Sabbath means the decay
of reverence; it means a loss of the

sense of the authority of the word of
God; it means the decay in the mind
and heart of the sense of God himself.
The decay of the Christian Sabbath
means the decay of the Christian reli-
gion; for the human soul cannot nur-
ture itself and grow and hold itself
in fellowship with God without the
use of time to shut out the world and
give God and religion full sway with-
in. And, of course, there can be no
purpose of Christian nurture or Chris-
tian work, without the Christian Sab-
bath.

But to pass to another practical
point. One of the greatest evils which
has crept into our Churches
through the doorway of "No Harm" is
in the manner of raising money for
our Christian work. In many places
our Leaguers, instead of honoring the
Lord with their substance and first
fruits of all their increase, run their
Leagues on the restaurant plan. Their
missionary money must be raised by
"Pink teas," "Blue teas," and teas
without color, and the faithful few
bear the burden. I hear you say "No
Harm" in that. We will see; but let
me tell you, I would not make the
impression that I am not approving
social Churches. We cannot be too
social, if our aim is to brighten men's
lives and to lift them to Christ. But
experience teaches that we should
have a higher standard in this depart-
ment. Can we feel that we have
reached this when we say to the
world outside, come and pay what we
owe and we will feed and entertain
you in return? You will agree with
me that in every dollar you have re-
ceived from your entertainments it has
cost you nearly as much from your
home supplies. Besides, who can tell
the chances you have overlooked of im-
pure higher service while you have
been cumbered with much serving.
God alone knows how much of his sweet
presence you have missed, or how sor-
rowful you may be when he says unto
you: "These things ought ye to have
done, and not left the other undone."
The harm is in the selfish way of
getting and in the low standard of
giving. It is a total surrender of per-
sonal obligations in the case. Let us
follow the teachings of Christ along
this line: "Give and it shall be given
unto you," and give in the Bible way,
and to us will come the spiritual
blessings which flow from honoring
the Lord with our substance.

Again, in so many of our social
amusements we are confronted with
these words, "No Harm," and our
young people are drawn into question-
able amusements by these very
words. How many Church members
are ready to defend the dance and ex-
cuse their own conduct by using these
words, "No Harm." Leaguers, don't
be caught in this trap. There is harm
in it. After awhile you will see the
charms of the ball room fade, but I
warn you now before the fatal step is
taken. The harm of the dance is in
its "immodest dressing, its lewdness
embraces, its late hours, its silly gos-
sop, its atmosphere of worldly amuse-
ments, its strong drift away from all
that is ennobling and helpful to the
soul." Keep away from it, and after
awhile you will thank God for the
strength which enables you to resist
its dangerous fascinations and keep
you pure from its subtle and fatal
influence.

What is true of the dance is true
of the theater. In a distant city
placarded on a large theater board
was this announcement: "A cure for
the heartache." Will the theater cure
the heartache? Will actors bring peace
to a troubled mind? Can they charm
away sin? Can they give fitness for
eternity? St. Augustine's confession
relates that Alypius went to the theater
at the solicitation of friends, resolv-
ing to keep his eyes shut. But a shout
of the people led him to open his eyes
on the bloody and degrading sport, and
he soon learned to love it. Don't let
those words, "No Harm," draw you
into this vortex of sin and death.

How many young men have been
ruined by the social game of cards,
which were entrapped by these words,
"No Harm?" I could tell you a sad
story of a gambler, lost to all that was
true and good, who, in his last mo-
ments, fastened his eyes upon his
poor heartbroken mother, with his
finger pointing at her said: "Mother,
you taught me to think there was no
harm in a game of cards, and behold
in me the results--a wrecked and lost
soul. May God forgive you."

A man who became eminent in the
literary world was placed on a table
by childhood by his mother and told
to say "No." He did so. The wise
mother said, "Say it again," and the
second time the boy rang it out, and
she made him repeat until she had
taught the little fellow the need of de-
cision. Leaguers, let us cultivate the
power of uttering a quick and decided
"no" to all those temptations which
come to us in these two little words,
"No Harm."

The kind of amusements that do not
instruct and elevate are the kind for
Leaguers to shun.

Now, the last "No Harm" that I
want to call your attention to is found
in bad literature. And I would re-
mind you that of this bad literature
there is a vast deal. It comes in many
shapes--the fine book, the pictorial
paper, the illustrated magazine, the
yellow back dime-novel, whose very
color ought to condemn it before-
hand--all these contain and convey
this corrosive and subtle poison. Like
the courtesan, the better dressed the

worse it is. Many and many a young
life has been ruined, and ruined for-
ever, by the reading of one bad book--
the work of some master of witchcraft
who decorates the fends of the pit
with the colors of paradise. Oh, the
harm of bad literature. It corrupts the
very fountain of youth, so that the
life of the boy or girl brought under
its power flows forth a poisoned and
deadly stream, carrying its fatal waters
wherever it flows. The young man
may be strong and bright, the young
lady may be beautiful and entertain-
ing, but, oh! their influence upon the
social life! It is the baneful night-
shade which poisons and kills while it
cools and refreshes with its shade.

Under the influence of bad literature
the habit of thought becomes wrong
and in the soul, hidden even from the
eyes of the father and mother, thought
flies her shuttle back and forth sil-
ently hour after hour, weaving her
web of character in the loom of youth-
ful life. And thus the young heart, as
the Bible tells us, because of its bad
thoughts, becomes as a cage of un-
clean birds. Oh, what an evil is this!
And, oh, what a fatal power--in a bad
paper or book--is the power to corrupt
the very hidden thoughts of the soul!
The reader of bad books soon comes
to have no time or taste for good
books. At the same time impure lit-
erature gives a debasing and a corrupt-
ing view of what life in this world is
meant to be. Its ideal is pleasure, its
standard is self-employment, its re-
sources a corrupt and unholo love. But
what more can I say? Soul and body,
thought and affection, life and char-
acter, for time and eternity are cor-
rupted and overthrown in the minds of
the young by this mighty power of
impure literature. Nothing in all this
fair land to-day is doing more to cor-
rupt and destroy the youth of our
country. It is the recruiting officer of
every sin and shame, of every sorrow
and every crime. Many a home is
ruined by it and shorn of its life and
joy, and the skeleton behind the door
in the threshold, impure literature!
Her victims look out to-day from the
homes of the brothel, from the barred
windows of the prison, the guarded
doors of the asylums, and it was she
that bore to the poor suicide the weapon
with which he shed his life's blood.

Is this reproach of sin in any of
our homes to-day? Is it there in any
shape--book cheap or fine, paper or
magazine? Let us put it away at all
hazards and defend our doors against
its deadly intrusion.

Thus we see what an array of "No
Harms," like false signboards, line the
pathway of our Christian life and work
--the no harm of irreverence and idle
conversation; the no harm of slighting
the Sabbath; the no harm of Sabbath
desecration; the no harm of false and
deceitful ways of getting and giving
money for Christian work; the no harm
of worldly amusements; the no harm of
the Sunday beguiling and pleasure
driving; the no harm of bad books
and papers. But under its fair form
and gentle voice every one of these
"No Harms" conceals the fatal poison
which weakens and destroys the Chris-
tian life and character. Like the tri-
dent of the viper, these "no harms"
glitter and deceive while they make
ready to strike down their unwary vic-
tim.

Besides all this, let us be sure that
"No Harm" is always, at the best,
doubtful ground. Its standard floats
above the low and boggy land, where
misleading lights flit and wander, and
the dazed traveler who follows them
stinks beyond the hope and help of man.
No strong man, no valiant, aggres-
sive soldier of the Cross can guide and
guard his life and work by such an
uncertain light.

Ruskin says that the Etruscan kings
were buried in the museums in full
armor and erect position, and thus
they would remain intact for many
years, until one day the door of the
sepulcher is opened, and "imme-
diately" the dead kings crumble into
dust and ashes at the first breath of
the morning. So the Epworth Leagues
will find in the day of his trial and
conflict that all the bright and bur-
nished armor of these misleading "No
Harms" will break like dead branches,
and all the kingly splendor of their
false and unholo standard will crum-
ble into dust beneath the searching fire
and light of our Leader and Savior,
Christ.

SUNDAY BASE-BALL.

The Sunday ball game, as now ex-
hibited by professional players in our
large cities every Sunday, is doomed
and must go down before the mighty
avalanche of public disapproval that is
rolling up against the iniquitous prac-
tice. Local Epworth Leagues, Baptist
Young People's Unions, Young People's
Societies of Christian Endeavor, and
all religious bodies in District Confer-
ence and State organizations are con-
demning it as evil, only evil and that
continently, and praying for relief from
its baneful influences. The best people
in and out of the Churches are against
such wholesale violations of the Sab-
bath, while the saloon and gambling
element are strong in their support.

At the recent Northwest Texas Ep-
worth League Conference in Weather-
ford, resolutions were passed asking
our State League President, E. D.
Steger, to confer with the State Pres-
ident of the B. Y. P. U. and Y. P. S.
C. E. and agree in drawing up a mem-
orandum petition to be signed by mem-
bers of these respective organiza-

and all other good people and to be
presented by said Presidents to our
next State Legislature, praying for the
enactment of such laws as will prove
effective in stopping the Sunday ball
game. Our President promises to act,
and to act promptly. So we expect to
see the thing move on, for he is capa-
ble.

The law may be thought by some to
be sufficient, and it may be sufficient
in some quarters, but it has proven
hopelessly ineffectual in our city--
Fort Worth. In order to stop such vio-
lations of our law here some weeks ago
a bill of indictment was found by the
grand jury. Only the manager was ar-
rested and he gone bond, and the game
went on over the protest of the grand
jury and all the good, law-abiding peo-
ple of our city.

It can give no good reason for its
existence. A certain class of "business
men" may say that it brings people to
town and makes trade, and the
retailers may add that it in-
creases business in their line. This
same class of "business men" came out
from Gadara when our Lord drove the
legion of devils out of a poor demoniac
and allowed them to enter the herd of
swine, and begged him to depart from
their coast, because the man was
saved at the cost of a few hogs. This
same class of "business men" are will-
ing to-day for the devil to get all our
boys if at the same time they may save
a few hogs.

The Christian sentiment of our
State must cry out against such mer-
cenary "business men" and demand
that men be more highly valued than
hogs. Away with the cry of increased
business if it must be so increased!
But what business is increased? In
our town they come in great crowds
on Sundays, but patronize the saloons,
White Elephant restaurant, Hell's Half
Acre and the base ball park! An in-
crease of business to be proud of, isn't
it?

It can give no decent excuse for its
existence and it must go. Why not
let this be its last season? There are
many reasons why it should be stopped.

It congregates in our cities on such
occasions by excursion rates the low-
est, roughest and toughest element of
the surrounding country, and such as-
semblies are always harmful to the in-
dividuals composing it as well as the
place where such assemblies are held.
It demands the open saloon on Sunday,
it fosters gambling and a host of other
evils. It violates the laws of God and
of the land and teaches the youth of
our country by daily object lessons to
hold such laws in utter contempt. Vi-
olating the sanctity of our holy Sabbath
it immolates one of the mighty con-
servative forces of our high Christian
civilization. It sets the worst possible
example before our young men and boys,
destroys their morals and leads them
into an innumerable host of other sins.
It is the hot-bed of sin and vice and
it must go.

Let every good man and woman say,
"It shall go." H. A. BOAZ.
Fort Worth, Texas.

REPORT OF TEMPERANCE COMMITTEE
OF THE SAN ANTONIO DISTRICT
CONFERENCE.

We recommend the following resolu-
tions:

- 1. That it is the sense of this Dis-
trict Conference that the liquor traffic
is pernicious in all its bearings, in-
jurious to the interests of honest trade,
repugnant to the moral sense, injurious
to the peace and order of society, hurt-
ful to the home, to the Church, to the
body politic, and utterly antagonistic
to all that is precious in life. In our
judgment the saloon is an unmix-
ed evil, full of diabolism, a disgrace to
our civilization, the chief corrupter of
political action, and a continual menace
to the order and peace of society. That
we declare before all the world that the
Church of God ought to be known al-
ways and everywhere as the relentless
and uncompromising foe of this ungodly
business, and that it is the duty of
every Christian to wage increasing war-
fare against it.
- 2. That we emphatically declare that
men engaged in the manufacture and
sale of alcoholic beverages ought not to
receive the commercial support of
Christian people, nor should those who
directly or indirectly sustain the liquor
traffic receive the suffrages of Chris-
tian men.
- 3. That license laws are the liquor
traffic's strongest bulwark of defense.
That we are unalterably opposed to the
enactment of laws that propose by li-
cense, taxing or otherwise to regulate
the drink traffic rather than abolish it,
because they provide for its continu-
ance and afford no protection against
its ravages. That we accept no com-
promise, but demand the unconditional
surrender of this rebellious business.
- 4. That we rejoice in the clear an-
nouncement of the Supreme Court of
the United States touching the saloon
question, as follows: "The State cannot
by any contract limit the exercise of her
power to the prejudice of the public
health and the public morals." No leg-
islature can bargain away the public
health or the public morals. The public
themselves cannot do this, much less
their servants. Government is organ-
ized with a view to their preservation
and cannot divest itself of the power
to provide for them. There is no in-
herent right in a citizen to sell self
intoxicating liquors by retail; it is not
a privilege of a citizen of the State
or a citizen of the United States. The
statistics of every State show a greater
amount of crime and misery attribu-
table to the use of ardent spirits ob-

tained at these saloons than to any
other source. The great teaching of
common law, which is equally the teach-
ing of Christian morality, is so to use
one's property as not to injure others.

5. Commending the United States Sen-
ate for its action in the premises, we
condemn the Lower House of our Na-
tional Congress for its repeated refusal
to pass the bills providing for the ap-
pointment of a national commission of
inquiry to investigate and report upon
the influence of the liquor traffic upon
the material and moral welfare of the
country.

6. That we place ourselves on record
as repudiating to the utmost of our abil-
ity the action of the General Govern-
ment, through the Department of State,
in prostituting its powers, at the request
of American brewers and malsters, to
collect information and to use the ma-
chinery of the government to promote
the sale of American liquors in South
American countries.

7. That believing as we do that the
traffic in intoxicating beverages sustains
the relation of an efficient cause to
the vice of intemperance, we hold that
no member of the Methodist Episcopal
Church, South, can consistently con-
tribute by voice, vote or influence to the
perpetuation and protection of that
traffic.

8. That, while we do not presume
to dictate the political conduct of our
people, we do record our deliberate judg-
ment that no political party has a
right to expect, nor ought it to receive,
the support of Christian men so long
as it stands committed to the license
policy, or refuses to put itself on record
in an attitude of open hostility to the
saloon.

9. That a committee of three be ap-
pointed by the President of this Dis-
trict Conference, whose business it
shall be to act as a bureau of informa-
tion to suggest lines of action on the
temperance question, and to do such
other work as the interests of the time
of committee will allow--such as the
drawing together of temperance forces
to help in local option elections and
other necessary temperance work.

10. That said committee be hereby in-
structed to inform itself and the min-
istry of the district as soon after their
appointment as possible of workings
of organized temperance movements in
America, with a special view to organ-
ization of the children and young peo-
ple for this work within this district.

WALTER ZIMMERMAN,
A. J. WEEKS,
C. CROUCH,
Committee.

GUERO DISTRICT CONFERENCE.

This conference convened at Halletts-
ville on June 11. The presiding elder,
A. C. Briggs, was in the chair. He
showed himself master of the situation
and hung on to the reins several times
when it was a necessity.

The business was taken up, item at
a time, running through the district.
This enabled the preachers to make in-
telligent reports from each branch of
work. The questions being discussed
in open conference many valuable sug-
gestions were made that may prove
helpful in the several churches.

The most prominent feature was the
spiritual. From beginning to end it
was deeply spiritual. Every service
was visited with a manifestation of
the Spirit, and the brethren preached
with power to the edification of be-
lievers and the salvation of sinners.
It was generally remarked, "I have
never attended a District Conference
so spiritual." The reason perhaps for
this was a gracious revival had just
closed in Hallettsville and most of the
preachers with their delegation had
come from charges that had been
abundantly blessed, which fact was
clearly proven when near 400 conver-
sions were reported in the district.

The presiding elder who had raised
the tune--a revival in every charge
was happy when the reports of conver-
sions teemed in from many sections.
The brethren who had not held meet-
ings were planning for and expecting
great revivals.

THE I. O. G. T. SESSION.

During the session of Grand Lodge
I. O. G. T. of Texas, some very inter-
esting and entertaining things were
said and done. The whole session was
livened with wit, humor, sympathy,
pathos and charity. The first day com-
mittees were appointed who read re-
ports from the Past Grand Session of-
ficers and began their work of framing
their reports for this Grand Lodge ses-
sion. Among some things reported
which show an increase in the order is
that the number of lodges has increased
in the State, as also the number of ju-
venile temples. The income of the
Grand Lodge has increased also a con-
siderable amount. The salary of the
Grand Secretary was increased in pro-
portion to the increase in income. The
reports from the lodges represented
show a steady increase in the senti-
ment in favor of total abstinence, and
a steady decrease in the number of sa-
loons in the State, 450 having been
closed within the past eighteen months.
In one place Capt. Dutton, our State
Organizer, received 200 signers to the
pledge, in another 500. In the State
Capitol he received 600 signers to the
pledge. Members of the order state em-
phatically from all parts of Texas that
where we have an enterprising, coura-
geous lodge of Good Templars that local
option laws are executed just as
well as other laws. In Hico, Hamilton,
Milano and other places this is the tes-
timony. Others report that saloon
keepers are going out of the business
on account of a lack of patronage, and
that even in the large cities.

On Wednesday at 4 o'clock the fol-
lowing officers were elected for the en-
suing year: J. E. Corrigan of Hico,
Grand Chief Templar; Mrs. Lizzie
Hurt, G. J. T.; Dr. O. F. Bynham, of
Rungo, Grand Chancellor; Miss Lizzie
Wallace, of Dallas, Grand Treasurer;
Rev. J. M. Dunn, of Axtell, Past Grand
Chief Templar; H. Bradford, of Dallas,
Grand Secretary; Mrs. Sallie Harris, of
Garland, Grand Assistant Secretary;
J. A. Richards, of Waco, Grand Chaplain;
Mrs. Amanda Mallard, of Wortham,
Grand Vice Templar; B. W. Pickett,
Grand Marshall; Miss Clara Cannon,
of Jonesboro, Grand Deputy Marshal;
Julian Hill, of Caldwell, Grand Guard;
M. M. Hotchkiss, of Denison, Grand
Sentinel; M. C. Rogers, of Union Hill,
Grand Messenger.

Rev. J. M. Dunn and J. E. Corrigan
were elected to represent our Grand
Lodge at the International Supreme
lodge in Zurich, Switzerland, in June,
1897.

J. E. Corrigan, the delegate to the
International Supreme Lodge at Boston,
gave us an extended report from the
session, which was much appreciated by
the delegates.

Mr. Corrigan stated that we had 35
Grand Lodge representatives from the
States of the United States, 8 from
Canada, 6 from Europe, 1 from Africa,
2 from India, 1 from Island of Jamaica,
24 from all foreign countries; 570,112
members represented from all the
countries where our order is planted.

LETTER FROM MEXICO.

This is a mountainous country,
full of gold in the mountain ledge
and in the mountain arroyos or
creek and branches. The placer
mines are very rich in gold. The
natives are now having their great
annual picnic in placer mining, as
the water has so dried up that they
can get down to bed-rock, and they
are taking out lots of beautiful gold
nuggets.

I am here interested with some
old friends in mining business. We
have a little three-stamp gold mill,
which is known as a prospecting mill,
to develop our mines and are suc-
ceeding nicely. When we get all
our mines developed sufficiently we
then intend to put up a larger mill
and expect to take out at least \$1000
per day or more. I have my wife,
oldest son and two younger chil-
dren with me, living in an adobe house
and dirt floor; our living is scant,
Biscuit and batter-cake and alternate
from batter-cakes to biscuit,
poncho syrup, cheese, frijoles,
beans plenty good coffee and
montague (lard), very seldom a little
beef, once and awhile blonches
(eggs), still we are all hearty and
happy. This is a dry country; no
rain here since September last. The
timber is as dead and dry at this
writing as it is in January at home.

The people say we have rain here
in July, August and September.
They are just now getting ready to
plant their corn crop, the chief crop
of the country. This country is
very sparsely settled, still it has
been settled for over 100 years.
There is but one missionary preach-
er in all this country. He is located
at Fuerte. We had quite a treat yester-
day (Sunday). The missionary,
Bro. Bissell, of the Congregational
Church, came by and stopped over
Sunday with us with his family, three
sons and two Mexican girls of his
Church, on their way to a high alti-
tude in the mountains four leagues
from us to spend the hot summer
months. So we had preaching at
10 o'clock in English. There were
twenty-one present, being all the
Americans in this country, eight of
them not being children. At night
we had service in Spanish. About
100 present. This was the first re-
ligious services ever held in this
part of this country. I learn from
Bro. Bissell that our Church
(Methodist) has a native preacher
and a little church at Culiacan, the



Highest of all in Leavening Power.—Latest U. S. Gov't Report

# Royal Baking Powder

ABSOLUTELY PURE

capital, and at Magatlan. The field is surely white unto the harvest and we ought to have more missionaries at work in this country. These are illiterate but kind people, and the more I see of them the more my heart goes out for them. The great majority are very poor and live on tortillas and frijoles. We had quite a novel trip getting to this country (Los Minutos). We came by railroad to Guaymas, a beautiful port of the Gulf of California; then by small steamer to Agiabampo; thence in hack to Fierite, fifty miles, our nearest postoffice; thence to Chinabampo, twenty miles, and from Chinabampo we came on muleback twenty-five miles. We had seven saddle mules and nine packmules for our trunks, bedding, and hand-luggage. I have made four trips to Fierite and back on muleback. One trip my wife went with me on the mule for pasture.

D. H. SMYDER.  
Los Minutos, Sinaloa, Mexico.

### A HAPPY EVENT.

At the marriage of Mr. R. G. Booth and Miss Maud Kestler the Methodist Church was beautifully decorated for the occasion, after which the atmosphere became full of whisperings—another and another marriage soon to take place. This concluded in a double wedding in the Methodist Church in Rice. Mr. J. R. Moore and Miss Forest West and Mr. B. C. Bartlett and Miss Minnie Queen were married. The church was again beautifully decorated. A large bell overhead suggesting the lovely wedding chimes; the arch was tastefully arranged with dainty draperies; the evergreens and beautiful flowers sank into insignificance when compared with the pretty maids and handsome groomsmen in attendance. All that true and tried friends could do for these occasions was done to make it a time of joy never to be forgotten. Messrs. Moore and Bartlett are two of our most worthy young business men, while the brides, Misses West and Queen, were two of our most estimable young ladies. May heaven's richest blessings attend them through their life.

J. P. MUSSETT.  
Rice, Texas, June 11.

### WEST TEXAS CONFERENCE.

#### OAKVILLE.

M. T. Allen, July 1: We are in the midst of a great meeting at Labanon. Rev. J. P. Childers and son are with us and are doing great good preaching and singing. They are safe men and we can safely recommend them to other brethren who may need their assistance. Sixty-one conversions and reclamations to date. Will go next week to Dinero to begin a meeting there.

#### NURSERY.

J. A. Phillips, July 6: An excellent meeting at Nursery. Held sixteen days; 37 accessions; about as many conversions; membership now is 72. Bro. W. Love Vaughan rendered valuable service singing the gospel. Revs. Mattheis, de Cuero, and Shuford, of Weatche, preached with much power. Bros. W. L. Brown and Willie Myers were faithful and helpful. The membership was active and zealous. Subscription taken on conference assessments amounted to over \$100. We give praise to the Lord of the harvest.

### NORTH TEXAS CONFERENCE.

#### PILOT GROVE.

W. H. Brown, July 4: We have just closed a splendid little meeting at Sunny Hill last night. Results visible, 18 conversions and 13 accessions to our Church at Pilot Grove, and a splendid revival among the Christians. In fact it seemed that nearly everybody was moved. Bro. McMillan, local preacher, rendered valuable services. We are in our Cottage Hill meeting now and prospects are good.

#### LONE OAK.

I. S. Smith: We are just entering upon the fourth quarter. Those who are in position to know declare the present condition of the Church the best in its history. Bro. Rippey, our active and enthusiastic presiding elder, was present at our Quarterly Conference, presiding and preaching with much efficiency and acceptability. Bro. Rippey is a favorite here. Lumber is being hauled for our new church. We hope to have it completed by conference. It will be an elegant and commodious structure—tall towered, Gothic arched and with cathedral windows and brick foundation. Our parsonage is now finished, painted and papered throughout. Sunday-school, Senior and Junior Leagues are flourishing.

#### LADONIA.

W. M. Leatherwood, July 4: Our meeting, four weeks old less one day, closed last night. It was a gracious meeting; had about twenty-five professions, and, better still, the Church membership is on much higher ground—a people perhaps never had stronger,

deeper convictions of God, truth and right living. Dr. W. M. Hayes, of Georgetown, did most of the preaching for two weeks, and God graciously owned his strong ministry. The good he has done here can only be revealed in eternity. It would pay the Church to turn him loose in Texas to preach the mighty gospel that few can preach as does he. Thanks to him and the home ministers who helped.

### WYLLIE CIRCUIT.

N. C. Little, June 24: Last Sunday we laid to rest the mortal remains of our dear old Bro. William Wallis, an old and much-respected citizen of Collin County. His name is the first to appear on the roll of members of the Methodist Church at St. Paul, Wyllie Circuit. This is the fifth funeral in the last ten days among our people—all from natural causes. Truly, "this earth is not our home." We are moving along nicely in Church matters. Rev. J. P. Alderson, of Greenville Station, was with us in our Epworth League service on the 12th inst. and preached for us a most excellent sermon, touching on primitive Methodist and Holy Ghost religion. It was quite an inspiration to the Leaguers and the large audience that assembled to hear him. It was fully up to his high standard of preaching. We hope he will come again. We will begin the building of a new church house at Winningkoff Monday, the 29th. The house when completed will be worth \$1000 or \$1200. It is in the heart of a rich black land section of country in Collin County, and there is not any other Methodist church in any direction nearer than McKinney, and that is eight miles. Other Churches have been occupying the territory, but from this time on we will be able to take care of our share of them.

### III Tempered Babies

are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Eagle Brand Condensed Milk is the most successful of all infant foods.

### NORTHWEST TEXAS CONFERENCE

#### COMANCHE.

W. M. Shelton, July 6: Have just closed our District Conference. It is conceded to be one of the most pleasant and largely attended conferences in the history of the district—over 125 delegates and visitors. Others will write it up for the ADVOCATE.

#### ROUND ROCK.

James M. Sherman, July 3: Our protracted meeting at Robinson's Chapel closed last night. There were twenty-two conversions and fifteen accessions to the M. E. Church, South. The Church was greatly revived. Rev. Sam'l P. Wright was with us four days at the beginning of the meeting and pitched things on a high key for better things. Rev. H. B. Henry, of Belton, came on Tuesday and remained with us for ten days, doing some as earnest preaching and faithful work as a man of God can do. God put this blessing on the efforts of these brethren and the above is a result of what was accomplished. Bro. F. B. Sinex was with me two days to represent the TEXAS CHRISTIAN ADVOCATE, and we secured twenty-two new subscribers to the paper. Brethren of the ministry, if you want all of your members to take the ADVOCATE, send for Sinex.

#### MERIDIAN STATION.

J. H. Braswell, July 3: We have just closed a good meeting. The number of conversions was not large, but the membership greatly strengthened. It was a time of great "refreshing from the presence of the Lord." Family altars erected and many are determined to live purer lives than before. Seven accessions. Rev. C. S. Field, of Gatesville Station, was with us in great power. The plain, simple gospel delivered with great earnestness characterized his work among us. His work while here will abide. A large arbor was filled to overflowing with anxious ones to wait on the Word of Life. To God be all the praise. We expect everything well up in November. Rev. J. B. Powers did good work for the ADVOCATE here.

#### CLEBURNE.

J. D. Crockett, June 30: Our meeting is now in progress at Chappell Hill. Rev. C. L. Ballard is with us doing some good heart-searching preaching. Six conversions to date. We begin at Price's Chapel next Sunday, where we are expecting Rev. Wm. Price to help us, and we are expecting to dedicate our new church there July 12. All former pastors are invited to attend. We will camp there with our family and would be glad to have others to camp with us. Our meeting

at Watt's Chapel will embrace the third and fourth Sundays in July; at Bono the fourth Sunday in July and the first Sunday in August; at Liberty and Concord the fourth and fifth Sundays in August. Let all who want to get good and do good and can attend these meetings come. Many preachers have written about their "poundings," etc., but we have nothing of that kind to write. This is our second year on Cleburne Circuit, and we have plenty of work to do, but the Lord is graciously blessing our labor. Last year we had 234 conversions and 201 accessions, baptized sixty children and built a new church. Up to date this year we have baptized several children and received about sixty into the Church. And, although we have neither been "pounded" nor "sauted," some of our people have been very kind and good in ministering to our needs, and they will ever have a warm place in our hearts. We are now in the heat of the battle against sin and have over two months engaged ahead of us in the meetings. May the Lord give us glorious results. A man seventy-five years old was converted in the altar. Thank the Lord!

### TEXAS CONFERENCE.

#### ORANGE.

W. T. Burch, July 1: Rev. J. G. Adams, of Brownwood, after delivering several temperance lectures to our people, remained over last week and assisted in a revival meeting. His striking lectures stimulated and created temperance sentiment, and his practical and uncompromising preaching, which was accompanied by the power of the Spirit, resulted in great and lasting good in and out of the Church. Visible results of the meeting, which closed last night: Four conversions and several reclamations.

#### BRENHAM.

E. P. Newsom, July 7: On the 24th of May we began a protracted meeting in Brenham, which lasted ten days. Rev. Leon Sonfield, of Galveston, did the preaching, which was able and earnest. Though the weather was intensely hot the church was crowded every night. Bro. Hemphill led the singing. There were 5 or 6 conversions and 1 accession as a result of the meeting. The Church was greatly revived and great good was done. Unfortunately we had to close the meeting just at the time when the interest was deepest, and when the meeting bid fair to assume far greater proportions. At the District Conference we were able to report as follows: Dismissed by letter and dropped from roll, 10; received on profession of faith and by letter, 14; missionary assessment secured in cash and good subscription; salary of presiding elder and preacher paid up to date; money raised for repairs on Church, \$200 (in cash and subscription); spiritual condition of the Church, comparatively speaking, good; attendance on divine worship up to date, good; a Woman's Parsonage and Home Missionary Society organized in the early part of the year and excellent work accomplished; Sunday-school in flourishing condition; good work done by the League, though not so well attended. Altogether, we have good reasons to be devoutly thankful for the progress that has been made, and the hearty co-operation that has been given the pastor by our excellent Board of Stewards.

### RESOLUTIONS OF RESPECT.

We, the members of District Conference of Cuero District, now assembled at Hallettsville, having heard of the sad bereavement of our brother and co-laborer, Bro. Shuford, in the death of his beloved wife, we therefore tender the following resolutions:

That we heartily sympathize with him in this hour of his sad bereavement, and assure him that we, as brothers and co-laborers with him, feel the sad affliction which he suffers and will in our prayers remember him before a throne of grace. That He, the giver of all good, may uphold him through this trial and at last reunite him with his dear wife in the haven of rest where there will be no more parting.

JOS. WOODHOUSE,  
J. A. PHILLIPS,  
W. J. JOHNSON.

### DISTRICT CONFERENCE NOTICE.

Tyler District. The brethren who are going to apply to the Tyler District Conference for license to preach will please meet the committee at the Methodist Church in Troupe, at 9 a. m., July 15.

T. B. VINSON,  
Chairman Committee.

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The popular wash silk waists can be made as fresh as new by washing in a suds of Ivory Soap. The gloss is restored by ironing when almost perfectly dry. Use no starch.

### IN MEMORIAM.

E. S. SMITH.  
(Written on the second anniversary of the burial of Rev. William Shapard, D. D., of the Texas Conference.)

'Tis midnight! Hushed in silence deep  
All Nature is, and I sit here  
Alone and weary while I sleep,  
With throbbing brain and falling tear  
And hopes that bloomed, now dead and near,  
These ghostly vigils, mocking sleep,  
Two years! Ah, well do I recall  
The weeping throb, the coffin clay,  
The death-sealed brow, the sable pall!  
'Dust unto dust.' 'We turned away,'  
While Faith caught glimpses of the day  
When Death his scepter waved and fell.  
No more thy voice, like trumpet call,  
Shall reach the ears that were so true,  
Or melt in tenderness and fall  
On bleeding hearts in words that heal.  
The watchman, true to Zion's wall,  
Is absent now from Zion's wall.

No truer friend or manlier man  
Than thou, a wall of strength against wrong.  
For right, a tower. Fall in the van  
Of the host that where fiercely tread  
The fœmen, flashed steady and strong  
Thy blade till victory's shout began.  
Like Israel's prince to Israel's band,  
To thine my soul was knit. Thy love  
To me, like precious ointment poured,  
Made glad life's rugged wastes. Above  
All price that gold or gems can prove  
Was love like thine, my lost Shapard.

When first we met no silver thread  
Was in our locks; when last, both we  
Were halting by the evening tread  
Of years—more by disease, the free  
And bounding step had ceased to be—  
The arrow to its mark had sped.  
Three happy throbs, who, like a sheaf  
Golden grain, fell at one stroke  
Of angel reaper. Thou relief  
From lingering pain and spirits broke  
Ourselves. Who could have said his re-  
deem that made Death's pang so brief?  
How did we live—for aye was there  
Like mist and rain and dew and dew—  
Care-worn and faint thy bounty share!  
The prophet's home! May peace abide  
Within its walls in a full tide,  
And clustering blessings, rich and rare!

Would God—but hold! Why should I weep,  
Soul! He submissively still, the thought,  
The half-formed wish, without design,  
Leaps up upon my anguish wrought—  
The rat so often I've brought.  
Now sweetly thine were also mine.  
But no. Rebel not against His will.  
God knows, is good, has plans for all;  
But O, this storm-tossed soul! "Be still!"  
Is His voice of peace—His call  
To faith! Thy O Christ, and fall  
For rest on Thee—Thy word fulfill!  
'Then we shall know.' No darkness then  
Shall pall the truth or dim our eyes;  
We walk in shadow, but when we see  
The light of that blest moment shall rise  
We shall be known as not estray,  
And charity bring in her train.  
Will that day dawn, Revere! Light  
Illumine our souls! May no dark shade  
Of lurking sin remain to blight  
The work Thy loving hands have made.  
Come, Holy Ghost, Thyself persuade  
And reign in us in Thy great might!

O break, blest moral! We long for thee!  
Come, Holy Ghost, Thyself persuade  
Give back our loved and lost to be  
Forever ours! Then we and they,  
With deathless joy, shall swell the lay  
Of rapturous praise 'T' the Eternal Three!  
Huntsville, Texas.

\*Dr. Shapard was stricken with apoplexy and died peacefully after lingering about twenty-four hours.  
'The writer's dear wife, who has since died.

GOLD PENS REPAIRED.—There are hundreds of Gold Pens lying idle which could be repaired and used as long as they will. If you have one, send it to C. P. HANCOCK & SONS, Louisville, Ky., Gold Pens, Pens, Pens, etc. They will repair it and return it to you.

The man who is expecting to get a blessing in a month or year from this time, will never get it.

OPUM AND MORPHINE "HAIRIES"  
If you have a friend who uses Opium or Morphine, write me at once. My treatment is radically different from the ordinary one, and is successful in every case; cures sure, without suffering. In 20 to 30 days the habit is broken. Write for particulars. Carlos Brunsard, M. D., 185 Race Street, Cincinnati, Ohio.

Notice.  
Write "Farmer Shaw," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses.

A LESSON FROM AFRICA.  
Sometimes valuable information about ourselves comes from unexpected sources. Here is an interesting story about the American baking powder all the way from Africa.

Rev. Ross Taylor, the agent for African Missions, says: "During the past ten years we have shipped Royal Baking Powder regularly to our African Missions, and for the last four years to our other branches, because of the testimony of our missionaries that it maintains its strength, freshness and purity in the tropical climate, where other brands would rot. For instance, the superintendent of our mission in Angola, a work that is financially maintained on conventional lines, reporting that he could not hold his trade with anything else but the Royal Baking Powder, which is used in forty mission stations in Africa."

Here is a suggestive fact of value to American housewives. Through the presence of this keeping quality in the Royal and the lack of it in other powders, its developed more conspicuously in the hot, muggy climate of Africa, it exists in the Royal and is deficient in the others as the country is deficient in the same. This natural test demonstrates more fully than a chemical analysis could the wide difference that exists between the different baking powders in their combination and actual value. The maintenance of its strength and freshness under all climatic conditions is evidence that the Royal is a purer and better ingredient. Such a powder only will give uniform results in perfect foods and prove of the greatest economy in the saving of flour, butter and other articles used in their production.—N. Y. Christian Advocate.

### SAVE YOUR EYES

To persons who desire to avail themselves of our superior facilities for fitting Spectacles or Eye-glasses, we will send our patients instructions for fitting the eyes, Spectacles and Eye-glasses repaired. New lenses fitted in old frames. P. P. Free in return.—F. W. HARRIS, Optician, 1017 Market, Louisville, Ky. This firm is reliable.—F. W. HARRIS, Optician, 1017 Market, Louisville, Ky.

### EPYROLI ORGANIC PLANTS

For the relief of the eyes, Epyroli Organic Plants, direct at factory price, 85¢ per 100. This is the best eye medicine ever known. It is made and sold in France. It is sold in all the principal cities of Europe and America. It is the only eye medicine that cures all the eye troubles. It is the only eye medicine that is safe and reliable. It is the only eye medicine that is made in France. It is the only eye medicine that is sold in all the principal cities of Europe and America. It is the only eye medicine that cures all the eye troubles. It is the only eye medicine that is safe and reliable. It is the only eye medicine that is made in France. It is the only eye medicine that is sold in all the principal cities of Europe and America. It is the only eye medicine that cures all the eye troubles. It is the only eye medicine that is safe and reliable. It is the only eye medicine that is made in France. 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WOMAN'S DEPARTMENT

All matter intended for the Woman's Department should be addressed to Mrs. Florence B. Howell, 28 Masten Street, Dallas, Texas.

ANNUAL MEETING WOMAN'S BOARD OF FOREIGN MISSIONS—NOTES BY THE WAY.

I went aboard of the Texas and Pacific train at Paris, at 9:40 a. m., which took me to Texarkana, where I changed to the Iron Mountain, which arrived the next morning in St. Louis. At 8:10 a. m. I went aboard of the Pennsylvania and Vandalia, which arrived in Washington, the Capital of our country, the next day in the afternoon.

Saturday morning, after the devotional exercises, the home work was discussed at some length. The Secretary of Home Affairs read her report, which was encouraging. Several items of business were attended to. At this juncture an invitation from President Cleveland was received to visit the White House at 1 o'clock.

Sunday night the memorial services were held for Mrs. Hayes and Mrs. McGavock, the two chief women of our society, who had died since last annual meeting of the board.

Monday, after devotional exercises, the business of the day was begun. A message was received from Mrs. John, of Nashville, who was detained with her sick husband.

Tuesday the meeting was opened as usual with devotional exercises. It was resolved that Miss Haygood be made Superintendent of all the schools in China under our board.

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THE W. P. AND H. M. SOCIETY.

Our District Conference convened at Center, June 25. Our presiding elder, Bro. Smith, kindly arranged for the W. P. and H. M. Society to have an hour Saturday, the 27th, to be devoted to hearing reports and to the study of our work.

Each auxiliary was represented with a report. All reported an increased membership and interest in the work.

Quarterly report of the Treasurer of the Texas Conference, W. F. M. Society, ending June 1, 1896:

Table with financial data: Dues \$166.72, Conference fund \$42.90, Mite boxes \$95, etc.

TREASURER'S report of the W. F. M. S., North Texas Conference, for quarter ending June 30, 1896:

Table with financial data: Dues \$119.80, Hays Wilkins Society \$6.50, etc.

REPORT of the Treasurer of the W. P. and H. M. S., West Texas Conference, for the quarter ending May 30, 1896:

Table with financial data: June-Bandera Auxiliary \$2.00, Beville Auxiliary \$1.50, etc.

Our consecrated District Secretary, Mrs. M. A. Allen, of Terrell, was in the chair and was untiring in her efforts to infuse more zeal and enthusiasm into the workers there assembled.

The crowning event of the session was the organization of a W. F. M. Society of nine members at Garland.

The reports show that \$222.40 have been collected on the district and forwarded to the Conference Treasurer during the past year.

It was saying, "The Lord is my Shepherd," moment by moment, that kept David going and growing.

Serofuia and Scrofulous eruptions, whether hereditary or contracted can be cured by the use of Dr. Simmons' Sarsaparilla.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all Kidney and Bladder Troubles, removes Gravel, cures Diarrhoea, Gonorrhoea, Weak and lame backs, and all irregularities of the Kidneys and Bladder, in both men and women.

Send for testimonials and mention the Texas Christian Advocate.

THE COTTON BELT

Invites you to the Great Texas Fruit Palace, To be held at Tyler, Texas, July 8th to 22nd.

To see the Grand State Encampment of the Texas Volunteer Guard with competitive prize drills for which will be given the largest money prizes in the history of State Encampments.

FOR ONLY \$15. The Texas and Pacific Railway Company will this year sell regularly ordained Clergymen, duly credited Missionaries, or other persons, duly credited, one Thousand-Mile Ticket, good on all portions of that system.

For the following political conventions the Santa Fe will make round trip rates of one fare from all of its Texas and Indian Territory points:

On and after June 1st excursion tickets to Summer Resorts in the North and East will be on sale from all stations on the Texas and Pacific Railway, limited for return to Oct. 31st.

THE M. K. & T. is now running through Wagner Vestibule Buffet Sleepers from Dallas to St. Louis and Chicago on the KATY FLYER, leaving Dallas at 7:30 p. m. Daily and Sunday too. Twenty-four hours to St. Louis and all hours to Chicago—the fastest time on the best service.

Table with columns for dates and times: District Conference at Celeste, etc.

District Conferences. District. Place Held. Date. Calvert, Hoagan, July 9.

Quarterly Conferences. Northwest Texas Conference. Georgetown District—Third Round.

Quarterly Conferences. Bowie District—Third Round. Bonita, at Ducksberry, July 11.

Quarterly Conferences. Weatherford District—Third Round. Igou, at Buckner, July 11.

Quarterly Conferences. Fort Worth District—Third Round. Mansfield and St. Paul, at Mansfield, July 11.

Abilene District—Third Round. Snyder, at Bookout, July 11.

Brownwood District—Third Round. Ellen Cove, at Lone Star, July 11.

Corsicana District—Third Round. Harry, at Thiel's Chapel, July 11.

Gatesville District—Third Round. Copera Cove, at Mt. Pleasant, July 11.

Dubin District—Third Round. Buffalo, at Pleasant Grove, July 11.

Waco District—Third Round. Morgan, at Morgan, July 11.

Waxahatchie District—Third Round. Milotian, at Mountain Peak, July 11.

Vernon District—Third Round. Graham, at Vernon, July 11.

NORTH TEXAS CONFERENCE. Gainesville District—Third Round.

Llano District—Third Round. Kingsland, at Hay's Chapel, July 11.

San Marcos District—Third Round. Lockhart, at San Marcos, July 11.

Palatine District—Third Round. Palestine, at Palestine, July 11.

Beaumont District—Third Round. Kountze, at Kountze, July 11.

Marshall District—Third Round. Hallville, at Sumnerfield, July 11.

Weatherford District—Third Round. Igou, at Buckner, July 11.



Blackwell's Genuine Durham Smoking Tobacco. Best with a big B. Blackwell's Genuine Durham is in a class by itself.

Terrell District—Third Round. Terrell, at Terrell, July 11.

Bonham District—Third Round. White Rock, at White Rock, July 11.

WEST TEXAS CONFERENCE. San Antonio District—Third Round.

Beville District—Third Round. Corpus Christi, at Beville, July 11.

San Angelo District—Third Round. Palestine, at San Angelo, July 11.

Huntsville District—Third Round. Zilon, at New Hope, July 11.

Cuero District—Third Round. Rancho, at Cuero, July 11.

East Texas Conference. San Augustine District—Third Round.

Palatine District—Third Round. Palestine, at Palestine, July 11.

Beaumont District—Third Round. Kountze, at Kountze, July 11.

Marshall District—Third Round. Hallville, at Sumnerfield, July 11.

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Advertisement for Joseph Gillott's Steel Pens, featuring the text 'THE MOST PERFECT OF PENS' and 'The International Route'.

Advertisement for Dr. Simmons' Sarsaparilla, stating 'CURES WHERE ALL ELSE FAILS'.

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A MINISTER'S WIFE.

The Frank Statement of the Pastor of Bethel Church.

From the Advertiser, Elmira, N. Y. DR. WILLIAMS.—Dear Sir:—My wife has been a sufferer from rheumatism for more than three years, suffering at times with terrible pains in her limbs, and other times with a severe "crick" in her back which causes great agony. She spent much for physicians and medicine, but secured only temporary relief; finally she concluded to try Pink Pills. She has taken eight boxes and I can say from the first one she has improved until now she is almost entirely free from pain, and has grown much stronger and feels confident that, by the blessing of God, they will effect a permanent cure. We take great pleasure in recommending them to our friends.

(Signed.) Rev. J. H. BECKNER, Pastor Bethel A. M. E. Church, Elmira, New York.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of a grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

The man who is doing the thing God wants him to do, is engaged in a great work.

Free—"good advice." Are you afflicted with Headache, Dizziness, Painfulness at the stomach, Pains in the Back, Female Weakness? If so, we want you to try Dr. Simmons' Sarsaparilla, we know it will benefit you and 50 cents for 50 doses.

There are people who never care for music except when they play the first fiddle.

Write "Farmer Shaw," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses.

Get in the habit of resting all your weight on the Everlasting Arms.

All the People Should keep themselves healthy and expectal care should be given to this matter at all times. Health depends upon pure, rich blood, for when the blood is impure and impoverished diseases of various kinds are almost certain to result. One true blood purifier is Hood's Sarsaparilla. By its use to purify and vitalize the blood it has proved itself to be the safeguard of health, and the record of remarkable cures effected proves that it has wonderful power over disease. It actually and permanently cures when all other preparations fail to do any good whatever.

The man who is trying to hide behind a hypocrite now, will not do it in the judgment.

MARRIAGE NOTICES.

Webb—Stokes.—On July 5, 1896, by Rev. Daniel Morgan, Mr. W. S. Webb and Miss E. L. Stokes; all of Long Cove, Lampasas County, Texas.

McCluskey—Hussey.—At the residence of the bride's mother, near Navajo, in Greer County, Okla., on the night of June 18, 1896, Rev. J. H. McCluskey, of Bowie, Texas, and Miss Cora A. Hussey, of Navajo, formerly of Keller, Tarrant County, Texas; Rev. J. A. Zinn officiating.

Chism—Caloway.—At the residence of the bride's father, near Georgetown, Texas, Mr. Ed Chism and Miss Luella Caloway; Rev. Atticus Webb officiating.

Balcom—Clint.—On June 17, 1896, at 10 o'clock a. m., at the residence of the bride's parents, in Groveton, Texas, Mr. Fred H. Balcom, of Buffalo, N. Y., and Miss Fanny Clint, of Groveton, Texas; Rev. J. B. Turrentine officiating.

Platt—Chandler.—On June 25, 1896, at the Methodist Episcopal Church, South, in Groveton, Texas, Mr. Frank Platt and Miss Lula Chandler; Rev. J. B. Turrentine officiating.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, 5 cents per copy.

LEAVENS.—Bro. W. B. Leavens was born October 10, 1840, in Georgia; moved to Texas January, 1874, and died at his home near Cedar Bayou, in Chambers County, Texas, June 16, 1896. Bro. Leavens was happily converted at the camp-meeting held at this place July, 1895, and lived a consistent Christian life till the time of his death. May the Lord sustain the bereaved family. J. R. MURRAY, P. C.

LATTA.—Amant May Latta, infant daughter of James and Jane Latta, was born June 12, 1896, and died June 23, 1896. Little May lived only a few days to gladden the hearts of father and mother, and was then carried by a gentle hand to the fold of Christ, who is the Shepherd of the lambs, and who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Father, mother, friends grieve not for the little one nor desire her presence, for she is free from the trials, sufferings and temptations of this life. She can not come back to you, but you can get to her where none are mortal, and where death and parting are unknown. We extend to you our prayer and sympathy. W. A. DUNN, Lucas, Texas.

BURCH.—Leon Fancher Burch, infant son of Bro. S. C. and Sister Emma Burch, was given into the lap of motherhood February 19, 1896. Being the only child he was a tender, clinging little vine entwined around the hearts and minds of the young father and mother from the time he was given as the light, joy and sunshine of the home till he was taken June 4, 1896, in the angel hand to him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." How sad to part with loved ones! No one can fill their place, and how feeble are words to silence the grief of father and mother bereaved of their precious babe. The hearts plead for utterance in tears and let them speak thus:

We bow in sorrow at the taking of your little one, feeling that it seems cruel for the bud to be taken before it has opportunity to unfold its blossom, but we can accept the cross and bear it, believing that the bud will blossom and bear fruit in the angel land, whither the spirit of your dear child has so early flown. Lucas, Texas. W. A. DUNN.

MCCARTER.—Mrs. Venora McCarter, daughter of Rev. James W. and Mrs. S. A. Moore, was born in Polk County, Texas, July 10, 1870; was married May 7, 1890. She died in great triumph May 14, 1896. For ten years she had been greatly afflicted. The cup of her suffering was full to overflowing. One of earth's noblest and purest women has gone. She was a Christian and a Methodist all her life; was of good Methodist stock on both sides of the house. She had a rich and broad Christian experience. In the strength and independence and simplicity of her character, the goodness of her heart and the purity and beauty of her life we have never known her superior. She loved with her whole heart all that pertained to the Church, and her faith in God was unwavering. King, affectionate, honest, earnest, prayerful, consecrated; a most devoted wife, and a very efficient worker in the Church. The poor and lowly have lost one of their most sympathetic friends, the rich and opulent one of their best counselors. Her lively disposition, her strong, common sense, her splendid practical knowledge of affairs, her spring judgment of human nature, her warmth and tenderness of heart, her contagious enthusiasm, and her ready intuition in all the complicated problems, social, domestic and otherwise which present themselves in the life of a Methodist itinerant, peculiarly fitted her for the delicate office which she held. What a noble wife of a Methodist preacher she was! Our ranks have lost one of their truest heroines. Her name is a household word on every charge we have served. She was the petted favorite and leader in every circle in which she ever moved. She numbered her intimate friends by the hundred and almost by the thousand. The most delicate confidence of whole communities was hers. Here was a consecrated life. In the short space of twenty-five years ten months and four days she has wrought more, suffered more, learned more, given more, loved more, enjoyed more than many an octogenarian has struggled on toward ninety and achieved. Her life is a rich and lasting legacy to those she has left behind. She has given new dignity to duty, new grandeur to Christian fortitude and heroism, and added new sublimity to life. Her example is an inspiration, her influence a benediction, and her life work an unmixed blessing to her race. She has added to the sum of human happiness and made the world better by having lived in it. Farewell, thou blessed precious dark-eyed darling one! How powerless are my powers to express the sorrow of our parting. Strange, blissful providence united us; strange, sad providence has separated us. Some sweet day we shall meet again. The blessed Savior whom you adored so much will welcome thee and reward thee a thousandfold for all the afflictions and disappointments of thy pathetic life. Thine angel father will cheer thee. The blissful host of heaven will keep thee great company. "Blessed are the dead which die in the Lord." J. M. McCARTER, Bullard, Texas.

HOOKS.—Willie Edgar Hooks was born September 19, 1895, departed this life June 5, 1896. Another home is made gloomy; another heart is made sad. Father and mother were attending their daily duties, not conscious of the approaching monster to take their darling from them; but he came with outstretched arms and wings unfurled and clasped the babe and with eyes cast heavenward made speed for the glory world. The little innocent was taken very suddenly. It took sick on Thursday morning and Friday morning in just a few minutes of three o'clock its little spirit took its flight into the realms of perfect bliss; but with the help of God we can say as Job, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." A. L. WILLIAMS, Ethel, Texas.

BRUCE.—L. N. Bruce, M. D., was born in Hillsboro, N. C., January 21, 1835, and died at Mineral Wells, Texas, June 12, 1896. He was twice married; first to Miss Dora Rutherford, March 4, 1854. This union was blessed with five children, three of whom are living. Two have gone on before with their mother. He was married the second time to Miss Carrie Weimer, May 7, 1893, who survives him. He came to Texas in 1868 and settled at Mastersville (now Bruceville),

where he was a prominent citizen, a successful physician and a member of the seventeenth session of the Texas Legislature and of the called session. He was converted in 1883 and joined the M. E. Church, South, and was a regular attendant on all the services of the sanctuary. He served several years as Steward and Recording Steward. He was several times elected delegate to the District Conference and lay delegate to the Annual Conference, and was an alternate to the General Conference and delegate-elect to the Weatherford District Conference at the time of his death. All these places he filled with fidelity. His last illness was brief, his sufferings intense, the promises of God precious, his faith steady, and his end peace. C. N. N. FERGUSON, Bruceville, Texas.

DODD.—Dr. Robert James Dodd was born December 13, 1817, in Rutherford County, Tennessee. He was the son of Griffin and Margaret Dodd. He professed religion at Little Camp Ground at a camp-meeting and joined the Methodist Church before he left the camp ground. The meeting at which he joined was two and one-half miles southwest from Murphreesboro, Tennessee. But in 1836 he was brought to feel deeply the effects of wicked associations and lost the joy of salvation; left Tennessee and came to Hickman County, Kentucky, and in the town of Clinton, in said county, on May 25, was united in marriage to Susan Elizabeth Woods, with whom he lived forty-eight years, less four days, when, on May 21, 1885, Mother Dodd passed away in the triumphs of faith and in great peace. To Dr. Dodd were born ten children. Eight of the children preceded the old man to glory, and the other two are on the way. Dr. Dodd was a good man and rests in peace. J. L. B.

SUTTON.—Gracie, the sweet-spirited, gentle girl is gone from among us—gone from her big-hearted engineer father's heart and home and from the tender care and love of her true and faithful mother and the sweet company of the sisters and brother. But gone, thank God, to the painless, tearless rest of heaven, that could be done. No expense, no pains, no care or attention was spared. She was the idol of her father; his talk was constantly of Gracie and what he could do for her. The writer has had the pleasure to enjoy their hospitable, happy home at Big Springs and to be counted among their friends, and can understand how their hearts are torn, but 'tis better so. The Master knows best; let us think of her now as safe and happy forever. No cloud on her brow, no pain, no cough, but bright, joyous and peaceful. C. E. B.

BENNETT.—My stepmother, Frances C. Bennett (nee Hill), was born in the State of Virginia, near Hillsboro, in 1829; moved with her parents, John M. and Harriet Hill, to the State of Kentucky, in which State she was married to my father, Alfred Bennett, in 1859, with whom she happily spent the remainder of her life, filling as she did to the full the measure of a true wife and stepmother. She was true and faithful in every relationship of life, untiring in energy and uncompromising with sin. She loved God and his Church, and was ever ready to do what she could for the spread of his kingdom on earth. She sweetly went to sleep in the arms of Jesus February 14, 1896. Her dust is quietly sleeping in the old graveyard at Belknap, Texas, but her kind and gentle spirit is resting in the never-fading glory of God's eternal presence. A loving son. N. B. BENNETT, Haskell, Texas.

ALLEN.—Our esteemed and much loved mother (Allen) is no more. She was, but God took her. She is, for she died in the Lord. Sister Allen was the daughter of Alexander McLeod, of Washington County, Alabama; was born July 28, 1811; came to Sabine County, Texas, with her father in 1835. She first married R. S. Smith. He died, and in 1857 she was married to our Bro. A. J. Allen, of Junction City, Charge. She was among the first to join the Church in the early days of Methodism in Texas. Think of it in 1835! After some years we find Sister Allen one of the charter members of the Church in Kinble County, where she willingly entertained strangers and tenderly cared for, and with sweet Christian cheerfulness administered to the necessities of the saints. She was pre-eminently happy in her ministrations to the weary itinerant preacher and family. A warm reception was always in store for these men of God when, amid the toil and dust of their wearisome journeyings, they arrived at Uncle Jack and Aunt Mary Allen's. She was devoted wife and an exemplary Christian. Her last words were befitting. "All is well." W. G. COCKE.

MINNIS.—May Ellen Minnis, daughter of Henry M. and Sallie Minnis, was born January 12, 1891; died June 12, 1896. She was five years and five months old the day she died. Little May was dedicated to God in baptism when five months old. After bringing sunshine to the earthly home and making glad the hearts of earthly parents for five years and three months the good Lord in his wise providence saw fit to lay afflictions upon the sweet little girl, and for two months she bravely and patiently struggled with afflictions, during which time skilled physicians and dear friends and loving hands did all they could to relieve the suffering child; but at last death came and suffering is no more. Weep not, sorrowing ones; while the smiling face is no more seen and the gentle footfall is no more heard in the earthly home, May lives with the host of kindred loved ones in heaven, where suffering and sorrow and parting will be no more. J. B. MINNIS.

STINSON.—G. A. Stinson fell on sleep at Frost, Texas, November 25, 1895, aged seventy-nine years and twenty-eight days. He had been a Christian for over fifty years, and the last fifteen years of his life had been connected with the Methodist Church. He lived a consistent Christian life, occupying official position in the Church up to the last year of his life. When it was possible to be present he attended all the meetings of the Church, both devotional and business. He died in great peace, and was buried with Masonic honors. G. W. WHITE, P. C.

ELLIOTT.—Rachel M. Elliott was born in 1829 and died June 16, 1896, near Fountain Head, Rank County, Tex. Sister Elliott was converted in Georgia when a girl; came to Texas and married Bro. Elliott. She was an Old School Presbyterian, and there being no Church of that faith near here, she had never joined any Church in Texas. Sister Elliott was a loving wife, a devoted grandmother, and everybody loved her. She lost her eyesight some ten or twelve years ago. Being a good Christian lady she has gone where the Lord opens all eyes. So I drop a tear of sympathy and commend the sorrowing ones to the good Lord, who doeth all things well. S. N. ALLEN, P. C.

ANDREWS.—Died, on May 21, 1896, James Cravens Andrews. He was buried at the cemetery near Seago, Texas. "Little Jim," as he was familiarly called, was born October 21, 1894. He was a loving child and had such a loving nature it seems it is harder to give him up. Yet, when we think who it is that has taken him, we humbly and willingly submit. Father and mother, can you so willingly submit to the will of the Father that you can look through

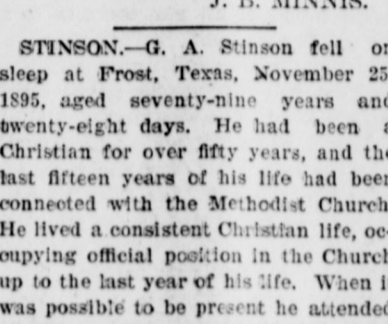
an eye of faith and see your sweet little babe in the Father's care? Your babe cannot come again to you, but you can go to him. It appears that I can see him standing on the other shore beckoning to papa and mamma, little sister and grandpa to come on. Let us all strive to go to little Jim, and try to show others the way of life and salvation. E. A. THOMPSON.

STINSON.—Mrs. Mary A. Stinson passed to the sunbright clime from Frost, Texas, June 9, 1896, aged seventy-one years, three months and thirteen days. For sixteen days preceding her departure she suffered severely from nervous prostration, caused by a fall, which broke her hip-joint. Through all these days of pain she exhibited the religion of the Master. Sister Stinson was married to Allen Hughes, March 5, 1844. The issue of their marriage was eight children, five of whom are still living—John A. H. Asbury, George A. and Alfred J. Hughes. After living a widow for seventeen years, in May, 1877, she was married to George A. Stinson, in Irene, Hill County, Texas. He preceded her to the glory world a few months only. Sister Stinson gave her heart to God and her name to the Church at the age of eighteen years, at her old home in Spring Place, Ga. From that time until her death she lived a consistent Christian life, being a member of the M. E. Church, South, for over fifty-three years. She was always ready, with both money and labor, to forward the cause of Christ. In the death of Sister Stinson the Church has lost a devout and useful member, the community an honored friend, and her family a tender, loving mother and grandmother. G. W. WHITE, P. C.

STEPHENS.—Henry Lee Stephens, aged two months and nine days, died on May 27, 1896, after an illness of eighteen or twenty days, and was buried at the cemetery near Seago, Texas. We know it is hard for parents to give up their little babe, but when we remember that God's word teaches us that the little babe is only gone on to glory to await our coming, we are encouraged. Father, mother, little brother! (Continued on eighth page.)

RUPTURE OF PILES CURED Without the KNIFE or operation from hemorrhoids. Fissula, Hemorrhoids and Vari-coses. No cure in Pay, and No Pay until cured. Send stamp for pamphlet of testimonials. DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

Wash your Hair and head with Pearline, and see how refreshing and comforting it is. A Pearline shampoo, even if you don't take it very often, will keep the scalp beautifully clean and healthy. Don't use too much. Not that there's any harm in it, but it'll take too long to wash the suds off, and you might grumble about that. Use your Pearline in the bath. You'll feel invigorated after it. It's very much like a Turkish or a Russian bath—except that it costs almost nothing, and that you take it at home, without any trouble or fuss. 41 JAMES PYLE, N. Y.



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SOLID TRAINS Ft. Worth, Waco and intermediate points to Memphis, and Pullman Sleepers to St. Louis, making direct connection at both cities for all points North, East and Southeast. The best line from Texas to all points in the Old States.

Rates, Maps, and full information will be cheerfully given upon application. A. A. GLISSON, S. G. WARNER, T. P. S., Ft. Worth, Tex. G. F. S., Tyler, Tex. E. W. LAFSAUME, G. F. & T. Co., St. Louis, Mo.

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Radway's Pills Always Reliable, Purely Vegetable. Perfectly tasteless, cleanly acted, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Constiveness, Piles, SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION, AND ALL DISORDERS OF THE LIVER. Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh. A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25c. per Box. Sold by Druggists or sent by Mail. Send to DR. RADWAY & CO., Lock Box 985, New York, for Book of Advice.

DISEASES of the Liver, Kidneys and Bladder are quickly relieved and permanently cured by using Dr. J. H. McLEAN'S LIVER AND KIDNEY BALM. For sale at Druggists. Price, \$1.00 per bottle. THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

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Deafness Cannot Be Cured by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a running sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; five cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

Buffalo Lithia Water In Typhoid Fever. Dr. John W. Williamson, Boydton, Va. BUFFALO LITHIA WATER meets some most important indications in the treatment of Typhoid Fever. Of prime importance, it affords a guarantee of a perfectly pure water. It aids digestion, and especially prevents and allays nausea and thus preserves the integrity of the stomach. It insures healthful action of the kidneys, and prevents distention of the bladder. It is a gentle excitant of the nervous system, and a permanent nerve tonic, and is especially valuable in such cases where quinine and other tonic remedies are not well borne by the stomach. This Water is for sale by druggists and grocers generally, or in cases of one dozen half-gallon bottles, \$5.00 f. o. b. at the Springs. Descriptive pamphlets sent free to any address. Springs open for guests from June 15th to October 1st. Address: Proprietor, Buffalo Lithia Springs, Va. On the Atlantic & Danville Railroad.

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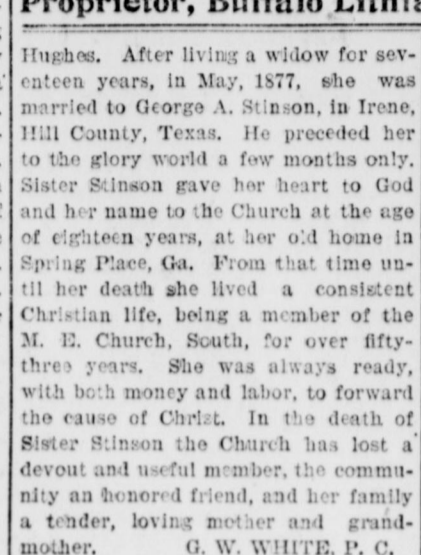
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Dr. John W. Williamson, Boydton, Va. BUFFALO LITHIA WATER meets some most important indications in the treatment of Typhoid Fever. Of prime importance, it affords a guarantee of a perfectly pure water. It aids digestion, and especially prevents and allays nausea and thus preserves the integrity of the stomach. It insures healthful action of the kidneys, and prevents distention of the bladder. It is a gentle excitant of the nervous system, and a permanent nerve tonic, and is especially valuable in such cases where quinine and other tonic remedies are not well borne by the stomach. This Water is for sale by druggists and grocers generally, or in cases of one dozen half-gallon bottles, \$5.00 f. o. b. at the Springs. Descriptive pamphlets sent free to any address. Springs open for guests from June 15th to October 1st. Address: Proprietor, Buffalo Lithia Springs, Va. On the Atlantic & Danville Railroad.



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SOLID TRAINS Ft. Worth, Waco and intermediate points to Memphis, and Pullman Sleepers to St. Louis, making direct connection at both cities for all points North, East and Southeast. The best line from Texas to all points in the Old States.

Rates, Maps, and full information will be cheerfully given upon application. A. A. GLISSON, S. G. WARNER, T. P. S., Ft. Worth, Tex. G. F. S., Tyler, Tex. E. W. LAFSAUME, G. F. & T. Co., St. Louis, Mo.

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Radway's Pills Always Reliable, Purely Vegetable. Perfectly tasteless, cleanly acted, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Constiveness, Piles, SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION, AND ALL DISORDERS OF THE LIVER. Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh. A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25c. per Box. Sold by Druggists or sent by Mail. Send to DR. RADWAY & CO., Lock Box 985, New York, for Book of Advice.

DISEASES of the Liver, Kidneys and Bladder are quickly relieved and permanently cured by using Dr. J. H. McLEAN'S LIVER AND KIDNEY BALM. For sale at Druggists. Price, \$1.00 per bottle. THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

Collection Cards PRICE (POSTAGE PREPAID) Per 100 ..... Fifty Cents FOR SALE BY L. BLAYLOCK, Dallas, Texas.

Deafness Cannot Be Cured by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a running sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; five cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

Buffalo Lithia Water In Typhoid Fever. Dr. John W. Williamson, Boydton, Va. BUFFALO LITHIA WATER meets some most important indications in the treatment of Typhoid Fever. Of prime importance, it affords a guarantee of a perfectly pure water. It aids digestion, and especially prevents and allays nausea and thus preserves the integrity of the stomach. It insures healthful action of the kidneys, and prevents distention of the bladder. It is a gentle excitant of the nervous system, and a permanent nerve tonic, and is especially valuable in such cases where quinine and other tonic remedies are not well borne by the stomach. This Water is for sale by druggists and grocers generally, or in cases of one dozen half-gallon bottles, \$5.00 f. o. b. at the Springs. Descriptive pamphlets sent free to any address. Springs open for guests from June 15th to October 1st. Address: Proprietor, Buffalo Lithia Springs, Va. On the Atlantic & Danville Railroad.

This Self-Pronouncing Bible and this Advocate one year for only \$4.00 Renewals can have the benefit of this offer by paying all back dues. SEND ALL ORDERS TO L. BLAYLOCK, DALLAS, TEXAS.



Epworth League Department. (Continued from third page.)

pastors in forwarding all the interests of the Church.

"4. That we use our influence, both in word and action, to preserve the original interest of the Christian Sabbath; that is, to preserve it holy from all secular pursuits either for profit or pleasure.

"5. That we not only discountenance base ball games on Sunday, but that we demand the authorities to stop it.

"6. That the thanks of this League Conference are tendered to the citizens of Gordon for the genuine Christian hospitality afforded us in their homes; also to the officials of the Texas and Pacific Railway for generosity in affording cheap transportation to and from the Conference. Moreover, to our President for his unselfish interest in League work and for the excellent programme provided for the Conference; and also to Bro. Bailey for his excellent sermon on 'League Work and Missions.'

"7. We believe that just as advancement is made along these lines to that extent will the will of God be done on earth as it is in heaven.

E. E. EDMONDSON, B. L. ORRICK, MATTIE ROBINSON, Committee.

The Conference adopted the Constitution of the Northwest Texas Conference League, with the exception of the clause regarding the "Executive Committee."

4:30 p. m., the Conference entered into the election of officers, which resulted as follows: President, W. D. Weatherford, of Weatherford; First Vice-President, Miss Mattie Robinson, of White; Second Vice-President, Miss March Carlock, of Gordon; Third Vice-President, Miss Annie Yeager, of Mineral Wells; Secretary, E. E. Edmondson, of Strawn; Treasurer, T. F. Canafax, Superintendent Junior League Work, Miss Mattie Fair, of Weatherford.

At 8:30 p. m., the "League Sermon," by Rev. W. D. Bradfield, closed the Conference.

Those who attended will carry with them many sweet reminiscences of the unmasked friendship and tender association which they held among themselves and the people of Gordon. E. E. EDMONDSON, Secretary.

District League Conferences.

We give suggestions here as to how to proceed in the work of the District League Conference work:

1. Let each District League Board and the presiding elder have a meeting as early as possible at a stated time and place. Here they can talk over the work, find out what has been done and what needs to be done and the best way to do it. There should be agreement and cooperation on the part of all, especially with the board, presiding elder and pastors. The presiding elder is ex-officio a member of his District Board.

2. Any district may have a constitution and by-laws of its own, provided there is no conflict with the constitution and by-laws furnished us by our General Board. 3. First find out how many Leagues in the district and where they are when organized, number of members present, the names of officers, including pastor, is the League chartered and known at headquarters, what is its number, has the dime assessment been paid this year, how much has been paid to support the three missionaries, how is money raised, or what is the financial plan, what meetings are held, etc.

4. Find what Churches, as well as what charges in the district, have no Leagues, why there is no League, and settle on a plan of thoroughly organizing the district without further delay; let the presiding elder or some member of the District Board assist the pastor at certain places to organize.

5. Let each officer of the board have a record book of his own in which to keep the names of those filling offices corresponding with his own, and all needed information in his special department, as well as facts of a general character that may help to intelligent and efficient work.

6. Each member of the board, with the pastors and officers of the local League, must make up his mind to give a reasonable amount of time in which much prayerful and painstaking work shall be done, if the success desirable is attained.

7. Write for the Era and Advocate, your local, county or town papers, giving the facts, and let others know what you are doing. Make an organized and definite effort to give the Era and Booklet Series a wide circulation.

Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

AYER'S Cathartic Pills SUGAR COATED.

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8. The annual meeting may be held separately or in connection with the District Conference. Perhaps the latter is preferable at present.

9. Much will depend on the attitude of the presiding elder to this district work and the interest he manifests and the people take in the movement.

If the pastor is the constitutional Superintendent of the Local League then the presiding elder is Superintendent of the District League.

Each district should have a conference of its own; if practicable before the meeting of the Conference League in June, 1897. The Annual League Board should be able to get all needed information from the District Boards. Respectfully yours, J. D. SCOTT, President of Conference Board, West Texas Conference.

The Church's Own Child.

The Epworth League is the child of the Church. As such it must have—

1. Nourishment—Give it food convenient for it, food wholesome, nutritious, and in due measure. The Bible is its text-book. Give the League the Bible, and with it such other reading as will help to the knowledge and love of that book of books.

2. Supervision—The League is the child of the Church, and is under parental oversight and guidance. This means that it should work in harmony with the pastors of the Church, who hold a relation to the League of special closeness and responsibility. Let every pastor realize this fact, and every Leaguer be loyal to his Church and his pastor in all things, both great and small.

3. Growth—A child that does not grow, dies or is a dwarf. The League must grow. Growth is promoted by proper exercise. Give it enough to do. Keep every Leaguer busy. There is plenty of work for all. Let all the Leaguers stir up the gifts that are in them. In the devotions and activities of the organization as now constituted they will find ample opportunity to glorify God and work out their own salvation.—Bishop O. P. Fitzgerald, in Epworth Herald.

For Brain Fog Use Horsford's Acid Phosphate. Dr. W. R. LOWMAN, Orangeburg, S. C., says: "I have used and prescribed it with beneficial results in brain fog and nerve exhaustion."

COMMENCEMENT EXERCISES OF THE SOUTHWESTERN UNIVERSITY.

The Southwestern University continues to do the great work contemplated in its establishment. The recent commencement made manifest the facts of increasing usefulness of higher and better work; of deeper spiritual life. The past year was the most successful in the history of the institution in the matriculations and in the work done. Full information will be given to the conferences. The object of this communication is to bring before the entire Church a few suggestions growing out of our observation as a visitor.

We note with pleasure there was a large attendance of the members of the Boards of Curators and Trustees, also of visitors and patrons. It will be a sad day for our university, if it ever comes when our people shall have so little interest that they will not encourage by their presence the faculty and students. The Fitting School, under Prof. Moore and his assistants, is doing superb work. In the absence of a sufficient number of schools over the State doing this specific work, this school is a necessity. But we are in sad need of a score or more schools, correlated with the university, to do this preparatory work.

The Ladies' Annex should progress, and the Church has a valuable plant in this, which should be encouraged. The curriculum of the university is open to them and the aspiring young woman may compete with the young men for the best and highest in science and art. It is unnecessary to speak of the work of the university proper; it speaks for itself, and its influence is felt in the pulpit and the professions, and in all the walks of life. Highest culture and deepest piety are interwoven in the lives and thinking of the students, producing the best type of manhood and womanhood. The responsibility is upon the Church to furnish the best equipment for those capable and conscientious to do their great work. They are "cabin'd, cribb'd, confin'd." The Church is rich and our laity ought to turn their money into this channel. Give Dr. Hayes the means and your money will soon crystallize into architectural beauty and strength.

The distinguished visitors acquitted themselves with honor to themselves and pleasure and profit to

the hearers. Bishop J. S. Key gave us a good sermon on the character of Balaam; it was a timely protest against the curse of covetousness. Dr. E. E. Hoss preached well on "What Think Ye of Christ," and delivered the literary address. The latter was greatly enjoyed.

Our W. D. Bradfield charmed the audience and delighted the young ladies with one of the most polished addresses of the entire occasion. Judge Sam Streeter, an alumnus of the institution, gave us a great speech. It ought to be in print as a standing advertisement of the kind of products the university is giving our country. The address was thoughtful, devout; clothed in purest English, and scintillating with splendid imagery. There were twenty-eight graduates, eleven of whom took the A. M. degree, six A. B., six B. S., five M. L. Of this number seven are licensed preachers soon to enter the pastorate. Long live the Southwestern University! H. A. BOURLAND.

Hot weather always brings many discomforts, such as sunburn, chafing, etc. Pond's Extract comes like a gentle breeze to cool and relieve us of all these troubles.

THE MULKEY MEETING IN THE TWIN CITY.

On June 12, promptly at 8:30 p. m., Bro. Mulkey and his consecrated wife began their meeting in State Line Church. Owing to a disappointment in securing the large tent rented for the meeting, a tabernacle had to be erected on State Line Avenue, which was used for service on Saturday, June 13, at 8:30 p. m., and all during the meeting till its close.

The battle against sin was fought vigorously by Bro. Abe and his co-operators till June 28, and the results are not "what might have been," owing to the indifference of professed Christians.

Between forty and sixty professed conversions. About forty made application for membership in State Line Church, about ten in the Cumberland Presbyterian Church; some in the Baptist, Christian, etc.

A few observations, viz: 1. Bro. Mulkey is a man of great faith, a zealous worker, and a plain, practical, expecting-immediate-fruit preacher.

2. Soon an untiring gospel preacher will answer to roll-call "up yonder," unless he takes more rest, exerts himself less, and takes proper care of his vocal organs.

3. He puts great stress upon the Old Testament Scriptures, enforcing their teaching with great earnestness.

4. His sermon on "Restitution" sounds like old-time religion, and it was delivered in this city twice, the second time by special request.

5. We are now on rising grounds in some respects in Texarkana, which was clearly evinced by the attendance upon the weekly prayer-meetings held this week.

A purse of \$100 was paid to Bro. and Sister Mulkey for their services, \$50 of which was generously donated by them to our Orphanage at Waco. About \$20 of the \$100,000 which he proposes to raise for said institution was raised here.

Lastly: Texarkana seemingly has hardened her heart and stiffened her neck. May the penalty be averted! H. B. SMITH, Texarkana, Texas.

NEW SERIES OF BOOKLETS. Containing Poems of Comfort and of Consolation. Printed in two colors. Thomas Whitaker, Publisher. These dainty printed booklets, in red and black, are just what one wants now and again for presentation to friends when occasions arise. The following famous poems are included in the series: "Not Changed, but Glorified," "Not Knowing," by Mrs. Brainerd; "Resignation," by Longfellow; "Compensation," by Miss Haverall, and "Crossing the Bar," by Tennyson, with "The Pilot," by Henry Alford, the two last named being printed together.

The pulpit, the bench and the bar recommend Cheatham's Chill Tonic as the finest antiperiodic in use, being free from poison and guaranteed. Put up in both the Tasteless and bitter styles. Tasteless in 50c size.

NOTICE. I will visit the following District Conferences as one of the Messengers and Local Commissioners of Education of the Texas Conference, in the interest of Texas College, located at Tyler, Texas: Sulphur Springs District, Bonham District, Texarkana District, Pittsburg District and Paris District.

The following messengers are authorized to visit both your District and Annual Conferences this summer and winter: Bros. C. F. Moore, Sulphur Springs; O. T. Womack, Longview; E. W. Welj, Marshall; A. H. Jones, Crockett; M. B. West, Corsicana; M. F. Jameson, Greenville; B. Smith, Dallas.

C. F. MOORE, P. E. C. M. E. Church, Sulphur Springs, Texas.

OBITUARIES.

(Continued from seventh page.)

er and sisters, take courage and follow the little bud on to glory, where you will find a full-blown rose. May God help you, is our prayer. E. A. THOMPSON.

HARFIELD.—The infant daughter of J. A. and M. S. Harfield was born September 18, 1895; died June 2, 1896. Her stay on earth was short, but the Lord knows best and he has taken it to himself. May the Lord abundantly bless and console the bereaved ones. It cannot come back, but, thank God, we can go to it. M. B. M'KINNEY, P. C.

WARREN.—Bessie Warren, daughter of C. W. and H. Warren, was born in Cherokee County, Texas, December 21, 1881; died June 3, 1896. All who knew Bessie loved her. She was kind and loving to all who came in to see her. She was sick twelve months, but during the time she never murmured, always submitting to her sickness without a word. She was unable to attend Church, and asked her pastor to preach at her home, that she might be with God's people and hear them sing and pray. At the age of 14 she joined the Church, in which she lived a faithful member till God said to her, "It is enough; come home to me." Bessie leaves a number of brothers and sisters, father and mother, friends and kindred, to mourn their loss; but weep not, we shall meet on that beautiful shore. May God help them all to meet Bessie on the other shore. D. S. BURK.

Wells Mission. BRANNON.—Bro. W. L. Brannon was born in Yalobusha County, Miss., May 18, 1860; moved to Texas with his parents in 1872 and lived for a time in Collin and Navarro Counties; moved to Coleman County several years ago, and settled about six miles north of Santa Anna, where he lived until his death, which took place April 27, 1896. Bro. Brannon's health had been bad for more than a year, and while his physicians expressed a doubt as to his recovery, yet his death was unexpected. His family and friends were not looking for it so soon. He died, however, as Christians only die—with perfect submission to God's will. Bro. Brannon was happily converted under the ministry of Rev. J. P. Mussett, who was then presiding elder of Brownwood District, in the summer of 1892, and lived a very consistent Christian life to the end and was ready when the Master called. His seat will be vacant in church and home, and he will be greatly missed, but we know where to find him. C. E. STATHAM.

ALLEN.—Mrs. Mary A. Allen died in Junction City, Texas, May 12, 1896, in the eighty-fifth year of her age. She was a wife of a former generation—a kindly, sensible, whose company had all gone before. She was the contemporary of McKenzie, Williams, Fowler and Ford. Her house was the home of the pioneer preacher. She was born in Washington County, Alabama, July 28, 1811. She was the daughter of Alexander and Jane McLeod; moved with her parents to Texas in 1834, settling in Sabine County; was married to R. S. Smith in 1837, to whom were born seven children, all dead but two. In 1857 she was married to A. J. Allen. She was a devoted wife and loving mother, and, above all, a true servant of Christ. She was taken sick the first of January and died on the 12th of May, 1896. All that a faithful physician and kind, loving friends could do to ease her pain was done. Death came and found her ready. A. J. ALLEN, Junction City, Texas.

Job found plenty of time to offer burnt offerings for each one of his ten children, because he went at it early in the morning.

What you want when you are ailing is a medicine that will cure you. Try Hood's Sarsaparilla and be convinced of its merit.

The man who works for the Lord by the day, will never be satisfied with the pay he gets.

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

Notice. Write "Farmer Shaw," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses.

Awarded Highest Honors—World's Fair. DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 Years the Standard.

Sales Talk

With Hood's Sarsaparilla, "Sales Talk," and show that this medicine has enjoyed public confidence and patronage to a greater extent than accorded any other proprietary medicine. This is simply because it possesses greater merit and produces greater cures than any other. It is not what we say, but what Hood's Sarsaparilla does, that tells the story. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla itself, are honest. We have never deceived the public, and this with its superlative medicinal merit, is why the people have abiding confidence in it, and buy

Hood's Sarsaparilla

Almost to the exclusion of all others. Try it. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills SOLID SILVER FORKS and SPOONS

We invite the attention of persons desiring to furnish their tables with the best quality of serviceable silverware, to our New Illustrated Catalogue, sent free to any address. C. F. BARNES & CO., 50 W. Market St., Louisville, Ky.

6,000 MORE BOOK AGENTS WANTED. Any man or woman can earn \$500 a month with LIVES OF MCKINLEY & HOBART. By Theo. HENRY H. BULLOCK, their chosen biographer. Sent free to all who will send for it. Write for particulars and agent's catalogue. See time table for territories and agents' commissions. Agents wanted in all sections. Agents' names and addresses furnished. A. D. WORTHINGTON & CO., Hartford, Conn.

ADVERTISE. MAKE BUSINESS ADVERTISEMENTS HOME WORK. 100 Cards or Envelopes, elegantly printed, only 5c. postpaid. Ad. Free Press, San Antonio, Ill.

WACO HOLINESS CAMP-MEETING

The Fifth Annual Waco Holiness Camp-Meeting will be held JULY 28--AUGUST 6.

Dr. B. Carradine, Rev. H. C. Morrison, Dr. E. T. Rhinehart and others will be present, D. V.

All members of all denominations are cordially invited to attend, and all the irreligious likewise.

Board and Lodging per day, - 75 cents Single Meals, - - - 25 cents

Cotton Belt R. R. will give same Rates as last year. Ask Agent.

This meeting is not for controversy, but for the conversion of sinners and the entire sanctification of believers only, and no rash statements against anyone will be allowed by the Trustees.

C. C. LASTINGER, J. N. APPELL, Secretary, President.

There have been 100,000 tracts printed with the above announcement on one side and Bible quotations on the other. All persons desiring them for distribution will be supplied free by writing to or calling on JNO. H. APPELL, C. C. LASTINGER, J. T. UPCHURCH, WACO, TEXAS.

Bible and this Advocate, \$4.00. Sewing Machine and Advocate, \$22.00.

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MAIL ORDERS. Receive expert attention. Send for Samples and Catalogues. Hundreds patronize us daily and are well pleased. So can you. A trial order this week will convince you that we can not only serve you acceptably but save you money besides.

MAIL ORDERS. All orders for goods amounting to \$5.00 or over shipped FREE to any express office in Texas or neighboring States and Territories. Heavy goods, such as Domestic Prints, Carpets, Shades, Poles, Oil Cloths and Matting, are excluded from this offer.

FOR OUR GREAT PRE-INVENTORY SALE

We append a list of Big Values and Little Prices that appeal to all purchasers. Rather than write them down in our stock sheet, surplus stock must go at any cost or sacrifice. At every point the customer is the gainer this week. Here you'll find

THE PROOF OF THE PRICES

And remember that for nearly a third of a century our QUALITIES HAVE BEEN THE STANDARD FOR TEXAS.

Household Linens.

Boarding-Houses, Hotels, Restaurants, as well as private families, will be interested in this showing of superb qualities at the extreme limit of low prices.

Bleached Linen Damask, 58 inches, 50c quality, for 29c. Turkey Red Damask, fast color, 58 inches, 45c quality for 25c. Cream Damask, 72 inches, heavy and serviceable, 75c quality, for 49c. Bleached Damask, 70 and 72 inches, the \$1.00 quality for 65c. Heavy Satin Damask Table Linen, 72 inches, the \$1.50 quality, this sale \$1.15. Turkish Bath Towels, bleached, size 20x30, extra heavy, worth 25c each, this sale 12c. Extra Large Turkish Bath Towel, 40c quality, this sale 25c.

Fancy Ribbon Reductions.

Fancy Striped Hat Band Ribbon, 15c kind for 7c. Our entire line of Printed Ribbon, 35c quality, for 17c. All Print Warp and Satin Stripe Taffetas, worth 45c per yard, for 25c. All Printed Ribbons, 5 and 7 inches, worth from 50c to \$1.00 per yard, choice of the entire line for 30c.

Linen Embroideries.

Bed Inserting and Pulling, 8 in. wide, 30c. 27-in. All-Over to match 20c. 27-in. All-Over Linen Embroidery, 32 kind for \$1.00. 44-in. All-Over Baptiste, \$6.50 quality for \$3.00. 44-in. Dresden Printed Chiffon, \$2.75 quality \$1.75. 44-in. White and Colored Embroidered Chiffon \$1.00. 44-in. Dresden Printed Chiffon \$1.00.

Butter Color Muff Embroidery.

60c quality for 30c. \$1.00 quality for 50c. \$2.25 quality for \$1.00.

Nainsook Embroideries.

15c quality for 11c. 20c quality for 14c. 25c quality for 17c. 35c quality for 22c. 50c quality for 33c. Choice of 25 pieces Butter Net Top Oriental Laces—40c quality for 22c. \$1.00, 75c, 60c quality for 35c. Pink, Blue and Cream Chiffon bands—\$1.00 quality for 50c. \$1.35 quality for 85c. Green Bead and Honiton Lace Band—\$2.00 kind for \$1.00. Green Bead and Honiton Lace Applique—Worth \$8.00, for \$4.00. Black Chiffon Band Linen Applique—Worth \$4.50, for \$2.25.

Shirt Waists.

After such an immense business in Shirt Waists, we find ourselves with a lot of odd waists on hand, and in marketing them down we have lost sight of value, and cost as well. Our only object has been to put a price on the different lots that will make it impossible to resist. All our percale, batiste and lawn waists which formerly sold at 75c, \$1.00, \$1.25 and \$1.50 will be found on table No. 1, and marked at the low price of 50c. Our \$1.50, \$1.75 and \$2.00 Waists, in the same materials, will be found on table No. 2, and will be sold at 75c.

DALLAS, TEX. When writing please SANGER BROTHERS DALLAS, TEX. mention Advocate.