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## EDITORIAL.

### LIFE A PILGRIMAGE.

The Psalmist when brooding over the history of Israel and his own experience described human life as a pilgrimage. His fathers had wandered in the wilderness and had then pitched their tents in the promised land. He had passed through the successive stages of this earthly career, childhood, youth, manhood, and was now verging upon old age. Influenced by such considerations, he conceived of mortal history as a journey with its marchings and haltings and final encampment beyond the grave. This thought of life as a pilgrimage, with alternate moving and resting, through manifold, checkered scenes, permeates many of his psalms and breathes through many of his prayers. Many of these exquisite poems teem with the imagery of a march, and on one occasion the burdened heart breaks out into the following devout exclamation: "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at me, for I am a stranger with thee, and a sojourner, as all my fathers were."

Perhaps the universal and permanent popularity of Bunyan's "Pilgrim's Progress" is largely due to the appropriateness, power and beauty of that emblematical representation which depicts life and experience as a sojourn in the wilderness of the world. Oliver Goldsmith utilizes this figure in the "Vicar of Wakefield" and makes one of the characters address another thus:

"Then, pilgrim, turn, thy cares forego, All earth-born care is wrong. Man wants but little here below, Nor wants that little long."

We begin life in infancy; then we leave the cradle, the go-cart and the leading-strings behind and pass into the larger experience of youth; then comes mature manhood with its toils, responsibilities and cares; and then comes old age with its partial surcease of labor and grief and its anticipation of the final rest. Christian experience has its initial stages, its intermediate and successive developments and phases, and its consummation in a ripe and mellow life and joy. A long march with its starting-point, with its alternating, successive scenes and with its final termination at the appointed goal, is a true and graphic illustration of the journey of life and the progress of the soul. The old pilgrim prepared for the journey—sandals, staff and scrip—measured off the long, weary miles which intervened between himself and the object of his hope, endured with uncomplaining patience the privations of the way and the exposure to perils and to death, and finally with victorious heart reached the terminus to which all his movements converged. So we must travel the path of duty and discipline of life. We can not compromise the conditions or shorten the route. We can not diminish the toil or abate the suffering. If we know not where the road winds we must remember where it ends. If the route is rough, thorny and precipitous, we must look forward, and in the alluring, peaceful prospect forget the sorrows of the way. After the wilderness comes the land of Canaan; after the voyage "over the troublesome waves of this world," the anchorage and the rest.

The pilgrims who sat down by the waters of Babylon, who hung their unstrung harps upon the willows and who prayed through blinding tears towards Jerusalem, found upon their happy return an indemnification for all their loss and grief. The medieval travelers who braved the hardships and the perils of a transcontinental trip

secured adequate compensation at last when permitted to weep and pray at the sepulcher of Christ. The immortal "retreat of the ten thousand" hewing their way through innumerable barriers and crying out enthusiastically when they see the waters which wash their native shores: "Thalatta! Thalatta!" is no mean illustration of our long march through difficulty and trouble and entrance into "the rest which remaineth to the people of God."

Carlyle in a noble passage graphically and powerfully portrays the movements and the experiences of a devout and earnest soul: "Not a May-game is this man's life; but a battle and a march, a warfare with principalities and powers. No idle promenade through fragrant orange-groves and green flowery spaces, waited on by the choral Muses and the rosy Hours; it is a stern pilgrimage through burning, sandy solitudes; through regions of thick-floated ice. He walks among men; loves men, with inexpressible soft pity, as they can not love him; but his soul dwells in solitude, in the uttermost parts of creation. In green oases by the palm-tree wells, he rests a space; but anon he has to journey forward, escorted by the Terrors and the Splendors, the Archdemons and the Archangels. All Heaven and all Pandemonium are his escort. The stars keen-glancing, from the Immensities, send tidings to him; the graves, silent with their dead, from the Eternities; Deep calls for him unto Deep."

### Connectional News.

Christian Advocate, Nashville: The letter which we publish below from Bishop E. R. Hendrix will explain itself. It chronicles a noble benefaction. We were personally acquainted with Bro. and Sister Winters during our brief sojourn in California more than twenty years ago, and have had the most pleasant recollections of them ever since. They are plain, simple, God-fearing Methodists of the old school. This property which they have consecrated to the cause of missions represents honest toil, intelligent management, and much self-denial. We pray that the blessing of God may accompany the gift, and rest upon the givers:

DEAR DR. HOSS: It gives me great pleasure to report a successful issue of my mission to the Pacific Coast. On yesterday Bro. W. M. Winters, of Hollister, Cal., conveyed to the Board of Missions of the Methodist Episcopal Church, South, property estimated by him to be worth \$25,000. It consists of 304 acres of choice land within two miles of the thriving city of Hollister, in the beautiful Santa Clara valley. This conveyance by absolute and unconditional gift is in accordance with the cherished wish of Bro. Winters and wife who desire that the Church shall own this property which was acquired by Bro. Winters during the period of his enforced location on account of ill health. He is now a supernumerary member of the Pacific Conference, where he has served acceptably many important charges. He has thus done in life what by the peculiar laws of California he could not do by will. This venerable man of God is well known in Northern Missouri, where he lived. His conversion is one of the fruits of missionary work in California. He and his consecrated wife will continue to live upon the "Mission Farm," paying all taxes and keeping up the improvements during their lives. They send greetings to "Bro. Hoss." Yours cordially, E. R. HENDRIX, Monterey, Cal., July 7, 1896.

The Alabama Advocate, under the caption, "Another Richmond," makes the following announcement and timely remarks:

The Epworth Era announces that, in August, there will appear the "Rambler," a paper to be issued under the motion of the editor of the Era, to be under his full direction and control, for his amusement and use, but for the benefit of "our young people." The statement is made that the Rambler will not be a rival of the Era. The presumption is that the design of the two papers will be to run on parallel lines, or on the same line, and to reach and affect the same class of people. The reason given for springing this last surprise is that "we have not space in the Era for the papers we expect to issue in the Rambler." Urgent call is made for five hundred sub-

scribers, as a starter. And the catchy plea is made—"The Rambler"—the Secretary with the bride off."

We are sure the Rambler will be a daisy, and a dandelion, and all sorts of flowers and things, at various stages of the rise and reign. We care not to sit in judgment upon the Rambler before it comes prancing around sans-bridle, sans-Book Committee. But we had rather see the Secretary run with the bride on. It looks like a doubled and twisted strange proceeding, this starting up of another League paper by the Secretary-editor—a sort of private enterprise League paper. If the Era is not big enough to afford space for all that should go into it, why not enlarge it? Brethren of the Book Committee, and Messrs. Agents, why not enlarge the Era to meet the enlarged demand? But, on the other hand, if the Rambler is to contain matter that is rather objectionable for the Era, then we hardly think the Secretary will be justifiable in using his official position to send the Rambler forth to our young people.

We trust the Rambler will not cause the Era to play David, while itself plays Absalom before the people. We trust not. But it looks as though we are upon the eve of having too many League papers all from one source. "A house divided against itself can not stand."

### General Church News.

The Outlook: The growth of missionary literature is one of the wonders of this century. Dr. Arthur T. Pierson has been reading and studying the literature of missions for thirty years, and his observation is that the field is widening. Yale University now has a special missionary library made up of thousands of volumes. Such a library would have been an impossibility a hundred years ago. Page after page is taken up in the "Encyclopedia of Missions" with the titles of missionary books and the names of their authors. This marvelous growth may be traced in many different ways. The material for a good missionary literature is now abundant. There is a mine of literary wealth in the life, times and labors of such men as William Carey, Adoniram Judson, Alexander Duff, David Livingston, Bishop Taylor, Robert Morrison and John Livingston Nevius. The task of shaping this material into good literary form has inspired the genius of such men as Dr. Arthur T. Pierson and Dr. George Smith, L.L.D., to say nothing of scores of other able writers. The style of modern missionary writing is very much improved. The "Missionary Review of the World," for instance, demands a high grade literary style for all leading articles admitted to its pages. Mere annals, dull and lifeless, are not tolerated. Some of the old missionary books remind one of old tombstones and neglected graveyards—page after page of solid printed matter, with hardly a paragraph to break the monotony. Not so in many recent missionary papers and books. The printer's art, the engraver's art, the map-maker's art, the book-maker's art, and the litterateur's art all combine to make a modern missionary book. Another indication of growth is seen in the fact that the subjects treated now are specific, not so general as formerly. Thus Dr. B. C. Henry, a missionary to China, does not write of the whole Celestial Empire, but of special work in and around Canton. Dr. J. L. Nevius writes of special work in the Shantung Province. Dr. John G. Paton gives special attention to the New Hebrides. As a result of these many improvements in missionary literature, Christian people are reading missionary periodicals and books with a pleasing and growing interest.

The Independent: What, now, is behind this great convention, of which these are some of the salient features? What makes such a gathering possible? The simple fact that, fifteen years ago, a plain pastor, seeking some way of training young converts, was divinely guided to this way. Young people's societies were then no novelty, as President Clark points out in his book, "World-Wide Endeavor." But other plans, though locally useful, lacked the germ of growth. This plan had it. Whatever other discoverers set foot on the soil of this continent before 1492, Columbus discovered America; for he only gave it to the world, and so Francis E. Clark discovered Christian Endeavor. The world needed it, and was ready for it, and it adopted it. After only fifteen years it exists in every nation but two or three on the globe. Its societies number 46,125, with 10,048 Junior, and its members 2,700,000.

It is not surprising that a movement of such magnitude, but especially of such character, has won such general, respectful and cordial recognition as is now everywhere accorded to Christian Endeavor. In previous years municipal and state governments have welcomed it to cities and commonwealths; this year the General Government has welcomed it to the National Capital. The Congress, without a dissenting

vote, granted the use of the White Lot as the place of meeting; and President Cleveland assured the Committee of '96 of his desire to do all in his power to make the convention a success. The Vice-President and the Speaker granted the use of the Capitol steps and grounds for a grand patriotic demonstration on Saturday afternoon, and the Secretary of the Navy ordered out the Marine Band. The White House was open to delegates from 9 to 4, and practically at all hours. All visitors were deeply disappointed not to see the President and Mrs. Cleveland, and not to find the Congress in session; but otherwise nothing was denied them. The scene at the Capitol was most inspiring, 40,000 to 45,000 people were massed therein. The choir of over 4,000 voices sang "Holy, Holy, Holy," "America" and "Sunshine in the Soul." The prayer exercises, as it always has been, were the vast through bowed in prayer. The banner for good citizenship service went to Cleveland, O. And then the multitude marched up Pennsylvania Avenue, not so imposing nor so glittering as an inauguration procession, but immensely more significant as to a safe and clean future for our beloved land.

### THE PRESS.

#### Presbyterianism and Character.

Lest we should close with the idea that Presbyterianism is a religion for women, let me recall to your mind three typical Scotch Presbyterians who have finished their course within the last half century, some would say the greatest; but I select them as representatives of our three largest Churches—Thomas Chalmers, Norman Macleod, and John Cairns; men constitutionally and socially unlike, belonging to different ranks of society, showing different aptitudes and tastes, yet bearing distinct marks of their Presbyterianism. All three were men who, while cherishing the deepest reverence for their calling, and merging their natural proclivities in it, were free from every shade of clerical pretension and assumption. All three were cordially and deliberately satisfied with the Presbyterian system, yet were recognized wherever they went as essentially catholic in sympathy. All three were marked by the deepest religious reverence, passing into profound, almost incredible, humility, yet also by a tenderness of judgment, a humanity of interest and an habitual geniality and helpfulness far removed from so-called "Presbyterian gloom." In the religion of all three there was a unique balance between strength and gentleness, between reason and feeling; knowledge of life, of literature, of the world, being retained, enjoyed, treasured, but subordinated to and governed by a child-like faith and a tender tolerance of the weak and erring.

An Anglican writer of authority has lately said that, "whatever the excellence of Christianity one never finds in it the peculiar 'note of sanctity.'" It is true. We do not put a premium upon self-consciousness; we neither propagate nor praise hysteria. But in such men a note of sanctity has been sounded which blends with the note sounded in the Psalms and the Gospels and has been welcomed far beyond our borders. No Church in Christendom has within the past half century produced three such men, let them grow to the fulness and strength of their Christian manhood, and retain their loyalty to their dying day. No Church has yielded three nobler Christian characters. Therefore, in a word, to find the educative value of Presbyterianism on the individual, look for the common elements in the characters of Chalmers, Macleod and Cairns—A. R. McEwen, D.D., in the Independent.

#### Wesley's Ever-Growing Honor.

When I think of the Eighteenth Century as it was lived in England in town and country, I find it difficult to reconcile all that I read about it with any sweeping description, condemnation, or dominant note. It was a century of violent contrasts. It was a century of the press gang, the whipping post, gaol fever, and all the horrors of the criminal code were among its characteristics. It was an ignorant age, for a great part of the population gave itself up to drunkenness and cock-fighting; a corrupt age, when offices were bought and sold, and every man was supposed to have his price. Brutal, ignorant and corrupt—the Eighteenth Century was all these. Was it not written in the storied page of Hogarth? And yet, too, there is plenty of evidence of enthusiasm, learning and probability.

The life of John Wesley, who was born in 1703 and died in 1791, covered practically the whole of the Eighteenth Century, of which he was one of the most remarkable and strenuous figures, and his Journal was the most amazing record of human exertion ever penned by man. Those who have ever contested a parliamentary election know how exhausting was the experience, yet John Wesley contested the three

kingdoms in the cause of Christ, and during that contest, which lasted forty-four years, he paid more turnpike toll than any man who ever lived. His usual record of travel was eight thousand miles a year, and even when he was an old man it seldom fell below five thousand miles. The number of sermons he preached has been estimated at forty thousand five hundred. Throughout it all he never knew what was meant by depression of spirits. Wesley was not popular with historians; he put the historian out of conceit with himself. It might be said that Wesley's personal character lacked charm, but it is not easy to define charm; nobody ever has defined it, and nobody who is wise ever will try to do so. But charm or no charm, Wesley was a great bit of the Eighteenth Century, and was, therefore, a great revealing record of the century. He received a good classical education, and remained all his life very much of the scholar and the gentleman. He was a man of very wide reading, and his judgments on books were not only "polite," but eminently sane and shrewd. His religious opinions and his extraordinary credulity in some matters in no way affected the perfect sanity of his behavior or the soundness of his judgment. He was a cool, level-headed man, and had he devoted his talents to any other pursuit than that of spreading religion he must have acquired a large fortune, but from the first day of his life almost he learned to regard religion as his business.

In his Journal he never exaggerated, or never seemed to do so; the England he described was an England full of theology and all sorts of queer, vague points, and strange subjects were discussed in all places—some of them the very paradoxical, now as extinct as the wolf, or at least as rare as the badger. Although not over well disposed, as his life went on, toward the clergy of the Establishment, he very seldom recorded any incidents of gross clerical misbehavior. In spite of the rudeness of the manners of the people, Wesley's sufferings were really nothing to those with which parliamentary candidates had had to put up for centuries. What really shocks the reader of his Journal is his description of what might be called the public side of the country—the state of its goals or its criminal code, the callous indifference of the magistracy, the indifference of the clergy, to what might be called missionary effort. Wesley's Journal is a book which ought to be kept in mind as a means of knowledge of the Eighteenth Century, just as much as "Tom Jones" was a means of knowledge, or as Hogarth was. As one reads his Journal one is constrained to admire the magnificence of the vigor, the tremendous force of the conviction, and the faith which kept John Wesley in perpetual motion for more than half a century, and one feels glad to be able to place that Journal beside Walpole's Letters and Boswell's Johnson, and to know that in it there are some aspects of the Eighteenth Century that can not be found elsewhere.—Augustine Hissell, in the London Times.

#### True Originality.

Now, there is nothing more certain than that the originality of the greater and more enduring books is free from self-consciousness, mannerisms, and eccentricity in any form. As a rule, the greater the work the greater the difficulty of classifying it, of putting one's hand in the secret of its home, of describing it in a phrase. The contrast between Shakespeare and Maeterlinck is, in this respect, so striking that one wonders how the admirers of the gifted Belgian were led into the blunder of forcing it upon contemporary readers. Maeterlinck has unmistakable power; his skill in introducing atmospheric effects, in assailing the senses of his readers without awakening their consciousness that powerful influences are in the air, his genius in the use of suggestion, are evident almost at a glance. But when one has read "The Intruder" or "The Princess Maleine," one has, in a way, read all these powerful and intensely individual dramas. They are all worked out by a single method, and that method is instantly detected. Maeterlinck's manner is so obvious that no one can overlook or mistake. With Shakespeare on the other hand, there is the greatest difficulty in discovering any manner at all. At his best Shakespeare is magical; there is no getting at his way of doing things. His method is so free, so natural, so varied, and moves along such simple lines that we take it for granted, as if it were a part of the order of things. There is a kind of elemental unconsciousness in him which gives his artistic processes the apparent ease, the fullness and range of the processes of nature.

"The great merit, it seems to me," writes Mr. Lowell to Professor Norton, "of the old painters was that they did not try to be original. 'To say a thing,' says Goethe, 'that everybody else has said before, as quietly as if nobody had ever said it, that is originality.'" In other

words, originality consists, not in saying new things, but in saying true things. It is for this reason that the great writers have no surprises for us; they lift into the light of clear expression things that have lain silent at the bottom of our natures—things profoundly felt, but never spoken. In like manner, originality in form and style is not a matter of novelty, but of deeper feeling and surer touch. A piece of work which, like a popular song, has a rhythm or manner which catches the senses may have a lusty life, but is certain to have a brief one. There is nothing "catching" or striking in the superficial sense, in the greater works of art. Their very simplicity hides their superlative, and the world makes acquaintance with them very slowly.—Hamilton W. Mabie, in the Outlook.

#### Divine Control.

The thought that God controls the great universe in which we live is at once sublime and overpowering. We move as insects in the atmosphere of his providence, he speaks, and we come into existence; he breathes upon us, and we vanish as the vapor in the sunlight. We appear to have a little authority, but it is limited and short-lived; we are in his hands who worketh all things after the good pleasure of his will. We may choose, but our choice can not be worked out independent of him. Daniel Webster once wrote to a friend: "I have you have been able to bear prosperity with meekness and adversity with patience. These things are all ordered for us better than we could order them for ourselves. We may pray for the forgiveness of our sins; we may pray to be kept from temptation, and that the kingdom of God may come in us and in all men, and that his will may be everywhere done. Beyond this we hardly know for what good to supplicate Divine mercy. Our Heavenly Father knows what we have need of better than we know ourselves, and we are sure that his eye and his loving-kindness are upon us and around us every moment." The great Master at the bar certainly knew well how to make a pious and devout exhortation.—Zion's Herald.

#### Texas Personals.

Rev. T. G. Whitten, of the Belton Station, was a welcome visitor to the Advocate office during the week.

Rev. J. R. Wages, presiding elder of the Bonham District, was in the city during the week and made us a highly appreciated call.

Mrs. W. H. Purcell will be absent from the State during the next two or three weeks. She is providentially prevented from meeting her engagements during the remainder of July.

Rev. John W. Lowry, of Little Rock, who has been assisting Bro. Barcus in preaching in Temple for two weeks past, will assist Bro. Whitten at Belton, beginning about the 29th inst. A great time is expected.

Dr. J. R. Allen, of the Southwestern University, preached two capital sermons to his old parishioners at First Church last Sunday. His visit and ministrations were highly appreciated. The Doctor's visit to the Advocate was exceedingly pleasant to the whole force.

#### Southern Methodist Personals.

Christian Advocate, Nashville: Bishop J. C. Granbery spent several days of this week as the guest of Col. T. D. Fite in this city. He had been holding the East Nashville District Conference and was on his way to the Pulaski District Conference. We are glad to announce that Bishop Granbery will soon bring out a volume of select sermons. That they will be the beaten oil of the sanctuary no one that has heard him will doubt.

The Western Christian Advocate, Cincinnati, says: "Rev. Thomas J. Dodd, D. D., of the Kentucky Conference, M. E. Church, South, addressed the Preachers' Meeting Monday, June 22, on 'Scientific Methods Applied to the Study of the Bible,' a scholarly, acute, comprehensive treatment of a great theme, which was intensely enjoyed and highly appreciated. Rev. D. W. Clark moved a vote of thanks."

Correspondent in Wesleyan Advocate: This was Dr. Hammond's (the new President of Wesleyan Female College) first appearance before a body of South Georgia Methodists, and of course all were anxious to hear him. I heard him preach. His subject was "Christian Education." He selected a big text, full of thought and rich in sermon suggestion, and without any flourish or attempt at extra doing he preached a broad, clear, strong, sensible and religious sermon. His platform is sound in every plank, and on it the friends of Wesleyan in South Georgia can stand with him, and they ought. He made a fine impression both with his sermon and his associa-

tion with the brethren. Now let Georgia Methodists rally to this Georgian in his high but difficult work for them and their daughters. If we can make a real first-class female college anywhere, we can do it with Wesleyan. If we ever had a better time for doing this work, and more urgent reasons for doing it than now, some very wise men are mistaken.

Correspondent in Wesleyan Advocate: Of the District Conference I need not write (of that you have given ample space and admirable notice), except to emphasize, if I can, the educational address of Dr. Candler. What a platform speaker he is! Sometimes I have thought that in this work he is at his best, and sometimes I have thought him strongest in the pulpit; but no matter, he is a whole team anywhere. Do we Georgia Methodists appreciate the worth of this man's work for our educational interests? We do in part. We give him our patronage, but he gives us much more in the scholarship and high manhood of the boys we entrust to his care. If we thoroughly understood the far-reaching results of his work as we should we would give him the money for his library building quick and let him roam or rest at his will during the vacation. He stands hard service well, and the uncomplaining spirit with which he toils is not the least beautiful feature of his service for us all, but we burden him too much for his good, also for ours, if we knew. He is worth more to us than all our money.

#### General Personals.

Christian Advocate, New York: The trustees of Drew Theological Seminary at a special meeting held on Thursday, July 2, elected the Rev. Olin A. Curtis, Professor of Systematic Theology, to fill the chair made vacant by the death of Professor John Milley. The charter of this institution requires that in case of a vacancy by death or resignation the Bishops of the Methodist Episcopal Church shall nominate three persons, from whom the trustees by ballot shall select one. The three nominated were Dr. Curtis, Dr. R. J. Cooke, Vice-Chancellor of U. S. Grant University, Chattanooga, Tenn., and Professor of Exegetical and Historical Theology in the Theological Department thereof; and Dr. Henry G. Jackson, of the Rock River Conference, now presiding elder of the North Chicago District.

What we have occasion to say in connection with former elections we repeat, that the election of one of those who have received the endorsement of the Board of Bishops as competent for such a position, is not to be construed into a disparagement of either of the others. Where there are two, if one only is taken the other is left, and if there were three, two must be left. This is not a case of election of one among the wicked, and a reprobation or passing by of the rest, but an election among the righteous of the number necessary for the purpose.

Professor Curtis has already been Professor of Systematic Theology in the Boston University School of Theology for eight years, since the close of which he has been abroad, but has now returned to this country. We shall delay further observations upon his qualifications and career until appointment as to whether he accepts the position.

The Outlook: Cable dispatches from Rome on July 6 announcing that the Pope had nominated Mon Signor Diomedeo Falconio as Papal Delegate to the Roman Catholic Church of the United States, to succeed Cardinal Satoli, have created widespread interest among both Catholics and Protestants. The cause of this change in the personnel of the Papal Delegation is that Satoli will take the red hat. Quite naturally, the rumor that revived the recently current rumor that American prelates had entered a protest against the appointment of Falconio on the ground of his secular priesthood—he being a Franciscan. But this is emphatically denied at the archiepiscopal residence in New York. Mon Signor Falconio is well and favorably known in ecclesiastical circles in the United States. Though an Italian by birth and a Franciscan, he came to America, studied theology at the College of St. Bonaventure, Allegheny, and was ordained a priest in 1866 by a mission to Newfoundland, and became Vicar-General of Harbor Grace. Returning to Italy in 1888, he was elected Provincial of the Franciscan Order, and subsequently Procurator-General of the order. Later he was appointed Bishop of Macedonia, and afterward Archbishop of Matera. For several months he was a member of the Franciscan Order in Thompson Street, this city, where, according to the officials, he was recognized as "scholarly, accomplished, a deep thinker, and an eloquent orator, and withal possessed of wonderful tact in religious work."

DEVOTIONAL. WARNING TO THE DISCIPLES.

That the last social and sacred meal Jesus took with his disciples should be marred by their jealous strife for precedence, only emphasizes the inveterate depravity of the human heart.

The number of dead nations never was as great as now. There is not a thriving state in the Orient, once the site and scene of splendid empires.

Society is subject to the same vicissitudes of vanity and change. Rome, barbarous though she was, could boast a purer society in the time of the kings and at the early dates of the republic.

At present, we are told, gentlemen of the old school are becoming scarce. The novelist of low ideals and defiled taste, can find far too many "real instances" of shallowness and sham and sin in what we call the first classes.

On the eve of a new evangelistic tour, he reminds them, for the purpose of contrast, of their preliminary circuit through Galilee. They preached a Messiah to whom the odium of the cross was not yet attached.

They must be armed with weapons also, defensive and offensive. But that these weapons are not carnal is evident from Jesus' semi-ironical reply to the affirmation that they had two swords.

Lord of all being throned afar, Thy glory flames, from sun and star; Center and soul of every sphere, Yet to each loving heart how dear.

SHALLOWNESS AND DEPTH IN RELIGIOUS LIFE.

Superficially stands for weakness. Depth, as a rule, suggests strength, shallow things are usually impotent. Deep things are oftener powerful. Shallow waters must be first banked and brought into race bounds before there is water power for driving machinery and making things. Thin soil does not produce prolific harvests.

It is true, too, that things wear thin in this world. The deep becomes shallow. Ohio and Illinois were once as the Dakotas now; so that farms smiled with harvests if only tickled with a hoe. But already the subsiding and fertilizing have become imperative necessities there, if the husbandman is to have thirty-fold. There are countless dry beds of what were deep lake bottoms in the land not long ago. The water surfaces of this country are constantly wasting. Things do waste and wear thin in the material world.

In the moral we see the same tendency. This world is both better and worse today than it ever was. Better, because human slavery and tyrannical oppression by irresponsible rulers are things of the past. There is less general ignorance and more intelligence. More people wear clothes, and fewer cannibals are eating each other up. Woman is nearer man as a companion, and fur-

ther from the vile uses of his beastly nature. Children are more as joys and the jewels of home circles, and not things to throw to crocodiles, or to kill as quick as they are born. But while growing better in such respects the world is wearing out in others and getting worse.

The worst of it is, that current life in Christian circles has always lacked depth, because it has expended itself upon ceremonies and sacraments, ritual, pomp and sound. Christianity in the Middle Ages was smothered under the circumstantialities of religion as well as disgraced by the depravity of popes, priests and lay professors. With all that can be said to man's praise—"Thou hast made him a little lower than the angels"—he is a pitifully unbalanced being as in the matter under mention. He must have religious forms in which to exercise his faith; must have creeds and church structures, and some symbols and ceremonies. But even the serpent of brass which Moses made for Israel in an emergency, the people turned to worshipping as a god; so that Hezekiah had to smash it to pieces, crying, "It is Nehushtan. It had been better if some Hezekiah's hand had hurled down many another idolized accessory of our holy religion. As when undue devotion has been paid to a particular definition of doctrine, or to a style of service. Simple and deep believing and doing is what the world is in perishing need of.—The Interior.

What word expresses greater desolation than that word "homeless"? A man may own many houses and have a wife and children and yet be homeless, even though he lives in a house that he calls home. Some years ago a newspaper man wrote an article on "homeless husbands," men who own a house and a family, yet have no refuge from the world of strife and struggle and bitterness. No place to go where their hearts can "run and be joyous," can rest and be satisfied, can expand and become beautiful.

Who has not seen artistic houses filled with descended human beings? Who has not seen them used merely as lodging and eating places while the owners went elsewhere for entertainment? "This home where the heart is;" and the heart is held only by happiness. The intellect and the will may be held by "business reasons," but the heart must have love, or a semblance of love, or it wanders. It must have joy or it grows sick with hope deferred.

"My daughter will have no fortune, and she is not a beauty. She will probably not marry, and must have every advantage," said an ambitious mother with a swift perception of ordinary probabilities. This daughter was sent to school and to Europe and "into society," and achieved a glitter of accomplishments and small talk and an aplomb of manner that to her relatives seemed wonderful possessions. And yet she was not fitted to supply any demand on earth but playing accompaniments on musical instruments and chattering volubly about nothing. Her mother vaguely supposed she was training the girl to be fascinating, to shine in society, and run the gauntlet of matrimonial possibilities before settling down to earn her living as a teacher.

The world is waking up to what is called "that materialism which is only poverty of aspiration." Another way to look at it is that the world demands what is definite. It is less hazy than it was fifty years ago. Men no longer serve seven years for Rachels and allow themselves to be trapped into wedding Leas. Marriage means more than it did before the advent of the new woman.

The girl who has spent the blind-formation time of her life at school and in society, as a rule knows little or nothing of that art of all arts, the art of making home happy. This art can not be learned in a few lessons. It is not taught in schools, and the fierce excitement and demoralizing deceptions of what is ignorantly called "society" destroy rather than foster the sweet womanliness that knows how and when to say the right word and do the right thing. For the right word and right thing spring always from a pure and unselfish wish to make peace.

The wife who loves her husband so devotedly that she hates anyone, even his own mother, who may claim a title over his affection, can never make home happy. A selfish, jealous, exacting spirit can not be made lovely by exiling its hatefulness into this. This is but "stealing the livings of heaven to serve the Evil in." The wife who meets her husband with a smile, and her prettiest gown, her best story and her newest song, may temporarily amuse and fascinate him; but she will never have the deep and reverent affection and gratitude lavished by a good man upon the woman who respects his mood, remembers his tastes and unselfishly conforms to the things that make him happy. The wife who makes the room look brighter for her husband's coming, who puts before him

allowance; and the persistently unrepentant he will punish. But it is not the conviction of His strict justice as much as a full persuasion of the Divine love for men that enriches the mind being. Let any one fully enter into these fundamental truths of the Divine nature, and the further fact that it is within all who have yielded themselves to Him and then religion will pass from a mere form and superficial sentiment to the deepest reality.

A majority of the world's people seem to imagine that women must be either dolls or drudges if womanly; and that culture means strong-mindedness and strong-mindedness means misery. Let us hope for a new era when womanliness will mean neither pretty childlikeness, nor hopeless drudgery; but will stand for Christianity and common sense; for unselfishness and practical ministrations to every day needs.

False notions in regard to women spring no doubt from false notions in regard to men. "Man as an animal" is the modern way of regarding him, expressed in "the way to a man's heart is through his stomach." This is no more true of man than it is of women. Those who labor must eat; and the more exhausting the toil of brain or muscle, the more imperative the demand for dainty and nourishing food. When men or women have put all their force into the work by which they earn a living, they have none left over for any additional drain in the home.

They need rest and recreation and do not find these in a recital of kitchen-gossip about the neighbors, nor harassing stories of impudent trades people or spiteful acquaintances. How many an over-worked drudge creeps into his home feeling that there is no place prepared for him. The young people have their gayeties, their clubs, or parties, or whatever exhausts force in "a good time;" the wife is either a frivolous coadjutor or a busy housewife, and like that

OLD AND YOUNG A TRUE HOME.

"Primrose by a river's brim, A yellow primrose is to him and nothing more."

"Well, if he is tired, what more does he want, than being let alone and having his own way?" do you ask? What should you want in his place? If you were so tired that you could not speak and yet a deep and deathless hunger for some sympathetic sense of companionship, some sweet reassurance that you were more than simply a beast of burden, tore at your heart-strings until they ached like a tooth, what would you want?

Suppose some one came and bathed your face and neck and hands and brushed your hair and rubbed your head, and with silent, wordless, magnetic stroking of your face and forehead and hands and wrists made you feel a tenderness that demanded no return, would you like it?

Suppose the light were turned lower and someone just sat beside you and loved you as mothers love speechless infants, would not it soothe your weariness and make you grateful that somebody in the world cared more for you, even in your weariness, than for theater or outing?

Cultivate imagination. It will help you to put yourself in another's place and so think what acceptable offering is possible. If there is an unpleasant letter or bill or bit of news, do not mention it at night to trouble the sleep of the weary toiler. Wait until morning and then dispose of it as briefly and brightly as possible. "Advice is easy" do you say? Ah, "the power to speak wisely comes from having acted foolishly," and there are only "stripes for the fool's back."

A misfit virtue may bring untold misery; and they who disobey the command and give that which is holy to the dogs, travel down the old dark road paved with good intentions.—The Interior.

A YOUNG MAN'S GLORY.

In one of his proverbs Solomon declares that "the glory of young men is their strength," and he refers to that physical power exemplified by Samson among the Israelites, or by Sandow among ourselves. But we live in a time when Christian civilization has decreed that the body shall be trained to fit it for the invisible Christ's indwelling, rather than for its own sake. To-day muscles do not determine a young man's glory. The true test is the confidence he commands as growing out of his character.

Strength of character, then, is what a young man must seek to finding would he have cause to rightly rejoice. "Although genius always commands admiration, character must secure respect," says Smiles. Professor Blake, of the University of Edinburgh, urges the same truth. Addressing a class of young men, he said: "Money is not needful, power is not needful, cleverness is not needful, fame is not needful, liberty is not needful, even health is not the one thing needful; but character alone is that which can truly save us, and if we are not saved in this sense, we must certainly be damned."

Let us ask ourselves the vital question, What is the foundation of my

the newspaper he wants and not the one he has told her a dozen times he will not read—who arranges the easiest chair for him and has his dinner prompt and appetizing, does him a greater service, when he comes home after the battle of business, than she can possibly do in any other way.

Servants may bake and brew, may scrub and dust, but the finishing touches to arrangement, the putting out of sight and mind everything disagreeable, and the making prominent every sweet and restful suggestion is a fine art that only a pure and intelligent woman can compass.

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Let us ask ourselves the vital question, What is the foundation of my

character? Am I building "upon the sand?" Is the superstructure in danger of ruin because the superstructure is faulty? Am I likely to become the poorest pauper through the crash of my character's foundation? In a word, have I built upon any but the one true basis—Jesus Christ?—He alone is safe who can honestly say—

"On Christ, the solid rock I stand, All other ground is sinking sand."

It is needful that we have the companionship of Christ if we would escape the snares set for young men. It is needful that our ears be filled with truths from God's word if we would stand against the siren songs of sin. How easy it is to be overcome of Christ when we are in the company of our irreligious companions. They tell "off-color" stories lowering to our mother's sex, and we have not the Christly courage to rebuke them. One of them stays over night with us—we jump into bed without an interview with our Heavenly Father, though it has been our custom always to pray before retiring. When visiting at their home and Wednesday comes, we hesitate to excuse ourselves to attend prayer meeting.

Something like this has been the experience of most young men, and there is no better illustration of where our weakness lies. A time has come when in our hearts, by our words, or through our actions, we have confessed our God. In Christ's life there is not the slightest trace of such cowardice. Our Exemplar never faltered nor wavered when it was urgent that he confess his father. Then let us be strong—

"Strong to feel the world's great need, Strong to hate the evil deed, Strong to build an honest fame, Strong for all things—in His name."

Thought all cannot be physical giants nor mental prodigies, no one need be a moral pigmy. John urges us to "hold that fast which thou hast, that no man take thy crown." Paul exhorts us to "abhor that which is evil; cleave to that which is good." Christ commands us to be "righteous before God, walking in all the commandments and ordinances of the Lord blameless."

"Finally, my brethren, be strong in the Lord, and in the power of his might."—R. A. Waite, Jr., in Epworth Herald.

THE SUMMER VACATION: RECREATION.

Recreation means to create again, to make over, to make new. The old house is made new by the builder. He takes out the rubbish, the weak parts, removes the dilapidated roof, the poor plumbing, puts on new paint and paper, and perhaps adds a story or an ell, as suits the fancy of the owner. It may not be as good as new, but it may be made a great deal better than it was before repairing.

It often happens that our bodies need also more or less recreation. They have worn out more rapidly than they have been repaired. The nervous system gets dull and listless; the muscles become stiff and old; the stomach refuses to do its duty, and so do the liver, the kidneys, the bowels, and other organs. This often happens to the young, to those in their prime, as well as to the old. All need a change—a change of food, of air, of work or rest; and it has become a custom for many people to take, during some part of the year, a vacation for recreation. The conditions of life are such that many must take this vacation in the summer, others take it in the autumn, others in the winter. The summer season is now on us, and those who are about to take a summer vacation should try and get all the good they can out of it—should recreate themselves rather than still further dissipate their energies.

In selecting a place for recreation it is important to choose one where the food is good, where the air is good, the scenery pleasant, and the opportunities for enjoyment such as will occupy the mind agreeably.

Recreation at the seaside for those who are fond of the water is perhaps most satisfactory to a great majority. Here the ocean and the ocean's waves and roar are a constant delight. Water seems most alive of all non-living things.

"HOW'S YOUR LIVER?"

Is the Oriental salutation, knowing that good health cannot exist without a healthy liver. When the liver is torpid the bowels are sluggish and constipated, and the food lies in the stomach decomposing—poisoning the blood.



"As a general family remedy for Dyspepsia, Torpid Liver, Constipation, etc., I always use Simmons' Liver Regulator and have never been disappointed in the effect produced. It seems to be a perfect cure for all diseases of the Stomach and Bowels."—W. J. McLELLAN, Macon, Ga.

Let us ask ourselves the vital question, What is the foundation of my

ing things. The continuous change of form and of color makes it a study for all who love nature. The animal life at the seaside also helps to entertain and instruct, and the sea bathing is the most delightful of all bathing. Sea bathing should be indulged in with care. It is so pleasing a sport that we all want as much of it as possible. The slender, the feeble, the old, should not remain in the water long, but may wade along the beach and lie on the hot sand in the sun, and see the sport as long as they please. They should wear flannel bathing suits. The very strong, the corpulent, the hot-blooded, may remain in the water longer. They are less apt to overdo. People from the interior States are benefited by seaside life often more than those who live near it. To them the contrast is greater, the change more invigorating.

Many cannot take a month away from work at one time. Such are equally benefited by frequent short vacations. Two or three days at a time, every week or month, answers equally well. Even two or three hours in the afternoon to those who cannot go away from their work, may be quite sufficient for a few years at least.

In recent years it has become a practice with many in summer to join some summer school for study. Teachers do this more than any other class. A part of the day is given up to listening to lectures or working in the laboratory. In this way much is learned and many new acquaintances made, which makes life more delightful. This practice has much to commend it to the studious, but it may be overdone. Five or six weeks of hard study, even at the seaside in hot weather, for those whose brains are kept at work all the year, does not give quite the same benefits for rebuilding the frame as may sometimes be needed. If those who do this will not overdo, however, then this course is wiser than absolute idleness. All should remember the summer vacation is for recreating the body, and if this is not done, little good is accomplished.

Much more might be said, but we will only reiterate: the summer vacation is for improving the health. The main points to be considered are: a place where the food, the water, the air and scenery are good, and where the opportunities for rest and pleasure are such as are needed by the worn-out and weary worker.—Journal of Hygiene.

JOSEPH GILLOTT'S STEEL PENS GOLD MEDAL, Paris Exposition, 1889 and the CHICAGO EXPOSITION AWARD. THE MOST PERFECT OF PENS.

Advertisement for watches with text: "Our 60-page catalog sent to any address, illustrates and prices many patterns of solid gold, silver, and nickel watches, suitable for ladies. Write to them." Includes logo for C. F. Barnes & Bro. 540 West Market St. Louisville, Ky.

Advertisement for "CONTINENTAL" CHANGEABLE MOWER SPEED. Includes image of a mower and text: "This Mower has made a record in Texas that is without a parallel in the history of Mowing Machines. It changes speed in a moment. It can mow the same field in a few minutes, or it can mow the same field in a few days. It can mow the same field in a few days, or it can mow the same field in a few weeks. It can mow the same field in a few weeks, or it can mow the same field in a few months. It can mow the same field in a few months, or it can mow the same field in a few years. It can mow the same field in a few years, or it can mow the same field in a few decades. It can mow the same field in a few decades, or it can mow the same field in a few centuries. It can mow the same field in a few centuries, or it can mow the same field in a few millennia. It can mow the same field in a few millennia, or it can mow the same field in a few eons. 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**FEMALE COLLEGE**  
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**Conservatory of Music**  
 SHERMAN, TEXAS.  
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 to any  
 Female College  
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With a superior Faculty,  
 dormitory accommodations in-  
 creased and improved (includ-  
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 all the equipments necessary  
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 constitute some of the advan-  
 tages of this school.

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 President,  
 Sherman, Texas

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 school Department to Rev. I. W. Clark, Sul-  
 phur Springs, Texas.

PRETENDED FRIENDSHIP IS A JU-  
 das in disguise; and "the betrayal  
 with a kiss" has been acted more  
 than once.

SLANDER IS THE BITE OF THE  
 serpent whose virus is envy.

THE BODY OF CHRIST IS THE BE-  
 lieving Church; the body of Satan  
 is the unbelieving world.

HE WHO RESPECTS NEITHER OLD  
 age nor piety can never be trusted  
 with the affairs of Church or State.

A MAN MAY BE A POET WITHOUT  
 a poem; he may be a thief and  
 never steal; but he can not be a  
 Christian without good works.

Third Quarter—Lesson 5, Aug. 2.  
**DAVID'S KINDNESS.**—11 Sam. 9:1-12.  
 Golden Text:—Be kindly affectioned  
 to one another with brotherly love.—  
 Rom. 12:10.

David found the kingdom a chaos as  
 the result of Saul's foolish presumption  
 and open rebellion against the provi-  
 dences of God. David brought order  
 out of this confusion and enlarged the  
 depleted possessions, inspiring confidence  
 and infusing courage into the dispirited  
 subjects.

The enemies who had been a terror  
 to the armies of Israel were rebuked  
 and vanquished, while his victorious  
 army had become almost invincible.

The true worship of God had well-  
 nigh ceased, and the people had come  
 to believe that his care had been taken  
 away from them as a nation, but Da-  
 vid's faith and obedience turned the tide  
 of battle and put honor on the worship  
 of God.

David, doubtless, continued the form  
 of government that obtained in the  
 time of the Judges with princes, elders  
 and heads of families, but he was the  
 head of the nation, and the mouth of  
 the prophet indicated the policy of national  
 affairs. When he had thus firmly estab-  
 lished himself on the throne and se-  
 curely fortified the outposts and com-  
 pleted the organization of the military  
 and civil government, he turns his at-  
 tention to the family of Jonathan and  
 the dependents of Saul. It is human na-  
 ture to forget the days of our depen-  
 dence when prosperity has made us in-  
 dependent, and to turn a deaf ear to the  
 claims of former friendships. It is mean

and despicable, but, revolting as is the  
 picture, we too often behold it.  
 Sometimes children, inflated with  
 temporal gain and proud of human  
 honors, forget their own parents, even  
 turning them out of house and home,  
 or, shifting the responsibility, leave  
 them to share the charities of strangers.  
 True friendship does not expect to be  
 repaid, in kind, for the favors bestowed;  
 but ingratitude even shown to a dog, is  
 justly despised by all mankind.

Nothing commends the character of a  
 man more than expressed gratitude.  
 Even the beggar at our door gains the  
 sympathy of the hand that feeds him  
 by a genuine manifestation of apprecia-  
 tion.

It is observed also that real gratitude  
 is never found in mean men. It is the  
 lofty character, the brave heart, the  
 chivalrous spirit that exhibits the most  
 beautiful examples of genuine grati-  
 tude.

Praise to God is an expression of our  
 gratitude to God for his mercy and care;  
 and when manifested in the midst of  
 our prosperities, its beauty and grace  
 is wonderfully enhanced.

"Honor thy father and thy mother"  
 shows the value of this quality in the es-  
 timation of God; for whoever fails to  
 honor father and mother whose being is  
 linked to the children by the tender  
 cord of natural affection, and whose  
 ceaseless care for the helpless and de-  
 pendent during the days of infancy and  
 weakness, is utterly devoid of apprecia-  
 tion and is incapable of experiencing  
 the nobler sentiments of the soul.

No Christian man can be a beneficia-  
 ry without feeling the pulse beat of a  
 grateful heart.  
 Jonathan had been his friend in the  
 darkest day of his life, and now that he  
 has come to prosperous times, and Jon-  
 athan's family has gone down with the  
 reverses of Saul's family, David sends  
 for the old family servant and in-  
 quires if there are any members of the  
 family yet alive.

Had David forgotten Jonathan in the  
 midst of the Divine blessings, God's  
 spirit would certainly have rebuked him,  
 and probably his ingratitude would have  
 cut off from him the providences of God.

The act, as seen, would not have been  
 so seriously judged, but the wicked and  
 unfaithful soul that could disregard the  
 obligations to our fellows would have  
 been fatal to David or any other man.

The man who manifests an apprecia-  
 tion of kindness only that the kindness  
 may be repeated is little better than the  
 man who steals the property of another,  
 or, under false pretenses, gains the  
 confidence of another in order to obtain  
 money.

Sincerity should mark every act of  
 our lives, and any preference for an-  
 other simply to gain confidence is base  
 and wicked. Saul showed his first  
 weakness in his betrayal of David, and  
 his inhuman conduct grew to maturity  
 in his attempt to take the life of the man  
 who had made every sacrifice for the  
 good of Saul.

The parallel between David and Saul  
 bristles with antithetical characteristics  
 and magnifies the purity of David's life,  
 and leaves us praising God that this  
 type of manhood filled a conspicuous  
 place in the genealogy of our Lord.

David not only proved himself the  
 prince of friends, leaving an imperishable  
 record of fidelity well worthy the  
 imitation of the good and the great,  
 but, like his achievements on the battle  
 field, he was not satisfied with ordinary  
 success and common-place distinctions,  
 he carried the conquest of self to the  
 last ditch and enthroned the conqueror  
 in the citadel of the soul. He cared for  
 the family of his bitterest enemy.

Saul, who sought to take his life and  
 destroy his peace and happiness, both  
 public and domestic, carrying his ven-  
 geance beyond the bounds of bad men,  
 or even the ordinary methods of devils,  
 to gratify the jealousy that rankled in  
 his bosom, had died rejected of God and  
 despised of men; but David comes to  
 honor his family and care for his child.  
 Saul had left nothing of influence to ob-  
 struct the passage of David to final pros-  
 perity; but the chivalrous conduct of  
 David melted every heart into a cove-  
 nant of love.

The difference between Saul and Da-  
 vid was: Saul was actuated by selfish  
 and mercenary motives, while David  
 kept his heart ready for the sugges-  
 tions of the Holy Spirit.

Saul became great in his own eyes; Da-  
 vid held himself under the eye of God,  
 trusting nothing to the flesh, but made  
 all his desires subserve the interests of  
 God's kingdom. Saul was an apostate  
 sinner; David was a man after God's  
 heart.

"Us into closest union draw,  
 And in our inward parts  
 Let kindness sweetly write her law,  
 And love command our hearts."

The Sunday-school and Epworth  
 League Conference of the Bowie  
 District will be held at Jacksboro,  
 August 19, 20. We hope to have a  
 large attendance.  
 W. D. MOUNTCASTLE, P. E.  
 Henrietta, Texas, July 14, 1896.

**EPWORTH LEAGUE DEPARTMENT.**

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

"Let him that thinketh he stand-  
 eth, take heed lest he fall."

Our own armor is full of defects  
 of which we are ignorant. Let us  
 put on the armor of God.

The man who has purchased safety  
 by the sacrifice of principle is  
 bankrupt for both worlds.

Humility is a sign of strength;  
 he who boasts of his strength is  
 ready to fall.

The best Leagues are those that  
 are doing the most effective work  
 in the revival services. Is yours  
 among them?

Guard your conduct on that camp-  
 ing trip or excursion. Have a good  
 time and enjoy the fun, but avoid  
 extravagance and don't act the fool.

One Christian who belongs to the  
 every-day working force is worth  
 a dozen of those who only swell  
 the crowd on great occasions.

There is a wide difference between  
 marching in the street parade and  
 being always present in the pray-  
 er-meeting.

TOPIC FOR AUGUST:  
 "THE REPROOFS OF CHRIST."

August 2. To Peter, the Impul-  
 sive.—Matt. 16:23; Luke 22:34:61.  
 (NOTE.—The first passage is incor-  
 rectly printed on Topic Card.)

As has been said before in these  
 lessons, the character of Peter was  
 a contradictory one. He had a kind  
 and generous heart, and had espoused  
 the cause of Christ with all the  
 ardor of his nature, but with these  
 very qualities coupled with his par-  
 tial and sometimes very mistaken  
 views of truth, led him to extrava-  
 gances which reflected upon him  
 threatened to prevent the success of  
 the cause he loved.

Another fault of Peter was a rash  
 and foolish self-confidence, which  
 led him to interfere and attempt to  
 set aside the Master's plans, and  
 to contradict his declarations of  
 truth. These serious faults called  
 forth the deserved rebuke of Christ,  
 and these reproofs recorded in the  
 lesson were not only to correct  
 Peter's present rashness, but to  
 remedy a weakness of character,  
 which, uncorrected, would lead to  
 inevitable failure and humiliation.

Peter Contradicts Christ.—Matt.  
 16:22.  
 The occasion of the contradiction  
 was Christ's declaration of the neces-  
 sity of his approaching suffering and  
 death. "But Peter, in his im-  
 petuosity, thought that he under-  
 stood, and that he could prevent;  
 and so he interrupted those solemn  
 utterances by his ignorant and pre-  
 sumptuous Zeal, and taking Jesus  
 by the hand or robe, he led him a  
 step or two aside from the disciples  
 and began to advise, to instruct,  
 to rebuke his Lord. "God forbid,"  
 said he, "this shall certainly not  
 happen to thee." (Farrar).

The Reproof.—Vs. 23.  
 These words of reproof are hard  
 and severe, and were intended to  
 impress Peter with the enormity of  
 his offense. He had adopted Sat-  
 an's view, and urged Christ to  
 spare himself at any cost; to sacri-  
 fice duty to self-interest—advice  
 which is in accord with Satan's  
 policy to get men to regard personal  
 convenience and safety as more im-  
 portant than duty or principle.

PETER DENIES CHRIST.  
 His Rash Self-Confidence.—Luke  
 22:33.  
 This was Peter's reply to the  
 Savior's solemn warning of the  
 fierce trial just before him. Instead  
 of arming himself against his enemy  
 by prayer and humility he boasted  
 vainly of his devotion and strength.

Christ's Reproof.—Vs. 34.  
 Jesus knew Peter's weakness.  
 His three years' association had  
 shown him the fatal defect in his  
 character, and so with words of  
 solemn prophecy he warned him  
 of the shameful scene which took place  
 a little later at the house of the  
 high priest.

An Effective Look.—Vs. 61.  
 Peter's impulsive self-confidence  
 was not easily corrected. In spite  
 of rebuke and warning he failed  
 when he was tried. That shameful  
 experience was needed to cure  
 Peter of his folly. Christ looked  
 upon him, and his glance brought  
 to Peter's mind knowledge of the  
 weakness and guilt. He knew him-  
 self that day as he had not before.  
 That experience cured him of con-  
 ceit, and was one of the influences  
 which made his after life one of un-  
 interrupted faith and consecration.

LEAGUE NOTES.  
 We have received the August  
 number of the eminent Methodist  
 series. It is a biographical sketch  
 of Susanna Wesley, written by

holy Sabbath (except in cases of  
 actual necessity), such as meats,  
 milk, ice, or anything that may be  
 provided on Saturday. That we  
 heartily condemn the popular prac-  
 tice of drinking beverages at soda  
 fountains on Sunday, bicycle racing  
 and such like sport on Sunday, and  
 we pledge our renewed and untiring  
 efforts to defeat the great cause of  
 human happiness, the liquor traffic,  
 and its twin brother, the races of  
 all kinds and forms.

That a copy of these resolu-  
 tions be spread upon our minutes,  
 and a copy be furnished some of our  
 local papers and the TEXAS CHRISTIAN  
 ADVOCATE,  
 Cleburne, Texas.

East Texas Epworth League Conference.  
 The Executive Committee met at  
 Longview, July 17, to arrange for  
 the second East Texas Epworth  
 League Conference. The place se-  
 lected is Henderson, and the time  
 October 6-8. The first service will  
 be on Tuesday night, October 6,  
 and the closing service Thursday  
 night.

Not only an interesting but an in-  
 structive programme is being pre-  
 pared and will be announced soon.  
 Free entertainment will be ac-  
 corded all delegates and visitors.  
 Reduced railroad rates have been  
 secured and preparations will be  
 made for a large crowd.

The committee urge that all pas-  
 tors in this conference arrange any  
 meetings or special services they  
 have in view to avoid conflicting  
 with the League Conference and let  
 every one assist in making this the  
 largest and best gathering of East  
 Texas Methodism ever held.

R. M. KELLY,  
 MISS ETHEL FOWLER,  
 REV. J. T. SMITH.

Go into the best  
 Grocery Stores  
 in any city—the  
 stores that have  
 the most in-  
 telligent trade  
 —and ask  
 them what is  
 best for wash-  
 ing and clean-  
 ing. They'll tell you, "Pearl-  
 ine." Ask them how the  
 imitations compare with it, in  
 quality and in sales. They'll  
 tell you that they're far be-  
 hind. What does this show?  
 Why, that the people who  
 have the finest and most  
 delicate things to wash, and  
 who would be least likely to  
 risk these things with any  
 dangerous washing compound  
 —it shows that these people  
 have proved to themselves  
 that Pearlaine is the best.  
 And it certainly is.

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 Any man or woman who will sell  
**LIVES OF MCKINLEY & HOBART**  
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 For all cases of Nervous Prostration,  
 Headache, Dizziness, and all other  
 ailments of the Nervous System.  
 Sold by Druggists, Dealers of Building Blocks,  
 and all other places where goods are sold.  
 Beware of cheap imitations.

**Radway's  
 Pills**  
 Always Reliable,  
 Purely Vegetable.  
 Perfectly tasteless, elegantly coated, pure,  
 regular, purify, cleanse and strengthen. Rad-  
 way's Pills for the cure of all disorders of the  
 Stomach, Bowels, Kidneys, Bladder, Nervous  
 Diseases, Dizziness, Vertigo, Constipation, 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: Consti-  
 pation, inward piles, fullness of blood in the  
 head, acidity of the stomach, nausea, heartburn,  
 disgust of food, fullness of weight of the stom-  
 ach, sour eructations, sinking or fluttering of  
 the heart, choking or suffocating sensations  
 when in a lying posture, dimness of vision,  
 dots or webs before the sight, fever and dull  
 pain in the head, deficiency of perspiration,  
 yellowness of the skin and eyes, pain in the  
 side, chest, limbs, and sudden flushes of heat,  
 burning in the flesh.  
 A few doses of RADWAY'S PILLS will free  
 the system of all the above named disorders.  
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**YOU are going to COLLEGE?**  
 Then, other things being equal,  
 you should certainly go where  
 you can get the largest returns  
 for the least money.

The Polytechnic College  
 offers more to the student for the  
 same amount of expense than any  
 School in the Southwest.

First—The school year is forty-  
 eight weeks long. This is from eight  
 to ten weeks longer than other col-  
 leges in this section continue. No stu-  
 dent will be required to go the entire  
 session who may not wish to, but all  
 will have the privilege of doing so.

Second—The completion of a certain  
 number of courses leads to a degree.  
 Hence all work done counts toward  
 whatever degree the student may be  
 working for. This will be a great con-  
 venience to teachers, and to all who,  
 for any cause, have to have a break in their  
 attendance at College.

Third—The prices of board and tuition  
 at the Polytechnic College bring an  
 education within reach of all.  
 For young men good board can be  
 obtained in halls controlled by the  
 President of the College at the low  
 price of \$8 per month. This  
 includes furnished room, fuel and  
 lights. Every reasonable con-  
 venience and comfort will be supplied.  
 The President also boards the young  
 ladies in the building occupied by him-  
 self and family. Board is furnished  
 them at the low price of \$13.50 per  
 month; laundry, \$1.50 per month. The  
 cooking is first-class, and the fare as  
 good as could be asked. The finest  
 of milk and butter from his own herd  
 of Jerseys supplies the table. The  
 President's wife, Mrs. W. P. Lloyd, is  
 the lady manager of the girls' boarding  
 department, and takes a mother's in-  
 terest in every girl committed to her  
 care.

Young men who prefer to do so can  
 obtain board in private families at from  
 \$12 to \$15 per month.  
 Tuition for the entire forty-eight  
 weeks is only \$50. For the forty weeks  
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 \$41.50. The school year is divided into  
 four terms, and as tuition is paid in  
 advance, by the term, it is quite a con-  
 venience to have four short terms,  
 rather than two long ones.

Fourth—The Polytechnic College is  
 accessible from every part of the State.  
 Railroads from all directions lead to  
 Fort Worth. In case parents are called  
 to the College suddenly, or children are  
 needed at home unexpectedly, the many  
 railroads in and out of Fort Worth  
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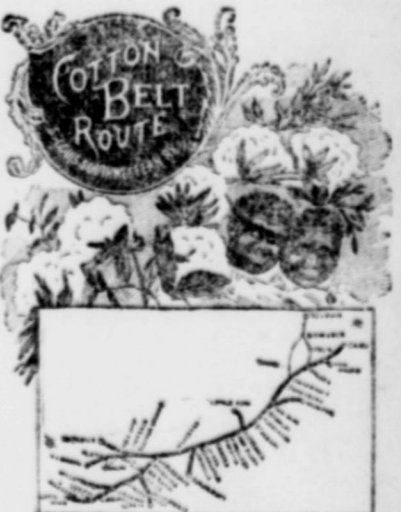
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Yours truly,
W. F. LLOYD,
Fort Worth, Texas.



- UNANSWERED LETTERS.
JULY 16—H. M. Sears, sub. J. W. Thompson, sub. G. W. Riley, sub.
JULY 17—J. W. R. Bachman, has attention. J. A. Gardner, change. Geo. H. Phair, sub. J. C. Calhoun, has attention.
JULY 18—H. R. Kimbler, sub. J. Kilgore, sub. G. H. Hodges, sub. 2 at half price.
JULY 20—C. S. Field, sub. J. W. Rowlett, sub. has attention. J. W. Johnson, sub. J. M. Armstrong, sub. K. W. O. Shugart, sub. J. W. Hirdges, sub. L. C. Matthis, sub. K. S. Van Zandt, sub.
JULY 21—D. T. Brown, sub. W. F. Mayne, sub. Geo. S. Clark, sub. J. Haralson, sub.
JULY 22—W. F. Mayne, sub. J. W. Raby, sub. C. R. Wright, sub. J. W. Dickinson, sub. A. B. Roberts, sub. J. W. Horn, has attention.

BEWARE OF HIM.
I write to warn my brethren of the ministry against the impostures of a man who claims to be a Methodist preacher, and who may, in fact, be in possession of ministerial credentials. He is about fifty years old; five feet and seven or eight inches high; has greyish beard and a very sleek poll (but a much sleeker manner). He has lost a valise, a purse or some other valuable belonging. He claims to be organizing homes for the rescue of fallen women. He will probably introduce himself to you by asking for a small loan to pay his way to a somewhat distant point. He may also claim to be related by blood to some well known preacher. He has gone under several names in different parts of the State. He is a fraud. I will be thankful to any one who will give me information of his present whereabouts.
H. M. DuBose,
Tyler, Texas.

PERSONAL.
On the 18th of June I had a violent hemorrhage from my left lung. Notwithstanding skillful medical attention and tender nursing, for a few days I lingered near the eternal shores, and seemed very near dear ones on the other side. I sometimes desired to cross over and meet them, but I am still here, and have sufficient strength to sit up the greater part of the day. If I continue to improve, will go out in a few days and try camp-life for a month or more. The doctor hopes at the expiration of that time that I may resume my work. I write this note for the information of some and to acknowledge from others kindly letters of sympathy. I crave the prayers of my brethren that I may have grace sufficient to do or suffer the Father's will.
J. A. WRIGHT,
Eagle Pass, Texas.

THE FIRST YEAR OF CHRIST'S MINISTRY.

(Road on Review Day at Trinity Church Sunday-school, Dallas, Texas, by Miss Lizzie Stephens.)

The first year of Christ's ministry, beginning with his baptism by John, has been called by an eminent author, "The year of obscurity." His existence and works seemed to be shrouded in mystery and wonder. When Christ, the prince of love, came to reign on earth to wield the scepter of faith and love over the souls of men, the scepter of power had moved far westward and rested in the hands of Roman monarchs. Outwardly it was a magnificent age, one in which the arts and sciences were cultivated to the highest degree. But the Jews at this time were only able to see the world objectively. They failed to look beyond the appearances to the soul that throbs within the bosom. And when Christ had proved his claim to be the Messiah, by his wonderful life and miracles, they would have taken and by force made him king; and his refusal roused the souls of the Jewish nation to perform the deed of his cruel death on the cross.
The fatherhood of God was an unknown thought, consequently the brotherhood of man was scoffed at. One writer said: "The man who believes it possible for Greeks and barbarians, in Asia, in Europe and Libya, to agree in one code of religious laws, must be utterly devoid of sense." It was at this state of affairs, surrounded by these disadvantages that Christ began his wonderful work on earth.
The first event for consideration is the baptism by John the Baptist. While John was preaching and baptizing on the banks of the Jordan he noticed in the immense crowd that had assembled to hear the words of this wonderful man, one individual distinguished by his sweet face, meek manners, quiet deportment and the graciousness of all his ways, which marked him as one in whom the grace of God seemed to have dominion, and as this devout-appearing stranger moved toward the preacher and asked that the ceremony of baptism might be administered to him, John recognized him, and before the assembled thousands acknowledged his manhood, saying, "I have need to be baptized of thee, and comest thou to me?" To this, with reverence of manner and meekness of speech, Jesus replied: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Then John and Jesus walked down together beyond the water's edge into the stream that has been the scene of so many miracles, the river Jordan, and John administered the ordinance of baptism to our Savior. As they came from the stream Jesus lifted his voice in prayer, and as he prayed, behold the heavens opened wide and down came fluttering on whitest pinions a beautiful dove, the type of purity, of innocence, of spiritual blessedness, and rested on the head of the holy one, and from the emblazoned paraspets of heaven came the divine acknowledgment and benediction: "This is my beloved Son, in whom I am well pleased."

After the baptism Jesus withdrew into the wilderness for a season of prayer and fasting before entering upon his work as a divine teacher. Here, at the end of forty days' fasting, when his physical strength was almost gone, Satan assailed him with his sharp temptations. The first as an appeal to his creative power to furnish himself with food. Jesus was exceedingly hungry and Satan suggested "if thou be the son of God, command that these stones be made bread." Jesus was not willing to lower his divine dignity at the suggestion of the tempter, and he said: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." By this is meant that those who trust in God need not require the power of working miracles to produce bread from stone, but only trust, and God will provide an abundant store. Satan then carried Jesus to the pinnacle of the temple, and proposed that he cast himself down from this eminence, reminding him that it was written: "He shall give his angels charge over thee." And encouraging him to try the truth of the holy word, Jesus directly answered from the scriptures: "Thou shalt not tempt the Lord thy God." We should never run into danger to see if God will see us out. And Christ was still assailed by Satan who next carried him into a high mountain and showed him "all the kingdoms of the world" and offered him their vast dominions if he would only serve him. Here Jesus both baffled and drove the tempter away; for he said: "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve." Thus the vile enemy was driven away and soon Christ was comforted and fed by angels.
The early labors of our Savior were in Capernaum, on the sea of Galilee, where he fulfilled the prophecy about his appearing there to give the light of knowledge to the darkened understanding of men. The first miracle was the changing of the sparkling water to ruby wine, at the marriage feast. After the feast he went to Jerusalem and entered the temple during the Jewish passover, and found in the temple those that sold oxen and sheep and doves, and changers of money sitting. "To see his father's house thus treated wounded his feelings and he proceeded to cleanse the temple. He prepared a scourge of

small cards and drove the merchants and their belongings from the temple, scattered the changers' money and said unto them: "Take these things hence; make not my father's house a house of merchandise."

The news of the first miracle and the cleansing of the temple were carried far and near, rousing the minds of men to dwell on noble things. Nicodemus, the ruler of the Jews, came to Jesus by night and professed to believe him "a teacher sent from God," and asked that he be allowed the joys of another world. Christ answered, "Verily, verily, I say unto you, unless a man be born of water and of the Spirit he cannot enter the kingdom of heaven." Unless the light of truth has illuminated the darkened being of man he cannot enjoy the pleasure of the noble soul.

After eight months of earnest preaching in Judea, proclaiming to man that "the kingdom of heaven was near," he departed for Galilee by way of Samaria, where he met "the woman at the well," to whom he gave the water of everlasting life, "who so shall drink thereof shall never thirst. And when two days of earnest labor was ended in the city of Sychar he entered Galilee, and while walking by the sea he saw two fishermen casting net into the sea. They were Simon, called Peter, and Andrew, his brother. He said unto them, "follow me and I will make you fishers of men," and journeying on he saw two more fishermen, James and John, mending their nets. He also called these as disciples to preach the words of God to all nations.
The calling of Peter, Andrew, James and John marks the closing of the first year of Christ's ministry among men.

DISTRICT CONFERENCES.

SHERMAN DISTRICT.

I hesitate not to say this was the most pleasant District Conference I have attended in North Texas. It convened in Collinsville, July 9th, with Bro. Binkley in the chair. It is no compliment to say that Bro. Binkley knows how to run a District Conference. He has been in the presiding eldership ever since the District Conference became an institution of the Church. This completes his fourth year on the Sherman District, and I take the liberty of inserting a resolution passed by a unanimous vote of the conference, which shows the tender regard the brethren have for this faithful servant of God.
Whereas, Our presiding elder, Rev. J. M. Binkley, is now serving out the last year of his quadrennium on the Sherman District and will leave us by limitation of law at the approaching session of our Annual Conference,
Resolved, That this conference recognize his sterling qualities as presiding elder and express its entire satisfaction with his administration.
2. That our prayers shall follow him where the Church, by its authorities, may send him, and we remember with gladness his labor of love among us.
J. A. STAFFORD,
T. E. ALDERSON,
E. W. SHERWOOD.

The preaching of the conference was set to a high key by Dr. J. R. Allen Wednesday night. The spirit of God rested upon the pulpit from that hour, and at times the waves of salvation would overflow the entire audience.
The business of the conference was transacted in the best spirit of brotherly love. And though not appearing to be critical our presiding officer drew forth, by his searching questions, all the information possible and seemed to get at the real status of every charge.
The Women's Meeting on Friday night was in every way a success. The sum of \$212.70 was pledged for the Rescue Home in Dallas. No true pastor can fail to appreciate and help the W. P. and H. M. Society. It is certainly one of the most valuable auxiliaries to our Church.

The real hospitality of the good people of Collinsville is hard to surpass anywhere. Not only were their doors open to us, but everything they had seemed to be at our disposal.
The next Conference comes to Bella Vista. Rev. A. G. Nobles, G. B. Patten, W. A. Walker and G. M. Giles were elected as delegates to the Annual Conference, with Rev. B. E. Williams, W. E. Oxford and L. A. Robertson, alternates.
J. P. ARCHER, Secretary,
Bella, Texas.

HOUSTON DISTRICT.

Our conference met in Alvin Thursday, June 25, at 9 o'clock, and closed the business session Saturday evening, June 27, at 5 o'clock. Our highly esteemed presiding elder, Rev. Seth Ward, held the reins during the entire session and gave careful direction to all matters of interest pertaining to the work of a District Conference.
The attendance of local preachers and lay delegates was the most satisfactory we have had for four years. Sickness prevented Bro. J. M. Adams from attending; one other pastor was absent.
Dr. J. H. McLean, Regent of the Southwestern University; Prof. Langdon F. Smith, President of the Chappell Hill Female College; Bro. W. H. Vaughan, manager of our Orphanage; Bro. J. B. Sears, our Conference Missionary Secretary, and Rev. E. A. Potts, were our visitors.
Dr. McLean and Prof. Smith addressed the conference on the subject of Christian education in Methodist schools, and the same time represented their respective institutions.
Bro. Vaughan addressed the conference in behalf of the Orphanage,

preached on Thursday night of the conference a stirring sermon, took up a collection in cash and subscription and took his departure. The Lord bless him abundantly in his work.

The Conference was also favored with the presence of Mrs. S. S. Park, Corresponding Secretary of the W. F. M. S. of the Texas Conference, and Mrs. Belle Blandin, District Secretary of the W. P. and H. M. Society. The addresses of these good women were listened to with marked attention, and the brethren pledged their hearty cooperation in the work of the Woman's Missionary Societies.

Bro. J. W. McMahan, who was appointed to preach the opening sermon, being unwell, Bro. Rankin was called on to conduct the service. The sermon was strong, full of gospel meat and was delivered in an earnest, impressive manner. The Holy Spirit was with us; we had a precious time; it was good to be there. Religious services were given prominence during the entire conference. The keynote struck by Bro. Rankin was followed up by the brethren; there were no dull services.

The missionary service was held Friday night. Rev. J. B. Sears preached a well-prepared missionary sermon. Bro. Ward, realizing the necessity of greater interest on the part of the people in the missionary work, instead of taking a collection called mourners, and the congregation bowed in prayer, pledging themselves to greater interest in the missionary cause.

A thorough investigation was made of all the interests of the Church in the district, committees were appointed on the various interests required by the Discipline, and special committees were appointed on Orphanage, Temperance and Sabbath Observance.

CLARENDON DISTRICT.

The second session of the Clarendon District Conference, composed of our presiding elder, who acted as chairman, twelve preachers in charge, four local preachers, twenty laymen and two clerical visitors, transacted its business in Amarillo the first week in July. The usual formalities were observed, the ordinary routine of business gone through with, and the customary resolutions were adopted.
Education was stressed by W. F. Lloyd and E. R. Barcus, Jr., the former presenting the special claims of Polytechnic College and the latter the Southwestern University.

A general mass meeting, in which the principal Sunday-school workers of the district figured, was devoted to the interest of the Sunday-school.
No representative from the Mission Board was present, and the Secretary preached the missionary sermon.
Mrs. A. M. Beville, District Secretary, was on hand to represent the W. P. and H. M. Society, and, with Bro. Lloyd's assistance, secured a point or two in its favor.
Rev. T. F. Roberson, A. M. Beville, J. N. Browning, and J. C. Pipkin were deemed the proper men for Annual Conference delegates, and J. N. Donahoo, and W. B. Neel were given the place of alternates.

The friends of Polaview were easy winners when the selection of a place for holding the next session of the conference was pending.
The preaching was spiritual, the session harmonious, and the religious feeling all-pervading; while the hospitality of the good people was up to the usual high standard of the Panhandle.
J. SAM BARCUS, Secretary.

BROWNWOOD DISTRICT.

The sixteenth session of the Brownwood District Conference closed its labors in Comanche, Texas, July 4, 1896, and has gone to record in the minds and hearts of those who were present as one of the best in its history. Although there were some questions which provoked sharp discussion, yet the spirit of the Master was manifested by everyone.
Rev. W. M. Shelton, presiding elder, presided. Yes, with grace, dignity, etc. Bro. Shelton knows how to conduct a District Conference. While he holds the reins and keeps the business in hand, he has no ironical rules, or pat-down right cut methods, but knows how to turn aside and follow a vein when there is gold in it.
The attendance was unusually good, there being something over seventy-five members present, besides many visitors.
Bro. Burkhead and the good people of Comanche did the royal thing in entertaining. Every one seemed to think he had the best home.

From the reports of the pastors it was found that the spiritual condition of the Church in the district was encouraging. Ten revival meetings have been held, and 213 conversions and 429 accessions to the Church were reported. Two parsonages and one church have been built this year, with a fair prospect of another church by the end of the year. The Epworth Leagues of the district are in healthy condition and doing good work.
Reports show that the salaries of the pastors are very much behind. The largest amount paid by any charge for the support of the pastor and presiding elder is \$75 per month; the smallest \$14. How these men remain and do their work is a mystery and can only be understood by those who believe in Elijah's God. You ask, do they complain? No! Not a preacher did I hear complain of hard times. Were they despondent? No! Very few were full of faith and hope. In some parts of the district there have been only two or three showers since February, and no crops growing, but the drought was hardly mentioned

in the reports. These men, thank God, are not "calamity howlers."

The preaching was all good. There were no sermons "cut and dried" for the occasion. Somehow you could not tell who, when nor where the Committee on Public Worship would strike, but the spirit of the Lord was in it all.

J. E. Vernon, R. F. Brown, Charles Rogan and J. M. Presler were elected delegates to the ensuing Annual Conference; Dr. T. A. Rape, R. P. Connor, W. C. Switzer and J. W. Turnell were elected alternates.
Jacob N. Broyles and Dr. T. A. Rape were recommended to the Annual Conference for deacons' orders.
Jacob N. Broyles was recommended for admission on trial into the traveling connection.
Rev. J. T. L. Annis represented the Board of Missions, and it was well done. His address will bear fruit.

Dr. J. H. McLean visited us for the first time, gave us an excellent sermon, and made one of his best speeches in behalf of the Southwestern University.

Rev. E. V. Cox, of Polytechnic College, Prof. D. S. Switzer, President of Weatherford College, and Rev. W. J. Moore, President of Granbury College, represented their respective schools.
We hope all of these brethren will reap a good harvest in boys and girls from the Brownwood District.

The next session goes to Brownwood. The spirit manifested throughout the session of the conference was truly refreshing, and as we joined, at the last service, in singing, "We'll never say good bye in Heaven," there was a wave of enthusiasm rolled over us and a thrill of joy penetrated every heart, and I believe preachers and delegates went home with a deeper consecration and a determination to do more for the glory of God.
W. C. HILBURN, Secretary.

PITTSBURG DISTRICT.

The second annual session of the Pittsburg District Conference convened in the town of Gilmer, Texas, July 9, at 9 a. m. Rev. T. P. Smith, presiding elder, in the chair. He has the happy faculty of holding a conference steadily to its work without causing any one to feel the least restraint. He presided throughout the session with grace and dignity.
The session throughout was harmonious and spiritual. The opening sermon was preached at 11 a. m., July 9, by the Rev. Stuart Nelson. It was a masterpiece of logical argument and scriptural proof of the thoroughness and genuineness of regeneration.
The preaching was done by Revs. G. S. Hardy, Stuart Nelson, W. H. Vaughan, T. B. Vinson, W. A. Manley, H. B. Smith, W. P. Pledger, J. W. Johnson, J. C. Calhoun and A. A. Wagoner.

A missionary mass-meeting was held Thursday evening at 8:30. Addresses were made by Revs. A. A. Wagoner and J. T. Smith, after which a collection of over \$300 was taken for the cause of missions.
The conference was attended by the following visiting brethren: Rev. J. T. Smith, Conference Missionary Secretary; Prof. E. R. Williams, President of Alexander Collegiate Institute; Rev. John H. McLean, D. D., of Southwestern University; Rev. W. H. Vaughan, of the Orphan Home; Rev. T. B. Vinson, of Tyler Circuit, and Rev. W. P. Pledger, of Athens Station. All of whom were heard with pleasure.
Prof. Williams made a fine impression on the conference as a thorough Christian gentleman and scholar. He is doubtless worthy of the high position to which he has been elected. Let the East Texas Conference give him her unqualified support.

The reports showed the spiritual state of the Church to be reasonably good; but the finances on most of the charges were badly behind.
The love-feast Sunday morning, led by Bro. Lon Morris, was a great occasion of rejoicing.
The Sunday-school mass-meeting was held Sunday afternoon at 4 o'clock, which was enjoyable and instructive.
The following brethren were elected delegates to the Annual Conference: P. A. Turner, F. S. Eberhart, T. H. Black and Rev. R. A. Morris, and T. J. Wilson, F. W. Fitzpatrick and Rev. H. M. Nixon, alternates.
Two were recommended to the Annual Conference for admission on trial and one for readmission.
Atlanta was selected as the place for the holding of the next session.
A. A. WAGONER, Secretary.

BRENNHAM DISTRICT.

The Brenham District Conference met at Cameron, Texas, July 2, 1896. The opening sermon was preached the night before by Rev. E. A. Tabor, of Rockdale. Thursday morning the conference was opened with religious services, conducted by Rev. Jas. Peeler, after which, in absence of the presiding elder, J. C. Mickle, on account of sickness, Rev. G. A. LeClere was elected President. J. T. Kemp was elected Secretary. All pastors were present, and a fair representation of laymen.

The usual committees were appointed. The conference began its work by hearing reports from pastoral charges.
The afternoon session on Thursday, Bishop Key having arrived, took the chair and remained with us until conference adjourned. The Bishop's presence was an inspiration to the conference. He preached for us once a day. His sermons proved the power of the gospel in the uplifting of the large con-

gregations that attended. His impromptu "talks" from the chair were full of wisdom and awakened zeal in all the members of the conference, and no doubt left abiding impressions which will be felt all over the district. The Bishop wisely stressed the importance of having all our Church property insured.

Friday afternoon session was devoted to the answering of the question: "What Are the Greatest Hindrances to Our Work in the Brenham District?" A lively discussion ensued, in which it was brought out that the liquor traffic was our mightiest foe—deeply entrenched as it is in the business world and connived at by many members of the Church. Another hindrance was found to be the lack of real and entire consecration to the work by the ministry and laymen.

Prominence was given to religious services. Sermons were preached by the following brethren: F. E. Hammond, J. L. Russell, T. S. Willford, F. M. Daniels, J. P. Skinner, E. A. Potts and last, but not least, W. L. Nelsms, of Waco, who came representing the Orphan Home. At the close of the sermon he took the usual collection and left on the next train, but left with us the blessing of a great sermon.

Prof. C. C. Cody was with us, ably representing the Southwestern University, and Prof. Anderson doing the same service for Chappell Hill Female College.
Willard A. Lewis and Emil C. Wilm were granted license to preach. J. B. Poteet and W. E. Washburn were recommended to the Annual Conference for deacons' orders. W. E. Washburn was recommended to the Annual Conference for admission on trial.
The following brethren were elected delegates to Annual conference: J. D. Campbell, J. C. Crunk, Henry Lookwood and Jeff Kemp; alternates, W. M. Stone and F. H. Hitchcock.
Caldwell was elected as the place for the next conference.

Resolutions of thanks to the citizens of Cameron were adopted.
Sunday was a great day with us. The love-feast in the morning, conducted by F. M. Daniels, was an old-fashioned conference love-feast. The sermon in the morning by the Bishop was full of spiritual power. In the afternoon the Cameron Epworth League gave a song service and the day was closed with an excellent sermon by Rev. E. P. Newson, of Brenham.
Thus closed one of the most beneficial District Conferences it was ever our pleasure to attend.
JEFF T. KEMP, Secretary.

A COLLEGE IN EVERY HOME.

Among the seeming impossibilities that have, in this Nineteenth Century so replete with useful inventions and startling discoveries, become possibilities is this one, namely: "A College in Every Home." "However humble." This wonderful and most useful achievement has been attained by the use of the United States mail as a medium of communication between the teacher and the pupil.

Correspondence teaching and study is getting to be recognized by some of the most reputable universities in the United States. By the Chicago University a certain number of courses for a degree is allowed to be taken by correspondence; while a short time since a degree conferred by a correspondence school was recognized by one of the oldest and most reputable universities in America.

Four years ago the enterprise of establishing a correspondence school in the South was briefly discussed in the TEXAS CHRISTIAN ADVOCATE. The proposed institute received not only the hearty endorsement but also the promise to act as instructors of men who were then or who have since been connected as instructors with the following universities and colleges, viz: our own Southwestern, Texas; Central, Mo.; Centenary, La.; Emory, Ga.; Wofford, S. C.; Vanderbilt, Tenn. These men, eminent specialists, up with the most modern methods of instruction, saw the need of, and therefore promised their help to the proposed correspondence school. Letters of inquiry for information were received from Virginia to West Texas, from Ohio to Florida, written by men—preachers and others—who desired to become students. Some were actually enrolled as such and began work. But for a reason, which it is undesirable to make known now, the enterprise was suspended, not abandoned. And now the progressive President of Polytechnic College, Fort Worth, Texas, has numbered this among the forward movements he is making. So beginning with the opening of the next session the Polytechnic offers by experienced and thoroughly competent professors and teachers a college education at small expense by mail to all who desire it and at the same time are unable to attend a resident institution of learning.

There are hundreds and thousands of men and women throughout the world who have studied by correspondence and can testify to both the teachers' and the pupils' perfect satisfaction with this method of teaching and studying. When it is remembered that business transactions involving hundreds of thousands of dollars are begun and consummated by mail; that in the same way corporations where their every existence is concerned give instructions to their agents; that governments do the same sometimes where the welfare of a whole nation is involved, it ought not to be doubted, it can not be doubted by any intelligent man, that thorough

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

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ABSOLUTELY PURE

instruction can be given by mail. Can not every word the professor utters in his room to his class be put upon paper and sent to the pupil through the mail? Can not every question the pupil asks or answers in the recitation room be written and sent to the professor through the mail? There can be but one answer, and that an affirmative one, to these two questions. Therefore, it necessarily follows that the very same work that is done at college can be done at home by correspondence teaching and studying, except in those sciences where apparatus must be used to get the best results. They are few and the professor of science is figuring on furnishing a cabinet at small cost to his pupils, thus enabling the student to perform many experiments. Knowing from observation and experience the thoroughly satisfactory work that can be done by correspondence, the undersigned, who has promised to act for a short while at least as one of the instructors, will guarantee perfect satisfaction to anyone who desires to study Hebrew, New Testament Greek, or the first year of the conference course of study. If the directions are faithfully followed, and the student is not perfectly satisfied with the result, the money will be refunded. And from what I know and can hear of the other instructors their work will be equally as satisfactory as mine, and even more so.

Perhaps in a future and shorter paper the advantages and disadvantages of the resident and correspondence methods of teaching and studying will be discussed.

C. M. HARLESS.

## NORTHWEST TEXAS CONFERENCE

### AZLE MISSION

W. A. Stephens, July 15: We have just closed a ten days' meeting at Dido. Bro. Shrader was with us and did most all the preaching. We had about eighteen conversions, twelve joined the Church, and praise the Lord, we got to baptize seven babies. Our mission is just a little over a year old, but we are growing. We want to take this part for the Lord and Methodism.

### SPRING HILL

Geo. A. Nance, July 10: Our meeting at Newland's Chapel closed Sunday. Thirteen conversions. Our much-loved and efficient presiding elder, E. F. Boone, held our Quarterly Conference and spent several days with us, to the delight and great profit of our people. Am in a meeting at Spring Hill now, with no preaching help. Thirteen penitents last night; several backsliders have been reclaimed. God give us a great victory.

### HAMILTON

J. T. Rascoe, July 16: This is an excellent people; treat their preacher well; work with them for the salvation of souls and take great interest in the affairs of the Church. Bro. Dees held a meeting for us in June, which was a success. Had forty accessions to our Church. He is a faithful worker, thoroughly reliable in doctrine, and his plans are Methodist. If you need good help, don't be afraid of him. He will do you good.

### GRAHAM MISSION

B. R. Wagner, our third Quarterly Conference convened at Corner Creek Camp-ground July 4. Bro. Daniel, our presiding elder, was with us. Had a pleasant session. Bro. Daniel stayed one week with us in the meeting, and after preaching I think I never heard. Bro. M. L. Moody, the pastor of Graham Station, was also with us and did excellent work. The Lord was with us. While we only had about six conversions, the Church was built up and the meeting was a blessing to all. Had three accessions; more to follow.

### CORSICANA

F. M. Winburne, July 16: Our meeting for Zion Rest, one and a half miles north of the city, closed last night with eight or ten mourners at the altar and an immense crowd still present. Bro. W. C. Dunn, of Frost, rendered a sweet, efficient service, leaving many friends. Our choir and League did most excellent work. The brethren and friends had a nice, well-lighted tabernacle for the occasion. Visible results were not as we wished; still twelve nice people were added, with more to follow. Begin at Grape Creek next Sunday. Am expecting gracious results all round.

### FLOYDADA

W. M. Adams, July 14: I have been by my sick wife waiting day and night for twelve days, and thought our Father in Heaven would take her home; but, praise his holy name, he spared her to us. She is now convalescent, after passing through a complication of diseases. Pray much for us. Provisionally we have met all our appointments except our District Conference at Amarillo during wife's extreme illness. We had a good day last Sunday at Emma. Two persons have become satisfied that they are

converted since our revival closed, and have both said they will join our Church; one of them is our County Judge at Emma.

W. M. Adams, July 17: D. V., we will begin revival meetings as follows: At Cottonwood Church, twelve miles northwest of Dickens, in Dickens County, beginning Saturday, at 11 o'clock, July 18, 1896. At Lubbock, August 1, at 11 o'clock, a. m., embracing our third Quarterly Conference. At Floydada, fourth and fifth Sunday in August.

### EASTLAND CIRCUIT

R. S. Heizer, July 14: Our protracted meeting at Lone Cedar began the 4th and closed the 13th. It was a grand meeting in many respects. The Lord was with us in power, strengthening the faith of believers, reclaiming the backslidden in heart, convicting sinners and converting mourners. The number of conversions was not ascertained, as we were greatly interrupted by the rain, which stopped us for five services. There were two accessions to the Church, and I think others will join in the future. With the exception of four sermons the preaching was done by the writer. Rev. S. J. Franks, of Ranger, preached three fine sermons, and Rev. D. B. Keahey, local preacher on this charge, preached once. Thanks to these brethren. We begin at Concord next Sunday, July 19th.

### GOLDTHWAITE CIRCUIT

G. W. Temple, July 14: I commenced my meeting at Lookout Mountain Friday night before the first Sunday, continuing ten days, with glorious results. Every service was a good one. Visible results: Eleven conversions, seven accessions to the Church, eight children baptized, and the Church wonderfully revived. We conducted this meeting after the old Methodist plan. Strong men came to the altar, repented and were powerfully converted. I was alone the first three days of the meeting, when Rev. Samuel Gay, of Goldthwaite Station, and Rev. John Threadgill, local preacher from Lameta Circuit, came to my help and did excellent work in pulpits and altar. They are men of God. Rev. W. M. Shelton, our beloved, came in on Wednesday and held our third Quarterly Conference and preached three splendid sermons. He made a good impression on the people of Lookout Mountain. The Church stood faithfully by us all through the meeting. We have a noble band of Christian workers at this place.

### LAMASCO

T. G. Whitten, July 18: I came here Monday, the 13th, and commenced a meeting with pastors Shearer and Johnson. Bro. Shearer's wife is passing away with cancer of tongue. They need the prayers of the Church. Bro. Johnson is a young Southwestern University student sent by Bro. Wages, presiding elder, to assist Bro. Shearer during his affliction. He is an earnest, promising young preacher. About seventeen professions up to last night, and altar full of penitents; congregations immense.

### BONITA

J. R. Smith: We closed a very successful meeting at this place after a ten days' fight. The Lord was with us in power. There were sixteen conversions and quite a number reclaimed. Rev. F. M. Sherwood did the preaching, and of course those who know him know it was well done. He believes in thorough work. I can commend him to any brother who needs help. Old settlers say it was the best meeting ever held in this town. We are now at Prairie View, with prospects good. Five conversions to date.

### RUSH BRANCH

J. W. Tinscher, July 14: Our revival meeting closed at Rush Branch last night. It was a gracious meeting. Bro. D. F. Fuller was with us four days and nights in the spirit of the Master, preaching with great power and demonstration of the Spirit. Strong men were made to tremble and cry for mercy. Bro. Robt. Patterson, local preacher, was with us three days, preaching to the delight of all who heard him. The result of the meeting: We had sixteen professions and old troubles settled in the Church. I never knew a more faithful band of workers for the Lord than is at Rush Branch. Eternity will alone reveal the good of that meeting. We take courage and press on.

### RANDOLPH

B. A. Thomasson: Our meeting at Randolph over the preaching of Rev. C. O. Jones, evangelist, was a great awakening. Began Friday night before the fourth Sunday in June and closed Thursday night before second Sunday in July; 90 persons professed religion. Only about 13 joined the Methodist Church. Some more will join. The Baptist and Presbyterians will perhaps reap even larger results in the way of accessions than the mother of them all spiritually. We ran the meeting on the liberal plan that is sometimes adopted. What we wanted was the people saved. Bro. Jones is truly an evangelist, a great

### CHEROKEE CIRCUIT

Frank B. Buchanan, July 18: Our protracted meeting at Cherokee began Sunday, July 5, and continued through ten days. Rev. E. K. Denton, of San Saba Station, reached us Monday night and preached fifteen sermons. At this place seven or eight denials of accessions are represented and all sorts of doctrines are preached. Bro. Denton wisely laid a good foundation, repentance, justification by faith and regeneration by the Holy Spirit being the subjects of his first sermons. He handles the scriptures with a master hand. Our congregations, large at first, grew until people were turned away for want of room. We held one sunrise prayer-meeting, beginning at 4:30 a. m. Our Church is revived. Many who were backslidden publicly confessed their faults and asked forgiveness. We have five additions by ritual. Several young ladies who wished to unite with our Church were prevented by parents who are members of other denominations. The second Sunday of the meeting the people came through a pouring rain and filled the house. We raised in cash and sub-

scription \$76 on our conference collections. Monday night following we organized an Epworth League with twenty-nine members. Twenty of the San Saba Leaguers came over to help us. Methodism has had a mighty uplift by this meeting. God is with us. We take courage and press forward.

## NORTH TEXAS CONFERENCE.

### PILOT GROVE.

W. H. Brown, July 18: We closed our meeting near Cottage Hill last Monday. We had a splendid meeting, notwithstanding it rained nearly every day and we were under an arbor. It resulted in twelve or fifteen conversions, several accessions to our Church and a general revival in the Church.

### MESQUITE.

D. T. Brown, July 20: The Lord is blessing us over here. Praise his name! We closed a very successful revival at Locust Grove yesterday. It was the best meeting Locust Grove has had for several years. Many backsliders were reclaimed; about 25 sinners converted and 14 additions to the Church. Others will join other Churches (our own) on the circuit. We are re-building our church at Pleasant Ridge, which was ruined by a storm in May.

### MAKEY.

J. P. Rodgers, July 17: We have just closed our meeting at Garrett Chapel. We had 4 conversions, 1 addition, and the Church much revived. We had what I call a material revival. The sum of \$66.65 subscribed on conference collections and subscriptions to build a church secured. Work on the building will commence the 20th. We are uniting two appointments and building between the two. Begin my meeting at Mays' Prairie to-night. Hope to have a good meeting there.

### LAMASCO.

T. G. Whitten, July 18: I came here Monday, the 13th, and commenced a meeting with pastors Shearer and Johnson. Bro. Shearer's wife is passing away with cancer of tongue. They need the prayers of the Church. Bro. Johnson is a young Southwestern University student sent by Bro. Wages, presiding elder, to assist Bro. Shearer during his affliction. He is an earnest, promising young preacher. About seventeen professions up to last night, and altar full of penitents; congregations immense.

When you pack for a summer outing, do not forget to take some Ivory Soap. You will enjoy your baths the more for not having to use the soap furnished by the hotel.

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99<sup>44</sup>/<sub>100</sub>% PURE

preacher, and an untiring worker. This is the beginning of better times on Randolph Circuit. The meeting at Binkley Chapel began second Sunday in July, (Quarterly Saturday before at 11). Bro. Wages preached for us Sunday and Monday; C. O. Jones preached twice; Bro. Hill, of South Bonham, once; and Bro. Fount Jones (Baptist) once. The meeting continued seventeen days; 92 professed religion, 52 joined the Methodist Church, and 6 the Baptist. Several others will join both. All glory to Jesus. The meeting at Marvin is in full blast now.

### CRESSON.

W. N. Curry, July 16: Since the storm (April) we have rebuilt, or rather built our parsonage. It is complete in every part. I know no better on the district. We are rebuilding our church here; will be complete by August 1. It will be six feet wider and four feet longer than the old one. It will be complete from start to finish. Notwithstanding our very great loss—two churches and parsonage—and Bro. Wyatt's very strong appeal in the ADVOCATE, we received in all from Church at large only \$115. We are very thankful for what we did receive. There are no more faithful, sacrificing people living on earth than many of these. Their works do show it.

## TEXAS CONFERENCE.

### MADISONVILLE.

B. J. Guess, July 17: Closed a glorious meeting at Elwood Monday. The Church was greatly revived. Old feuds were healed, a weekly prayer-meeting begun, family altars erected, a number converted, 10 added to the Church, and a subscription list started with which to build a new church. Bro. Meyers, of Dodge, was with us, and the Lord greatly blessed his labors.

## EAST TEXAS CONFERENCE.

### BULLARD.

J. M. McCarter, July 16: On the night of the 12th instant we closed an excellent meeting at Flint, Smith County. There were three conversions and eight accessions by ritual and two by letter. Services spiritual throughout and the Church greatly revived. We were ably assisted by Rev. H. H. Green, of White-wright, who did most of the preaching.

### MOUNTAIN SPRINGS.

W. H. Wright, July 15: We have just closed a good meeting at Burns City—a new field. Visible results so far, forty-five conversions and ten accessions to our Church—one is a converted Catholic. The Baptists will receive the majority of those converted, as they are largely in the lead here.

## DISTRICT CONFERENCE NOTICES.

Fort Worth District. The pastors will please forward at once the names of the members of the District Conference, which will meet in Cleburne, August 14th proximo. Also the names of the delegates to the Epworth League Conference, which meets August 12, and the names of the delegates to the W. P. and H. M. Society. H. A. BOKEMAN, P. C. Cleburne Station.

## Arlene District—Reduced Rates.

The Texas and Pacific Railway will give a rate of one and one-third fare from all stations between Fort Worth and Midland to the District Conference to be held at Arlene, July 29-August 2. Tickets for sale July 28, 29, good to return August 3. M. K. LITTLE, P. E.

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is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nursed. Get the best. Buy the Gall Brand Eagle Brand Condensed Milk.

## CAMP-MEETINGS.

The White Rock Camp-meeting will begin on Friday night before the second Sunday in August and will close on Saturday morning before the third Sunday in August. The tent holders are requested to meet at the ground on Saturday, at 8 a. m., before the first Sunday to clear off the ground and let privileges, etc. The preachers, both local and itinerant, are cordially invited to attend. Those who expect to attend will please notify me at Oasis. WM. A. EDWARDS.

## There will be a camp-meeting for the Western Circuit, M. E. Church, South, held at Liberty Church, seven miles north of McKinney, beginning on Friday night before the first Sunday in August. It will be run on the self-supporting plan. Everybody cordially invited to attend, who will come for good. Ministerial help solicited, and ministers cared for. C. M. KEITH, P. C.

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## ENGAGEMENT WEDDING RINGS

SEE BOTTOM OF SEVENTH PAGE.

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An institution for the higher education of girls and young women under Christian influences. Curriculum embraces all branches and departments belonging to a complete college course—English, Ancient and Modern Languages, Science, Music, Art, Education, Physical Culture, etc. Faculty of most carefully selected teachers. Boarding department under the management of the President and his wife. Board and tuition in Literary and Music or Art Departments \$200 per session of ten months (if paid in advance). Write for Catalogue to LANDON F. SMITH, Pres't, CHAPPELL HILL, TEXAS.

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### MARY BALDWIN SEMINARY

FOR YOUNG LADIES. STAUNTON, VIRGINIA. Term begins Sept. 10th. Located in beautiful Valley

WOMAN'S DEPARTMENT

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

W. F. M. Society, Northwest Texas Conference.

The Seventeenth Annual Meeting of the Woman's Foreign Missionary Society, Northwest Texas Conference, Methodist Episcopal Church, South, was held June 25-29, 1896, in Corsicana, Texas.

A fraternal delegate from the Christian or Catholic Church was introduced, greeting us in the name of her Church. Minutes of the morning service were read by Miss Minnie Rawlings in her peculiarly attractive style.

Bro. Hendry having arrived from Houston was introduced by our President and asked to make some remarks for the benefit of those present. His soul-stirring words were listened to with the deepest attention.

This afternoon's session closed with prayer and benediction by Bro. Hendry. Friday evening from 8:30 to 10 an elegant reception was given by the ladies of Corsicana in honor of the Missionary Society then in session among them.

At 3 p. m. Saturday, Sister Willis led the devotional exercises. After singing, led by Sister Bullock, Sister Willis read the eighth chapter of Romans, making a few comments and led in prayer.

Two representatives were introduced, Mrs. Bright, from the Presbyterian and Mrs. Yates, from the Protestant Methodist, also Miss E. Holding, from the Scarritt Bible and Training School of Kansas City, Mo., was welcomed among us.

Reports read by delegates. A request by Sister Pettus was made that each society in future send as junior delegates to annual meetings a boy and a girl, instead of all girls.

These were followed by experiences from women who had been spiritually blessed in tithes and offerings. Each Secretary was requested to send a yearly report of systematic giving.

This was a sad, yet a glorious service. The evening service was somewhat delayed, as many were frightened away by a threatening cloud, but others were brave enough to stand the test and were amply paid for trusting in omnipotent power.

Monday, 8:30 a. m. Met in the last session of this delightful meeting. The services were conducted by Sister Yates, of the Protestant Methodist Church. Her faith and zeal for our Father's work made this an interesting occasion.

Seventeen years have passed since the organization of our Foreign Board of Missions. By faith, prayer and a determined will to succeed, ever leaning on the everlasting arm for support and comfort, almost insurmountable difficulties have been overcome, and through grace divine strengthening us, we will go on to triumphantly victory.

At 11:25 a. m. Saturday, Sister Willis led the devotional exercises. After singing, led by Sister Bullock, Sister Willis read the eighth chapter of Romans, making a few comments and led in prayer.

Two representatives were introduced, Mrs. Bright, from the Presbyterian and Mrs. Yates, from the Protestant Methodist, also Miss E. Holding, from the Scarritt Bible and Training School of Kansas City, Mo., was welcomed among us.

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These were followed by experiences from women who had been spiritually blessed in tithes and offerings. Each Secretary was requested to send a yearly report of systematic giving.

At 3 p. m. the memorial service was held, led by our President. Thirteen adults and juniors had been the past year called to receive the reward promised to the faithful.

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Bowie District.

The second annual meeting of the Woman's Parsonage and Home Mission Society of the Bowie District convened at the Methodist Church, in the town of Bowie, June 12, 1896.

The conference was not largely attended, only eight auxiliaries being represented. Henry, represented by Mrs. A. G. McMurtry and Mrs. J. W. Rowlett; Nocona, by Miss Clara Barlow and Mrs. G. F. Boyd; Bowie, by Mrs. W. H. Beauchamp and Mrs. W. T. Penn; Bowie Juvenile, by Annie Sloan and Robt. Holman; Belle Vue, by Mrs. L. Hatfield and Miss Nell Miller; Chico, by Mrs. M. N. Vaughan; Belcher, by Miss Effie Baker and Miss Jessie Culbertson.

On Saturday evening the Bowie Juvenile Society gave a very creditable entertainment which was heartily enjoyed by all present.

A resolution of thanks was tendered the ladies of Bowie for their kind and Christian courtesy and their hospitable entertainment.

The next district meeting will be held at Belcher the first Friday and Saturday in May, 1897.

There is no spiritual life where there is no love. Are You Tired? This condition is a sure indication that your blood is not circulating as it ought to be and as it may be if you will take a few bottles of the great blood purifier, Hood's Sarsaparilla.

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DIAMOND ENGAGEMENT RINGS.

Nothing pleases a lady for this purpose better than a genuine Diamond Ring. It is not the size of the diamond so much as the fact that it is a real diamond.

Send to C. F. BARKES & BRO., Jewelers, Louisville, Ky., and get their CATALOGUE OF DIAMOND RINGS. They are selling diamonds so low in price that anybody can get one.

HALL'S GREAT DISCOVERY.

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

He shook and he shook, till his shaking was chronic. He then bought a bottle of Cheatham's Chill Tonic.

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

FOR ONLY \$15.

The Texas and Pacific Railway Company will this year sell to regularly organized Clergy men, fully equipped Missionaries, or others suitably engaged in ministerial duties, One Thousand Miles Tickets, good on all portions of that system.

SUMMER EXCURSIONS.

On and after June 1st excursions 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.

Table with columns for dates and destinations: Jan, Feb, Mar, Apr, May, June, July, Aug, Sept, Oct, Nov, Dec.

DISTRICT CONFERENCES.

Table listing district conferences: Abilene, Fort Worth, Corsicana, Georgetown, Bowie, Belcher, Chico, Hatfield, Nocona, Sherman, Dallas, Greenville, Blue Ridge, Weston, Wylie, Allen, Caledonia, Bethel, Bowie, Blue Grove, Henneville, Henrietta, Sweet Home, Kingsford, Alvord, Bellevue, Jackson and Gibbons, Salt Hill, Sweet Home, Post Oak, Terrell, Kaufman, Allen, Mesquite, Sweet Home, Bonham, Ladonia, Lammie, Panna, Grove, Houston, South Bonham.

Quarterly Conferences.

NORTHWEST TEXAS CONFERENCE.

Greenview District—Third Round.

Bowie District—Third Round.

Terrell District—Third Round.

Bonham District—Third Round.

West Texas Conference.

Cuero District—Fourth Round.

San Antonio District—Third Round.

Beeville District—Third Round.

San Angelo District—Third Round.

Llano District—Third Round.

San Marcos District—Third Round.

ARMSTRONG & MCKELVEY

White Lead and Pure Lined Oil are and always have been the best and standard paint. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). For colors tint White Lead with the NATIONAL LEAD CO.'S Pure White Lead Tinting Colors. They are the best and most permanent.

NATIONAL LEAD CO., 1 Broadway, New York.

Gatesville District—Third Round.

Corianna District—Third Round.

NORTH TEXAS CONFERENCE.

Galveston District—Third Round.

Marshall District—Third Round.

Beaumont District—Third Round.

Pittsburg District—Third Round.

Tyler District—Third Round.

Greenview District—Third Round.

Bowie District—Third Round.

Terrell District—Third Round.

Bonham District—Third Round.

West Texas Conference.

Cuero District—Fourth Round.

San Antonio District—Third Round.

Beeville District—Third Round.

San Angelo District—Third Round.

Llano District—Third Round.

San Marcos District—Third Round.

LET WELL - ENOUGH ALONE

is a safe maxim to follow in painting—as in everything else. Pure White Lead and Pure Lined Oil are and always have been the best and standard paint. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). For colors tint White Lead with the NATIONAL LEAD CO.'S Pure White Lead Tinting Colors. They are the best and most permanent.

NATIONAL LEAD CO., 1 Broadway, New York.

EAST TEXAS CONFERENCE.

San Augustine District—Third Round.

Palatine District—Third Round.

Marshall District—Third Round.

Beaumont District—Third Round.

Pittsburg District—Third Round.

Tyler District—Third Round.

Greenview District—Third Round.

Bowie District—Third Round.

Terrell District—Third Round.

Bonham District—Third Round.

West Texas Conference.

Cuero District—Fourth Round.

San Antonio District—Third Round.

Beeville District—Third Round.

San Angelo District—Third Round.

Llano District—Third Round.

San Marcos District—Third Round.

Waco District—Third Round.

San Antonio District—Third Round.

Beeville District—Third Round.

San Angelo District—Third Round.

Llano District—Third Round.

San Marcos District—Third Round.

Waco District—Third Round.

Advertisement for Dr. J. C. Mercers' Favorite Prescription for Weak Women, featuring a portrait of a woman and text describing the medicine's benefits.

Advertisement for Wainwright's Ointment, featuring a portrait of a man and text describing the ointment's uses for various ailments.

MARRIAGE NOTICES.

Dudley-Burleson.—At the residence of the bride's mother, near Emma, Texas, July 12, 1896, Mr. W. E. Dudley and Miss Josie Burleson; Rev. W. M. Adams officiating.

Campbell-Moseley.—At the residence of the bride's father, near Pidcocke, Texas, July 19, 1896, by Rev. B. H. Baird, Mr. R. M. Campbell and Miss Lillie Moseley.

Ryan-Peters.—At the bride's residence, Renner, Texas, July 15, 1896, by Rev. C. C. Davis, Mr. C. A. Ryan and Mrs. Polly Peters.

Women who are weak and nervous, who have no appetite and cannot sleep, find strength and vigor in Hood's Sarsaparilla.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 200 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.

IN MEMORIAM.

Mrs. Mary Cone Punched was born in Calchester, Conn., December 1, 1813, and passed to her reward June 23, 1896, in Rogers, Texas, at the age of eighty-two years and seven months. Near the age of ten years her parents, Sylvester and Sena Munger, came South, making their home in South Carolina. In 1835 the family moved to Mississippi, where in 1837 the daughter, Mary, was married to Mr. Samuel W. Punched, of that State. In 1838 they came to Texas, settling in Austin County. Coming at that early day they experienced many vicissitudes in a new and unsettled country.

Her home was always attractive and comfortable, indicating taste and judgment in its arrangement; and trees, flowers and vines ever encircled her with their fragrance and beauty. In loving the beautiful here her capacity is greater to enjoy the beauty and purity of her heavenly home. In 1875 they settled in Bell County, near the present town of Rogers, where her husband died in 1883. Her latter years were mostly passed in the home of her youngest daughters, Mrs. P. G. Meachum, in Rogers, from whence she ascended from intense suffering to perfect rest, peace and joy. In the death of this "elect lady" earth has lost one of its brightest lights, the Church a liberal supporter, the community an interested friend, and the family a loving and devoted member. She was

always happy in extending hospitality to ministers of the gospel especially, and many a weary itinerant found comfort and substantial aid at her hands. She was true in all the relations of life, and her children rise up and call her blessed. She was devoted to religious literature, and for several years, anticipating her change, she gave many books from her library. May they be as bread cast upon the waters, profiting and blessing young and old. Through grace she was enabled to accomplish liberal and noble deeds in the interests of Christianity and benevolence.

Her several pastors can testify to her devotion to duty and to the Methodist Church, of which she had been a member sixty-three years. At the time of life when many think they are exempt from Church work, she was faithful and diligent, especially in the Sunday-school. She felt a great interest and pleasure in training the little ones, and preparing them for "Children's Day" a year ago was her last public service for the Church.

She did not dwell morbidly on the approach of death, but spoke easily and naturally of it, more as a friend and not as an enemy which had not been overcome. Her pastor, Rev. G. W. Harris, states that at a recent protracted meeting she gave a very satisfactory testimony, repeating Job 19:25, "I know that my Redeemer liveth;" and II Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." From these passages her funeral was preached by Bro. Harris at Centennial Church, which she had largely aided in building and had kept in order. Upon returning from that meeting she retired to her bed, unable to arise again. Her mission on earth was ended and the dear Lord called her "up higher" to a more delightful clime and more satisfying service.

Her pure and upright character, her cultured mind and fine social qualities made her invaluable to any community. Her pleasant conversation and beautiful letters will be sorely missed by the writer, to whom she was ever a kind and loving sister.

Mrs. Punched was the mother of ten children, five of whom survive her. Mr. S. W. and J. S. Punched, of Glendale; Mrs. M. J. Whatley, of Belton; Mrs. Eudora Lupton, of Brenham; Mrs. Sophia Meachum, of Rogers. She had twenty-one grandchildren and one great-grandchild. Two brothers and one sister also survive. Mr. S. S. Munger, Lampasas; Mr. H. M. Munger, Mexia; Mrs. Almira L. Clark, Temple. She was of a long-lived family, one grandchild reaching the age of ninety-six years. A large concourse

of people followed the remains to the family graveyard, and we, to whom she was so dear, looking forward to the time when the veil will be removed and we shall meet face to face in our Father's house above. May we emulate her virtues, follow her example and cherish her memory. A loving tribute from her sister, MRS. S. S. MUNGER.

MARSHALL.—Mrs. Amanda Marshall, wife of Denard Marshall, daughter of J. Y. and Mary Florence Hawkins and grand-daughter of the sainted J. R. Bellamy, was born at Delray, Panola County, Texas, where she died June 15, 1896. Her life has been one of toil, she being left an orphan with two younger sisters to her care. Her love for them showed a true sister. Being raised by a religious mother, she did not know the date of her conversion, but she knew she loved the Lord and that he loved her and made her to bark in the sunshine of his glory. Her religion brought peace to her soul. She was teacher of the little people's class in Ebenezer Sabbath-school, where her funeral was preached and her body laid to rest June 16, 1896, to await the resurrection morn. She was taken very sick June 9 and grew worse, till the Lord said, "It is enough; come home to see loved ones and suffer no more." She wanted to know when hope of life was gone. The doctor told her weeping husband she was bound to die. Mrs. John Copland

**Fits Cured**  
from *Journal of Medicine*  
Prof. W. H. Peck, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He possesses a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferers who may send their P. O. and Express address. We advise any one who is afflicted with Epilepsy to write to Prof. W. H. PECK, F. D., 4 Cedar St., New York

**BRIGHT'S DISEASE** can be cured by using **Dr. J. H. McLEAN'S LIVER AND KIDNEY BALM**  
The Peerless Remedy  
For Sale at Druggists, Price, 50c per Bottle  
THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

bore the sad news, but it seemed to be sweet to her. She said: "You are very sick. Do you want to say anything? If so now is your time." She said: "I am not afraid to die. I have tried to live right and be the means of saving others. My voice is weak, but it is not excitement. I am weak and getting weaker, but Jesus is with me to bear me over the river. Try to meet me in heaven. I have a mother there and we will have a happy meeting." Then to her sister Emma: "You have been a good girl. Live right and meet me in heaven. Come and kiss me and promise me that you will." Then, kissing her, she said: "Good-bye."  
(Continued on eighth page.)

**BLACKWELL'S I WANT BLACKWELL'S DURHAM AND NO OTHER. SEE?**  
GENUINE DURHAM  
You will find one coupon inside each two ounce bag, and two coupons inside each four ounce bag of Blackwell's Durham. Buy a bag of this celebrated tobacco and send the coupons—which give a list of valuable novelties and how to get them.

**DONT GET LEFT THE KATY FLYER A NEW FAST TRAIN VIA MKT**  
FIRST CLASS SERVICE TO ST. LOUIS CHICAGO WITHOUT CHANGE.  
TRAINS LEAVE DALLAS: North-bound, 7:20 a. m., 11:20 a. m., and 9:30 p. m. South-bound, 7:15 a. m., 4:45 p. m., and 8:35 p. m. To Denton, Gainesville and Wichita Falls, 2:40 p. m. To Houston, local, 5:40 p. m.  
Ticket Office, Dallas, Corner Main and Lamar Streets. Inquire of or write THOS. G. HAMMOND, City Passenger Agent, W. G. CHASE, Gen. Pass. and Ticket Agent, M. & T. Ry. of Texas.  
Bible and this Advocate, \$4.00. \* Sewing Machine and Advocate, \$22.00.

**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, Secretary. J. H. APPELL, 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.

**BEAUMONT LUMBER CO., Beaumont, Texas.**  
TO THE LUMBER DEALERS OF TEXAS:  
We are headquarters for everything in the line of **Long Leaf Yellow Pine.** We have on hand a full and complete assortment of YARD STOCK, which is bright and in good SHIPPING CONDITION. We manufacture the **BEST DRESSED LUMBER** to be had in the Yellow Pine District. Send Us Your Orders and We will Give You Good Lumber and Prompt Shipment.  
**Beaumont Lumber Co., Beaumont, Texas.**  
Our New Priced Catalog now ready. It shows a variety of cups, castors, butter dishes, strip stands, ice-trays, pickers, spoons, and washers, forks, etc., to any ad. **SOLID PLATED SILVER WARE** C. P. BARNES & SONS, Silver-ware, 510 W. Market, Louisville, Ky. This firm is reliable.—Texas Advocate

**THE NEW IMPROVED FAVORITE SEWING MACHINE.**  
SOME OF THE ATTACHMENTS THAT GO WITH THE NEW IMPROVED FAVORITE SEWING MACHINE.  
Money Saved Is Money Earned. The Cheapest and the Best.  
We Break Down Monopoly Prices. Our Machine. \$22.00 Buys One Machine Sells Others.  
Charges Prepaid to any Freight Office. Machines Sold under a Full Guarantee.  
CASH MUST ACCOMPANY ALL ORDERS.  
REMEMBER WE PAY THE FREIGHT. ADDRESS ALL ORDERS TO THE TEXAS CHRISTIAN ADVOCATE, DALLAS, TEXAS.

**OUR NEW MACHINE!**  
A Better Machine! A Handsomer Machine!  
THE LATEST AND BEST. HERETOFORE UNHEARD OF VALUES.  
The New Improved "Favorite" Sewing Machine for only **\$22.00**, including One Year's Subscription to the TEXAS CHRISTIAN ADVOCATE. This machine is more desirable than those sold in your local markets from \$45.00 to \$60.00.  
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REMEMBER WE PAY THE FREIGHT. ADDRESS ALL ORDERS TO THE TEXAS CHRISTIAN ADVOCATE, DALLAS, TEXAS.

**Steel Combination Attachments Furnished with each Favorite Sewing Machine.**  
SHIRING WITH RUFFLER. QUILTING. TUCKING.  
UNDER BRAIDING. RUFFLING OR GATHERING. UPPER BRAIDING.  
FELLING. WIDE HEMMING. BINDING.  
HEMMING AND SEWING ON LACE. NARROW HEMMING. PUFFING WITH RUFFLER.  
In considering the purchase of a sewing machine too much importance cannot be given to the question of attachments. That we appreciate this fact is shown by the complete set illustrated by us, manufactured exclusively for the "FAVORITE" Sewing Machine and furnished free with each one sold. As will be noticed by above illustration we show the attachments as they apply to the FAVORITE machine, each with a sample of its work. In each column will be found an illustration showing them in the handsome velvet-lined box. These all are so much more complete, and so far in advance of the set offered with other machines, that comparison is unnecessary while in case of operation capacity, care with which manufactured and quality of material entering into their construction, they simply eclipse anything now manufactured.  
Price for the "FAVORITE" Machine, complete with attachments and one year's subscription to the TEXAS CHRISTIAN ADVOCATE only \$22.00. Send cash with order, and if after 30 days' trial it is not found 100 per cent. better than advertised, return at our expense and every dollar paid will be refunded. To subscribers already paid up the price is \$22.00. Address all orders.

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

The Woman, The Man, And The Pill. She was a good woman. He loved her. She was his wife. The pie was good; his wife made it; he ate it. But the pie disagreed with his wife. Now he takes a pill after pie and is happy. So is his wife. The pill he takes is Ayer's. Moral: Avoid dyspepsia by using Ayer's Cathartic Pills.

OBITUARIES.

She then called Mittie, her married sister, and said: "Well, Mittie, I reckon I will have to leave you. You have been a good, sweet girl. Live a Christian and train Herbert up right, which I know you will, and meet me in heaven." And then to her brother-in-law: "Good-bye, Sanford; be good and live a Christian." Then to her husband she said: "If it had not been for you I don't know what I would have done. You have been true to me. I hate to leave you. We have been together so short a time and have been so happy. Don't weep for me. I want you to see after Emma and be good to her and take care of her; and Emma I want you to trust in him. He has been good to you." Then to Mrs. Brown: "Live right and be good to those little girls. I have an interest in orphan children. They have a hard time in this world. I hate to give up my Sunday-school class." Then to Dr. Hughes, her attending physician: "Doctor, I want to thank you for what you have done for me. You have been so attentive and done everything you could for me. Meet me in heaven." Then to many others she exhorted to meet her in heaven. Then, being asked if anything hurt her, she said: "No; but a terrible roaring in my head," and in fifteen minutes her sweet spirit took its flight to God. Weep not, dear friends. Sister Marshall is in heaven. Her home was a Bethany for the preacher. A truer Christian lady I never knew. She and her husband were so devoted to each other and to the Church, and she was such help to Bro. Marshall in home and Church. Sister, sleep on, but, thank God, not forever. We will meet you again. Yes, we will. G. R. HUGHES. Beckville, Texas.

BEARD.—Death has visited another happy home and left his marks of desolation and wrote sorrow on once smiling faces. Yes, little Willie Shannon, only son of J. C. and A. L. Beard, left for the home above Saturday afternoon, July 4, 1896. Little Willie was born May 21, 1895, and his short stay on earth was sweet to us who knew him as well as to his loving parents, for he was truly a good, sweet child. Hymn No. 608 was truly an appropriate one for the occasion, and was sung at his little grave by sorrowing ones on Sunday morning. Oh! how sad to leave the little fellow in the cold ground and return home without him. But God can give comfort. Our holy Christianity halts not at the grave and asks, as skepticism or infidelity would, "Where are our dead?" But, thank God, by faith we look beyond, and even now clasp hands with loved ones gone before. May we all be faithful that we may meet little Willie "in the beautiful beyond." J. L. YEATS, Pastor. Rogers Prairie, Texas.

FARIS.—William C. Faris was born in Tishomingo County, Mississippi, November 6, 1835; was married to Miss S. F. Henslee, August 2, 1865, in Landonia, Fannin County, Texas, and died at his home, in Hopkins County, Texas, June 20, 1895. Bro. Faris professed religion under the ministry of Rev. Newton W. Manley at Walnut Creek Camp-ground in Tennessee; joined the M. E. Church, South, and remained a loyal Methodist till the day of his death. Bro. Faris was a great sufferer for several years before his death, yet bore his affliction with becoming submission to the will of God. It was my painful pleasure to attend him in his last illness. He was passive and resigned, yet desiring to live, if God willed, for the benefit of his family. When the end drew nigh I told him he could live but a short while, whereupon he calmly requested a private interview with his family, who were all with him in his last hours. His aged father, who had stood the storms of life for more than three-quarters of a century, was also present, bending over his dying boy to catch the parting signal as the angels were kissing away the spirit of the sufferer. What this private interview was is recorded in heaven, for the scene was too sacred to be published on earth. At the close of this private conference the writer entered the death chamber and stood reverently at the foot of the dying man and witnessed his parting from his family. He took each child and grandchild in one long and loving embrace, and begged them to live for heaven and immortal glory. And when he took the partner of his life in his arms and bade her farewell the scene was too full of compassion to behold. I felt that angels of peace and messengers of

joy were guarding the portals of that room and that the beautiful gate stood ajar for the departing spirit to enter the abode of the blessed. Bro. Faris told his heart-broken wife that she had stood by him amid the storms of life, and now that he was going to leave her he had a request to make of her, and that was not to grieve after him. Then it was that such a wall of anguish swept the chords of that good woman's heart and broke forth from her lips as I had never heard before. It was a wall of sorrow too deep for language to express and only God could comprehend it. We were then requested to lead the family in prayer, after which we sent a message to loved ones, by Bro. Faris, already over there. A grander triumph for Christianity I never witnessed than in the death of Bro. Faris. May we all meet him in the sweet-by-and-by. J. A. BARBEE.

ODUM.—Robert W. Odum was born in Grant Parish, Louisiana, November 12, 1873, and died near Pleasant Hill, La., July 4, 1896. The Reaper, ever busy in the field of life, has again invaded the home of Mr. Odum. In nineteen days after the death of his wife, Robert was snatched away in the cold embrace of death. It was a heavy blow to his afflicted parent, as, after the death of his wife, he seemed to look on this youth and an only daughter as a great comfort. But in the wisdom of Providence the hope of his son was denied him. Death is always sad, but when it chooses for its victim a youth in the pride of manhood with all of life and bright expectations before him, it strikes us as doubly so. Those who clustered around his dying bed can never forget the transpiring scenes. As he felt his tide of life ebbing away, of his own accord he engaged in earnest prayer, beseeching God's forgiveness to a dying boy. He asked his heart-broken father and those around him to pray: said all was bright, and his last words were: "I love you, papa," and the spirit of this dying youth, passed away without a murmur on his lips to the untold realities of eternity. MRS. J. O. TANNER.

CAVENER.—Little Jennie May, infant daughter of H. G. and Clovice Cavenier, was born August 6, 1895, and on June 20, 1896, the angel of death came and took from us our little darling Jennie May. She died with that dreadful disease catarrh of the head. She was sick nearly all her life, and the last three months her suffering was great. We nursed her tenderly day and night and prayed so earnestly that our only little girl might be spared, and all that loving hands and a kind physician could do was done, but it was not God's will for us to keep her, and while our hearts are sad and our home is lonely, we know it is right and bow in humble submission to God's will, and say, "Thy will be done." HER MAMMA.

ODUM.—As time rolls on, drawing us nearer to eternity, it becomes our painful duty to pay the last tribute to the memory of one who has preceded us. A great wave of sympathy is surging in our heart for Mr. Odum, who mourns the loss of his lovely wife, who died June 17, 1896, near Pleasant Hill, La., of typhoid fever.

Sister Matilda W. Odum, daughter of Daniel and Matilda Warner, was born in Washington Parish, Louisiana, May 24, 1840; moved to Copiah County, Mississippi, where she was reared in the lap of the gospel; was converted and joined the Methodist Church when very young, and lived a Christian all her life. She was married to William Bickham in 1857. After his death was happily married to J. T. Odum, of Cherokee County, Texas, March 1, 1891. She was an exemplary wife, and during her illness was patient and resigned. None knew her but to love her. When her husband saw that her life was slowly ebbing away he knelt by her bedside, took her hand in his and said: "Dear, you will soon cross the cold river of death." She smilingly said: "There I'll feast on the heavenly manna, and I'll bathe my fevered brow in that everlasting spring that abides in that heavenly land of ours." She also repeated several lines of "Jesus, keep me near the cross." When she was near the end she said: "I'm going home," and exclaimed: "The great Physician

now is near—the sympathizing Jesus." When she could scarcely speak her husband asked her if all was bright to raise her hand. She did so, and with her faint voice said: "Jesus; blessed Jesus." The "golden bowl" is broken; the silver cord is severed, and her pure soul was wafted to realms of everlasting bliss. To her husband and relatives we can only invoke the mercy of God and pray they will bow in humble submission and say: "Thy will be done." MRS. J. O. TANNER. Pleasant Hill, La.

STARK.—Mrs. Clara Emma Stark (nee Harmon) was born in Crawford County, Missouri, March 20, 1870, and died March 12, 1896. She was a member of the Methodist Church, having joined when twelve years old at Collinsville, Texas, and remained faithful to its vows until her death. She was married to Jap M. Stark, September 15, 1889, by Rev. D. Kingery. Three children were born to them—Clyde, Clair and Loyd. She expressed herself as being willing to go, and only regretted leaving her three precious boys to be raised by others. Yet in this she was resigned, and expressed that he who had guided her so safely through life's tempestuous way would guide them home to be with her at last. Almost her last words were: "If I pass through the portals of death I am going home to Jesus in glory." Hers was a sweet life, consecrated to the Lord and surely "precious in the sight of the Lord is the death of his saints." H. L. JAMIESON. Jacksboro, Texas.

BROWN.—Elizabeth, daughter of W. C. and Laura Harris, and wife of W. C. Brown, died April 10, 1896, aged twenty-seven years three months and thirteen days. She was born near Moody, Texas, reared in a loving home and surrounded by friends from babyhood. She grew to a noble, true womanhood, loved by all. Many hearts are saddened by her death, yet we sorrow not as those who have no hope, for Lizzie was "ready" when the summons came. She suffered greatly for several weeks before her death, but never murmured nor complained. All that loving hearts could devise and tender hands perform was done, but God saw best to take her to himself. When she knew that she must go she called all her loved ones about her, telling them she was ready and exhorting them to meet her in heaven. While not a member of any Church, yet her life was pure and true. I never knew her to do anything she thought wrong. Those who were most intimately associated with her loved and appreciated her most and felt the influence of her pure life. SISTER MATTE.

STALCUP.—Johnie Irene Stalcup, daughter of C. E. and Annie C. Stalcup, was born May 6, 1891; was wafted by angels to the dear Savior's arms July 6, 1896. Little Irene was the pet of all the relatives and friends who knew her. Sweet, lovable and affectionate in disposition, she was the very sunshine of her home. God sometimes takes the sweetest of the flowers. While we, looking from a human standpoint do not understand the mysteries of God, yet we know he does all things well. When the future curtain has been drawn aside, we can then understand the goodness of God. So let us look beyond those dark hours of affliction; catch the gleam of light from the Son of Righteousness, then heaven will become dearer. Her uncle, A. P. DEWITT. Augusta, Texas.

RHYMES.—Susan M. Rhymes was born October 25, A. D., 1835, in State of Georgia; died June 10, A. D., 1896, at home in Jasper County, Texas; joined M. E. Church, South, in A. D. 1864, and lived in same until called from suffering here to her heavenly home. She said before death, several times, that she was ready to go to heaven and wanted to go. She leaves a kind husband and one daughter and two sons and a number of friends to mourn her loss. Friends, mourn not, but live to meet the departed one on that happy shore where there will be no more parting. B. Z. POWELL. Farrsville, Texas.

RAINS.—Mary Jane, daughter of Wm. and Mary S. Bowden, was born in Maury County, Tenn., October 9, 1840; received Christian training, converted in childhood, united with the M. E. Church, South, in which she lived a consistent life for forty-five years. She was married to C. W. Rains in Paris, Texas, March 17, 1861. Thus have we briefly outlined the beautiful life of one who meekly and patiently suffered the will of God and has entered into her reward. Many were the jeweled virtues which crowned the life of this frail and suffering one. A devoted wife, an affectionate mother, a good neighbor, true to her Church. Many a weary preacher has found rest in her quiet, hospitable home. While her pastor at Gintman, Texas, we received all four of her children into the Church. Her sufferings were long and painful, but borne with Christian fortitude. Her departure for the better world was glorious and peaceful. The throbbing head and tired heart are now at rest. Tranquil be the sleep of the grave and joyous her spirit in the melody of peace. We commend the bereaved ones to the grace of a merciful God. May they all meet in heaven is the prayer of one who loves them. J. M. SWETON.

JOHNNY CHAFFIE'S SUNDAY-SCHOOL TEACHER IS A LADY. The other day she asked him: "Johnny, do you know what a miracle is?" "Yes, Ma says if you don't marry our new parson it will be a miracle." Nobody would ever be lost, if the devil could not make a sinner believe it is safe to sin. Weak, pale and sickly women and children made healthy and rosy cheeked by using Dr. Simmons' Sarsaparilla, 50 cents and 50 doses. It is never hard to find out what God wants us to do, when we are willing to do it. FITS.—All Fits stopped free by Dr. Kline's Great Nervine. No fits after the first day's use. Nervine cures. Do not use other pills. Free trial sent to Dr. Kline, 311 Arch St., Phila., Pa. Salvation begins the moment believing begins, and never stops until the believing stops. If the Baby is Cutting Teeth, be sure and use that old and well tried remedy, Kline's Baby's Own Syrup. It soothes the child, softens the gums, keeps all the evil out, and the best remedy for diarrhoea. Twenty-five cents a bottle. What a jubilee there must have been in the pit when the cigarette was invented. Write "Farmer Shaw," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses. Church members who run with the world, may claim to love the Lord, but the children of God know better. A 50-cent Iron Tonic. Pure, Soluble Iron concentrated, and Pure Amorphous Quinine is contained in Cheatham's Tasteless Chill Tonic, making it the most desirable Iron Tonic on the market. It is a true tonic, strengthening, appetizer, toner up of the system, and blood purifier. Only 50 cents. "Will your father make any objection to my proposing?" "I should think not! I have six sisters." OPIUM AND MORPHINE "HABITS." If you have a friend who uses Opium or Morphine, write me at once. My treatment is radically different from all others; contains no opiate or other narcotic; cures secretly, without suffering 25 to 50 days. Free trial; if not satisfied it costs you nothing. Carey Brunsard, M. D., 187 Race Street, Cincinnati, Ohio. No man has any mercy on his own besetting sin, when he sees it in another. The only goodness that counts, is the kind that will not shrink when brought to God's standard. The world has been robbed by the man who dies without leaving it better than he found it.

AN UNSOLICITED TESTIMONIAL. From the Democrat, Atlanta, Texas. "Being constantly asked by many of my friends if Dr. Williams' Pink Pills for Pale People were doing me any good, I offer this unsolicited testimonial and answer. Never having seen a well day since I had typhoid fever last summer, I could retain scarcely any food, my limbs and joints ached and pained all the time. It was misery to me to rise up in bed and my mind was clouded, in fact was a physical wreck and I felt that my life was drawing to a close, and I must confess it was without regret on my part as my sufferings were almost unbearable. "Since I commenced to take Dr. Williams' Pink Pills, at the solicitation of my wife, I have taken four boxes, and I feel like a new man. My appetite is good and I now retain what I eat; my limbs and joints are free of pain and I have gained ten pounds in weight. My life feels renewed and while not yet entirely well, I feel so much better that I unhesitatingly assert that I believe Pink Pills for Pale People a good medicine for what they are recommended. Knowing that no medicine will save life under all circumstances or in all cases, yet I do honestly believe that they have produced mine, or at least where all was dark and gloomy and full of suffering it has been changed for the better. "The manufacturers of this medicine do not know of my taking it. Neither am I paid for this statement, but give it freely in answer to friends and the editor of this paper. (Signed.) JOHN BAUGRESS, "Atlanta, Texas."

Sworn to and subscribed before me this 27th day of March, 1896. R. M. BRAYNES, Notary Public. Register the above testimonial of John Baugress, I beg to say that no man stands higher for honesty and veracity in all this section than John Baugress. W. H. WRIGHT, Editor and proprietor of the Democrat, Atlanta, Texas. 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 effect of a grippe, palpitation of the heart, pale and sallow complexion, 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.) Write at once to Dr. Williams' Medicine Company, Schenectady, N. Y. Johnny Chaffie's Sunday-school teacher is a lady. The other day she asked him: "Johnny, do you know what a miracle is?" "Yes, Ma says if you don't marry our new parson it will be a miracle." Nobody would ever be lost, if the devil could not make a sinner believe it is safe to sin. Weak, pale and sickly women and children made healthy and rosy cheeked by using Dr. Simmons' Sarsaparilla, 50 cents and 50 doses. It is never hard to find out what God wants us to do, when we are willing to do it. FITS.—All Fits stopped free by Dr. Kline's Great Nervine. No fits after the first day's use. Nervine cures. Do not use other pills. Free trial sent to Dr. Kline, 311 Arch St., Phila., Pa. Salvation begins the moment believing begins, and never stops until the believing stops. If the Baby is Cutting Teeth, be sure and use that old and well tried remedy, Kline's Baby's Own Syrup. It soothes the child, softens the gums, keeps all the evil out, and the best remedy for diarrhoea. Twenty-five cents a bottle. What a jubilee there must have been in the pit when the cigarette was invented. Write "Farmer Shaw," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses. Church members who run with the world, may claim to love the Lord, but the children of God know better. A 50-cent Iron Tonic. Pure, Soluble Iron concentrated, and Pure Amorphous Quinine is contained in Cheatham's Tasteless Chill Tonic, making it the most desirable Iron Tonic on the market. It is a true tonic, strengthening, appetizer, toner up of the system, and blood purifier. Only 50 cents. "Will your father make any objection to my proposing?" "I should think not! I have six sisters." OPIUM AND MORPHINE "HABITS." If you have a friend who uses Opium or Morphine, write me at once. My treatment is radically different from all others; contains no opiate or other narcotic; cures secretly, without suffering 25 to 50 days. Free trial; if not satisfied it costs you nothing. Carey Brunsard, M. D., 187 Race Street, Cincinnati, Ohio. No man has any mercy on his own besetting sin, when he sees it in another. The only goodness that counts, is the kind that will not shrink when brought to God's standard. The world has been robbed by the man who dies without leaving it better than he found it.

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