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EDITORIAL.

LIFE'S UNREST.

HUMAN LIFE is full of unrest. Anxiety weighs us down. The heart is surcharged with bitterness. Literature, which is but the reflection of thought, reveals the presence of the care-laden soul. The Bible, too, recognizes this sense of dissatisfaction and weariness, and attempts by manifold promises to solace the distracted bosom of man. Hamlet, a representative of the race, exclaimed: "How weary, stale, flat and unprofitable seem to me all the uses of this world." One of our old hymns, often and feelingly sung, raises the question:

"Oh, where shall rest be found—
Rest for the weary soul?"

Carlyle's celebrated "Sartor Resartus" is devoted to the twofold duty of pointing out the world's sickness and its cure. We know nothing more pathetic than the complaint of the prophet: "Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?" And we know nothing more precious and reassuring than the call of Christ: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." That there is a remedy for this state of affairs is proved by two considerations: First, we are commanded to seek contentment; and, second, we are promised peace. No command was ever uttered without a corresponding ability to obey it, and no promise has ever been made to the race without the deliberate purpose of fulfilling it. We may be contentedly adjusted to our environment; we may possess a soul in repose.

If men were thoroughly satisfied in regard to two things they could free themselves from unrest and care. For instance, if one were satisfied in regard to the issues between himself and God, and if he were reasonably assured of a competency and of a modicum of temporal blessings in this life, he would settle down tranquilly to duty and work. It is a conscience ill at ease and a distrust of Providence which create this profound and protracted disturbance of the balance of life. The monitor within constantly reproaches our breach of the law and "an evil heart of unbelief" ceaselessly repudiates providential love and care. Here is the double source of our wretchedness, and until the spirit is solaced by the consciousness of pardoned sin and the soul is anchored to rest in a Christ's divine and unchangeable word, there can be no stilling of the troubled sea within the bosom of our kind. Our deepest need is the whispering of the "still small voice" diffusing a heavenly calm throughout the chambers of the soul and an unwavering belief that he who hears the young ravens when they cry and watches the diminutive sparrows when they fall, will provide for us who bear the image of God and dwell within the pale of redeeming love.

We have located our troubles in the wrong place. We have thought that our unrest was due to poverty, to lack of culture, to the obscurity of our sphere

and to our inability to tap pleasure's fountain at our will. But this analysis of life's misery is fallacious. We have drawn our indictment against an unoffending combination. If a man had a good conscience and perfect faith in God's providence, the evils enumerated above would be divested of every semblance of harm. The truth is, a comparative poverty is positively conducive to the spiritual life. Christ taught that affluence is a positive bar to the kingdom of God and such an insuperable obstacle that nothing but a special dispensation of divine grace could remove it. Culture itself, unless acquired under Christian auspices, is often a seductive snare. Obscurity is a good thing: look at Moses in the wilderness and Christ in the Galilean hills. Moreover, what the world calls pleasure is nothing better than poison of the deadliest sort. Our trouble is within; it can not be located in the environment; it can not be charged to soil, climate and circumstances. The inward harmony of our own souls has been destroyed. We have been wrenched away from vital contact with God. Hence our distrust; hence our inability to take in the sweep of the love and providence of God. But when the all-atoning blood falls upon the guilty heart, peace follows and hope illuminates the landscape of life. Moreover, when the veil is taken from the heart and the vision of divine and eternal things breaks in upon us we realize that we are the inheritors of the kingdom of God.

We need a good conscience; we need the life of God in the soul; we need the fullness of the blessing of the gospel of Christ. Faith in providence; the realization of the fact that the meek shall inherit the earth; the consciousness of the fact that as our days are, so shall our strength be, and that our bread shall not fail and our water shall be sure, will bring the long-sought rest. There is an infinite volume of meaning in those simple words of Christ: "Have faith in God."

SHALL THE CHURCH FALTER?

The present war has brought the latent bravery of the human heart quite prominently to the front. The battle of Manila was one of the most brilliant events ever chronicled in the annals of the navy. Thousands of miles from a base of supplies, opposed by the same number of vessels, sailing through an unknown channel heavily mined, fronted by formidable fortifications manned by powerful guns, forcing the attack and then sinking and burning every vessel of the enemy without the loss of one life or serious injury to one ship, the battle of Manila may unquestionably be pronounced an unparalleled affair. It was a brave deed, finely done. It shows American manhood at the high-water mark. Again, the exploit of Lieutenant Hobson and his heroic colleagues is another marvel worthy of the best days of chivalry. They took a large vessel into the channel of the harbor of Santiago, laid her crosswise the narrow entrance, anchored and sunk her according to instructions, and all this in the face of batteries and cruisers discharging a perfect hell of fire. Such coolness and devotion can not be surpassed. While only eight men were

engaged in this daring deed, there were hundreds willing and anxious to volunteer on the occasion. Then, too, we have the spectacle of a great Government ready to pour out millions of treasure and to sacrifice thousands of lives to free an oppressed and feeble people. There is not on record a finer example of disinterestedness and humanitarianism than that of the United States of America. We were not drawn into this war through any lust of conquest or political aggrandizement. We had everything to lose and nothing material to gain. It was a sense of brotherhood and justice alone which brought us into collision with Spain. What a contrast between America making a stupendous outlay of treasure and blood to emancipate the Cubans and the nations of Europe standing quietly by while the cruel Turks ripped open the fair bosom of classic Greece and threatened the liberty and safety of a Christian State! America, if she is true to her instincts, traditions and duty, can only emerge from this conflict with a laurel-crowned brow—the admiration and example of the world.

This is one of the compensations of war, that it reveals the heroism and self-sacrifice of the human heart. It brings out the finer qualities of the inner life and demonstrates the transcendent worthiness of man. We fondly hope that the time is not far distant when the Church of Christ will give to the world a yet larger exhibition of the chivalry latent in her own bosom than she has hitherto done. The day will yet dawn, we trust, when the Church will empty her coffers with a lavish munificence in the interest of the pagan world, and when she will reveal her capacity to suffer again a gigantic martyrdom for the truth and welfare of the cause of Christ. There are individuals now, scores and hundreds of them, who would gladly volunteer to lead a forlorn hope into the deepest and darkest depths of heathenism if only the call were made and the opportunities and facilities furnished. There are quiet men and gentle women who have in their souls the valor which made Dewey and Hobson immortal and who would joyfully give up all that the world counts precious for the sake of Jesus Christ. Our own Government, embarked in a perilous and costly war for humanity's sake alone, ought to be an example and inspiration to the Church of Christ. There ought to be on our part no lack of treasure or service. We ought to spend millions where we have spent thousands, and we ought to send out armies where hitherto we have only sent a skirmish line. We need to go on a mightier crusade in Jesus' name and never call a halt or hang up shield and sword until the nations of the earth are subjugated to the spiritual rule of Christ.

We believe that the moral effect of this war is destined to be far-reaching and confidently predict that this stupendous and towering illustration of disinterested love and service will not be lost upon the world.

A GOOD EXAMPLE.

We print below two authentic anecdotes of John Wesley, in order that some of our readers may get a glimpse of the principles and habits of one of

the most unworldly and benevolent men who ever lived:

"When his income was only thirty pounds a year, he lived on twenty-eight pounds, and gave away forty shillings. The next year receiving sixty pounds, he still lived on twenty-eight, and devoted the remainder to charitable uses. The third year he received ninety pounds, out of which he subscribed sixty-two pounds to the needy. In the course of fifty years he gave away more than thirty thousand pounds.

The government in 1776 resolved to issue the following circular, and a copy was sent to the great preacher:

"Reverend Sir:—As the commissioners cannot doubt that you have plate for which you have hitherto neglected to make an entry, they have directed me to send you a copy of the Lord's order, and to inform you that they expect that you will forthwith mark the entry of all your plate, such entry to bear date from the commencement of the plate duty, or from such time as you have served, used, had, or kept any quantity of silver plate, chargeable by the act of Parliament, as in default thereof the Board will be obliged to signify your refusal to their lordships.

"N. B. —An immediate answer is desired."

"Mr Wesley replied as follows:

"Sir:—I have two silver teaspoons at London, and two at Bristol; this is all the plate which I have at present, and I shall not buy any more while so many around me want bread. "I am, sir, your most humble servant,
JOHN WESLEY."

Were the preachers, to say nothing of the laymen, to breathe habitually this noble spirit, and practice uniformly this extraordinary diligence and thriftiness, the coffers of the church would overflow. And if then brethren of the laity were to imitate their example, the means of the church would be more than commensurate with all the demands made upon her. How generously the great Wesley shared his surplus with the suffering poor. What a beautiful instance of unworldliness. When he died he had just money enough to pay his debts and to bury his body. He had faith in God and proved it by his works.

Often we see a gentleman with a button-hole bouquet. Perhaps we may think such a scene absolutely insignificant. But not so. Behind the simple gift there may be a thoughtfulness and love inexpressibly precious. It may represent the affection of mother or sister. It may be a monument of the devotion of wife or sweetheart. It may be the badge of a daughter's gratitude and appreciation. Such little things, when they stand for unalloyed love, have a value infinitely beyond the power of words.

Veracity lies at the foundation of character. Often our vehement protestations indicate that our truthfulness is suspected. That was a deep saying of Jesus about letting your yea yea and your nay nay. There should be no occasion for an oath or affirmation upon honor. The simple word should suffice.

There is at present a great revival of patriotism. But it should be dissociated from all vindictiveness toward the enemy. Love of country is beautiful, but it does not carry with it the bitter hatred of opponents.

Communicated.

THE WAR AND ITS LESSONS.

After a third of a century of profound peace, our country finds itself at war with a European power. To the mere onlooker, the contest is simply a clashing of rival forces, a wrestle for military superiority; or at most an interposition in the interest of a weak and suffering people. To the political economist or careful student of history it means far more than this, while to those who intelligently and reverently seek to discover the footprints of Deity on the highway of human progress, its lessons and implications are time-lasting in significance and incalculable in importance.

Divine Providence, using and guiding the spirit and genius of the sturdy Anglo-Saxon race, has created in America a nation of limitless resources, indomitable courage and tenacity, intense love of liberty and justice, and chivalrous sympathy for the weak and suffering. The advice of Washington to avoid by every honorable means entangling alliances with the nations of Europe has shaped the policy of America for a century. We have been such ardent lovers of peace, that we have preserved it sometimes almost at the sacrifice of honor. Our known determination to avoid complications and hostilities has resulted in a total lack of prestige among foreign nations. With them "American" has been the synonym for a money-loving tradesman. An American missionary was asked not long since if the sight of the stars and stripes was not a welcome and reassuring vision to the missionaries in the foreign field. He replied that it was, and added: "But we look for protection, not to the stars and stripes, but to the union jack; not to America, but to Great Britain." When our relations with Spain grew gravely menacing, Europe stubbornly refused to believe that the money-loving "Yankee" would go to war. Certainly with the disgraceful outcome of the Armenian atrocities fresh in their memory, European statesmen could not credit the idea that America would wage war for no other purpose than the righting of the wrongs of a foreign people. Indeed our present conflict is unique in that it was undertaken without thought of gain or impulse of resentment. For while the Maine incident was perhaps the main occasion of the war, the real cause of it was the profound conviction that Spanish atrocities in Cuba were no longer bearable—that America would be contemptible in her own eyes, and recreant alike to the dictates of conscience and chivalry, if she failed to end the dominance of barbarity and imbecility.

The war is but a few weeks old; and all ready the traditions of a century are well-nigh swept away by a complete revolution in our ideas as to the future duty of the nation. The writer recalls that at the beginning of the conflict the idea expressed that the time had come for America to throw aside the swaddling bands of her infancy; that she ought to retain all possessions acquired, and yield herself to the manifest will of Providence; that our grand, free, Christian civilization should bear its part in the great world movements that make ultimately for the civilizing and Christianizing of the barbarous peoples of the earth. The suggestion was met with a dissent almost indignant, yet to-day this idea is largely held, and is rapidly becoming overwhelmingly dominant. If the present manifest trend of events is not reversed, the war means very much for America, and far more for the world and the Gospel.

American dominance over inferior peoples will mean what British dominance has always meant (with a probable accentuation), the most rapid material, intellectual and moral advancement of the people dominated, with the earliest possible acquirement of the blessing of free, local self-government. The indefinite expansion of trade and enterprise is a significant factor in the near future of our history. Outlying possessions demand an efficient war navy for their protection; and this in turn fosters a merchant navy. "Commerce follows the flag" is a principle whose operation is effective in exact proportion to the wholesome respect in which the particular flag is held by the outside world. It was the American navy which, in the wars of 1812, gained our country a hearty welcome into the family of nations; and our navy has again vindicated our claim to the salutary respect

of the world. If the present war does not result in a superb war navy, it will simply brand our authorities as imbecile.

But military prestige and material and territorial aggrandizement find their main significance in the case in the fact that they represent the entrance of the highest and most virile type of Anglo-Saxon civilization and Christianity into the world, embracing activities of the great nations. Into these world movements America will come, moreover with a "free hand," untrammelled by multitudinous and hoary treaty balances and stipulations, and with a refreshing, if somewhat startling, indifference to any alleged "concert of the powers."

Providence seems to have indicated clearly that the civilization and conversion of the pagan world is to proceed, in the future, very largely along the line of "protectorates" and "spheres of influence" established by enlightened nations over barbarous peoples. Though this be a case where God has made selfishness and "the wrath of man to praise him," the fact still remains, and the rapidity of the uplifting of the nations that "sit in darkness" will be measured by the type of civilization and Christianity represented by the dominant nation. Into these great world movements America seems clearly called by the voice of God, and will surely be recreant to her duty if she turns away from these splendid opportunities and responsibilities.

Whether there shall be soon or ever an alliance between Great Britain and America is a matter of minor importance. The Anglo-Saxons have one blood—the richest on earth; one civilization—the highest and purest beneath the sun; one genius—pre-eminent for governing and uplifting inferior peoples; one common religion—Protestant Christianity of the purest type. These bonds are stronger than any formal compact, and must cause Britain and America to move together towards one common goal—the headship of the Anglo-Saxon race among the peoples of earth. England needs our help to free her from the menace of a united and hostile Europe, and civilization and God need us to be in readiness to speak with authority, and if need be to strike with ponderous force for the right. Who can doubt that had we been in recent years in such a state of readiness as would have justified us to act out the generous impulse of the nation's heart; had we haveable to offer England our active support, enforced, if need were, by massive ironclads and disciplined battalions, who can doubt that instead of Turkey being to-day stronger than at any time since the Crimean war, and Greece trampled helpless beneath her feet, the Armenian atrocities would have been avenged and the "Eastern question" settled forever by the driving of the Turks from the soil of Europe?

To America the war means, or ought to mean, a complete reversal of the policy of isolation which she has manifestly outgrown. She ought to cease to be a mere nation, and become a world empire—another Anglo-Saxon dominion on which the sun never sets. To the Church of Christ it means, or ought to mean, a heavy blow to the arrogance of Rome, and a serious narrowing of the sphere of her supremacy and power, and a corresponding widening of the domain of Protestantism. Collating it with contemporary events the student of history, as illuminated by Providence, must realize that we are but in the morning twilight of missionary activity and achievement. The missionaries of our century have had to force, slowly and laboriously, an entrance into certain sections of paganism. In the coming century the world will be wide open for the incoming of the "Word that giveth light." Side by side with the rapid advance of commerce will move the messenger of Christ; along every waterway of earth will steam the bearers of the glad tidings, and along the railways built by Christian enterprise throughout the pagan world will roll in silent majesty the triumphal chariot of the Son of God.

Our country is as surely entering a new and grander epoch in her history as we are entering a new century, and the Holy Spirit is as surely calling his Church to endeavor and achievement towards the world's evangelization in the presence of which all hitherto accomplished will seem indeed as a day of small things. The Church needs no longer to pray for open doors for the gospel; but she needs to implore unceasingly a mighty baptism of missionary zeal and consecration, lest she fall immeasurably below the wondrous opportunities God is laying at her doors.

Just after writing the above the Nashville Advocate reached me containing an article on the subject clipped from the Manchester, England, Guardian, and inserted with editorial

endorsement. There are certainly two sides to the question, and the argument in favor of our traditional policy of isolation could hardly be more strongly put, and yet that argument is mainly an appeal to selfishness, simply this and nothing more. Here is the core of the argument: "The United States were invulnerable in their own solid territory. * * * She (America) had only to walk straight forward in the path marked out for her by the great men who founded her constitution and she could scarcely have failed to distance in the arts of peace, if not the united kingdom, at any rate competitors like France or Germany, who plow with one hand on their swords."

In the last sentence is a tacit contention that England, though the pre-eminent imperium of the earth, yet is, and always will remain, unsurpassed in the arts of peace. Therefore imperialism (by which we mean the possession of such an extent of colonial territory as to constitute the people possessing it a world empire in contradistinction to a mere nation), is not fatal to the progress of the arts and blessings of peace. Indeed, in the case of England, she owes her happiness, her eminence in the arts of peace, to her imperial policy, to the very thing that is to be fatal to America. That which has enabled England to attain such eminence in the arts of peace, that which has freed her from the necessity of plowing "with one hand on the sword," is the very imperialism against which America is so heartily warned. The wealth flowing in from her colonies and the vast naval force developed in connection with the advancement of her imperial policy render England safe from any fear of invasion, and give perfect security in the successful pursuit of "the arts of peace."

As the Guardian would freely admit that what the "tight little island" has done, her giant offspring, "lying four square and invulnerable," could certainly accomplish, there remains but two points to consider in the article.

The Guardian insists that to make the conquered provinces of Spain a permanent part of the new American empire is to violate the inherent right of all peoples "to the control of their own future." This universal inherent right of self-government is assumed as in accordance "with all the settled principles of both nations," i. e., England and America. It is submitted, however, in all deference to the Guardian that this universal "principle," instead of being "settled," is absolutely non-existent, except in the impractical brains of enthusiastic theorists. The right of self-government goes hand in hand with capacity for self-government, and extends not an inch beyond it. This is a principle of Divine origin, and whenever it has been violated terrible calamities have resulted. The true statesman deals not with abstract theories, but with concrete conditions. Such a condition confronts us to-day. By the fortunes of a war, begun not for gain but in the interest of humanity, we find ourselves the arbiters of the destinies of a vast area of territory and a great multitude of ignorant, helpless people. What ought we to do with them?

The island of Cuba is not embraced in the question, for the Cubans have earned the right to self-government, if they prove capable of it, and the island can become a part of the American empire only by the free choice of her people. But what ought we to do with the other possessions taken from Spain? To hand them back to their former brutal and imbecile masters is not to be thought of. To leave them to themselves in their utter incapacity for self-government is to doom them to anarchy and ultimate enslavement; to transfer them to any other nation than Great Britain is to doom them to political or religious despotism or both; and to transfer them to Great Britain is simply to call upon another to do what we can better do ourselves, and what Divine Providence manifestly calls upon us to do—give them our protection and the benefits of our Christian civilization, with the blessings of local self-government as rapidly as they can develop capacity for it.

But really the main argument of the Guardian is that America is "throwing away her happiness;" in other words, she would succeed better in having a good, easy time if she would just drift along in the old way.

Now this is sheer assumption and not argument, an assumption too flatly contradicted by the writer's quiet claim of imperial England's pre-eminence in the arts of peace. But the correctness of the assertion needs not be considered further. With nations, as with men, lazy ease must yield to the call of duty—having a "good time" must give place as a motive to doing good work for humanity. We are told in tones of sad irony that Englishmen have only "learned the inestimable value of an 'Eastern policy,' while

Count Muravieff has been twisting Lord Salisbury round his finger." But is this humiliation of Englishmen due to the fact that Great Britain has an imperial Eastern policy? Is it not rather to the fact that they have entrusted their government to "a painted iathe" rather than to a typical Englishman? Imperial policies call for imperial men to execute them. But granting England's humiliation at Salisbury's timidity, let us ask the question: "What would be the complexion of the 'Eastern question' if England were an insular nation instead of a world empire? What would be the condition of Japan, China, Africa, Greece?" Here we may quote Mr. Chamberlain's recent utterance: "England cannot prevent the dismemberment of China without an ally."

What Great Britain has done for the uplifting of the world cannot be measured; but the time has come, we humbly think, for the younger and steadier brains of the great Anglo-Saxon stock to take her part in the God-given heritage of the race—the political and moral headship of the earth.

We make our argument not on the low level of selfish ease or comfort, or of territorial or commercial aggrandizement, but on the exalted plane of a Divine vocation—the call of God to extend the blessings of liberty and Christianity to the uttermost bounds of the earth.

E. W. ALDERSON,
Sherman, Texas.

EDUCATION—SECULAR AND RELIGIOUS.

There should be no antagonism between Church and State. While the Church is the product of God's wisdom the powers that be are ordained of him also. Even-handed justice requires that we render unto Caesar the things that are Caesar's, and unto God the things that are God's.

But the State confesses its limitation in regard to religion. Professing no religion, it can impart none. On the other hand, that it is the imperative function of the Church to teach no devotee of the Bible can reasonably doubt.

Since Ezra prepared his heart to do and to teach the Lord's statutes in Israel in obedience to the specific command, "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children," the Church has felt its obligation in the direction of Christian education. The State also, under differing civilizations, has had a commendable desire to do something for the enlightenment of its sons. By so far as darkness has been dispelled and light irradiated, "I therein do rejoice, yea, and will rejoice." The glory of the State is its public free school system. What is education? It is that process by which the boy is developed into the man. Such training will enable its possessor to obey the Pauline injunction: "Quit you like a man; be strong." He must be strong in his three-fold nature to stand in his lot like a man. The physical, mental and spiritual must receive harmonious development. These endowments make up the man and constitute the sum total of his working capital. They are to find profitable investment, so that at our Lord's coming he may receive his own with adequate increase.

"Go work to-day in my vineyard" is spoken to man—a tripartite being. An individual lacking any one of these endowments is not a man. Each one is vital to the welfare and perfection of the human being. Any system of education is defective by so far as it ignores any part of man's nature.

Should the culture of the heart of the nation be neglected, it is only a question of time when national disintegration and death would ensue. Wise statesmen, recognizing this, are fast friends of Christian education. Our Church schools, to secure what they need, must be deeply entrenched in the affections of their constituency. Given the heart of the Church, the Church's purse would follow as a consequence. Endow an institution with a hundred thousand loving hearts, the collars would then flow into its coffers.

At this important juncture of affairs some friend of princely heart and princely fortune is needed to rise up and present to Southwestern University a productive endowment to extend its blessings through all coming time.

JOHN F. NEAL.

THE GENERAL CONFERENCE AND THE EPWORTH LEAGUE.

A very generous portion of the valuable time of the late General Conference was given to the discussion of the Epworth League—its past, present and future. The great debate was participated in by many of the leading men of the Church. While it was developed that there was a difference of opinion as to what was the best thing to do, it was equally evident that the large

majority of the conference had faith in the League. They believed that it had not only come to stay, but that its coming was providential; that it was already a strong arm of power, and destined to wield unmeasured influence in the Church of the near future. With this conviction, they were determined to give the Epworth League what it has never had before—a fair chance. With this end in view, they authorized the Publishing House to furnish the editor of the Era with all the clerical and editorial assistance that he may require, and relieve the local Leagues of the ten cent assessment, which was in many places distasteful to the members. They recognized also the dignity of the League, by making each League President, if a man, a member of the Quarterly Conference.

Now, with this liberal provision on the part of the Church, involving, as it does, an outlay of thousands of dollars annually, there is a great obligation resting upon the Leaguers and their pastors to rally to the support of the League and its organ. The provisions made for the editor, and the election of Dr. H. M. Dubose to the position, insures that we shall have a paper in every way worthy of our great cause, and we should lose no time in getting up clubs of subscribers. Surely the young people of the M. E. Church, South, will not allow themselves to rest under the suspicion that we are either disloyal to our established organ or that we cannot be interested in a young people's paper. But, unless we speedily wake up and move out, we will be so regarded, and the facts will prove that the suspicion is well founded. Think of it! The Epworth Era has less than five thousand subscribers, and the Epworth Herald, which sustains the same relation to the Leaguers of the M. E. Church that the Era does to us, has nearly one hundred and twenty-five thousand subscribers!

As a consequence, this paper not only pays its own way, but pays all the expenses of the Epworth League machinery, and a handsome dividend to their publishing house besides, while our paper has been a dead expense to the Church of more than \$11,000 for the past quadrennium.

Now, I appeal to my brethren of the pastorate in Texas, and to our Leaguers, who in the main will gladly respond to our call, let us rise up and wipe out this shameful state of affairs. It can be done in six months, and it ought to be done.

Not only should we rally to the Epworth Era from the motive I have suggested above, but this paper will be absolutely essential to the proper education and development of our Leaguers. Every department of the League work will receive ample and constant discussion and help from those in every way competent to advise. And any League which takes a club of the Era, if they will read and follow its suggestions, will find it easy to run successfully any department of the League work. Not only so, but being connectional in its character, it affords a medium of communication and of exchange of ideas that cannot be found elsewhere. To read it will give our Leaguers a broader vision of their Church and its relation to the great movements of Christianity than they will get from any other source.

I appeal to the Leaguers of Texas to rally and to rally now. Your representatives in the General Conference made large promises for you. The General Conference showed its faith in these promises by the ample provision it has made. Now let every friend of the Epworth League in Texas say: "So far as I am concerned, these promises shall be redeemed."

The magnificent record which the Leaguers of Texas have made during the past four years on the subject of missions has been an inspiration to the whole Church. Now, let us, in a true Texas spirit, rally to the support of the Epworth Era, and make the incoming quadrennium the most glorious in our history. JOHN M. BARCUS.

A WORD FROM THE ORPHANAGE.

A few lines from the Manager of the Orphanage at this time I trust will be read carefully. The public school closed the 2d of June. Since then the girls have been taking lessons in cooking and housekeeping. We have thirty-three girls. The boys have been at work on the farm. We have in the Home even forty boys. We have forty-five acres in corn, twenty-three acres in cotton, five acres in sweet potatoes, besides the garden, cows and pigs. The children are all well, and the crop is well cultivated and growing nicely. I have received in the last thirty days to pay current expenses \$88. I have paid out \$313 for current expenses—that is, I have received on the assessment \$88 and paid the bills for the month, amounting to \$313. The difference of \$225 I advance without any

interest, and wait till conference for the pastors to settle with me. We have the wagonette (thanks to the Epworth Leaguers) to carry the children to church and Sunday-school. Rev. G. W. Owens, of Oak Cliff, gave us an excellent horse, which, with the one we had, makes a good team. We have associated with us only Miss Georgia Warlick and Miss Mary Poland. We do the work; not a servant on the place.

The Lord and our people have been good to us in the past. We daily invoke and expect His help in the future. Now, brethren and friends of the Orphanage, let me treat you with the same consideration, with a modest addition, by suggesting to you some of the ways in which you can help us.

1. We have no children of scholastic age to let any one have; do not write to ask for them.

2. We largely clothe the children out of the boxes of clothing sent us by the good women of our Church. This method of help has been very helpful, and for fear I have failed to acknowledge receipt of same, I do now thank all who kindly remembered the children in this way. Let this continue.

3. The assessment on any pastor is very small. Twelve times the deficit of the last month would be quite large and a heavy burden to me. If you can, brethren, send me the collection for the Orphanage at once.

Pray for us, that this may be the best year in our history.

W. H. VAUGHAN.

Waco, Texas.

"AWAKE, THOU THAT SLEEPEST."

The annual meeting of the Board of Managers of the North Texas Female College was held in the college parlors June 6, at 3 p. m. Rev. J. M. Binkley was in the chair and W. E. Oxford was at the Secretary's desk. Thirty-one graduates were awarded diplomas, by a unanimous vote, and the present faculty was re-elected.

The report of the President showed the college to be in a healthy and prosperous condition, and the state of the property is first-class in every respect. The entire Church is to be congratulated upon the possession of this "bright particular star" in the galaxy of our great educational system, and the North Texas Conference, especially, should put forth their best endeavors to increase its luster and extend its radiance. Just at this time a word of earnest exhortation is exceedingly pertinent, for, though the college was never in a better condition than at present, there are elements of opposition—positive and negative—that menace and imperil its future success.

The first—the positive element—is the growing opposition to denominational schools, fostered and abetted, we are sorry to say, by men in high places in our free school system. They are urging the people of all faiths, and of no faith, to rally round the flag of free public education, from the red school-house to the university. The matter of higher education, which from time out of mind has been committed to the Church, these men insist, should be turned over to the State, and that denominational schools should once and forever cease from the land. They appeal to a so-called State pride, and to a stronger sentiment—with many people—the love of money, and the desire to save expense.

In this State the high schools are being correlated with the university, and the alleged fact is gratuitously and industriously proclaimed that political preferment, as well as the best preparation for it, lies along the lines of free school training. These sophistries—not to say falsehoods—must be met and exposed; and this leads us to notice the second element of danger to our Church schools—the lethargy of our preachers.

We speak of our North Texas Conference especially; but we doubt not that throughout the entire Church there needs to be an awakening to the danger and our duty to the schools under our own charge. This lethargy is not the result of indifference, we take it, but of security, and in the language of MacBeth's witches:

"You all know security
Is mortal's chiefest enemy!"

The North Texas Female College is a phenomenal success. It has grown up under the present management like a work of magic. It is as though by a touch of Aladdin's lamp those magnificent buildings, artistic terraces, leafy bowers and fragrant flowers had sprung into existence in a moment. To gaze upon these scenes, animated by hundreds of bright-eyed women and girls, the many-colored electric lights flashing upon fountains and statue, the "concord of sweet sounds" floating out upon the evening breeze, perfumed with the

"Soft breath of the sweet South
Breathed upon a bank of violets,"



Some-how the brilliancy of the cut glass and bric-a-brac is dimmed after the washing. It's the fault of the soap, most of which contains rosin and alkali. Ivory Soap contains neither; makes foamy suds. Rinse thoroughly with clean water and the glass will sparkle with a new brilliancy.

A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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And to think that all this is the work of a few short years, is to suggest the days of miracles and the transforming touch of a mighty hand!

But this same success—these miraculous results—have tended to lull our people into a dangerous and hurtful lethargy, and they vainly imagine that their aid and succor are no longer necessary to the best interests of the school.

This is a grave mistake. Though the wonderful genius who presides over this institution has been from the beginning the animating spirit in all its trials and triumphs, no one is more fully persuaded than she of the incontestable fact that the support of the preachers and people of the North Texas Conference has made the success of the school a possibility. This support must not now be withdrawn. This agency must be strengthened and accentuated. As the old brethren used to say, "We must redouble our diligence."

In conclusion, we would call attention to the sharp competition that has always borne heavily upon our Texas schools, and which seems keener and more determined now than ever before. The State actually swarms, as it were, with agents working in the interest of trans-Mississippi schools, many of which are inferior and none of which, we verily believe, are equal to our own North Texas Female College. We have neither space nor inclination to descant upon the wisdom of educating our children in the State and among the people with whom they expect to spend their lives; but whatever force there is in such conclusions, it is augmented and rendered invincible by the substantial and actual superiority of our own schools.

One word more: Mrs. Key has had very flattering offers both in Nashville and Louisville, and unless she is sustained in her present place, as her merits demand, we could not blame her to make a change, and a change of management in our school now means more than we can contemplate with pleasure.

Men of Israel, help!

- J. R. COLE,
- J. D. WORKS,
- E. S. JONES,
- W. E. OXFORD,
- H. N. TUCK,
- J. H. BOWMAN,
- J. M. BINKLEY,
- J. M. PETERSON,
- P. C. ARCHER,
- J. A. STAFFORD,
- W. D. MOUNTCASTLE,
- I. S. ASHEURN,
- J. W. HILL.

LOCAL PREACHER APPRECIATED.

I am a native Kentuckian and ex-Missourian, and have lived in Texas nearly thirty-nine years as a local preacher of the Methodist Church, South. During that time I have associated with J. W. and Lewis Whipple, Carpenter, Graves, Cox, Stanford, Gilmore, Porter Addison, Hines, Peeler, Philpott, Campbell, Follin, Brooks, Bailey, Boaz, Allen, C. R. Wright, Sam Wright, Wootton, Mickle, E. W. Solomon, and many others. I have been elected delegate to the Annual Conferences. I was elected by the Northwest Texas Conference lay delegate to General Conference, which met in Louisville, Ky. When I attend the meeting of our preachers, they treat me as a Methodist preacher, and that is enough. I have been preaching in this country for more than thirty-eight years. I have preached at a great many camp-meetings and protracted meetings. Have preached a great many funerals, prayed at a great many graves and still the preachers and people call on me to do the work of a local preacher.

I joined the Methodist Episcopal Church January, 1841; licensed to preach, August, 1843; ordained deacon by Bishop Andrew, and elder by Bishop Capers. I have been in the Lord's army a good while. I am not weary. I expect to get home after awhile, and while I do live want to be a sweet-spirited local preacher.

ED. A. MARTIN, M. D.
Davilla, Milam Co., Texas.

HOW ABOUT THE FRUIT?

Somehow or other I had always rather see a man bear good fruit for 365 days in the year than to hear of him making many loud-sounding professions. There is something said in the book about trying the spirits to see whether they be of God. If one of my brethren comes to me and tells me that he has received the second blessing, or is wholly sanctified, I am not going to raise any kick about it; but of course I watch and see what effect it has on him. If it makes him a humbler man, more particular about his family and private devotions, more regular at church and Sunday-school, more particular about the covenant which he made with God and the Church when he was admitted into the Church, and more consecrated and devoted to the Church and the cause of Christianity, and throwing his influence against schisms and dissensions, I do not hesitate for a moment to bid that sort of a man go on his way rejoicing, and get more of it.

But suppose he tells me that he has received a second work of grace, and I find at once that instead of him being a humbler man, he is "puffed up," disgruntled, sour, captious, disloyal, vaunting himself, behaving himself unseemly, easily provoked, rejoicing in schisms, and instead of enduring all things, one would think he is made of yellow jacket stings and bumble bee wings; and not only that, suppose that he absolutely refuses to support the institutions of the Church, and thus breaks the solemn covenant that he made before God and man—if he comes under the head of the last description I don't hesitate to say that he received a curse from the devil instead of a blessing from God. The devil certainly has a big joke on a man when he can get him puffed up about his religion.

There are many covenant breakers in the Church to-day who claim to have received a higher work of grace; though Paul classes covenant breakers, men of reprobate minds, fornicators, murderers, etc., together. No, sir; you will never catch me making a declaration as to all second blessing people being disloyal or puffed up; but I am going to try the spirits. Whatever your views may be about sanctification, if you will live up to the 13th chapter of 1st Corinthians it will show itself so beautifully in your life that it will hardly be necessary for you to profess it. And, by the way, all this wrangle and bitterness and dissension comes of somebody failing to live up to that chapter. Just let one blessing folks and two blessing folks both set out and live that chapter for six months and call their religion love, just what Christ and Paul called it, and I will guarantee there will be such a mellowing down all along the line that you can not tell one from the other.

Armour, Texas.

Northwest Texas Conference.

ROBY.

J. H. Trimble, June 14: We have observed Children's Day at three appointments on the work. Collected \$20.45—Rcby, \$5.80; Neinda, \$6.05; Hitson, \$8.60. At our Sabbath-school Conference, held at Albany, only five Sabbath-schools had held Children's Day in the bounds of the Abilene District. Who is to blame? Vaughan said the pastors, and I believe he told the truth. The three services we held have been the most religious services we have had on the work this year.

BANGS MISSION.

J. W. Coker: Our second Quarterly Conference embraced the fifth Sunday in May and Saturday before; held at our central appointment (Bangs). Presiding Elder Sensabaugh was on hand, accompanied by Sister Sensabaugh and the children. We are always glad to meet our presiding elder's family. Bro. J. A. Wallace, of Santa Anna Circuit, preached a thoughtful discourse Saturday at 11 o'clock. We had a very interesting and profitable session of the Quarterly Conference. Bro. Stark, our pastor, has his work well in hand; had made 300 pastoral visits during the quarter. Who can beat it? Finances only a few dollars in arrears of first quarter—an unusual showing. Attendance of officials very good. Bro. Sensabaugh preached the funeral of our pastor's little babe Sunday at 11 o'clock to a very large and attentive congregation. His theme was life and death. The universal verdict from members of all denominations was: "I never heard it excelled." At the close, lifted a fine collection. We had our Children's Day service at 3 p. m. good meeting at Batesville. Bro. Godwin is seventy-two years old, comes six miles every Sunday, and is always on hand. We had one of the most interesting services I ever witnessed. We had music and fine recitations of a high order. Much credit is due Miss Lula Barber for the programme.

ARMOUR.

C. G. Shutt: We closed a meeting last night at Cedar Island, resulting in six conversions and four additions to the Church. These conversions took place, too, in the absence of nearly all the membership. But for the criminal indifference of the membership the conversions might have been five times as many. When the meeting began the crops were ruining for rain. Special prayer was made that the Lord would pour out the rain upon the thirsty earth. The rain came in abundance. Though sinners were asking for prayers of the Church, the backslidden Church members demanded the immediate close of the meeting. On Sunday a call was made for all who were thankful for the rain to put down a subscription for missions; only three responded. Though sinners were calling for mercy the Church members went their ways to their farms, as

much as to say, "you must be a fool to think that I would lose an hour out of my crop to save my children and my neighbor's children from hell." I had rather go into a town community to hold a meeting, where Jerusalem sinners were 25 deep, and nothing else but sinners, than to try to run a revival with a "batch" of old backslidden or worldly minded Church members.

How vain to sing, "Give me Jesus and you may have all this world," and then impress the world that we would not lose a dollar for the salvation of a soul! Work will begin on the new church at Cedar in a few days.

CARLTON.

Pastor: Good time at Gilmore last Sunday, the 12th. Bro. B. H. Altman, our Superintendent there, met with his Sunday-school to carry out the Children's Day programme. All hearts were kindled with emotion when the merry boys and girls began their recitations, and the choir sang and played the sweet songs from our Young People's Hymnal. The school and congregation will never forget this occasion. The Leaguers had their day in the afternoon. Resolutions adopted by the District League Conference were heartily indorsed. Many visitors were present and contributed much to the occasion. They have our thanks. We love our young folks.

Brain Workers Should

Use Horsford's Acid Phosphate.

Dr. C. H. GOODMAN, St. Louis, Mo., says: "I have used it for several years, with especially good results in nervous prostration, the result of mental efforts; also in sleepless condition of brain-workers."

Texas Conference.

BRENHAM.

W. Love Vaughan, June 16: We are in the fourth week of our meeting with Bro. E. P. Newsom, preacher in charge, at the helm mobilizing, guiding and directing the forces, ever and anon sending a projectile of an inquiring tone from his Columbiad, reaching some vital point of the enemy. He has been ably assisted by Bros. R. E. Nunn, of McDade Circuit, and John E. Green, of Columbus. Though the Church was greatly revived, with large crowds in attendance, and seemingly a deep interest manifested by all, yet the serried ranks of the enemy remain unbroken, with a few exceptions. We have an abiding faith though and confidently expect in God's own good time a rich harvest from this precious seed-sowing. Little did I think when, years ago in a gracious revival at McKinney, under the pastorate of Bro. Hill, a youth of seventeen summers was happily converted under the singing of "What Can Wash Away My Sin? Nothing But the Blood of Jesus," that I would fourteen years thereafter meet that same youth in the personage of a talented Methodist preacher and be happily associated with him in a gracious revival. Truly, "Cast thy bread upon the waters and thou shalt find it after many days," is most happily verified in this instance. I find Bro. Newsom greatly beloved by his people—seemingly in touch with all classes in his ministrations of love and mercy; a hard student and promising young man, with a brilliant and useful life before him doubtless.

ANGLETON.

H. G. Williams: We are moving along steadily in this part of the field. Our second Quarterly Conference was held at Chenango the 4th and 5th of this month—June. Rev. O. T. Hotchkiss was on hand. He is a good man, a good and efficient preacher and a fine presiding elder. His presence always encourages us in the work. We have paid our Orphanage and missionary assessments in full and have half of our assessment for the Bishops in hand and the other subscribed. Our Church at Angleton has been finished and dedicated, as reported some time ago. We have received to date fifty members and dismissed forty-four; have baptized eight—one adult and seven children. We have had nothing in the line of a pounding, but how is this? Bro. J. D. Stratton furnishes us all the milk—both sour and sweet—that we can use, and delivers it at our door every morning; and we have been in like manner remembered in many ways by numbers of others.

WHARTON AND HUNGERFORD.

J. R. Murray, June 15: In January we organized an Epworth League in Wharton, a little later one in Hungerford, and have just organized a Junior League in Wharton. All of these Leagues have good memberships and are doing good work in all the departments. Since their organization a goodly number of our people will

lead in prayer, and do such other work as requested, who did not before. We have held a revival meeting at Wharton, which lasted two weeks. It was a very fine meeting. Brothers C. L. Farrington, of Sealy, and J. W. Bergin, of El Campo, assisted us; of course their work was well done. Then Brother D. H. Hotchkiss came the last Sunday to represent Brother O. T. Hotchkiss, at the Second Quarterly Conference. His visit to this, one of his former charges, was much appreciated. Results, quite a number of conversions and eighteen accessions to the Church, and the Church much revived. The last night we called for two hundred dollars in pledges to secure balance on our assessments. In a very short while the full amount was pledged. Foreign missions, domestic missions and orphanage all paid in full. Something over ninety per cent of the salaries paid to date. We have received thirty members in the Church so far. One feature of our meeting worth mentioning: On Tuesday of the last week a company organized at Wharton and El Campo, consisting of sixty odd men left for Galveston to join the army. Most of these men attended church Monday night and several of them were converted. Tuesday morning they came to the church in a body, when we preached to them as best we could. There were other conversions and two accessions to the Church. We also met them at the depot and had religious services before they left.

North Texas Conference.

BOWIE.

J. A. Wyatt, June 16: We closed a two weeks' meeting here last Sunday night, with the following results: Gracious blessings on all the members of the Church who attended the services, ten conversions and eight names given as candidates for membership in the Church. An approaching cloud which threatened rain prevented their being received at the time. Others will join soon. The rain hindered us greatly during the last week. I was assisted by S. H. Renfro, of the Sunset Circuit; F. O. Miller, presiding elder of the district; R. Gibbs Mood, of Wichita Falls, and Prof. D. J. Evans, of White-wright. Each did efficient service in his sphere.

West Texas Conference.

COTULLA.

M. T. Allen, June 16: We are in a good meeting at Batesville. Bro. Codwin is preaching us some fine sermons. Bro. and Sister Godwin are both with us and doing us good. There is good interest being taken in the meeting. We expect good results from this meeting.

It is not a question of apostolic succession, but of divine commission, which qualifies a man to preach the gospel.

INVITED EVANGELISM.

And so the evangelistic question is settled. It is now understood that a man who accepts an invitation to help in a meeting is not a disloyal, traitorous, insurrectionist, innovating rebel, but a gentleman, and if religious very much in demand.

I have always held to this position: i. e., evangelism will settle itself. If a man loves his Church, is loyal to Christ and observes the same courtesy toward others he would expect from them in like positions, he can not be put down by the envious growlings of either Saul or Sanballat.

I read, and re-read, the vain vampirings hurled at evangelists through our papers last year, and although hurt by the unjust failure of discrimination on the part of some and amused at the inconsistencies of others, I decided not to reply, but to wait patiently until the chief legislative body in my Church should speak. It is all over now—at least for four years—but I can not refrain from the statement that while one good brother was ridiculing evangelists for ribaldry everybody was laughing at him for pederasty; while another was calling attention to what evangelists were paid, scores were congratulating him for being sent to a station where the salary had been raised by an evangelist. Let it all go. I have learned to be misrepresented and "therewith be content." Nelms says I am "growing in grace" in this respect.

The General Conference did exactly what it ought to have done—it left evangelism to take care of itself. It passed a resolution making it an offense for a man to go to another man's work "over his protest." The only objection I have to this law is that it did not go farther and say, "without his invitation." There are, and will be, numerous instances when a man would not be welcome and would not receive an invitation, and yet circumstances would make a pastor hesitate to enter a formal "protest."

Let it be distinctly understood that our law-making body will never pass a law that will restrict the pastors themselves; and to say to them, "You shall not invite a man to assist you in a meeting," would be attended by interminable difficulties. It would take from them an inalienable right—a right more sacred than the selection of a steward or the appointment of a committee. The same rule would not allow them to ask a man to fill the pulpit for one hour, and would be an abridgement of every prerogative peculiar to Methodism. Indeed, it would be an utter abandonment of all the fortifications fought for and won by Episcopal Methodism for the last hundred years. These are principles well understood by the ministry in our Church, and it is high time the laity was possessed of the same facts. It is precisely upon this principle that the recent law was passed. It was intended to show and to maintain the position that having taken a vow at the altars of the Church that he would "drive away all strange and erroneous doctrines," and

BRIGHT'S DISEASE

A Distinguished and Despairing Physician Perfectly Restored by

BUFFALO LITHIA WATER

Dr. G. A. Foote, of Warrenton, N. C., ex-President State Medical Society, formerly Member of the State Board of Medical Examiners, and also of the State Board of Health:

"I had, in January, 1893, a violent attack of 'grip,' which was soon followed by the complications of **ascites, cardiac trouble, etc.**, and rapidly developed into severe **nephritis or Bright's**. My physicians, Drs. King and Jerman, upon examination of my urine, found by volume **fifty-five per cent albumen**, which test was frequently corroborated by subsequent examinations showing also **casts and low specific gravity**. My **nephritic trouble** gradually grew worse, and I declined in weight from **one hundred and ninety-five to one hundred and thirty-five pounds**. In this condition, with little if any hope of relief from any remedy, I visited the **BUFFALO LITHIA SPRINGS** of Virginia, making free use of the **Waters** for some eight weeks. Analysis of the urine soon after reaching the Springs, by Dr. E. C. Laird, resident physician, confirmed the examinations previously made. Other analyses, however, by Dr. Laird from time to time showed a **gradual diminution, and finally a total disappearance, of both albumen and casts** and the urine in a **normal condition**. Leaving the Springs, I continued the use of the **Waters** several months at home. At the expiration of some two years there has been **no return of any unpleasant symptom, and I am now as well as I ever was in my life, and a living monument to the virtues of BUFFALO LITHIA WATER**"

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 Springs open for Guests from June 15 to Oct. 1.

being held responsible at conference for the manner in which the Word of God had been preached from his pulpit, the pastor must be clothed with authority to say who should hold meetings in his charge. Suppose a man tintured with the Swedenborgian heresy is permitted to fill one of our pulpits! There was one, who was tried and expelled for this heresy, right here in Waco. The masses of our people do not know—it sounds plausible; it grows popular and finally results in the disaffection of the entire charge—just as Martinism has torn and rent the Baptist Church everywhere it has been preached. Now, our Baptist brethren have no such protection as have we, for the very reason that they are congregational in government. Our pastors control our pulpits, and as I said four years before this law was agitated: "If the people can call an evangelist, they can a pastor." Men may not see the tendency, but it nevertheless remains a fact that any action on the part of our people, or any law by the General Conference, that takes from the pastor the right to invite a man to assist him in a meeting and in all ways control his pulpit, means congregationalism, and nothing else. I learn Sam Jones opposed the passage of this law. How he could have done it I can not understand. It protects him. It protects every man who desires to go as a Methodist preacher. I am a Sam Jones man, but he was "off" then. He can "tote his own skillet," but he certainly picked it up hot that time. Yours for invited evangelists.

J. H. COLLARD.

ABOUT PROSELYTING.

Whereas there is a species of oily-tongued proselyting abroad in the land I feel constrained to write a few lines on the subject. Let me say in the outset that I have no sympathy nor patience with the proselyter. Brother Deets says that if he had to hang a hog thief and a proselyter, he would hang one on each end of the rope, and then he would apologize to the hog thief for not hanging a yellow dog with him. It makes no difference what Church the proselyter belongs to, or what his plans are for proselyting. I have no use for him or his plans. Somehow or other I can not keep from associating him with a sheep thief.

I will illustrate with things that are really taking place. A man is located from the itinerant ranks of the M. E. Church, South, for inefficiency, or he becomes disloyal and kicks out of the Church, or gets his lip down about something and quits the Church. Very naturally he has an intense hatred for the Church that he was once a member of. Soon we hear of him in the Northern M. E. Church, with a tongue smoother than butter, working his plans to make proselytes. Just let it be known that there is a small disloyal element at any given point in the M. E. Church, South, and this Northern schismatic proselyter scenteth the carcass from afar and is soon on the ground. The people will likely not know but what he is a Southern Methodist. He takes advantage of any little breach to put in his work; finally, as he waxeth bolder, seeing that he has secured a little following, he boldly denounces our preachers as anti-holiness preachers, and denounces our Church as an anti-holiness Church, and proceeds to organize a holiness band, which in many places means a Northern Methodist Church.

It happens that I am not writing unadvisedly, for I have heard the brother, and watched him work his ropes. I heard one declare from the pulpit that he "gloried in schisms." Of course he glories in schisms, as that is his only chance to organize his Church. But what a foundation upon which to build a Church! To say that such processes of founding a Church are low and mean does not half express it. Now,

SALT RHEUM FOR YEARS CURED

I had Salt Rheum for years. My leg from knee to ankle was raw and swollen, and the pain was intense. I tried doctors in Hartford, Waterbury, and New Haven, to no avail. CUTICURA RESOLVENT, CUTICURA (ointment), and a box of CUTICURA SOAP completely cured me. GARRETT T. SAYERS, Hartford Electric Light Co., Hartford, Conn.

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if the brother were a member of any other denomination I would have the same sort of contempt for him. It is the mean principle of proselyting that I am after. Sometimes he leads our people to believe that they will enjoy greater liberties in the Northern Church than in our own, and gets them off in that way. You may depend upon it that the Northern branch requires loyalty of their members as well as the Southern branch. I met a Northern Methodist presiding elder some time ago who told me that he had in his possession the license of a preacher on his district which he intended should not be renewed, because he was violating the law. The offending brother was also a second blessing man.

C. G. SHUTT.

Armour, Texas, June 15.

COMMENCEMENT OF CHAPPELL HILL FEMALE COLLEGE.

This institution closed its commencement exercises on the 7th inst. The friends and patrons of the school were gratified with the marked manifestations of progress on part of the students. The management of the school is first-class. President Smith is a wide awake man. He evidently keeps up all the corners. He has also an excellent corps of teachers. They are well up in their several departments. The boarding house, under the charge of the President and his excellent wife, is superb. It comes nearer the ideal of a Christian home rather than a boarding house. No parent need have any fear in putting his daughter in this excellent school. It is the conviction of the friends of this institution that the members of the Texas Conference do not give it the attention its importance demands. This school looks to the Texas Conference for her fostering care. It is the only female school belonging exclusively to this conference, and yet the members of the conference seem to be largely indifferent to the responsibilities growing out of this relation. As an evidence of this, out of seven trustees belonging to the conference not one was present at the meeting of the Board of Trustees. It certainly behooves the conference to become more alive to the interests of this school, an institution that has sent out so many educated ladies to adorn and bless society and the Church, located also in a community that links it back to the commencement of Methodism in this country, and in whose cemetery rests the remains of that Christian hero, Rev. Robert Alexander, one of our first missionaries to Texas. G. S. SANDEL, Of the Visiting Committee.

TURNING POINT IN LIFE.

In the harbor of Santiago lay a large warship the other day. The commander lightly patted a huge gun and said: "Higginson, how would you like to fire this?" Said the lieutenant: "The best in the world!" The gun was aimed and touched off, and eight men were instantly killed. When Philip, King of Spain, was on his way from Flanders home, carrying immense treasure, his fleet encountered a storm and several vessels were lost. He made a vow (in his fright) that if he reached Spain in safety he would spend his life and money in the glorification of the Church and the extirpation of heresy. The past, present and future of Spain is the result of that vow. Thence sprang the great cathedrals of Spain, with their untold riches and costly ornaments; the power of the Church dominating human conscience and destroying liberty; the haughty, rich, wicked priesthood; the repression of all liberal education; the present 62 per cent of the population unable to read or write; the Church tithes and for the support of pompous ceremonies a taxation that wrung the life-blood from the people; the Inquisition for the extirpation of heresy, with all its bloody horrors—and the whole spectacle of Spain to-day. The storm and the vow and the crafty Church of Rome back of the superstition of the old King—and, in the Providence of human life and liberty, an end is rapidly approaching. In this war there is doubtless a large element of pride in territorial extension; a restless element seeking a field of activity; a larger element moved to highest patriotism—but beyond these impulses the hand of God is seen. Deep in the Anglo-Saxon heart may be the pride of conquest, but deep in the American Christian heart is the consciousness that the gospel and true Christianity will spread all over these oppressed lands in the coming years.

H. G. H.

THREE OLD MEN.

The death of the "Old Alcalde" and the superannuation of John C. Keener occurred about the same time. The picture of these two noted men is before my memory's eye as they sat at

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the head of the table at the memorable conference dinner, under the grove at the railroad depot in Marble Falls—both smiling and eating, and jolly as two old boys. Their lives and work had been along totally different lines—one in gospel work and study in the wide fields of theology and administration of Church law; the other in the formation of civil statutes, administering civil law, presiding over conventions, dealing with rough society in early Texas days, and Governor of the State. The faces of these old men on this romantic occasion were cheery and bright—no care of office there, but the turkey, chicken, and pie had to stand from under. Rows of preachers to the right and left, and sweet women hovering around like angels' wings. The old Bishop's eye beamed upon every brother, and seemed to say, "Brother, I gave you the best appointment in the conference." But the jolliest old man in that crowd was A. F. Cox, and he was just about as gray as the Bishop and the "Old Alcalde;" but his appetite was good, and his humor wholesome. This was the last conference Bro. Cox was to attend. His face beamed with love for the brethren. He did not seem to care that he had not been made a Bishop, and the old Governor had evidently forgotten that when he and David G. Burnett were elected United States Senators they were soon told they could not sit in chairs of the Senate chamber. And now two of these three old men have gone far out into the mysteries of another world. When the other one goes it will be to a city "whose maker and builder is God."

H. G. H.

SAN ANGELO DISTRICT CONFERENCE.

The San Angelo District Conference met in Brady, June 9, with Rev. J. A. Eaker, presiding elder, in the chair.

Rev. Byron C. Roach was elected Secretary.

All the traveling preachers of the district were present, several local preachers and quite a number of the delegates.

Bros. Drake, King, Roach, Linn, Eroyles and the presiding elder preached during the conference.

It was found from reports that the most of the missionary assessment for this district has been forwarded or provided for by subscription.

Several of the brethren have held good revival meetings, and others are soon to be held.

Bro. Smith, a faithful, consecrated local preacher, had died during the year, and suitable resolutions were offered. A number present spoke feelingly concerning the beautiful life of that good man.

Bros. J. D. Hurley, W. M. McGough, F. Noelke and W. M. Johnson were elected delegates, and D. H. Mimms and J. S. Burnes alternates, to the next Annual Conference.

Ozona was chosen as our next place of meeting.

Prominence was given to religious services, souls were converted, Christians made happy and Sunday was a feast to those who love the Lord.

The good people of Brady royally entertained the conference, and Monday morning we all scattered to our homes, feeling stronger for having met together and more determined to be faithful.

JOHN M. LINN.

A RAINY DAY.

This is a rainy day. Must stay in the house. What can we do? Sleep, yes, if we need it, but not for laziness' sake, nor to kill time. Laziness is the father of bad luck and mother of many sins. To kill time is murdering your best friend. A good day to think, a thing many of us are not guilty of much. A good day to read. What a

world of good literature is ours now! I have just received a fine lot of tracts from Dr. Lambuth; they are great big facts in small wrapping. Fellow preachers, send and get some and just stick them right under every fellow's eyes you come to; let them find a place in your heart and then lay them on the heart of your people.

Don't read novels. I despise them. Only a few have food in them. I had rather try to fatten a cow on sawdust mixed with moonbeams than fatten a soul on silly stories and novels of nothings. "I read novels for pastime." Yes, and you will soon pass off what little sense you have got, too. Feed yourself on great simple, juicy facts. Day dreamers, sleeping in air castles, dead to the wonderful opportune world in which we live!

This is a good day to write. Write to your kinfolks and friends, and if there is anybody who doesn't like you, now is a good time to go off and pray for them, and sit down and write them a nice little letter, and tell them you have nothing against them, and want to be friends. It will do you good, them good and God good.

Do you know any of the boys in the army? Write to them. An old soldier told me the other day how they used to love to get letters from home.

The lay members of our Church do not write enough for our Advocates. Not fault-finding letters, but fault losing; joyful experiences and happy victories. God deliver us from growling over dry bones!

This is a good day to pray—secret prayer. It is a strange thing to me the rich promises to prayer and the good I have got out of praying, why in the world I don't pray more. While the rain is falling outside to make the crops grow let us use the means of grace to make character grow inside.

NATH THOMPSON.

LET US STOP.

I want to make some suggestions in regard to our second blessing business; not to provoke discussion or argument, but for peace and nothing more. Now, since our second blessing brethren see that this theory is causing disturbance let's stop. Why? Because it gives trouble to both sides. The anti-second blessing man has to carry all who profess it, and the second blessing man has to carry his anti-second blessing brethren; and I want to say that if these brethren could only see how much trouble this thing gives some of us (who do not endorse it) by self-constituted holiness evangelists who continually refer to our pastors who profess the same to give them a hold while they sow seed of dissension and disruption, it seems to me they would say for the peace of Zion will I join in saying "let us stop."

R. R. RAYMOND.

Astronomers tell us that, sometimes, a star that has shone inconspicuous, away down in their catalogue's fifth or sixth magnitude, will all at once flame out, having kindled and caught fire somehow, and will blaze in the heavens, outshining Jupiter and Venus. And so some poor, vulgar, narrow nature, touched by this Promethean fire of pure love that leads to perfect sacrifice, will "flame in the forehead of the morning sky," an undying splendor, and a light for evermore. All have this capacity in them, and all are responsible for the use of it. What have you done with it? Is there any person or thing in this world that has ever been able to lift you up out of your miserable selves? Is there any magnet that has proved strong enough to raise you from the low levels along which your life creeps? Have you ever known the thrill of resolving to become the bond servant and the slave of some great cause not your own? Or are you, as so many are like spiders living in the midst of your web, mainly intent upon what it can catch for you? Have you ever set a light to that inert mass of enthusiasm that lies in you? Have you ever woke up the sleeper? Learn the lesson that there is nothing that so ennobles and dignifies a common nature as enthusiasm for a great cause, self-sacrificing love for a worthy heart.

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Old and Young

A DAUGHTER WORTH HAVING.

Two gentleman friends, who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off. I'm sorry, but it can't be helped. I will look for you tomorrow at dinner. Remember, two o'clock, sharp. I want you to see my wife and child."

"Only one child?" asked the other. "Only one," came the answer, tenderly; "a daughter. But she is a darling."

And then they parted, the stranger getting into a street car for the park. After a block or two, a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on the way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This to another girl.

"No, indeed; but there is no accounting for taste. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation, "Why, there is Nettie; wonder where she is going?" caused him to look out upon the corner, where a sweet faced young girl stood beckoning to the car driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one. "Oh, what lovely flowers! Whom are they for?" asked another.

"I'm on my way to Belle Clarke's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glanced toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child. "I think it will do him good; beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked of his sister:

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess mebbe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as they listened, and very soon she asked the girl where she lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back: "It's cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentle-

man lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you call her a darling. She is a darling and no mistake. God bless her!"

And then he told his friends what he had seen and heard in the horse car.—*New York Evangelist.*

THE SAFETY BRAKE.

Not long ago an electric car was rushing down a steep incline, at one point in which there was a dangerous curve. The motorman had tried the power before starting out on this part of his route and thought it was in good order. This morning he was particularly careful, for a heavy load of passengers was in the car.

When half way down the incline, suddenly the motor upon which he depended flew into pieces, and flames leaped up, threatening the destruction of the car. The motorman steadfastly clung to the brake, thus quieting the fears of the precious freight behind him; but faster and faster flew the car. The dangerous point was rapidly nearing. If the speed of the car were not checked before the curve was reached the wheels would leave the rails and all go to the bottom.

Then the engineer remembered the safety brake near at hand. He had never tried it. Would it work? Quickly he grasped it and applied it. Yes, it did not fail. The car began to stop, and just at the right time it halted. Under the excitement two women fainted, and the motorman himself was trembling with excitement.

The safety brake held. All along though the journey of life we come to danger points where not only life, but peace, honor, and even eternal happiness are at stake. Swiftly we are approaching the time when the supreme test will come. We cling to the influences which have helped us before, but they seem powerless to help us now. Closer and closer comes the crisis; stronger and stronger seems its force upon us.

Then we turn to the grand word of our heavenly Father. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Here is strength. The safety-brake is nigh at hand; seize it before it be too late. It will surely hold.

What peace in all the trying things to feel that "underneath are the everlasting arms!"—*Epworth Herald.*

VOCAL MUSIC.

Frank Damrosch may not be as well known as his more celebrated brother, but he has charge of music in the public schools of this city, and last week he lectured before the Public Education Association on "The Teaching of Singing in the Public Schools." As we believe that one of the gravest defects of education in Church and State at the present time is the limited amount of attention paid to vocal music, we read the reports of his lecture with much interest.

He holds that five objects should be aimed at: "To foster the pupil's natural love of music, and develop it when latent; to develop correct musical taste so that good music may always exert a refining influence in the child's life; to create the habit of using the voice properly; to teach sight singing; and to improve the discipline in the class room and brightens the school atmosphere." He naturally attaches much importance to tone production.

Mr. Damrosch remarked that in teaching the child to use his voice properly the teacher is opposed by the home and the street, but that nothing opposes the teacher when he attempts to instruct the child in sight singing. He then said, "I have known a child three or four years old to sing charmingly at sight. But ordinarily we do not expect to teach him before the age of seven. Taking a child at that age I will guarantee to make an excellent sight reader of him before the time he is fourteen, with ten minutes instruction a day."

We believe this to be a moderate statement, and hold that with twenty minutes a day four days in the week, one child out of every two of average intelligence can be a good sight singer in three years, and able to join in

singing new church music of ordinary character with the notes before him, in one-half that time.

Mr. Damrosch affirmed that music develops good qualities in children's minds as do few other studies. "The teaching of tone and rhythm tends to form the power of concentration in a wonderful degree, and so helps the child in all other studies." If music be properly taught all other studies, he says, will improve. He declares that he can "invariably pick out the best teachers in a school by watching them all give music lessons. Those who teach music well will be equally successful with grammar and arithmetic."

There is another influence of music which we will illustrate by personal experience. During the last two years of the writer's preparation for college, he earned a portion of the money necessary for his support by teaching, in the winter, in New Jersey, and during two years in college, by similar service in Connecticut schools. One of these schools had not a good reputation for order or obedience. It was a period in which the highest ambition of many scholars was to break up the school. The attendance was large and the room poorly ventilated, and in less than one hour the atmosphere was so deteriorated as to stimulate every depraved tendency in the school. Among the scholars, both male and female, there were some fine voices. We offered to teach them vocal music, and with the aid of a stalwart youth, who afterward attained some fame as a bass soloist, organized them into a chorus. Great interest was developed. Then, according to the nervous condition of the school, at irregular intervals, from time to time the scholars were requested to rise and sing a stirring piece, the windows meanwhile being opened and the air changed. The school was reformed, and instead of a condition of armed peace on both sides, not only musical, but personal, harmony prevailed.

Vocal music should be taught in every theological school in the Church, by a competent instructor;—not to produce that unendurable preacher who proposes to do all the singing, to criticize the choir and contend with the committee on church music; but to qualify the minister to know when the singing is what it should be, to be in readiness for an emergency when there is no one else to lead the singing, and to make wise suggestions to parents concerning the education of their children in vocal music.

Nothing tends to promote domestic peace like a habit of singing together. Nor need it be confined to church music; patriotic songs and those of sentiment will maintain variety, and constitute a charm in the home which will go far to make it ever memorable as a center of interest.

In many of the Methodist Churches of the present day it would be difficult to find a singer competent to learn a new tune, otherwise than by imitation, so as to sing it or to lead the singing in a prayer meeting. There are Churches in which such singers can be found, but their voices are drowned not by an ocean of melody from human throats, but by the blaring bass of a cheap melodeon or the thunderous roll of an organ played as if the very purpose was to drown all sounds but its own.

The ministers in Annual Conference still retain the power to thrill their members and the public, but a diminution even here is noticeable unless the tunes are very familiar.

A remunerative expenditure of money by any Church able to secure it, would be the teaching of the children of the Sabbath school the art of sight singing. It would be better to educate a generation of singers connected with the Church, whose voices would be heard in all its meetings and swell the volume in the great congregation, than to employ artists, who are interested primarily in what they earn, secondarily in the method by which they earn it, and thirdly, if at all, in the Church. But there is no incompatibility between the two, provided the said artists rightly estimate the value of chorus singing and congregational participation.—*Christian Advocate, New York.*

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DEVOTIONAL

THE ESSENCE OF SALVATION.

The real measure of a Christian's life is found in his spiritual experience rather than in his professions or his outward performances. These may be perfunctory or the mere expression of motives not always of a high type, while the spiritual life, though hidden, it may be, from the eyes of men, is disclosed to the eye of God. As it is the highest and most permanent form of life, in fact, the real life of the Christian, it is the standard by which he is to be measured by that All-seeing eye. The importance of maintaining the spiritual life in a state that will constantly secure the commendation of God, is self-evident to every earnest heart. Many are the ways in which this higher state may be developed, and by which those who have come into possession of a larger and more satisfying knowledge of him, and of the things that pertain to his kingdom.

One entrance to this land of pure delight is by the way of mediation. Amid the rush of our material life and the discharge of its multitudinous duties, it is not always convenient to devote even a little while to meditation upon the wonderful goodness of God, our spiritual state and needs in relation to the religious welfare of others, and other themes related to the life of God in the soul. But such meditation is always profitable; the soul grows under it, the spiritual vision expands, God's truth unfolds new meaning, and a determination is formed to attain the loftiest heights of Christian experience, and "to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ." Meditationless prayer and prayerless meditation are like the two halves of a pair of scissors, either is useless without the other. There is much of pseudo prayer uttered by apparently sincere hearts. It is simply the repetition of phrases which may or may not express a real spiritual condition. One helpful element of true prayer is the consciousness of the presence and approval of God, for "the Lord is nigh unto all them that call upon him, to all that call upon him in truth;" and in order to emphasize this element it is well to keep in mind the comments made by our divine Lord on the prayer of hypocrites, and the exhortation to his disciples to secret prayer.

The reading of the Word of God does much toward "building up yourselves on your most holy faith." While much valuable information is derived from biblical helps of various sorts, the soul will be wonderfully refreshed by the reading of the Bible without these, by means of marginal references, thus letting Scripture light up itself. It is the Word of God that feeds, that quickens into newness of life. The reading of literature devotional in character helps to open the windows of the soul, and to this sort of reading the Christian should give careful and conscientious attention.

It seems strange that godly conversation has been so persistently ignored as an element in the development of the higher life. Perhaps the fact that spiritual experiences are sacred in their nature, causes hesitation in speaking of them even to those with whom we are most intimate. There is not so much hesitation to confess Christ in public, as to speak in private of things relating to the spiritual life. This should not be so, and is not when "the love of Christ constraineth," and it would not be so if Christians were properly to appreciate the influence of such conversation upon their religious life.

Not less important is service in behalf of those who are seeking the way of life. There is a reflex influence in Christian work of this kind. Every time we try to influence a soul for Christ we are drawn closer to him ourselves, and as one points the humble seeker to him who is "the Way, the Truth, and the Life," the way becomes clearer to his own spiritual light, the truth more attractive and more satisfying.

Never was there a time when the inner life of the Christian was so needed in the United States as to-day.

The countless interests which dart like needles into the heart of a citizen of a free republic are accentuated by the fierce thrusts of those lancing expressions which are shot out from the "horrid visage of war." The enterprises of the Church are themselves sufficient to occupy the mind to the exclusion of the heart. Social life was never so inexorable. Family discipline declines. The reactionary influence upon parents of children not led out into the spiritual realm, though filled with scraps of knowledge, of biblical history and criticism, chokes religious

life, the streams almost run dry in their spirits, and again reacts upon the children, while the eye of many a preacher, correct in words, attitude and gesture, reflects no light, and is suffused with no tear from the depths within. "Words, words, words" are read and spoken, the images of things are portrayed, music is more exquisite—but the "still small voice," who hearkens for that? Who receives accents from that and whispers them to inquiring spirits?

Is it a dream that Jesus valued nothing without the spiritual life? Is it a dream that the fruits of that life are perfect in every sphere of philanthropy, and that the fruits that spring not therefrom, valuable though they may be in the field of the world, are unsuited to the gardens of the Lord?

All who are conscious even of the faintest germ of this life should cry mightily unto God, that they may be imbued fully with that which will give an earnest look (more powerful to uplift than an oration without it), and will furnish a softer dying pillow than all the tomes of philosophers, and a more enduring memorial than all the stony facts of science.—Christian Advocate, New York.

THE PERFECTION OF LIFE.

The "outward man" is the visible, mortal man; the "inward man" is the spiritual and immortal man. The visible man feels the weight and wear of years, the friction of life gradually exhausts us, and the natural eye grows dim, the ear loses its sensitiveness, the limbs their firmness and flexibility, the foot its elasticity and fleetness. But the interior man ought to know no aging. Swedenborg reports that the oldest angels are the youngest; and the oldest mortals ought, in the vigor and freshness of the soul, to be the youngest. A continuous, unintermittent, habitual growth of inward strength and joy is our duty and privilege. And this is a matter largely dependent upon ourselves. God's grace is always freely given, but the reception and exercise of that grace depend upon our personal vigilance and fidelity. Very much depends upon our habitual use and improvement of the heavenly gifts of light and energy. We fall too oft into the error of caring for the soul by fits and starts, and this is the error against which we are here warned.

God does not perfect us at a stroke, but by constant and protracted discipline. God perfects the inward man by daily renewal. He does not restore and complete us by sudden violent action, but by the hallowing of our personality through all the days and years. A man's conversion may seem abrupt, but even here secret processes of grace have long been going on, as secret constructive processes have been going on in the chrysalis, which suddenly changes into a butterfly. And after regeneration there is a gradual unfolding of the deeper man of the heart, the slow reopening of the spirit in goodness and glory. From a lesson of science we may learn a lesson in the profounder philosophy of the soul. Although volcanic and other subterranean eruptions, earthquakes, and subsidences of the land have taken place in all ages, it is clear to our scientists that the earth as we see it was never fashioned in any large measure by convulsions, dislocations, and cataclysms; students are satisfied that its whole disposition and shape were determined by the slow, ordinary, silent agents we see active to-day—rain, streams, heat and cold, frost and snow. The great shaping forces of the earth have acted continuously and noiselessly. And much the same is true in character. We are not to be lifted to heaven by startling upheavals, to be purified by catastrophes, to be perfected by mighty changes occurring at distant intervals; in the perfecting of the man, as in the perfecting of the planet, the silent, constant force counts for most. Little by little God brings out of us the infinite beauty and glory which he first put into us when he made us in his own image and likeness. What such perfection means who can tell? The text teaches the endlessness of this perfecting; day by day means here forever and ever, without interruption or standing still.—W. L. Watkinson, D.D.

THE RELIGION THAT SINGS.

Christianity is the religion that sings itself. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal or a Confucian psalmody. The meters of heathendom or savagery, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freeness, fulness and depth of Christian song. There is a sponta-

neity and abandon to the singing of Christians that is sadly lacking in any of the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question: "How can I keep from singing?" Christianity is not only a religion that sings, but also it is "the" religion that sings. No other faith is so the cult of carols and the school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy and his speech inevitably quickens into song. When Jesus Christ put himself into the world he put song into it also. By saving men he saved their music, too. And so ever and everywhere the religion of Jesus is a cult of hope, of brave joy, of cheery optimism. Christian faith already puts the heaven to which it is going into its earthly phraseologies and psalmodies. It elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music to Christianity. Skepticism is not singable, but Christ to-day is leading the grandest choruses of the world. English literature is already full of lyrics of the Christ, while

the poets are still searching for new tributes to bring to his name. The sublimest oratorios have had inspiration from the Nazarine. Christianity is a religion that can sing and that does sing.—New York Observer.

Who is right, Shylock or David? Life is antagonism, Shylock said. Life is being, enjoying, enduring, suffering, thinking, achieving, believing, loving, seeing God and getting Christ, said David. David is right. Life is not so much exclusion as inclusion. And as the horizon holds hill, valley, hamlet, solitude, woodland, sunrise and sunset, home with little children and God's quiet acre—so life contains—ourselves, from the mere joy of living, through loving, up to the mighty joy of holding God by the right hand so we shall not be moved. This is David's amazing estimate; and it assures the spirit, answers our deepest need, gives wings and might, courage and conquest; and calms our unrest.

"Like the benediction That follows after prayer."
—William A. Quayle, D. D., in "The Poet's Poet and Other Essays."

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PUBLISHING HOUSE CLAIM.

A Statement From the Book Committee.

To the Vice-President of the United States: The Book Committee of the Methodist Episcopal Church, South, has appointed a sub-committee to appear before the Senate Committee of Investigation into the fact concerning the payment of the claim of said debt against the Government. A hearing at the earliest possible date is requested. COLLINS DENNY, Chairman.

On June 14 the Book Committee of the Methodist Episcopal Church, South, met for the first time since its appointment by the General Conference. The Book Agents, Messrs. Barbee & Smith, presented a formal request for a thorough and complete investigation of the whole matter of their relation to the prosecution of the claim recently paid by the United States Government for the use, occupancy, and damage of our Publishing House. In accordance with this request the Book Committee instituted a careful and minute inquiry. All the facts and documents in the case were before them, and were duly and fully considered. The Book Committee are unanimously of the opinion that the Book Agents have not intended to deceive or mislead any of the Senators of the United States. But since the Senate has ordered an investigation of all the circumstances connected with this transaction, the Book Committee do not deem it wise to make any detailed statement to the public till that investigation shall have been concluded. A committee of five of their number has been appointed to appear before the Senate Committee for the purpose of presenting the facts as far as the authorities of the Methodist Episcopal Church, South, are concerned; and the Vice-President of the United States has been informed by telegram of this action and has been requested to arrange for a hearing at the earliest possible date. The Book Committee asks the Church to await the result of these proceedings, and promise that as early as possible thereafter they will submit a full and explicit account of the relation of the Book Agents to this whole affair.

COLLINS DENNY, Chairman.

J. D. HAMILTON, Secretary,
 Nashville, Tenn., June 15, 1898.

The Independent, of New York, contemplates a change of form to the size of some of the prominent monthly magazines—a change which will be appreciated by its readers.

The war news this week may be briefly summarized as follows: The reinforcements sent to Admiral Dewey have arrived in the Philippines. Manila is now closely invested and the fall of the city is expected every hour. Also the troops sent to Florida have arrived, and Santiago is hotly besieged. The news of the capture of this strategic point is momentarily anticipated.

Manila and Santiago are doomed, and Spain is in despair. We shall no doubt publish in our next issue a series of victories which will do much to hasten the conclusion of a peace.

Dr. Young J. Allen, our veteran missionary to China, where he has served for more than forty years greatly to the benefit of our cause, spent last Sunday in Dallas. He preached three times, greatly to the edification and delight of the brethren. He was warmly received, and will leave with the prayers and good wishes of all our people.

CONNEXIONAL NEWS.

Central Methodist: Louisville Methodism has a great future before it, and if it continues to advance as it has this year, it will soon lead all other Protestant Churches in the city. *** More material improvements have been made in Louisville Methodism during the past twelve months than during the past twelve months than in any one year in the history of our Church in this city. *** Ground is to be broken July 1 for a \$15,000 church to be erected by the Main Street Church, at the corner of Main and Shelby. We heartily congratulate the pastor, the Rev. W. C. Brandon, and his members.

Zion's Herald: There is a striking contrast between the aspirations and temper of the Baltimore Conference (General of Southern Methodism) and that which met at Cleveland (Northern General Conference). At Baltimore there is a self-poise and self-restraint. At Cleveland there was a state of nervous excitement, tension and expectation bordering on hysterical. Baltimore is a quiet, conservative, self-possessed religious assembly. Cleveland was a political and radical convention, met to discuss and carry great questions, and especially to divide the Church spoils. Baltimore is more Churchly, sober, religious. Cleveland was more dynamic, selfish and dialectic.

GENERAL CHURCH NEWS.

The Independent: The terrible disaster that has come upon the Shere Mission of the United Brethren in Christ in Sierra Leone is brought very vividly before the country by the arrival in this city (New York), last week, of the survivors of the mission. They numbered six besides one child, and they left as victims of the most brutal African savagery fourteen more. In one short week the work of forty-three years has, in appearance at least, been destroyed.

The immediate occasion of the massacre was the establishment by the English Government of a hut tax which was earnestly resented by the tribes in the interior, especially one, the Temneh, noted for its ferocity and cannibalism. For years it has resisted every attempt to introduce civilizing influences and has vented its hatred upon not only the representatives of the Government, but upon all foreigners and also upon the natives who have accepted civilization and who have submitted peaceably to English rule. Incursions into these villages have been not infrequent, but in the main order has been maintained and there has been no thought of special danger, the Government being supposed to be strong enough to overcome any revolt.

This revolt was as sudden as it was severe. One of the first places attacked was Bonthé, a mission station, where the British Commissioner and his small force of police and troops were killed. Then it spread. At Rotifunk, next to Shengeh the largest station, five missionaries were killed. At Danville seven men, with four children, and two men at another place further north. At Shengeh, the headquarters of the mission, the missionaries succeeded in getting not only their own number, but many of the natives by boat to an island in the river, and then to Freetown, where they were safe.

The Northwestern Advocate: The Commission appointed by the Bishops to represent the M. E. Church in the preparations for the Ecumenical Conference of 1901 met in Baltimore, May 21, and reorganized by the election of Bishop Hurst as Chairman and Dr. H. K. Carroll as Secretary. At the same time the Commission of the M. E. Church, South, organized by the election of Bishop Galloway as Chairman, Bishop Candler as Vice-Chairman and Dr. J. J. Tigert as Secretary.

Then the joint meeting of the two Commissions was held and Bishop Galloway was made Chairman and Dr. H. K. Carroll Secretary. At the joint meeting a committee of correspondence

was appointed, consisting of the Chairman and Secretary, with Dr. J. J. Tigert and Dr. J. W. Hamilton, to correspond with other Methodist denominations of this country, with a view to having them appoint Commissions for the western sections of the Committee of Arrangements. The committee was given power to appoint the time and place of the joint meeting of the Commissions of the various Churches. It was understood that the meeting would not be called until after Dec. 1. Prof. W. T. Davidson, of the English Wesleyan Church, was present by invitation and spoke of the preparations which have been made in London for the coming conference. Dr. J. W. Hamilton, who goes abroad as a fraternal delegate to the Wesleyan Conference, was authorized to represent the two Commissions and to carry on matters relating to the preliminaries of the conferences.

TEXAS PERSONALS.

Prof. Cody, of the Southwestern University, attended the Dallas District Conference last week and made a strong statement in the interest of this great institution. We were glad to see him in our office.

Dr. James Campbell, presiding elder of the Waco District, passed through the city last week en route to a meeting of the Book Committee, of which he is a member. He made us a highly appreciated call.

The following esteemed brethren, who were in attendance upon the Dallas District Conference last week, made the Advocate a pleasant call: D. S. Switzer, Rev. E. V. Cox, Rev. T. G. Whitten, Rev. J. R. Atchley, Rev. Horace Bishop, D. D.

Rev. C. C. Davis writes us that more than fifty Texas Advocates are taken upon his work and "that notwithstanding the stringency of the times, it was never easier to secure subscribers for the paper." We appreciate very highly his excellent work for the Advocate. There is always more in the preacher than in the times.

SOUTHERN METHODIST PERSONALS.

Epworth Herald: This telegram was sent to Rev. H. M. DuBose, the new Secretary of the League in the Methodist Episcopal Church, South:

"The General Cabinet of the Epworth League send greetings and congratulations to the new officers of our sister Epworth League. We pray God's blessing upon your work."

Wesleyan Advocate: The Church is fortunate indeed in being able to furnish such a successor in the Presidency of Emory College as we have in that strong, cultured, noble, Christian gentleman, Dr. Charles E. Dowman. He is of vigorous Methodist stock, of sound physical and mental constitution, trained in a home and schools favorable to the highest and best culture of mind and heart, and he has been wise enough to continue himself in the processes of education till this day. He graduated in Emory College in 1873, but he has been a student ever since, and hence comes to his new and high office of President of the college with thorough equipment for the place. Dr. Dowman is a strong preacher, a popular pastor, a loyal Methodist, a thorough Christian, a tried and successful educator, and a man every way in whom the people confide. His election to this office has the approbation of the faculty and students of Emory and, we believe, of the entire Church. We welcome him to the responsible duties he assumes and pledge him the best support we can command.

GENERAL PERSONALS.

Zion's Herald: George Muller, to whom such vast sums were given to carry on the work of his orphanages, left at his death only about \$500 as his total savings for himself. That simple fact is the best tribute that we have yet seen to that remarkable man. It is stated in a religious paper that Bishop Gilbert Haven, in his address at the funeral of Bishop Ames, frankly criticized the deceased for accumulating a large property, while he assumed to be, in a representative sense, the steward of the manifold mercies of God. If this statement be true, it is another delightful revelation of the way in which Bishop Haven fearlessly obeyed his own convictions of duty. A Christian minister has no right to amass large wealth and retain it for his sole use and that of his family.

Epworth Herald: Our good friend, Dr. J. F. Goucher, made a pleasant discovery while in Lucknow, India, recently. One day as he was strolling

through the heathen portion of the city his attention was attracted to a bazar where curios of all kinds were displayed. The dealer was a Mohammedan. The Doctor bought several articles of some size, and then asked for small curios that might be carried home in his pocket. Whereupon the Mohammedan produced a tray upon which was a great variety of little things. To his surprise Dr. Goucher found four silver Epworth League badges. They had evidently been made by hand, but were perfect reproductions in size and style of our authorized badge. How the heathen manufacturer got his model, heathen manufacturer got his model, why he manufactured the badges, and in what manner the old Mohammedan dealer got hold of them were interesting questions to the Doctor, and they are to us all. Of course, the badges were promptly purchased. One was given to Bishop Foss and another to Bishop Joyce. Dr. Goucher retained the third, which he proudly wears upon his watch-chain. The fourth was brought home for this editor, and was presented to him during his recent visit at Dr. Goucher's home at Baltimore. The Epworth League has gone around the world, and perhaps it should not be surprising to find our emblem anywhere upon the footstool.

THE PRESS.

THE PRINCIPLE.

Every duty, even the least duty, involves the whole principle of obedience. And little duties make the will dutiful; that is, supple and prompt to obey. Little obediences lead into great. The daily round of duty is full of probation and discipline; it trains the will, heart and conscience. We need not to be prophets of apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.—H. E. Manning.

PRELUDE TO A LARGER LIFE.

We are but leaves upon the tree of the world's life. We die, but the tree itself lives on. We have our happy youth, our busy summer with its full activities, our autumn of slow withering, and our time of rest; all which, important as they are to us, are, after all, but incidents in the tree's long growth. And yet upon our full acceptance and our faithful use of opportunity the future of the tree in part depends. We can not kill, but we may dwarf or hinder its continuing life. As we are what the earlier generations made us, so the coming years will show some tokens of the stamp of our deliberate choices and fixed character.

The meaning of it all—the world's life, in which we play so small a part, of the soul's life, which is so brief upon the earth, which came we know not how and goes we know not where—is shown us only in the life and death and risen life of Christ. But the deliberate preparation of the autumn and the glorious transition and transformation of the spring illustrate and confirm the lesson of his life. The lesson of the spring is self-devotion. Our life on earth is but the prelude to a larger life. Its passing away is but the termination of mortality. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."—Congregationalist.

THE GLORY OF THE LORD.

As a bit of glass, when the light strikes it, flashes into sunny glory, as every poor little muddy pool on the pavement, when the sunbeam falls upon it, has the sun mirrored even in its shallow mud, so into your poor heart and mine the vision of Christ's glory will come, molding and transforming you to its own beauty. Those rays of his beauties will pour right down upon us, "as with unveiled face," reflecting, as glass does, the glory of the Lord, we "shall be changed into the same image."—Alexander Maclaren, D. D.

FROM NEW MEXICO.

While teaching school in Greenville I formed the acquaintance of the dear old Advocate. During the seven years of my sojourn in Georgetown I used to welcome with great pleasure your weekly visits. Your first editor, Dr. John, gave a fine student in the lamented Alfred T. John to my department in Latin and Greek. He was the most graceful speaker of the first class that graduated at the Southwestern University, under the union charter. Another member of the class was Dr. James Campbell, the best rounded man ever sent forth; a third G. H. Stovall, a first-class educator, and last but not least, B. D. Dashiell, Esq. I had the pleasure of hearing your present editor deliver an interesting and

instructive address on some German devil whose first name I have forgotten. Bro. J. W. DeVilbiss, of blessed memory, showed the young teacher no little kindness and cheered him by the interest he manifested in the study of Greek. While this gentleman was agent of the university Dr. Mood telegraphed to the Board of Trustees at Galveston: "I shall be down to-morrow with DeVilbiss." Before reaching the Board the dispatch had greatly "evolved" for it then read "I shall be down to-morrow on the devil's business."

Dr. Thrall manifested great interest in the Southwestern University. He donated his library. At one of the Alumni banquets he gravely stated that though he had been forty years in Texas, he had not yet been killed. Dr. McLean made the pertinent inquiry: "Were you ever scalped, Doctor?" My heart rejoices to hear that the University will soon put on her beautiful garments. May it not be as Princeton, of which Dr. Patton says: "We ask for bread and they give us stones." I am rejoiced to know that though there is no bishop timber in Texas, yet there are many "oaks of Bashan." I saw in a Northern Christian Advocate Dr. P's reply to Dr. E's editorial calling Southern Methodists a pack of beggars and liars. The answer was certainly piquant.

We have a church building at Watrous and one member. I found a member at Springer and three in Raton, and a few on Johnson Mesa in Colfax county.

My wife has charge of the Presbyterian Mexican Mission school at Las Vegas. She had a fine class of twelve young men under her instruction last winter. We have three bright and happy children living with us, and three living joyously in the upper fold.

I spent a few happy days with my quondam friend, Rev. J. F. Corbin, El Paso, whom I met fourteen years ago on the mission field. He is the only one of the "old guard" left. May his arms be long upheld by the mighty arms of the God of Jacob.

January 1, 1897, I acted a new role, that of being Spanish interpreter for a German Catholic priest in a double marriage ceremony. Amid the burning candles and glittering crucifixes I read from my Protestant Bible the account of the marriage feast at Cana of Galilee. The "holy father" made me a present of a beautiful silk handkerchief, which I shall give to my daughter Mary (3 years old) as an heir-loom. The way it happened was this: The parish priest demanded \$30 from each of the would-be bridegrooms. As they were unwilling to pay this fine, my sacerdotal friend wrote to the archbishop living in Austin for a dispensation, which was granted. When the parish priest learned what had been done, he stated that we had ruined his church. He refused to hold services in the church. The archbishop wrote to him that it was true that he had granted the dispensation but was sorry for it. There are thousands of people living in that neighborhood who have no Protestant preaching.

As you will see from the enclosed card, I am teaching Spanish in the Raton Business College. I find but little difficulty and great pleasure in using the Castilian language.

Last Monday night, at a large public gathering, I tried to show our Yankee cousins that "there were some noble men besides Romans, and that Jackson and Lee were braver and more honorable men than Sherman and Grant. I was applauded frequently during my short talk. I believe that Robert E. Lee was the greatest man that ever lived—away ahead of him who has been styled "first in war, first in peace, and first in the hearts of his countrymen."

During the past two months I have sold 300 books for the American Tract Society. I have offered my services to the Governor of Florida as a chaplain to one of his Cuban regiments. My oldest brother resigned the presidency of the Ocala Eastern Florida State seminary to become a private in the Confederate Army, and was killed at Chickamauga. My only single sister has an orange grove in the Land of Flowers, and my only living brother is an attorney at law in that commonwealth.

A few days ago I met a son of the late Rev. J. B. Cottrell, of Kentucky. He is employed in the railroad machine shops of this city.

I am contemplating a visit to the Texas-Colorado Chautauqua, at Boulder, Col. On the way I shall visit Pueblo. Texas shall ever be dear to me. Near Georgetown I own a lot that I would not exchange for all the other lots in the world. P. C. BRYCE.

The victory rests with America's Greatest Medicine, Hood's Sarsaparilla, when it enters the battle against impure blood.

UNCLE DICK OUT AGAIN.

Well, after a full month of rest from preaching we are at work again for the little helpless ones who have no mother on earth to hear their cries. Thanks be to God, he can hear, and many Christian men and women can hear their cry and run to their relief.

We left home Tuesday morning for Henderson, Rusk County, Texas, and at about 1 o'clock Wednesday morning, after changing care three times, we made the landing; but one of these changes gave us the chance to stop for supper with Bro. Allen, preacher in charge of Troupe and Overton Circuit. Three hours were spent as pleasantly as you can imagine. Bro. Allen is one of our most useful circuit preachers—a great lover of the Advocate. He has served the Troupe and Overton Circuit for four years, and still they want him back. He has a large family and lives on a small salary. Say what you please, Methodist preachers know how to use money better than any class of men in the world. They receive less, live better, give more and accumulate faster than any set of men in the world. As a rule, our preachers never go into debt. Now and then there is an exception to this rule, I am sorry to say.

Here also I met my old friends—many of them. It was a benediction. Bro. Spruce and daughter are there—true friends of the Church and this writer. Oh, how many times they have refreshed my soul! But, alas! one is gone—possibly the best one. Her smiles, her kind word, always made the heart glad. The chariot came for her; her ticket was stamped; her baggage was checked for the holy city; she had nothing to do but step in, and she was off for bright glory. How I love her life and the family!

Henderson is an old town—a town of splendid people; a people who love the Church—and the Methodist Church in particular. They are given to hospitality. If you would only go to Henderson, Mr. Editor, and remain four weeks, you would lose that hungry look and starved complexion and find that ruddiness of face and fullness of body that are so necessary to good looks and usefulness! How they do feed! If Bro. Blaylock would only go to Henderson for a month, you would see the improvement in the Advocate. Henderson is a great old town. Grapes grow well and mature here; potatoes of both kinds; tomatoes, and nearly all kinds of vegetables come to perfection. Men from other States are there now to buy and ship by the carload. This kind of farming has just begun. Not many years and Texas, East and South, will furnish spring and fall fruits and vegetables for half the United States. It will be one vast garden and will give support to hundreds of small farmers and stock-raisers.

The Marshall District Conference opened at 3 p. m. Wednesday, Bro. Fowler in the chair. Preachers nearly all there; quite a number of laymen present. Surely prominence was given to religious work—prayer and testimony at first, and all the time. The work was looked into closely—subjects discussed freely, but religiously. Everybody seemed religious. Bro. C. F. Smith is a model pastor; his wife is kindness, intelligence and religion in equal parts, applied to the benefit of her guests.

We were there to talk for God and the children. The people listened and helped liberally. They nearly always help—when the matter is brought before them. The Home is being crowded with children, and the preachers in many places are slow in sending up the assessments. Brethren, give the people a chance. One little boy, who had \$20 in bank, wanted to give it all to the children. Many men have thousands of dollars that they never will use. Why not give some to us for these little ones?

We left Henderson Friday evening at 4 o'clock, and after being up all night, at 6 o'clock we reached home. A good breakfast, two hours with home-folks, and off for Mesquite. We found Bro. Neely and a whole lot of preachers seemingly perfectly happy. Bro. Edwards read us a splendid sermon, and read it to perfection. It made us all happy. If every preacher could read a sermon as well as Bro. E., there would not be so much complaint and so many objections to that kind of preaching. Only one preacher in the district had taken the Orphanage collection. Getting this at the close of the session, we would do but little for the Home. Nearly all the people had gone by night, and the rain kept the home-folks from Church; so the collection. Getting there at the close of preachers over the State bring the matter before their Churches and let them help take care of the orphan children? One hundred and seventeen children are on the roll and must be fed. God has given them to us. Bro.

Vaughan and myself will visit as many places as possible; but the pastors must do the work in their charges.
R. W. THOMPSON.
391 Ervay Street, Dallas, Texas.

BEWARE OF MISJUDGING.

Perhaps it were better for most of us to complain less of being misunderstood and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dry judgments on his neighbors and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and contentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self-sacrifice and other silent, heroic souls are condemned for want of humanity.—Ian Maclaren, in the Potter's Wheel.

We put our own limit to the blessings we receive. All that we will wisely use, all that we are capable of receiving and valuing, God gives to us.—F. N. Peloubet, D. D.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

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Fall Term will Open Thursday, September 1st, 1898.

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Great Linen Sale.

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Cream All Linen German Damask, 63 inches wide, the 75c quality for	59c
Cream German Damask, 70 inches wide, regular price 85c per yard, for	69c
Cream German Napkins, 20 inch, regular price \$1.25 per dozen, on sale for only	95c
Bleached All Linen Damask Napkins, 20 inches, worth \$1.50 per dozen, on sale for	\$1.15
Bleached All Linen Napkins, 3-4 size, regular price \$4.50 per dozen, for	\$3.95
Bleached All Linen Napkins, 3-4 size, regular price \$2.85 per dozen, for	\$2.15
Heavy Satin Double Damask, 72 inches wide, regular price \$1.85 a yard, on sale at only	\$1.40
Double Satin Damask, 90 inches wide, regular price \$2.00 per yard, on sale at	\$1.50
PATTERN CLOTHS—68 to 72 inches wide, with border all round—8-4 and 10-4 Cloth, \$3.00 is regular price, now	\$2.50
8-4 and 12-4 Cloth, regular price \$2.50, now	\$2.00
8-4 and 12-4 Fringed Damask Cloths, now	\$1.25
SPECIALS IN TOWELS—Bleached Turkish Towels, size 20x40, the 20c quality, on sale for	15c
Bleached Extra Heavy Turkish Towels, size 23x45, worth 35c each, on sale for	25c
Knotted Fringe Damask Towels, size 18x36, value 20c; Plain Fringe Huck Towels, size 20x40, regular price 23c, choice for	15c
Brown Turkish Bath Towels, the 50c quality, on sale for only	35c

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SAPOLIO

Sunday-School Dept.

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

Third Quarter, Lesson 1, July 3. STUDIES IN THE HISTORY OF THE TEN TRIBES.

The Kingdom Divided.—I Kings 12:16-25.

Golden Text: A soft answer turneth away wrath; but grievous words stir up anger.—Prov. 15:1.

Time: According to the usual chronology B. C. 975-954. According to the corrected chronology B. C. 937-915.

Place: Shechem, between Mounts Ebal and Gerizim, then the metropolis of Ephraim; and Jerusalem the capital of Rehoboam.

INTRODUCTORY.

The Books of Kings which we are to study during the present quarter are named from their contents, which set forth a history of the Kings of Israel and Judah from the accession of Solomon to the Babylonian captivity.

The author points out three of the older documents from which his work was made up: 1. The Book of the Acts of Solomon. (I Kings 11:41). 2. The Chronicles of the Kings of Judah. (I Kgs. 14:29). 3. The Chronicles of the Kings of Israel. (I Kgs. 14:19.)

The kingdom left by Solomon to his son Rehoboam was of vast extent and almost fabulous wealth. The whole extent of Solomon's kingdom, including all the races subject to him, was probably not less than 60,000 square miles, with an Israelite population of about 6,000,000 people.

He will see also how the seeds of corruption were sown which led to the downfall of his government and the division of his empire into two separate, rival kingdoms.

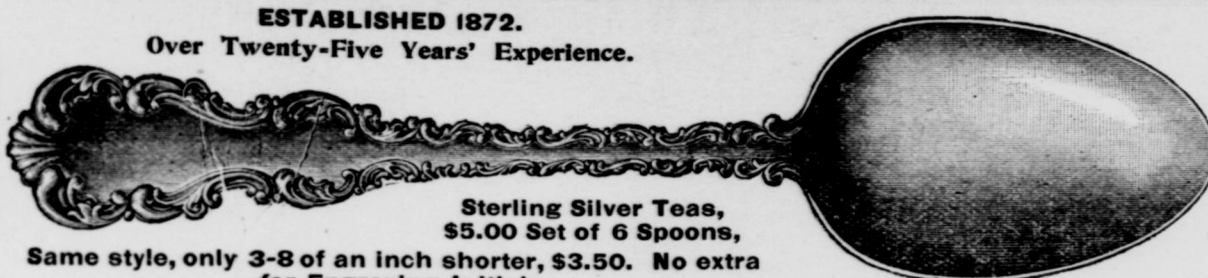
"The Lord was angry with Solomon because his heart was turned away from the Lord, the God of Israel." (Ch. 11:9). Powerful enemies, Hadad the Edomite, and Rezon, the son of Elida, were organized against him, and before his death, Ahijah, the prophet, had told Rehoboam that God should rend the kingdom out of the hand of Solomon and give ten tribes to him.

LIGHT ON THE LESSON.

Verse 16. "So when all Israel saw that the king hearkened not unto them." By reference to the first verse of the twelfth chapter the student will see that Rehoboam had come to Shechem, where all Israel were assembled to make him king. They complained of the heavy burdens of labor and taxation which Solomon had laid upon them, and demanded of Rehoboam before they would confirm him in the government that he should lighten this excessively laborious service and heavy taxation.

When the people heard this rash and arrogant answer they cried out: "What portion have we in David? Neither have we inheritance in the son of Jesse. To your tents, O Israel." This was equal to a declaration of war against Rehoboam. And as they depart they say: "Now see to thine own house, David." They could be depended upon no longer to support a government that ground them down by toll, and oppressed by heavy burdens of tribute. Their cause was from

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the Lord—it was a justifiable revolt and revolution.

Verse 17—But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. They had homes within the limits of the kingdom left to Rehoboam; and through personal interest remained under his government.

REHOBAM ATTEMPTS TO STOP THE REVOLT.

Verse 18—"Then King Rehoboam sent Adoram, who was over the tribute"—that is, he was the chief collector of the burdensome taxes, one of the main things of which the people complained. Naturally he was hated by the people, and, of all men, was the most unfortunate selection to bring about a reconciliation.

Verse 20—"When all Israel knew that Jeroboam was come again out of Egypt." Jeroboam had fled into Egypt to escape the wrath of Solomon, who sought his life (chapter 11:40). The people of Israel had now generally learned of his return, "And they sent and called him unto the congregation and made him King over Israel."

THE HOUSE OF JUDAH ASSEMBLED FOR WAR.

Verse 21—"Rehoboam assembled the house of Judah." This is his second attempt to put down the rebellion. He brought together one hundred and eighty thousand chosen warriors to fight against the house of Israel—a great and formidable force; and if the Lord had been on their side, they would have been more than equal to all their foes.

Verse 22—"But the word of God came unto Shemaiah, the man of God." Ahijah had already pre-announced the disruption of the kingdom, and the cause of it, and now the Lord has another messenger ready with another message. "Saying, speak unto Rehoboam, the son of Solomon, King of Judah. * * * Thus saith the Lord, Ye shall not go up nor fight against your brethren, the children of Israel: return, every man to his house."

Verse 23—"Then Jeroboam built Shechem in Mount Ephraim and dwelt there"—that is, he built up and enlarged the old town, making it a new city for his capital. "And went out from thence and built Penuel." The same as Peniel "on the fords of the Jabbok, east of the Jordan, near where Jacob wrestled with the angel." This fortress would defend and control the eastern portion of his dominion.

PRACTICAL AND SUGGESTIVE.

1. Great facts and principles underlie the history we are now studying. Let the student not that Solomon in

his early life was peculiarly loved by the Lord. He came to the throne at a time when everything promised him a most prosperous and glorious reign.

He obeyed the the letter the dying charge of his father in regard to building the temple, and by his wisdom in secular affairs he enlarged his kingdom and filled his treasuries with untold wealth.

2. Pious and loved by God in his youth and early manhood, in later years he forsook the God of his mercies and led a life of the grossest wickedness. He formed matrimonial alliances in the face of the direct command of God with the surrounding idolatrous nations and had a vast harem of one thousand women. Through his love for these strange women he became an idolater and worshiped Ashtoreth, the Venus of the Zidonians; Milcom, the abomination of the Ammonites; Chemosh, the abomination of the Moabites, and Molech, the abomination of the children of Ammon.

3. "Rehoboam was probably the only son Solomon had; for though he had a thousand wives, he had not the blessing of a numerous offspring; and though he was the wisest of men himself, his son was a poor, unprincipled fool." Rehoboam was brought up in luxury and idolatry, with no moral training or other preparation to succeed his father in the government.

4. When the rending of the kingdom came it was of the Lord. It was the punishment of Solomon's great sins and the rashness and wickedness of his son. By this means also God would preserve the true faith from being utterly overrun and destroyed by idolatry.

Thus while by the disruption the Hebrew nation lost its life, in a truer and higher sense it found it. The hand of God is in all human history, and sooner or later sin, individual and national, meets with the punishment it deserves.

BONHAM DISTRICT, SUNDAY-SCHOOL CONFERENCE.

The Bonham District Conference met in the Methodist Church in Bonham, April 27, at 3 p. m. After a delightful service of prayer and praise, led by Rev. W. H. Brown, of Petty, the organization was perfected by the enrollment of 64 delegates and the election of J. F. Archer as Secretary.

The conference throughout was marked by intense spirituality. At times the feeling ran very high. It was decided to hold the Conference hereafter in connection with the District Conference.

The hospitality of the good people of Bonham can not be surpassed. The papers read were all good, but those of Mrs. Robert Nail and Mrs. J. F. Campbell deserve special mention. Altogether the conference was decidedly a success, and will doubtless result in much good to the Sunday-schools of the district.

Rev. O. S. Thomas of Ladonia, was announced to preach the closing sermon. It was not our privilege to hear it, but we feel sure he met the expectations of all. J. F. ARCHER, Sec'y, Brookston, Texas.

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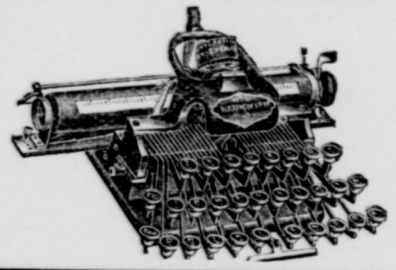
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MISSIONARY COLUMN

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

CHINA.

The student of missions will never tire of gleaning facts and noting achievements in China—the greatest mission field in the world. If all the missionaries in the world were in China, the supply would be far too small to make any very great impression on the empire as a whole.

There is no doubt that China is in a bad way financially, politically, and in every other way. The present government is lamentably weak, and is growing weaker continually.

There is, however a bright side, as well as a dark side, to the picture of China in her poverty, her weakness and her hopeless settlements, both internal and external.

We drop in just here a few side lights on China that may help to deepen the impression of China's need.

Besides the Imperial University at Peking, of which Dr. W. A. P. Martin is President, there are no less than 7 colleges in China, viz., St. John's Episcopal, at Shanghai; Southern Methodist, at Shanghai; Methodist Church, North, at Peking, Nanking, and Fuhchow; Presbyterian Church, North, at Shantung and Canton.

Rev. Charles E. Ewing, missionary of the American Board at Peking, in a private letter, dated February 5, gives the following interesting news about the Chinese Emperor: "Over a week ago a man came to the American Bible Society's bookstore, next door to our street chapel, with a written order so worded that there could be no doubt it was from the Emperor, as the messenger himself admitted. It was an order for 160 books, many of them books of western science and learning, but 30 of them distinctly Christian. This was an unexpected order, and

it strengthens the faith and makes glad the hearts of our Church members who have been praying so earnestly for the blessing of God on the Emperor. Last Thursday the same messenger came again, saying that he wanted copies of all Christian books that have been printed.

But the Chinese are not a moral people; and the anti-foreign riots, massacres and outrages of recent years go far to show that their much-vaunted civilization is little else than veneered barbarism. Morally, the nation is rotten through and through.

MISSIONARY MEETING.

Dr. Young J. Allen will be in San Antonio, June 24 to 27, and arrangements have been made for him to deliver a series of lectures in the interest of mission work, with especial reference to our China Mission, where Dr. Allen has been a missionary for forty years.

J. D. SCOTT, W. E. BOGGS, STERLING FISHER, Committee of Arrangements. San Antonio, Texas.

THE ALUM HEART.

Many people are suffering from some form of heart disease who have no idea of the cause of it.

Any disturbance of the digestive organs affects the heart's action, and therefore every food which interferes with digestion is responsible where there are troubles of this character.

It has been discovered that the use of baking powder made from burnt alum coagulates the blood very rapidly, which interferes with its free flow through the arteries and valves of that organ.

It is a healthful sign that many States are limiting by law the sale of the alum baking powder. Very soon it will be prohibited in all States, or treated as a poison, as it should be.

Where alum powders are not branded as such, nor their sale prohibited by law, it is better to avoid the use of any new or doubtful brand until it has been analyzed. The purity of all powders may be suspected if they are sold at a price lower than the price of the best standard brands.

Some people forget that they are bidden to love the Lord with all their mind. They are willing that their hearts should be converted, but not their wits. But God demands the whole man.

The true test of a sailing craft is its ability to keep the sea in bad weather. Many small boats are unable to endure an ordeal. The true test of a Christian soul is a similar one. It must be able to stand rough tossing on life's ocean.

No man is the sole architect of his own fortune. Even if a prophet Noah must have his carpenters to help him in his shipbuilding. Even a Solomon, must hire help of Hiram.

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One bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, weak and lame back, rheumatism, and all irregularities of the kidney and bladder in both men and women.

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E. W. Hall, sole proprietor, box 218, Waco, Texas. Sold by Texas druggists.

MEETINGS FOR KERENS CIRCUIT.

We will be in a meeting at Long Prairie, Friday night before the first Sunday in July. Our annual camp-meeting at Shingle Arbor, about two miles from Bazette, on Corsicana road, will begin Friday night before third Sunday in July and run through fourth Sunday.

J. DAVID CROCKETT, P. C. Kerens, Texas.

Houston District—Third Round.

- Richmond July 2, 3
Resenberg, at Rosenberg July 3, 4
Sandy Point, at Dairy July 9, 10
St. John's July 16, 17
St. James July 17, 18
Columbia and B., at Hinkle's Fy July 23, 24
Shearn A. M., July 31
Tabernacle Night, July 31
Pattison, at Fulshar Aug. 6, 7
Wharton and Hungerford, at H. Aug. 13, 14
El Campo, at Blue Creek Aug. 20, 21
Angleton, at Velasco Aug. 27, 28
West End, Galveston, Wed. night, Aug. 31
Dickinson, at Hitchcock Sept. 3, 4
Cedar Bayou, at Barber's Hill, Sept. 10, 11
City mis, at Harrisburg, Tues. night, Sept. 13
McKee Street, Wed. night, Sept. 14

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- Alvin Sept. 17, 18
Washington Street Sept. 21, 22
Matagorda, at Ray City Sept. 24, 25
District Conference at Richmond June 29
July 3, District League Conference at Columbia July 26-28. O. T. Hotchkiss, P. E.

San Antonio District—Third Round.

- Sabinal June 18, 13
Big Foot June 30
Carrizo Springs July 2, 3
Eagle Pass July 4, 5
Del Rio July 9, 10
Brackettville July 11, 12
Uvalde July 16, 17
Lytle July 23, 24
Franklin July 30, 31
Leakey Aug. 6, 7
Oak Island Aug. 13, 14
Amphion Circuit Aug. 20, 21
Fair View Aug. 27, 28
Travis Park 11 a. m., Sept. 4
Sherman Street 8 p. m., Sept. 4
J. D. Scott, P. E.

Corsicana District—Third Round.

- Blooming Grove and Cryer Creek, at Blooming Grove, June 18, 19
Thornton cir, at Big Hill, June 25, 26
Horn Hill mis, at Mesquite, June 26, 27
Greesbeck sta, June 29
Frost cir, at Emmett, July 2, 3
Barry cir, at Tinkle Chapel, July 9, 10
Brandon cir, at Rienzi, July 16, 17
Kerens cir, at Buffalo, July 20
Wortham cir, at Rabbit Hill, July 23, 24
Armour cir, at Hancock, July 26
Cotton Gin cir, at Shiloh, July 30, 31
Mexia sta, July 31, Aug. 1
Dawson cir, at Harmony, Aug. 13, 14
East Corsicana mis, at Mumford, Aug. 6, 7
Corsicana sta, Aug. 7, 8
Rice cir, at Hester, Aug. 20, 21
Corsicana cir, at Harrison Co., Aug. 27, 28
John R. Nelson, P. E.

Sherman District—Third Round.

- Bells cir, June 25, 26
Collinsville cir, July 2, 3
Pottsboro and Preston, July 9, 10
Whitesboro sta, July 16, 17
Sherman cir, July 23, 24
Whitesboro cir, July 30, 31
Denison mis, Aug. 6, 7
Van Alstyne, Aug. 13, 14
Willow Street, Aug. 14, 15
Pilot Grove, Aug. 20, 21
Howe cir, Aug. 27, 28
Denison sta, Sept. 3, 4
Travis Street, Sept. 4, 5
Whitewright, Sept. 10, 11
Gordonville, Sept. 17, 18
Gunters mis, Sept. 24, 25
J. R. Wages, P. E.

Pittsburg District—Third Round.

- Queen City, at Law's Chapel, June 25, 26
Atlanta sta, at Atlanta, June 26, 27
Pittsburg sta, at Pittsburg, July 3, 4
Texarkana, State Line, at S. L., July 17, 18
Winfield cir, at Bridges Chapel, July 23, 24
Mt. Pleasant sta, at Mt. P., July 24, 25
Gilmer cir, at Hopewell, July 30, 31
New Boston, at New Boston, Aug. 6, 7
Redwater mis, at Maud, Tues., Aug. 9
Dalby cir, at Bassetts, Aug. 13, 14
DeKalb mis, at Oak Grove, Tues., Aug. 16
Fairview and Rose Hill, at F., Aug. 20, 21
Daingerfield cir, at Bradfield's Chapel, Wed., Aug. 24
Quitman cir, at Forest Home, Aug. 27, 28
Naples cir, at Hamell's Ch'l., Thur., Sept. 1
Linden cir, at Linden, Sept. 3, 4
Leesburg cir, at Leesburg, Sept. 10, 11
Musgrove cir, at Bettie, Sept. 17, 18
Rev. J. M. McCarter will preach the opening sermon at District Conference on July 7, at 11 a. m. T. P. Smith, P. E.

Terrell District—Third Round.

- Chisholm July 9, 10
Terrell cir, July 16, 17
Fate and Royse, July 23, 24
Kaufman Aug. 6, 7
Terrell Aug. 7, 8
Renner Aug. 13, 14
Wylie Aug. 20, 21
Rockwall Aug. 27, 28
Garland Aug. 28, 29
Forney Sept. 3, 4
Crandall Sept. 4, 5
Mesquite Sept. 10, 11
Reinhardt Sept. 11, 12
Kemp Sept. 17, 18
M. H. Neely, P. E.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 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, five cents per copy.

JOHNSON.—Herschel Johnson, son of L. S. and Mary Johnson, of King's Farm, Texas, was born November 21, 1881. He was converted and joined the M. E. Church, South, at Union Chapel in August, 1896. He was very bright and intelligent, and was very studious; loved his books and teachers. He never disobeyed his parents, never swore an oath, never was heard to utter vulgar slang; was truthful, and in every way reliable; was polite and interesting. He was very healthful until about a year before he died. He was afflicted with diabetes. He was only down a few days. Some time before he got down he had been to Atlanta awhile with relatives and for treatment, and coming home no better, his mother seemed very much troubled about him. He told her not to grieve nor trouble, for it was inevitable, and it was God's will, and that he was all right. He turned over all his interests and claims to the others of the family. He had four or five of the best physicians in Cass County. "Death loves a shining mark." He died April 28, 1898. His parents sorrow not as others who have no hope.

H. M. NIXON.

O'Farrell, Texas.

HUCKABY.—Wm. Huckaby was born in Newark, Nottinghamshire, England, December 25, 1839. When about seventeen years old he came to America. He has lived a true Christian life for about thirty-five years; was first a member of the Presbyterian Church, but for the past sixteen years has been a Methodist. Of his first marriage two children survive him. Of his second marriage there was no issue. Bro. Huckaby lingered some months, bearing his affliction with great patience, and approached the hour of death with perfect composure. He said of death, "I have no fear." He passed peacefully to his home above May 13, 1898. Bro. Huckaby lived an unpretentious life, but true in every station of life.

J. S. TUNNELL.

Mineral Wells, Texas.

COCKRELL.—Died in Terrell, Texas, May 24, 1898. Mrs. Kate Cockrell, wife of Harrison Cockrell and daughter of Mr. and Mrs. Sydney Bass. She was born in Franklin county, Mississippi, September 24, 1869; moved with her father's family to Sulphur Springs, Texas, in 1870, and to Terrell, Texas, 1876, where she lived until her death. Born in a Christian home, from childhood she was inclined toward religion. She was converted and joined the M. E. Church, South, in May, 1881. This is a brief record of a consecrated and useful life. An active and an earnest worker in the Church, she was twice elected Treasurer of the Woman's Foreign Missionary Society of the North Texas Conference, and held this office when death called her home. Through her faith in Christ she developed a beautiful Christian character, and in the relations of life as daughter, sister, wife, mother, she was faithful and the radiance of the bright loving spirit of her Lord through her shone upon those with whom she was associated, and though she has been taken away the power of her example, the influence of her words and loving deeds remain, and by these "she being dead yet speaketh." Where she has gone we may go. She leaves a husband, two little children, father, mother, brothers and sisters, and a large circle of relatives and friends to sorrow. "Not as those who have no hope, for if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him." May His grace sustain and lead us who remain, and grant us a happy reunion in heaven. F. A. ROSSER.

Greenville, Texas, June 7, 1898.

BRYANT.—The death angel visited the home of Mr. and Mrs. W. E. Bryant, April 2, 1898, and robbed them of one of their most precious treasures, little Henry. Little Henry was one year old the day of his death; he lived just long enough to entwine his little affectionate nature closely around the hearts of family and friends. Little Henry was the brightest babe the writer ever saw; he promised to be

very intelligent and affectionate. He was the idol of his parents and they looked forward with bright hopes to the future when he might be a bright and intelligent man, honoring God and his parents, but God in his wisdom saw fit just to let the little flower bud on earth to bloom in heaven. His suffering in his last illness was short but very intense. Weep not, fond parents, brothers and friends, for him as lost forever, for he has just left us for a little time and is now standing at the pearly gates, beckoning us to come home. Trust God and meet your darling in heaven. **UNCLE HENRY.**

COKER.—Brother S. M. Coker was born in Georgia February 5, 1824. He was converted and joined the Methodist Church in early life. He moved to Louisiana in 1847, and married Miss Sarah Turrentine that fall. He came to Texas in 1867. Was married the second time to Mrs. Emory in 1865. Brother Coker was a true man in every sense of the word, loyal to Christ and the Church. He always led an exemplary life and left a "good name" as a heritage to his children. He died in great peace at the residence of his son, W. R. Coker, Weatherford, May 18, 1898. Was buried at Clear Fork Cemetery the following day. Blessed are the dead which die in the Lord.

C. E. LINDSEY.

CHATHAM.—Old Brother Chatham is dead. He was a good man. He had been blind for the last eight years, but with patience and perfect resignation to the will of God, and without complaint he waited for his release. He told his wife that he was ready to go, and wanted to go, and had no fears of death. He was a great friend to Methodist itinerant preachers, and his home was always open to them. W. K. Chatham was born October 11, 1820, in South Carolina; moved with his parents to Alabama when but a youth. Came to Texas in 1870. He died May 11, 1898. Brother Chatham professed religion when quite young, and joined the Methodist Church, but during the war he lost his identity with the Church and lived out of it for a number of years. But after he came to Texas he attached himself to the Church, and lived a consistent life to the end. He leaves a wife and ten children to mourn their loss.

J. L. HOLLERS.

CRISWELL.—The subjects of this sketch were born and died as follows: John Y. Criswell was born in Knox County, Kentucky, on November 27, 1894. Came to Texas in 1833, and died at Waco on October 7, 1896. He lived in Fayette County from 1834 to 1896, and on the old place near to Old Oso 44 years. In 1856 the writer's father came to Texas and settled near by Brother Criswell, the nearest neighbor we had. When but a small boy, forming the acquaintance of the family, which ripened in warm relations of friendship and religious association, it becomes a sad but pleasant privilege for me to pay a small tribute to their memory. Brother Criswell was a good member of the Methodist Church. He professed religion, if memory serves correctly, rather late in life, in 1863, and joined the Church of his choice. He was a member of the T.V.A., though not a veteran of '36, being too young, and was also a member of the Mexican War Veteran Association, which association he was an active factor in forming. A brave, noble patriot was he. When his country called for help to drive back the Mexican foe he readily responded; and in 1861, after a silence for years the notes of the war bugle were again heard calling Southern patriots to the defence of constitutional rights and property, he again

quit the quiet life of a farmer and stock raiser for the din of war. After the stars and bars went down before a vastly superior force he returned home to his family and peaceful avocations. In 1896 he sold out, and moved to Waco, Texas, where on October 7th he quietly fell on sleep. His remains were shipped back to Flatonia, and surrounded by a large concourse of relatives, friends and acquaintances, the writer laid his form away in the Flatonia Cemetery.

His wife, Mary, was born in Pickens County, Alabama, on the 22d day of July, 1831. They were married on December 2, 1847, and there were born to them six children, five of whom are still living—two sons and three daughters—one of whom is the wife of the Rev. W. R. Campbell, of Webberville Circuit, Texas Conference. Mrs. Kirk, wife of Prof. R. P. Kirk, of Waco; Mary E. Ayres, Velasco; L. H. Criswell, of Hungerford, and Joel who still lives near the old place. Sister Criswell was one of the best women I ever knew in my life; kind hearted, generous and benevolent; an excellent neighbor, a warm friend and a noble Christian woman. She lived to see Texas grow from a province of Mexico to a grand State and to see all of her children except one, and many grand children, reach manhood and womanhood. Disease chained her to her room and bed for many months, and though racked at times by pain her patience and fortitude never forsook her. Passive and trustful as a child, she submitted without a murmur to the throes of pain. The nearest expression of complaint from her was "O, it's so long, so long till death!" In the city of Waco, surrounded by children and friends, on April 16, 1898, she having fulfilled her earthly mission, her imprisoned soul leaped from its bonds and on the snowy wings of angels was borne to the "far away home of the soul." Her remains, too, were brought back to Flatonia, and on Sunday, April 17, were laid by the side of her beloved husband, by the writer. The presence of a large crowd and the beautiful floral tributes offered, fittingly spoke of the love and esteem in which she was held by so many. Well done, good and faithful servants; thy labors are o'er; your immortal spirits are reunited and in the "sweet bye and bye" may we all meet again.

A friend and former pastor,
JOHN F. SULLIVAN.
Flatonia, Texas.

GORE.—It is not always the privilege of those who write obituaries to have an elect subject; a subject of whom they may speak without restraint, but in this instance the writer is specially favored, for by common consent Sister Gore was pre-eminent in the community for piety and adorning virtues. She was a woman of uncommon mind and disposition. While she possessed the womanly graces, her intellectual strength was masculine. Her knowledge of business and judgment of things was quite beyond the ordinary. She was always hopeful and cheerful, even during the darkest days that came. She possessed an unusually serene and placid disposition. Patient and indulgent with husband and children, kind to neighbors, charitable to the unfortunate and notably considerate of all; but the characteristic that adorned her most, and of which her other lovely graces were born, was her faith in God and her devotion to the Church. As we rode to the funeral, a neighbor who had known her long, said: "Brother Leatherwood, in speaking of Sister Gore in all the relations of life—as wife, mother, friend, Christian—you may speak with greatest freedom." That utterance gave me pleasure. All I had known of her

Cramps,
Colic,
Colds,

Croup,
Coughs,
Tooth-
ache,

Diarrhea,
Dysentery,
and all Bowel Complaints.

A Sure, Safe, Quick Cure for these troubles is

Pain-Killer

It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally.

Beware of imitations. Take none but the genuine "PERRY DAVIS." Sold everywhere.

25c. and 50c. bottles.

North
Texas
Female
College and
Conservatory of Music

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

SCHOOL GIRLS EN ROUTE HOME.

A party of handsome young school girls from the North Texas Female College at Sherman, Texas, were guests at the City Hotel last night. They were happy at the idea of going home after an absence of ten months.

In the party were Misses Cecelia and Beatrice Stollenwerck, of Faunsdale, Ala.; Viola and Stella Miller, of Minden, La.; Bessie Liles, Forrest, Miss.; Carrie and Florence White, Lake Providence, La.; Mary McVoy and Kelata Moreland, Anniston, Ala. Miss N. C. Paddleford, one of the teachers of the school, was in charge of the party, and said that they had enjoyed the pleasant trip since leaving the Texas school.

She informed a Journal man that the school had enjoyed a very successful season, having over 157 boarders, which included students from as far North as Philadelphia and as far South as Mexico.

The school pays especial attention to its music department, at the head of which are some of the best talent in the United States, while Germany and England have furnished some of the teachers.

The Misses Stollenwercks graduated on the roll of honor, and Miss Stella Miller was among the other graduates. There were thirty-one graduates this year, but they were mostly from Texas and Arkansas.

Mrs. Kidd-Key, the principal, is one of the best known instructors in the country, and has often been offered the management of some of the largest schools in the country.—Shreveport Evening Journal.

LOOK! A SEWING MACHINE FOR EVERYBODY!

The Texas Advocate and an All Machine (all Attachments) for \$22
—AND WE PAY THE FREIGHT

"A PERFECT FOOD—as Wholesome as it is Delicious."

**WALTER BAKER & CO.'S
BREAKFAST COCOA**

"Has stood the test of more than 100 years' use among all classes, and for purity and honest worth is unequalled."
—Medical and Surgical Journal.

Costs less than ONE CENT a Cup.
Trade-Mark on Every Package.

WALTER BAKER & CO. LTD.,
Established 1780. DORCHESTER, MASS.

GRANBURY COLLEGE. Established in 1873. A co-educational institution of high grade. Commodious buildings. Competent faculty. Healthful locality. Opens September 4. Send for catalogue.
W. J. MOORE, President, Granbury, Texas.

was consistent with that utterance. Last summer she came a stranger to my camp, with nice things in her buggy for the strangers in the tent. We have learned that this was a characteristic act. It is said, and we believe, truly, that she never made an enemy. Left an orphan at two years of age, she doubtless had felt more of the coldness of the world than children differently situated; this possibly tended to inspire those tender graces in her that beautified her life and made all love her. Sister Gore died suddenly but peacefully at the family home near Round Timber, Texas, on May 8th, 1898, and on May the 9th, in the presence of a large assembly we laid her precious dust away in a neighboring graveyard, to awake in the likeness of her loved Lord "on the resurrection morn." Since she was fourteen years of age she has been a faithful member of the M. E. Church, South. Her pastor and her Church shall greatly miss her. She was married to Brother J. W. Gore February 22, 1878, whose bruised and widowed heart mourns its absent mate. She leaves seven children, some of whom shall never know on earth the wealth of a mother's care and a mother's love. God bless and keep stricken husband and orphan children, and bring all together in heaven at last.

W. M. LEATHERWOOD,
Pastor.

HILLYARD.—Mrs. M. A. Hillyard, daughter of Mr. and Mrs. W. A. Parker, prominent members of our Church in Fort Bend County, was born on the 24th day of January, 1865. When about fourteen years of age she was happily converted and at once became a member of the Church, in which she remained till the day of her death, which occurred on the 2d day of May, 1898. Having become a wife before she was sixteen, the responsibilities of motherhood were early thrust upon her, but such was the steadfastness of her faith in God and devotion to her family, that four of her children have been converted and joined the Church; the youngest being not yet old enough to assume the vows. Her mother says that she was pure and unselfish; and her pastor can testify that she was always ready and willing to aid in every good work. She loved her Church and the services of the sanctuary. She leaves a husband and five children to mourn her loss, and the whole Church feels bereaved. Just before she passed away she dropped her weary hands and, looking at her husband, said, "Jimmie, you finish it." It may have been that her mind was on the work she had done in her family.

JNO. A. MORRIS.

MATTHEWS.—William Clark Matthews, beloved son of Mr. and Mrs. W. R. Matthews, was born in Galveston, Texas, October 29, 1872, and fell sweetly asleep in Jesus in Waxahachie, Texas, April 24, 1898. His son of life went down before it reached the meridian, but it arose on brighter skies. He possessed those qualities which go to make the highest style of manhood, and he gave promise of great usefulness. He felt called to the ministry and had graduated in Baylor University, and was diligently reading with a view to his high calling. God saw best to remove him and he was resigned to his will. He was unselfish to an extent that seemed to lift him above the ordinary class of Christians; his greatest joy was in ministering to others. He sent for me on the morning of the day of his death, and with a seraphic smile said, "I wanted to tell you that I had a great victory last night. My heart has been set on living and preaching the Gospel, but I am now willing to live or die." He said to his father, "When I can no longer speak I will make you a sign if the Lord is with me." And just before he breathed his last his hand went up, and he pointed to that beautiful home where he has gone to live forever.

H. A. BOURLAND.

OWENS.—Harrison, son of C. M. and E. J. Owens, was born in Robertson County, Texas, June 29, 1874. He moved with his parents to Hamilton County in 1883. Later on he moved to Coryell County. He was converted at Harmony Chapel, July, 1890, and united with the M. E. Church, South. He again moved to Hamilton County and was married to Miss Maggie Lassiter in 1895. In the winter of 1897 he moved to Rannels County, where he died May 5, 1898. Brother Owens was a good man; earnest, industrious and religious. His life was such that those who knew him have no doubts concerning his eternal welfare. The last words that fell from his lips were: "The way is clear." He leaves a wife and babe, loved ones and many friends to mourn his loss. They know where to find him. May God help each one to so live that they may see him again.

Hico, Texas. ROBT. B. BONNER.

THE "HARTER HABIT"

The Latest Fad in Galveston is That of Good Health—Induced by the use of Dr. Harter's Iron Tonic, the Easy-to-Take, Easy-to-Cure Remedy.

Interviews with and Letters from Leading Galveston Merchants Tell of Cures Innumerable along the Entire Gamut of Disease.

Blood Disorders, Kidney Troubles, Indigestion, Dyspepsia, Insomnia, Rheumatism and Other Ills Succumb to Dr. Harter's Remedy.

THE ISLAND CITY BECOMES A CITY OF GOOD HEALTH.

From the Galveston (Tex.) Daily News:
The coming to Galveston of Dr. Harter's representatives will long be remembered. Because his Iron Tonic was given away free for a few days we each carried a bottle home, and most of us took the contents in a spirit of jocularly. What began as a joke has become, with most of us, a habit—the "Harter habit," we call it.

When a man finds he can eat more, sleep better, think clearer, exercise harder and feel in better spirits all the time, at a cost of a dollar a month or so for a bottle of Dr. Harter's Iron Tonic, he's a chump if he don't acquire and stick to the "Harter habit."

Being a little curious to know how our representative Galveston citizens had welcomed the Iron Tonic in their homes, we sent our reporter about town to interview a number of leading merchants on the subject.

Mr. M. C. Michael, the "Model Clothier," at 2213 and 2215 Market Street, said he had obtained the greatest relief from a severe stomach trouble by its use, and wrote out the following for publication over his own signature:

Galveston, Tex., Feb. 14, 1898.

Editor News:
Dear Sir—For over two years I suffered from severe attacks of indigestion, and tried many cures, but none affected me favorably until I used Dr. Harter's Iron Tonic, and after trying three bottles I feel greatly relieved.

M. C. MICHAEL,
Of M. C. Michael & Co., Model Clothiers.

Charles Davis, of Jake Davis & Co., wholesale grocers, had the "Harter habit" firmly established, having recently taken three bottles for relief in nervous trouble. He tells his story in the following words:

Galveston, Tex., Feb. 14, 1898.

Daily News:
Gentlemen—It gives me great pleasure to be able to indorse Dr. Harter's Iron Tonic. For the past several months I have suffered with a generally shattered nervous system, with the result that I could not give that careful attention to my business that it required. Despite all my efforts I could not effect a cure, nor am I entirely well now, though, having used three bottles of the Tonic, I feel relieved in a manner entirely beyond description, and have no doubt this wonderful medicine will, in the end, work a permanent cure.

CHAS. L. DAVIS,
Of Jake Davis & Co., Wholesale Grocers.

Jolly John Bolton, the well known proprietor of the "Nine Sons" livery, on Postoffice street, evidently expects great things of Dr. Harter's Iron Tonic, judging from the subjoined letter:

Galveston, Tex., Feb. 14, 1898.

Editor Daily News:
Dear Sir—I was a chronic sufferer from headaches until at times life really seemed a burden to me. My business is one that

requires the closest attention, and any one afflicted as I was naturally could not devote his whole energies to his affairs; but my business, with myself, has been steadily on the improve since I began the use of Dr. Harter's Iron Tonic. I am the father of nine sons, and my friends say if I continue the use of this medicine I may become so rejuvenated as to ultimately be the father of nine more.

J. H. BOLTON,
Proprietor the "Nine Sons" Liveries.

Reaching M. Silberman & Bros.' on Twenty-second street, Mr. L. Silberman was found preparing to depart on a business trip to the East, which he said he had postponed several weeks until he could get himself into good shape for traveling by using Dr. Harter's Iron Tonic. He put the facts on paper for our readers:

Galveston, Tex., Feb. 14, 1898.

Editor Galveston News:
Dear Sir—I am just about to leave the city on a business trip which I have deferred for some time on account of severe kidney trouble. Thanks to Dr. Harter's Iron Tonic, which I have taken three weeks, I am now able to make the trip, for since using it as directed my kidneys have gained their normal strength.

L. SILBERMAN,
Merchant Tailor.

C. N. Rhode, the wholesale cigar merchant, was another who had built himself up from weakness to strength by the use of the remedy, and was willing to say so, as his letter testifies:

Galveston, Tex., Feb. 14, 1898.

Editor News:
Dear Sir—in order to generally build up my system, I began the use of Dr. Harter's Iron Tonic, and the results have been so entirely satisfactory that I have no hesitancy in strongly recommending it.

C. N. RHODE,
Wholesale and Retail Cigar Dealer.

Calling at the milliner and art emporium of Mrs. J. Neis, at 2209 Post Office street, she echoed the sentiments expressed by others in praise of Dr. Harter's famous remedy, and told of the good it had done in her case. She wrote the following:

Galveston, Tex., Feb. 14, 1898.

Editor Daily News:
Gentlemen—I suffered from a weak, irritable stomach and tried many remedies. A friend suggested Dr. Harter's Iron Tonic, and I procured a bottle. I do not think I need say more in its favor than that I shall continue to use it, and with that end in view have ordered another bottle to-day.

MRS. J. NEIS,
Millinery and Art Emporium.

Dave Schram, of Isaacs & Schram, clothiers, on Tremont street, said the Tonic was the best thing for nervousness he had ever seen, and that it cured him of writer's cramp, with which he had long been afflicted. Here's what he says:

Galveston, Tex., Feb. 14, 1898.

Daily News:
Gentlemen—I suffered very much at times from writer's cramp, so that it was almost

impossible for me to hold my pen in my hand. After trying many remedies I learned that Dr. Harter's Iron Tonic was good for nervousness, and since taking three bottles my hands are as steady as any man's, and I am glad to be able to inform the public of this wonderful cure.

DAVE W. SCHRAM,
Isaacs & Schram, Clothiers.

Sam Lazarus, of Lazarus & Ehrich, the Misfit Clothing Parlors, and his assistant manager, Lew Simon, both confessed to the "Harter habit," and subscribe their names to letters in praise of Dr. Harter's Iron Tonic, as herewith given:

Galveston, Tex., Feb. 14, 1898.

Publisher News:
Dear Sir—I find that Dr. Harter's Iron Tonic is a money maker for the man who takes it, as it keeps him in good health so he can attend to business right. I am on my fourth bottle, and don't know when I will stop.

SAM LAZARUS,
Of Lazarus & Ehrich,
Misfit Clothing Parlors.

Galveston, Tex., Feb. 14, 1898.

Galveston Daily News:
Gentlemen—Suffering severely from insomnia, resulting from a generally run down system, I tried a bottle of Dr. Harter's Iron Tonic, though I am free to confess that having tried so many so-called remedies, I was rather skeptical as to the result, and hence I take pleasure in stating in writing the excellent cure effected by the Tonic, as I am now able to sleep soundly without any trouble.

LEW SIMON,
Asst. Mgr. Misfit Clothing Parlors.

Fred Weis, manager of the Grand Opera House, was quite busily engaged with the duties of his position when spoken to about the "Harter habit," but he took time to write a few words right to the point, which we print:

Galveston, Tex., Feb. 14, 1898.

Editor Galveston News:
Dear Sir—Bad blood in my system has been the source of endless annoyance to me for over four years. I have spent hundreds of dollars in doctors' fees, and made several trips to well known springs in the vain hope of being cured, all of which expense might have been saved by an earlier use of Dr. Harter's Iron Tonic, for after consuming but two bottles my blood began to become purer, and my complexion is daily improving.

FRED G. WEIS,
Manager Grand Opera House.

It is very doubtful if any of the above representative citizens of Galveston ever before wrote a testimonial for any medicine in the world. It is equally doubtful if there is any other medicine in the world that any one of the above people would publicly recommend. It is an indorsement without a parallel in the history of the Island City. Thousands of other letters could have been laid had for the asking, but these few are enough. It is plainly apparent that the "Harter habit" has a good hold of this city, and it bids fair to remain, as long as good health and happiness attend it.

DR. PRICE'S CREAM BAKING POWDER

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

LONG ABOUT '89.

I was thinking seriously of preaching; some of my friends urged me to go to college.

It was another year before I consented to go to school. Didn't see Dr. Candler any more till I got to Oxford.

I couldn't say anything, but felt a heap. Of course he captured me and every increasing acquaintance increased the capture.

The many good lectures I have heard him give and good sermons I have heard him preach at Oxford.

Going home from prayer meeting one night, I said, "Doctor, since you have got to be such a big fellow, are you any happier than when you were on your first circuit?"

I predict for Dr. Candler the most useful life as Bishop. No preacher or people need but to feel sweetly safe in his appointing hand.

A GOOD TIME.

Some weeks ago Bro. T. B. Vinson announced through the Advocate our fifth Sunday meeting, the occasion being the second quarterly meeting and the dedication of the new house.

Circuit is proud of her nice house and proud of her preacher. Everybody was glad that the conference dropped Brother Vinson off here, and so you may look for a good report from him this fall.

In most lives the centripetal forces abound over the centrifugal. Thought and feeling revolve slavishly about the self-centre, instead of generously tending off on lines of sacrificing service.

HOW ONE OF OUR LADY READERS MAKES A GOOD LIVING.

I have noticed the different ways in which some of your readers have been making money, and I wish now to give my experience. I am selling Bairds Non-Alcoholic Flavoring Powders, never making less than \$3 a day, and I oftentimes clear over \$5.

DEDICATION.

Yesterday our beautiful new church at this place was dedicated by our presiding elder, Rev. C. B. Fladger. Notwithstanding the threatening weather, the congregation was large.

Fairlie, Texas.

THE TRIUMPHANT HYMNAL.

We are just in receipt of a copy of Eros. Whitten & Hemphill's new book. They have evidently taken much pains in bringing out this new (second) edition of their already popular book.

UNANSWERED LETTERS.

June 16-I. S. Smith, subs. I. T. Stafford, sub. A. L. Scarborough, sub. June 17-G. W. Harris, subs. G. E. Sandel, sub. C. W. Irvin, subs. W. C. Pryor, sub.

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

The pure in heart see God because they keep their eyes clean.

DISTRICT CONFERENCES.

Table listing district conferences with dates and locations: Llano, Johnson City June 21; San Marcos, Gonzales June 21; San Augustine, Carthage June 22; Austin, LaGrange June 22; Weatherford, Peaster June 23; Huntsville, Willis June 23; Sulphur Springs, Commerce June 23; Bonham, Honey Grove June 23; Gatesville, Meridian June 23; Sherman, Van Alstyne June 23; Waco, East Waco June 28; Greenville, McKinney June 28; Houston, Richmond June 29; Brenham, Giddings June 29; Tyler, Athens June 30; Brownwood, Coleman June 30; Bowie, Bowie June 30; Dublin, Iredell July 1; Pittsburg, Naples July 7; Clarendon, Memphis July 7; Beaumont, Jasper July 29.

HOUSTON DISTRICT.

The Southern Pacific Railroad will sell tickets to Richmond and return at 4 cents per mile from Wharton and El Campo, on Tuesday, June 28; and from Houston on Wednesday morning, June 29.

WACO DISTRICT.

Let those who come to the Waco District Conference come, if possible, by public conveyance. Let me know if you are coming; it will aid us in preparing for you and may save you a bill.

HOUSTON DISTRICT.

Will each pastor and lay delegate who expects to come to the District Conference by private conveyance let me know at once? We are prepared to say that there will be ample accommodation for all who will attend.

EPWORTH LEAGUE NOTICES.

NOTICE.

I have in my charge a most excellent singer, of high moral character, and can go anywhere and sing in any book. As a singer, I think he is the peer of anyone.

LEAGUERS, ATTENTION.

The Northwest Texas Epworth League Conference will be held at Temple, July 6 to 8. The opening session will be at 3 o'clock in the afternoon of the 6th, and the conference will close at noon on the 8th.

NOTICE.

To the Leagues in the Texas Conference:

The dates of our Annual Conference, which convenes in Calvert this year, have been changed from August 23-25 to August 9-11. Names of delegates should be sent to Rev. Jas. Kilgore, Calvert.

W. A. PALMER, Third Vice-President, T. C. L.

A CORRECTION.

The Advocate of June 16 prints me as saying: "The Galveston Conference (Epworth League) decided that it is time to disband this conference when the preachers cease to attend and take a lively interest in the same."

Galveston, Texas, June 20, 1898.

An Explanation.

The reason for the great popularity of Hood's Sarsaparilla lies in the fact that this medicine positively cures. It is America's Greatest Medicine, and the American people have an abiding confidence in its merits.

HOOD'S PILLS cure all liver ills. Mailed for 25c. by C. I. Hood & Co., Lowell, Mass.

Dyspepsia Degradates

its victims. It puts them in the power of the weakest organ of the body and makes them its slaves. They must eat to suit it, drink to suit it, and live a lenten life of self-denial.

AYER'S PILLS

have cured many bad cases of dyspepsia—they will cure you, if you are suffering from that disease.

Mrs. H. B. Anderson, 15 Williams Street, Grand Rapids, Mich., writes:

"Ayer's Pills cured me of dyspepsia from which I had suffered for three years. They beat every other medicine."

AYER'S PILLS Cure Dyspepsia

There is that in a man which leads him to crave notice from his fellows, even if it be only the compliment of an obituary notice.

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

Falling on your knees is one way to prevent falling from grace.

If the Baby is Cutting Teeth.

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

Half the troubles of life are imaginary.

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

SANTA FE ROUTE EXCURSION RATES.

To Galveston, June 27-28, limit July 2, \$5.00, account Texas State Teachers' Association. To all stations, July 2, 3, 4, limit July 5, one and one-third fare, account of Fourth of July celebration. To Nashville, July 1, 2, 3, limit July 31, with an extension to August 15, by depositing ticket, one fare for round trip, account Christian Endeavor.

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

A NEW CATALOGUE

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